



## Deviation of Qicblat Direction at Mosque/Musala in Deli Serdang District, North Sumatra

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### ABSTRACT

Qibla direction calibration is one of the ijthadi efforts to maximize the order to face the Qibla, especially in the implementation of prayer services. The phenomenon of the direction of the mosque/mushalla building which is often not facing the Qibla is one of the proofs that the problem of facing the Qibla is not considered so important by the Muslim community, especially in Deli Serdang Regency. Because of that, breaking the ice about the meaning and understanding of facing the Qibla must be optimized supported by science and technology studies, one of which is by conducting research to check the accuracy of the Qibla direction, especially in Deli Serdang Regency. This research is seen from its kindfield (field research) and its nature is mixed (mix research) because the data obtained incount and then measure (quantitative) then look for information about who measured the Qibla direction in that place (qualitative). The findings obtained from this study are that the average Qibla direction of mosques/mushalla buildings in the city of Deli Serdang Regency has a deviation of 14 0 31 '20.51". This research was conducted in order to maximize the prayer service orders in terms of facing the Qiblah both in syar'i and in applications in order to achieve the perfection of the prayers performed.

**Keywords :** *Qibla, Jihah, Syathrah, 'Ainul Kaaba, Masjidil Haram, Mecca.*

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## INTRODUCTION

Facing the Qiblah is one of the conditions for a valid prayer, therefore it must be done properly, correctly and maximally. If a person is praying, he believes he is not facing the Qiblah (without any shar'i reasons), then his prayer is invalid. It is interesting to study and examine the meaning of facing the Qibla in carrying out prayer services,

directly at a location or area so that it is known how the community interprets facing the Qibla and the technical application in its practice.

Deli Serdang Regency is a very large and wide area, has a number of Muslims who are not small in number (Lumbantoruan dkk., 2023). Deli Serdang is known as one of the 33 regions Regency/City in Province North Sumatra (Kamorudeen, 2021), has a large diversity of natural resources so that it is an area that has quite promising investment opportunities (Baiduri dkk., 2019). Besides having great natural resources, Deli Serdang also has a diversity of cultures, tribes and others (Nupiah dkk., 2023). The native tribe of the inhabitants of Deli Serdang is the Malay tribe whose name for this district is also taken from the two Malay sultanates of Deli and Serdang (Baiduri dkk., 2019). Apart from the Malays, there are also Karo tribe, Simalungun, as well as some immigrant tribes such as ethnic group Java, Batak, Minang, Banjar, and others (Fanani, 2023).

If you look at the Muslim houses of worship in Deli Serdang, you will find a very large number of mosques and prayer rooms (Yunita dkk., 2023). From the data of the Islamic Community Guidance Office of the Ministry of Religion Deli Serdang in 2018, information was obtained that there were 764 mosques while 467 prayer rooms, so that the total number was 1,230 mosques / prayer rooms (Putri, 2023). From the large number of mosques and prayer rooms (Balaha dkk., 2021), researchers have conducted preliminary research at one of the locations in Deli Serdang and the result is that the Qibla direction of the mosque building is not exactly facing the Qibla direction in accordance with the study and the astronomical reckoning formula (Musa dkk., 2023). With this initial data (Allam & Dhunny, 2019), researchers want to know more (Ellah & Achor, 2023), analyze and find out whether the direction of the mosque/musala building in Deli Serdang is correct towards the Qibla? if not, how and what is the average deviation of the Qibla direction of the mosque/musala in the city of Deli Serdang? if deviations or deviations from the Qibla direction are found, what accuracy efforts and solutions should be made for the Qibla direction of mosques/musalas in Deli Serdang (Hendra dkk., 2023)? All of this is an interesting part to study and research in order to maximize Allah's commandments to Muslims, especially those related to prayer services, especially in Deli Serdang, because prayer services are the core and main worship for Muslims (Aldjanabi dkk., 2021), "the first will be accounted for by a Muslim's deeds. on the Day of Judgment is his prayer, if his prayer is good then all his worship is good, if his prayer is broken then all his worship is broken (Pertiwi dkk., 2023)." One of the efforts to improve the quality of prayer services is to maximize the order to face the Qibla supported by science and technology (Oyewole dkk., 2023). If the prayer is good then all the worship is good, if the prayer is broken then all the worship is broken (Hambali dkk., 2023). One of the efforts to improve the quality of prayer services is to maximize the order to face the Qibla supported by science and technology (Bai dkk., 2019). If the prayer is good then all the worship is good, if the prayer is broken then all the worship is broken (Alfiyanto dkk., 2023). One of the efforts to improve the quality of prayer services is to maximize the order to face the Qibla supported by science and technology (Gultom dkk., 2023).

## **METHOD**

In this study, several steps were used, namely;

### **Object of research**

The object of this study is the Qibla direction of the mosque/mushalla in Deli Serdang Regency, North Sumatra, North Sumatra Province (“Educational Research and Evaluation” Yogyakarta State University dkk., 2023).

### **Types and Nature of Research**

This type of research is field research. However, seen from the angle and source of the materials used to research the target object, this research will require library research materials (Anshory dkk., 2023). While the nature of this research when examining the target/object is calculating or measuring, it has more to do with numbers not words or pictures so that the researcher concludes with these characteristics that this research is quantitative (Binti Jasni & Ardiansyah, 2020). This is reinforced by the data obtained which can be quantified count or measure.

When using sources of information about who measures the Qibla direction at that place and questions about this from the head of the BKM or mosque/mushalla administrators, the nature of this research is qualitative, this type of qualitative research is research that produces descriptive data in the form of written or spoken words from people (experts/experts) and behavior observable.

### **Data Sources and Types**

In this writing used data sources, including:

Primary Data, namely the author seeks to collect data related to the object of study, both the target and the materials used to research the target, such as data on mosques/mushallas in Deli Serdang district through the Lubuk Pakam Deli Serdang Ministry of Religion office (Alwehaibi dkk., 2022). The next primary data needed are books on astronomy, especially those related to determining the exact direction of Qibla, such as, Guidelines for Determining Qibla Direction, by the Directorate General of Development of Islamic Religious Institutions, Directorate of Development of Religious Courts, Introduction to Astrology and Its Application, by Dhiauddin Tanjung , Astronomy: Study of the Accuracy of Qibla Direction in Medan City, Methods and Solutions, by Dhiauddin Tanjung and others.

Secondary Data, namely the author attempts to collect data related to information about the existence of mosques/mushallas in Deli Serdang Regency, North Sumatra, both from written and unwritten sources, such as interviews with the public directly and others related to the issues to be discussed.

Tertiary data, namely data that is helpful for processing primary and secondary data, such as Encyclopedias and Dictionaries, Encyclopedias of Astrology, Dictionary of Astronomy Terms by the Directorate General of Islamic Community Guidance, Majmu’ fi Ilmi al-Falak by Muhammad as-Syaliy , al-Munjīd al-Lugah wa al-A’lām by Loeis Ma’luf, Lisān al-’Arab by Ibn Manzur, and others.

### **Data Collection Tool**

Data collection tools in this study, namely:

#### a. Interview

The data that needs to be collected in this case is related to the nature of qualitative research only, so the data collection tool used is “interview” (interview). Interviews are used to obtain primary data. The trick is to interview directly with respondents such as the Chairperson or Management of the BKM

(Masjid/Mushalla Kenaziran/Prosperity Agency) which has been previously determined according to a predetermined sample.

b. Observation

Apart from interviews as a means of collecting data, the next step is observation. Observations were carried out in particular at predetermined mosques/Mushallas, aiming to obtain data regarding deviations/deviations in the Qibla direction of the mosque (Susanto dkk., 2023). Among those that will be observed are the Qibla direction of the mosque/mushalla which has been determined previously, the position of the building, the position of the prayer mats in the mosque/mushalla and other things that support the results of this study.

c. Documentation

At the time of carrying out the observation, a “document study” was urgently needed, in which documents regarding measuring the Qibla direction of mosques/Mushalla which were used as research samples (if any) (Luqman & Mahmoud, 2019), might have been carried out by several institutions, such as BHR/Kemenag Deli Serdang Office, BMKG Deli Serdang and others, reviewed again and found deviations/deviations from the mosque/mushalla that had been measured.

1. Population and Research Sample

a. Population

The population of this study is all mosques in Deli Serdang Regency (Apriliawati, 2020), North Sumatra, but the extent of Deli Serdang Regency, North Sumatra requires that this research use a cluster technique or area sampling. to determine the area, namely based on the area or area zone; Deli Serdang Regency, Northern, Eastern, Southern, Western and Central parts.

After checking and accuracy on the city map of Deli Serdang Regency, the following data is obtained:

- 1) For the northern part of Deli Serdang Regency, there are Hamparan Perak sub-districts, Labuhan Deli sub-district and Percut Sei Tuan sub-district.
- 2) For the eastern part of Deli Serdang Regency, there are Batang Kuis sub-districts, Pantai Labu sub-districts, Lubuk Pakam sub-districts, Beringin sub-districts, Pagar Merbau sub-districts, Galang sub-districts and Bangun Purba sub-districts.
- 3) For the southern part of Deli Serdang Regency, there are Gunung Meriah sub-districts, Sinembah Tanjung Muda Hilir sub-districts and Sinembah Tanjung Muda Hulu sub-districts.
- 4) For the western part of Deli Serdang Regency, there are Sibolangit sub-districts, Kutalimbaru and Sunggal sub-districts
- 5) For the central part of Deli Serdang Regency, there are Patumbak sub-districts, Tanjung Morawa sub-districts, Deli Tua sub-districts, Namorambe sub-districts, Pancur Batu sub-districts, and Sibiru-biru sub-districts.

b. Sample

The sample is part of the selected population and represents that population (Imran dkk., 2020). Simply put, this study uses a random sample, meaning that each cluster has the same opportunity to be selected and taken randomly. The reason is because the existing mosques are of the same type and are homogeneous.

In this regard, the research object is the mosque/mushalla in Deli Serdang Regency, North Sumatra, thus this type of research is classified as a limited (definite) population, that is, a research object that can be counted (Yunita dkk., 2023). This is because the number of mosques and prayer rooms in Deli Serdang Regency, North Sumatra, can be counted by determining the data on mosques and prayer rooms registered at the Office of the Ministry of Religion, Deli Serdang Regency, North Sumatra.

If understood further, populations that are limited (definite) may be homogeneous and may also be heterogeneous, homogeneous populations mean one type or one type, for example as an example: sweet tea water in a large vessel, if you want to examine the sweetness then samples taken from a large population do not need to be large, one bit can already tell whether the tea is sweet or not. However, if the population is heterogeneous, for example: sweet tea, milk, cakes, bread, vegetables and others, are in different vessels, if you want to study the taste of sweetness, the samples taken will be varied and numerous, the more types of drinks and food, the more many samples to be taken, where this will really depend on each character of the population. As for this study according to the conclusions of the researchers is a population that is limited (definite) homogeneous in each cluster.

So in the writer's opinion, each cluster zone is taken as a sample of one mosque and one of the oldest mosques built and one mosque or the youngest mosque built so that the number of samples on this criterion will be relatively small, then deviations in the Qibla direction of the mosque/mushalla are found.

## **RESULTS AND DISCUSSION**

### **Facing Qibla**

Facing the Qibla, one of which is carried out when praying, the obligation to face the Qibla is carried out after there is a provision in the argument showing that facing the Qibla is obligatory.

The rule of fiqhiah states:

الاصل في العبادة البطلان حتى يقوم الدليل على الامر .

*Meaning: The main law in the field of worship is batal until there is an argument that orders.*

With the guidance of these arguments, it is understood that matters related to worship must wait for orders.

Facing the Qiblah when praying is part of worship, because there are provisions explaining the argument in both the Qur'an and hadith.

#### **a. Al-Qur'an**

Verses of the Koran regarding the command to face the Qiblah;

##### **1) QS. Al-Baqarah/2; 115 :**

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

*Meaning: And to Allah belongs the east and the west, so wherever you turn there is the face of Allah. Verily Allah is Extensive (His Mercy) and All-Knowing.(QS. Al-Baqarah / 2; 115)*

##### **2) QS. Al-Baqarah/2; 142 :**

﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَدَهُمْ عَن قِبَلَتِهِمُ الَّذِي كَانُوا عَلَيْهِمْ فَلِ اللَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ



*Meaning:* People who lack intelligence, among humans will say: “What turned them (Muslims) from their qibla (Baitul Maqdis) to which they had oriented before?” Say: “To Allah belongs the east and the west; He guides whom He wills to the straight path.”(QS. Al-Baqarah / 2; 142)

3) QS. Al-Baqarah/2; 143 :

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ

*Meaning:* And thus (also) We have made you (Muslims), a just and chosen nation, so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be a witness of your (actions). and We do not determine the qibla which is your qibla (now) but so that We know (so that it is clear) who is following the Messenger and who is defecting. and indeed (the change of Qibla) feels very heavy, except for those who have been given guidance by Allah; and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind.(QS. Al-Baqarah / 2; 143)

4) QS. Al-Baqarah/2; 144 :

فَذَرْنِي فَنَقَلْ وَجْهَكَ فِي السَّمَاءِ فَلْتُوَلِّيَنَا قِبْلَةَ تَرَضَّيْنَاهَا قَوْلَ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفُولٍ عَمَّا يَعْمَلُونَ

*Meaning:* We (often) see your face looking up to the sky, then indeed We will turn you to the qiblah that you like. turn your face towards the Grand Mosque, and wherever you are, turn your face towards it. and actually those people (Jews and Christians) who were given the Bible (Torah and Bible) do know that turning to the Grand Mosque is true from their Lord; and Allah is never unaware of what they do.(QS. Al-Baqarah / 2: 144).

5) QS. Al-Baqarah/2; 149 and 150 :

وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفُولٍ عَمَّا تَعْمَلُونَ (149) وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمِنَّا نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ (150)

*Meaning:* And wherever you come out (come), then turn your face towards the Grand Mosque, in fact the provision is really something that is right from your Lord. and Allah is never unaware of what you do.(149). And where are you from (out), then turn your face towards the Grand Mosque. and wherever you (all) are, then turn your face towards it, so that there is no evidence for humans against you, except those whozscholar among them. So do not be afraid of them and fear Me (only). and so that I may perfect My favor upon you, and so that you may receive guidance.(150).(QS. Al-Baqarah / 2; 149-150).

6) QS. Al-Baqarah/2; 177

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

*Meaning:* It is not a virtue to turn your face towards the east and west, but actually the virtue is believing in Allah, the Last Day, angels, books, prophets and giving the treasures they love to their relatives, orphans , the poor, travelers (who need help) and beggars; and (liberate) slaves, establish prayers, and pay zakat; and

those who keep their promises when they promise, and those who are patient in adversity, suffering and in war. they are the true (faith); and they are the pious ones.(QS. Al-Baqarah / 2; 177).

b. Hadith

Hadith related to the order to face the Qibla;

1) HR. Bukhari and Muslim:

عن ابي هريرة رضي God عنه قال : قال النبي صلى God عليه وسلم : اذا قمت الى الصلاة فاسبغ الوضوء ثم استقبل القبلة وكبر.

Meaning: From Abu Hurairah ra ProphetSaw. said: when you want to pray then perfect wudu', then face the qibla then takbir.(Narrated by Bukhari and Muslim).

2) HR. Bukhari and Muslim:

حدثنا عبد God بن يوسف قال أخبرنا مالك بن أنس عن عبد God بن دينار عن عبد God بن عمر قال بينا الناس بقاء في صلاة الصبح اذ جاءهم أت فقال ان رسول God ص م. قد أنزل عليه الليلة قرآن وقد أمر أمر أن يستقبل الكعبة فاستقبلوها وكانت وجوههم الى الشام فاستداروا الى الكعبة .

Meaning : Has told us 'Abdullah bin Yusuf said, had told us Malik bin Anas from 'Abdullah bin Dinar from 'Abdullah bin 'Umar said, When people pray at dawn in Quba', suddenly a man came and said, indeed, last night a verse was revealed to the Messenger of AllahSaw., he was ordered to face towards the Kaaba. So the people who were praying turned to face the Kaaba, even though at that time their faces were facing the land of Sham. They then turned towards the Kaaba.(Narrated by Bukhari and Muslim).

3) HR. Bukhari and Muslim:

حدثنا أبو بكر بن أبي شيبة حدثنا عفان حدثنا حماد بن سلمة عن ثابت عن أنس أن رسول God ص م . كان يصلي نحو بيت المقدس فنزلت : { قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ } فمر رجل من بني سلمة وهم ركوع في صلاة الفجر وقد صلوا ركعة فنادى ألا ان القبلة قد حولت فمالوا كما هم نحو القبلة .

Meaning : Has told us Abu Bakr bin Abi Syaibah has told us Affan has told us Hammad bin Salamah from Thabit from Anas that the Messenger of AllahSaw. first pray facing Baitul Maqdis, then recite the verse; Really we have seen your face looking up to the sky, so we really turned your face towards the Qibla that you are pleased with, then turn your face towards the Masjid Al-Haram.'(QS. Al-Baqarah 144), then a man from Bani Salimah was walking, while they were in a state of bowing during the dawn prayer, and they had prayed one cycle of prayer, then he called, you know, actually the Qibla has been changed, then they turn as they face the qibla. (Narrated by Bukhari and Muslim).

4) HR. Ibn Majah and Tirmizi:

عن ابي هريرة ان النبي صلى God عليه وسلم قال : ما بين المشرق والمغرب قبلة . رواه ابن ماجه والترمذي وصححه .

Meaning: From Abū Hurairah that the ProphetSaw. Said: Between east and west is the Qibla direction. (Narrated by Ibn Majah and Tirmizi and he validated this hadith).

5) HR Malik :

وحدثني عن مالك عن نافع أن عمر بن الخطاب قال ما بين المشرق والمغرب قبلة اذا توجه قبل البيت .

Meaning: Has told me from Malik from Nafi 'that Umar bin Khattab said, what is between the West and the East is the Qibla, when facing towards the Kaaba.(Narrated by Malik).

6) HR. Bukhari :

عن نافع عن ابن عمر انه كان اذا سئل عن صلاة الخوف وصفعها ثم قال : فان كان خوف هو اشد من ذلك , صلوا رجالا قياما على اقدمهم وركبانا مستقبلي القبلة وغير مستقبليها, قال نافع : ولا أرى ابن عمر ذكر ذلك الا عن النبي ص م . رواه البخاري

Meaning: From Nafi' from Ibn 'Umar, in fact he was once asked about the khauf prayer which is characterized, then he said, if your fear is very heavy, then they can pray while walking and standing on the soles of their feet and with vehicles while facing the qibla and not facing the qibla. Nafi' said, I did not know that Ibn Umar said that, except from the Prophet.(Narrated by Bukhari).

7) HR. Ad-Darimi :

أخبرنا عبيد God بن موسى عن اسرائيل عن عكرمة عن ابن عباس قال قيل يا رسول God أرأيت الذين ماتوا وهم يصلون الى بيت المقدس فأنزل God تعالى { وَمَا كَانَ لِلَّهِ أَنْ يُضَيِّعَ إِيْمَانَكُمْ }

Meaning : Has informed us 'Ubaidullah bin Musa from Israil from Ikrimah from Ibn Abbas he said, RasulullahSaw. asked, O Messenger of Allah, what is your opinion regarding people who die while praying facing Baitul Maqdis? Then Allah revealed the revelation: (And Allah does not waste your faith....)(QS. Al Baqarah: 143). (Narrated by Ad-Darimi).

8) HR. Baihaqi:

عن عطاء عن ابن عباس أن رسول God صلى God عليه وسلم قال:ثم البيت قبلة لأهل المسجد المسجد قبلة لأهل الحرام والحرام قبلة لأهل الأرض في مشارقها ومغاربها من امتي .(رواه البيهقي )

Meaning: From 'Aṭa' from ibn 'Abbas RA. that the Messenger of AllahSaw. said: Baitullah is the Qibla for the people in the Grand Mosque, the Grand Mosque is the Qibla for the residents of the Haram Land (Mecca), and the Haram Land (Mecca) is the Qibla for all my people on earth, whether on land or in the east.(Narrated by Baihaqi).

c. Ijma'

The argument for Ijma' regarding the necessity of facing the Qiblah during prayer can be found in al-Fiqh 'ala al-Mazahib al-Arba'ah:

وقد اجمع المسلمون على ان استقبال القبلة شرط في صحة الصلاة.

Meaning: Muslims have agreed that facing the Qibla is a condition for the validity of prayer.

From some of these arguments and information from the Koran, Hadith and Ijma', it can be understood that facing the Qibla is obligatory and one of the conditions for a valid prayer, but there are waivers for people such as; people who cannot determine the Qibla direction correctly, people who are in a state of fear, such as war or others and people who are in vehicles, such as planes, ships, trains or others.

### Research Results and Discussion

With the research method described earlier, it is possible to specify the population of the selected sample:

Zone Region	Subdistrict	Number of Mosques/ Musala/Kec.	Selected	
			Mosque	prayer room
Northern Deli Serdang Regency	Silver Expanse District	Mosques: 70 Prayer Room: 84	Jami' Mosque: Old Village Dusun III, Established Year 1950	prayer roomAr-Ridho : Hamlet V, Kota Datar Village, Established Year 2016
Eastern	Pumpkin	Mosque: 24	Nurul Ihsan	prayer roomNur



District of Deli Serdang	Beach District	Prayer Room: 33	Mosque: Dusun II Paluh Sibaji Village, Established Year 1956	Muhammad: Hamlet II, Pantai Labu Pekan Village, Year Established 2009
Southern part of Deli Serdang Regency	Subdistrict Meriah Mountain	Mosques: 1 Prayer Room: 0	Taqwa Mosque : Jl. Big Kec. Mount Meriah, Established Year 1970.	prayer room: 0
West Deli Serdang Regency	Sunggal District	Mosques: 120 Prayer Room: 27	MosqueJamik An-Nur: Jl. Medan Binjai, Year Established 1950	prayer room Nurul Faith:Jl. Market I, Dusun IX, Sei Mencirim Village, Established Year 2014
Central Deli Serdang Regency	Patumbak District	Mosque: 24 Prayer: 13	Al-Muttaqin Mosque : Jl. Pelita Gg The Nature of Patumbak Kampung Village, Established Year 1980	prayer roomAl-Madinah : Jl. Defense of G. Buntu Village Patumbak Kampung, Established Year 2005.

After conducting Qibla direction calibration research in Deli Serdang district, according to the sample above, the following data is generated:

No	Name	Address	Description/Data
1	Jami'i Mosque	Old Village Dusun III, Hamparan Perak District	<p>PE : 03 0 43 ' 55,43 " LN                      LE : 98 0 36 ' 30,01 " LE                      Qibla Direction : 67 0 17 ' 51,23 " NW                      : 22 0 42 ' 8,77 " WN                      Compass Azimuth : 292 0 42 ' 8.77 "                      Distance Measure: 41, 83 cm                      Distance from the location to the Kaaba: 6,640.78 Km                      Mosque building position: 292 0                      The position of the prayer mat in the mosque follows the mosque building  <b>The position of the mosque and the prayer mat: That's right</b>  <i>The azimuth value of the qibla compass is the same as the azimuth value for the initial position of the mosque building and the mosque's prayer mat, which is 292 0, then the Qibla direction is correct, meaning that the mosque building and</i></p>

			<i>the location of the prayer mats in this mosque are correct.</i>
2	Musala Ar-Ridho	Hamlet V, Kota Datar Village, Hamparan Perak District	<p>PE : 03 0 46 ' 2,42 " LN  LE : 98 0 33 ' 14,67 " LE  Qibla Direction : 67 0 18 ' 28,59 " NW  : 22 0 41 ' 31,41 " WN  Compass Azimuth : 292 0 41 ' 31,4 "  Distance Measure: 41, 81 cm  Distance from the location to the Kaaba: 6,633.71 Km  Position of the prayer room: 273 0  The deviation value of the Musala building: 190 41' 31.4"  Far deviation: 2734.07 km  The position of the Musala prayer rug follows the Musala building  <b>Position of prayer room and prayer mat: Not correct.</b>  <i>The Qibla azimuth value on the previous compass is smaller than the Qibla azimuth value after the revision that occurred on this Musalla (in this case: before 2730, after 2920 41' 31.4"), then the Qibla direction is to the right or the prayer mat of the Musala is changed/turned slightly to the right than before.</i></p>
3	Nurul Ihsan Mosque	Dusun II, Paluh Sibaji Village, Pantai Labu District	<p>PE : 03 0 39 ' 51 " LN  LE : 98 0 54 ' 01 " LE  Qibla Direction : 67 0 18 ' 27,73 " NW  : 22 0 41 ' 32,27 " WN  Compass Azimuth : 292 0 41 ' 32,2 "  Distance Measure: 41, 81 cm  Distance from the location to the Kaaba: 6,673.62 Km  Mosque building position: 276 0  Mosque building deviation value: 16 0 41 ' 32,2 "  Far deviation: 2267.66 km  The position of the prayer mat in the mosque follows the mosque building  <b>The position of the mosque and prayer mat: Not correct.</b>  <i>The Qibla azimuth value on the previous compass is smaller than the Qibla azimuth value after the revision that occurred in this mosque (in this case: before 2760, after 2920 41' 32,2"), then the Qibla direction is to the right or the prayer mat of the mosque is changed/turned slightly to the right than before.</i></p>

4	Nur Muhammad's prayer room	Dusun II, Pantai Labu Pekan Village, Kecamatan Pantai Labu	<p>PE : 03 0 39 ' 14 " LN                      LE : 98 0 54 ' 02 " LE                      Qibla Direction : 67 0 18 ' 8,14 " NW                      : 22 0 41 ' 51,86 " WN                      Compass Azimuth : 292 0 41 ' 51.8 "                      Distance Measure: 41, 82 cm                      Distance from the location to the Kaaba: 6,674.09 Km                      Mosque building position: 298 0                      The deviation value of the Musala building: 05 0 18' 8.2 "                      Far deviation : 718.35 km                      The position of the Musala prayer rug follows the Musala building  <b>Position of prayer room and prayer mat: Not correct.</b>  <i>The Qibla azimuth value on the previous compass is greater than the Qibla azimuth value after the revision that occurred in this Musala (in this case: before 298 0, after 292 0 41' 51.8"), then the Qibla direction is to the left or the prayer mat of the Musala is changed/turned slightly to the left than before.</i></p>
5	Taqwa Mosque	Jl. Big Kec. Meriah Mountain	<p>PE : 03 0 25 ' 7,42 " LN                      LE : 98 0 50 ' 42,22 " LE                      Qibla Direction : 67 0 10' 04,66 " NW                      : 22 0 49 ' 55,34 " WN                      Compass Azimuth : 292 0 49 ' 55,3 "                      Distance Measure: 42, 10 cm                      Distance from the location to the Kaaba: 6,678.54 Km                      Mosque building position: 277 0                      Mosque building deviation value: 50 49' 55,3 "                      Far deviation: 2008.21 km                      The position of the prayer mat in the mosque follows the mosque building  <b>The position of the mosque and prayer mat: Not correct.</b>  <i>The Qibla azimuth value on the previous compass is smaller than the Qibla azimuth value after the revision that occurred in this mosque (in this case: before 2770, after 292 0 49' 55.3"), then the Qibla direction is to the right or the prayer mat of the mosque is changed/turned slightly to the right than before.</i></p>
There is no prayer room in Gunung Meriah district			
6	Jamik An-	Jl. Medan Binjai, Sunggal District	<p>PE : 03 0 36 ' 12,3 " LN                      LE : 98 0 32 ' 54,9 " LE</p>

	Nur Mosque		<p>Qibla Direction : 67 0 13' 6,31 " NW                  : 22 0 46 ' 53,69 " WN                  Compass Azimuth : 292 0 46 ' 53.6 "                  Distance Measure: 41.99 cm                  Distance from the location to the Kaaba: 6,640.20 Km                  Mosque building position: 277 0                  Mosque building deviation value: 15 0 46 ' 53,6 "                  Far deviation: 2097.84km                  The position of the prayer mat in the mosque follows the mosque building  <b>The position of the mosque and prayer mat: Not correct.</b>  <i>The Qibla azimuth value on the previous compass is smaller than the Qibla azimuth value after the revision that occurred in this mosque (in this case: before 2770, after 2920 46' 53.6"), then the Qibla direction is to the right or the prayer mat of the mosque is changed/turned slightly to the right than before.</i></p>
7	Musala Nurul Iman	Jl. Market I, Dusun IX, Sei Mencirim VillageSunggal district	<p>PE : 03 0 33 ' 23,66 " LN                  LE : 98 0 32 ' 6,71 " LE                  Qibla Direction : 67 0 11 ' 27,38 " NW                  : 22 0 48 ' 32,62 "WN                  Compass Azimuth : 292 0 48 ' 32,6 "                  Distance Measure: 42, 05 cm                  Distance from the location to the Kaaba: 6,640.85 Km                  Position of the prayer room: 267 0                  The deviation value of the Musala building: 250 48' 32.6 "                  Far deviation: 3386.52 km                  The position of the Musala prayer rug follows the Musala building  <b>Position of prayer room and prayer mat: Not correct.</b>  <i>The Qibla azimuth value on the previous compass is smaller than the Qibla azimuth value after the revision that occurred in this Musala (in this case: before 2670, after 2920 48' 32.6"), then the Qibla direction is to the right or the prayer mat of the Musala is changed/turned slightly to the right than before.</i></p>
8	Al-Muttaq in Mosque	Jl. Pelita Gg The essence of Patumbak Village Village,	<p>PE : 03 0 31 ' 53,03 " LN                  LE : 98 0 43 ' 4,83 " LE                  Qibla Direction : 67 0 12' 26,46 " NW                  : 22 0 47 ' 33,54 " WN</p>

	e	Patumbak District	<p>Compass Azimuth : 292 0 47 ‘ 33,5 “                  Distance Measure: 42.02 cm                  Distance from the location to the Kaaba: 6,660.66 Km                  Mosque building position: 275 0                  Mosque building deviation value: 17 0 47 ‘ 33,5 “                  Far deviation: 2325.04 km                  The position of the prayer mat in the mosque follows the mosque building  <b>The position of the mosque and prayer mat: Not correct.</b>  <i>The Qibla azimuth value on the previous compass is smaller than the Qibla azimuth value after the revision that occurred in this mosque (in this case: before 2750, after 2920 47’ 33.5”), then the Qibla direction is to the right or the prayer mat of the mosque is changed/turned slightly to the right than before.</i></p>
9	prayer room Al-Madinah	Jl. Defense of G. Buntu Village, Patumbak Village	<p>PE : 03 0 31 ‘ 9,19 “ LN                  LE : 98 0 42 ‘ 59,87 “ LE                  Qibla Direction : 67 0 12 ‘ 2,15 “ NW                  : 22 0 47 ‘ 57,85 “ WN                  Compass Azimuth : 292 0 47 ‘ 57,8 “                  Distance Measure: 42, 03 cm                  Distance from the location to the Kaaba: 6,661.04 Km                  Position of the prayer room: 269 0                  The deviation value of the Musala building: 23 0 47’ 57,8 “                  Far deviation: 3099.42 km                  The position of the Musala prayer rug follows the Musala building  <b>Position of prayer room and prayer mat: Not correct.</b>  <i>The Qibla azimuth value on the previous compass is smaller than the Qibla azimuth value after the revision that occurred in this Musala (in this case: before 2690, after 2920 47’ 57.8”), then the Qibla direction is to the right or the prayer mat of the Musala is changed/turned slightly to the right than before.</i></p>
10	The number of samples is 10, because there is no prayer room in Gunung Meriah District, the number of samples studied is 9		

For accuracy and solution efforts for mosques/musalas in Deli Serdang Regency, it is necessary to look at the findings on the average deviation/deviation of the Qibla direction of mosques/musalas in Deli Serdang Regency in this study, with reference to

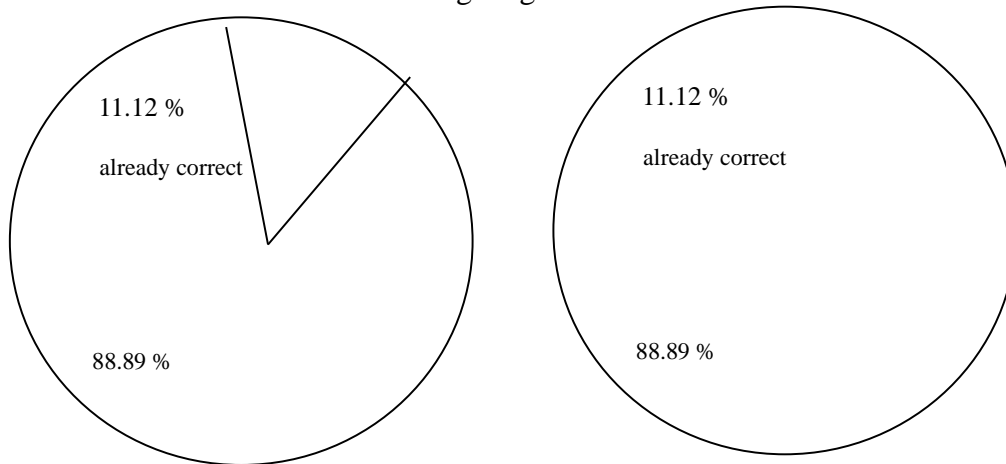


the data of the Ministry of Religion Mosque Deli Serdang Regency. From the above data it can be understood that the number of mosques/musalas whose Qibla direction was examined was 9 mosques/musalas (because there are no musalas in the Gunung Meriah sub-district, the number of samples should have been 10), with the overall findings:

- a) The position of the direction of the building and the prayer mat of the mosque/Musala which is not correct = 8
- b) The position of the direction of the building and the prayer mat of the mosque/Musala which is correct = 1

Namely: 1 (mosque) has the correct Qibla direction of the mosque/musala building and prayer mats, 8 (comprising 4 mosques and 4 prayer rooms) do not have the correct Qibla direction of the mosque/musala building and prayer mats. A total of 5 mosques and 4 prayer rooms.

This can be seen in the following diagram:



The deviation of the Qibla direction of the Mosque/Musala building is at least 05 0 18 ‘8.2” up to the largest 25 0 48 ‘ 32,6 “. The average deviation/deviation is the total= 130 0 42 ‘ 4.6 “ for the 9 samples whose Qibla direction has been measured = 14 0 31 ‘ 20.51 “, this includes the magnitude of the deviation. If calculated on a simple average the distance of this deviation is 14 0 31 ‘20.51 “x 111,219 km = 1,615.16 km. from the center of the Kaaba.

The formula used in an effort to accuracy the Qibla direction of mosques/musalas in the city of Deli Serdang Regency is with the help of the north point azimuth formula. Because this is what is possible and easy to do, when using other methods such as *raşdul qibla* this is very difficult to do in this study, because only 2 times a year this phenomenon occurs. How many years will it take to complete this research.

Seeing the conditions of the diversity of deviations/deviations in the Qibla direction of the mosque/musala building in the city of Deli Serdang Regency as mentioned above, efforts for accuracy are indeed a choice that must be made, either by professional institutions that are experts in this field, or through experts. and astronomy activists who are getting more and more attention from various groups, including the Government of the Republic of Indonesia.

If this solution is not carried out immediately for the mosque/musala in the city of Deli Serdang Regency, it means that mistakes have been allowed and remain silent and this has been proven by a scientific approach, in this case the approach to studying

astronomy, 10 (degrees) have a deviation. If there is deviation from the city of Deli Serdang Regency and its surroundings, there will be deviations from the Qibla direction away from the Ka'bah which is quite far.

If so, according to the researcher, facing the Qibla direction from the city of Deli Serdang Regency, especially even in the meaning of understanding permissibility in the meaning of Mecca and the Grand Mosque, but in essence must be facing the direction of 'ainul Ka'bah. This can be proven in the calculation of reckoning data as has been done by researchers, because the difference in seconds does not have a significant effect on determining the Qibla direction.

## **CONCLUSION**

The conclusion of this paper: The Qibla direction of the mosque/musala building in Deli Serdang is on average not correct, the deviation/deviation of the Qibla direction of the mosque/musala building in the city of Deli Serdang Regency is a minimum of 050 18 '8.2 "to a maximum of 250 48' 32.6". The average deviation/deviation is the total = 130 0 42 '4.6 " for the 9 samples whose Qibla direction has been measured = 140 31' 20.51", this includes the extent of the deviation. If calculated on a simple average the distance of this deviation is 140 31 ' 20.51 " x 111,219 km = 1,615.16 km. from the center of the Kaaba.

Recommendations proposed as efforts and solutions for measuring or calibrating the Qibla direction of mosques or prayer rooms in the City of Deli Serdang Regency, include:

1. Re-checking the Qibla direction of mosques/musala buildings in the city of Deli Serdang Regency, because based on the results of this study the average Qibla direction of mosques/musala buildings in the city of Deli Serdang Regency has a deviation of 14 0 31 '20, 51".
2. Qibla direction measurement should be carried out by people who are experts in the field of astronomy. It is strongly recommended that it be carried out by a formal institution that has the authority and supporting equipment in terms of measuring the Qibla direction, such as BHR/THR, OIF-UMSU, BMKG and other institutions.
3. In order to avoid misunderstandings and conflicts among the community or the congregation of the mosque/musala, due to the results of repeated measurements of the mosque/musala which are declared deviated/deviated, the understanding of the obligation to face the Qibla direction as one of the conditions for valid prayer needs to be corrected, because breaking the ice towards ijthad of Qibla verses, a necessary and necessary thing to do in this modern era.
4. Re-measurement of the Qibla direction of the Mosque/Musala is an easy and hassle-free thing, if the Qibla direction of the Mosque/Musala building experiences deviations, it is enough to do it by shifting the direction of the prayer mats of the Mosque/Musala without damaging the physical building of the Mosque/Musala that has been built, except if you want to rebuild (rehab) the mosque/musala building.

It should be reminded, that improving the Qibla direction ijthad to a better Qibla direction ijthad and supported by more developed scientific facilities and infrastructure, is much better for the quality of worship performed by a servant of Allah in terms of worship.

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