



THE INFLUENCE OF THE KAABA ACCORDING TO HISTORY IN THE QUR'AN AND HADITH ON ISLAMIC ARCHITECTURE

Abdul Ghoffar^{a*}

^aDepartment of Architecture, Institut Teknologi dan Bisnis Ahmad Dahlan, Lamongan 62218, Indonesia

*Corresponding Author: masghoffar@ahmaddahlan.ac.id

ARTICLE INFO

Volume: 8

Issue: 4

Page: 1142-1157

Received: April 2nd, 2024

Accepted: September 26th, 2024

Available Online: December 30th, 2025

DOI: 10.18860/jia.v8i4.25443

ABSTRACT

This study examines the history of the Kaaba, the spiritual center and Islamic architecture, using a historical approach and linking it to the instructions in the Scriptures. Combining textual analysis and historical context, the author explores how the Kaaba is described and perceived in Islamic literature and how this is reflected in related architectural designs. Qualitative methods are used to interpret historical narratives about the Kaaba and to understand their implications for architectural practice in Islamic civilization. This research highlights the role of the Kaaba in shaping Muslim identity and spirituality and its relevance to Islamic architecture. The findings from this study provide a deeper insight into the relationship and relationships between the history of the Kaaba religion, the instruction of Kaaba in the Qur'an, Hadith, and architectural expressions, which relate to the function of space for worship activities that have the potential to enhance our understanding of the importance of the room of prayer (shalat). This worship activity is an Islamic spirituality that applies faithfulness (fidelity) and loyalty to the clarity of Islamic architecture.

Keywords:

Al-Qur'an Hadith; History of the Kaaba; Islamic Architecture

1. INTRODUCTION

The Kaaba, as the center of spirituality and the main symbol in Islam, plays an important role in shaping the identity of Islamic architecture. As a building considered sacred by Muslims worldwide, the Kaaba is not seen as only a place of worship but also a reference in the deeper study of Islamic architecture, according to instructions in the Holy Qur'an and Hadiths. Research on the Kaaba as a building is based on bibliographic data from historical studies, which are examined alongside the book's instructions [1]. This provides an in-depth understanding of the structure as defined by the principles of design, construction, and building form of the Kaaba.

The sacred buildings have been perceived, understood, and interpreted as the direction for shalat by Muslims throughout history, as written in the Qur'an, al-Maidah, verse 3:

"On this day, I have perfected your religion for you, and I have completed My blessings on you, and I have approved Islam as your religion". (QS. al-Maidah: 3)

This article examines the relationship between instructions about the Kaaba in the Holy Bible and historical literature about the Kaaba. It analyzes how these three sources relate to one another and how they can be reflected in the expression of Islamic architecture. Keep in mind that Islamic teachings have been perfected to become a guide for life for Muslims.

"Indeed, the house that was first built for (a place of worship) for humans, is the Baitullah in Bakkah (Mecca), which is blessed and is a guide for all humans." (QS. Ali Imran: 96).

Researchers apply quality historical studies of the Kaaba using comprehensive data analysis through a five-stage approach, following the historical study methodology: determining the topic, formulating heuristics, verifying, interpreting, and historiography. All methods are studied based on the principles of design, construction, and building in Islamic architecture so that the results of the study can provide understanding, knowledge, and clarity regarding the role of the Kaaba in Islamic architecture.

"Indeed, We saw your face (Prophet Muhammad) often looking up to the sky. So, We will direct you to the Qibla that you like. Then, turn your face towards the Grand Mosque. Wherever you are, turn your face towards it. Indeed, those who were given the book truly know that (the transfer of the Qibla to the Grand Mosque) is the truth from their Lord. Allah is not unaware of what they do." (QS. Al Baqarah 144)

Thus, this research is expected to produce new insights into the historical role of the Kaaba building, which is associated with spiritual values, as instructed in the Word of God, and to place shalat activities as an important element in the Islamic Architectural Concept, according to the QS. Al-Anbiya: 25, Al-Ankabut: 45, QS. Az-Zariyat 56, QS. An Nisa: 103, QS. Al Baqarah: 43 [1], HR Tirmidhi, no. 413, and *Taarikhu Makkah* [2] as an embodiment of faith in the Muslim spiritual tradition.

"And We did not send a messenger before you, but We revealed to him that there is no God but Me, so worship (shalat) by you all" (QS. Al-Anbiya: 25)

"Read what has been revealed to you, namely the Qur'an, and establish shalat. Indeed, shalat prevents evil and evil (actions). Indeed, remembering Allah is a greater priority than other acts of worship. Allah knows what you do." (QS. Al-Ankabut: 45)

"I did not create jinn and humans but so that they would worship Me" (QS. Az-Zariyat 56)

"Indeed, shalat is a time-determined obligation for believers." (QS. An Nisa: 103)

"And perform the shalat, pay zakat, and bow with those who bow." (QS. Al Baqarah: 43)

"Indeed, in their stories, there is a teaching for people who have understanding. The Qur'an is not a made-up story, but confirms the previous (books) and explains everything, and is a guidance and mercy for those who believe." (QS. Yusuf: 111)

"Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, may the peace and blessings of Allah be upon him, said, 'Verily, the first action that will be accounted for on the Day of Judgment is the Shalat of a servant. If his Shalat is complete and performed correctly, he will be fortunate and successful. However, if his Shalat is deficient or incomplete, he will have failed and incurred loss. If there is a deficiency in the obligatory Shalat, then Allah, the Exalted, will say, 'Look and see if My servant has performed the voluntary Shalat's. Then, whatever is lacking in the obligatory Shalat will be compensated for and completed. The same principle applies to all his other deeds.'" (HR Tirmidhi, said the Hadith was hasan.) [HR Tirmidhi, no. 413 and An-Nasa'i, no. 466. Al-Hafizh Abu Thahir said that this Hadith was valid.

From Aisyah, Muhammad SAW said: "When Allah SWT sent Adam AS down, Adam AS stood facing the Kaaba, and he prayed two rak'ahs". (by Azzaql, in the book "Taarikhu Makkah", Imam Thabrani in the book Al Awusath", and Ibnu Asakir from the Buraidah hadith with the degree of marfu' Hadith)

Shalat, a daily activity for Muslims, can be understood from the instructions in the holy book [1] and from the Prophet [2]. The book explains the perfection of the Islamic religion and the guarantee of the truth of the Qur'an, the position of Mecca and the Kaaba as the first places of worship, the direction of shalat (Qibla), and the reason humans were created. This includes Shalat times and procedures for congregational groups, as well as the importance of Shalat as the main activity [1]. In this context, this information demonstrates the importance of planning shalat spaces and the Qibla direction as a forum for Muslim activities in architectural design.

2. METHODS

Instructions in the Al-Qur'an and Hadith regarding the Kaaba as Islamic architecture are carried out through a methodological approach to the science of architectural history, which includes several stages such as literature review, architectural analysis, qualitative method, validation, and result [3]:

- **Literature Review:** The research conducted a comprehensive literature review on this topic, drawing on references from the Al-Qur'an, Hadith, and Islamic historical literature, as well as previous studies of Islamic architecture. The researcher identified relevant texts and different views in the existing literature.
 - **Text Analysis:** Researchers interpret texts in the Holy Qur'an related to the building of the Kaaba. Identify verses or Hadith that directly or indirectly relate to its history, construction, or spiritual meaning.
 - **Historical Context:** Understand the historical context surrounding events related to the Kaaba. Reviews important events in the history of the Kaaba and its relationship with the development of Islamic architecture.
- **Architectural Analysis:** Analysis of the architecture of the Kaaba, including shape, structure, materials, and architectural elements in their current condition. Then conduct a limited comparison of architectural design principles referenced in architecture.
- **Qualitative Method:** The method used involves text analysis and the historical context of the Kaaba. The qualitative method emphasizes content analysis to understand the historical explanations and interpretations of the construction and meaning of the Kaaba in Islamic architecture, which are directly linked to the texts and instructions of God's word.
- **Validation:** Next, the research analysis and interpretation are reviewed for compliance with scientific research principles and methodology, using previous research references. Validation of the researcher's identification results also requires opening a discussion with colleagues or experts in related fields.
- **Result:** In compiling the results of this study, the writing format used scientific writing standards for Islamic architecture journals. The article includes a clear introduction, a detailed methodology, analysis results, and conclusions that describe the research's contribution to understanding the Kaaba building in the context of Islamic architecture

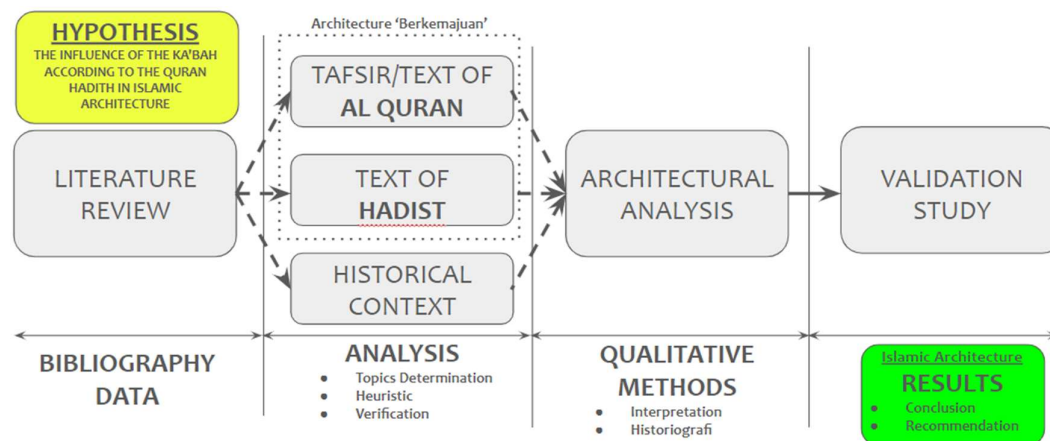


Figure 1. Discussion Flow Diagram by Researcher

In a further study of this research theme, the author invites and recommends interdisciplinary involvement involving Al-Qur'an experts, Hadith experts, Islamic historians, and Islamic architecture researchers. The aim is to combine knowledge from various fields to produce a more comprehensive and in-depth understanding of the research topic.

3. RESULT AND DISCUSSION

As a hypothesis, the interpretation of Islamic architecture remains an intriguing topic of discussion in academia. Scholars posit that Islamic architecture is characterized by a distinct Islamic identity that shapes spatial arrangements, architectural forms, compositions, aesthetics, and ornamental elements. This definition underscores the diverse aspects of architectural works influenced by Islamic principles [4]. Islamic elements, guided by the teachings of the Al-Qur'an and Hadith, are well integrated into architectural objects.

Another perspective is that researchers define Islamic Architecture as Architecture that adheres to Islamic laws and incorporates suitable architectural designs in accordance with Islamic principles [5]. This point of view considers Islamic teachings a secondary topic in architecture and has been unused as a primary source for defining the essence of Islamic architecture [4]. Hence, discussions about the interpretation of Islamic architecture frequently arise due to differing understandings of this field within academic circles.

This research aims to explore the concept of Islamic Architecture from various perspectives and to establish a cohesive relationship between the vocabulary of Architecture and Islam. This view does not prioritize architectural science over Islamic science but rather places Islamic teachings in a more important position. In the Islamic holy books, narratives describe the architecture of buildings, from the creation of the first prophet/apostle to the last prophet/apostle. These narratives built a perfect embodiment of Islam as a guide in all aspects of human life [1].

The guidance from Prime Books provides valuable insights into the field of architecture. By studying these texts, researchers adopted the historical approach and compared it with architectural practices, examining the historical methods described in the texts and the stages they involve. After exploring the original data, we can understand how architecture has evolved since humans first inhabited the earth [6].

A. ANALYSIS USING ARCHITECTURE 'BERKEMAJUAN'

A. 1. Topics Determination

Architectural science is a method and set of steps for realizing concepts and ideas that use images and buildings as media, processes, or techniques, and that communicate with their users. Examples of architectural principles have been well described in *De Architectura* by Marcus Vitruvius Pollio in honor of King Augustus Caesar [7]. In terms of typology, architecture has a rich history before being formulated as an architectural theory. Throughout history, architecture has undergone consistent evolution, demonstrating the eternal nature of human culture in this field [8].

This study adopts a theoretical framework of architecture that uses religious elements to achieve enlightenment and progress, as exemplified by the definition of '*Berkemajuan*' architecture. In this context, the history documented in the Qur'an is important for revealing insights into the values and historical traces of the development of Islamic architecture since the earliest humans. In the Qur'an, it is stated that the first house built for (a place of worship) for humans was the Baitullah in Bakkah (Mecca) (QS. Ali Imran: 96), and humans can improve their abilities by paying close attention to how other creatures build their houses [1].

The instructions in the hadith state that the mosque is a place of Shalat that faces the Qibla, namely towards the Kaaba. Likewise, during the Hajj, the tawaf is performed by circling the Kaaba. Therefore, the study of the history of Islamic architecture regarding Shalat rooms in mosques and the tawaf activity around the Kaaba is specifically mentioned in the Book of At Taarikhu Makkah [6].

The Hadith states that a mosque is a place of Shalat facing the Qibla, namely towards the Kaaba. Likewise, during the Hajj, tawaf is performed by circling the Kaaba. Therefore, the study of the history of Islamic architecture, specifically regarding Shalat rooms in mosques and tawaf activities around the Kaaba, is mentioned in the Book of At Taarikhu Makkah [6].

Historical facts regarding the architecture of the Kaaba and the practice of Shalat, carried out by humans since they first lived on earth, are supported by the identification of physical, continuous worship by Muslims to this day. This evidence further strengthens the belief that the Kaaba area, now known as the Grand Mosque, is the earliest building on earth to serve as a place of worship, a direction for Shalat, and a place for performing tawaf [9].

By paying attention to its current physical form, we can still observe it well; the Kaaba's physical and non-physical appearance remains unchanged, resembling its original form and function. This shows the strong ties between the history of Islamic architecture and religious activities from the Kaaba's earliest existence to the present, shaping Islamic architecture. For example, there are provisions for determining the direction of the Qibla as the direction of shalat worldwide and for making the Grand Mosque the only location for an Islamic architectural complex for carrying out tawaf, umrah, and Hajj.

A. 2. Heuristic

This research uses a heuristic approach and methodology to explore valid information on sources, materials, and data related to the research subject and historical context from three reference sources. The author uses a belief approach to the historical content of the Al-Qur'an as a basis for important information [8], citing references to the Holy Book, which is considered a reliable source of guidance [10], thereby strengthening belief in the truth of historical records.

The most important part of the heuristic view is that the birth of human culture coincided with the arrival of the first humans on earth [11]. According to the Qur'an, the Kaaba as an architecture that has undergone

an evolution from cultural developments [12], with a building structure built before the first humans existed [13]. It can be called the first work of Islamic architecture, and architecture without human touch.

Historical studies of the Qur'an are considered written evidence and are believed to be a source of absolute truth in Islam. Therefore, this research explores references to God's guidance in the Qur'an, written records in the Hadith, and historical records of the Kaaba's existence to trace, in a heuristic manner, historical interpretations of Islamic architecture [1] (Q.S. Ali Imran 96, and Yusuf 111).

According to the Hadith in the Book of At Taarikhu Makkah [6], Adam AS was the first human in the world to perform tawaf (Hajj) around the Kaaba and to worship (Shalat) Allah SWT in front of the Kaaba [13]. Prophet Adam performed the Hajj pilgrimage by circling the Kaaba (tawaf) after finding it in Mecca. During the time of Prophet Adam, the pilgrimage was still very simple. At that time, Prophet Adam received instructions from the Angel regarding the procedures for performing the Hajj, namely, performing seven rounds of tawaf, and the instructions for performing the Shalat. Furthermore, Abdullah bin Abi Sulaiman narrated that after Prophet Adam finished tawaf, he then prayed (shalat) two rak'ahs in front of the door of the Kaaba and ended with Shalat at the door of the multazam. In addition to Prophet Adam, several other prophets performed the Hajj to the House of Allah, namely Prophet Noah, Prophet Hud, Prophet Salih, Prophet Shu'aib, and others [14].

As for all the prophets who performed the Hajj pilgrimage to the Kaaba, as narrated by Anas bin Malik ra, the Prophet Muhammad SAW said: "Then Prophet Adam performed the pilgrimage there, (after that) the angels met him and asked him, 'Where do you come from?' He answered, 'I visited the Holy House.' They said, 'The angels performed the Hajj before you'" (HR. Al-Bayhaqi in his book Shu'ab al-Iman). Imam Jalaluddin as-Suyuthi said that when Prophet Adam and Siti Hawa were sent down from heaven to earth, they performed tawaf around the Kaaba for seven days and prayed two rak'ahs [14].

In the historical record, the Kaaba is the world's oldest building. One authentic piece of evidence that can be used as a reference is the presence of tawaf during the Hajj, which reflects the activities of the Prophet Adam AS when performing Shalat asking forgiveness from Allah SWT [15].

A. 3. Verification

A. 3. 1. Assessing The Kaaba from the Architecture

The Kaaba is a unique building structure with the timeless quality of identity, beauty, and being the orientation and purpose of worship, whether someone is inside the Kaaba or facing it when Shalat. The Kaaba serves as the focal point of the Tawaf and Hajj pilgrimages, symbolizing the unity of the people and devotion to God. The physical shape of the Kaaba is a plain cube, devoid of complex artistic elements, renovation activities, or ornaments that reflect the culture of the time [16].

The Kaaba, since its inception, has served as a physical representation of Islamic architecture and has played an important role in the evolution of the Grand Holy Mosque area. Since its inception, its existence has been a holy site for Muslims to perform Shalat [1]. The Kaaba is also part of the process of recognizing activities and worship throughout human life, as cultures transform. The same thing is also mentioned in the treatises of the Holy Qur'an, that the prophets worshiped to shalat in 'mosques' and face the Qibla. In the historical records of the Prophets, the direction of the Qibla once faced the Al Aqsa Mosque. Still, during the time of the Prophet Muhammad SAW, with Allah SWT's permission, the direction of prayer (shalat) changed to face the Kaaba [1].

Since the beginning, the place of worship for Muslims throughout history has been the Islamic architectural structure known as the Kaaba, which serves as a 'mosque' and is intended for the worship of Allah SWT [1]. This can serve as a guide to trace the historical trajectory of the development of the 'Kaaba' architecture worldwide. Activities related to Shalat worship can also serve as a guide to the entry of Islam into an area and are marked by the construction of a mosque or prayer (shalat) room.

This shows that teaching shalat facing the Kaaba is an obligatory and most important worship activity in Islam.^[1] According to architectural theory, there are 'real' bond lines in the transformation process of the Kaaba's 'facade' which remains cube-shaped, physical characteristics that are 'preserved' throughout the ages, and shalat orientation points that refer to the Kibla related to cosmology [17]. Meanwhile, on the 'intangible' side of Islamic knowledge, this study shows that the form of the shalat room symbolizes respect and obedience to Allah SWT through congregational shalat in the mosque/mushola, as a form of loyalty or fidelity.

A. 3. 2. Assessing the Kaaba from Islamic Architecture

According to a study by Saputra [18], four approaches to Islamic architecture are Apologetic, Historical, Practical, and Philosophical. Through these four approaches, Saputra highlights differences in fundamental assumptions, methods, background, objectives, and characteristics [18]. The results suggest collaboration to discuss and formulate Islamic Architecture based on these approaches. That means, according to Ratodi [19], there are six main characteristics of Islamic architecture: the expression of faith, the depiction of heaven, the

emphasis on the majesty of God, the recognition of God's greatness, the architectural aspects of worship, and the real implementation of Islamic teachings. Ratodi argues that the urgency of collaboration between architects and Islamic scholars is important for comprehensive design guidelines [19].

The Kaaba, an architectural building identified with Islamic architecture, is an exploration of its unique identity from the perspective of Islamic studies and culture, which is the object of research in Architectural Science:

- **The Kaaba** existed before humans were on earth, indicating it was not built by humans. After humans arrived, the Kaaba became a holy place for performing shalat, tawaf, and Hajj. From the beginning, the physical structure of the Kaaba was an extraordinary form and preceded the emergence of the Principles of Architecture, as formulated in the science of Architecture.
- **In the Qur'an**, humans are tasked with seeking the pleasure of Allah. Since the beginning of creation until now, they have been commanded to carry out activities of worship to Allah, including praying (shalat) facing the Qibla and performing thawaf, the circumambulation of the Kaaba. This shows that the place for performing (shalat) prayers and tawaf is more important in Islam than others.
- According to **the holy Qur'an and Hadith**, the worship performed by all prophets was shalat facing **the Kaaba (Qibla)** and tawaf around the Kaaba. Therefore, worship (shalat) has been mankind's main obligation since ancient times and will continue until the end of time. According to the view of Architecture, the primary function of a building is to serve as a place for various activities and events. In Islamic science, shalat plays an important role as the primary form of worship. The combination of the two views in architecture and Islam builds an understanding that Islamic Architecture is an architectural work with standards that can accommodate **shalat activities**.

The results of this study illustrate the role of 'Architectural Science' as an important component in the discovery of the Kaaba before humans existed. The consequences require critical analysis, input, and recommendations from Islamic Science and a comprehensive method of '**Berkemajuan**' as 'Islamic **Berkemajuan**'. Methodologically, it is important to treat '**Berkemajuan**' as an architectural method in the study of the history of the Kaaba within the framework of architectural science, in line with the ongoing development of the scientific interpretation of the Al-Qur'an [20].

A.3.3. Kaaba as an '**Berkemajuan**' Architecture, seen from Islamic Architecture:

Islamic Architecture studies use a comprehensive scientific approach by applying information from the holy book, which we call '**Berkemajuan**', which is close but not the same as Progressive Architecture [20]. This approach explores historical references and studies the Qur'an and Hadith to gain a deep understanding of the past and the truths they hold today (ijtihad) [21]. The Kaaba, as a building and as Islamic architecture, combines the building's history with worship activities, such as shalat and tawaf. Through this methodology, a comprehensive perspective on Islamic Architecture '**Berkemajuan**' is constructed from various perspectives.

The definition of Islamic Architecture, and Islamic Architecture '**Berkemajuan**' is closely related to the view of Architecture, especially in the approach and spirit of creating Islamic-based Architectural works. The difference lies in the basis of thought and the process of applying Islamic guidance in the Qur'an and Hadith to architectural works, which aim to present an architectural building.

In addition to supporting the principles of architecture as a building, architecture also serves as proof of loyalty and obedience to great figures. As has also been introduced in the principles of architectural works in the past, such as the offering of architectural works to lovers, kings, and the gods worshiped. For example, Vitruvius' work for King Augustus Caesar (De Architectura), the construction of the Taj Mahal, and the Prambanan Temple.

In Islamic architecture, '**Berkemajuan**', placing architectural works as part of the offering and obedience to God. This shows the importance of the historical relationship between the Kaaba and Islamic architecture, as stated in the Qur'an. In this view, Islamic architecture '**Berkemajuan**' applies the four approaches of Saputra [18] and Ratodi [19] on 'best practice' within a single framework of thought. Architecture '**Berkemajuan**' is studied by applying information on human history and the Kaaba in the Qur'an and Hadith as a guideline for the early history of Islamic Architecture. Recognition of the instructions that humans were created only for worship activities, and the Kaaba represents one form of 'Islamic architecture' as the first place of worship created for humans.

Ratodi [19] also stated the need for collaboration between architects and scholars who play an important role in comprehensive design guidelines (integrating fiqh in Islamic jurisprudence). This opinion aligns with the universality and objectivity in Islamic architecture as put forward by Saputra [18]. Thus, the construction of the '**Berkemajuan**' series in Islamic Architecture can be associated with an architectural concept that applies

reference sources from various aspects of architecture sequentially, based on the Qur'an, Hadith, and Ijtihad of architectural data libraries. This is one of the initial steps to recommend references based on the research results of Saputra [18] and Ratodi [19] on Islamic Architecture '*Berkemajuan*'.

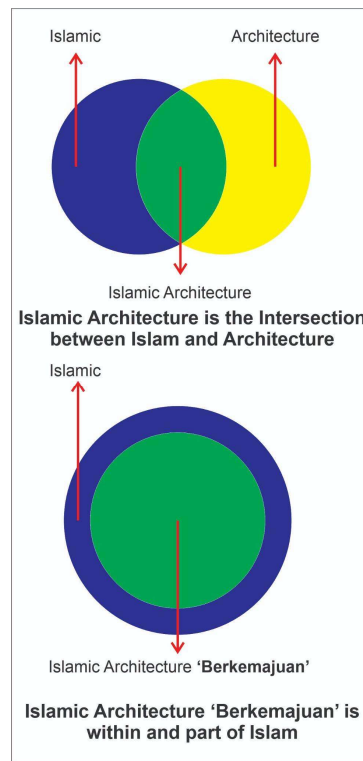


Figure 2. The difference concept of Islamic architecture and Islamic architecture '*Berkemajuan*.'

The consequence of this view and principle is a new understanding of Islamic Architecture, placing two texts of Architecture and Islam not side by side but rather Architecture as part of Islam, or thinking of all elements of Architecture as part of Islam. This understanding may provide a new view of Islamic Architecture in the future.

Islamic architecture is known for its architectural works that highlight Islamic elements in certain parts of the building. Islamic elements in Islamic architectural buildings are those that do not conflict with the provisions of the Qur'an and Hadith. Islamic architectural buildings are products for human use in a world that follows the passive rules of Islamic building. The passive nature of buildings towards Islam means that buildings based on Islamic architectural concepts tend to become historical buildings in the future.

Islamic Architecture '*Berkemajuan*' applies the methodology of Islamic Architecture design, using a very deep approach to understanding Islam based on the Qur'an, Hadith, and Ijtihad as important guidelines in all aspects of Architecture. Buildings with Islamic architecture '*Berkemajuan*' have a 'spirit of ijtihad' that can endure as long as the building stands, remains sustainable, and endures. The building's function is relatively more active over a long period, focused on worship and da'wah as provisions for the afterlife.

B. ARCHITECTURAL ANALYSIS as QUALITATIVE METHOD

B. 1. Interpretation

The Kaaba is a historical site that features the Prophets Adam AS, Ibrahim AS, and Muhammad SAW, members of the 'Prophetic Family'. The architectural miracle of the 'cube' is related to the history of the three Prophets, as a reminder of Allah SWT's commands to all humans during their lifetime, as a guide to the direction, and as a place of shalat [1][2]. The importance of shalat in Islam is taught by Allah SWT to 25 Prophets and Apostles [22]. Allah SWT ordered 25 prophets and apostles to perform the apostle's worship (Shalat), as mentioned in Surah Az-Zariyat 56, Surah Al Baqarah 43, and Surah An-Nisa 103 [1]. The essential sign that worship of Allah SWT (shalat) as a central activity in Islam is obtained from the involvement of 25 prophets and apostles when carrying out the preaching orders of Allah SWT. Like the worship of the Prophets Adam, Ibrahim, and Rasulullah Muhammad SAW [6].

The Kaaba, as the first building in the world not built by humans and, in the process, serving humans to this day, demonstrates the true continuity of Islamic architecture. The view regarding the placement of the Kaaba as the first work of Islamic architecture is a '*Berkemajuan*' perspective, grounded in an authentic historical approach found in the Al Qur'an and Hadith, and used in the historical analysis of Islamic architecture. The application of this '*Berkemajuan*' methodology is an important step for Islamic Architecture to implement Architectural Ijtihad.

There are three prophetic periods used as references for revealing the history of the Kaaba, as the stories in the third period are quite clear and detailed in the Qur'an and Hadith. The time of Prophet Adam, which tells of the origins of the Kaaba; the time of Prophet Ibrahim and Ismail, which tells of the activities of renovating buildings and the legacy of Prophet Adam; and the time of Prophet Muhammad SAW, which tells of the activities of the Quaris who renovated and maintained the Kaaba.

B.2. Historical Interpretation of Adam AS Shalat

The Shalat commands to Adam AS are explained in Surah Al Bayyinah 4-5 and the Makkah Book of At Taarikhu [6]. The shalat command given to Prophet Adam AS is not the same as the shalat activity during the time of Prophet Muhammad SAW. Apart from Shalat, there are instructions for purification (ablution) and tawaf (Hajj) at the kaaba. The Shalat that Adam AS performed were the morning shalat and the noon shalat [6].^[6] In principle, the instructions for the worship are fixed (Sunnatul Anbiya'), namely Tauhid, Shalat, and Zakat.

As the first human on earth, Adam AS has received instructions from Allah SWT about how to live on earth. This instruction includes knowledge about survival on earth and how to return to life in heaven.

The interpretation of the 'Architecture' of the Kaaba in the story of the Prophet Adam AS is:

1. The Kaabah existed before the Prophet Adam AS was **a cube**, and was built by angels on the orders of Allah SWT for worship 'shalat' on earth.
2. The Kaaba is an "Architectural" building that has the characteristics of being a landmark, focal point, and aesthetic 'heaven' on earth at that time.
3. In shalat, since Adam AS era, the Kaaba has been the direction of shalat for humans throughout the earth.
4. The Kaaba is also a center of activity for the tawaf (Hajj) pilgrimage.

B.3. Historical Interpretation of Shalat's Ibrahim AS.

Al-Baqarah 127 tells the story of Ibrahim AS, with the activities of rebuilding the Kaaba as a place to carry out the commandment of worship to Allah SWT through prayer (shalat) and tawaf. This story explains that Allah SWT ordered Prophet Ibrahim AS and his son, Prophet Ismail AS, to rebuild and purify the Kaaba, according to the existing foundation, without walls or a roof [1]. This information is important as an indication that the foundation of the Kaaba, which Allah SWT ordered Ibrahim AS to rebuild, is the same foundation on which the Kaaba was built for the worship of Prophet Adam AS.

The interpretation of the 'architecture' of the Kaaba in the story of the Prophet Ibrahim AS is:

1. The Kaaba, which has existed since Prophet Adam AS, was built and reconsecrated by Prophet Ibrahim AS and Prophet Ismail AS with direct guidance (revelation) from Allah SWT by showing the foundations of the former Kaaba, which existed during the time of Prophet Adam AS.
2. Ibrahim AS, as the Prophet and Apostle, also invited his people and descendants to continue to worship (shalat) around the Kaaba and to keep pointing towards the Kaaba (Qibla) when praying to Allah SWT.
3. When the Prophet Ibrahim together with Prophet Ismail AS carried out the order to worship, apart from completing the renovation of the Kaaba, they also carried out the ritual of worship (tawaf), which until now is known as part of the Hajj pilgrimage, the sacrificial service by slaughtering a goat on the Hajj holiday.

B.4. Historical Interpretation of Shalat's Muhammad SAW.

As the last Prophet and messenger, Muhammad SAW was sent to perfect the teachings of the previous prophets and to make them perfect. The guidance in Islam, brought by Muhammad SAW, provides comprehensive guidance for humans in all aspects of life, as Edrees' opinion does [5], including the Science of Architecture.

Prophet Muhammad SAW received the command to pray five times a day, then returned the direction of shalat from Al Aqsa Mosque to the direction of the Grand Mosque (Kaaba) according to Q.S. Al-Baqarah 144, and performed the pilgrimage in the city of Mecca. The daily shalat are the key to worship for the people of Prophet Muhammad SAW, so that they can be accepted and enter heaven, as in the story of Prophet Adam AS.

The interpretation of the 'Architecture' of the Kaaba in the story of the Prophet Muhammad SAW are:

1. When Muhammad SAW had not yet been appointed as a Prophet and Apostle at the age of 35 (606 AD), the Kaaba, which had stood, was still in a damaged condition and in the process of being repaired by the people of Mecca. At that time, many statues of the gods and goddesses worshiped by the people of Mecca were displayed in the Kaaba.
2. When the Prophet Muhammad SAW was sent as a Prophet and Apostle at the age of 40, precisely on the 17th of Ramadan in the year 611 AD, when he was 48 years old, 619 AD, he received the command to pray 5 times a day, which he received on the 27th of Rajab, precisely in the 8th year of prophethood. The change in the direction of the Qibla from the Al Aqsa Mosque to the Kaaba in the Grand Mosque in the year 2 Hijri (624 AD) coincided with the conquest of the city of Mecca by Muslims in the month of Ramadan in the year 8 Hijri in January 630 AD (*Fathu Makkah*) [1][2].
3. The complete pillars of Islam are conveyed in the treatise of the Prophet Muhammad SAW, consisting of (1) Creed, (2) shalat, (3) Zakat, (4) Fasting, and (5) Hajj [1][2]. From this treatise, there are two indications of important worship activities involving the Kaaba, namely shalat and Hajj.

Historical interpretation of the activities of all the prophets reveals a single line of command. They received orders and instructions to worship Allah SWT with the same principles, even though they did it on different pillars. Representation of worship related to the need for space and architecture can be interpreted through (1) Life is for **worship**, (2) The main command in worship is **shalat**, which must be carried out by Muslims wherever they are, (3) Shalat facing the Kaaba. For these reasons, it is necessary to plan a shalat room facing the Qibla in Islamic architectural buildings.

B.5. Historiography

Historical investigation, which explores past knowledge of human existence, is a historiographic effort rooted in belief, supported by historical evidence found in holy books, which is highly credible. In the Islamic context, this relies on belief in the truth of the Qur'an and Hadith. Throughout the history of Islamic architecture, the Kaaba has played an important role in worship and has supported the spread of Islam. This building serves as a point of orientation for shalat and hajj activities, including tawaf, for pilgrims seeking to follow in the footsteps of the Prophet's worship [1].

Islamic architecture is part of the manifestation of architectural creations with an Islamic character, as buildings that adhere to Islamic architectural rules and values. In previous studies on Islamic architecture, there has been little in-depth exploration of the history of prehuman Islamic buildings, such as the Kaaba.

Based on the evidence above, this descriptive-explanatory study of history in the Qur'an and Hadith can help reveal the building's identity as Islamic architecture. On that basis, it directs our understanding of the early history of architecture in today's society, which existed before the science of architecture was known to humans.

Apart from being understood as a historical work, historiography can be a way to rewrite history. Currently, the history of Islamic Architecture is understood within the framework of a cultural understanding of society, supported by physical evidence and scientific literature. The historical research on the Kaaba is recorded in the Holy Qur'an, along with physical evidence of the building and its relationship to Muslim worship practices. On the other hand, the existing scientific literature data on the Kaaba has not been identified until the beginning of its history.

At the beginning of construction, the Kaaba can be considered a work of architectural art, with no human involvement in the planning, design, and construction stages, as in other architectural buildings. The Kaaba, in terms of its architectural form, serves as a guide for human buildings. Although there are various interpretations of the early story of the construction of the Kaaba, the Kaaba's physical structure still has a historiography related to the first building in Islam.

C. STUDY VALIDATION

The validation of this research data is the most important stage in generating new ideas about the Kaaba as Islamic architecture. The level of accuracy in validating this research draws on contemporary studies of Islamic architecture by Ratodi [19], on best practices and the views of Andika [18], and on four approaches to Islamic architecture and prophetic architecture, compared with the '*Berkemajuan*' perspective. The first step of this comparison is to assess Islamic Architecture '*Berkemajuan*' from the perspective of contemporary Islamic Architecture. The second step looks at contemporary Islamic architecture from the perspective of Islamic Architecture '*Berkemajuan*'. The third step performs cross-validation, which is also applied to a single object to test the stability of the analysis results. Data validation from the results of the third study compares

the architecture of the Kaabah from the perspectives of contemporary Islamic architecture and Islamic architecture 'Berkemajuan'. It aims to identify similarities and differences in the two points of view, as expressed by researchers, regarding the Kaabah as an architectural work.

In the view of contemporary architecture, the understanding of Islamic architecture tends to conflict between philosophy and functionality [19]. In studying the Kaaba through the approach of Islamic Architecture 'Berkemajuan', it can be identified and, at the same time, a clearer conception can be built, and conflicts between the two avoided, because the Kaaba building has an inherent philosophy and functionality. This can happen because the Kaaba is the only Islamic building recognized in the concept of Islamic Architecture 'Berkemajuan', which is clearly and emphatically mentioned as a building for worship according to the instructions and commands in the Al-Qur'an and Hadith (Islam), and will remain awake until the end of time.

A contrasting perspective is offered by Saputra [18], who categorizes the understanding of Islamic architecture into two major groups. First, he proposes four conceptual approaches to interpreting Islamic architecture. The Apologetic approach refers to written or formal discourse used to defend ideas, beliefs, or principles as a form of intellectual justification. The Historical approach explains Islamic architecture through its connection to historical developments and its relationship with the past. The Praxis approach focuses on practical applications within human activities and everyday life. Finally, the Philosophical approach interprets Islamic architecture as embodying Islamic values, such as devotion to Allah reflected through design, simplicity, justice, and the recognition of others' rights [18].

Saputra's perspective on Islamic architecture is more theoretically oriented, utilizing these four approaches (apologetic, historical, practical, and philosophical) and adapting them to Islamic teachings. This framework highlights an idealistic conception of Islamic architecture that integrates both architectural and Islamic viewpoints. These four approaches can also be applied to interpreting the Kaaba from a Progressive perspective. The Apologetic approach acknowledges the Kaaba appropriately as a significant object through its form and historical narrative. The Historical approach is evident in the Kaaba's long and well-documented construction history, including its phases of building, renovation, reconstruction, and restoration. The Praxis approach is demonstrated by the Kaaba's function as the oldest and continuously used house of worship since the existence of humankind. Philosophically, the Kaaba reminds humans of their obligation to worship Allah SWT, guiding them toward the ultimate goal of returning to heaven [19].

The next perspective, presented by Saputra [18], introduces Prophetic Architecture as a science of the built environment grounded in Islamic scriptures and emphasizing the obligation of Muslims to take the Prophet Muhammad as a model. This prophetic model embodies the historical mission of Islam, which includes humanization (*amar ma'ruf*) through virtuous conduct, emancipation (*nahi munkar*) from error or wrongdoing, and transcendence (*tu'minuna billāh*) through obedience to God. Through the concept of Prophetic Architecture, Saputra [18] advocates a constructive and integrative approach to studying architecture and Islam, proposing terminology that reflects the universal and objective principles of Islamic teachings while also recognizing the subjective and contextual dimensions of architectural practice in Muslim societies [23].

The concept of Prophetic Architecture developed by Saputra [18] aligns with the author's notion of *Berkemajuan*, particularly in the analysis of the prophetic era and the identification of an authentic phase of Islamic architectural development. Saputra's argument [18] aims to restore the idealism of Islamic architecture by returning to the original values embodied in early Islamic buildings, consistent with the guidance of the Prophet Muhammad. His analysis emphasizes the conformity of the Kaaba to Islamic architectural principles, both in form and visual expression, when viewed from the *Berkemajuan* perspective. This includes the building's orientation, which adheres to Islamic stipulations [18], and the renovations undertaken during the prophetic era, which maintained the Kaaba's physical characteristics in accordance with the architectural norms of the Prophet's time [18].

Meanwhile, the concept of Islamic Architecture 'Berkemajuan' places the guidance of the Al-Qur'an, Hadith, and *Ijtihad* as the main basis for implementing the flow in each stage, which gives birth to architectural works for human life activities. Thus, the conception in Islamic Architecture 'Berkemajuan' can provide the right orientation for Muslim architects to understand the elements of Islam in the architectural buildings they design. The view of prophetic and architectural 'Berkemajuan' lies in both when the authentication of Islamic architecture in the prophetic era was influenced by external factors such as building technology, building materials, construction practices, and Islamic culture in the community surrounding the built environment.

Islamic Architecture 'Berkemajuan' seeks to restore, perfect, and complete the thoughts of Ratodi [19] and Saputra [18] on the Islamic context in Architecture as a guide to life for Muslims, by placing humans as creatures created solely to worship Allah SWT. (QS. Az-Zariyat:56). Through the aspect of Islamic Architecture 'Berkemajuan', researchers strengthen the understanding that Islamic Architecture is an architectural work that places the Muslim community as users, (1) to be able to carry out worship activities, especially obligatory

shalat, (2) to fulfill the space requirements for shalat according to the guidance of the Prophet, (3) shalat on time, (4) and in congregation (only for men). The consequence of applying the concept of Islamic Architecture '*Berkemajuan*' is that contemporary architecture is not classified as Islamic Architecture if it does not accommodate and support the proper and correct provision of space for carrying out obligatory shalat activities in the building. The architectural function in a work of Islamic Architecture '*Berkemajuan*' is not identical to the function of a mosque, but is emphasized on architecture that was developed as a building that prioritizes a place for congregational shalat (men) and accommodates other Muslim activities in one place, without disrupting the punctuality of the shalat's obligatory for its occupants.

C. 1. The Function of the Kaaba

Through a historical approach in the letters of the Qur'an and Hadith, we find clues about the Kaaba as a 'sign' and its function as a spatial orientation for worship in architecture, interiors, and building planning.

According to Prof. Abdul Karim Al Khathib, the function of the Kaaba for Adam AS was (1) a 'marker' of the first humans, (2) a place for shalat and tawaf, and (3) a place for other worship [13]. This time, the Kaaba also acts as (4) the 'imaginer' orientation of space and shalat activities (Qibla) for Muslims, and (5) as a place for people to gather every year for worship (umrah/Hajj).

C. 2. The Strength of Kaaba

The Kaaba is seen from the perspective of architectural sturdiness or strength in the context of building structure and construction, showing the importance of historical information in the Koran and Hadith, including (1) the *Baitul Haram* (Kakbah) was not built by humans and is a reflection of the *Baitul Makmur* building in heaven, (2) The Kaaba has a structure, foundation, walls, and no roof, (3) The Kaaba, in its historical development, underwent structural strengthening with the addition of columns, and the roof (4) of the Kaaba has been proven to stand strong to this day. Based on Islamic history records, the current condition of the Kaaba in terms of its structure and construction is as shown in Figure 4.

C. 3. Pillars and walls

During the time of the Prophet Ibrahim, the Kaaba did not have a roof. Currently, the Kaaba has three wooden pillars inside the building, four meters apart, that serve as supports for the ceiling and roof of the Kaaba. The pillars were added after the renovation during the time of Muhammad SAW. The walls of the Kaaba are made of granite from the hills of Mecca, carefully and firmly installed and glued in place. Technically, the walls of the Kaaba also function as retaining walls to distribute the roof load. The last major renovation of the Kaaba was carried out in 1996, when the walls were reinforced and the brickwork replaced to maintain the building's integrity. The Kaaba has undergone several renovations to ensure its structural stability and strength [24].

The walls of the Kaaba are covered with black silk cloth called Kiswah, decorated with verses of the Qur'an embroidered with gold thread. The Kiswah is replaced every year on the 9th of Dzulhijjah, the day before Eid al-Adha. On the outside of the Kaaba wall, there is a Black Stone (Hajar Aswad) ornament located in the east corner of the Kaaba. Meanwhile, the Kaaba door, made of gold, is located on the east side of the Kaaba. The golden gutter system also channels rainwater from the roof of the Kaaba [24].

C.4. Roof

Initially, the Kaaba building did not have a roof. The history of the roof of the Kaaba, which is considered an additional decoration, dates back to around 605 AD, when the Prophet Muhammad was around 35 years old. Construction was carried out because the Kaaba was damaged by flooding. The Kaaba was repaired and reinforced with durable materials, fitted with three wooden pillars to support the roof, and equipped with gutters. At this time, inside the Kaaba, there are three supporting pillars, a high, domed roof, a spacious interior, a marble floor, and a ceiling adorned with decorative cloth. On the outer side of the Kaaba, to the northwest, there is a low, semicircular wall called Hijr Ismail, which is the burial place of Ismail and his mother, Hajar. The Kaaba entrance is on the northeast side at a height of two meters, and requires stairs to enter. Apart from the physical building, Khairul Imam explained that the power of the Kaaba lies in its symbolic existence as part of human culture from the first humans to today [24].

C.5. Building Shape

When rebuilding the Kaaba, Ibrahim AS raised the building to 7 cubits long, 30 cubits long, and 22 cubits wide, and it had no roof (1 cubit = 0.4572 m). During the renovation process carried out by the Quraysh during the time of Rasulullah SAW, the overall shape of the Kaaba differed from the previous Kaaba, which was smaller

After undergoing renovations many times since it was first built, an overview of the process of replacing the Kaaba from the beginning to the present:

- 1) The first building of the Kaaba existed before Adam AS lived on earth. Some literature explains that those who built the Kaaba were angels, imitating the Kaaba in heaven [26].
- 2) The first renovation recorded in the history of the Qur'an was during the prophethood of the Prophet Ibrahim and his son, the Prophet Ismail. The two of them rebuilt the Kaaba, completely made of stone from five hills, without a roof and with a floor level with the ground, to be used for shalat and Tawaf worship. Information from the Qur'an regarding renovation/repair activities indicates the existence of the Kaaba, which existed before the Prophet Abraham [25].
- 3) The second renovation, history records an incident during the time of the Quraysh, which was carried out by Qusay bin Kilaab, because part of the walls of the Kaaba was damaged by flooding. The shape has changed, with the length decreasing by 3 meters. There was a wooden roof and gutters, short Hijr Ismail walls, and the door has been raised from ground level [25].
- 4) The third renovation, renovated by Abdullah bin Zubair due to war, collapsed and burned. The shape of the Kaaba again follows the foundation laid by the Prophet Ibrahim, with two doors on two sides and a curtain covering the Kiswah [25].
- 5) The fourth renovation was carried out by Abdul Malik bin Marwan because of a dispute between community leaders regarding the foundation of the Kaaba building. This major renovation in the fourth stage restores the Kaaba's shape to that of the Quraish era [25].

C.6. Fondation

As an architectural structure that has undergone renovations many times, from the time of the Prophet Abraham to the present, the shape and structure of the Kaaba have changed. Each of these changes has a historical story in the Al-Qur'an and Hadith about the process [27]. Changes in the shape and foundation of the Kaaba that occurred since it was first built, during the time of Ibrahim AS, the pre-Islamic period (Quraisy), or the time of the Prophet Muhammad SAW, did not affect the symbol of the Kaaba. Until now, the Kaaba has served as the Qibla for Muslims in shalat (prayer) and as the place of Hajj [24]. The changes of the Kaaba's structure certainly altered the foundation's shape. By understanding the historical flow in the Qur'an, we can see that the foundations that existed during the time of Adam AS and were rebuilt during the time of Ibrahim AS still leave physical remains in the same location to this day [24].

C.7. Composition

The Kaaba also has the basic components of building architecture, which function as a building: head (roof), body (walls/pillars), and feet (foundation). During the discussion about the strength of Islamic buildings and architecture, researchers often apply architectural theory based on the three building elements, considering that the meaning of kaaba building science can be represented in the first Islamic architecture. The changes in the composition of the Kaaba building will never end, given the ongoing renovation process that began at the outset and continues to this day, from the time the Prophet Ibrahim AS renovated it using local mountain stone to the latest building materials. Changes in the size, materials, and appearance of the Kaaba's composition do not affect Muslims' perception of the religious symbol.

C.8. The Aesthetics of Kaaba:

The aesthetics of a building in Architecture relate to the overall visual appearance of the building (sequence), the focal point for capturing the view of the building (vantage point), the pattern of the building facade (composition), decoration, and various ornaments attached to the building (ornaments). The Kaaba building, as Islamic architecture, is symbolically reflected in the activities around the Kaaba (sequence), the form that becomes the focal point of view (vantage point), the cube shape of the building (composition), and the entire kiswah that covers it (ornaments). Currently, the Kaaba is known as the holy site of Muslims for worship, so it is also a "landmark" for Muslims, a charming "Viesta" in the area's visual composition, and a "focal point" of views during activities [24]. A glance at the appearance of the Kaaba reveals that it lacks architectural uniqueness, artistic value, or aesthetic beauty. In Islam, the symbolic meaning of the Kaaba building as the Qibla and place of worship to God has placed the highest aesthetic value on the building and its impact on Muslims [27].

D. FINDING

The Kaaba, seen through an Architectural lens, is an extraordinary work of Architectural history and is included in Architecture that views from Vitruvius' architectural triangle, which includes *Firmitas*, *Venustas*, and *Utility* [7]. The important Vitruvian principle that is not explicitly mentioned is **"offering"**. Offering, in the context of buildings, refers to the form of a building that is proof of devotion or obedience to a beloved entity. As in *De Architectura*, Vitruvius emphasized dedication and loyalty to Augustus Caesar as a spiritual dimension of Architecture [7]. In Islamic thought, fidelity has a different meaning and serves as a guiding principle for Islamic Architecture, emphasizing **loyalty** to Allah SWT.

The concept of Islamic architecture, in the opinion of Ratodi [19] and Saputra [18], explains that the connectedness aspect of building architecture is in accordance with the Shari'a (Al Qur'an and Hadith). This view strengthens the components that make up Islamic architecture as an architectural object that obeys, rather than violates, Islamic law, and positions it as a building with form and function in accordance with Islamic law.

Meanwhile, the concept of Islamic Architecture **'Berkemajuan'** holds that the provisions of sharia in the Qur'an, Hadith, and Ijtihad have become the basis for architecture since the earliest times of thought. So that when designers carry out the process of thinking, generating ideas, developing concepts, preparing sketches, and preparing architectural designs, they do so by paying attention to the instructions contained in the Qur'an and Hadith, and by including the architect's ijtihad. This view positions Islam as the primary reference that frames all aspects, instructions, and provisions in architecture, determining architecture through the functions of space and building form.

Fidelity in Islamic Architecture **'Berkemajuan'** is realized through the aims and objectives of constructing dedicated to the worship of Allah SWT. Therefore, Islamic Architecture **'Berkemajuan'** works, at least, to prioritize the arrangement of shalat rooms that embody devotion to Allah SWT. And the position of Islamic law authority as the majority regarding architecture can only be understood when, from the start, architecture is positioned as a building product developed based on information and guidance from the Al-Qur'an, Hadith, and the architect's Ijtihad.

4. CONCLUSION

The conclusion of its study includes several key points from the research:

- **The Importance of the Kaaba in Islam:** This research confirms the Kaaba's centrality as the spiritual center and main symbol in Islam, as affirmed in the Book of God. The Kaaba is not only the focus of Muslim worship but also has a deep significance in the development of Islamic architecture.
- **Historical Influence in Architectural Design:** Analysis of the historical narrative of the Kaaba in the Book of God reveals a significant influence on the architectural design of this holy building. The initial construction of the Kaaba by the Prophet Abraham and the Prophet Isma'il, along with other important events, has formed the foundation of Islamic Architecture.
- **Spiritual Symbolism and Meaning:** This study reveals the symbolism inherent in the design and structure of the Kaaba, which is consistently reflected in Muslims' spiritual and religious understanding. The Kaaba is not only a physical building, but also a symbol of the oneness of Allah, the orientation and main purpose (orientation) of Muslim worship.
- **Historical Changes and Renovations:** An overview of the changes and renovations to the Kaaba throughout Islamic history illustrates how this building has continued to adapt to changing times while retaining its meaning and identity as the spiritual center of Islam.
- **Islamic architecture in the view of Islamic Architecture 'Berkemajuan':** By considering the above review, Progressive views Islamic architecture, following *hablum minannas* for preaching/socializing and *hablum minallah* for worship/shalat.

Studying Architectural works throughout history undoubtedly offers researchers a valuable opportunity to delve further into the historical evolution of Architecture as a scientific discipline. By analyzing data from the Qur'an and Hadith, which serve as reliable and authoritative sources, researchers can gain a deeper understanding of the origins and development of Architecture **'Berkemajuan'**. The examination of contemporary Islamic Architecture, to date, employs an architectural methodology grounded in Islamic principles. This approach presents Islamic Architecture as a manifestation of architectural craftsmanship that incorporates elements and inspirations from the cultural fabric of Islamic Communities.

RECOMMENDATION

Islamic Architecture '*Berkemajuan*' is a methodological study that requires a comprehensive study in architectural science, including religious views in the Holy Book, and involves the Kaaba as an icon of Islam and as part of the history of architecture in the early days of mankind. The study of Islamic Architecture must involve the expertise of Architecture professionals and Ulama. Likewise, in Islamic Architecture, '*Berkemajuan*', it is very important to bring together Architecture experts, historians, and Islamic Religious Studies experts to foster a deeper understanding of 'Islamic Architecture Berkemajuan' in line with the true principles of Islam.

For this reason, this paper, which draws on references from the Holy Book and other studies, requires examination, feedback, and improvement from Architecture experts and scholars. This can ensure more valuable, improved, and strong research results for the development of Islamic Architecture in the future, such as:

- As a Muslim, shalat is the prime activity. And its activities need a space to do that.
- The shalat room is an integral part of Islamic Architectural spaces and orientations (Qibla), emphasizing its significance in the design.
- In general, the need for architectural space in the Islamic tradition is a physical manifestation that shows faith and proves the form of devotion in worship as Loyalty to Allah SWT.

Finally, despite the limitations of this study, which uses a new approach, the ultimate truth can only be found in the divine guidance of Allah SWT. It is hoped that the Islamic Architecture '*Berkemajuan*' approach used in this study can encourage Islamic Architecture studies to include references to the Word of Allah, Hadith, and the Ijtihad of architects. Thus, these three references can deepen architectural studies while remaining oriented towards the goals of Islamic design from the outset. As Muslim Architects, we will provide guidance in planning, constructing, and utilizing buildings by placing the shalat room as the main space, connected to other spaces, and by supporting shalat activities in the design and planning concept.

REFERENCES

- [1] K. Agama, "Al Qur'an," Lajnah Pentashihan Mushaf Al-Qur'an (Departemen Agama) Kemenag, 2022. Accessed: March. 4th, 2024. [Online]. Available: <https://Qur'an.kemenag.go.id/%0A>
- [2] Sunnah.com, "Al Hadith," The Hadith of the Prophet Muhammad. Accessed: March. 4th, 2024. [Online]. Available: <https://sunnah.com/>
- [3] N. Herlina, *Metode sejarah*, Bandung: Satya Historika, 2020.
- [4] M. B. Hamouche, "Islamization of Contemporary Architecture: Shifting the Paradigm of Islamic Architecture," *J. Islam. Archit.*, vol. 1, no. 2, pp. 70–86, 2012, doi: 10.18860/jia.v1i2.1720.
- [5] M. B. Edrees, "Konsep Arsitektur Islami Sebagai Solusi Dalam Perancangan Arsitektur," *J. Islam. Archit.*, vol. 1, no. 1, pp. 16–20, 2012, doi: 10.18860/jia.v1i1.1712.
- [6] S. Noor, *Mengungkap Rahasia Shalat Para Nabi*, Jakarta: Wahyumedia, 2009.
- [7] L. Bianco, "Architecture, Engineering and Building Science: The Contemporary Relevance of Vitruvius's De Architectura," *Sustain.*, vol. 15, no. 5, pp. 1–27, 2023, doi: 10.3390/su15054150.
- [8] S. Omer, "the Concepts of God, Man, and the Environment in Islam: Implications for Islamic Architecture," *J. Islam. Archit.*, vol. 2, no. 1, pp. 1–12, 2012, doi: 10.18860/jia.v2i1.1778.
- [9] A. A. Asy-Syarif, "Ternyata Kaabah Bukan Dibangun Oleh Nabi Ibrahim atau Manusia, Berikut Faktanya," *Al-Azhar Asy-Syarif Sumatera Utara*, 2022. Accessed: March. 4th, 2024. [Online]. Available: <https://alazharasyarifsumut.sch.id/al-azhar-sejarah-kaaba/>
- [10] J. S. Putra, "Memahami Sejarah Melalui Ayat-Ayat Al Qur'an," *Khazanah J. Sejarah dan Kebud. Islam*, vol. 11, no.1, pp. 61–70, 2021, doi: <https://doi.org/10.15548/khazanah.v0i0.189>
- [11] T. Tristono and Z. Rumanah, "Studi Tentang Konsep Akar Karakteristik Pada Gerakan Spesifik Shalat," *Profetika J. Stud. Islam*, vol. 21, no. 2, pp. 231–244, 2020, doi: 10.23917/profetika.v21i2.13083.
- [12] Ashadi, *Teori Arsitektur Zaman Modern*, Jakarta: Arsitektur UMJ Press, 2020.
- [13] Y. Purnama, "Sejarah Islam, Siapakah yang Membangun Kaabah?," *konsultasisyariah.com*. 2023. Accessed: March. 4th, 2024. [Online]. Available: <https://konsultasisyariah.com/42066-siapakah-yang-membangun-kaaba.html>
- [14] M. S. Putuhena, *Historiografi Haji Indonesia*, Jakarta: LKIS Pelangi Aksara, 2007.
- [15] A. Syariati, "Nabi-Nabi yang Tercatat Menunaikan Ibadah Haji," BPKH, Accessed: March. 4th, 2024. [Online]. Available: <https://bpkh.go.id/nabi-nabi-yang-tercatat-menunaikan-ibadah-haji/>

- [16] I. Suprayogo, "Kaabah," *Gema UIN Malang*, 2015, Accessed: March. 4th, 2024. [Online]. Available: <https://uin-malang.ac.id/r/150601/ka-bah.html>
- [17] E. Y. Titisari, A. Antariksa, L. D. Wulandari, and S. Surjono, "Tinjauan Interdisipliner dalam Mengkaji Aspek Kosmologi dalam Arsitektur," *Rev. Urban. Archit. Stud.*, vol. 15, no. 1, pp. 67–74, 2017, doi: 10.21776/ub.ruas.2017.015.01.6.
- [18] A. Saputra, "Empat Pendekatan Arsitektur Islam; Apologi, Historis, Praksis dan Filosofis," *Mater. Kuliah UMS*, pp. 1–26, 2018, Accessed: March. 4th, 2024. [Online]. Available: https://www.academia.edu/35244427/Empat_Pendekatan_Arsitektur_Islam
- [19] M. Ratodi and O. E. Hapsari, "Identifikasi Best Practice Design Berdasar Al Qur'an dan Hadith Sebagai Inisiasi Panduan Perancangan Arsitektur Islam," *Nature : National Academic Journal of Architecture*, vol. 4, no. 2, pp. 160-170, 2017.
- [20] M. D. Syamsuddin, "Pidato Iftitah : Gerakan Pencerahan Menuju Indonesia Berkemajuan: Perspektif Pendidikan dan Kebudayaan", Muktamar Muhammadiyah Ke-47, Makasar, 2015.
- [21] F. N. A. Rohmah and M. Nuruddin, "Implementasi Kaidah al-Ijtihad la Yunqad bi al-Ijtihad dalam Penetapan Hukum Sesuai Hukum Islam," *Al-Qanun J. Pemikir. dan Pembaharuan Huk. Islam*, vol. 25, no. 2, pp. 167–176, 2022, doi: 10.15642/alqanun.2022.25.2.167-176.
- [22] H. Akhmadi, "Silsilah Lengkap Para Nabi dan Rasul dari Adam AS. sampai Muhammad SAW," *academia.edu*, 2019, Accessed: March. 4th, 2024. [Online]. Available: https://www.academia.edu/38342131/Silsilah_Lengkap_Para_Nabi_dan_Rasul_dari_Adam_AS_docx, 2019
- [23] H. Alhawasli, M. R. Bermanian, "The Impact of Holy Kaaba Cubic Shape on The Incorporeal Space", *Journal of Islamic Architecture*, vol. 5, no. 2, pp. 103-110, 2018. DOI: 10.18860/jia.v5i2.5040.
- [24] K. Imam, "Islam dan Arsitektur 2," *Gana Islamika*. Accessed: March. 4th, 2024. [Online]. Available: <https://ganaislamika.com/islam-dan-arsitektur-2/>
- [25] Antara, "Sejarah Perombakan Kaabah," *Antara News*, 2020. Accessed: March. 4th, 2024. [Online]. Available: <https://www.antaranews.com/infografik/1475391/sejarah-perombakan-kaaba>
- [26] M. Nuh, "Asal Usul Pendirian Kaabah," *Eramuslim*, 2014. Accessed: March. 4th, 2024. [Online]. Available: https://www.eramuslim.com/ustadz-menjawab/asal-usul-pendirian-ka-bah/#google_vignette
- [27] Khairul Imam, "Islam dan Arsitektur 1," *Gana Islamika*. Accessed: March. 4th, 2024. [Online]. Available: <https://ganaislamika.com/islam-dan-arsitektur-1/>