PESHUM : Jurnal Pendidikan, Sosial dan Humaniora
Vol.4, No.2, Februari 2025

Literature Study: An Analysis of Islamic Culture During The Umayyah Period

Nur Haflisma Lubis[1], Haidar Putra Daulay[2], Sholihah Titin Sumanti[3]
[1]Universitas Islam Negeri Sumatera Utara
[2]Universitas Islam Negeri Sumatera Utara
[3]Universitas Islam Negeri Sumatera Utara
E-mail: haflisma0331244045@uinsu.ac.id[1], haidarputradaulay@uinsu.ac.id[2], solihahtitinsumanti@uinsu.ac.id[3]

Article History:
Received: 15 Desember 2024
Revised: 10 Januari 2025
Accepted: 12 Januari 2025

Keywords: *Islamic Culture, Education, Banu Umayyah.*

Abstract: *The purpose of this research is to know more deeply about Islamic culture in the Umayyah period as reviewed from existing historical literature. This study adopts a descriptive qualitative approach with a focus on literature studies. The results of the study show that the Umayyah dynasty was founded by Muawiyah bin Abi Sufyan, this dynasty became the first caliphate after the time of Khulafaur Rashidin, lasting from 661 to 750 AD. During this reign, a monarchy system was implemented, which means that the appointment of the caliph took place based on the lineage or direct appointment of the previous caliph. Islamic Civilization History Education (SPI) requires effective learning methods to teach this material to students with various methods, such as storytelling, question and answer discussions, group work, and lectures as the main approach in SPI learning. The use of this varied method aims to increase students' involvement in the learning process, help them internalize historical values as well as understand the socio-political context that shapes Islamic civilization. Through this learning approach, students are expected not only to understand the history of the caliphate but also to be able to apply positive values, such as justice and wise leadership in their lives. Figures such as Umar bin Abdul Aziz, known for his justice, serve as an example for students to see how a wise leader can have a great influence on society.*

INTRODUCTION

The Umayyad period (661–750 AD) was one of the most significant periods in Islamic history, during which the caliphate underwent extensive territorial expansion, covering large parts of Asia, Africa, and Europe. Culture during this period developed rapidly, influenced by various local traditions and civilizations that existed before. This cultural integration is the foundation for the formation of a more complex and diverse Islamic identity. Research on Islamic culture during

the Umayyah period is important to understand how the influence of various cultures can shape the social, religious, and intellectual practices of Muslim society.

One of the main aspects of the Umayyah culture was its striking architectural development. The Great Mosque of Damascus, for example, not only serves as a place of worship but also as a symbol of power and identity. The fusion of Arabic and Byzantine architectural elements creates a work that highlights beauty and elegance. Research into these structures helps to explore how architecture was used to convey political and religious messages at the time, as well as to observe the resulting aesthetic impact.

In addition to architecture, Arabic literature also experienced significant development in the era of the Umayyah Bani. Poetry is an important medium for conveying ideas, emotions, and social identity. The influence of the pre-Islamic tradition is still visible in literary works, while new themes emerged along with social and political changes. The study of literature during this period helps to uncover the dynamics of people's thought and expression, as well as the role of literature in shaping cultural and social identity (Muthoharoh Miftakhul, 2023).

On the government side, the Umayyah implemented a complex administrative system to manage the vast caliphate. The policies they implement, including tax collection and resource management, have a major impact on people's daily lives. Research in this area can provide insights into how government policies influenced social and cultural development, as well as the role of the Umayyah in shaping the structure of early Islamic society. By understanding all these aspects, research on Islamic culture during the Umayyah period is expected to provide a comprehensive overview of their contributions to Islamic history and culture.

Based on the above background, the researcher intends to dig deeper to know Islamic culture in the Umayyah period as reviewed from existing historical literature with the research title "LITERATURE STUDY: ANALYSIS OF ISLAMIC CULTURE IN THE UMAYYAH PERIOD".

RESEARCH METHODS

This study adopts a descriptive qualitative approach with a focus on literature studies. After compiling various literature related to the study studied, the researcher carried out observations of the Umayyah dynasty. Furthermore, the object of the research is explored through various sources of information, including books, scientific journals, digital data, and other documents, to analyze the history of Islam in the era of the Umayyah dynasty. Data analysis is carried out through several stages, including data reduction, where researchers select relevant data and delete unnecessary data. Furthermore, the next stage is to present data that has undergone a reduction process. Furthermore, the data that has been presented will undergo an interpretation stage through data analysis (Suyitno, 2021).

RESULTS AND DISCUSSION

The Founder of the Umayyah Caliphate and the Background of Its Establishment

The Umayyah Caliphate or Umayyah Caliphate was the first leadership after the leadership of Abu Bakr in 661 AD/41 AH to 750 AD/132 AH in the Arabian Peninsula and its surroundings. The Caliphate of the Umayyah is a new thing in the previous Islamic History, the renewal is the formation of a monarchical caliphate carried out in a monarchical way where the 'successor of the Caliph has been predetermined. The consequence of the establishment of a caliph in the monarchical way has the impact that not all caliphs have high capabilities and integrity.

The Caliphate of the Banu Umayyah originated from Umayyah bin Abd Al-Syam, the

grandfather of Abu Sufyan, who had a family relationship with Abdul Muttalib, the grandfather of the Prophet Muhammad PBUH, and Ali bin Abi Talib. Ali and Muawiyah bin Abi Sufyan were in the same generation, with Ali coming from the Banu Hashim and Muawiyah from the Umayyah Banu Umayyah, both influential in the Quraysh. This caliphate was founded by Muawiyah, who was known as a reliable military politician and strategist. Tensions began when Ali was appointed caliph and removed Uthman-appointed governors, including Muawiyah, who rejected and formed opposition groups. Muawiyah asked Ali to focus on punishing Uthman's killers and threatened to attack the caliphate's position (Fadhillah, 2019).

As a result of the dispute between Muawiyah and Ali, a battle between fellow Muslims erupted again in the ancient city of Sifin. Because of this series of conflicts, it emerged as the beginning of the establishment of the Umayyah Dynasty, which moved the center of Islamic government from Medina to Damascus.

Umayyad Caliphs

The Umayyah Dynasty from 661 AD to 750 AD had 14 leaders, all of whom played a role in the development of its government, intellectually and scientifically over a period of 90 years. The following are the leaders of the Umayyah and their years in office (Amanda, 2022):

1. Mu'awiya ibn Abu Sufyan (41-60 AH/661-680 AD)
2. Yazid ibn Mu'awiya (60-64 M/680-683 AD)
3. Mu'awiya bin Yazid (64-64 AH/683-683 AD)
4. Marwan bin Hakam (64-65 H/683-685 M)
5. 'Abd al-Malik ibn Marwan (65-86 AH/685-705 AD)
6. Walid b. 'Abd al-Malik (86-96/705-715 AD)
7. Suleiman ibn 'Abd al-Malik (96-99/715-717)
8. 'Umar b. 'Abd al-Aziz (99-101/717-720 AD)
9. Yazid ibn 'Abd al-Malik (101-105/720-724)
10. Hasyam ibn 'Abd al-Malik (105-125/724-743)
11. Walid bin Yazid (125-126 H/743-744 M)
12. Yazid bin Walid (126-127 H/744-745 M)
13. Ibrahim bin Walid (127-127 H/745-745 M)
14. Marwan bin Muhammad (127-132 H/745-750 M)

The following are a number of caliphs from the Umayyah Dynasty who played a significant role in the development of Islam:

1. **Mu'awiyah bin Abu Sufyan (41-60 H / 661-679 M)**

   I won't rely on a sword if a whip is enough, and I won't use a whip if my words are enough. If there is a handful of bonds between me and my best friend, even if it's as thin as a hair, I won't let it slip through. When they do a strong pull, I will respond by giving them a little leeway, and when they weaken their efforts, I will respond by giving a stronger pull. The statement effectively reflects the character of Mu'awiyah bin Abu Sufyan.

   He is an intelligent and talented individual. The most influential leader of the 7th century Hijri, a politician and statesman who successfully built a magnificent civilization. He founded a great dynasty that lasted for almost a century. Under Mu'awiyah's leadership, the art of politics developed rapidly. Mu'awiyah is estimated to have been born around 602 AD or 606 AD.

   At the beginning of the development of Islam, Muawiyah and his family opposed this new teaching. He embraced Islam during the conquest of Makkah at the age of about

23. He admitted that he had actually embraced Islam before the conquest, but hid it because of threats from his family. During the time of the Prophet Muhammad, Muawiyah became the author of revelation. During the era of Abu Bakr, he became an important general in the expansion of the Siam, and was appointed governor of Damascus by Caliph Umar. In the era of Uthman, he succeeded in conquering the region of Sham.

At that time, the Muslims managed to form a powerful naval fleet and defeat the feared Roman military. Mu'awiyah played an important role in the formation of this navy. After he became caliph, the situation was stable and secure, allowing Muslims to resume their conquests after internal conflicts. During his stable reign, few dared to challenge him. He established a post office in Islam and created stamps. Mu'awiyah also expanded into Byzantine Roman power and controlled North Africa and eastern regions such as Khurasan. He served as governor for twenty years and caliph for twenty years. Mu'awiyah died in the month of Rajab in 60 H at the age of 77 (Mohammad Zakki, Imam Fu'adi, Ahmad Tanzeh, 2023).

2. Abdul Malik bin Marwan (73-86 H/ 692-705 M)

Abdul Malik bin Marwan bin Hakam bin Abil Ash bin Umayyah was the fifth caliph of the Umayyad Dynasty, serving from 65 AH/685 AD to 86 AH/705 AD. Before becoming caliph, he was the governor of Medina at the age of 16. He faced great challenges due to the division of the Arab nation and the rebellion that threatened the rule of the Umayyad Dynasty. The rebellion included (Tarigan et al., 2023):

1) Shia faction rebellion (66 AH/586 AD)
2) The rebellion led by Abdullah bin Zubair (72 AH/692 AD)
3) The Khawarij Rebellion
4) The Rebellion of Amru bin Said (70 AH/692 AD).

During that period, Abdullah bin Zubair in the Hijaz rebelled. Caliph Abdul Malik mobilized troops to respond, but did not immediately attack Makkah and Medina. Abdul Malik's forces focused on controlling Iraq, Iran, Khurasan, and Bukhara, which were Abdullah's source of funds. After the victory in Iraq, Hajjaj bin Yusuf's army fought at Thaif, where Abdullah bin Zubair was defeated and died. Abdul Malik then invaded Rome to capture Asia Minor and Armenia.

Ten thousand war horses were used to conquer North Africa under Hasan bin Nu'man, with the support of Egypt and Libya. The Islamic army managed to conquer the Romans and the Carthaginian Fortress and defeated the attack of Queen Kahina. In 81 AH, the flotilla from Tunisia achieved many victories. Abdul Malik bin Marwan died in 86 AH/705 AD. During his two-decade reign, he built the high court, replaced the official language with Arabic, established infrastructure, and initiated the creation of currency and expanded mosques in Jerusalem and Makkah.

3. Walid bin Abdul Malik (86-96 H / 705-714 M)

Al-Walid b. 'Abd al-Malik was born in 50 Hijri (668 AD) and became the sixth caliph of the Umayyad Dynasty in 705, succeeding his father. He succeeded in leading thanks to the support of Umar bin Abdul Aziz and Hajaj bin Yusuf, bringing peace and prosperity. He guarantees free life and education for orphans as well as health services for the disabled. He also built public facilities, repaired highways, built and renovated mosques, and conquered new territories. Walid was the first to integrate the minaret in mosque architecture and died in 96 AH after 10 years of reign (Wahid et al., 2019).

4. Umar bin Abdul Aziz (99-101 H/717-719 M)

Umar bin Abdul Aziz, also known as Abu Ja'far, was born in 63 AH/682 AD. He became the governor of Medina in 706 AH after marrying Fatimah. He led as caliph at the age of 36. During that time, there was a significant decline in the number of official complaints filed with Damascus, which is the center of Islamic power. Although the period of his caliphate was relatively short, lasting only about three years (99-102 AH/818-820 AD), he succeeded in achieving prosperity for his people. His personal characteristics reflect justice, honesty, simplicity, and wisdom. In its leadership era, the Umayyad Dynasty succeeded in printing a glorious history that glorified the name of Islam.

During his leadership, Caliph Umar implemented many important innovations. He donated all his personal wealth to Baitul Mal and repaired the palace by selling luxury goods for the state. Luxury amenities for the royal family are being phased out, despite the backlash. All officials involved in corruption are removed without exception. Caliph Umar also lowered taxes for Christians and stopped taxes for converts, which managed to attract sympathy from non-Muslims.

Umar used the state treasury for the welfare of the people, building and updating public facilities. The development of the agricultural sector is carried out by increasing irrigation and drilling new wells for clean water. The city of Damascus and its surroundings have also been significantly improved. The Caliph built lodging for guests and improved worship facilities and provided access to free medical treatment for the sick. The postal service was improved to improve correspondence.

Caliph Umar also created a safe environment by inviting dialogue between different groups, such as the Khawarij and Shi'ah, without violence. He forbade insults to Ali ibn Abi Talib, who supported him among the Shi'a. Umar prospered the people with a fair distribution of wealth and encouraged entrepreneurship. The number of zakat payers increased, while the recipients of zakat decreased significantly, indicating the success of Umar's policies in managing the Muslim country and economy.

Umar bin Abdul Aziz died on the 20th or 25th of Rajab in 101 Hijri (720 AD) in Deir Sim'an, a city in the Himsh region. The cause of his death is still debated by scholars, but most of the history states that he died of tuberculosis (TB). The most common narration is that Umar bin Abdul Aziz suffered from tuberculosis after a servant put poison into his drink. His life and leadership as the Caliph of the Umayyad Dynasty were seen as very good because of his piety to Allah SWT and his fairness in ruling the people (Rosanti, 2022).

5. Hisyam bin Abdul Malik (105-125 H/723-742 M)

As stated by Ibn Abdil Hakam, Yahya bin Said, a zakat officer, received instructions from Umar bin Abdul Aziz to collect zakat in Africa. After collecting it, Yahya did not find any individuals who were worthy of receiving zakat because Umar ensured that his people lived a decent life. This shows Umar's success in government and economic prosperity. In addition, Umar turned the conquest into Islamic da'wah, which attracted King Sind and uttered two words of shahada (Nasron et al., 2023).

The Development and Progress of Islam during the Umayyad Dynasty

The move of the Islamic administrative center from Medina to Damascus signaled the

beginning of a new empire. The Umayyad dynasty continued the growth of Islamic power and established a strong administration, covering vast areas such as Spain and Central Asia. The Spanish military was also successfully neutralized. The Spanish capital of the period, Cordoba, was quickly captured. Subsequently, additional cities, including Seville, Elvira, and Toledo, fell to the conquerors. Along with its vast territory, the Umayyad Dynasty also experienced stagnation in various cultural fields, including literature, fine arts, performing arts, architecture, and sculpture, among others. Throughout this period, many buildings have been designed by Muslims, assimilating elements from Roman, Persian, and Arabic architectural patterns. Among these buildings is the Damascus Mosque, built during the reign of Walid bin Abdul Malik, famous for its beautiful wall decorations and intricate carvings. The architectural design of this mosque has had a significant impact on the construction of mosques around the world (Mujayanah, 2021).

Although education did not improve dramatically during the Umayyad Dynasty, education began to take shape and is still similar to the time of the Prophet and Khulafaur Rashidin. The Umayyad Dynasty was very influential during this period, and the process of coaching, mentoring, and development was extensive. This led to the advancement of education and the formation of a Muslim worldview. During the Umayyad era, the following locations and educational institutions existed (Pratama & Sahri Ramadhan, 2022):

1. Kuttab Education

   Muslims can learn to write there. In Kuttab, education was often free until the time of Khulafaur Rashidun. However, during the Umayyad Dynasty, certain authorities deliberately paid the instructors and provided space for the teaching and learning process. Reading and writing skills are taught, with most of the content drawn from Arabic proverbs and poems.
2. Mosque Education

   With two levels of middle and upper education, this mosque serves as a platform for the advancement of knowledge, especially religious science. Topics discussed include Islamic law, hadith and fiqh, the Qur'an and its interpretation, and others.
3. Badiah Education

   It serves as an institution to acquire fluent and pure mastery of the Arabic language. This development occurred during the reign of Caliph Abdul Malik bin Marwan, who implemented Arabization; It was then that the term "badiah" came into being, referring to the Bedouin settlements of the Sahara, which still adhered to the rules of the pure and unpolluted Arabic language. Many caliphs sent their descendants to Badiah to study Arabic, and the institution also attracted prominent scholars, such as Al Khalil bin Ahmad.
4. Educational Library

   During the reign of Caliph Al-Hakam bin Nasir, the Umayyad dynasty established an extensive library in Cordoba.
5. Literary Council

   The literary assembly represented an exclusive conclave called by the caliph to discuss various disciplines, which took place within the confines of the palace and was attended only by a select group of individuals.
6. Bamaristan

   In addition to providing medical care, it is also a school for medical sciences. Khalid bin Yazid, Muawiyah's grandson, had a great interest in medicine and science. Khalid bin Yazid instructed Greek scholars in Egypt to translate works on medicine and chemistry into Arabic and contributed some of his own resources. In Bamaristan, AlWalid bin Abd al-Malik

witnessed the first translation in history. The best doctors and nurses of that time worked in a hospital in the city of Damascus equipped with modern technology. Al-Nuri Hospital was founded by Muslims in 706 AD under the leadership of Caliph Walid bin Abdul Malik. Al-Muhandis is the architect of the hospital.

7. Al-Mukarramah School Makkah

   Muadh bin Jabal was the first teacher in Makkah after the conquest of Makkah. He taught the Qur'an and the prohibitions of Islam. Abdullah ibn Abbas traveled to Mecca and studied at the Great Mosque under the guidance of Abd al-Malik ibn Marwan. Abdullah bin Abbas conveyed knowledge about literature, law, and the discipline of interpretation. Throughout the Islamic world, Abdullah bin Abbaslah is a famous school building in Mecca.

8. Madrasah Madinah

   Madrassa Madinah is famous and respected for its extensive knowledge, as it is the historical residence of the companions of the Prophet Muhammad. This shows that there are a lot of prominent scholars present in this context.

9. Madrasah Basrah

   Anas bin Malik and Abu Musa Al-ash'ari are two famous scholars from Basrah who were companions of the Prophet. Abu Musa Al-Ash'ari was an authority in the Qur'an, a jurist, and a hadith scholar. Abas bin Malik, however, is famous in hadith. Al-Hasan Basry was a physicist, a Sufi scholar, a thinker, and an authority on speech and narrative. By telling the story in the mosque in Basrah, he not only taught students in religious studies but also educated a large number of people.

10. Madrasah Kufa

    Abdullah bin Mas'ud was succeeded as a teacher in Kufa by six prominent scholars who were born in Madrasah Ibn Mas'ud in Kufa: 'Alqamah, Al-Aswad, Masroq, 'Ubaidah, Al-Haris bin Qais, and 'Amr bin Shurahbil. The Kufa scholars not only received teachings from Abdullah bin Mas'ud to become Kufa teachers, but also traveled to Medina.

11. Damascus Madrasah (Sham)

    After Syria converted to Islam and its citizens accepted the religion. Thus, the Caliphate began to worry about the state of Syria. Madrassa gave birth to the Imam of the Siamese people, namely Abdurrahman Al-Auza'iy who was equal in wisdom to Imam Malik and Abu-Hanafiah. From Sham, the group expanded to Maghrib and Andalusia. However, the Shafi'i and Maliki madhhabs had such a strong influence that the madhhab eventually disappeared.

12. Madrasah Fistat (Egypt)

    After Egypt transitioned into an Islamic country, Egypt emerged as a major center for religious studies. The first academic figure in the madrassa in Egypt was Abdullah bin 'Amr bin Al-'As, who was specifically located in Fisfat, a region in ancient Egypt. He is a true expert in the field of hadith. He not only memorized the hadiths he received from the Prophet S.A.W., but also recorded them carefully in a notebook to ensure accuracy and prevent deviations from his disciples. As a result, many companions and tabi'in conveyed the hadith attributed to him.

Religious education has made significant progress during the Umayyad period, covering disciplines such as Arabic, the Marbad City of Sciences initiative, Qiraat, Tafsir, Hadith, Fiqh, and Nahwu. The science that developed rapidly during the Umayyad Dynasty was as follows (Nasution, 2020):

a) Arabic: The advancement of Arabic was driven by its establishment as the official medium for state administration and government, which required that documents and correspondence be conducted in Arabic, rather than the Roman or Persian scripts previously used.
b) Qiraat Science: This discipline includes the art of reciting the Qur'an and is considered the oldest body of Islamic jurisprudence knowledge, which has been maintained since the era of Khulafaur Rashidin.During the Umayyad Dynasty, this science underwent significant development, eventually becoming an important branch of Sharia science. Sehinnga emerged from the lineage of prominent qiraat scholars, including Abdullah bin Quasir and Ashim bin Abi Nujud.
c) The Science of Interpretation: The discipline of interpretation requires further advancement to facilitate a comprehensive understanding of the Qur'an. As a sacred text, it demands an interpretation that includes a wide range of perspectives and encourages a deep understanding of its meaning. In the basic realm of interpretive science, Mujahid is the one who distinguishes himself among scholars as a productive contributor in this field.
d) The Science of Hadith: The study of the sayings of the Prophet, arose from the need to collect these profound words, which ultimately encouraged the desire to collect and preserve them. Famous hadith scholars from the Umayyad Dynasty include Al-Auzai, Abdurahman bin Amru, Hasan Basri, Ibn Abu Malikah, and Asha'bi Abu Amru Amir bin Shurahbil.
e) Fiqh: The science of Islamic law, related to the understanding and application of Allah's laws. During the Abbasid Dynasty, the vast nature of their territory required the application of strict rules. In addition, entrepreneurs need regulation as a framework to effectively navigate and address various challenges. The basis of fiqh is rooted in the Qur'an.
f) The Science of Nahwu: During the Umayyad Dynasty, the region experienced significant progress, which led to an increase in the number of non-Arabs who embraced Islam.The establishment of the Science of Nahwu served to maintain the integrity of the oral Arabic language, ensuring accurate pronunciation and understanding of the Qur'an and Hadith.

In addition, the progress of general knowledge education during the Umayyad Dynasty can be described as follows (Indriya et al., 2021):

1. History and Geography; It covers not only history in a broad sense, but in particular the history of Islam. The development of Islamic da'wah during the Umayyad Dynasty in a vast and remote area aroused great interest in geographical exploration. At this point, this discipline has the autonomy to sustain itself independently. During the Umayyad dynasty, literature flourished as evidenced by the translation of scientific texts and other works from various languages into Arabic.
2. Islamic Philosophy: Islamic philosophy emerged during the Umayyad Dynasty, marked by the early translation of Aristotle's Greek philosophy into Arabic.
3. Chemistry and medicine: These are two of the most intrinsically interconnected disciplines. In the early stages after their discovery, the drugs were not formulated with chemistry, which prompted the emergence of pharmacists to compound these substances.
4. Fine Arts: The tremendous progress in painting in this discipline was clearly marked by the emergence of "*Arabesque*" (Arabic decoration). Almost all Islamic designs incorporate botanical elements or geometric patterns. Islamic art reflects the synthesis of

various sources of motifs and styles, while fine art, exemplified by sculpture, emerged as a product of the artistic ingenuity of conquered societies that flourished under Islamic rule.

In the political realm, the judicial power (Al-Nizam Al-Qadiy) was established to distinguish the separation between the executive branch (government) and the judicial branch (the courts). The judicial power is divided into three branches: al-qadha (which deals with state affairs), al-hisbah (which deals with criminal cases), and al-nadhar fil halim (the court of appeal or high court). During the leadership of Umar bin Abdul Aziz, the Umayyad Caliphate implemented various significant economic policies. Baitul Mal, as a wealth gathering institution for Muslims, was distributed proportionately and fairly during his reign. Some of the sources of state revenue include zakat, kharaj, 'usyr, al-khums, and fa'i.

The Collapse and Destruction of the Umayyad Dynasty

Although the achievements of this dynasty were significant, it did not imply that the internal political landscape could be considered stable. Many problems and rebellions arose as a result of dissatisfaction with the leadership of the caliphate during that period. Indeed, this split emerged as a factor that contributed significantly to the fall of the Umayyad Dynasty.

The transition in the caliphate marked a shift from the previous Islamic deliberative system, giving way to a monarchical framework characterized by hereditary succession. This change led to unfair competition in the struggle for political power. The beginning of the Umayyad Dynasty was inseparable from the political conflicts that prevailed during the reign of Caliph Ali bin Abi Talib, which was heavily influenced by the Shia and Khawarij factions. In addition, significant disputes arose between the tribes of Northern Arabia, particularly the Banu Qays, and their southern counterparts, the Banu Kalb.

The majority of mawali (non-Arab) groups, especially in Iraq, oppose the designation as mawali, as it implies a sense of inferiority. Mu'awiyah violated the terms of the agreement that had been agreed with Hasan bin Ali regarding Madain. After Mu'awiyah ascended the throne, it was stated that the issue of succession after his reign would be determined through a democratic process among the Muslim community. Nevertheless, he handed over the baton to his son, Yazid. The appointment of the crown prince covers various aspects.

A government characterized by corruption and extreme luxury within the palace. Ignoring and replacing individuals in their roles with preferred candidates, despite the fact that these replacements lack expertise in their respective fields. The government's neglect of religious development has triggered significant chaos. The rise of a new force, led by Abbas bin Abdul Muttalib, gained substantial support from the Banu Hashim, Shia, and Mawali, who felt marginalized under Umayyad rule, eventually paving the way for the establishment of the Abbasid Dynasty.

After the death of Hisham bin Abdul Malik, the political power of the Umayyad caliph declined, followed by a decline in moral accountability. In 750 AD, the Umayyad Dynasty was captured by the Banu Abbas. Marwan bin Muhammad was captured in Egypt and died, marking the end of Umayyad rule (Muthoharoh Miftakhul, 2023).

Application of Ski Learning Methods About the Umayyads

The use of this learning method can be adjusted to core competencies and basic skills. The following delineation describes the essential and fundamental competencies relevant to the study of Islamic cultural history in the Umayyad period, as outlined in the 2013 curriculum:

Core Competencies

KI-1	Shows respect and appreciation for the religious doctrine they follow.
KI-2	Demonstrate respect for integrity, discipline, accountability, empathy (including tolerance and collaborative spirit), modesty, and confidence in fostering effective interactions in both social and natural contexts contextualized by communities and their existence.
KI-3	Understand knowledge that includes factual, conceptual and procedural
dimensions, related to	driven by their curiosity regarding science, technology, and cultural arts observable phenomena and events.
KI-4	Involves active involvement both in the concrete realm through activities such as utilization, decomposition, assembly, modification and creation as well as in the abstract realm, which includes tasks such as writing, reading, counting, drawing, and compiling. This process is guided by knowledge gained in academic settings and a variety of other sources, all framed in a theoretical perspective.

Basic Competencies

1.3	The principles of truth and simplicity exemplified by Umar bin Abdul Aziz are
very	much in line with the behavior of the Prophet Muhammad (peace be upon him).
1.4	Dealing with the bad behavior shown by the rulers of the Umayyah Dynasty.
2.4	Recognize and praise the elegance and integrity exemplified by Umar bin Abdul Aziz in his daily life.
3.2	Understand the historical context surrounding the establishment of the Umayyah Dynasty.
3.5	Analyze the disposition and leadership approach of Umar bin Abdul Aziz.
3.6	Recording the narrative of the existence of Umar bin Abdul Azis in the context of daily life.

Indicator

1. Explains the procedure by which the Umayyah Dynasty was established. Explaining the Caliphate in the Umayyad Dynasty.
2. Explains the decisive factor behind the fall of the Umayyah Dynasty.
3. Explains the extraordinary simplicity shown by Umar bin Abdul Aziz during his caliphate.
4. Providing a comprehensive record of the life history of Umar bin Abdul Aziz.
5. Discuss the policies implemented by Umar bin Abdul Aziz and examine the simplicity and piety that characterize his life in relation to contemporary society.
6. Available educational techniques include storytelling, Socratic discussions, collaborative group activities, lectures, and a variety of others.

CONCLUSION

The Umayyad dynasty was founded by Muawiyah bin Abi Sufyan, this dynasty became the first caliphate after the time of Khulafaur Rashidin, lasting from 661 to 750 AD. During this reign, a monarchy system was implemented, which meant that the appointment of the caliph took place based on the lineage or direct appointment of the previous caliph. However, this system presents its own challenges because not all successors have the same leadership skills, thus causing political instability at the end of their reign. In the end, this dynasty collapsed due to a number of internal and external conflicts that weakened the structure of the caliphate.

Islamic Civilization History Education (SPI) requires effective learning methods to teach this material to students with various methods, such as storytelling, question and answer

discussions, group work, and lectures as the main approach in SPI learning. The use of these varied methods aims to increase students' involvement in the learning process, help them internalize historical values as well as understand the socio-political context that shapes Islamic civilization. With these methods, students can learn leadership lessons from important Islamic historical figures, such as Muawiyah bin Abi Sufyan and Umar bin Abdul Aziz.

The application of the SPI learning method is integrated in the 2013 curriculum, which focuses on the development of core and basic competencies. Through this learning approach, students are expected not only to understand the history of the caliphate but also to be able to apply positive values, such as justice and wise leadership in their lives. Figures such as Umar bin Abdul Aziz, known for his justice, serve as an example for students to see how a wise leader can have a great influence on society. Thus, the SPI learning method aims to educate students to have a deep understanding of the contribution of Islamic civilization to the progress of the world and apply these values in the context of their modern lives.

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