

RECONSTRUCTING ISLAMIC CULTURAL HISTORY: THE Umayyad NARRATIVE AND ITS EPISTEMOLOGICAL RELEVANCE TO CONTEMPORARY INDONESIAN ISLAMIslamiah Istikharah¹, Muhammad Taufiqurrahman², Ahmad Nasrudin³, M, Budi Sitorus⁴, Ranggi Saputra⁵^{1,3,4,5} Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Bengkulu, Indonesia² Universitas Islam Negeri Sunan Kalijaga Yogyakarta, D.I. Yogyakarta, Indonesia**Corresponding Author:**

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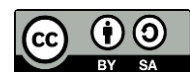
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Abstract

This research aims to see the relevance of SKI material on the theme of the Umayyad Daulah culture and Islamic culture in Indonesia today. The research method used is library research (*libaray research*). The results of the research show that there is relevance between the culture during the Umayyad Daulah era and Islamic culture in Indonesia today. It can be seen that the architectural culture of mosques during the Umayyad period continues to develop in Indonesia today, such as the use of domes, minarets and the magnificent construction of mosques that occurred in Indonesia. From the research that has been carried out, it can be concluded that the cultural concept of Umayyad Dynasty architecture is strongly reflected in mosque buildings in Indonesia and has become the main symbol of the traditionality of mosques in the archipelago and has become part of local culture. Even mosques built without domes are considered to have abandoned local culture and become mosque architecture with a modern concept. Apart from that, the construction of towers in mosques in Indonesia is also continuing to increase the aesthetics of mosques and attract people to continue visiting mosques so that mosques become religious tourist attractions.

Keyword: *Umayyad Daulah, culture, relevance, Indonesia*

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INTRODUCTION

History is defined as events that occurred in the past, intended to draw lessons from what has happened in order to draw practical lessons, and ultimately, history becomes a guide for life in the present and the future. Therefore, without understanding history, the process of life will be impossible to understand (Ferki Ahmad Marlion, 2017). It is also through history that humans can learn many lessons from the life processes of a people, nation, state, and so on (F. A. Marlion & Dardiri, 2019). Islamic history provides information about the reality of Muslims and the activities of civilization, ranging from the growth, development, progress, decline, and revival of Islamic civilization (Ahmed & Abdelgalil, 2026). Talking about Islamic history and culture is actually talking about the cultural results that have been successfully carved out by Islamic society.

In Islamic education, especially in Madrasah, Islamic History is one of the compulsory subjects to be studied at both MTs, and MA levels, which is given the name of the subject of Islamic Cultural History (SKI) where it not only discusses Islamic history but also discusses the culture that exists in Islam itself (Azzam & Mutamakin, 2026). Learning Islamic cultural history plays an important role in shaping the younger generation into a generation that has character, is resilient, never gives up, has a polite personality, and can take wisdom from every past event and is able to emulate the characteristics of historical figures, by studying the journey of previous generations (Mursidi, 2025). As explained in the Qur'an, Surah Al-Baqarah verse 66, Allah Subhanahu Wa Ta'ala says:

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ

Meaning: "So We made it a reminder for those of that time and for those who came after them, and a lesson for the pious."

The history of Islamic culture as a subject is an understanding of events in the past that serve as a picture in life to build a better civilization in the future (Nofrizal & Ferki Ahmad Marlion, 2025). In this case, the subject of Islamic culture history is intended to direct students to instill a great attitude and spirit in order to bring a great influence in the development of Islam and also open up a wide field for Muslims in spreading Islam (Samudera, 2020). Substantially, the subject of Islamic cultural history has contributed to providing motivation to students to recognize, understand, and internalize the values of wisdom contained in Islamic cultural history which are used to shape students' attitudes, character and personality (Masnawati et al., 2022).

The subject History of Islamic Culture explains the origins, development, role of Islamic culture and civilization as well as the figures who achieved in Islamic history in the past, starting from the development of human life from the time of the Prophet Muhammad (peace be upon him) to the modern era (Yuliana Wijayanti & Ahmad Marlion, 2022). Among them is the Islamic civilization that developed during the Umayyad Dynasty. In the periodization of Islamic history, the Umayyad Dynasty is the 3rd reign after the time of the Prophet Muhammad (peace be upon him) and the Caliphs (Yuliana Wijayanti & Ahmad Marlion, 2022).

The Umayyad Dynasty was a significant dynasty that influenced the history of Islamic culture. It existed from 661 to 750 CE. Although the Umayyad dynasty existed for less than a century, its reach was immense. It expanded to lands far from the center of Islamic power in less than half a century. During the Umayyad Dynasty, the ruling caliphs carried out a lot of development in the physical field, namely: organizing the government system, strengthening the position of the Arab nation among other nations they controlled, facilitating and advancing the trade economy and developing the cultural sector (Zein, 2022).

One of the cultural aspects developed was building architecture. The Umayyad Dynasty also made significant contributions to the development of Islamic architecture, which continues to be used and developed to this day. It is well known that many Umayyad architectural features, such

as mosque domes and minarets, remain in use and relevant today (Madandola et al., 2026). Islamic culture during the Umayyad Dynasty has become an integral part of the Islamic religious identity, particularly in mosque architecture. Domes and minarets are distinctive features of mosque architecture.

In the analysis, this study analyzes and understands the development of past cultures and their relationship to contemporary Islamic culture. Islamic culture in the past was influenced by numerous influences. Therefore, this study is important to provide a deeper explanation of the analysis of Islamic Cultural History on the theme of the Umayyad Dynasty and its relevance to contemporary Islamic culture.

RESEARCH METHOD

In terms of research methods, this article is a historical study. It attempts to study, interpret, and analyze events and incidents from the human past (in this context, the Umayyad Dynasty) by creating objective and systematic reconstructions. In this case the author uses the library research method (library research) using a qualitative approach, namely by collecting data in the form of books, journals, and several other written sources (Arikunto, Suharsimi, 1996). Qualitative research seeks to find and narratively describe the research results obtained. From these sources, the author tries to find other aspects that have not been explored in more depth so that the research can provide new results, namely regarding culture during the Umayyad Dynasty.

RESULT

Analysis of Umayyad dynasty material in the SKI book for class X MA

The dynasty is known as a government led by a king. The Umayyads were taken from the leader of the Quraysh tribe during the Jahiliyyah era named Umayyah ibn Abdul Shams ibn Abdul Manaf. The Umayyad Dynasty lasted for approximately 91 years and was ruled by 14 caliphs (Muflihini, 2020). The Umayyad dynasty was founded in 41 AH/661 AD. The Umayyad dynasty was an Islamic government under the rule of the Umayyad family after the death of Ali ibn Abi Talib, at which time Hasan was appointed caliph. Unwilling to continue the conflict with the Umayyads, he handed over leadership to Mu'awiyah, who became the sole ruler of the Muslim community at that time. (P, 2018)

Historians divide the Umayyad dynasty into two: the dynasty founded by Muawiyah ibn Abi Sufyan, based in Damascus, and the second Umayyad dynasty in Andalusia (Spain). During the reign of Caliph Ali ibn Abi Thalib, a battle with Muawiyah took place at Siffin, which ended with a tahkim (argument) (Harahap, 2020). The period of the Rashidun Caliphate ended, then the Umayyads came to power and formed a democratic government that turned into a hereditary kingdom and began when Muawiyah required the people to declare allegiance to his son Yazid. Before Mu'awiyah was inaugurated, the position of caliph after Mu'awiyah's death was replaced by Hasan because Hasan was weak, so a peace treaty was made with Muawiyah which reunited the Muslim community (Masnawati et al., 2022).

In the early stages of the Umayyad Dynasty, which lasted from 661 to 750 CE, Muslims established their identity as a sovereign nation. This transformation not only affected the Islamic system of power but also other aspects, such as socio-political, religious, intellectual, and civilizational changes (Ramadhani et al., 2026). In the development of Islamic culture, the period of the Umayyad Empire became one of the periods that developed significantly in Islamic history, especially the development of Islamic culture (Hanif et al., 2022). However, not all caliphs were capable and successful in becoming leaders, among the caliphs who were considered successful and led to the progress of the Umayyad Empire in Damascus were: Caliph Muawiyah bin Abu Sufyan, Caliph Abdul Malik bin Marwan, Caliph al-Walid bin Abdul Malik, Caliph Umar bin Abdul Aziz (Tsuroyya, 2020).

During the Umayyad dynasty and under the leadership of the above caliphs, there were 3 things that were very prominent, namely developments in physical construction (including architectural art), developments in science, especially branches of naqli science (science that

originates from the Qur'an and Sunnah), and the beginning of the pioneering of translation projects and development of sciences inherited from high civilizations before Islam (Zein, 2022).

The Development of Architecture During the Umayyad Dynasty

The art of architecture during the Umayyad Dynasty focused on civil engineering, including cities and mosques. The development of Islamic architecture, particularly mosques, became increasingly complex due to the tendency to incorporate regional culture (Ferki Ahmad Marlion & Ahmad Dardiri, 2019). During the Prophet's time, mosques were built simply, fulfilling their function, and did not yet feature much art or architecture (Reva Risky Ramadhani, 2026). The first mosque built by the Prophet Muhammad (PBUH) in Medina was the Quba Mosque which was built on 8 Rabiul Awwal or September 622. This mosque became a historical starting point located on the outskirts of Medina in the village of Quba (Mostafa, 2016). This mosque was built on the basis of the Prophet Muhammad's obedience and piety to Allah SWT, mentioned in the Quran Surah At-Taubah verse 108:

لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى النَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ)
التوبة/٩: ١٠٨

Meaning: Do not perform the prayer in it (the mosque) forever. Indeed, the mosque which was founded on piety from the first day has more right for you to perform the prayer in it. In it are people who love to purify themselves. Allah loves those who purify themselves. (At-Taubah/9:108)

Since the 1st century of Masehi, The construction of mosques underwent changes, namely mosques were built magnificently with the use of domes and mosque towers, the caliphs strongly supported the development of this architecture (Manshur, 2003), the dome and minaret of the mosque later became trend center and the special elements of a mosque (Saputri, 2016). In the development of Islam during the golden age of the Byzantine Empire (3rd-16th centuries of Masehi), changes in mosque architecture were evident (Nurhuda et al., 2023). The Umayyad caliphs supported the architecture in terms of domes introduced by Mu'awiyah, the Karanh dome (*As-Sakra Dome*) in Jerusalem, founded by Abdul Malik in 691 AD as an example of early Muslim architecture and as the first mosque to be covered by a dome (Futri et al., 2026).

Meanwhile, according to Jonathan Bloom in his writings, the tradition of building minarets says that the first mosque minaret was built in a mosque during the Umayyad era by Caliph Al-Walid (Syarah, 2018). This occurred during the restoration of the former Basilica of Saint John (Yahya) into a large mosque, which later became the Great Mosque of Damascus. The former basilica originally had two minarets that served as landmarks, with bells during the day and flashing lights at night (F. A. Marlion et al., 2025). The minarets themselves were a hallmark of Byzantine architecture. When converted into a mosque, the minarets served as a place for the muezzin to call the adhan (call to prayer). Physically, the minarets do not have a dominant function. Today, their function is more of a visual aesthetic and spiritual symbol. Universally, minarets are a symbol of Islam and the identity of the Muslim community (Sutrisno et al., 2013).

Although the first mosque minaret was built in the 9th century, the use of minarets as an important symbol in Islamic civilization became prominent and expanded in the 11th century and the minaret began to be accepted as a symbol of Islam in the 13th century. This is evidenced by the presence of mosques such as the Sultan Baybars Mosque, Egypt, the Samarqand Mosque, the Sultan Suleiman Mosque and so on. The mosque minaret is one of the mosque designs in the Islamic world (Syarah, 2018).

Architecture as a Form of Culture

According to Ibn Khaldun, the pinnacle of a nation's civilization is marked by its architectural works. The complexity of an architectural work's appearance is a symbol of the complexity of the society in which it exists. It is a sign of how a civilization organizes the structure of power, society, and the spirit of life of all its citizens to be able to create a work that requires the involvement of many experts. Architectural works become the outlet for the unification of ideas from various fields of society, including ideas on how messages of religious belief are interpreted and understood for the benefit of society (Fanani, 2009).

Culture is something created by humans as a form of effort to give new forms and structures to God's gifts according to physical and spiritual needs. Before Islam came and influenced Islamic architectural art, architecture had developed rapidly in Greece, Persia, Ancient Egypt, and other nations (F. A. dan T. Y. W. Marlion, 2019). In general, architectural building styles took the form of churches, royal palaces, city plans, tombs, and other structures. Then, Islam came and influenced the architectural style of buildings with Islamic nuances, such as the conversion of churches into mosques without changing their original form and only changing the room patterns to suit the needs of Islam itself. Over the centuries during its spread, Islam has been able to change the lifestyles of nations and areas within its reach (Barliana, 2008).

Islamic architecture is defined as an Islamic method of building that does not conflict with Sharia law, without restrictions on the building's location and function, but rather on its Islamic character in relation to its design, form, and decoration. This definition encompasses all types of buildings, not limited to the concept of Islamic architecture as a built environment, which is more influenced by typology, history, location, or style (Alansary & Abdelfattah, 2025).

Islamic architecture embodies the fusion of human culture and the process of human devotion to God, a harmonious relationship between humans, their environment, and their Creator. Islamic architecture expresses complex geometric relationships, a hierarchy of forms and ornaments, and profound symbolic meaning. Islamic architecture is one answer that can lead to the improvement of civilization. Within Islamic architecture, the essence and values of Islam are embodied, and they can be applied without hindering the use of modern building technology as a tool to express that essence (Fikriarini, 2010).

DISCUSSION

Mosque Architectural Culture During the Umayyad Dynasty and Its Relevance to the Development of Mosque Architecture in Indonesia

Mosques across the archipelago possess a diverse array of distinctive shapes and unique features. This diversity is evident in their diverse architectural forms, while some elements share similarities (Nainunis, 2023). Mosque architecture in Indonesia has a mix of traditionalism and modernism. The traditionalism of Indonesian mosque architecture is demonstrated by its rectangular/rectangular floor plan, with a porch at the front. The main part is an inner square, which usually has four columns (sakaguru) to support the roof. The basic roof shape is usually shown in the form of a tajug roof with a memolo at the top of the roof or meru due to Hindu influences, the dome roof shape due to Middle Eastern influences brought by Kyai/Ulama of the past after the Hajj and The arrival of Arabs in Indonesia brought with it a typology with a distinctive Middle Eastern architectural style that reinforced its Islamic character. The dome subsequently became a primary symbol of the mosque's traditional character, so that domes were used not only for functional reasons but also as a mosque marker, replacing the "molo" (mosque) (Iskandar, 2004).

From the explanation above, the symbolic concept of Umayyad Dynasty architecture is strongly reflected in mosque buildings in Indonesia. It has become a primary symbol of mosque tradition in the archipelago and has become part of local culture. Even mosques built without domes are considered to have abandoned local culture and embraced modern mosque architecture (Suhendar et al., 2020). The dome, which serves as a roof covering and provides protection from heat and rain, also symbolizes the heavenly vault and its center, connecting all

levels of cosmic existence to the Almighty. The dome's outer shape represents divine beauty, while the vertical tower represents God's majesty (Astuti, 2018). The most visible cultural blending in mosque architecture is the use of domes on their roofs. Initially, they used flat roofs, but later, they adopted domes (Azza & Anisa, 2019).

After the dome, which has been adopted into local culture, the next feature is the minaret. Minarets are an integral part of mosque construction in Indonesia (Ferki Ahmad Marlion et al., 2021). The minaret is an ideal form for loudly calling Muslims to the mosque and also for the adhan (call to prayer), which is recited five times daily, in accordance with the Muslim obligation to perform worship. The various shapes of mosque minarets are extremely diverse (Saraswati et al., 2024). The construction of minarets in mosques, apart from being used to make calls, is also used to add to the aesthetics of the mosque and to attract people to continue visiting the mosque.

Beyond the use of domes and minarets, the magnificent architecture of mosques from the Umayyad Dynasty continues to be used in Indonesia. Mosques were continually enhanced to their full potential, designed not only as places of worship and religious activities but also to attract tourists, who then transformed them into religious tourism destinations. In fact, nearly every region in Indonesia today boasts a magnificent mosque, serving as an icon.

CONCLUSION

Based on the resultsThe analysis conducted on the SKI material on the Umayyad Daulah and its relevance to current culture can be concluded that the architectural culture of the Umayyad Dynasty is strongly reflected in the architectural culture of mosques in Indonesia and has become the main symbol of the traditionality of mosques in the archipelago and has become part of local culture. Even mosques built without domes are considered to have abandoned local culture and become a modern concept of mosque architecture. After the dome that has been adopted into local culture, the next is the tower. The tower is one part of the construction of mosques in Indonesia. The construction of towers in mosques is not only used to carry out calls but also to add to the aesthetics of the mosque and become an attraction for the public to continue visiting the mosque.

In addition to the use of domes and minarets, the magnificent architecture of mosques during the Umayyad Dynasty continues to be used in Indonesia. The physical construction of mosques was continuously enhanced to be as grand as possible, intended not only as places of worship and religious activities but also to attract tourists to visit the mosques, which became religious tourism attractions. Thus, the culture of the Umayyad Dynasty in ancient times remains relevant to contemporary culture, especially in Indonesia.

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