


Islamic Culture In The Umayyah Age II In Andalusia

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Article Info	ABSTRACT
Keywords: history, civilization, Umayyads	The history of Islam in Spain, especially the Umayyad Dynasty II, is divided into five periods. The first period in 756-91 AD. Led by Caliph Abdurrahman I. The second period in 912-1013 AD. Led by Caliph Hisham, the third period in 1013-1086 AD, led by Caliph Hakam I, the fourth period in 1086-1248 AD. Led by Caliph Muhammad I. The policies of Caliph Hakam II were to hold religious ceremonies strictly and implement the teachings of the Sunnah throughout the territory of the Umayyad Dynasty II, the construction of General Hospitals, Housing Facilities, Transportation resources, maintaining peace and tolerance. War events also occurred during the time of Caliph Hakam II with the incident of Christians starting to rise up to carry out resistance movements against the power of the Umayyad Dynasty II. However, the progress of the Umayyad Dynasty during the time of Caliph Hakam II was also famous for its development of knowledge and culture, its love of literature and knowledge and its indulgence in the intellectuals.
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INTRODUCTION

From the many history books we read and the information we have obtained, historians have recorded many things about the development of Islamic civilization, especially the mid-8th century AD to the beginning of the 13th century AD. The history of Islamic civilization has been recorded in history, that at that time Islam experienced a period of glory. The glory of Islam is demonstrated by various advances in many fields such as science, politics, economics, technology and many others. These advances occurred both from the Islamic State in the East (Abbasiah State) which was centered in Baghdad and Islam in the West (Umayyah State) which was centered in Cordoba.

During the Umayyad Caliphate which lasted for approximately 90 years, it had achieved success in expanding to various regions, both in the East and the West with a truly vast territory of Islamic rule. During the time of Caliph al-Walid Ibn al-Malik, one of the Umayyad Caliphs centered in Damascus, Muslims began to conquer the Iberian Peninsula. The Iberian Peninsula is the old name for the regions of Spain and Portugal. Since the beginning of the 5th century AD (406 AD), the region was controlled by the Vandals, hence the name Vandalusia. However, since 711 AD, the Iberian Peninsula and the southern region of France fell under Islamic rule, ruled by Arab and Barbarian princes. Since then, this region has been known as Andalusia.

Spain is the most important place and golden bridge for Europe in absorbing Islamic civilization and the results of Islamic culture, both in the form of political, social, economic relations, and civilization between countries. Europeans witnessed the fact that Spain was

under Islamic rule far beyond its European neighbors, especially in the fields of thought and science. The progress of Europe that continues to develop until now owes much to the treasury of Islamic knowledge that developed in the classical period.

And in this research, the background of the formation of the Umayyad Dynasty in Andalusia, the period of power, the development of civilization in Andalusia starting from political, economic, scientific, social, artistic, religious and factors causing the collapse of Islamic power in Andalusia will be explained.

RESEARCH METHODS

The type of research applied in this research is a type of literary study research with short qualitative descriptive analysis analysis. Data collection in this study focuses on oral writings which are then processed into a research report in the form of a thesis description. The data collection technique carried out in this research is Staka Collection Research, by reading the literature related to the discussion at a high level. The research sources used in this research are journals, books and relevant results of previous research.

RESULTS AND DISCUSSION

Background to the Formation of the Umayyad Dynasty in Spain

In the period second is formation the Umayyad dynasty in Spain, as the founder was Abdurrahman I (al-Dakhil). He is grandson of the 10th Umayyad Caliph, namely Hisham. He was one of those who escaped from revenge and massacre from the first caliph of the Abbasid Daula, Al-Safah. Abd. al-Rahman came to Spain, after wander for five years in Palestine, Egypt and Africa, and finally he arrived in Geuta. He was given protection by a Barbarian nation, family his uncle from party mother. Then he send his servant, Barbar, so that negotiate with the Syrians in Spain.

They Ready support and accept adventurous youth that. Because I feel Certain with help and support they, Abd. al-Rahman went to Spain and obtained welcome warm in 755 AD. His attractive personality and name big his famous family make he to obtain people's support. Abd.al-Rahman stated self become ruler of Spain in 756 AD as an independent Amir from the power of the Abbasid Dynasty in Baghdad. So in range time six year after the fall Umayyad state in Syria, stand up the new Umayyad state in Spain.

Abd.al-Rahman I made Cordova the center his government and prepare self For face rebellion heads tribe. During a number of year First, his power contested by many parties, namely sometimes by Barbarians, or Yemaniyah, sometimes by Tahiriyah. Finally, he choose to establish center his government around Cordova.

Abdurahman I began crush heads rebellious tribe. Chief ethnic group Yemeni, whose name is Abu Sabah, the governor of Seville who is in the coalition against Abdurrahman I, were dismissed and killed. The Yemenis in the south were also crushed and defeated, 20,000 of them they killed and power they destroyed. Head of the sun ethnic group Yemenis also rebelled can defeated and killed. Hisham bin Urwa, the former Governor Toledo, raised weapons and rebelled, he was defeated until surrendered and was killed. The Barbarians also gave rise serious riots, leaders they named Syaqna, finally killed by child the fruit Alone.

Likewise the heads Arab tribes in Spain, they want to expelled Abdurrahman I from

Spain and formed a coalition in a way massive with request Charlemagne's help from France. Charles welcomed Good idea that and come with troops big with cross over mountains Pyrenees. But they greeted by Abdurrahman with the resistance was tough, so Charles went home to French without bring nothing.

He handed over his troops under Rolan's command, a the greatest Christian knight moment that, but Rolan can defeated and killed. With Thus, the purpose coalition want to overthrew Abdurrahman, became fail. In fact, Abdurrahman got it destroy the Arab leaders. After That, the power of Abdurrahman I began sturdy and steady, so that give chance to him For building Spain.

Abdurrahman I saw Andalusian society consists of from various very heterogeneous tribes, such as the Arabs which consist of from various tribe, namely Mudhariyah, Yemeniyah, Tahiriyah, Barbarian tribes, Muslim and non-Muslim Spaniards and others. For that, Abdurrahman I created an organized and trained army with good, which consists of of 40,000 soldiers Barbarian pay. Also he build force strong sea. With strong and well - trained troops, at any time can used crush the rebels so that created stable government. With Thus, during his 32 year reign, he capable overcome various threat from domestically and internationally attack enemy from outside. Its toughness face various threat That cause he nicknamed Eagle Quraysh.

Stability political give chance to Abdurrahman I founded Spain, among them, he founded the Great Mosque of Cordova, which was later completed and enlarged by his successors with many and magnificent pillars as well as spacious courtyard. This monumental building was transformed by Ferdinand III into Christian church, at the time of the Spanish conquest in 1236, was still stand until Now.

Also Abdurrahman I made Cordova as center the most interesting science and culture in Europe. He developed art literature so that Lots interesting interest scholar come to his palace. Among figures poet palace he can called Abi al- Mutasya, Shaykh Abu Musa Hawari, Isa bin Dinar, Yahya bin Yahya, and Said bin Hasan. So that The Spanish Arabs became teachers for Europe. Also the Universities of Cordova, Toledo, and Seville functioned as source original Arab and non-Arab, Muslim, Christian and Jewish science and culture until centuries Then.

As an administrator, Abdurrahman I shared his government to in six province, every provinces below a governor. He governs with full firmness and justice below the most organized government in Europe and the capital its most magnificent city, until his death in 788 AD. Hasyim I (788-796 AD), ruled replace his father Abdurrahman I. He got it Again expand its power, because Saragossa and Barcelona also recognized the power of the Umayyad Dynasty in Spain.

Period power

Period First (711-755 AD)

In the period First This time, Spain is under power guardian appointed by the Umayyads in Damascus. At this time stability politics in Spain yet fully achieved, still there is Lots disturbance both internal and external, for example dispute between the ruling elite, especially Because difference between tribes and groups. In addition, there is difference

opinion between the caliph of Damascus and the governor of North Africa at Kairawan. Each claimed right For control this Spanish region. Therefore that, in very short time happen about twenty changeover Spanish governor (administrator). Difference political This cause war you.

Due to the large number of internal and external conflicts, Islamic Spain still Not yet do steps development in the field civilization and culture in the period This. The arrival of Abd al Rahman to Dakhil in Spain in 138 H/755 AD marked the end period First.

Period Second (755-912 AD)

Spain at the moment That led by an amir (panglima or governor), but He No be under government the center at the moment That led by the 8th Abbasid caliph in Baghdad. First Amir was Abdurrahman I who arrived in Spain in 138 H/755 AD and received the title of al Dakhil (the one who came) to Spain). At that time, Muslims in Spain began experience progress big Good in field political and also civilization. Abd Rahman al Dakhil founded a mosque and a school in the city Spain's largest in Córdoba as city center government. In the period this is also there another caliph, namely Hisham I, who is known on his contribution as a reformist military. He founded troops soldier pay in Spain and Abd. Al Rahman al Ausath or Abd. Al Rahman Al- Tsani known as the ruler who loves knowledge knowledge. Thought philosophical start emerged, especially during the time of Abdurrahman al Ausath who invited experts from other Islamic worlds to Spain.

Finally activity research in Spain is increasing developing. However There is turmoil political serious in period this is what's coming from circles Muslims themselves. A group rebels in Toledo in 852 formed a city -state that survived for 80 years. In addition, the group the to call out revolution until rebellion led by Hafsun and his son Omer, which was centered in the mountains near Malaga, is disturbance big. In addition, the dispute between race barbarian and Arab continue often happen.

Period Third (912-1013 AD)

Abd Rahman III who bears title Nasir li dinillah (helper of Allah's religion). In the period This appear a group of (small) kings known with name Muluk al Thawaif. In the period This time, Spain was ruled by a ruler the title Caliph. The great caliphs who ruled during that period third This There is three people, namely Abd Rahman al Nasir (912-961) Hakam II (961-976), and Hisham II (976-1009 AD). During the period time the Spanish Muslims reach peak progress and success as well as rival greatness Abbasid rulers in Baghdad.

Abd. Al-Rahman Al-Nashir founded the University of Cordoba. There is hundreds thousand books in the library. Then Hakam II was also one collector books and give contribution with to establish library. In the period this, society can enjoy prosperity and well-being. Destruction The Umayyad Caliphate in Spain began when Hisham ascended the throne at the age of 11. Therefore that, power Actually in hand government employees. In 981 AD, Caliph Ibn Abi appointed Amir as ruler absolute. He is an ambitious person who succeeds consolidate his power and expanded the territory of Islam by get rid of his colleagues and rivals. He died in 1002 AD, and was succeeded by his son Al - Muzaffar who continued succeed maintain supremacy power. However after his death in 1008 AD, he replaced by younger sibling his man who doesn't own required quality For position said. Only

in a number of year, the country that was previously prosperous That fall to in chaos and finally completely destroyed. In 1009 AD the caliph descended throne. Some people who try take position This fail repair condition. Finally, in 1013, the Council of Ministers that ruled Córdoba abolished it the position of caliph. At that time Spain was divided become several small countries centered on cities certain.

Period Fourth (1013-1086 AD)

In the period that, Spain was divided become more of twenty three small countries below the power of the king or Muluk al Thawaif. Period This it was a time of chaos in the motherland city, which is a lot exploited by the emirs from various province For liberate their territory from control of the Caliphate of Cordoba. 11 of them located in cities such as Seville, Cordoba and Toledo. The government the biggest is Abbadiyah in Seville. In the period that, Muslims in Spain returned entering a period of unrest civil. When the war you break, between opposing parties There is parties certain ones that ask for help to Christian kings. See chaos and weakness situation Islamic politics, Christians began do attack For First first time in the period This. As a result fatally, it is known that the power of Islam began down and out arrive it's time For destroy it.

Period fourth This can considered as peak turmoil Andalusian Islamic politics, after That Christian power harnesses strength divided Islamic politics in small countries that is Mulukut Thawaif For to worsen circumstances. Christians also use political hostility For weaken Islamic government. In the period This, Islamic power is divided become about 23 kingdoms small. However dynamics knowledge knowledge it seems Still stable.

Period Fifth (1086-1248)

In the middle split said, two forces emerged ruler new, namely the Marbitun Dynasty and the Muwahidun Dynasty. Emergence second dynasty This Can it is said is phase reconciliation Islamic politics in Spain. Because, the power second dynasty This Can just sow seed split more carry on in Andalusian Islamic government. Murabitun dynasty capable came to power in Andalusia from 1086 to 1143 AD, while the Muwahhidun Dynasty ruled from 1146 to 1235. During the transition period between second dynasty said, precisely 1143-1146, the situation political return become No determined However Can rise return. In 1146, the Muwahidun Dynasty come to Andalusia, a the dynasty that was born from movement African religion, and succeeded conquer cities important Andalusian cities such as Zaragoza, Córdoba, Almeria and Granada.

In some decade, stability the politics he created Possible very Again will push Andalusian Islamic progress, progress occurs in several field. However, in 1212, Christian troops succeeded defeated the Almohad Dynasty in Las Navas de Tolesa. The Christian power forced the Almohad Dynasty deliver power in Andalusia. In 1235, the Muwahidun Dynasty interesting his power from Spain and back to North Africa. Period Sixth (1248-1492 AD) Kingdom of Granada was fortress the last Spanish Islam under the rule of the Ahmar Dynasty (1232-1492 AD).

Civilization return experience progress, as happened during the reign of Abdurrahman al Nasir. However in a way political, dynasty the only control a small area. Christians control almost all of Spain, and that's it final the first time Islam came to power in Spain. The power

of Islam which only become defense final end with struggle power between Residents palace, finally in 1492 AD, Christians succeeded defeat Islam.

Umayyad ruler of Andalusia

1	Abdur Rahman I Ad-Dakhil	138/756
2	Hisham I	172/788
3	Law I	180/796
4	Muhammad I	238/852
5	Abdurrahman II (al- mutawassith)	206/822
6	Al- Mundzir	273/886
7	Abdullah	275/888
8	Abdur Rahman III an-Nasir	300/912
9	Al-Hakam II Al- Muntanshir	350/961
10	Hisham Al-Muayyad, ruled first time	366/976
11	Muhammad II Al-Mahdi, reigned first time	399/1009
12	Solomon Al- Musta'in to rule first time	400/1009
13	Muhammad II, reigned second time	400/1010
14	Hisham II, ruled second time	400/1010
15	Solomon, reigning second time	403/1013
16	Hammudiyyah ' ali An-Nasr	407/1016
17	Abdur Rahman IV Al-Murtadha	408/1018
18	Hammudiyyah Al-Qosim Al Ma'am, officiating first time	408/1018

Political

Democracy

democratic system start implemented in Andalusia since period beginning until period third (711-1013 AD) namely development *muluk al- tawaif* (small countries). Even if viewed to the time of the apostles, indeed He No leave message who and how method choose his replacement as head of state after he died, only handed over to race Muslims. The system implemented by the khulafaur rasyidin is elected and appointed with the system of *shura* (deliberation) and this It is indeed highly recommended by the Koran. Political system in matter the appointment of the caliph during the period beginning This use system democracy, reject cult and glorification equality degree (*egalitarian*)

At first Andalusia was ruled by one person wali Yusuf Al-Fihri (governor) who was appointed by the caliph in Damascus. However, in 740 AD, there was war brother who caused weakening the power of the caliph. Then in 746 AD Yusuf al-Fihri won war you the become a the ruler who does not bound to government in Damascus. In 750 AD the Abbasids to drop Umayyad rule in Damascus, and captured power on the areas of Arabia, but in 756 AD Abdurrahman I (Ad-Dakhil) overthrew Yusuf al-Fihri and became ruler of Cordova with title of Al Amir. And this is strengthen its political power. Next strength the politics of the Andalusian Umayyads the more brilliant in the hands of Abdurrahman an-Nasir at that time he can conquered Andalusia the whole, and the entire region of Andalusia below the power of Abdurrahman An-Nashir. With thus he also lifted himself as the caliph Amirul Mu'minin who has equal position with the Abbasid Caliph in Baghdad. Simultaneously with

strengthening strength political so in line with strength military. With strength military this is what Andalusia defends sovereignty Andalusia country

Economy

The Umayyad Dynasty was one of the the Islamic dynasty that created it civilization big for the world, outside the Abbasid Dynasty in Baghdad and the Fathimiyyah Dynasty in Egypt. The progress achieved greatly inspired Europe to rise from downturn. The factors that influence progress economy Umayyad dynasty in Andalusia, among others;

a. Institutions independent government

During the Umayyad dynasty, there were government institutions formed by the Amir or caliph such as Hajib, vizier and shahib. Hajib was a trusted person and fully responsible to the amir or caliph. Hajib was eventually referred to as the prime minister who served as a liaison between the amir or caliph and the vizier council (state ministers). These viziers functioned as pillars of state administration. The viziers who took care of the economic sector included; vizier of state finances and vizier of ports and sea transportation. While the shahib was an assistant institution to the governor. The shahib who took care of the economic sector such as shahib al-syurthah, which took care of security and social order (police), shahib al-muzhalim, which accommodated various complaints of acts of injustice, and shahib al-muhtasib, which monitored morality and trade in the market (Pulungan, 2018: 174). Their position is independent and cannot be intervened by any party, so they work professionally, without corruption, collusion and nepotism and state finances are well managed.

b. Cordova as center business and science knowledge

When Abdurrahmann I appeared as leader Umayyad dynasty in Andalusia, step important made by him is move center the capital of the country from Toledo to Cordova. Abdurrahman I beautified Cordova with palace, gardens entertainment and magnificent mosques, settlements, baths general, and market and continued its construction by the caliphs after his death. In addition, Cordova was transformed as center business that attracts traders from India and China in droves there. Arabs look is active agents promote trading they.

c. Connection harmonious, ruler, businessman and cleric

The relationship between rulers, businessmen and scholars was friendly and harmonious, especially the second lung of the Islamic period in Andalusia, the rulers were very active in developing Islamic science and civilization, through various important policies such as al-Hakam II issuing a policy to import scientific works from the East in large quantities so that many famous philosophers emerged, such as Abu Bakar Muhammad bin al-Shaig Abu Bakar At-Thufail ibn Arabi, Sulaiman bin Yahya, Ibn Maimun, and Ibn Rusyd. Businessmen provided financial support, and scholars concentrated on producing the best works because all needs were borne by the ruler. The collaboration of the three succeeded in improving the economy and in turn created progress for the Umayyad dynasty.

Knowledge knowledge

Science developed rapidly at that time, covering the fields of literature, astronomy, physics and philosophical thought. Progress in the field of philosophy was marked by the emergence of physicists during the time of Abdur Rahman al-Ausath, a scientist named Firnas lived, many of his efforts in the field of science included making glass from stone, carrying out flight trials, he covered his body with feathers and had wings, then he flew into the air for quite a long time but he fell because he didn't make an artificial tail.

Other scientists in the field of Astronomy are Abbas bin Firnas, Ibrahim bin Yahya An-Naqqosh, Ibn Safar. And in the field of medicine, among others, Ahmad bin Ilyas. In addition to the study of science, in the field of religion there has also been progress, the science of fiqh has also progressed among the figures are Abdul Malik bin Habib Al-Sulami, Isa bin Dinar, they developed the Maliki school of fiqh.

In addition to the science of fiqh, the science of usul fiqh also has progress, Ibn Hajm as-syathibi is the person who is most struggling to pursue this. Ibn Hazm is also famous in the field of theology and Ibn Hazm is a pioneer of Andalusian Arabic philosophy born in Cordova. Ibn Hazm is also an expert in the field of theology, he attacked the theology of Mu'tazilah, As-Syariah and Shia with great enthusiasm fighting for the purity of Islam literally.

In the era of Abdurrahman an-Nashir the library was expanded to reach 400,000 book collections. At that time there lived a famous scholar Hasan Abdullah Bin Hasan, a fiqh expert who mastered the science of ra'yi, mastered hadith and atsar. And mastered language. Apart from him, there was also a famous scholar in his time, Muhammad bin Abdullah Al-Laitsy, who served as a judge, memorized hadiths and mastered language.

Social

Andalusian society is from the side of Islam and non-Islam, Christians live in the North. The relationship between Muslims and Christians in Andalusia is often conflict, because of that there are often wars since before and after the time of Abdurrahman Ad-Dakhil. And after the war it is common for peace and agreements to occur, that's how this situation continues. Muslim society also consists of various groups, there are descendants of Arabs, Berber tribes and other tribes.

Muslim society also consists of various ethnicities, namely Arabs and Barbers. Between Arabs and Barbers there are often conflicts up to war conflicts. There are often wars between the two, sometimes victory is in the hands of the Arabs and sometimes in the hands of the Barbers. The division was very visible during the Wulat period, at that time there were changes in government for about 42 years and the change of 22 governors at that time there was a very sad division.

Andalusian society, although pro-Arabism, did not distance itself from non-Muslim groups. Even people outside of Islam obtained positions in government and were trusted by kings. This attitude helped this state achieve Islamic progress which succeeded in translating books from foreign languages into Arabic.

Art

During the leadership of Abdurrahman Ad-Dakhil there were 490 mosques which later increased to 3,873 mosques. And among the monumental buildings of high architectural value that are still standing today are the Jami' Mosque and Madinah Az-Zahro in Cordova,

the Al-Hamra' Palace in Granada and Al-Azhar in Seville. The Jami' Mosque, which has 1,293 pillars like jungle trees supporting the roof, its first stone was laid by Abdurrahman Ad-Dakhil (136H/756M-172H/788M). This mosque is also decorated with hanging lamps made of brass. This mosque is now known as *la mezquita* which was made a cathedral by Ferdinand III after he captured Cordova. A little outside Cordova, Ad-Dakhil also built a palace named Munirat ar-Rusyafah which resembled the palace of his grandfather, Hisham in Damascus.

Madinat az-Zahra which is now called Cordova was built by Abdurrahman an-Nasir on the foothills of ar-Rush about 4.5 km to the north of Cordova. The construction of which began in 366H/976M and was completed only 25 years later, its width from north to south is 4,500 cubits and its length from east to west is 2,700 cubits. In the middle of the city which is fenced by housing for officials, guards, and servants lies the palace of the caliph. The az-Zahra Palace is the largest palace which has 400 rooms and is named Dar-Raudhah.

In Granada, Sultan Muhammad Al-Ghalib (Muhammad I) from the Nashriyah Dynasty (Bani Al-Ahmad) also built a palace which was given the name al-Hamra' because the plaster of the walls was red or also because it was built al-Ahmar. The palace which was built by Muhammad I and perfected by his successor, has Arabic style architecture and is full of decorations that invite admiration and charm.

There are some Famous Muslim female writers of that time namely ; Nasyhun, Zainab, Hamada, Hasfah, Al- khallayah, Safia and Maria are Arab women The famous Spanish with field of literature. In the field of architecture is also famous with existence a momentum and historic building namely the Cordova mosque, palaces. Ornaments that have a nuance Islam also emerged as in the mosque cordova. calligraphy and poet others are also famous is Abbas bin Firnas. And Cordova residents wrote, too water on his death child from Abdurrahman Al-Ausath, he also controlled knowledge falaq.

Arabic becomes the language of administration the Islamic government of Spain. It was can accepted by Muslims and non - Muslims. Even population original Spanish aside native language they. Many of them are also skilled and proficient in Arabic, good Language skills or grammar. Among they is Ibn Sayyidih Ibn Malik author of Ajiyah, ibn khuruf, ibn Hajj, etc. side by side with The progress of language, literary works began pop up such as Al- iqdal Farid by Ibn Abd Rabah.

Religion

Muslim society is a religious society, then wherever and whenever he will practice his religion, and in the practice of this religion will seen the culture / civilization it uses Good from aspect clothes, place, in the form of mosque building. In Andalusia, during the reign Islam its population No only muslims only, but Lots followers of other religions, especially Christians. Government treat followers of other religions with well, without forcing another religion on they.

Factors reason collapse Islamic rule in Andalusia.

Internal factors

1. The system for appointing the caliph is lacking clear

Because of the system the appointment of the caliph is lacking clearly, then between member the Umayyad family fight over power, they each other claim himself that He

feel more entitled For become a caliph, besides that too is allowed So among the magnates the kingdom that is not from circles they are also ambitious occupy caliphate.

2. The emergence kingdoms small

Hostility between elite propensity elite trader urban, between inhabitant city and army berber, between new non Arab convert to Islam with Arab nation, making the Muslim country of Spain not capable to strengthen regime. A imperial government in the center replaced by a number of regime more propensity small, Unity government Caliphate erased and Spain divided become sultanate small, which is called *Muluk thawa'if*, or a number of kingdom small (between 1030-1090), Arab, Slavic and Berber armies as well as circles elite each local becomes in power.

3. Fanaticism tribal

The Spanish and Berber peoples looked at Arabs as foreigners or race newcomers, then existence the Arab Islamic government in Spain did not succeed to uphold bond nationality in the midst diversity race and ethnicity, as a result the Spanish Islamic empire was divided become a number of group yeah each other contradictory so that speed up destruction government Muslims in Spain.

4. Economic Difficulties

In the half both the Islamic rulers of Spain, built city and develop knowledge knowledge very seriously, so negligent to build economy, the consequences arise difficulty very economic burdensome and influential condition politics and military. With emergence dynasties small cause Condition politics that is not stable and causes economy morat let's go.

External Factors

1. Remote Spanish region from the Islamic world

Regional conditions also influence the decline of Islam in Spain, Spain is like area remote from the rest of the Islamic world, they always fight alone without get help except from North Africa. With thus No There is strength a capable alternative stem Christian revival in Spain.

2. Conflict between Islam and Christianity

Since Islam entered Spain, the Islamic rulers did not do Islamization in a way perfect, the conquered Christian kingdoms left to law and custom they, origin they pay tribute, besides That the presence of Arabs strengthened the sense of nationalism of Spanish Christians, so that No Once stop opposition between Islam and Christianity and after a number of century then the Christian kings prepared self For seize back to Spain.

Progress The Christian side was balanced by the Muslim side, in 1082 a delegation of scholars invited the al- Murabithun party For involved in defending the Spanish Muslims, so that in 1086 the troops kingdom from Morocco crossing Spain and finally defeated Alfonso VI and from 1090 to 1145 the North African troops succeed to bow down Muslim cities of Spain.

Kingdom of al- Murabithun not long in power split consequence resistance local and the rise movement kingdom Muwahhidun also from North Africa and won resistance in 1147, then Al- Muwahidun defeated in 1212 by troops the combination of Leon, Castile, Navarre and Argon in war of Las Navas de Tolosa¹⁶. With The defeat of Al-

Muwahhidun, the Muslim country of Spain returned become independent but No empowered face Christian power.

After the Christians took control of the Andalusian people, the movement Christianization implemented that is force Muslims to adopt back to Christianity. In 1499 under leader father confession (confessor) namely Cardinal Ximenes de Cisneros begins a a movement that forced Muslims to convert to Christianity, then try get rid of all Arabic book that describes about the Islamic religion with road burn it.

In 1556, the King of Spain named King Philip II (1556-1598) announced a laws so that Muslims who still living in Andalusia throw away his beliefs, language, customs customs and ways his life. Then in 1609, King Philip III (1598–1621) expelled in a way force all Muslims from Andalusia or they faced with two choices, convert to Christianity or go out from Andalusia, with thus delete it Islamic rule throughout Spain

Implementation material

Material about the fall of the Umayyads in Andalusia and the history of Islam in Spain are usually taught at the level School Senior High School (SMA), especially in class XI or Grade 2 High School. This material often become part from learning world history, especially in eye Islamic Cultural History (SKI) lesson. In the 2013 Curricum (K13) or Independent Curriculum, materials This can taught in grade XI in context :

1. History of Islamic Civilization : Discussing Islamic civilization in general general, including culture, politics and success as well as collapse various Islamic dynasties in various parts of the world.
2. Islamic Civilization in Andalusia: Emphasis on the glory and fall of the Umayyads in Andalusia, especially in material discussing the great Islamic dynasties and their influence to development world civilization.

In the Independent Curriculum, the content history can also more integrated with various discipline science, and taught in eye lesson more history comprehensively. In general, material This often included in topics that discuss :

- a. The Development of Islam in the World
- b. The Development of Islam in Europe
- c. Islamic Dynasties

So, the material about the collapse of the Umayyads in Andalusia in general taught in grade XI of high school, both in eye Islamic Cultural History (SKI) lessons as well as in context more world history wide.

Assignment Method

Assignment individual or group Can give chance for student For more delve deeper material. Students Can given task For.

1. Make paper or essay on the factors that led to the downfall of the Umayyads, with give arguments supported by historical data.
2. Creating a timeline events important related with the fall of the Umayyads.
3. Make poster or infographic depicting the collapse process visually.

This assignment method allows students to study the material in more depth and hone research skills.

CONCLUSION

The Umayyad dynasty in Spain was founded by Abdurrahman I (al -Dakhil), the grandson of the Umayyad Caliph Hisham, who escaped the massacre of the Abbasid Dynasty. After wandering for five years, he arrived in Spain and gained support from the Berbers and Syrian groups there, establishing a power that brought great civilization. The democratic system began to be implemented from the beginning of the period until the emergence of small states (muluk al-tawaif). However, Islamic rule ended when King Philip II (1556–1598) forced the eradication of Muslim identity, and in 1609 King Philip III (1598–1621) expelled Muslims from Spain, ending the existence of Islam in Andalusia.

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