

Da'wah Strategy In The Umayyah Age

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Abstract

This article was written to reveal the strategy of the da'wah of the Umayyads in spreading Islam and building a new civilization through sociological, cultural, and political communication. This research adopts the library method to trace events during the Umayyad period through books, journals, and all intellectual treasures related to this paper. The search results show that Mu'awiyah's success in establishing a dynasty was not only the result of a diplomatic victory at Siffin and the killing of Caliph Ali, but from the start, Mu'awiyah had a solid "rational basis" for the foundation of his future political development through social communication. , cultural and political, This can be seen for several reasons: 1) There was strong support from the Syrian people and the Umayyad family. Solid residents, trained and disciplined at the forefront of the war against the Romans, jointly fully supported Mu'awiyah and supplied human resources and wealth as capital to make Mu'awiyah a leader, 2) As an accomplished administrator, Mu'awiyah was very wise in placing his assistants in important (strategic) positions, 3) Mu'awiyah could stand out as a true statesman, even reaching the level of "hilm," the highest trait possessed by the dignitaries of his time. The implication of this finding is that mu'awiyah built a solitary communication pattern in building the Umayyad dynasty.

Keywords: *Umayyad Da'wah Strategy; Mu'awiyah Communication*

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I. INTRODUCTION

Since Ali ibn Abi Talib (the fourth caliph) died, Mu'awiyah (former Governor of Syam) appeared as an Islamic leader after the Khulafa al-Rasyidin. As the founder of this dynasty, Mu'awiyah ibn Abu Sufyan became the first caliph, he was sworn in by the Muslims in Kufah, then moved the capital of the Islamic power from Kufah to Damascus. Chroniclers tend to have a negative view of the personality and leadership of Mu'awiyah and the Umayyad dynasty in general, given their cunning in achieving the legality of power, changing the principles of Islamic syuro (khilafah to become a monarchy). Cyril Glasse's statement (Glasse, 1999, p. 419) can represent the negative opinion above, said: "The Umayyad dynasty was known to run the wheels of imperial government for its own sake, as if the Islamic empire was private property, similar to the style of government in the era of jahiliyah paganism, rather than being patterned as an Islamic government." According to Von Kremer, "the leadership of the Umayyads, for the people at that time, was considered not sustainable with the leadership phase of the Prophet Muhammad and his companions, nor was it based on Islamic values, but based on personal ambition to rule, strength and power and the desire to conquer" (K., 2000, p. 226)

A similar opinion can also be observed from the narrative (Ira M. Lapidus, 2000, p. 87), "The first caliph of this dynasty was Mu'awiyah (661-680), who started new steps to reconstruct the authority and, at the same time, the power of the caliph, implementing classism together with the government elite. Mu'awiyah also turned the Arab tribal coalition into a centralized monarchy. The government that was previously democratically changed to monarchiheridetic (hereditary kingdom)". Badri Yatim (2000:42) said that the Mu'awiyah caliphate was obtained through violence, diplomacy, and deceit, not by election or majority vote, a succession of leadership from generation to generation. Mu'awiyah continued to use the term caliph, but he gave a new interpretation of the words to exalt the position.

Apart from the negative views above, Mu'awiyah had excellent political attitudes and achievements. Ali Mufrodi (1999:69) describes Mu'awiyah as a perfect person and a great leader who is talented; in himself, the characteristics of a ruler, politician, and administrator are collected. Mu'awiyah's services include holding express postal services using horses, always ready at each post. He also established the Stamp Office (currency printing) (Syalabi, 1983:30-48).

Driven by strategic tendencies from this background, the author wants to use social science approaches, ideas, and hypotheses that have more critical illustrative power in providing accurate data in uncovering the Umayyad da'wah strategy. (historical explanation) (Abdurrahman, 1999:10). The social science approaches,

concepts, and theories used to explain this history are the sociology of communication, cultural communication, and political communication approaches.

changes. Second, the interactionist perspective focuses on every day relationships and individual and group behavior according to actual circumstances. Third, the functionalist perspective views society as an interconnected system in which each group plays a role, and each implementation helps the system work. Fourth, the conflict perspective views the continuity of group tensions and struggles as the normal condition of a society in which stability and value consensus are illusions that are structured by obtaining special privileges (Horton and Hunt, 1993:24). Each perspective, to some degree, is used by most sociologists and is necessary for gaining a comprehensive understanding of society. Bungin, 2006: 43-48)

social structure, and social processes, including societal changes and social problems (Soekanto, 1993: 469), while the cultural communication approach looks at the point of view or treats symptoms and relations between cultures as a reference or glasses in seeing, treating and researching the culture of society (Potabuga, 2020: 10). The political communication approach studies the nature and purpose of political systems, the structural relationships within these systems, the patterns of individual and group behavior that help explain how the system functions, as well as the development of laws and social policies which include: political parties, interest groups, communication and public opinion, bureaucracy and administration (Abdurrahman, 1999: 18).

Without mentioning the word "history" in the title, this paper is nothing more than discussing stories and past events regarding the Umayyad da'wah strategy. Disclosure of historical facts regarding da'wah strategies that are appropriate and typical of the Umayyad dynasty through approaches to the sociology of communication, cultural communication, and political communication can be taken 'ibrah' and then transformed in the present context.

II. METHOD

Methodologically, this research is library research. The consequence is that the data sources are written materials. The library research process is carried out by reviewing the literature and analyzing relevant topics that are combined. Literature searches can utilize journals, books, dictionaries, documents, magazines, and other sources without conducting field research (Mendes, Wohlin, Felizardo, & Kalinowski, 2020). Specific characteristics that are used as a basis for developing research knowledge include; this research is faced directly with the data or text presented, not with field data or through eyewitnesses in the form of events; researchers only deal directly with sources that are already in the library or ready-to-use data, as well as secondary data used (Rizaldy, 2020: 317-329).

Therefore, the data sources in this study are various intellectual treasures of knowledge related to the Umayyads. The intended academic catch is an analysis of journals and books relating to the concepts and strategies of da'wah carried out by Umayyah bin Abu Sofyan. Data analysis; was carried out with a sociology of communication approach, a cultural (multicultural) communication approach, and a political communication approach. This study aims to describe and summarize various conditions, situations, or phenomena of social reality in the community, which is the research object. This research pays attention to the characteristics of the surrounding phenomena, namely referring to the fact, understanding the meaning of events and their relation to people who are in certain situations, and starting with silence (Helaluddin, 2018: 8).

III. RESULTS AND DISCUSSION

A. Umayyad Da'wah Strategy

Strategy is usually associated with war situations, namely "disciplines that plan and direct military operations on a large scale" besides that, strategy can also be understood as the "skillful ability to handle and plan something." According to the dictionary, strategy is "the knowledge and specialization of utilizing every asset of a country to complete certain strategies amid war or harmony." (Ministry of Education and Culture, 1995:964). Then the da'wah strategy in question is organizing and coordinating da'wah exercises and activities carried out rationally to achieve Islamic goals covering all components of humanity; (Maarif, 1985: 102), namely Islam as rahmatan lil 'alamin. (Team of Qur'an Manuscript Writing; 2018: 521). In addition, the da'wah strategy is a method, tactic, or tactic used in da'wah activities or activities whose role is very decisive in the process of achieving the goals of da'wah (Murniaty Sirajuddin; 2014: 13-14)

Discussing the missionary strategy during the reign of the Umayyads cannot be separated from historical determination. As a scientific discipline, history is inseparable from scientific research techniques. History is also attached to thinking that is based on reality. Historical truth lies in the willingness of historians to thoroughly analyze historical sources so that it is believed that they will reveal history impartially. The expected result matches the historian's understanding and the existing reality. History is defined as the study of people who reconstruct the past (Kuntowijoyo; 1997:12). As for history, it reconstructs everything that concerns what individuals have felt, said, thought, done, and experienced

The da'wah strategy, according to Murtadha Mutahhari (1992: 189), is always related to every school of thought that has a treatise to call on the public so that they want to accept it; it is necessary to use a distinctive method related to its principal intentions, besides that it must also be associated with the nature of the movements. Historical movements. The call for da'wah in question is to build a particular awareness in human beings and awaken and move them by using specific ways.

The essence of da'wah is to instill the faith of monotheism in the context of *hablumminallah* and upholding social justice in the context of *hablumminannas*, and in its action is *amr ma'ruf nay munkar*. Da'wah, in this study, has a vast scope. It has an internal tendency and an external spectrum, for example, putting forward the thesis that the strategy of the Umayyad da'wah movement was "to carry out the preaching of civilization" (Abdullah, 1999, pp. 184–185). After the Arab peninsula as a pilot project was successfully controlled by the ar-Rasyidin Khulafa, this civilizational tabligh movement was followed up by the Umayyad dynasty, starting from Tunisia, Algeria, Morocco, Andalusia (Spain), Uzbekistan, Sind, the Syr Darya river and the Indus river, to spread to China, India and so on. Philip K. Hitti said: "This era bears witness to a spiritual awareness which is the most important in Islamic history and the most meaningful in all worlds of thought and culture" Philip K Hitti, 2001:355.

One thing that should be noted in assessing the success of da'wah in the Umayyad dynasty is that all nations in the Islamic territory were treated very well and were not forced to embrace Islam. Then why can the da'wah of Islam reach beyond the Arabian peninsula? In essence, the values of ignorance that prevailed at that time (especially in the Arabian peninsula, which had the status of a sample) were successfully changed through da'wah activities. After the Arabian island was converted to Islam, the da'wah mission made cultural contacts in the conquered areas. The tabligh of the civilization of the Umayyad dynasty is very sweetly described by Schiller, Wilhelm, and Tell: "the old is destroyed, the times are changing, and on the ruins of the collapse, new life blooms."

Mu'awiyah's success in establishing this dynasty, according to Ali Mufrodi's analysis (1999:70-71), was, in fact, not only the result of the diplomatic victory at Siffin and the killing of Caliph Ali, from the start Mu'awiyah had a solid "rational basis" for future political development. This can be seen for several reasons. First, there was strong support from the Syrian people and the Umayyad family. Solid residents, trained and disciplined at the forefront of the war against the Romans, jointly fully supported Mu'awiyah and supplied human resources and wealth as capital to make Mu'awiyah a leader. Second, as an accomplished administrator, Mu'awiyah was very wise in placing his assistants in important (strategic) positions. Third, Mu'awiyah could stand out as a true statesman, even reaching the "hilm," the highest trait possessed by ancient Makkah magnates.

Hilm, it was Mu'awiyah's talent to treat his supporters so they would work together without the pressure of their position being conned. Mu'awiyah is an unparalleled figure in maintaining the ancestral traditions of the Middle East. His reign was divided by efforts to assert state power and the various requirements of an Islamic caliphate, although his rule depended on private networks and kinship ties.

M'awiyah's progress in realizing his wish to lay down the power of the Umayyad line masterfully was due to Mu'awiyah's accumulated qualities as a ruler, administrator, and politician. He is good at coexisting with different human personalities to gather various abilities from his supporting figures, even his previous political enemies. For example, he embraced and proposed to help Amr Ibn Ash, a recognized representative, and legislator who was originally a big fan of Ali Ibn Abi Talib (Ali, 2000:167). The strategic steps taken by Mu'awiyah to seize power and establish the Umayyad dynasty are as follows:

1. Development of military power in Syria. During his residency as head of the Syrian Legislature (\pm 20 years), Mu'awiyah tried to combine all current forces to strengthen his situation in the future. This critical progress was seen, among other things, in enrolling hired fighters from ordinary Syrian society and Middle Eastern exiles, most of whom were their own families, and voting for powerful political enemies. Important figures recruited and willing to work with Mu'awiyah included Amr Ibn Ash (conqueror and former governor of Egypt), Ziyad Ibn Abihi (an unknown figure whose parents were), Mughirah Ibn Syubah and Zaid bin Sumayya.
2. The politicization of the tragedy of Usman's murder during Ali's reign. Mu'awiyah's struggle to corner caliph Ali effectively grew the sympathy and fanaticism of the Syrian people in supporting Mu'awiyah's struggle
3. Deception in arbitration. The results achieved from Amr Ibn Ash's cunning in the negotiations divided Ali's power so that Ali's position had to be released so that a new caliph would then be chosen (Ali, 2000:167).

The strategic steps above were quite effective in gaining political support and defeating the power of Hasan ibn Ali, who eventually crowned himself as the ruler of the Muslim empire by establishing a new dynasty. The implication was that several changes in the fundamental principles affected the kingdom and the development of the Islamic Ummah. The system of appointing rulers was carried out by selecting a replacement without going through *syuro* as was practiced during the ar-rashidin khulafa. The method implemented by Mu'awiyah is, of course, very contrary to the basic principles and teachings of *syuro* in Islam.

The negative assessment of some historians about Mu'awiyah is that he is known as a person who acts decisively and cruelly when he wants to fight until he succeeds in achieving his goals. But in other systems, when he has been in power to become caliph, his attitude becomes patient, and he understands the aspirations of his people (Glasse, 1999: 275). As a statesman, he established harmony between the Arabs in the North (Kaisaniyyah) and the Arabs in the South (Kalbiyah). He is generous and fair; besides that, he is also known to be firm towards dissidents and full of concern for the plight of the poor and weak people. He also acted wisely toward adherents of Christianity. One of them is to appoint Christians as state officials (to become an advisory board). Mu'awiyah was pleased to rebuild the Edessa church damaged by the earthquake. Trade and industry developed quite rapidly at that time. It would not be an exaggeration to say that at that time, prosperity and peace lived evenly throughout his realm (Ali, 2000:178).

Mu'awiyah was a cunning politician and a shrewd negotiator; he was also a legislator who never knew sympathy. Mu'awiyah maintained harmony with the Byzantine territories so that he could convey the might of the Syrian armed forces to guard the approach against within. He tried to strengthen state revenues from individual salaries and rural lands taken from Byzantium and Sasania, from interests in new land clearings and water systems. Mu'awiyah also implemented the human-centered part of the caliphate. The political approach and economic power that he is pursuing derive from the positive side of Bedouin customs. Peacefulness, gatherings, generosity, and respect for the types of ancestral practices, characteristics of Mu'awiyah's capacity as an individual are more significant than some of the other establishments (Lapidus, 2000:88).

Abdul Malik was mentioned as the strongest caliph compared to other caliphs in this dynasty. History shows that his monumental works adorn the roots of Muslim civilization in his time. He initiated the reform of government administration. During the time of the Prophet, All documents relating to the life of the Arab nation are recorded in Arabic. However, after Persia, Syria, and Egypt joined the Islamic government, the caliph Umar allowed documents to be recorded in each country's language. As a result, the finance department is controlled by non-Muslim natives who speak their language. Abdul Malik removed other languages and established Arabic as the official state language (Ali, 2000:189). Next, he made improvements to the currency. During the time of the caliph Abu Bakr, the money circulating in the community was the currency of the Romans and Persians. Abdul Malik carried out a reform by issuing Arabic coins whose types were made of gold, silver, and bronze. Briefly said he held an Arabization of government administration.

Furthermore, to improve the variety of Arabic writing, especially non-Arabic nations who speak Arabic, Hajjaj ibn Yusuf, a high-ranking government official of Abdul Malik, introduced Arabic vowel signs very thick with consonant letters and applied dots to distinguish them. Some letters are the same shape. This update eliminates difficulties for readers, especially non-Arabs. Abdul Malik also developed the postal system that Mu'awiyah had established. This postal system connected the provincial cities with the central government. In addition, Abul Malik also founded several new cities, including the town of al-Wasit, in the Iraqi lowlands. This city's establishment is intended to control the possibility of disruptive movements in Iraqi territory.

Another strategy of the Umayyad dynasty was conquering the states of Turkey, Indo-Pakistan, China, Africa, and Spain. One form of the dynasty's ability to beat Spain is a very prominent historical event in this dynasty. The Spanish conquest rescued the Muslims against the tyranny, corruption, and arbitrariness of the Gothic rulers (under the Roman empire). The principles of brotherhood and egalitarianism under this dynasty opened Spanish civilization and led other European nations to reach a period of enlightenment.

The development strategy carried out by this dynasty was seen during Walid I's time, evident from his concern for establishing schools, homes for the elderly, blind, and disabled, and hospitals for the blind, paralyzed, and insane. He also designed roads throughout the area equipped with wells at each post. Art and civilization progressed rapidly and provided guarantees for the growth of trade throughout the region.

Asian regions. He decided the tax burden for people willing to convert to Islam. Although Umar did not pursue an expansion strategy, he did focus on internal consolidation and development. In his view, "now is the time to think about the prosperity and welfare of the conquered countries, rather than increasing and expanding the territory of the empire." Another of Umar's strategies was to eliminate the gap between the authorities and the people. One of the pieces of evidence is the provision of equal rights between Muslims and Mawali, including the Ali family, who were marginalized during the previous caliph. This strategy aims to strengthen the internal base in carrying out state development.

B. Analysis of the Umayyad Da'wah Strategy

In the following, an analysis of the Umayyad da'wah strategy will be described through several approaches.

1. Communication Sociology Approach

Social structure and classification

Based on the social structure that developed during the Umayyad dynasty, there were four groups of people, namely: (1) Muslim Arabs, (2) Mawali, (3) non-Muslims (dhimmi) consisting of Christians, Jews, and Saba, and (4) groups enslaved people (Ali, 2000:222). The Arab Muslim group occupies the highest social class.

This status applies not only to the Arabian peninsula but also to areas under the rule of this dynasty so that as a group of immigrants in power, the Muslim Arab group becomes the protector of the social structure below their class; the aristocratic system also influences this condition.

The second group is the neo-Muslim group (mawali), who are forced or with their beliefs to embrace Islam. One of these mawali groups is the Barbarians[2], who usually convert to Islam en masse (Hodgson, 1999:327). The mawali group, in theory, is said to have the same rights as the Arab Muslim group, namely, not paying taxes. However, in practice, due to the large number of non-Arabs converting to Islam, the government's tax revenue has decreased, so whether a believer or not, all landowners must be subject to land tax. But once again, according to Philip K. Hitti (2001:91), a result of the conversion of the population is one of the causes of reduced state revenues. Under certain circumstances, this mawali group has several advantages:

1. As a result of this unpleasant situation, the mawali group is interested in studying and pursuing arts because they are the ones who represent older cultural traditions.
2. They have superior intelligence compared to Arabs, enabling them to compete in the political field and seize the leadership.
3. Marriages between mawali and Arab Muslims made Arab blood gradually thin out. Finally, this condition led to assimilation and acculturation, where the Arab element was no longer apparent (dominant) in mixing various tribes, cultures, and nations..

The third group is the dhimmi, who receive protection from the Arab Muslim group. The dhimmis were not allowed to hold weapons. Instead, they had to pay tribute as a form of Muslim protection. They live independently by paying land taxes and head money. Remnants of this system were still in use in Ottoman times, and it is still used in Syria and Palestine.

The fourth group is the slave class. Religious law prohibits Muslims from enslaving fellow Muslims. Still, it does not promise freedom for enslaved people who convert to Islam (Hitti, 2001:93). The enslaved people came from East and Central Africa with black skin, from Turkistan-China with yellow skin, and from the Near East and Southern Europe with white skin. The process of mixing living together between Arabs and other nations made the slave trade play an important role.

In the next era, this dynasty began to change the classification system of social structure. There is no longer any difference between Arabs and non-Arabs, due to the occurrence of cross-marriage between immigrants (Arabs) and the people visited (Persians, Syrians, Copts, Barbarians, and so on). Citizenship is no longer seen from the class structure above, but seen from whether a person is a follower of Muhammad. Or not. If someone has become a Muslim, speaks Arabic, and writes Arabic, it means that he is an Arab, and his nationality is no longer a question. This is one of the essential facts sociologically, the fundamental changes in the da'wah strategy during the Umayyad dynasty. The emergence of Arabic medicine, Arabic philosophy, and Arabic exact science, even though medicine, philosophy, and exact science resulted from ideas not from Arabs but from among the nations that became Arab territories. The point is that there is a shift in national (ethnic) values that are more moderate than in previous times. The substance of knowledge contained in books written in Arabic and written by non-Arab people who have high intelligence, whether they come from Persia, Syria, Egypt, or Arabic or are Christians, Jews, and Muslims and quotes some materials from Greek sources, Arabs, Indo-Parsis, the caliphs of the Umayyad dynasty highly appreciated this kind of civilization.

The analysis that can be seen is regarding the close distance between the Umayyad dynasty and the ignorant (barbarian) era, causing many wars and unhealthy social and economic conditions; all of these were factors that made it difficult for the possibility of spiritual development that time, but the Umayyad dynasty. This is where civilization began to emerge and take root as the cultural advances the Greeks, Syrians, and Persians achieved until this period is referred to as the incubation period (budding period).

Conflict and Power

Historians say that the Umayyad caliphs established the state based on coercive communication and power and exercised religious allegiance only when authority had decided who should be lord, ultimate personal control having been passed down in families. Nevertheless, in general, the government of the Umayyads was still Islamic, as can be seen from the standards, which were then still rudimentary in the consciousness of the believers. For example, the case of caliph Abdul Malik is seen as a badge of union Arabism, the code and discipline of a conquering elite group. On this basis, Abdul Malik and his family uphold the ideals of the congregation, the ideals of the solidarity of the Muslim community against the factionalism of Arab or regional ethnic groupings. Abd al-Malik had a serious concern with maintaining the pre-eminence of Islam when they replaced the coins of the old Heathen empires with new coins with Islamic inscriptions and intervened in ensuring fidelity to the reading of the Koran by encouraging the refinement of Arabic writing in complicated non-Arabic societies. Use Arabic vowels. Another effort was to resolve the conflict on an Islamic basis; the caliph did not force or even discourage people from embracing Islam. However, later because of the advantages of Islam practiced by the caliphs, it made Arabs and non-Arabs embrace Islam.

2. Cultural Communication Approach

Cultural communication is communication that is done with an artistic approach. (Alo Liliweri, 2021:2-5). The area of cultural studies is vast; in this paper, more emphasis is placed on communication issues related to culture (Alo Liliweri, 2021: 141-147). As stated by Koentjaraningrat (1990: 203-204), the elements of culture consist of "language, knowledge systems, social organizations, systems of living equipment and technology, livelihood systems, religion and arts systems." The cultural communication method-cultural approach used in writing history consists of the assimilation method, the operational plan in the study of society, the functional form in the analysis of mythology, and the genealogy method. The following is an analysis of several Umayyad da'wah strategies from a cultural communication approach.

The most noticeable progress of the Umayyad dynasty was in the military field. The occurrence of armed contact with the Roman military made the Arab troops take lessons in military techniques; then, they combined them with the existing defense system. This Umayyad dynasty force has recorded tremendous success in expanding power, consisting of three fronts. First, the war front with the Roman troops in Asia Minor, including the attack on the city of Constantinople and the attack on several islands in the Mediterranean Sea. Second, the North African front extends to the Atlantic coast, then crosses the Strait of Gibraltar to Spain and France. Third, the eastern front through the Darya river route in Syria and the northern way to the Sindus plain, India (Ali, 2000:221, Bosworth, 1993:26 and Hitti, 2000:75-88). The military progress of the Umayyad dynasty was also marked by the formation of an Islamic navy since Mu'awiyah was still governor in Syria, who had made 50 sea warships to be prepared to face Rome and succeeded in conquering areas around the Mediterranean. After defeating the Roman fleet, the Umayyad fleet then succeeded in occupying Sicily, Rhodes, and Creta.

The military power of the Umayyad dynasty had implications for large-scale expansion activities. This leads to cultural, linguistic, and religious contact with the people in the controlled areas. This condition is described by Philip K. Hitti (2000: 76-77); Islam uniquely appeals to a nation at a cultural level, such as the Barbarians. Islam has demonstrated an astonishing ability to make Arabic and the Islamic religion the official language and religion of the state, including in its colonies. The Arabic language has a huge place to develop, and Islam has a new foothold in the movement toward world domination.

Branches Parts of the school were created during this time, such as education in history, languages, geology, and various sciences. Basrah and Kufah are the centers of Arab culture, so these two cities are seen as the forerunners of the development of Arab civilization. Khalil Ibn Ahmad was a resident of Basrah who first compiled an Arabic dictionary. At this time, the history of the Prophet's Hadith. began to be collected; among the famous collectors of Hadith history were Hasan al-Basri and Syihab al-Juhri. The historians at that time were Abid and Awab. In Arabic literature, prominent figures are known, including Umar Ibn Abi Rabi'a, Jamil, Hammad, Jarir, Farajdak, and Akhtal. More than that, some Umayyad rulers always paid great attention to literature (Ali, 2000:224). The field of science also experienced rapid progress. Khalid Ibn Yazid is recorded as a scientific and medical expert who compiled several works in this field. He is believed to be quick to carry out the interpretation of Greek into Arabic. Umar Ibn Abdul Aziz is noted to have moved the library of Alexandria to Antioch. Several Greek works were also translated into Arabic through Imam Ja'far (grandson of Ali), Hasan al-Basri, and Wasil Ibn Atha', the founding figures of the Islamic philosophical school of thought at that time. Rabi'ah al-Adawiyah is a Sufi figure who lived in this era.

In the field of architecture, the Umayyad dynasty left high-quality art. The establishment of Baitul Maqdis mosque in Jerusalem, famous for its stone dome (Qubbah al-Sakhra), was founded during the time of Abdul Malik; he also founded the al-Aqsa mosque, which has high architecture. Walid Ibn Abdul Aziz also built a palace mosque in Damascus made of marble and mosaics. Another famous palace is the Qusayr Amrah palace, made of clear, reddish limestone (Ali, 2000:225).

3. Political Communication Approach

As described at the beginning of this paper, historians tend to negatively view the Umayyad dynasty's political communications, which were very narrow-minded, cunning, and enforcers of the hereditary monarchy system. The syuro system during the leadership of the Prophet Muhammad. and the ar-rasyidin khulafa was replaced by Mu'awiyah (founder of this dynasty) with a mulk (kingdom) system. Philip K. Hitti (2001: 72) calls this new pattern of changing the caliph the term ahalla. Ahalla is based more on change than a hit-and-miss.[3] The principle of ahalla is based on reasons to obtain political stability, but it is rare to find a situation where Islam is not disturbed by bloody civil wars; there are even times when the caliph has no power, even though he is the head of the kingdom..

This historian's criticism of the Umayyad dynasty says that the caliphs of the Umayyad dynasty were Arab non-Muslim rulers. This is because the Umayyad doula carried out a lot of persecution and oppression of Muslims who were not Arabs. However, one thing that needs to be criticized regarding this accusation is that the

Muslims referred to by the historian were the Persians who, at the beginning of Mu'awiyah's leadership, were closer to and political defenders of Ali ibn Abi Talib. As a result, the defense, which tended to be blind, caused them to deeply cult the person of Ali ibn Abi Talib as ahl al-bait so that they often terrorized and undermined the authority of the legitimate caliph. Mu'awiyah's pressing against the Persians was not more than self-defense. One of the reasons was that the oppression carried out by the caliph Mu'awiyah at that time was only directed at dissidents who generally came from the Persian nation, but for the Egyptians, Syrians this condition did not apply, so the problem was very casual (Syalabi, 1992:15).

Abdul Aziz ibn Marwan's statement regarding their toughness against Ali's fanatical supporters was made nothing more to maintain a strategic position as caliph. Because if no oppression were carried out, it would cause the people to support Ali ibn Abi Talib's family, not the Umayyads. It was based on this power sentiment that made the Umayyad daulah insult Ali (not because of personal hatred) but only to increase the prestige of the Umayyads in the eyes of the people while at the same time seeking public sympathy and support. The condition of the Umayyads during the transitional period of the caliph's leadership tended to get more critical day by day, while support for Ali and his family was fading. So it is unsurprising that when Ali died, many Muslims gave political support to Mu'awiyah. These reasons were explained by Mu'awiyah as follows:

1. Mu'awiyah liked to hide secrets, while Sayyidina Ali always revealed secrets.
2. Mu'awiyah had very obedient and sound soldiers, while Ali had very disobedient soldiers and the worst.
3. Mu'awiyah allowed Ali to fight against 'Aisyah's group who used camels, and hoped that if Ali lost it would be easier for him to defeat Ali's strength, otherwise if Ali won then he would accuse Ali of killing 'Aisyah.
4. The Quraysh loved Mu'awiyah more than Ali (Syalabi, 1992:20).

One more thing that can prove Mu'awiyah's closeness to the Quraysh tribe is that at the time of Mu'awiyah's coronation as caliph, all the people obeyed him, but when Ali's coronation, most people protested against him. Van Floten said that most Arabs view the Umayyad daulah regime as a regime of order and a religious regime.

The relocation of the nation's capital during the Umayyad dynasty, from Kufah to Damascus, can be seen as an effort to facilitate the spread of Islamic da'wah to people outside of Arabia. Indeed, politically, it can be analyzed that Mu'awiyah's most extensive mass base of support was in this region of Syria. However, Mu'awiyah's progressive steps were intended to strengthen his position and facilitate efforts to expand outside the Arabian peninsula.

C. 'Ibrah Da'wah Strategy of the Umayyads in the Contemporary Context

One typical thing of the Umayyad dynasty's da'wah strategy regards 'ashabiyah. 'ashabiyah is translated into English by Franz Rosenthal as group feeling (Sjadzali, 1990:104). In Indonesian, 'ashabiyah is defined as group strength or social solidarity and the feelings of a group (Pulungan, 1999:275). Ibn Khaldun argues (2000: 247) the feeling of 'ashabiyah should not be present in all societies; everyone has pride in their offspring. Compassion, a sense of mutual affection, is a natural trait God gives to the human soul. This is what creates the spirit of mutual help and support. In the context of modern political communication, it is known as identity politics.

Then the relevance of 'ashabiyah Bani Umayyads to da'wah is that da'wah will only succeed with the support of 'ashabiyah (Identity politics). This is in line with the Hadith of the Prophet SAW: "God did not send a Prophet who did not get the protection of his people." Religious motivation alone is not strong enough to generate feelings of shared fate if it is not supported by group solidarity. The strength of 'ashabiyah is insufficient to rely solely on physical strength but also needs moral strength based on religion and morals. A country will stand and become big because of religion. Every country with a large area of jurisdiction must be based on religion, whether broadcast by a Prophet (nubuwwah) or the call for truth (da'watu haqq). Any factor cannot match the role of religion in establishing unity among the people in this world. As the Qur'an says: "even if you spend everything that is in this earth entirely, you will not be able to unite their hearts" (Q.S. al-Anfal: 63).

So solidarity is God's taufiq and can only be achieved through religion. Solidarity can be fostered by eliminating competition and feelings of mutual envy. Through faith, all attention is focused on the path of truth; that way, nothing will hinder them from progressing and winning the country. However, if religion declines, strength and ashabiyah are also weak, so will the state weaken and experience setbacks.

In addition, the closeness of leaders to their people can provide a very intimate spectrum of relations so that the process of administering the state can run optimally, obtaining the support of the people. On the other hand, the people support development efforts carried out by the authorities because they are not afraid of being oppressed, intimidated, and exploited for their civil rights. On that basis, the 'ibrah of most of the activism of the Umayyad caliphs can also be applied in the contemporary context.

IV. Conclusion

The meaning of benefits of historical carvings carried out by the Umayyad dynasty was enjoyed by the next generation (Abbasid dynasty). In this phase, the golden age of Islamic da'wah will reach its peak. The incubation period (budding period) grew during the Umayyad dynasty. The weak point of da'wah can be drawn from the *amr ma'ruf nay munkar* knots exhibited by the Umayyad caliphs for 90 years. Of course, there is something that can be learned and will continue to be helpful in the present and the future. Things that are ancient and irrelevant to modern Islamic traditions are set aside to be kept in the golden sheet records of Islamic civilization.

The pros and cons regarding the history of the life of the Umayyads need to be studied and scrutinized wisely; as stated at the beginning of this article, historians cannot stand in a truly objective position, there is still a value of subjectivity in writing and analyzing the course of human history. Therefore it is necessary to have a variety of perspectives and break away from the bonds of sects, groups, groups, and partial and narrow thoughts, to carry out a more objective historical analysis then and examine all opinions and literature from various existing groups, schools, and reviews.

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