HISTORY OF ISLAMIC CIVILIZATION IN THE AYYUBIYAH DYNASTY (1171-1250 AD)

Khairul Mizan
State Islamic University of Maulana Malik Ibrahim Malang
220104210030@student.uin-malang.ac.id

Ibnu Hajar
State Islamic University of Maulana Malik Ibrahim Malang
220104210001@student.uin-malang.ac.id

Nurul Fawzani
State Islamic University of Maulana Malik Ibrahim Malang
220104210035@student.uin-malang.ac.id

Zulfi Mubaraq
State Islamic University of Maulana Malik Ibrahim Malang
zulfi@pips.uin-malang.ac.id

Abstract

Islamic civilization during the Ayyubid dynasty is very important to study, especially the development of Sunni because Sunni is a form of school that became Shalahuddin's first policy to replace Shia at that time. This paper aims to discuss concrete forms of Sunni development during the Ayyubid dynasty, factors of Sunni development, and the impacts of its development. The type of research used was library research, the data were obtained from previous literature so that data collection technique used was documentation. This study found, first, the form of Sunni development began with the change of schools of thought from Shia to Sunni, the incessant development of madrasas, the prohibition on using books left by the Fatimids and the elimination of the sentence Hayya Ála Khairi Amal at the call to prayer; second, Sunni development was caused by internal factors such as the founding of the Ayyubid dynasty and Shalahuddin's Sunni background. Apart from these factors, Sunni development was also caused by external factors, namely, the majority of the world's Muslims are Sunnis and the dualism of the Shiites in Egypt; and third, the impact of Sunni developments on education, in which

many madrassas were built and the reactivation of the Azhar mosque into a Sunni-based university.

Keywords: *History of Islamic Civilization, Ayyubid Dynasty, Sunni Development*

Abstrak

Peradaban islam pada masa dinasti Ayyubiyah sangatlah penting untuk dikaji khususnya perkembangan kaum Sunni, dikarenakan Sunni merupakan bentuk madzhab yang menjadi kebijakan pertama Shalahuddin untuk menggantikan Syi'ah saat itu. Tulisan ini bertujuan untuk membahas wujud konkret perkembangan Sunni pada masa dinasti Ayyubiyah, Faktor-faktor perkembangan Sunni serta dampak-dampak perkembangannya. Tipe penelitian yang digunakan adalah penelitian kepustakan, data-data diperoleh dari literatur terdahulu sehingga teknik pengumpulan data yang digunakan yaitu dokumentasi. Dalam penelitian ini ditemukan, pertama, wujud perkembangan Sunni diawali dengan pergantian madzhab dari Syiáh ke Sunni, gencarnya pembangnuan madrasah, pelarangan dalam mengggunakan buku peninggalan Fatimiyah dan penghapusan kalimat Hayya Ála Khairi Amal pada adzan; kedua, perkembangan Sunni disebabkan oleh faktor internal seperti berdirinya dinasti Ayyubiyah dan latar belakang Shalahuddin yang beraliran Sunni. selain faktor tersebut perkembangan Sunni juga disebabkan oleh faktor eksternal yaitu mayoritas islam dunia beraliran Sunni dan dualisme kaum Syiáh di Mesir; dan ketiga, dampak perkembangan Sunni berdampak pada pendidikan, yang mana banyaknya madrasah yang dibangun dan reaktifasi masjid azhar menjadi Universitas yang berasas Sunni.

Kata kunci: *Sejarah Peradaban Islam, Dinasti Ayyubiyah, Perkembangan Sunni*

A. Introduction

The Ayyubid dynasty (1171-1250 AD) had an important role in Islamic civilization in the medieval era.[1] Therefore, studying it is very important for the following reasons: first, Shalahuddin Al-Ayyubi was an ordinary soldier in Egypt when he was 27 years old, then caliph Al-Adhid entrusted him to replace his uncle who died to become prime minister Fatimid dynasty[2]; secondly, the establishment of the Ayyubid dynasty made the influence of Shia end and was replaced by Sunni[3]. Shalahuddin believed and hoped that

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[1] Al-Azizi, Abdul Syukur. (2017). *Sejarah Terlengkap Peradaban Islam: Menelusuri Jejak-Jejak Agung Peradaban Islam Di Barat Dan Timur*. Noktah.

[2] Sa'diah, D. (2020). Sholahuddin Al-Ayyubi: Penggerak Munculnya Dinasti Ayyubiyah. *Tsaqofah*. Http://Www.Jurnal.Uinbanten.Ac.Id/Index.Php/Tsaqofah/Article/View/3461

[3] Nasir, M., Tengah, T., Israel, Y., Palestina, A. S., & Sudan, S. (N.D.). Peradaban Islam Masa Dinasti Ayyubiyah (1171–1254 M). *Academia.Edu*.

Sunnis would have a major influence on the educational institutions to be built[4]; Third, The Ayyubid dynasty was overthrown by a rebellion of their own slaves, who killed the last ruler of the Ayyubid dynasty and installed one of the Aybeg officials as their leader. At first they were prisoners who were captured and made into slaves, then they were given special treatment. They were educated and made into soldiers by the Ayyubid government [5]

The study of the history of Islamic civilization during the Ayyubid dynasty tends to write about the figure of Shalahuddin, the background of the Ayyubid dynasty and political conflicts (crusades). as in the following writings: First, writings about the figure of Shalahuddin such as: [6], titlePolicy of Shalahuddin Al-Ayyubi in Egypt During the Ayyubid Dynasty (1171-1193 AD).[7]titleThe Role of Shalahuddin Al-Ayyubi to the Ayyubid Dynasty; Second, writings about the background of the Ayyubid dynasty such as:[8], titleThe Role of the Ayyubid Dynasty in the Development of Islamic Civilization; Third, writings about political conflicts (crushing wars) such as:[9], who wrote about the conflict of interests such as: the crusade, the Sunni Fatimid dynasty. [10]title Syrian Crusades During the Ayyubid Dynasty After the Death of Shalahuddin Al-Ayyubi 1202-1229 AD. Meanwhile, this paper focuses on the development of Sunnis which includes: first, the concrete form of Sunni development during the Ayyubid dynasty (1171-1250 AD); second, the factors that influenced the Sunni development during the Ayyubid dynasty; third, the impacts that influenced the development of Sunni during the Ayyubid dynasty.

Based on the three research focuses written by the researcher above. Therefore, this research also has three objectives, namely as follows: First, to understand the concrete form of the development of the Sunnis during the Ayyubid dynasty (1171-1250 AD), in this section the researcher will explain

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Https://Www.Academia.Edu/Download/62006728/Makalah_Bdk_Dinasti_Ayyubiyah20200205-96040-Hdc7yq.Pdf

[4] Jusmiati, J. (2021). *Peranan Shalahuddin Al-Ayyubi Terhadap Dinasti Ayyubiyah*. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/19313

[5] Asikin, I. (2017). Konsep Pendidikan Perspektif Ibnu Jama'ah (Telaah Terhadap Etika Guru Dalam Kegiatan Belajar Mengajar). *Edukasi Islami: Jurnal Pendidikan Islam*. Https://Jurnal.Staialhidayahbogor.Ac.Id/Ei/Article/View/64

[6] W Istiqomah, *Kebijakan Shalahuddin Al-Ayyubi Di Mesir Pada Masa Dinasti Ayyubiyah (1171-1193 M)* (digilib.uns.ac.id, 2017).

[7] J Jusmiati, *Peranan Shalahuddin Al-Ayyubi Terhadap Dinasti Ayyubiyah* (repositori.uin-alauddin.ac.id, 2021).

[8] Irwan, (2013) *Peranan Dinasti Ayyubiyah Terhadap Perkembangan Peradaban Islam*. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/2387

[9] Ash-Shallabi, (2013) *Shalahuddin Al-Ayyubi: Pahlawan Islam Pembebas Baitul Maqdis*. Books.Google.Com.

[10] Iqbal, (2022) *Perang Salib Suriah Di Masa Dinasti Ayyubiyah Sepeninggal Shalahuddin Al-Ayyubi 1202-1229 M*. Repository.Uinbanten.Ac.Id. Http://Repository.Uinbanten.Ac.Id/Id/Eprint/10305

the concrete form of the development of the Sunnis because before the establishment this dynasty, Egyptian society adheres to the Shi'a school of thought under the leadership of the Fatimid dynasty for approximately 261 years; Second, to understand the causative factors that influenced the development of the Sunnis during the Ayyubid dynasty (1171-1250 AD), these factors consisted of internal and external factors. Which of these factors aims to explain the causes of the development of the Sunnis both from within and outside; And third, wanted to understand the impacts that influenced the development of the Sunnis during the Ayyubid dynasty (1171-1250 AD). in this paper the researcher does not only explain the positive impact of Sunni developments. However, the researcher will also explain the negative impacts of the development of the Sunni sect.

The history of Islamic civilization is very important to study because it can provide a complete understanding of the history of Islamic civilization and provide an objective understanding of the facts of the history of Islamic civilization.[11]. one of them was Islamic civilization during the Ayyubid dynasty, which is important to study based on the following arguments: first, the religion of Islam experienced its heyday during the caliphate of Shalahuddin al-Ayyubid who was known as a brave and feared warlord and someone who paid attention to educational progress and had extraordinary way of leading (Azizi, 2017); Second, the Ayyubid dynasty is referred to as the second period which is known as the champion of Islam. Because it succeeded in unifying Egypt and Syria, Mesopotamia and Yemen. And also successful in crusades [12]; Third, Shalahuddin expressed objections to becoming the caliph of the Fatimid dynasty when Sulthan al-Adhid died. Then he stated that the territory of Egypt united with the Abbasid dynasty and submitted to the central government in Baghdad[13]. And this is a way for the development of the Sunni sect [14].

B. Literature Review

History of Islamic Civilization

Etymologically, history comes from the Arabic word "Syajaratun" which means tree. Like a tree that starts from a seed, then grows to have branches

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[11] S Mas'ud, *Sejarah Peradaban Islam* (digilib.uinsby.ac.id, 2014).
[12] S Tambak, 'Eksistensi Pendidikan Islam Al-Azhar: Sejarah Sosial Kelembagaan Al-Azhar Dan Pengaruhnya Terhadap Kemajuan Pendidikan Islam Era Modernisasi Di Mesir', *Jurnal Pendidikan Agama Islam Al-Thariqah*, 2017.
[13] D Sa'diah, 'Sholahuddin Al-Ayyubi: Penggerak Munculnya Dinasti Ayyubiyah', *Tsaqofah*, 2020.
[14] S Zubaidah, *Sejarah Peradaban Islam* (repository.uinsu.ac.id, 2016).

and twigs, then withers and falls.[15];[16]. History is a picture of the past related to humans and their surroundings as social beings, which were compiled scientifically and completely at that time with interpretations and explanations that give understanding and understanding of the events that occurred.[17]. While civilization comes from the Latin "civilis" which means civil which means population, and the word "civitas" which means city or country.[18]. In the Big Indonesian Dictionary, condition is "progress (intelligence, culture) physically and mentally" (https://typoonline.com/kbbi/peradaban). Civilization is also used in the term culture which has an advanced and complex system of technology, building art, fine art, state system and science. [19]. So the history of Islamic civilization is knowledge that explains past events regarding the process from beginning to development or progress of a city or country through the Islamic religion.

According to Prof. Dr. Harun Nasution The history of Islamic civilization is divided into three parts [20], namely: first, the classical period (650-1250 AD). is the golden age of Islam. Divided into two, namely: 1) expansion, integration and center of progress (650-1000 AD) in the development of science, religion, language and others. [21]; 2) the disintegration phase (1000-1250 AD), the division of power in the political field with the emergence of dynasties[22]; Second, the Middle Period (1250-1800). divided into two, namely: 1) decline phase (1250-1500). Namely: Decentralization and disintegration are increasing, the difference between Sunni and Shi'a and the Islamic world is divided into two, namely the Arab part centered in Egypt. And the Persian part is centered in Iran. 2) the phase of the three great empires (1500-1700) and their decline (1700-1800). The three great empires were the Ottoman Empire, the Safavid Empire and the Mughal Empire [23]. Third, the Modern period,

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[15] Zubaidah. (2016). *Sejarah Peradaban Islam*. Repository.Uinsu.Ac.Id. Http://Repository.Uinsu.Ac.Id/1562/1/Buku Spi.Pdf

[16] M Basri, *Sejarah Peradaban Islam* (repository.uinsu.ac.id, 2021).

[17] W Widodo, 'Objek Kajian Dan Urgensi Mempelajari Sejarah Dan Peradaban Islam', *Jurnal Pedagogy*, 2017.

[18] R Fajrin, 'Urgensi Telaah Sejarah Peradaban Islam Memasuki Era Revolusi Industri 4.0', *Intizam, Jurnal Manajemen Pendidikan …*, 2019.

[19] S Nasution, *Sejarah Peradaban Islam* (repository.uin-suska.ac.id, 2013).

[20] M Hariyati and I Fistiyanti, 'Sejarah Klasifikasi Ilmu-Ilmu Keislaman Dan Perkembangannya Dalam Ilmu Perpustakaan', *Pustakaloka Jurnal Kajian Informasi …*, 2017.

[21] R Aizid, *Sejarah Peradaban Islam Terlengkap* (books.google.com, 2015).

[22] H J S Pulungan, *Sejarah Peradaban Islam Di Indonesia* (books.google.com, 2022).

[23] Nasution.(2013) *Sejarah Peradaban Islam*. Repository.Uin-Suska.Ac.Id. Http://Repository.Uin-Suska.Ac.Id/10391/1/Sejarah Peradaban Islam.Pdf

Oktaviani, D. (2019). Pengaruh Media Sosial Terhadap Gaya Hidup Mahasiswa Iain Metro. In *Institut Agama Islam Negeri (Iain) Metro*.

where Muslims learned a lot from the Western world in restoring the balance of power. And Islam began to rise again by doing renewal [24].

Ayyubid dynasty

The Ayyubid dynasty was an ethnically Kurdish Sunni dynasty. an ethnic group in the Middle East, predominantly inhabiting an area that has come to be known as Kurdistan, encompassing contiguous parts of Iran, Iraq, Syria, and Turkey [25]. it stood after the collapse of the Fatimid dynasty, which was founded by Shalahuddin al-Ayyubi. This dynasty was not as famous as the Umayyad, Abbasid and autonomous kingdoms. In fact, it is less popular than its founder, Shalahuddin al-Ayyubi. [26]. Since the beginning, this dynasty was known as the dynasty of conquerors in jihad, which played an important role in breaking the onslaught of the Crusaders (Asmawati, 2019). The Ayyubid dynasty was established after Shalahuddin Al-Ayyubi proclaimed it when the Fatimid dynasty weakened in 1171 AD [27]. Shalahuddin expanded his power to Syria and northern Mesopotamia. One by one he succeeded in mastering important areas: Damascus (1174 AD), Aleppo or Halb (1184 AD) and Mosul (1186 AD). Shalahuddin Al-Ayyubi was recognized as the caliph of Egypt by al-Mustadhi, the Bani Abbas dynasty in 1175 AD [28].

The Ayyubid dynasty was established after the Fatimid dynasty surrendered its power to Shalahuddin rather than being enslaved by the crusaders [29]. And ruled for more or less 79 years, in that time span there were 9 rulers [30] namely: 1) Shalahuddin Yusuf al-Ayyubi (1171-1193 AD). born in 1137 AD in the

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[24] Zubaidah. (2016). *Sejarah Peradaban Islam*. Repository.Uinsu.Ac.Id. Http://Repository.Uinsu.Ac.Id/1562/1/Buku Spi.Pdf

[25] M Nasir and others, 'PERADABAN ISLAM MASA DINASTI AYYUBIYAH (1171–1254 M)', *Academia.Edu*.

[26] abdul syukur Al-azizi, *Sejarah Terlengkap Peradaban Islam: Menelusuri Jejak-Jejak Agung Peradaban Islam Di Barat Dan Timur* (noktah, 2017).

[27] Jusmiati, J. (2021). Peranan Shalahuddin Al-Ayyubi Terhadap Dinasti Ayyubiyah. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/19313 (2021). *Peranan Shalahuddin Al-Ayyubi Terhadap Dinasti Ayyubiyah*. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/19313

Kamus Besar Bahasa Indonesia (Kbbi) Online Https://Typoonline.Com/Kbbi/Peradaban

[28] Irwan, I. (2013). Peranan Dinasti Ayyubiyah Terhadap Perkembangan Peradaban Islam. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/2387 (2013). *Peranan Dinasti Ayyubiyah Terhadap Perkembangan Peradaban Islam*. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/2387

[29] T S Rohbiah, 'Perubahan Makna Kata Serapan Bahasa Arab Dalam Bahasa Inggris Pada Istilah Ekonomi', *Buletin Al-Turas*, 2017.

[30] Nasir, M., Tengah, T., Israel, Y., Palestina, A. S., & Sudan, S. (N.D.). Peradaban Islam Masa Dinasti Ayyubiyah (1171–1254 M). Academia.Edu. Https://Www.Academia.Edu/Download/62006728/Makalah_Bdk_Dinasti_Ayyubiyah20200205-96040-Hdc7yq.Pdf Peradaban Islam Masa Dinasti Ayyubiyah (1171–1254 M). *Academia.Edu*. Https://Www.Academia.Edu/Download/62006728/Makalah_Bdk_Dinasti_Ayyubiyah20200205-96040-Hdc7yq.Pdf

Tekriet area came from an Ayyubid Kurdistan family [31]; 2) Malik al-Aziz Imaduddin (1193-1198 AD); 3) Malik al-Mansur Nasiruddin (1198-1200 AD); 4). Malik al-Adil Saifuddin I (1200-1218 AD), was the son of Najmuddin Ayyub; 5) Malik al-Kamil Muhammad (1218-1238 AD). son of al-Adil whose full name is al-Malik al-Kamil Nasruddin Abu al-Maali Muhammad [32]; 6). Malik al-Adil Sifuddin II (1238-1240 AD); 7). Malik al-Saleh Najmuddin (1240-1249 AD); 8) Malik al-Mu'azzam Turansyah (1249-1250 AD), son of as-Shaleh and who was killed by the Mamluks because he felt his existence was threatened; 9). Malik al-Asyraf Muzaffaruddin (1250-1252 AD), a descendant of the Ayyubids who was appointed Sultan Syar'i by Aybak and was eventually killed [33].

Sunni Sect

The Sunnis are better known as Ahl al-Sunnah wa al-Jamaah, namely religious understanding and school of thought even in history is a firqah [34]. Literally, Ahlu Sunnah wal Jama'ah are followers of the Prophet Muhammad SAW and ijma' of scholars [35]. Its birth as a response to the phenomenon of disunity within Muslims. By holding fast and following the footsteps of the Prophet as a way out to obtain safety, namely by holding fast to the Book of Allah and the Sunnah of the Prophet [36]. he considered the Shiites to be infidels. One reason is the understanding of ijtihad. The Sunnis reject ijtihad because they think that ijtihad is an aberration that can lead to chaos and legal crises [37]. The basic difference between the Sunni and Shi'a beliefs is the pillars of Islam. There are five pillars of Sunni Islam, namely: Syahadatain, as-Sholat, as-Shoum, az-Zakat, al-Haj. Meanwhile, there are also five pillars of Shia

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[31] Sa'diah, D. (2020). Sholahuddin Al-Ayyubi: Penggerak Munculnya Dinasti Ayyubiyah. Tsaqofah. Http://Www.Jurnal.Uinbanten.Ac.Id/Index.Php/Tsaqofah/Article/View/3461
Www.Academia.Edu/Download/55181519/7.Pdf
Sa'diah, D. (2020). Sholahuddin Al-Ayyubi: Penggerak Munculnya Dinasti Ayyubiyah. *Tsaqofah*. Http://Www.Jurnal.Uinbanten.Ac.Id/Index.Php/Tsaqofah/Article/View/3461

[32] Irwan, I. (2013). Peranan Dinasti Ayyubiyah Terhadap Perkembangan Peradaban Islam. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/2387 (2013). *Peranan Dinasti Ayyubiyah Terhadap Perkembangan Peradaban Islam*. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/2387

[33] M H Zubaidillah, *SEJARAH KEMAJUAN DAN KEMUNDURAN DINASTI MAMALIK DI MESIR* (osf.io, 2018).

[34] A M Zuhri and W E Wahyudi, 'Artikulasi Teologi Sunni Di Indonesia: Sejarah, Ekspresi Dan Gerakannya', *Journal of Islamic Civilization*, 2021.

[35] A S Mufid, 'Paham Ahlu Sunnah Wal Jama'ah Dan Tantangan Kontemporer Dalam Pemikiran Dan Gerakan Islam Di Indonesia', *Harmoni*, 2013.

[36] I Hajar, 'SYI'AH-SUNNI KONTEMPORER: DARI KONFLIK HINGGA PENTAS POLITIK PASCA ARAB SPRING DAN IMPLIKASINYA DI INDONESIA', *Liwaul Dakwah: Jurnal Kajian Dakwah Dan …*, 2020.

[37] A Sahide, 'Konflik Syi'ah-Sunni Pasca-The Arab Spring', *Jurnal Kawistara*, 2013.

Islam but they have differences, namely: as-Sholat, As-ahoum, az-Zakat, al-Haj, al-territorial [38].

The term Sunni or Aswaja is a group that follows the imams of four schools of thought, namely: Maliki, Hanafi, Shafi'I and Hambali in the field of jurisprudence. And in the field of aqidah, namely: Abu Hasan al-Asy'ari and Abu Mansur al-Maturidi. And Junaid al-Baghdadi and al-Ghazali in the field of Sufism [39] [40]. Throughout history, Sunnis have been supported by the majority of Muslims. It is recognized as a group ideology in various parts of the Islamic world. Today there are at least 53 countries where the majority of Muslims are Sunni [41]. Sunni is an understanding that was born by two groups, namely the group that supports Muā'wiyah and the group that is against the Mu'tazilah [42]. In the present and future context, Sunnis will be faced with ideological challenges. This challenge is a phenomenon of the development of trans-national ideology. Both secular-based and religion-based (Islam). The ideology in question is liberalism on the one hand and radicalism on the other [43].

C. Research Methodology

The object of research is a problem that is the target of research. In this paper researchers discuss aboutThe history of Islamic civilization during the Ayyubid dynasty which has a long history. It is estimated that this period began ± 1171-1250 AD. Therefore, there are many aspects that can be studied within this scope. So the researchers provide limitationsand the unit of analysis to be studied. The limitations and units of analysis in question are to focus on the data obtained. The limitations of the object to be studied in this research are the ideological aspects which contain the development of the Sunnis during the Ayyubid dynasty. The unit of analysis of the object of study in this study includes three things: first, analysis of the concrete form of Sunni development during the Ayyubid dynasty. second, analysis of internal and external factors that influenced the development of Sunni during the Ayyubid

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[38] M S Itmam, 'Pemikiran Islam Dalam Perspektif Sunni Dan Syi'ah', *Jurnal Penelitian*, 2013.

[39] (Mufid, 2013; Paham Ahlu Sunnah Wal Jama'ah Dan Tantangan Kontemporer Dalam Pemikiran Dan Gerakan Islam Di Indonesia. *Harmoni.* Https://Jurnalharmoni.Kemenag.Go.Id/Index.Php/Harmoni/Article/View/149

[40] Chandra et al., 2021) *Pengaruh Politik Sunni Dan Syi'ah Terhadap Perkembangan Ilmu Hadis*. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/19668/1/3.A._Buku_Pengaruh Politik Sunni Dan Syiah Ok.Pdf

[41] Zuhri and Wahyudi. 2021. Artikulasi Teologi Sunni Di Indonesia: Sejarah, Ekspresi Dan Gerakannya. *Journal Of Islamic Civilization.* Https://Journal2.Unusa.Ac.Id/Index.Php/Jic/Article/View/2593

[42] S Khalik, 'Pemetaan Umat Islam (Sunni, Syiah Dan Ahmadiyah)', *Al Daulah: Jurnal Hukum Pidana Dan …*, 2015.

[43] D Zuhri, 'Pengembangan Nilai-Nilai Aswaja Dan Tantangannya Dewasa Ini', *Materi Kuliah Umum, Disajikan Di Universitas …*, 2016.

dynasty. and third, Analysis of the impacts of Sunni development during the Ayyubid dynasty. The three units of analysis are described in the data obtained from literary sources that are relevant to the research.

The type of research used is library research, library research is a type of research carried out by collecting information and data with various materials sourced from libraries, for example reference books, similar previous research results, articles, notes, and various journals related to the topic. Problem [44]. Library research is related to theoretical studies and various references in the form of scientific literature [45]. The stages of the research were carried out by collecting library sources, both primary and secondary. This research classifies data based on research formulas that are carried out by collecting bibliographical source data [46]. The type of secondary research used is data that has been compiled in the form of written documents obtained from previous literature or obtained from the internet [47]. Secondary data is the type of data that has been processed and provided by primary data collectors or obtain ready-made data in the form of data on a product, structure, history and other relevant data [48].

Source of data in library research is the subject of the data obtained, namely primary and secondary data [49]. Primary data is the main data used in research which can be described as a type of data that has been obtained directly by the first party as a research subject [50]. It is known that this secondary data has been processed and provided both by primary data collectors. Researchers will get data that has been made, which has changed data about a product, structure, history and other data relevant to research [51]. Secondary data is interpreted as data that has been compiled in the form of written documents obtained from previous literature and from the internet [52]. The information in this paper comes from informants, namely researchers in previous studies. Research informants are people who can provide information which can be in

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[44] Milya Sari, 'NATURAL SCIENCE : Jurnal Penelitian Bidang IPA Dan Pendidikan IPA , ISSN : 2715-470X (Online), 2477 – 6181 (Cetak) Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA', *Natural Science [Diakses 11 Juli 2022]*, 6.1 (2020), 41–53.

[45] I Melfianora, 'Penulisan Karya Ilmiah Dengan Studi Literatur', *Pekanbaru: UPT Balai Penyuluhan Pertanian*, 2017.

[46] W Darmalaksana, 'Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan', *Pre-Print Digital Library UIN Sunan Gunung …*, 2020.

[47] D Oktaviani, 'Pengaruh Media Sosial Terhadap Gaya Hidup Mahasiswa Iain Metro', *Institut Agama Islam Negeri (Iain) Metro*, 2019.

[48] L Hutagalung, 'EFEKTIVITAS MODEL PEMBELAJARAN LEARNING START WITH A QUESTION PADA KEMAMPUAN MENENTUKAN STRUKTUR TEKS EKSPOSISI …', *… TANJUNGPINANG TAHUN PELAJARAN 2018/2019*, 2019.

[49] A Tersiana, *Metode Penelitian* (books.google.com, 2018).

[50] Rahmadi, *Pengantar Metodologi Penelitian*, *Antasari Press*, 2011.

[51] Hutagalung.

[52] Oktaviani.

the form of people, objects or an institution [53]. The informants for this research are objects, namely books, articles, news publications, scientific research, theses and so on.

Data collection techniques are methods used by researchers to systematically collect data from various sources of both primary and secondary data [54]. Due to the data source in the form of written data, the data collection technique in this study used documentation techniques. Documentation comes from the word document which means a record of events that are too good in the form of writing, pictures or someone's works [55]. Then the documentation technique is a method that is carried out by searching for data in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes, research results and so on [56] Next, the Editing technique is the process of collecting data and checking the data obtained [57]. Furthermore, organizing data is a systematic process in collecting, recording, and presenting facts from research data [58]. Furthermore, the founding technique is the process of finding results which are used as the language of advanced analysis of organizing data so that conclusions are obtained from these data to become material that will be studied in research [59].

Data analysis techniques are the steps used to analyze finding data, which can be substantive or formal in nature or can be said to be an activity of discussing and understanding data to find meaning, interpretation and conclusions from all the data that has been collected [60]. The data analysis technique used in this study is in accordance with the library research data analysis technique which consists of three techniques, as follows: [61]first, data reduction, which is a process of selecting, focusing, simplifying, abstracting and transforming raw data in several notes by the author, with the aim of finding new data which is the main focus of research [62]. Second, data display, which is a process of displaying and describing data to determine data distribution, detect errors,

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[53] L J Moleong, 'Metodologi Penelitian Kualitatif' (PT Remaja Rosdakarya, 2021).

[54] M Mamik, 'Metodologi Kualitatif', *Zifatama PUBLISHER* (repo.poltekkesdepkes-sby.ac.id, 2014).

[55] D Sugiyono, *Memahami Penelitian Kualitatif* (digilib.unigres.ac.id, 2010).

[56] A Anggito and J Setiawan, *Metodologi Penelitian Kualitatif* (books.google.com, 2018).

[57] (Zanah, 2021)

[58] S R Fauzi, *ANALISIS KEMAMPUAN KERJA SAMA SISWA SEKOLAH DASAR MENGGUNAKAN MODEL PROBLEM BASED LEARNING* (repository.unpas.ac.id, 2022).

[59] N Tri, *Manajemen Pendidikan Multikultural Di SMA Nasional 3 Bahasa Putera Harapan Purwokerto (Pu Hua Shcool)* (IAIN Putrwokerto, 2020).

[60] Sirajuddin Saleh, 'Analisis Data Kualitatif' (Pustaka Ramadhan, Bandung, 2017).

[61] Muhammad Rijal Fadli, 'Memahami Desain Metode Penelitian Kualitatif', *Humanika, Kajian Ilmiah Mata Kuliah Umum*, 21.1 (2021), 33–54.

[62] Milya Sari and Asmendri Asmendri, 'Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA', *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA*, 6.1 (2020), 41–53.

non-existent and related values [63]. Third, Conclussion, which is a process of drawing conclusions that is carried out after research findings have been abstracted as a whole and produce knowledge which is stated as a conclusion [64].

D. Findings

Concrete Forms of Sunni Development

When Sultan al-Adhid weakened, the Ayyubid dynasty was founded under the leadership of Shalahuddin [65]. The conquest of Egypt paved the way for him to establish the Sunni school of thought [66]. Actually, the spread of Sunni started during the reign of al-Hafiz (1132 AD) by Minister Ridwan bin Walakhsyi in the establishment of the al-Auniyah madrasa in Alexandria [67]. And Shalahuddin made Sunni development even faster (Asmawati, 2019). Making Sunni the official school of thought was the main policy of Shalahuddin [68] as he wished when he first went to Egypt [69]. and the construction of madrasas was intensively carried out [70]. Al-Maqrizi counted 18 madrasas in Cairo and 25 madrasas in Fustat including Dar al-Hadist [71] Nashiriyah and Kamiliyah madrasas are the largest madrasas that have been established [72]. And the prohibition of using books left by the Fatimid dynasty except for Da'aim al-Islam. As well as removing the phrase "hayya 'ala khairil

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[63] Dilip Kumar Kulkarni, 'Interpretation and Display of Research Results', *Indian Journal of Anaesthesia*, 60.9 (2016), 657.

[64] W Darmalaksana, *Permohonan Hak Cipta Atas Kekayaan Intelektual Berbasis Elektronik* (digilib.uinsgd.ac.id, 2017).

[65] A Sewang, *Sejarah Peradaban Islam* (repository.iainpare.ac.id, 2017).

[66] Zubaidah.

[67] R D Susanti, *Peran Shalahuddin Al-Ayyubi Dalam Penyebaran Paham Ahlussunnah Wal Jama'ah (566-589 H/1170-1193 M)* (digilib.uinsby.ac.id, 2018).

[68] Nasir, M., Tengah, T., Israel, Y., Palestina, A. S., & Sudan, S. (N.D.). Peradaban Islam Masa Dinasti Ayyubiyah (1171–1254 M). Academia.Edu. Https://Www.Academia.Edu/Download/62006728/Makalah_Bdk_Dinasti_Ayyubiyah20200205-96040-Hdc7yq.Pdf

[69] Tambak, S. (2017). Eksistensi Pendidikan Islam Al-Azhar: Sejarah Sosial Kelembagaan Al-Azhar Dan Pengaruhnya Terhadap Kemajuan Pendidikan Islam Era Modernisasi Di Mesir. Jurnal Pendidikan Agama Islam Al-Thariqah. Http://Repository.Uir.Ac.Id/2010/

[70] Susanti, R. D. (2018). Peran Shalahuddin Al-Ayyubi Dalam Penyebaran Paham Ahlussunnah Wal Jama'ah (566-589 H/1170-1193 M). Digilib.Uinsby.Ac.Id. Http://Digilib.Uinsby.Ac.Id/27144/

[71] J A Siregar, 'Sejarah Sosial Universitas Al-Azhar: Gagasan Tentang Konstruksi Lembaga Pendidikan Islam', *Idrak: Journal of Islamic Education*, 2020.

[72] Jusmiati, J. (2021). Peranan Shalahuddin Al-Ayyubi Terhadap Dinasti Ayyubiyah. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/19313

'amal" in the call to prayer [73]. The attitude of fanaticism towards Sunni makes al-Azhar less attention [74]. Although Al-Azhar is a strategic place [75].

Based on the explanation above, Shalahuddin had a big hand in the development of Sunni Islam in Egypt, even though Sunnis themselves began to develop in the policies of Ridwan bin Walakhsyi in the government of al-Hafiz (Fatimid dynasty). Shalahuddin was the pioneer of the founding of the Ayyubid dynasty. At first, Shalahuddin was an ordinary soldier sent by Zanki to help Sulthan Adhid in fighting the Salip army. After Sultan al-Adhid died, Shalahuddin took power. but he was reluctant to continue the caliphate of the Fatimid dynasty and proclaimed the Ayyubid dynasty. With the establishment of Shalahuddin as ruler in Egypt, the way was opened in developing Sunni. As for the concrete manifestations of Sunni development during the Ayyubid dynasty, they are as follows: first, the change of official schools of thought in Egypt, namely the replacement of the Ismailiyya Shiite school of thought with the Sunni school of thought; Second, the incessant construction of madrasas, these madrasas were built as a tool to develop Sunni Islam. Third, the prohibition on using books left by the Fatimid dynasty, because these books encourage deep understanding of Shia. Fourth, the removal of the sentence Hayya Ála Khairi Amal at the call to prayer.

The data in this study have a close relationship with one another, this relationship can be seen from the founding of the Ayyubid dynasty which was the initial path for the development of the Sunni school in Egypt which was initiated by the collapse of the Fatimid dynasty with the school they believed in, namely the Ismaili Shia. This is the main manifestation in the development of the Sunni school during the Ayyubid dynasty. when Shalahuddin served as the ruler of Egypt, the development of Sunni Islam was widespread. And in the end made Sunni the official madzhab there. the development of Sunnis also resulted in the incessant construction of madrasas so that there were many madrasas there, this is in order to release the Egyptian people's self-understanding of the Shi'a understanding and prohibit the use of books that lead to Shi'i teachings and to eliminate sentences that invite Shi'i understanding. The establishment of these madrasas resulted in the loss of the identity of al-Azhar as a mosque and center of Islamic education during the Fatimid dynasty and there was a prohibition on pronouncing the phrase Hayya Ála Khairi Amal when calling the call to prayer.

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[73] Susanti, R. D. (2018). Peran Shalahuddin Al-Ayyubi Dalam Penyebaran Paham Ahlussunnah Wal Jama'ah (566-589 H/1170-1193 M). Digilib.Uinsby.Ac.Id. Http://Digilib.Uinsby.Ac.Id/27144/

[74] A Muhtarom, *MazhabSyi'ahdanSunnidanPeranannyadalam PengembanganPendidikanIslam* (repository.uinbanten.ac.id, 2016).

[75] Irwan, I. (2013). Peranan Dinasti Ayyubiyah Terhadap Perkembangan Peradaban Islam. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/2387

Sunni Development Factors

The establishment of the Ayyubid dynasty as a substitute for the Fatimid dynasty was a major factor in the development of the Sunni sect [76]. Although the Fatimid dynasty emphasized religion and the development of science. However, this understanding has not been accepted by the majority of the Muslim community, which is predominantly Sunni [77]. The establishment of this power is also a sign of the rise of the Abbasid dynasty [78]. And Naruddin Zanki was one of the supporters of the founding of the Ayyubid dynasty [79]. The political change from the Fatimids to the Ayyubids can be said to be a success in planting the Sunni flag [80]. Sunni development was also caused by the attitude of the dualism of the Egyptian people towards the Shi'a school of thought [81] one of them is extreme Shia [82]. In addition to these factors, Shalahuddin's individual also influenced his development, because of the Sunni school, Shalahuddin also approached society gently and gave rational understandings. [83]Asmawati, 2019). And a law was applied based on the Shafi'i school of thought and appointed Shadruddin Abdul Malik bin Darbas as qadhi [84].

Factors in the development of the Sunnis during the Ayyubid dynasty include:

1. Internal factors
a. The establishment of the Ayyubid dynasty by Shalahuddin al-Ayyubi as a replacement for the Fatimid dynasty, this is a new chapter in the

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[76] Zubaidah.

[77] Sahide, A. (2013). Konflik Syi'ah-Sunni Pasca-The Arab Spring. Jurnal Kawistara. Https://Journal.Ugm.Ac.Id/Kawistara/Article/Download/5225/4277

[78] Muhtarom, A., & Al-Azhar, T. (N.D.). Syiah Sunni Masa Kerajaan-Kerajaankecil Pada Periode Kemunduran1abbasiyah. Academia.Edu. Https://Www.Academia.Edu/Download/58663597/Antologi_Pendidikan_Islam_Pps_Ftik_Uin_Suka. Ok.Pdf

[79] Tambak, S. (2017). Eksistensi Pendidikan Islam Al-Azhar: Sejarah Sosial Kelembagaan Al-Azhar Dan Pengaruhnya Terhadap Kemajuan Pendidikan Islam Era Modernisasi Di Mesir. Jurnal Pendidikan Agama Islam Al-Thariqah. Http://Repository.Uir.Ac.Id/2010/

[80] A Muhtarom and T al-Azhar, 'Syiah Sunni Masa Kerajaan-KerajaanKecil Pada Periode Kemunduran1Abbasiyah', *Academia.Edu*.

[81] Nasir, M., Tengah, T., Israel, Y., Palestina, A. S., & Sudan, S. (N.D.). Peradaban Islam Masa Dinasti Ayyubiyah (1171–1254 M). Academia.Edu. Https://Www.Academia.Edu/Download/62006728/Makalah_Bdk_Dinasti_Ayyubiyah20200205-96040-Hdc7yq.Pdf

[82] Jusmiati, J. (2021). Peranan Shalahuddin Al-Ayyubi Terhadap Dinasti Ayyubiyah. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/19313

[83] Irwan, I. (2013). Peranan Dinasti Ayyubiyah Terhadap Perkembangan Peradaban Islam. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/2387

[84] Susanti, R. D. (2018). Peran Shalahuddin Al-Ayyubi Dalam Penyebaran Paham Ahlussunnah Wal Jama'ah (566-589 H/1170-1193 M). Digilib.Uinsby.Ac.Id. Http://Digilib.Uinsby.Ac.Id/27144/

development of the Sunni school and is a major factor in the development of Sunniism in Egypt.

b. The individual Shalahuddin al-Ayyubi. Besides Shalahuddin having a Sunni background, he was also the first ruler of the Ayyubid dynasty and preaching in a gentle way and rational understanding won him the acceptance of the Egyptian people.

c. Shadruddin Abdul Malik bin Dardas was appointed as Qodhi, then laws based on the Shafi'i school were applied.

2. External Fator

a. The Sunni sect is the majority of sects in the Islamic world, even though the Fatimid dynasty existed for more than 200 years which developed the understanding of Shia Ismai'liyah

b. Naruddin Zanki's encouragement, Naruddin Zangki was one of the Amirs of the Abbasid dynasty, thanks to him Shalahuddin was in Egypt. Because Shalahuddin was one of the soldiers he sent to help the Fatimid dynasty stem the crusaders.

c. Dualism of the Shia sect.

The fall of the Fatimid dynasty was the main reason for the founding of the Ayyubid dynasty. in this way, the understanding of society changes from understanding Shi'a to understanding Sunni. and this was a major factor in the development of Sunni understanding during the Ayyubid dynasty. Based on this data, other data are related to each other, namely with the founding of the Ayyubid dynasty, the Sunni sect was founded, whose founders came from a Sunni sect background. then the insistence of Naruddin Zanki who was one of the governors of the Abbasid dynasty to establish this sect was accepted by Shalahuddin. The dualism of the Shia and the many injustices committed by the extreme Shiites against the people of Egypt (Ahlu Bait) strengthened Shalahuddin's belief in developing the Sunni sect. Besides that, It was Shalahuddin's attitude and method of preaching that made the Sunni sect acceptable in Egypt, that is, he preached in a gentle and reasonable way. when the Sunni sect was founded, the official school of thought in Egypt changed from the Ismaili Shia to the Sunni school.

The Impacts of Sunni Development

The Ayyubid dynasty was the second form of the Abbasid dynasty which had a Sunni ideology [85]Sunni expansion resulted in the closure and ban on Friday

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[85] Sahide, A. (2013). Konflik Syi'ah-Sunni Pasca-The Arab Spring. Jurnal Kawistara. Https://Journal.Ugm.Ac.Id/Kawistara/Article/Download/5225/4277

prayers at al-Azhar during±100 years as an effort to eradicate Shia [86]. and diverted to the al-Hakim mosque [87]. when the Friday sermon the name of the caliph al-Adhid was replaced by the Abbasid caliph [88]. And Azhar turned into a University [89][90]. Another impact was the number of madrasahs built and the eradication of books left by the Fatimid dynasty [91].This is where the growth and development of madrassas in Egypt began [92].And gave birth to great scholars like Hasan al-Farisi as multi-talented scholars [93]. Gentle and rational preaching resulted in Egyptian society accepting Sunni teachings (Asmawati, 2019).The court in Egypt changed from a Shia Islamiyah constitution to a Sunni oneSince Shadruddin became a judge [94]. And all Sunni groups supported all of Shalahuddin's steps in uniting all the forces of Islam below [95]. covering all corners of the Islamic world [96].

Sunni development during the Ayyubid dynasty had positive and negative aspects, namely:

1. Positive impact

a. The incessant construction of Sunni madrasas in Egypt. As a form of diverting the place of learning carried out during the Fatimid dynasty.

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[86] Irwan, I. (2013). Peranan Dinasti Ayyubiyah Terhadap Perkembangan Peradaban Islam. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/2387

[87] Sa'diah, D. (2020). Sholahuddin Al-Ayyubi: Penggerak Munculnya Dinasti Ayyubiyah. Tsaqofah. Http://Www.Jurnal.Uinbanten.Ac.Id/Index.Php/Tsaqofah/Article/View/3461

[88] Tambak, S. (2017). Eksistensi Pendidikan Islam Al-Azhar: Sejarah Sosial Kelembagaan Al-Azhar Dan Pengaruhnya Terhadap Kemajuan Pendidikan Islam Era Modernisasi Di Mesir. Jurnal Pendidikan Agama Islam Al-Thariqah. Http://Repository.Uir.Ac.Id/2010/

[89] Susanti, R. D. (2018). Peran Shalahuddin Al-Ayyubi Dalam Penyebaran Paham Ahlussunnah Wal Jama'ah (566-589 H/1170-1193 M). Digilib.Uinsby.Ac.Id. Http://Digilib.Uinsby.Ac.Id/27144/

[90] Sa'diah, D. (2020). Sholahuddin Al-Ayyubi: Penggerak Munculnya Dinasti Ayyubiyah. Tsaqofah. Http://Www.Jurnal.Uinbanten.Ac.Id/Index.Php/Tsaqofah/Article/View/3461

[91] Susanti, R. D. (2018). Peran Shalahuddin Al-Ayyubi Dalam Penyebaran Paham Ahlussunnah Wal Jama'ah (566-589 H/1170-1193 M). Digilib.Uinsby.Ac.Id. Http://Digilib.Uinsby.Ac.Id/27144/

[92] Siregar, J. A. (2020). Sejarah Sosial Universitas Al-Azhar: Gagasan Tentang Konstruksi Lembaga Pendidikan Islam. Idrak: Journal Of Islamic Education. Http://Jurnal.Stit-Rh.Ac.Id/Index.Php/Idrak/Article/View/21

[93] Muhtarom, A., & Al-Azhar, T. (N.D.). Syiah Sunni Masa Kerajaan-Kerajaankecil Pada Periode Kemunduran1abbasiyah. Academia.Edu. Https://Www.Academia.Edu/Download/58663597/Antologi_Pendidikan_Islam_Pps_Ftik_Uin_Suka.Ok.Pdf

[94] Susanti, R. D. (2018). Peran Shalahuddin Al-Ayyubi Dalam Penyebaran Paham Ahlussunnah Wal Jama'ah (566-589 H/1170-1193 M). Digilib.Uinsby.Ac.Id. Http://Digilib.Uinsby.Ac.Id/27144/

[95] Nasir, M., Tengah, T., Israel, Y., Palestina, A. S., & Sudan, S. (N.D.). Peradaban Islam Masa Dinasti Ayyubiyah (1171–1254 M). Academia.Edu. Https://Www.Academia.Edu/Download/62006728/Makalah_Bdk_Dinasti_Ayyubiyah20200205-96040-Hdc7yq.Pdf

[96] Jusmiati, J. (2021). Peranan Shalahuddin Al-Ayyubi Terhadap Dinasti Ayyubiyah. Repositori.Uin-Alauddin.Ac.Id. Http://Repositori.Uin-Alauddin.Ac.Id/Id/Eprint/19313

There are 18 madrassas in Egypt and 25 madrassas in Fustat including Dar al-Hadist.

b. The birth of great scholars likeHasan al-Farisi who is a multitalented scholar.

c. Reactivation of the Azhar mosque to a Sunni university, which was originally a mosque and a place of study for the Shiites in the form of a halaqoh

d. changed the constitution from Shia Islamiyah to Sunni, when Shadruddin served as Qodhi

e. the development of the Sunnis also resulted in the power of Islam in one power

2. Negative impact

a. Prohibition and closure of Friday prayers at the Azhar mosque. This closure was carried out for approximately one hundred years and Friday prayers were shifted to the al-Hakim mosque.

b. Removal of the name Sulthan al-Adhid in Friday sermons and replaced with the name of the Abbasid caliph.

c. Eradication of books left by the Fatimid dynasty

The first impact of the development of the Sunnis was the closure and ban on Friday prayers at the al-Azhar mosque. Because they believe that it is not permissible to pray Friday with more than one mosque in one area. Therefore, Friday prayers are only performed at the al-Hakim mosque. With the closure of the al-Azhar mosque, Islamic learning in the form of halaqoh which was carried out during the Fatimid dynasty by the Shiites was also stopped by the Ayyubid dynasty. In addition, the closure of the Azhar mosque caused the construction of madrasas to be carried out intensively and learning that was originally also carried out at the mosque was transferred to the madrasas that were built. However, the study of Islam that is carried out no longer leads to an understanding of Shia but instead focuses on the spread of Sunnis.From these madrasas, great scholars like Hasan al-Farisi were born who are multi-talented scholars. since the position of judge was held by Shadruddin who has a Sunni background, thenall courts in Egypt also changed the constitution from Shia Islamiyah to Sunni schools.

E. Discussion

Based on the explanation above, it can be concluded that this research includes: First, concrete manifestations of Sunni development, namely: making Sunni a school of thought, the incessant development of madrasas, the prohibition on using books from the Fatimid dynasty and erasing the

sentence Hayya Ála Khairi Amal; Second, the development factors which are divided into two: 1) internal factors, namely the establishment of the Ayyubid dynasty by Shalahuddin al-Ayyubi as a replacement for the power of the Fatimid dynasty, Shalahuddin's background, namely Sunniism, the appointment of Shadruddin Abdul Malik bin Dardas as Qodhi. 2) External factors, namely the Sunni sect which is the majority of sects in the Islamic world, the encouragement of Naruddin Zanki and the dualism of the Shia sect; and Third, the impact of its development which is divided into two: 1) positive impact,Reactivation of the Azhar mosque to a Sunni university,the change of constitution from Shia to Sunni and the unity of Islamic forces; 2) Negative impacts, namely the prohibition and closure of Friday prayers at the Azhar mosque, the removal of the name Sulthan al-Adhid in Friday sermons and the eradication of books left by the Fatimid dynasty.

This paper reflects on three things: First, Shalahuddin was a leader who was assertive, brave, intelligent and creative. Based on these characteristics, Shalahuddin was able to stem the crusaders, which the Fatimid dynasty could not stop, and in the end the Ayyubid dynasty, which was based on Sunni, was founded; Second, Shalahuddin made ijtihad and decided that with the establishment of the Ayyubid dynasty, the influence of the Shi'ites faded and was replaced by the Sunnis. Ijitihad carried out by Shalahuddin was not only based on one aspect but many other considerations. The considerations he made were inseparable from the benefit of society at that time and the form of his obedience to the Abbasid dynasty. Third, although the Sunnis are a form of replacement from the Shia in Egypt before, however the Egyptian people accepted the decision without any rebellion. In addition, this paper also summarizes the message that Shalahuddin al-Ayyubi is a leader who always considers the benefit of his people. So it can be said that Islam in its time was the most victorious Islam.

This paper also provides three important meanings: First, the reign of the Ayyubid dynasty was a glorious period for the development and progress of Islam, especially regarding the development of Sunni Islam. During Shalahuddin's leadership there were many changes that brought Islam to glory. Among them the development of the Sunnis at that time. Shalahuddin also believed that the peopleSunnis will have a great influence on the institutions and education they will build. And most importantly Shalahuddin was a leader who was able to confront the crusaders; Second, this paper also provides an understandable interpretation that the people during the time of Shalahuddin were brave and obedient to their leaders. This made them a harmonious society without any rebellion when the Shiites were replaced by Sunnis; Third, besides that, this paper can be seen from other perspectives such as the economy, education and so on. because this paper

only examines one side, namely the history of Islamic civilization during the Ayyubid dynasty regarding the development of the Sunnis.

Based on the results of the writing above, the following implications can be stated: first,Theoretically, it includes: 1) This paper is expected to expand the body of knowledge and become a reference in tracing the historical picture of Islamic civilization during the Ayyubid dynasty (1171-1250 AD); 2)can make a major contribution to the development of Islam in Indonesia because the majority of Indonesian people are Muslims; and 3) Can increase the breadth of knowledge and understanding of the development of the Sunni sect during the Ayyubid dynasty; Second, practically this paper is also expected to be useful as a guide and to be able to understand practically that the Islamic civilization during the Ayyubid dynasty became evidence of the development of the Sunni sect in Egypt. Third, institutionally, it includes: 1) It is hoped that the results of this paper can provide information as a basis for consideration, support, and contribution of ideas to institutions of the history of Islamic civilization; 2) It can be useful and useful as a reference source for future researchers if they want to develop this research.

The history of Islamic civilization during the Ayyubid dynasty is not the first time to be studied. however, writings that focus on Sunni schools like this one which include the concrete forms, factors and impacts of Sunni development have not been found in previous writings, as other studies mostly explain the history of Islamic civilization during the Ayyubid dynasty in general, although these writings also allude to developments sunni. Like [97] which explains Islamic civilization in several aspects such as politics, religion, knowledge, culture and architecture. In this article, the author also alludes to religion, in which it is explained about Shalahuddin's policy to replace the Fatimid school of thought with Sunni along with the reasons. In addition to these writings [98] explained Qodhi Al-Fadhil's efforts in the transition of Shia schools to Sunni in Egypt in 1161-1199 AD, His policies such as changing the tax calendar, voicing calls for jihad, replacing some Ismaili writers, and forming madrasas were some of the efforts that were quite influential for the spread and development sunnis in Egypt.

This paper has produced three important things, namely: First, Shalahuddin's conquest of Egypt paved the way for developing Sunnis. after that make it an official school of thought; Second, the establishment of the Ayyubid dynasty was the main cause of the Sunni development. besides that, the Sunni sect is

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[97] Nasir, M., Tengah, T., Israel, Y., Palestina, A. S., & Sudan, S. (N.D.). Peradaban Islam Masa Dinasti Ayyubiyah (1171–1254 M). Academia.Edu. Https://Www.Academia.Edu/Download/62006728/Makalah_Bdk_Dinasti_Ayyubiyah20200205-96040-Hdc7yq.Pdf

[98] Khasanah, (2022)

also growing rapidly because the majority of Muslim communities have Sunni views; Third, the Shi'a dialism in Egypt and the extreme Shia tyranny towards the ahlu bait convinced Sholahuddin to develop Sunni. The action plans that can be formulated learning from the government of the Ayyubid dynasty, namely: First, the current government can apply things that are positive and constructive in order to build and develop Islam properly and correctly according to the current situation and conditions. Second, today's people can support the positive factors that occurred in the past so that a society based on Sunni Islam will be realized. Third, the current state can avoid destruction if it takes lessons from the courage of Shalahuddin al-Ayyubi in the past in confronting his enemies.

F. Conclusion

In this study there are three important findings, namely:First, a concrete form of Sunni development turns out to be able to provide inspiration and aspirations in the development of Islam in the present and the future, because Sunni development in Egypt began with the founding of the Ayyubid dynasty which replaced the Fatimid dynasty after the death of its last ruler, Sulthan al-Adhid, and made Islam the power in one command to reduce the forces of the crusaders at that time; Second, the factors that influenced the development of Sunni were not only found in the internal factors of a leader, but were also influenced by dominant external factors, namely the majority of the world's Muslims were Suuni and the dualism among the Shiites at that time; Third, The implications of Sunni development are not only bad for the general public order but also make a positive contribution to the education and practice of Sunni Islamic development. It has been proven that after the founding of the dynasty, Sunni development began and the incessant construction of madrasas and the reactivation of the al-Azhar mosque became a Sunni-based university in Cairo.

This paper can contribute conceptually and methodologically. First, conceptually this paper provides new insights about the flexibility and progressive construction of the development of Sunni Islam for the development of Islam in Indonesia, becausehistory regarding the development of Islam, especially Sunni Islam at that time can provide enlightenment for the realization of a strong and united Islamfor the realization of Indonesian Islamic unity, as their unity in one command in defending their territory from the crusaders; Second, methodologically, historical evidence during the Ayyubid dynasty can be explored exploratively through the content analysis method which focuses on the content of articles that are relevant and related to that period.so as to enrich insight into the concept of Sunni Islamic ideology during the Ayyubid dynasty and improve

the quality of Islam in Indonesia, both in formal and non-formal institutions. This paper is also not only content analysis but also uses a fairly rigorous library research search in selecting articles that are appropriate and relevant to complete this research.

The researcher realizes that this paper still has many shortcomings and limitations, that is, the researcher is only limited to discussing three things. In fact, there are historical elements that can be explored at least ten important things, namely: important events in the past, place of events, time of occurrence, phases, figures who played a role, works and achievements that need to be explored, lessons that can be learned, historical criticism, and so on. While this article is limited to only discussing aboutthe concrete form of the development of the Sunnis during the Ayyubid dynasty (1171-1250 AD), the factors of the development of the Sunnis during the Ayyubid dynasty and the implications of the development of the Sunnis during that period still need to be developed in further research so that the picture obtained is more holistic. Such as explaining the condition of a society with a Shi'i ideology which includes the form of Shia after the founding of the Ayyubid dynasty, the factors that caused the collapse of the Shia, and the impact of the collapse of the Shia and its development after that and so on. It is hoped that future researchers or even researchers themselves are willing to continue this research.

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