

**ART OF ARCHITECTURE IN THE FATIMIYYAH DYNASTY (697-1171 AD)****Fatimatuz Zahro<sup>\*1</sup>, Afiful Aziz<sup>2</sup>, Fatimatil Imroatil Karimah<sup>3</sup>, Zulfi Mubarak<sup>4</sup>, Syuhadak<sup>5</sup>**

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**Abstract**

*The Fatimiyyah Dynasty was a vast and advanced country in several fields, especially in the field of architectural art. Founded by the Ismaili Shia sect. The writings of the research are first, wanting to understand concrete forms in the field of architectural art during the Fatimiyyah dynasty. second. want to understand the internal and external factors in the field of architectural arts during the Fatimiyyah dynasty. third, they want to understand the implementation of architectural art during the Fatimiyyah dynasty. The research methodology includes library research from primary data and secondary data relevant to the topics discussed. The results of this study are: first, concrete manifestations of the history of the Islamic civilization of the Fatimiyyah dynasty, namely the buildings of mosques, hotels, luxurious palaces, and forms of ornament and decoration. second, internal factors such as Islamic values contained in art, architectural art is knowledge from the Qur'an, and art cannot be separated from the local culture. External factors, namely the art of architecture, are influenced by the economy, international trade, and advances in science and technology. Third, this architectural art implies that the buildings at the Great Mahdiya Mosque, Al Azhar Mosque, Qarafa Mosque, Al-Hakim Mosque, and Other Cairo Mosques, Cairo Fort, Bab Al Futuh, Bab Al Nasr, and Bab Zuweil then form buildings like many passageways, a central courtyard surrounded by arcades, curly arches, portals, domes, ornate façades and architectural features of East and West.*

*Keywords: Islamic Civilization, Fatimiyyah Dynasty (697-1171 AD)*

**INTRODUCTION**

The history of Islamic civilization is very important to study, especially during the Fatimiyyah dynasty. This is reinforced by three reasons: historical, philosophical, and sociological. First, historically, the Fatimiyyah dynasty was built by the Shia Ismaili sect (Sewang, 2017) led by Abdullah ibn Syi'i (Susmihara, 2016). The Fatimiyyah dynasty was established when the Abbasid dynasty was weakened (Sewang, 2017). The founder of the Fatimiyyah dynasty, namely Ubaidillah al-Mahdi (297-322 H / 909-934 AD) after successfully overthrowing the Governor of Aglabiyah in Africa, Rustamiyah Kharaji in Tahart, and Idrisiyah Fez (F. Zamzam & Aravik, 2019) This dynasty influenced education, science, and technology, art and architecture in Islam (Rofiqoh, 2022) Second, philosophically that the Fathimiyah dynasty adhered to ikhwanu shofa (defending the Shia group) which was developed by the mu'tazilah group (Rofiqoh, 2022). Third, sociologically. This dynasty is a very broad and advanced country due to an excellent administrative system, artistic activity, breadth of religious tolerance, efficiency of the army and navy, court honesty, science, and culture (Sewang, 2017).

Various writings on the History of Islamic Civilization During the Fatimiyyahiyah Dynasty (696-1171 H) have three tendencies: First, the development of Islamic architecture which influences the form of Islamic architecture in the archipelago in terms of beauty and Islamic values contained in the architectural ornaments such as geometric shapes and Arabic writing (calligraphy) (Hidayatulloh, 2020). Second, the development of architecture according to the perspective of the

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Islamic religion that Islamic architecture is a unity between the process of serving a human being to his God in human habits (culture) relating to humans, the environment and their creator (Janah, Wardani, Thifana, & ..., 2022) Third, the development and progress of art and architecture began with the building of mosques in Egypt which became the center of community activities where the mosque served as a facilitator for the dynamics of art and culture, economic politics and education (Febriani, 2014). From the three pieces of literature above, this paper will discuss the differences of the three second above, and put more emphasis on the art of Islamic architecture in the Fatimiyyah dynasty which influenced the development and progress of Islamic civilization today.

The study of the history of Islamic civilization during the Fatimiyyah dynasty (696-1171 H) has three objectives: first, to understand concrete forms in the field of architectural art during the second fatimiyyah dynasty. want to understand the internal and external factors in the field of architectural arts during the Fatimiyyah dynasty. third, they want to understand the impact of the field of architectural art during the Fatimiyyah dynasty on the development of Islam today.

The argumentation of the writings about the history of Islamic civilization during the Fatimiyyah dynasty (696-1171 H) has three reasons: First, the concrete form of architectural art in the Fatimiyyah dynasty, namely there were luxurious libraries and palaces, (Saepudin, 2016) religious buildings such as mosques, towers, cemeteries and domes, official residences, bathrooms and magnificent hotels (Rofiqoh, 2022), ceramics, pottery, relief sculptures, carvings made of ivory and decorations on very luxurious objects. (Setiawan, 2021) Second, internal factors such as cultural development are becoming very rapidly, namely the wealth and prosperity of the Fatimiyyah dynasty (Nugroho 2020) the progress of international trade relations, the fields of knowledge, the economy, and security (Zubaidah, 2016) And external factors in the form of undermining from outside rulers and internal undermining (al-Hakim who is controversial, the caliph who is still young people, the teachings of Ismaili Shia which have not been fully accepted by society) (Susmihara, 2016) Third, Implications of architectural art in a The Fatimiyyah dynasty were absorbed from the Islamic world to the Western world during the Crusades (Yusuf, 2020) and the development of Islamic architecture was influenced by human civilization (Mipta et al., n.d.).

## RESEARCH METHOD

In this journal, the author focuses on the history of Islamic civilization, namely "the art of architecture during the Fatimiyyah dynasty 696-1171 AD by using library research. There are two types of data, namely primary and secondary (Sari, 2012). Primary data consists of articles and journals, and up-to-date books. Secondary data is data obtained by researchers from existing sources. In this research, the secondary data is books that support complementing the contents of books and books from primary data sources. In this case, secondary data sources are in the form of books that discuss the history of the Fatimiyyah dynasty and the literature relevant to this research (Nurdin, 2022). Secondary data is considered more practical and efficient because it does not need to go into the field, thus saving more time for researchers (M. Sari, 2020). Secondary sources are additional data sources which, according to researchers, support the main data, namely: books/articles act as a support for the primary books/articles to strengthen the concepts contained in the primary books/articles (Yaniawati, 2020).

Researchers deal directly with text or numerical data and not with direct knowledge from the field or eyewitnesses in the form of events, people, or other objects. Text criticism can be done as a form of study. The library is a library research laboratory and therefore the technique of reading texts (books, articles, and documents) is a fundamental part of this research. Library data is ready to use; researchers do not go anywhere but only face-to-face with the resources that are already available in the library. Library data conditions are not limited by space and time. Researchers are dealing with static information, meaning that it will not change because it is already "dead" data stored in written records (text, numbers, pictures, tape, or film recordings). The instrument in the literature study research is the researcher himself (human instrument). The position of the researcher in qualitative research is quite complicated. He is also a planner, executor of data

collection, analysis, data interpreter, and in the end, he becomes a reporter for the results of his research (Yaniawati, 2020).

There are four stages of library research, namely: 1. Preparing equipment (pens and paper) 2. Compiling a working bibliography (notes on main source materials) 3. Setting the limit depends on the person who uses the available time, it is up to the person concerned to use the time. 4. Read and make research notes, so you don't get confused in a sea of books of so many types and forms (Khatibah, 2011). Data collection techniques such as Recording all findings regarding "research problems" in each research discussion found in the literature and sources, and/or the latest findings regarding the "research problem" 2. Integrate all findings, both theory and new findings 3. Analyze all findings from various readings, relating to the shortcomings of each source, and the strengths or relations of each regarding the discourse discussed inside it. 4. Criticizing, providing critical icons on the results of research on previous discourses by presenting new findings in collaborating different thoughts on "research problems" (M. Sari, 2020).

Data analysis in library research uses 3 stages: first, data reduction in data analysis by selecting, focusing, simplifying, abstracting, and transforming raw data in written records. second, data display to provide an understanding of the data to determine the next step. third, an overview of the conclusions from the data that has been researched (Fadhilah, Istiqomah, & Sari, n.d.). Fourth, data validation uses three categories, namely first, trust, the credibility of a researcher is highly questioned in terms of data focus, the accuracy of selecting informants, data collection methods, and data interpretation. Second, transferability is a research result that will be used as a reference for future researchers. Third, the dependence of the research on the data obtained or the results of the track record of the data that has been traced in the field. Fourth, certainty is testing the validity of research results on cases or phenomena that have occurred in the field, both theoretical and applicable (M. Sari, 2020).

## RESULT AND DISCUSSION

### The Forerunner of Sarekat Islam

At the beginning of this century, when modern Indonesian nationalist feelings were still growing, the word Islam was a unifying word for Indonesians in dealing not only with the Dutch, but with China. Remember why the establishment of the Sarekat Dagang Islam (1911, then the Sarekat Islam 1912) was directed initially to the Chinese in Solo. Such a bond with Islam also meant that in the 1910s, Sarekat Islam could spread to all corners of the country, from Aceh in the west, to Maluku in the east, in addition to covering all layers of the population from the bottom to the top, because it is more driven by a sense of religion (Noer, 1987, p. 5).

History etymologically in Arabic is called *syajarah* which means the tree of life (Sewang, 2017) or *Date* which means the terms of time or time. In terms of terminology, it means information that happened in the past or the (Zakariya, n.d.). According to Ibn Khaldun, history is a record of society in world civilization, changes in society such as manners, class solidarity, revolution, and people's rebellion against other groups. thus giving rise to the kingdom and the State due to the character of the people themselves (Zubaidah, 2016). Civilization is a process of changing human life which includes aspects of language, art, science, social politics, law, and religion which take place gradually over a very long time (Al-Azizi, 2017). Islamic civilization or Islamic culture is translated from the Arabic word *al-hadharah al-Islamiyah* (Fadhilah et al., n.d.). So that it can be concluded that the history of Islamic civilization is a description of the growth and development of Islamic civilization from time to time, from the birth of Islam until now (Zakariya, n.d.).

Civilization has several elements, namely technological systems, building arts, fine arts, state systems, advanced and complex science (Nasution, 2017) that culture has 3 forms, namely first, an ideal form as a complex of ideas, ideas, values, norms, regulations. (Hilman, Burhanuddin, & Saharudin, 2020; Parwata & dkk, 2016). Second, the form of behavior is a form of culture, a complex of human behavior activities in society and third, the form of objects is a form of culture as a result of work (K. Sari, 2015); (Nasution, 2017). According to Koentjaraningrat, there are seven elements to the historical elements of Islamic civilization, namely language, religious systems, technology,

knowledge, livelihoods, and art (Pulungan, 2022). Language is a means of interaction. Religion is a belief and a means of communicating with these supernatural powers. Technology is a tool used by society. Knowledge related to education is embodied in human ideas. Livelihoods are how society fulfills the economy and necessities of life. Art is an artistic activity in a traditional society in terms of artistic elements, both visual arts and dance arts and the like (Warlizasusi, Sumarto, Sundari, Mawaddah, & ..., 2022).

The Fatimiyyah dynasty came from the Ismaili sect of Shiites who were born as a result of a dispute over Imam Ja'far Al-Sadiq (700-756 AD). Abdullah ibn Maimun gave shape to the Ismaili religion and political system. This caliphate was born between the two great powers, namely the Abbasids in Baghdad and the Umayyads in Cordova (A Mustaghfirin, 2019). In 874 M Ubaidillah al Mahdi proclaimed himself as the caliph of the Fatimiyyah dynasty. Then Ubaidillah al Mahdi accommodated the barbarians to become a military force (Manan, 2020). The Fatimiyyah dynasty experienced three capital cities, namely Raqadah, al-Mahdiah, and Cairo under 14 caliphs for 262 years, namely from 909 to 1171. (Susmihara, 2016). The Fatimiyyah dynasty experienced a period of progress and contribution to Islamic civilization during the al Aziz caliphate such as administration, social conditions, science and literature (library) (Soheh, 2020);(Fauziah, 2018). Art and architecture such as mosques, hospitals, Lodging, main roads equipped with lights and shopping centers, handicrafts such as weaving, ceramics, gold and silver jewelry, glassware, potions, medicines, (Rahmadi, 2018).

The first biography of al Aziz Abu Mansur Nizar (born in 344 H./954 M.) reigned from 21 December 975 – 13 October 996 (Wikipedia.com) and succeeded his father in the month of Rabi al-Awwal 365 H. entered his 22nd year from his age with the title al-'Aziz bi Allah, he was known to be very generous and wise even to his enemies. Abu Mansur Nizar putra Abu Tamim Ma'ad yang bergelar al-Mu'iz li Dinillah bin Mansur bin al-Qaim bin al-Mahdi Ubaidillah succeeded his father as caliph on Sunday, the seventh of zulhijjah 341 H (J, 2021). Third, syi'ir experts, experts as administrators, reforming the finances of the Fatimiyyah state such as the payment of officials (Arsitektur Fatimiyah - Wikipedia bahasa Indonesia, ensiklopedia bebas.) fourth, Al Aziz controlled the Euphrates region to the Atlantic, (Asmidar, 2014) surpassing the power of the Abbasid dynasty in Baghdad. His government is very liberal, free of religion, and very tolerant of non-Muslims. Advances in architectural art such as The Golden Palace, The Pearl Pavillion, and the Karafa mosque, the al-Azhar mosque were made by al-Jami'ah / University. fifth, Abu Mansur Nizar died in 996 ([https://ms.wikipedia.org/wiki/Abu\\_Mansur\\_Nizar\\_al-Aziz](https://ms.wikipedia.org/wiki/Abu_Mansur_Nizar_al-Aziz)) 368 H/996 AD at the age of 44 because his doctor gave the wrong medicine when he was sick (H. F. Zamzam & MM, 2019).





The Fatimiyyah dynasty ruled Aghlabiyah in Ifriqiyah, Rustamiyah in Tahart, and Idrisiyah (Zubaidah, 2016). So the center of government and the mosque as education moved to Cairo, the capital city of Egypt (Manan, 2020). In aspects of life, it is growing because of broad powers and is abandoning scholarship, trade, and religion (A Mustaghfirin, 2019). The caliphs were very generous to their people, the economy was prosperous, and tolerance for non-Muslims was very high. During the Fatimiyyah dynasty, the caliph was used as the highest official, vizier, qodi, preacher leader, market inspector, state treasurer, and deputy head of household affairs for the caliph and qori (Nora Afnita, Joni Indra Wandu & Dkk., 2021). During the caliph al Aziz (975-996) in highly advanced architectural arts such as very luxurious palaces, university al Azhar became the center of the study of the founder saqili (970-972 AD), dar al wisdom as a Hall of science, typical Egyptian Coptic weaving products influenced by Iran and Sasania, ceramic art, the art of bookbinding and books using Iranian patterns, gold rafters supporting the ceiling, images of birds and animals decorating walls and furniture (Rofiqoh, 2022).



The word architecture comes from the Greek word "architekton", consisting of two words: arkhe and tatoon. Arkhe means original, initial, ultimate, authentic and tektoon means stable, firm, and static. So architecture means the main development, architecture is the art of beauty and has Islamic values contained therein (Kertawibawa, 2022); (Mipta et al., n.d.) Islamic architectural forms are identical to four brick walls, front and back doors, leafless windows, and peepholes (Rohani, 2018). The characteristics of Islamic art ornaments are first, abstraction, modular

structure, sequential combination, repetition, dynamism, intrigue, and denaturalization, and the two forming structures are geometric and arabesque structures. Second, ornamental motifs, namely human, animal, plant, line, and other motifs. Third, the function of the ornament of Islamic art as an aesthetic function includes (the function of material transformation, structural transformation, ideological function, and socio-cultural function) (Suffi, 2014) architecture in Egypt cannot be separated from mosque buildings which function as art, culture, politics, economy, and education. (Febriani, 2014) and calligraphy has its meaning both physical and spiritual so it is a deep art between the beauty of color, style and shape, and philosophy in writing (Amrullah et al., 2021)

**Concrete Form**

The results and discussion of the research on the Fatimiyyah dynasty, namely the Progress of concrete forms of the architecture art of the Fatimiyyah dynasty, such as first, mosque buildings and towers (Rofiqoh, 2022). windows and domes. . (Rohani, 2018) interior features such as a mosque with aisles and the middle are left open and surrounded by arcades, a dome above the mihrab, carved wooden doors and walls, stucco decorations, and portals protruding from the walls. Exterior features such as the entrance arch in the form of curly brackets which are rotated 90 degrees by the corner dome (Wikipedia.com). second , luxurious palace buildings (Saepudin, 2016), Golden Palace architecture (a very beautiful place) many are made of pearls) (Zubaidah, 2016). And there are ceramics, pottery, relief sculptures, carvings made of ivory, and decorations on very luxurious objects in the palace (Setiawan, 2021). Third, the form of ornament or decoration (Ahmad Mustaghfirin, Stai, & Jakarta, 2019), leaves and calligraphy. and statues in important places (Rohani, 2018).

	
<p>The residential apartment is magnificently decorated. The chronicler William of Tyre, sent by the king of Jerusalem as an emissary in 1167 AD, describes the palace as having a large open courtyard surrounded by roofed columns. All of it was covered with marble of different colors. The hall was covered with multicolored curtains of gold and silk. Wild beasts, birds and people shine with rubies, emeralds and a thousand other precious stones(nursalikhah, 2022) <a href="https://www.republika.co.id/berita/n3hm2d/fatimiyah-sebuah-kebangkitan-arsitektur-2">https://www.republika.co.id/berita/n3hm2d/fatimiyah-sebuah-kebangkitan-arsitektur-2</a></p>	<p>Illustration (Al-Muiz (341-362 H/952-975 AD) Fourth Caliph of the Fatimid Dynasty) (Amrillah, 2015) <a href="https://www.kompasiana.com/iqbalfatoni/5528d7126ea834ae658b4608/dinasti-fatimiyah-pengembangan-ilmu-pengetahuan-serta-titik-balik-keruntuhan-pada-masa-alhakim-biamrillah">https://www.kompasiana.com/iqbalfatoni/5528d7126ea834ae658b4608/dinasti-fatimiyah-pengembangan-ilmu-pengetahuan-serta-titik-balik-keruntuhan-pada-masa-alhakim-biamrillah</a></p>
	
<p>Striking architectural elements. The large terrace is carried with horseshoe arches. The lower niche</p>	<p>Masjid al-Salih Tala'i, built by the minister al-Salih Tala'i ibn</p>

<p>has a flat rear wall and the upper niche has a semicircular wall. With its tripartite decoration and niches, the building resembles a monumental city gate from the classical period (nursalikhah, 2022) <a href="https://www.republika.co.id/berita/n3hm2d/fatimiyah-sebuah-kebangkitan-arsitektur-2">https://www.republika.co.id/berita/n3hm2d/fatimiyah-sebuah-kebangkitan-arsitektur-2</a></p>	<p>Ruzzik in 554 AH (1160 AD) during the caliphate of al-Fa'iz. <a href="https://www.kaskus.co.id/thread/5174de49db9248fa2d00000c/8-bangunan-peninggalan-dinasti-fatimiyah-di-mesir/">https://www.kaskus.co.id/thread/5174de49db9248fa2d00000c/8-bangunan-peninggalan-dinasti-fatimiyah-di-mesir/</a></p>
	
<p>The Aqmar Mosque was built by minister Maamoun bin Abataihy in 519 H (1125 AD), by order of Caliph Amir bi Ahkamillah. <a href="https://www.kaskus.co.id/thread/5174de49db9248fa2d00000c/8-bangunan-peninggalan-dinasti-fatimiyah-di-mesir/">https://www.kaskus.co.id/thread/5174de49db9248fa2d00000c/8-bangunan-peninggalan-dinasti-fatimiyah-di-mesir/</a></p>	<p>The reliefs show the progress of the Fatimid dynasty. <a href="https://www.kaskus.co.id/thread/5174de49db9248fa2d00000c/8-bangunan-peninggalan-dinasti-fatimiyah-di-mesir/">https://www.kaskus.co.id/thread/5174de49db9248fa2d00000c/8-bangunan-peninggalan-dinasti-fatimiyah-di-mesir/</a></p>

The Fatimiyyah dynasty was a period in which the development of architectural art developed rapidly. This architectural art was influenced by the countries around the territory of the Fatimiyyah dynasty due to progress in the economic field, especially in trade. This influence made the government of the Fatimiyyah dynasty prosperous so that the community and government innovated in building large and magnificent buildings or architecture. Such as building mosques, hotels, libraries, palaces, official residences, cemeteries, and minarets with great luxury. By using concrete materials so that the building is very strong. Each building has different ornaments and decorations because there is value in beautifying the building. And many of them are plated with gold, pearls, or something else so that besides being beautiful it is also luxurious. All this shows the wealth and progress of the Fatimiyyah dynasty at that time. Apart from the outside of the building, there are lots of pottery, ceramics, and reliefs inside the building. On each wall, there is a medium of beauty such as those using painting techniques, especially calligraphy or sculptural techniques with wood media, all of which seem beautiful and luxurious.

The history of Islamic civilization will not be separated from culture. Culture is a habit that is done by humans at that time. As in terms of politics, socsocietyeligion, economy, and art. All have their characteristics in each era. In art, humans do a variety of arts, music, fine arts, pain, and ting. During the Fatimiyyah dynasty, the development of art was very advanced, such as painting (calligraphy), and sculpture from evidence found in every building, palace and mosque. Inside the building is also presented the beauty that can be enjoyed such as ceramics with various motifs, pottery, and reliefs on the walls of the building, so this shows that the art at that time was preserved. Architectural or building art, it can show how the conditions of that era were in terms of economy, religion, and other aspects. So if you look at the architecture of both the interior and exterior of the building, it is large and luxurious, and it can be concluded that the era was prosperous. Moreover, the interior is lined with gems or pearls.

### Internal Factors and External Factors



Two factors influenced the development of the architecture of the Fatimiyyah dynasty (691-1171 AD), namely internal factors and external factors. Internal factors include First, Islamic values contained in buildings by Muslim architects (Hidayatulloh, 2020). second, the art of architecture is a science based on the text of the Koran as the source of all knowledge. So that the work of Muslim architects does not conflict with sharia, monotheism, and the third al-karimah (Kusuma, 2020), third, inseparable from the local culture (A Mustaghfirin, 2019). External factors include, First, the economy is the wealth and prosperity of the Fatimiyyah dynasty .(Nugroho, 2020) seen from the number and division of labor, market size, allowances, facilities from the state, and equipment (Fuadi et al., 2015) thereby influencing political conditions (Muhammad, 2020) secondly, international trade with non-Muslims (Zubaidah, 2016) for the growth and development of the economy of the Fatimiyyah dynasty, resulting in the prosperity and welfare of the people of Egypt and the Islamic world (H. F. Zamzam & MM, 2019) third, Science and technology progress (Zubaidah, 2016) is success in building a scientific institution (Darul Hikam or Darul Ilmi) and Illuminated Al-Qur'an (Manan, 2020).

In the art of architecture, internal and external factors are inseparable. Internal factors include the values contained in art where each art has 2 functions of beauty and meaning contained therein. Architectural art originates from the Qur'an as knowledge and guidance for Muslims that influences human civilization so that it does not depart from Shari'a, monotheism, and akhlaqul karimah. And art cannot be separated from the local or local culture. On the external factors that influence the progress of architectural art, namely the economy where the economy can be seen in how the government divides the number of workers, benefits, the extent of the market, the facilities provided to the community, and the equipment. The economy can reflect a prosperous and stable country. The economy is also inseparable from international trade which encourages increasing the economic stability of the Fatimiyyah dynasty. So that bove factors both internal and external make science and technology advanced and can contribute to Islamic culture sucultureshe Darul Hikam and Darul Ilmi education centers and have the Illuminated Al Qur'an.

In a development and progress there must be internal and external factors. In the art of architecture it is also the same, when the government and the people support each other, work together, are tolerant of each other, then the country will prosper. When prosperous anything will develop, especially art which has internal and external values. Such as religious, philosophical, historical, and aesthetic values of each of these art forms. Likewise, architectural art, both interior and exterior, which is surrounded by beauty and has meaning as knowledge that comes from the Qur'an. Therefore, even in art, we may conflict with monotheism and morality which greatly affect the nature of humans as servants. In contrast to the external factors in the progress of the Fatimiyyah dynasty, the economy has an effect on the community. If the economy is unstable, it will cause damage to the development of buildings or construction of the local community. Then the result is that the art of architecture will be lost or taken over by the authorities who controlled that era.

## Implications

The implications of architectural art in the first Fatimiyyah dynasty, are found in buildings at the Great Mahdiya Mosque, Al Azhar Mosque, Qarafa Mosque, Al Hakim Mosque and Other Cairo Mosques, Cairo Fort, Bab Al Futuh, Bab Al Nasr, and Bab Zuweila (Arsitektur Fatimiyah - Wikipedia bahasa Indonesia, ensiklopedia bebas). Second, the shape of the building includes many passageways, a central courtyard surrounded by arcades, curly arches, portals, domes, ornate façades. <https://id.wikipedia.org/wiki/Gapura> carvings on doors and building interiors, great tombs, golden palace ceilings, elegantly decorated furniture and ceramics with motifs of birds, hunters, musicians, dancers, fountains to cool the atmosphere, the prayer hall is covered with cross domes, with the dome situated above the pool in front of the mihrab. (Arsitektur Fatimiyah - Wikipedia bahasa Indonesia, ensiklopedia bebas.). third, the existence of its architecture has elements of Eastern (Surasetja, 2000) and Western architecture, namely between the architectural styles of the Abbasid, Byzantine, ancient Egyptian, Coptic, and North African traditions (Zainuri, 2021). Fatimiyyah architecture links the Early Islamic architectural style with the medieval style of

Mamluk architecture in Egypt, which introduced many innovations. According to Ira M. Lapidus decorative and architectural elements from both east and west, and spanned from the early Islamic period to the Middle Ages. (Arsitektur Fatimiyah - Wikipedia bahasa Indonesia, ensiklopedia bebas).

The first implications of the architecture of the Fatimiyyah dynasty were found in buildings in the form of mosques, forts, palaces and other formal places. From the implications of this architectural art, many are still standing strong and are still functioning today, such as mosques and palaces. Second, there are many unique styles in the architecture of the Fatimiyyah dynasty, both interior and exterior, such as curly arches, portals, domes, ornate facades, using gold plating, and many furniture and ceramics decorated with elegant motifs. In palace or hotel buildings there are fountains that function to cool the atmosphere, places of prayer where the place of prayer is unique in that the domes above it are crossed with each other. And its architecture is influenced by eastern and western architecture. So that the architectural style is related from the first century to the Middle Ages and there are always innovations in every era. So that the progress of architectural art can also make the hallmark of Islamic civilization to date. Which architectural models can be implicated in building mosques or palaces in current countries such as Indonesia, Malaysia and others.

The architectural art of the Fatimiyyah dynasty is not only related to the shape of the building but also to the interior and exterior, the model of ornament and something that gives beauty to the architecture. As in the interior, there are furniture, pottery, wall hangings such as paintings, reliefs and calligraphy, all of which can show the beauty and progress of art at that time. The exterior includes curly arches connecting to the domes, passages surrounded by arcades, domes above the mihrab, carved wooden doors and walls, stucco decorations and portals protruding from the walls. The Fatimiyyah dynasty shows that art at that time was very advanced so that until now many forms of mosque or palace buildings refer to their architectural designs both interior and exterior and influence surrounding countries and also influence Islamic countries such as Indonesia and Malaysia. And it can also influence Islamic culture and civilization so that art is also used as a medium of preaching and strengthening faith, and acknowledging that all that beauty can strengthen human devotion to the creator.

In the History of Islamic Civilization During the Fatimiyyahiyah Dynasty (696-1171 H) there were many cultural advances such as education, government, technology, and art. In which this research focuses on concrete forms, internal and external factors, and the implications of architectural art at that time. First, Concrete Forms explains what makes art advanced at this time, such as discussing mosque buildings, palaces and the forms of ornaments that are inside these buildings, and art that is in buildings, both interior and exterior. Second, the internal factor of architectural art is influenced by art that has added value apart from beauty but has Islamic values in art, knowledge that originates from the Qur'an, architectural art which cannot be separated from local culture itself. External factors, namely discussing the economy that supports the art, and international trade with non-Muslims which is very advanced, and advances in science and technology which can make a contribution to Islamic civilization. Third, the implications of architectural art at that time can influence until now in surrounding countries and also Islamic countries.

## **Reflection**

This paper reflects the results of research on the history of Islamic civilization of the Fatimiyyah dynasty in the field of architectural art that in an art is not only something that can be seen, but there is something contained in the art. So that art can teach us to see something not only from the physical, or *dhahir*, but also to see the value contained in it. Which is the value of something that can teach us about true beauty. This phase illustrates that art is scattered everywhere, whether formal or informal, religious or not. So this article gives the impression that first, the concrete forms of art are very diverse and unique. Second, internal and external factors greatly influence the development and progress of architectural art. Third, the implications of



architectural art make progress and human creativity in art adapting to current human needs. And the period of the Fatimiyyah dynasty was different from the previous period where there were important events in history, namely in the field of architectural arts.

### **Interpretation**

Interpretation is an art that depicts communication indirectly but can be understood as in ornaments having Islamic values contained in these ornaments, giving rise to a reciprocal relationship between one person who sees the ornament and another person, there is a difference between one understanding and another. in the ornament as well as in the mosque building which has its own philosophical and historical significance for Muslims.

### **Implications**

The implications of the research results can make a reference in choosing an interior or exterior design in building a construction. So that the progress of architectural art during the civilization of the Fatimiyyah dynasty can be a reference in current building designs. And it is undeniable that interior and exterior designs will have more and more variations because the community will definitely collaborate with local cultural designs that characterize each region. In this implication, the most important thing is not to leave the glory of Islam in the past to encourage the glory of the present and the future. And this implication can be seen from the buildings of mosques, hotels and official places which combine the architectural design of the past and the current local design, which in this development is due to science and technology (IPTEK).

### **Comparison**

This research focuses on art during the Fathimiyah dynasty. This research cannot be separated from the references that researchers take in terms of architectural art culture. There may be differences in the references made as references, because none of the references that have been reviewed specifically discusses the field of art itself. The existing references are still very complex in all fields, and most of them still discuss the history of progress and decline politically and progress in the field of education. So it is different from this research which specifically discusses the art of architecture, especially in mosques, palaces and ornaments in it. And in the past, maybe art has also started to develop, but it still hasn't made a major contribution to today's Islamic civilization. In the past, it was still focused on expanding territory and spreading Islam itself. In this field of art, the government has not received special attention because it is still focused on advancing Islamic education and belief in Islam.

### **Action**

An action plan that can be formulated after studying the Fathimiyyah dynasty in 3 respects: First, a capable leader in governing is very important and influential in the development and progress of society in thinking, especially in expressing their expertise and creativity in any field, especially the fine arts of painting, sculpture, art forms and so on, because when art gets support from the government and leaders it will be easier to develop than when it doesn't get support from the government. Second, society is obliged to preserve historical buildings which will contribute to Islamic civilization because an architectural object is an expression of communication between architectural works and their observers. and architecture cannot be formulated in words, without including something that calls itself mystery. Third, in art itself there are various values, both intrinsic, historical, and philosophical related to who sees, observes, so we don't judge art as bad because we don't really know the history and philosophy of making art.

### **CONCLUSION**

The findings in this study are three important things: first, the concrete form of the architectural art of the Fatimiyyah dynasty was able to provide inspiration and aspirations for the development of Islamic architectural art in the present and in the future, such as mosques and palaces which are still standing today and are places that have a rich history. very high, secondly, factors that influence

besides beauty, namely art has values contained in the art, architectural art is knowledge from the Koran, art is closely related to the economy, science and technology in the region. third, the implications of architectural art are not only for that period but have a positive impact on Islamic civilization as a medium of da'wah, becoming art that can be used as a design reference for Muslim or non-Islamic countries, especially countries that are close to the region influence and are influenced by each other. So that with this the art of architecture can be more developed and advanced wherever it is located, and does not lose its historical value.

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