



Vol 8, Number 2, May 2024

**Communism, Nationalism, and the State: Ideological
between Sukarno and Isa Anshary, 1945-1970**

Yusril Fahmi Adam, Dudung Abdurrahman

**Cultural Hybridity in Indonesian Contemporary Cinema:
A Postcolonial Study on the Film Bumi Manusia**

Yusri Fajar

**Divine Brews and Spiritual Insights: Exploring Islamic
Preaching through Coffee Culture in Aceh**

Fairuza Aqila, Kurniawan Rahmat

Potrait of Islam, Culture, and Arabic Literature in Italy

Hanna Izzah Syafina, Uril Bahrudin, Sutaman

**Rimpu Culture and the Existence of Bima Women:
An Overview of Gender Perspectives**

Yunus, Amrin, Sugiyarto, Supriyanto

**Soren Kierkegaards Existentialism: A Study on the
Way of Enjoying Life during Post Truth Era**

Riki Saputra, Mahyudin Ritonga, Arrasyid

**Published by Faculty of Adab and Humanities
Syarif Hidayatullah State Islamic University, Jakarta, Indonesia**

Website : <http://journal.uinjkt.ac.id/index.php/insaniyat> | Email : journal.insaniyat@uinjkt.ac.id

e-ISSN : 2541-500X

p-ISSN : 2614-6010



INSANIYAT

Journal of Islam and Humanities

Vol. 8(2) May 2024



EDITORIAL TEAM OF INSANIYAT

JOURNAL OF ISLAM AND HUMANITIES

Editor in Chief

Zubair

Managing Editor

Ida Rosida

Editors

Zakiya Darajat

Umi Kulsum

Tuty Handayani

Prisinta Wanastri

Muhammad Azwar

Yasir Mubarak

Muhammad Anas Azizy

Okta Reni Azrina RA

Assistants

Latifah L

Akhri Ramdani

Arini Gustitania

Indah Suci Rahayu

Design Graphic and Layouter

Fakhri Najmuddin H



Table of Contents

Editorial Team

Table of Contents

Communism, Nationalism, and the State: Ideological Debate between Sukarno and Isa Anshary, 1945-1970.....(95)

Yusril Fahmi Adam, Dudung Abdurrahman

Cultural Hybridity in Indonesian Contemporary Cinema: A Postcolonial Study on the Film Bumi Manusia(115)

Yusri Fajar

Divine Brews and Spiritual Insights: Exploring Islamic Preaching through Coffee Culture in Aceh(113)

Fairuza Aqila, Kurniawan Rahmat

Potrait of Islam, Culture, and Arabic Literature in Italy(143)

Hanna Izzah Syafina, Uril Bahruddin, Sutaman

Rimpu Culture and the Existence of Bima Women: An Overview of Gender Perspectives(159)

Yunus, Amrin, Sugiyarto, Supriyanto

Soren Kierkegaards Existentialism: A Study on the Way of Enjoying Life during Post Truth Era(171)

Riki Saputra, Mahyudin Ritonga, Arrasyid

INSANIYAT

Journal of Islam and Humanities

Potrait of Islam, Culture, and Arabic Literature in Italy

Hanna Izzah Syafina, Uril Bahrudin, Sutaman

Master's Degree Arabic Language and Literature, Pascasarjana Universitas Islam Negeri
Maulana Malik Ibrahim Malang

Email: hannaizzah1412@gmail.com
urilbahrudin@pba.uin-malang.ac.id
sutaman@uin-malang.ac.id

Abstract

The arrival of Islam in Italy in the seventh century led to cultural acculturation and changes in several areas of life, such as literature, culture and language. The aims of this study are to: (1) Describe the process of the arrival of Islam in Italy; (2) Describe the influence of Islamic and Arabic culture in Italy. and (3) explaining the development of Arabic science and literature in Italy. This research is included in the descriptive qualitative research with a literature study approach and the data collection techniques used are reading techniques and note-taking techniques. The results of this study are: (1) The process of the arrival of Islam in Italy began when Caliph Othman bin Affan sent the prime minister Muawiyah bin Abi Sufyan to attack Sicily in 652 AD. (2) There are traces of Islamic culture in the architecture of the city in the form of narrow alleys that follows the ancient Arabic style of the city of Amalfi, and the assimilation of Italian words of Arabic origin is close to 300 words; And (3) in the development of scientific and literary journals, Muslim scientists have certainly produced various major works which later became references for Western scientists. Besides that, Arabic literature also entered and developed in Sicily which became a heaven for scholars such as al-Jabr wa Maalaka, Firdaus al-Hikmah, Al-Hawi. Apart from that, Arabic literature also entered and developed in Sicily, becoming a paradise for scholars, such as the story of Layla Majnun which was outlined in the book The Secretum by Petrarch and ST. Augustine.

Keywords: Arabic, Italian, Literature, Religion Islam, Sicily.

How to cite: Syafina, H. I., Uril Bahrudin, & Sutaman. (2024). Potrait of Islam, Culture, and Arabic Literature in Italy. *Insaniyat: Journal of Islam and Humanities*, 8(2), 143-157. <https://doi.org/10.15408/insaniyat.v8i2.32016>

Introduction

Among all the religions that have come into contact with Christianity, Islam has often been misunderstood and has faced some of the most intense opposition from Christianity. For over a millennium, Islam was viewed as a significant challenge. People who adversaries by certain European countries (Schimmel, 1992, p. 1). Even so, the progress of European civilization cannot be separated from the role of Muslims who became the reference and pioneers of its development. History has recorded that before the European *renaissance*



appeared, Muslims had achieved their glory first. Muslim civilization and culture have influenced European civilization and development, especially the regions of Italy, Sicily which were once a paradise for Muslim scientists.

The Italian state is part of the southern European region that the Muslim population has now increased over the past 15 years. Even Islam is now in Italy to occupy the second largest religion after Christianity. The influence of Islamic culture is mainly widespread in Europe through Spanish society (711-1492 AD) and Sicily (825-1091 AD), and also through the Crusades. And in 1050-1300 AD, European Muslims entered the golden age. Italy accepted the presence of Islam in the Middle Ages which left a long-lasting impact. The presence of Islam in Sicily and other parts of the Mezzogiorno, allowed Italy to play an important role in a Mediterranean society of extraordinary ethnic and religious diversity. During this period, the Muslim community helped develop Italian culture, art, and the economy to its peak. Judaism also contributed, especially Muslim communities in southern Italy, until Spain forced some 120,000 Jews to move north of Rome in 1492 (Vincenzo, 2010).

The presence of Islam in Spain provides comparison for Europeans which is marked by the influence of Islam to Europe from several aspects of the contribution of Arabic literature to Europe, such as in the field of language and literature (Rahman, 2018, p. 174), the existence of great resurrection in the dynamics of intellect in all fields of science integrally and harmoniously. Conversely there is stagnation in the dynamics of science in European hemisphere. And from that condition, many of European scientists find out and explore the treasures of the Islamic world (Syaikhu, 2019, p. 96). With so many sciences, especially literature, which enters and influences Europe.

With the arrival of Islam into Europe, Islamic culture also came into contact with European culture, especially Italy. The scientific advances in the Western World that appear to be so developed cannot be separated from the contribution of Islamic progress during its heyday (Rahman, 2018, p. 174). Although Muslims have a culture with their own characteristics from Arabic traditions and culture, the contact between Arabic and European culture does not deny that it has brought about an acculturation that occurs through the process of identification, selection, reception, and adaptation between the two cultures (Manshur, 2003, p. 175). Although in fact, some Muslim groups risk political legitimacy to represent Islam in Italy through the state because there are some groups that can benefit from the donation market and services such as translation and other issues related to the Arabic language. Indeed, the group that influences public opinion and the concerns of Muslims is the Italian Converts, but some people also propose that *ijtihad* be reopened.

For more than two centuries after the arrival of Islam, Sicily became a gateway for the transfer of knowledge from the Muslim world to the Western world. The period of Islamic rule in Sicily was also the initial stage of the trade revolution in the Middle Ages. Apart from being a provider of knowledge and even borrowing Arabic vocabulary into Italian, the city of Sicily stands out in various fields, such as the construction of buildings and mosques which are spread across various cities, especially Palermo. With Muslims preaching, mosques are not only used as places of worship, but also as schools, the initial place for the growth of civilization and science. Not only mosques, there is a university that can rival the oldest university in the world, the University of Cordoba, namely Balem University. With students gaining various kinds of knowledge, both Islamic and general, they became famous figures of Islamic scholars and scholars in the 10th and 11th centuries AD.

The progress achieved by Muslims is not limited only to the development of civilization, education and science. In other cases, such as the development of Arabic literature, Italian poets and writers were influenced and took the story to include it in their

literary works such as the book *The Secretum* or *Secret Book* by Petrarch and ST. Agustina, *La Divina Comedia* by Dante Aligheri, *Al-Futuhāt al-Makiyyah* by Dante Aligheri, book *II Principle* by Machiavelli. From the explanation above, the writer will describe the three formulations that will be examined in this study, namely: 1) What is the process of arrival of Islam in southern Italy? 2) What are the influences of Islamic and Arabic culture in Italy? and 3) What is the development of Arabic science and literature in Italy?. That way, it was obtained that the purpose of this study included: 1) Describing the process of the arrival of Islam in southern Italy; 2) Describe the influence of Islamic and Arabic culture in Italy; and 3) Explain the development of Arabic science and literature in Italy. The author hopes that this paper will add insight and knowledge about the portraits of Arabic cultural, language, and literature in Italy.

Method

This research is included in the descriptive qualitative research. It used a literary study since some books, literature, notes, and reports that are closely related to this theme are used. Then from here, we take a series of steps related to the research process, starting with the method of collecting library data, reading and taking notes. To analyze the data, some steps are taken as follow: (1) The researcher selects several sources of literature in the form of articles, books, and loose notes that are relevant to the themes of Islam, culture, and Arabic in Italy; (2) The researcher explores the literature sources that have been obtained and collected before and reads them intensely on relevant research; (3) The researcher records and presents the literature review that is deemed appropriate in each research formulation, both the process of the entry of Islam, the influence of Islamic culture and Arabic language, and the development of Arabic science and literature in Italy.

Results and Discussions

The Process of the Arrival of Islam in Italy

The history of the arrival of Islam in Italy begins around the 9th century: when Sicily and several surrounding regions (namely on the Italian Peninsula) were conquered by Islamic rulers between 828 AD (the Muslim conquest of Sicily) and in 1300 AD (the destruction of Islam's last stronghold in Lucera, Puglia) led by Asad ibn al-Furat. The first phase of Islamic history in Italy ended between the end of the 12th century and the beginning of the 13th century, with popular uprisings, Norman troops, and Frederick II forcing the Arabs out of Italian territory. The second phase of Islam in Italy began in the 1980s, with an unprecedented influx of Muslim immigrants (Vidino, 2008). Islam was almost non-existent in Italy from the country's incorporation in 1861 until the 1970s, when the first wave of immigrants from North Africa began arriving.

Immigration is a new phenomenon in Italy. Three decades after World War II, most European countries received thousands of immigrants, and Italy was still a country of emigration, not immigration. Italy only began attracting workers from the Philippines and Latin America in the 1970s. The presence of Muslims is limited to a few businessmen, students and diplomatic personnel from Muslim countries. This number increased significantly in the 1980s, when people from North and Sub-Saharan Africa began to choose Italy as the initial or final destination of their migration to Europe (Vidino, 2008). Although there are no exact data on how many Muslims live in Italy, most estimates put it at around 1 million, equivalent to almost 2% of the population (Allievi, 2004).

This Muslim immigrant nation generally comes from the Barber and Arab tribes, mostly from Morocco (28.5%) and Albania (20.5%). Immigrant Muslims, most of whom are Sunnis, are divided into groups based on social identity and language. For example, there

are mono-ethnic mosques for kthuba of different ethnicities; geopolitical cultural conflicts for kthuba in Italian by different Muslim monasteries or ethnic groups seeking to avoid Arabization; or protecting their religious practices and meanings from Arab influence. In addition, language issues are related to efforts to get the attention of the Ministry of Home Affairs or gain local political agreement (Paradiso, 2017, p. 256). Most of the Muslim immigrants in Italy come from Tunisia, Senegal, Egypt, Bangladesh, Pakistan, Algeria, Bosnia and Nigeria, so the contribution to the image of the community is very diverse. Only in the sectarian aspect is the Italian Muslim community quite homogeneous, since 98% of them are Sunnis (Allievi, 2002, p. 82).

Additionally, many Muslims, including first-generation immigrants, only speak Italian with a slight accent. Fragmentation, heterogeneity, and clustering based on national affiliation are due to these factors and ethnic variability. In Italy, there is a certain distinction between the fact that the Mosque of Rome is the only mosque recognized by the state as a charitable organization (Ente Morale). This is due to Saudi Arabia's support, the geopolitical and cultural appeal of the Sunni Gulf (although this development stems from Moroccan Islam), and the fact that the majority of the faithful are from Morocco. This has been debated and rebalanced to represent the interests of Muslims in Italy and the Italian State (Paradiso, 2017, p. 257).

Something similar that Italy experiences in terms of Muslim immigration compared to other European countries is the high number of non-citizen immigrants and illegal immigrants, a higher percentage of men, and a higher level of geographic dispersion (Allievi, 2002, pp. 79–80). Italian citizenship laws are very strict, in fact there are many cases of immigrants who have lived in Italy for decades not getting Italian citizenship even though work and residence permits are not difficult to obtain. However many people consider this an obstacle to better integration into Italian society. Since immigration is a new phenomenon and laws regarding the permissibility of bringing a partner have only been passed in recent years, Muslim immigration presents significant differences in its composition. The number of Muslim men living in Italy is much higher than the number of Muslim women. This is different in most European countries, where waves of immigration and family reunification occur which result in a much smaller imbalance between the number of men and women.

Another difference in the presence of Muslims in Italy is the geographical distribution. The beginning of immigration which started in the 1980s – When the post-industrial era had begun and large factories no longer employed thousands of workers – Muslims did not focus on certain areas excluding two neighborhoods in Turin, resulting in Italy not having a Muslim ghetto and this is a reality that unfortunate in industrial areas such as the British Midlands or the outskirts of French cities. Coupled with the lack of ulama hierarchy inherent in Islam, this causes weak internal cohesion and a low level of organization which results in the inability of Muslims to produce leadership that effectively represents society when dealing with the Italian state (Vidino, 2008).

Conquering the City of Sicily

Sicily is an island in Italy and the largest in the Mediterranean Ocean, with an area of around 25,708 km². His position is very strategic and not far from the countries in North Africa (Morocco, Algeria, Libia, Tunisia, and Egypt) (Thohir, 2004, p. 84). The arrival of Islam in Italy began in Sicily in the 9th century. During the reign of the Aghlabiyah Daula, they succeeded in conquering several areas and finally the conquest of Carthage from the previous power, Byzantium, which worried the Western world because it was a strategic area. At that time, Sicily had not been conquered and was still a base for the Byzantine fleet which made it possible to attack Islamic lands along the coast of North Africa. And because

it became an area that could endanger Muslim security, the conquest of Sicily was carried out continuously by the Muslims (Giling, 2016, pp. 3–4). Summary of the story, Pantelleria Island which is between the western end of Sicily and North Africa was conquered by the Arabs in 700 AD Abi Sufyan (Hitti, 2006, p. 786).

Sicily became a stepping stone for the Islamic movement towards Italy. In the summer of 1038, the Mediterranean island of Sicily was in chaos. War broke out even though the source is not clear what happened. After Sicily fell in the hands of Islam in the 9th century, the closest cities were also conquered. Islam conquered Palermo the capital of Sicily in 216 H/ 813 AD and continued to control the region for approximately 260 years, namely until 485 H/ 1092 M (Saepudin, 2007, p. 104). The Emir of Sicily, Akhmad al-Akhal, was challenged by his brother and had contacted the Byzantine empire for help. Meanwhile the rebel faction has achieved victory with the support of the Zirid dynasty based in North Africa. The Zirids who arrived first besieged the city of Palermo, and Emir al-Akhal was killed.

During the time of the Umayyad Daula (661-750 AD), Islam colonized North Africa, Spain and Sicily in Europe. In fact, this happened after Muawiyah Ibnu Sufan became governor of Syria and then became caliph (Ibrahim, 1977: 144). However, since the rule of the Aghlab Bani in the name of the Abbasid Daula, Islam began to dominate Sicily. In 184 AH/800 AD, Caliph Harun al Rasyid, who was the central government of the Abbasid Daula, granted great autonomy over Kriqiyah (Modern Tunisia), which gave the Aghlabiyah the power to determine the laws of his government, including expanding the territory of Sicily. In 212 AH/827 AD, Ziyadatullah Ibn Ibrahim, the second emir, ruled the Aghlabiyah, and the invasion of Sicily began.

Internal tensions among the Roman rulers led to the Aghlabids conquest and attack on Sicily. A battle occurred between the troops of Euphemius and Constantine in 211 AH when the Roman emperor Constantine ordered the arrest of Euphemius (Ibrahim, 1977: 145). Euphemius was finally forced to ask Ziyadatullah for help against the Byzantine empire by giving him power over Sicily because of the urgency of the situation. When he saw this opportunity, reinforcements were sent, led by Asad Ibn al-Furat. In the month of Rabiul Awal, 212 AH/ 827 AD, these troops departed with a high spirit of jihad, not just to defend a school of thought, but they were ready to depart as fighters defending the truth or *jihad fisabilillah*. Even before the conquest occurred, there had been small conquests by Arab, Barber, and Andalusian fighters (fighters under the command of Asad Ibn al-Furat) in North Africa.

Meanwhile the Byzantine Roman troops provided by the Lombard prince of Palermo, Guaimar IV, at the direct request of the emperor, had sent 500 men led by a Lombard nobleman, Arduin. 200 of them belonged to the Lombard troops and the remaining 300 were Normans. Norman troops were present in Southern Italy for the previous 20 years acting as mercenaries supporting the Lombards and Byzantines. The Normans led by William of Hautevielle with the nickname 'Iron Arm' arrived in the region. Together with Drogo and Umfrid, they flocked to strengthen the ranks of the newly created Dregot (Princes of Aversa) to serve the prince of Palermo (Amatuccio, 2019, p. 8) in order to establish power Palermo was under the Romans, not the Aghlabids.

Furthermore, Palermo fell into the hands of Muslims in 831 AD by Asbagh bin Deputy, a barbaric from Andalus, followed by Messina in 843 AD and Syracuse in 878 AD was taken over by Fadl bin Ja'far. In 902 AD, Aghlabiyyah himself led the troops to win Taormina (Syalaby, 1996, p. 43). Because they (Bani Aghlab) have spent time from 827 to 902 AD to occupy this region. Furthermore Reggio Calabria fell on 918 AD in the mainland and Rometta in 964 AD and the last Benteng Byzantine that remains in Sicily.

Civilization in the city of Sicily experienced further development under the Islamic government (Munawir, 2009, p. 230). At that time, the success of the agricultural sector was experiencing rapid progress and could be export oriented. Sicily is classified as a developed producer area. They make trading contact with neighboring countries by exploring corn and camel meat to North Africa and fuel from Egypt (Amin, 1996, pp. 164–165). In addition, the arts and crafts are increasingly developing in cities. Palermo as the capital of the Muslims at that time had 300 thousand inhabitants, which at that time was more than the merging of the entire city in Germany. And again, the Islamization of Islamic science and culture also ranked Sicily and its surroundings (Gruneboum, 1969, p. 234), both the existence of mosques, tertiary institutions, many Muslim scientists in various fields of scientific scientific, and others (Bosworth, 1993, p. 121).

From Sicily, the Muslims began to move to mainland and conquered Calabria. In 840 AD, the City of Taranto and Bari fell into the hands of the Muslims. And in 841, Brindisi was also successfully conquered. Capua, Benevento, who was under the rule of Frank, was successfully conquered in 840-847 and 851-852 AD. In 847, the cities of Taranto, Bari, and Binsidi stated that they were independent of Aghlabiyah (Suyanta, 2011, p. 28). For a few decades, the Muslims ruled Mediterrania and attacked the coastal cities of Italy. After conquering Visigoth in Spain, Arab and Berber from Septimania and Narbonne who carried out an attack on Northern Italy in 729-765 AD Ragusa in Sicily was successfully conquered by Islam between 868 and 870 AD Led by Roger I controlled Sicily Island, so that in 1090 AD, the ruler of the Bani Aghlab ended (Suyanta, 2011, pp. 28–29).

Only after the fall of Malta in 870 AD, Western Christianity managed to improve the army to fight Muslims. Emperor Franko-Romawi Louis II conquered Brindisi and crushed the Arabs from Bari in 871 AD, but then fell captured by Aghlabiyyah. Instead, Byzantium conquered Taranto in 880 AD. In 100 years later, Byzantium is called the Arab Siciles as a supporter against the German Emperor Campaign Otto II. They defeated Otto in Taranto in 982 AD in the battle in Crotone and in the next 200 years, most of them were replaced in preventing his successor since entering southern Italy.

Sicily under the Normand

The culture and economy in Sicily, which began under the government of Kalbiyyah, was hampered by a battle followed by intervention in 1027 by Zirids Tunisia, Pisa (1030-1035) and Byzantium. In 1059, the Normians from South Italy led by Roger I joined the battle. And when the Bani Aghlab weakened, the situation turned around. His territory on the Italian Peninsula, Sicily Island, and Malta was recognized by the King of the Christian Normians (Suyanta, 2011, p. 28). The Normand nation occupied Reggio in 1060 (1027 seized from Arabic by Byzantium). And in 1061, Messina fell into the hands of Normand, an innovation by Hammadid Algeria to maintain Islamic regulations that were hampered in 1063 by the Genoa and Pisa fleet. Palermo separated from Muslim power in 1072 AD and Syracuse in 1088 M. Noto and the last Muslim defense in Sicily fell in 1091. Year 1090-1091, the Normand Nation also occupied Malta (Paus, Wachidah, & Mahmudah, 2021, p. 75) and Pantelleria in 1123 AD.

In addition to the Normans having conquered all Islamic and Byzantine power in Sicily, the Normans also adopted Islamic civilization into their power, both in the fields of literature, art, industry, and others (Dahlan, 2018, p. 5; Hitti, 2006).

The state of the Muslims during the reign of King William II

Raja Roger I paid attention and guard to Muslims. Even Roger I made a currency containing several Islamic symbols. When Roger II, there was no difference in the previous rule. He made

a chapel built in the capital city of the country that has a roof covered with Fathimiyah style paintings and kufi-kickigraphy-kicks. Roger II who hosted in his area, along with others, the famous geographer, Muhammad Al-Idrisi and poet Muhammad bin Zafar. Initially, Muslims tolerate the Normians, but then the pressure from the Pope made discrimination against them increasing. Many mosques were destroyed, made or converted into a church.

The state of the Muslims during the reign of King Frederick II and The Return of Muslims to Italy

To end this upheaval, Emperor Frederick II, a follower of the Crusades, incited the policy of 'cleaning' ethnic and religious policies. In 1224-1239, Frederick II deported 20 thousand to 30 thousand Muslims from Sicily to the colony under military control in Lucera in Apulia. About 20 km northwest of Foggia and 150 km northwest of Bari. He made the colony of autonomy and supported them. Thus helping Muslim culture in Italy for the last time.

During the rule of King Frederick II, he made a school of Arabic poetry who also taught Arabic. At the school, several Muslims were assigned to teach. They also consist of geographical experts, astronomy, and Arabic literature. His pleasure in the Islamic world he maintained by establishing political and trade relations, especially with the Sultans of the Ayyubiyah Dynasty in Egypt. Because here, Frederick II collected Arabic texts. Aristotle and Averro's books are translated and used as textbooks. In addition to school, the translation was also sent to Paris and Bologna universities (Bakar, 2022, p. 6; Sunanto, 2003, p. 237).

Then at the death of Frederick II, according to the alleged 60 thousand Muslims living in Lucera. After the fall of Hohenstaufen in the battle of Benevento (1266), Muslims fought side by side with Sicilian Staufer and followers of the Crusaders who lost in 1251. Lucera finally could be defeated in 1300 for the Pope's incitement by King Charles II of Naples. The Muslim population of 100,000 is killed and enslaved.

Moreover, the Islamic invasion was carried out back to the Italian country. But not through the war route, but through workers, traders, and students who bring the symbols of Islam. Mosques and musholla grow, Islamic organizations have emerged with Islamic schools and halal food stores have began to stand up. The Great Mosque of Rome or commonly called 'Grande Moschea Mosque', is a symbol of diversity and tolerance in Italy. And in just a few years, the number of Muslims in Italy has doubled.

Seen in January 2005, the number of Muslims in Italy is estimated to be between 30-50 thousand Muslim foreign nationals who have gained Italian citizenship and less than 10 thousand native Italians. In 2012, the Union of the Italian Islamic Community (UCOI) noted that there were 150 thousand Muslims in Italian citizenship out of 1 million Muslim residents. Until now Islam is recorded as the second largest religion after Christianity in Italy.

The Influence of Islamic and Arabic Culture in Italy

After the ceasefire and peace between Muslims and Europe that had been agreed upon after the Crusades, from then on Europe and Muslims lived side by side until there were social interactions until finally Islamic civilization colored European civilization. It is undeniable that the progress of European Civilization was obtained from the transfer of knowledge, culture and technology from Muslims (Nofrianti, 2021, p. 2).

Islam has a long history in Italy. One of them is the city of Amalfi. It begins when agricultural land in their city is infertile. Therefore, the citizens go to find income by trading with Arabic. Then the 9th century, the city of Amalfi became an independent republic by having its government system. The influence of Arabic culture in the city of Amalfi is seen in city architecture, such as mosques, buildings, and narrow alleys of the city of Amalfi which

reminded of the old Arabic style and also the presence of mosque buildings scattered in the Sicily region.

To date, it is the only religious institution recognized as a legal entity under the Law on “permissible” cults, which has existed since the fascist era. Islamic cultural centers in Italy remain part of this law. In Italy, there are four official mosques, each an ad hoc construction, complete with a tower, including Ravenna, Roma, Colle Val D’Elsa, and Segrate Milan. Although there are more than 1,000 Muslim places of worship, mosque locations consist of four in the North, two in Central Italy, and three in the South. Five new mosques opened in 2012 and 2013. Qatari resources financed the newest mosques (Paradiso, 2017, p. 256).

The footsteps of Islamic civilization in southern Italy began when Sicily fell in the grip of Muslims. Since then, Sicily has experienced very rapid development. Even Sicily is also known as an area in the Adriatic Sea region, where for about 350 years the majority of the population has been Muslim (Ilyas, Palawa, Rahman, & Nurhalim, 2022, p. 135). Since being under Islamic rule, Sicily has been transformed into one of the centers of civilization in Europe, after Cordoba. In addition, Sicily is also one of the centers for the development of Islamic science and culture (Ilyas et al., 2022, p. 143). It can be seen from the mosque buildings scattered throughout the Sicily region that are not only places of worship. The mosques also function as schools where the seeds of civilization and knowledge are sown.

History records that when Baghdad and Andalusia became centers of civilization and science, the Europeans who were residents there used Arabic and Arabic customs in their daily lives. Kings in Sicily, King of Normandy, Roger I, has made his palace a meeting place for philosophers, doctors, and other Islamic experts in various fields of knowledge who draw from Arabic-speaking culture. Roger II was also influenced by Islamic culture in various ways, such as the oversized clothes he wore were Arabic clothes, and his churches were decorated with Arabic carvings and inscriptions (Nisa’, 2018, pp. 229–230).

Today, Arabic is one of the “important” languages spoken by around 200 million speakers in 19 Arab countries. Given its history, Arabic is the language of scientific and non-scientific communication as well as the language of culture. Because when the West experienced The Dark Ages, Arabic appeared as a scientific language and international language of communication during The Golden Ages of Islam in the period from 650 to 1250 (Nisa’, 2018, p. 229).

In addition, Arabic donates a lot of vocabulary to languages in the Islamic world, including Italy. In the Middle Ages, Arabic was the main language of science and politics. Interaction at that time made several European languages borrow hundreds of Arabic vocabulary (Nasrullah, 2016).

The book titled Arabic in World Languages published by The King Abdul Aziz Center in the framework of the Arabic Language Day unfocusing the influence of Arabic in eight world languages, including Italy. The interaction of the two languages began with the expansion of Islamic power in the southern region of Italy and trade relations in the northern region. The number of Arabic loan vocabulary in Italian is approaching 300 words (Nasrullah, 2016).

Examples of absorption vocabulary include: Marsala port in Palermo comes from the word “*Marsa Allah*” which means the port of God, the word *Meskeen* comes from the word *Miskiininun* which means a poor person, the word *Magazzino* comes from the Arabic *Makhazin* (مخزن) which means storage or warehouse, and the word *Tazza* derived from the word *Thasah* (طاسة). Another word that is similar to English is *Banca* (Bank) originating from *Al Bank* (البنك).

Although not from the direct translation of Arabic, some are influenced by contact with Arabic culture and language. For example, doing *Salamelecco* in Italian is very polite

to almost excessive. This is an adaptation of the Arabic greeting, *Assalamu 'alaikum*.

Judging from the geographical location, Arabic dialects are divided into two, namely Eastern dialects and Western dialects (Setiyadi, 2011, p. 141). The Eastern dialect consists of countries located in the Arabian peninsula region, while the Western dialect covers the Arabic region around the Nile and spreads to the West or Maghrib region. Andalusian and Sicilian Arabic are also Western dialects (Setiyadi, 2011, p. 144; Zahra & Astari, 2021, p. 438) The Arabic language with Western dialect characteristics is referred to as Maltese, a language that is believed to have originated from Sicilian Arabic and finally from Tunisian Arabic, one of the areas of Maghrib Arabic which has its characteristics. Maltese is one of the only Semitic languages written using Latin letters. This language has many similarities with Arabic, in fact it is almost similar to the Arabic variant, which is indicated by examples of previous vocabulary (Abunawas, 2022, pp. 28–29).

The Development of Arabic Science and Literature in Italy

The Contribution of Islamic Science in the Development of Science in Italy

In gaining access to government policy control, educational activities, and the development of science and culture, Muslims are stretching again and passionate. Because the Sicilian region, especially the City of Salerno, already had a high culture and civilization when under Roman rule. However, political tensions among Roman rulers have influenced the decline in scientific activities and high cultural development.

Therefore, when in Palermo and other regions of Sicily, Arabic immigrants, North Africa, and other parts, were mixed, associated, and assimilated with European scientists to develop science and culture. Because the City of Palermo is a real book of the influence of Islamic education in Sicily, with evidence of the portion of educators and *Kuttab* (the lowest educational institution) which is very abundant (Mukhlis, 2021, p. 102). Scientists who live in and around Sicily have rediscovered the atmosphere that encourages the development of science and the spirit of exploration of knowledge, experimentation, and debate. As a result, in addition to economic, political, social, and cultural success, the region can also achieve technological advances (Rusmana, 2011). Therefore, the pathway of education from the aspects of Arabic science and literature plays an important role in advancing and transforming this civilization (Suyanta, 2011, p. 30).

During the eleventh century until the thirteenth century, especially in the 1050-1300 AD, Muslims reached the golden age. Which is marked by the revival of the dynamics of intellect in all fields of science integrally and harmoniously. Conversely, in the European hemisphere experience the stagnation of knowledge because of the church dogma. Many educational institutions that teach Greek science and philosophy are forcibly closed (Syaikhu, 2019, p. 96).

The conditions forced European scientists to come out of their country. They are amazed by Islam, with the wisdom of the government and the spirit of their people in developing knowledge into a special attraction for themselves to continue to find and explore scientific treasures in their religion, Islam. And the Greek manuscript that has been “saved” and patched by Islam they learned. This is a reason that can stimulate orientalists to instill European enlightenment and raise ideas from their gloomy times (Syaikhu, 2019, p. 96). And really, in the Islamic era was able to become the leader of civilization, Western society termed the word ‘modernism’ in the situation in Europe. Europe is owing a lot of Islamic civilization that affects their country (Umam, 2020, p. 37).

As for the efforts they made in terms of transferring knowledge that developed in the Islamic world to the European world is through translation, which translates a number of books, as well as sending a number of their students to study in the Islamic world. It is the

result of this enlightenment of science that eventually raised a new institution of science in Europe. From here, several educational institutions in Europe were born, such as Salerno University, and Bologna in Italy (Syaikhu, 2019, p. 96).

In the development of science, Muslim scientists have certainly given birth to various great works which later became a reference for Western scientists. From there emerged several works in the field of science, such as the book *Ghabus Namah* (Collection of Moral Advice and Education) by Amir Kaiwakus Ibn Iskandar Ibn Ghabus'i Washmgir Ibn Ziar, and the book *Siyasat Namah* (about ethics) by Nizam Al-Mulk, and other. Nevertheless, apart from the fields of education, Islamic intellectuals also contribute to the fields of astronomy, mathematics, physics, chemistry, life science, control, philosophy, geography and history, sociology and political science, architecture and fine arts, and music (Syaikhu, 2019, p. 97).

The following is an explanation of Islamic intellectual contributions to the development of Italy (Syaikhu, 2019, pp. 97–99):

1. Astronomy field, or called Falak Science. Muslim scientists are very interested in this field in addition to mathematics. Because Islamic worship is determined by the two fields. As is the case in calculations in the initial determination and end of the month of Ramadan, Eid al-Adha, Eclipse Prayer, and so on. The famous Muslim astronomer is Al Batani.
2. Mathematics field, which in Islamic literature is called algebra. Mathematics has a special position in Islamic civilization, especially Islamic science in Islamic traditions. This is evidenced by the type of Islamic architecture. Love for Mathematics according to Nasr, is directly related to the essence of Islamic teachings, namely the doctrine of monotheism (the oneness of God). God is single; Therefore number one is the most reasonable series of numbers (Aji, 2016, p. 158). The inventor's name, Al-Khawarizmi, with the full name Muhammad bin Musa bin Khawarizmi. The work that is written is *al-Jabr wa Maakala* (calculation and symbol).
3. Physics field. This science is closely related to astronomy. Therefore, the works written by Hassan bin Haitam are included in the basis of physics, namely the basis for the procurement of binoculars and photography. In addition, his research on magnifying glasses inspired Bacon and Kepler to create a telescope and microscope (Arkoun, 1996, p. 204).
4. Chemical field. In the history of the development of the chemical field, the Arabs have a major contribution to the discovery of several chemicals such as alcohol, nitric acid, and sulfur acid, which besides also finding potassium, moniac acid, sublimate silver nitric corrosive, and mercury preparation. Muslim scientists in the field of chemistry are Abu Musa Ja'far al-Kufi.
5. Sciences field. In this field, Muslim scientists succeeded in conducting intensive studies and observations to enrich the list of plants listed in the 'Dioscorides' list which contains approximately 2000 species.
6. Medical field. The famous Muslim medical expert in the Western world, including Italy is Abu Ali Al-Husein Ibn Sina or known as Ibn Sina or Avicenna. 'Ali bin Rabbar al-Thabari, author of the book *Firdaus Al-Hikmah* was the first doctor who was famous in Islam, Abu Bakar Ar-Razi (865-925 AD) with Laqob Rhazes was once the leader of the famous hospital in Baghdad (Bakar, 2022, p. 3). Both of the optimal magnums, namely the Book of *Athibb Al-Manshuri* and *Al-Hawi* are translated into Latin. While the Book of *Al-Qanun Fi At-Thibb*, Ibn Sina and *Al-Kulliyat Fi At-Thibb*, Ibn Rusyd, were also translated into Latin and used for hundreds of years as 'compulsory books' in Europe (Nasution, 1985, pp. 72–74).

7. Philosophical field. In addition to expert in the field of medicine, Ibn Sina is also a philosopher. He formed the scientific system and a clear scolic and philosophical view. His works include the book of *al-Shifa* (Regarding Health), *al-Hidayat fi'il Hikinat* (Instructions Towards Wisdom), and the book of *al-Iharat wa'l Tanbihat* (Handle for Teaching and Warning).
8. Geography and History field. This field expert, Hasan Ali Al-Mas'udi in his book Golden Pasuras explained the full picture of every country he had visited in the mid-X-century. The author of the book *Muruj al-Dzahab* and *Ma'adin al-Jawhar* was reportedly also stopped in the Indonesian archipelago while exploring the world. Besides Al-Mas'udi, there is Ibn Batutah with the book *Rihlah Ibn Batutah* (Bakar, 2022, p. 3). In fact, history states that for more than three centuries, European cartographers have always quoted the works of Muslim geography, such as the work of Nasruddin Tusi, etc.
9. Sociology and Political Sciences field. One of the famous philosophies of sociology and history in Western civilization is Ibn Khaldun (1332-1406 AD). One of His famous works is *Prolegomena*, which discusses the general reflection of human history and various kinds of human civilization.
10. Architecture and Fine Arts field. In this field, the results of Muslim architecture in the form of a tackle palace or mosque later influenced the architectural art of church buildings in the Middle Ages in Europe. Meanwhile, in the field of Islamic art in the form of Arabic calligraphy decorations also appear in the church building.
11. Music field. A musician, Abul Hasan Ali Ibn Nafis or his Laqob Ziriya, has established the Andalusian Music Conservatory. Since then, music theory began to be developed by Al-Farabi, writer of the Book of *Al-Musiki*. By using the principles of mathematics and physics, music experts can give a scientific explanation of the sound and how to make instrument music.

The Construction of an Islamic University to Gain Knowledge

From the widespread and developing science, Sicily has a leading Islamic university. From there began the establishment of schools in the region which were equipped with student dormitories and students. When experiencing progress in the field of science, a university has also been established in Palermo, so that the Islamization of science that has been conquered gives color to the culture of the people of Sicily and its surroundings. In the reign of King Frederick II in 1224 AD, Naples University was built as the first university in Europe (Suyanta, 2011, p. 29). At this university, King Frederick II began to gather Arabic texts and his book Aristotle and Aveoes then translated them into their language which would then be included in the list of lessons (Suyanta, 2011, p. 29). Not surprisingly, if so many teenagers and young people from various corners of Europe studied at schools and Islamic universities in Sicily because of knowledge that is already quite advanced (Suyanta, 2011, p. 31).

In addition, along with the development of the times, there are also students sent to Middle Eastern countries to deepen Islam. And because of these students, Arabic literature is growing in Italy. One of them, now there is a major in Arabic language and literature in Venecia and Bologna. Then the Moroccan poem developed in Italy because of the many immigrant communities.

Until 1061 AD, Sicily was separated from the hands of Muslims. The presence of Islamic civilization in Sicily is a blessing for Western civilization. Because, from that region west transferred his knowledge from the Islamic world. Given the importance of education for all future children, which is one of the planning and further steps of civilization. (Mubaraq, Kurniawan, Bahruddin, & Sholihah, 2021, p. 5388) So it is not wrong if Thatcher and Chawel expressly say that Europeans, including Sicilians, are very owed with the arrival

of Islam (Elijah, 2021, p. 126).

The Influence and Development of Arabic Literature in Italian Literature

Arabic literature entered and developed in Sicily, because Sicily was a paradise for scholars who fled from North Africa. In addition, many Sicily scholars also migrated to the east who are further gaining knowledge. And the influence of Arabic literature that entered into Italian literature was seen from its divine manifestation.

The golden age of Islamic culture and commerce occurred in the government of the Caliph Harun al-Rashid and his son, Al-Ma'mun. At that time, Arab prose had the same place to side with poetry. Secular poetry and religious poetry also grow hand in hand (Rahman, 2018, p. 184). Like the love story of Petrarch to Laura who has in common with the story of Layla Majnun. The story is written in a book called *The Secretum* or *The Secret Book* by Petrarch and ST. Agustina.

In addition to Petrarch's poet, there is also a poet Dante Aligheri, an Italian poet who is influenced by the Arabs, even though he does not want to admit it. This was exposed to his book titled *La Divina Comedia* which was influenced by the book of *Risalah Al-Ghufrān* by Abu Al-A'la Al-Ma'ri. Dante was also influenced by Muḥyi al-Dīn al-'Arabī in discussing Is'ra Mi'raj in his book entitled *Al-Futuḥāt al-Makiyyah*. His thoughts are sourced from the Qur'an about hell and Padang Mahsyar. Dante is a friend of Prontio Latin who had gone to Thulaithulah (toledo) in 1260 AD from Florensa, as well as participated in activities in the Tunedo School (Jaudah, 2007, p. 64).

Furthermore, there is Niccolo Machiavelli, an Italian thinker who wrote a book called *II Principle* who was affected by the book *Siraj al-Muluk* by Abu Zandaqah al-Tudi. In this case, Machiavelli not only took the outline, but he took the articles as a whole was moved after being translated into Latin (Jaudah, 2007, pp. 64–65). Furthermore, there is Ibn Hamdis. Born in Noto, Sicily in 1056 AD and died in Malaorka in 1133 AD He wrote 360 poems and six thousand poetry.

Conclusion

The conclusions of this research are (1) Islam began to enter Italy after the last invasion of the Arabs brought to North Africa and Spain. It started when Caliph Uthman bin Affan sent Governor Muawiyah Bin Abi Sufyan in 652 AD. The city of Sicily was successfully controlled by Muslims under the leadership of the Aghlabiyah Dynasty in 902 AD; (2) The influence of Islamic and Arabic culture in Italy can be seen in traces of Islamic culture in the city's architecture in the form of narrow alleys that follow the ancient Arabic style in the city of Amalfi. Meanwhile, in terms of Arabic influence, the assimilation of Italian words originating from Arabic is close to 300 words. (3) In the development of science, Muslim scientists have produced various great works which have later become references for Western scientists in various fields. From there, Sicily built leading Islamic schools and universities. Arabic literature also entered and developed in Sicily, because Sicily was a paradise for scholars who fled from North Africa.

The presence of Islam in Italy has had a positive impact on the country's cultural development. The invasion was carried out through workers, traders and students carrying the message of Islam as well as immigrants who came after World War II. Islamic scientists and writers were also born from the universities of the city of Sicily, Italy due to the success of Arabic science and literature in that country. The Italian state succeeded in building their strength in the realms of literature, art, industry, education and others with Islam as one of their sources of reference.

This research has limitations in the research carried out, namely that it only discusses the entry of Islam, the spread of its culture, as well as the development of education and Arabic literature. And the researcher's limited time to maximize more detailed and structured data is also a deficiency here. Therefore, the researcher suggests that in future research discuss Italian writers with their literary works, both Islamic writers who produce works with ideas that channel Islamic teachings and the Arabic language and Italian writers who use Arabic or Islamic literature as a reference for their works in more detail.

References

- Abunawas, K. (2022). *Perkembangan Bahasa Arab di Dunia; Studi Analisis terhadap Sistem Pembelajaran Bahasa Arab di Berbagai Benua*. Tangerang Selatan, Banten: Yayasan Dar El-Ihsan.
- Aji, R. H. S. (2016). Khazanah Sains dan Matematika dalam Islam. *Jurnal Salam*, 1(1), 155–168.
- Allievi, S. (2002). Islam in Italy. *ShireenT. Hunter, Ed., Islam, Europe's Second Religion*, 79–80.
- Allievi, S. (2004). *I Musulmani in Italia: Chi Sono e Come ci Vedono*.
- Amatuccio, G. (2019). Maniakes' Great Misadventure - The Invasion of Sicily in 1038. *Medieval Warfare VIII-2*, 6–9.
- Amin, A. (1996). *Dhuhr al Islam*. Cairo: Maktabah al Nahdliyah al Mishriyah.
- Arkoun, M. (1996). *Rethinking Islam: Common Questions, Uncommon Answers* (Y. W. Asmin & L. Khuluq, Trans.). Yogyakarta: Pustaka Pelajar.
- Bakar, A. (2022). Kontribusi Islam terhadap Perkembangan Renaissance di Eropa. *Taushiah*, 12(2), 1–7.
- Bosworth. (1993). *The Islamic Dynasties* (I. Hasan, Trans.). Bandung: Mizan Pustaka.
- Dahlan, M. (2018). Kontribusi Peradaban Islam terhadap Peradaban Eropa. *Rihlah: Jurnal Sejarah dan Kebudayaan*, 6(1), 1–12. <https://doi.org/10.24252/rihlah.v6i1.5453>
- Eliyah. (2021). Islam di Spanyol dan Pengaruhnya terhadap Renaissans di Eropah. *Minhaj: Jurnal Ilmu Syari'ah*, 2(2), 107–130. <https://doi.org/10.52431/minhaj.v2i2.398>
- Giling, M. (2016). Islam di Sisilia (Asal-Usul, Kemajuan, Kemunduruan dan Kehancuran). *Al-Tadabbur: Jurnal Kajian Sosial, Peradaban, dan Agama*, 2(1), 1–16. <https://doi.org/10.46339/altadabbur.v2i1.47>
- Gruneboum. (1969). *Islam, Essays in The Nature and Orouth of Cultural Tradition*. London: Rautledge and Kegan.
- Hitti, P. K. (2006). *History of The Arabs*. Jakarta: Serambi Ilmu Semesta.
- Ilyas, A., Palawa, A. H., Rahman, & Nurhalim, W. (2022). Sejarah dan Perkembangan Islam di Spanyol dan Sisilia. *Seikat: Jurnal Ilmu Sosial, Politik, dan Hukum*, 1(2), 134–146. <https://doi.org/10.55681/seikat.v1i2.335>
- Jaudah, M. G. (2007). *Ilmuwan Terkemuka dalam Sejarah Islam*. Jakarta: Pustaka Al-Kautsar.
- Manshur, F. M. (2003). *Pertumbuhan dan Perkembangan Budaya Arab pada Masa Dinasti*

- Umayyah. *Humaniora*, 15(2), 172–180. <https://doi.org/10.22146/jh.785>
- Mubaraq, Z., Kurniawan, F., Bahrudin, U., & Sholihah, S. L. (2021). Model of Disability Learning in Islamic Education at Inclusive School Malang, Indonesia. *Turkish Journal of Computer and Mathematics Education (TURCOMAT)*, 12(3), 5388–5392. <https://doi.org/10.17762/turcomat.v12i3.2184>
- Mukhlis, A. (2021). Telaah Sejarah Perkembangan Pendidikan Islam di Andalusia dan Sisilia. *Pancawahana: Jurnal Studi Islam*, 16(2), 91–107.
- Munawir, M. F. (2009). Islam di Sicilia : Asal-Usul, Kemajuan dan Kehancuran. *El-Harakah: Jurnal Budaya Islam*, 11(3), 226–232. <https://doi.org/10.18860/el.v0i0.436>
- Nasrullah, N. (2016). Hebat.. Ini Pengaruh Bahasa Arab terhadap Eropa. Retrieved February 28, 2023, from Republika website: <https://khazanah.republika.co.id/berita/o0ulij320/hebatini-pengaruh-bahasa-arab-terhadap-eropa>
- Nasution, H. (1985). *Islam Ditinjau dari Berbagai Aspeknya*. Jakarta: UI Press.
- Nisa', R. V. (2018). Peranan Madrasah dalam Meningkatkan Kemampuan Bahasa Arab sebagai Bahasa Internasional. *An Nabighoh Jurnal Pendidikan dan Pembelajaran Bahasa Arab*, 19(2), 225–148. <https://doi.org/10.32332/an-nabighoh.v19i2.1001>
- Nofrianti, M. (2021). Jembatan Penyeberangan Peradaban Islam ke Eropa. *Nadzarat: Jurnal Kebudayaan*, 27(01), 1–19. <https://doi.org/10.30631/nazharat.v27i1.43>
- Paradiso, M. (2017). Islam in Italy: Insights from a Europe-Mediterranean Perspective. *Hungarian Geographical Bulletin*, 66(3), 251–263. <https://doi.org/10.15201/hungeobull.66.3.5>
- Paus, J. R., Wachidah, N. R., & Mahmudah, N. (2021). Telaah Histori Pendidikan dan Sosial Wanita Islam di Sisilia. *Setara: Jurnal Studi Gender dan Anak*, 3(1), 74–80. <https://doi.org/10.32332/jsga.v3i1.2621>
- Rahman, B. A. (2018). Kontribusi Sastra Arab terhadap Perkembangan Peradaban Barat. *Islam Realitas: Journal of Islamic & Social Studies*, 4(2), 173–188. https://doi.org/10.30983/islam_realitas.v4i2.703
- Rusmana, D. (2011, May 25). Sastra Muslim pada Masa Kekhalifahan Muslim Sisilia (Italia Selatan). *Sastra Muslim dan Budaya: Menjelajahi Eksotisme Cakrawala Pemikiran Dan Kehidupan*. Retrieved from <https://dadanrusmana.wordpress.com/2011/05/25/sastra-muslim-pada-masa-kekhalfahan-muslim-sisilia-italia-selatan/>
- Saepudin, D. (2007). *Sejarah Peradaban Islam*. Jakarta: UIN Jakarta Press.
- Schimmel, A. (1992). *Islam; An Introduction*. New York: State University of New York Press.
- Setiyadi, A. C. (2011). Dialek Bahasa Arab Tinjauan Dialektologis. *Jurnal At-Ta'dib*, 6(1), 127–146. <https://doi.org/10.21111/at-tadib.v6i1.552>
- Sunanto, M. (2003). *Sejarah Islam Klasik: Perkembangan Ilmu Pengetahuan Islam*. Jakarta: Kencana.

- Suyanta, S. (2011). Transformasi Intelektual Islam ke Barat. *Islam Futura*, X(2), 1–16.
- Syaikhu, A. (2019). Intelektual Islam dan Kontribusianya atas Kemajuan Dunia Barat. *Falasifa: Jurnal Studi Keislaman*, 10(2), 91–101. <https://doi.org/10.36835/falasifa.v10i2.198>
- Syalaby, A. (1996). *Mausu'ah al-Tarikh al-Islam wa al Hadlrat al Islamiyah*. Cairo: Maktabah al Mishriyah.
- Thohir, A. (2004). *Perkembangan Peradaban di Kawasan Dunia Islam: Melacak Akar- Akar Sejarah, Sosial, Politik, dan Budaya Umat Islam*. Jakarta: Raja Grafindo Persada.
- Umam, L. K. (2020). Sejarah Perkembangan Ilmu dari Klasik Hingga Kontemporer. *Kalam: Jurnal Agama dan Sosial Humaniora*, 8(2), 27–60. <https://doi.org/10.47574/kalam.v8i2.89>
- Vidino, L. (2008, August). Islam, Islamism, and Jihadism in Italy. *Current Trends in Islamist Ideology*.
- Vincenzo, A. G. (2010). *The History of Islam in Italy (The Other)*. New York: Palgrave Macmillan. https://doi.org/10.1057/9780230106031_4
- Zahra, A., & Astari, R. (2021). Variasi Bahasa Arab pada Penutur Bahasa Malta dalam Tataran Fonologi. *AJamiy : Jurnal Bahasa dan Sastra Arab*, 10(2), 436–457. <https://doi.org/10.31314/ajamiy.10.2.436-457.2021>

إنسانيات

مجلة جامعية إسلامية إنسانية

Vol 8, Number 2, May 2024

**Communism, Nationalism, and the State: Ideological
between Sukarno and Isa Anshary, 1945-1970**

Yusril Fahmi Adam, Dudung Abdurrahman

**Cultural Hybridity in Indonesian Contemporary Cinema:
A Postcolonial Study on the Film Bumi Manusia**

Yusri Fajar

**Divine Brews and Spiritual Insights: Exploring Islamic
Preaching through Coffee Culture in Aceh**

Fairuza Aqila, Kurniawan Rahmat

Potrait of Islam, Culture, and Arabic Literature in Italy

Hanna Izzah Syafina, Uril Bahrudin, Sutaman

**Rimpu Culture and the Existence of Bima Women:
An Overview of Gender Perspectives**

Yunus, Amrin, Sugiyarto, Supriyanto

**Soren Kierkegaards Existentialism: A Study on the
Way of Enjoying Life during Post Truth Era**

Riki Saputra, Mahyudin Ritonga, Arrasyid

إصدار كلية الآداب والعلوم الإنسانية

جامعة شريف هداية الله الإسلامية الحكومية، جاكرتا-إندونيسيا

Website : <http://journal.uinjkt.ac.id/index.php/insaniyat> | Email : journal.insaniyat@uinjkt.ac.id

