

**THE EDUCATIONAL VALUES OF THE BOOK OF
“SALAHUDDIN AL-AYYUBI DAN PERANG SALIB III”
BY ALWI ALATAS**

THESIS

**BY
ATINA TRI ROKHMATIN
11110089**



**INTERNATIONAL CLASS PROGRAM (ICP)
ISLAMIC EDUCATION DEPARTMENT
TARBIYAH AND TEACHING TRAINING FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF
MALANG**

2015

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“SALAHUDDIN AL-AYYUBI DAN PERANG SALIB III”
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Presented to Tarbiyah and Teaching Training Faculty of Maulana Malik Ibrahim State Islamic University of Malang in Partial Fulfillment of The Requirement for The Degree of Sarjana Pendidikan Islam (S.Pd.I)

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APPROVAL SHEET

**THE EDUCATIONAL VALUES OF THE BOOK OF
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AL-AYYUBI DAN PERANG SALIB III” BY ALWI ALATAS

THESIS

Prepared and arranged by
Atina Tri Rokhmatin (11110089)

Has been defended in front of examiners on
July 9, 2015 with value A

And has been approved by the board of examiners as the requirement for the
degree of Sarjana Pendidikan Islam (S.Pd.I) on July 9, 2015

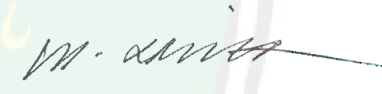
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DEDICATION

All praise is due to Allah and blessings on the Messenger of Allah

I dedicate this work to my beloved father and mother

(Alm.) H. Djumali, A. Ma and Hj. Sumarni, S.Ag

Who always give their wide smile when I complained

Who always give me peace in every fatigue

Who always wiped my tears in every sorrow

And turn it into smile

Who never stop guiding me to understand Islam

Who never stop giving affection

Who never stop to always giving me the best

Who never tired giving me boost

To work anything and finish it until the end

I'm nothing without you both

MOTTO

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ
وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ

يُؤْمِنُونَ ﴿١١١﴾

There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe (Yusuf:111)

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah] (Al-Baqarah:45)

*When you're getting tired of this life,
remember your dream, and all will end soon.*

*Your eyes are blind, Your ears are deaf
Just continue and Do your Best.*

Dr. H. M. Zainuddin, M.A

The Lecturer of Tarbiyah and Teaching Training Faculty
Maulana Malik Ibrahim State Islamic University of Malang

ADVISOR OFFICAL NOTE

Matter : Thesis of Atina Tri Rokhmatin Malang, May 18th, 2015

Appendixes : 10 (Ten) Exemplars

Dear,

Dean of Tarbiyah and Teaching Training Faculty
Maulana Malik Ibrahim State Islamic University of Malang
At Malang

Assalamu'alaikum Wr. Wb.

After carrying out at several times for guidance, both in terms of content, language and writing techniques, and after reading the following thesis by:

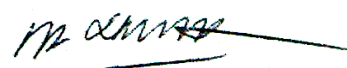
Name : Atina Tri Rokhmatin
Student Number : 11110089
Program : Islamic Education
Title of Thesis : The Educational Values of The Book of
"Shalahuddin Al-Ayyubi dan Perang Salib III"
by Alwi Alatas

As the advisor, we argue that this thesis has been proposed and tested decent.

So, please tolerate presence.

Wassalamu'alaikum Wr. Wb.

Advisor,



Dr. H. M. Zainuddin, M.A

NIP. 196205071995031001

CERTIFICATE OF THESIS AUTHORSHIP

I certify that the thesis I wrote to fulfill the requirement for Sarjana Pendidikan Islam (S.Pd.I) entitled *The Educational Values of The Book of "Shalahuddin Al-Ayyubi dan Perang Salib III"* by Alwi Alatas is truly my original work. It does not incorporate any materials previously written or published by another person, except those indicated in quotations and bibliography. Due to fact, I am the only person who responsible for the thesis of there is any objection or claim from others.

Malang, May 2015



Atina Tri Rokhmatin

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All praises is due to Allah, the Lord of the world, the Master and the Creator of everything in the universe who has given researcher time, guidance and blessing for finishing this thesis, entitled The Educational Values of The Book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas. *Shalawat* and *Salam* are also delivered to the Prophet Muhammad SAW who has brought Islam as the *rahmatan lil ‘alamin*.

Writing and preparation of this thesis intended to complete all of study activities at Maulana Malik Ibrahim State Islamic University of Malang as a form of accountability students and to complete one of the requirements to obtain a first degree of *Sarjana Pendidikan Islam* in Maulana Malik Ibrahim State Islamic University of Malang.

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15. All of librarian's officer who help me to find references
16. All of people who have contribution in my life

Finally, I am truly aware that this thesis needs the constructive criticism and suggestion from the readers to make it better. I do hope that the thesis can contribute to everyone and institution in anytime at anywhere.

Malang, May 18th, 2015
Author

Atina Tri Rokhmatin
Student ID. 11110089

DIRECTION OF ARABIC – LATIN transliteration

The written of Arabic-Latin in this thesis use directive transliteration base on collective decision between the Minister of Religion Republic of Indonesia and the Minister of Education and Culture Republic of Indonesia number 158/1987 and number 0543 b/U/1987 that in broad outline can be described as bellows:

A. Letter

ا = a	ز = z	ق = q
ب = b	س = s	ك = k
ت = t	ش = sy	ل = l
ث = ts	ص = sh	م = m
ج = j	ض = dl	ن = n
ح = h	ط = th	و = w
خ = kh	ظ = zh	ه = h
د = d	ع = ‘	ء = ,
ذ = dz	غ = gh	ي = y
ر = r	ف = f	

B. Long Vowel

Vocal (a) panjang	= â
Vocal (i) panjang	= î
Vocal (u) panjang	= û

C. Long Vowel

أُ	= Aw
أَي	= Ay
أُو	= û
إَي	= î

LIST OF TABLES

Table 4.1 : Educational Values	40
Table 4.2 : Book Writing	56



LIST OF PICTURES

Picture 4.1 : The Chart of Educational Values Divisions	38
Picture 4.2 : Alwi Alatas	43
Picture 4.3 : The Book	50



LIST OF APPENDIXES

- Appendix I : The Book of “Shalahuddin Al-Ayyubi dan Perang Salib III”
- Appendix II : Alwi Alatas’s references in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III”
- Appendix III : Alwi Alatas’s Book
- Appendix IV : Article of Alwi Alatas’s Interview
- Appendix V : Alwi Alatas’s Biography
- Appendix VI : Message from Alwi Alatas on Facebook
- Appendix VII : Alwi Alatas’s Curriculum Vitae
- Appendix VIII: Message from Alwi Alatas on What’s App
- Appendix IX : Consultation of Evidence
- Appendix X : Curriculum Vitae

TABLE OF CONTENTS

COVER PAGE	i
TITLE PAGE	ii
APPROVAL SHEET	iii
LEGITIMATION SHEET	iv
DEDICATION	v
MOTTO	vi
ADVISOR OFFICIAL NOTE	vii
STATEMENT PAGE	viii
ACKNOWLEDGMENT	ix
DIRECTION OF ARABIC-LATIN TRANSLITERATION	xii
LIST OF TABLE	xii
LIST OF PICTURES	xiv
LIST OF APPENDIX	xv
TABLE OF CONTENT	xvi
ABSTRACT	xviii
CHAPTER I INTRODUCTION	
A. Background of the Study	1
B. Problem of the Study	6
C. Objectives of the Study	7
D. Significances of the Study	7
E. Limitation of the Study	8
F. Definition of Key Terms	8
G. Previous of the Study	9
CHAPTER II REVIEW OF RELATED LITERATURE	
A. The Educational Value	15
B. The Islamic Education	17
C. The Story	22

D. The History	25
E. The Historical Writing	28
CHAPTER III RESEARCH METHOD	
A. Approach and Types of Research	32
B. Data Sources	32
C. Data Collection and Instrument	33
D. Data Analysis	33
E. Data Validity	34
F. Stages of Research	35
CHAPTER IV RESEARCH FINDING	
A. Description of the Educational Values	38
B. Author's Biography	43
C. Book Description	50
D. Book Writing	55
CHAPTER V DISCUSSION	
A. The Educational Values of the Book of "Shalahuddin Al-Ayyubi dan Perang Salib III" by Alwi Alatas	64
B. The Writing Method of Alwi Alatas in the Book of "Shalahuddin Al-Ayyubi dan Perang Salib III"	74
C. The way of author to convey the truth of the story in the book of "Shalahuddin Al-Ayyubi dan Perang Salib III" to the reader	78
CHAPTER III CLOSING	
A. Conclusion	87
B. Suggestion	88
BIBLIOGRAPHY	90
APPENDIX	93

ABSTRACT

Rokhmatin, Atina, Tri. 2015. *The Educational Values of The Book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas*. Thesis, Islamic Education Department (PAI), Tarbiyah and Teaching Training Faculty, Maulana Malik Ibrahim State Islamic University of Malang. Advisor: Dr. H. M. Zainuddin, M.A.

Keywords: The Educational Values, The Book of “Shalahuddin Al-Ayyubi dan Perang Salib III”, Alwi Alatas

One branch of Islamic education is history lesson. Through these lesson the students are expected to take the lessons of past stories especially related to Islam. However, today the students who like history lesson are very few because of boring, monotonous, and uninteresting. Besides that, today the Islamic world is experiencing a similar event with the time of Salahuddin Al-Ayyubi.

The book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas is a historical book. The book content is about the educational values which could be emulated today. The book of “Shalahuddin Al-Ayubi dan Perang Salib III” by Alwi Alatas as representatives story of the past to be used as research under the title *The Educational Values of the Book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas*. The goal of this research is to know (1) the educational values contained in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III”, (2) the writing method which is used by Alwi Alatas in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III”, (3) The way of author to convey the truth of the story in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” to the reader.

This research is a document research. The data analysis in this research is content analysis with historical approach. The data validity used (1) the perseverance of observer, (2) marking, (3) noting, (4) triangulation.

The research results show that educational values contained in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas are moral value, awareness value, and religion value. Religion value can also be called with Divine (Ilahiah) value which is divided into: pious (imaniah) value, ubudiah value, muamalah value. In muamalah value there is multicultural value which are divided into: ummah value, rahmah (mercy) value, and musawah value. In composing the book of “Shalahuddin Al-Ayyubi dan Perang Salib III”, Alwi Alatas using content analysis with historical approach. To convey the truth of the story in the book the author has fulfilled the general terms of the exposure of historical story (1) the author has the ability to express with good language, (2) the historical story unity, (3) presenting the evidence and make general lines which will be followed clearly by the reader thinking, (4) the whole exposure of history, should be argumentative.

ABSTRAK

Rokhmatin, Atina, Tri. 2015. *Nilai-nilai Pendidikan dalam Buku “Shalahuddin Al-Ayyubi dan Perang Salib III” Karya Alwi Alatas*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, UIN Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Dr. H. M. Zainuddin, M.A.

Kata kunci: Nilai-nilai pendidikan, Buku “Shalahuddin Al-Ayyubi dan Perang Salib III”, Alwi Alatas

Salah satu cabang Pendidikan Agama Islam adalah pelajaran sejarah. Melalui pelajaran tersebut siswa diharapkan mampu mengambil pelajaran dari kisah-kisah lampau terutama yang berkaitan dengan Islam. Akan tetapi saat ini siswa yang menyukai pelajaran sejarah sangat sedikit karena dianggap membosankan, monoton, dan tidak menarik. Di samping itu, dunia Islam mengalami peristiwa yang mirip dengan masa Shalahuddin Al-Ayyubi.

Buku Shalahuddin Al-Ayyubi dan Perang Salib III karya Alwi Alatas merupakan buku sejarah. Di dalam buku tersebut terdapat nilai-nilai pendidikan yang bisa dicontoh untuk kehidupan sekarang. Buku Shalahuddin Al-Ayyubi dan Perang Salib III merupakan perwakilan kisah masa lalu yang dijadikan penelitian dengan judul “Nilai-nilai pendidikan dalam buku Shalahuddin Al-Ayyubi dan Perang Salib III karya Alwi Alatas”. Tujuan penelitian ini adalah untuk mengetahui: (1) nilai-nilai pendidikan yang terkandung dalam buku Shalahuddin Al-Ayyubi dan Perang Salib III, (2) metode penulisan yang dipakai oleh Alwi Alatas dalam buku Shalahuddin Al-Ayyubi dan Perang Salib III, (3) cara penulis untuk menyampaikan kebenaran cerita dalam buku Shalahuddin Al-Ayyubi dan Perang Salib III kepada pembaca.

Penelitian ini adalah penelitian dokumen. Analisis data dalam penelitian ini adalah content analysis dengan pendekatan sejarah. Validitas data yang digunakan meliputi (1) ketekunan pengamat, (2) pemberian tanda, (3) pencatatan, (4) triangulasi.

Hasil penelitian menunjukkan bahwa nilai-nilai pendidikan yang terdapat dalam buku “Shalahuddin Al-Ayyubi dan Perang Salib III” karya Alwi Alatas meliputi nilai pendidikan moral, kesadaran, religius. Nilai religius juga bisa disebut dengan nilai Ilahiah yang terbagi menjadi: nilai imaniah, nilai ‘ubudiah, nilai mu’amalah. Di dalam nilai muamalah terdapat nilai multikultural yang terbagi menjadi: nilai ummah, nilai rahmah, dan nilai musawah. Dalam menyusun buku Shalahuddin Al-Ayyubi dan Perang Salib III, Alwi Alatas menggunakan analisis isi dengan pendekatan sejarah. Cara penulis untuk menyampaikan kebenaran cerita dalam buku Shalahuddin Al-Ayyubi dan Perang Salib III kepada pembaca memenuhi persyaratan umum dari pemaparan cerita sejarah, meliputi: (1) penulis memiliki kemampuan untuk mengekspresikan cerita dengan bahasa yang baik, (2) kesatuan cerita sejarah, (3) menyajikan bukti dan membuat garis umum, (4) pemaparan sejarah yang argumentatif.

مستخلص البحث

رحمة ، أتيناء، تري. 2015. القيم التعليم في كتاب "صلاح الدين الأيوبي صلاح الدين الأيوبي والحملة الصليبية الثالثة" تأليف علوي العطاس. بحث العلمي، في قسم التربية الإسلامية، في كلية التربية و التعليم، الجامعة الإسلامية الحكومية مولانا مالك إبراهيم بمالانج. المشرف: محمد زين الدين الماجستير

كلمات البحث: القيم والتعليم، وكتاب "صلاح الدين والحروب الصليبية الثالثة"، علوي العطاس

فرع واحد من التربية الإسلامية هو درس التاريخ. ويتوقع من الطلاب من خلال هذه الدروس أن تأخذ العبر من قصص الماضي، وخاصة فيما يتعلق بالإسلام. ومع ذلك، الطلاب الحاليين الذين يحبون دروس التاريخ قليلا جدا لأنها مملة، رتيبة، ورتيبا. وبالتالي، العديد من الطلاب ليسوا على دراية التاريخ. الى جانب ذلك، العالم الإسلامي يشهد حاليا أحداث مشابهة لما فترة صلاح الدين الأيوبي.

الكتب صلاح الدين الأيوبي والصليبيين ثلاثة يعمل علوي العطاس هو كتاب التاريخ. في الكتاب هناك القيم التي يمكن محاکاتها التعليم من أجل الحياة الآن. الكتب صلاح الدين الأيوبي والصليبيين ثلاثة قصة تمثيلية الماضي التي جعلت من دراسة بعنوان القيم التعليم في كتاب "صلاح الدين الأيوبي والحملة الصليبية الثالثة" تأليف علوي العطاس. وكان الغرض من هذه الدراسة هو تحديد: (1) القيم التربوية المتضمنة في كتاب آل الأيوبي-صلاح الدين والحروب الصليبية الثالثة، (2) طريقة الكتابة التي تستخدمها علوي العطاس في كتاب صلاح الدين الأيوبي والحملة الصليبية الثالثة، (3) كيف للكاتب أن ينقل حقيقة قصة في كتاب آل الأيوبي صلاح الدين والحملة الصليبية الثالثة للقارئ.

هذه الدراسة هي وثيقة البحوث. تحليل البيانات في هذه الدراسة منهج تحليل المحتوى للتاريخ. صحة الأغذية البيانات المستخدمة (1) مراقب المثابرة، (2) الوسم، (3) وحفظ السجلات، (4) والمثلثات.

وأظهرت النتائج أن القيم التربوية المتضمنة في كتاب "صلاح الدين الأيوبي والحملة الصليبية الثالثة" ويشمل العمل علوي العطاس في قيمة التربية الأخلاقية والوعي الديني. ويمكن أيضا أن يسمى القيم الدينية مع قيمة الإلهي الذي ينقسم إلى: قيمة تقي، عبودية، موعلة. في القيمة موعلة التي تنقسم إلى: قيمة الأمة، وقيمة الرحمة، وقيمة مساواة. في جميع الكتاب آل الأيوبي صلاح الدين والحروب الصليبية الثالثة، علوي العطاس باستخدام تحليل المحتوى مع المنهج التاريخي. الطريقة الكاتب للتعبير عن حقيقة قصة في كتاب. الطريقة الكاتب للتعبير عن حقيقة قصة في كتاب "صلاح الدين الأيوبي والحملة الصليبية الثالثة" القارئ يلبي المتطلبات العامة من قصص التاريخ التعرض، ما يلي: (1) لديه مؤلف القدرة على التعبير عن قصة مع لغة جيدة، (2) وحدة من القصة التاريخية، (3) تقديم الأدلة وجعل الخط العام، (4) التعرض التاريخ جدلية.

CHAPTER I

INTRODUCTION

A. Background of the Study

Every human life has something that is considered precious for himself. Something that is considered precious for one human by another human being is different and it is called by value. Value always associated with goodness, but all good are not necessarily high value (precious) for a person.

Value as a flavor that is considered precious, then becomes belief for someone that what was done is good and true. Value is the foundation of good thing and it deserves to be done by a person or group of people in a life that involves faith, trust, norms, dan behaviors.

John Dewey “see education as a reconstruction or reorganization of experience to make it more meaningful, so that the experience can direct experience can be in the next”.¹

Carter V. Good stated that education are: first, the overall process where a person develops abilities, attitudes and forms of behavior that are positive in other communities in his place; second, the social process in which people exposed to the influence of elected and controlled environment (especially coming from the school), so that the person can get or has developed social skills and individual abilities optimally.²

So it can be seen that in education there is a process that makes people be better, it shows that by education people can develop all abilities optimally.

¹ Wiji Suwarno, *Dasar-Dasar Ilmu Pendidikan* (Jogjakarta: Ar-Ruzz Media, 2009), page 20

² *Ibid*, page 20

The process can be directly or indirectly. Direct is a person experiencing the incident itself, indirectly is a person sees the incident that happen to other people and make it understand to be a situation; education is not affected by time and place (happened lifetime).

The understanding and the educational goals adopted by each country are not the same, it is influenced by "the values of life that is being fought for the advancement of the nation ..., but in general there are some similarities in various aspects".³ The definition education set forth in Law No. 20/2003 on the National Education system is

Sebuah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya dan masyarakat.⁴

Based on the understanding of the value and education, then the educational value is something that is believed to be good or precious by a person or group of people to do in life, that is taken from a process or experience. Many ways can be used to get an education, one of them is reading a book about the history. Ankersmit stated that "by knowing the objective of the past human behavior (cognition historica), then history serves as a teacher of life."⁵ Allah says in the Qur'an verse 111th of Yusuf Surah:

³ *Ibid*, page 22

⁴ Soedijarto, *Landasan Dan Arah Pendidikan Nasional Kita* (Jakarta: Kompas, 2008), page XVII

⁵ Dudung Abdurahman, *Metodologi Penelitian Sejarah* (Jogjakarta: Ar-Ruzz Media, 2007) page 16

لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

“There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.”⁶

Associated with Islamic education, there is a history lesson in the history of Islamic culture and the history of Islamic civilization subject. Through these lessons, the students are expected to take the lessons of past stories. There are very few students who like history lessons because of boring, monotonous, and uninteresting. Unlike the stories written in the form of novels and comics. Many people today and especially the students prefer novel than historical stories. Therefore, many students who are not familiar with the history and it is very worrying when experienced by Muslim students who do not know the history that has ever happened in his religion (Islam).

The book of “Shalahuddin Al-Ayyubi dan Perang Salib III” written by Alwi Alatas is one of the history book that is not monotonous as other historical books. This book is full of educational values and make the reader does not feel bored when reading. Beside that this book is designed as a novel that could change the impression the reader be interested in reading. This book tells about one of the events contained in the history of Islamic civilization, exactly during the period of disintegration or Islamic religious divisions namely Third Crusade.

⁶ quran.com

The “Crusades” were a series of military campaigns launched by the Christian countries of western Europe in the late eleventh century. During these battles tens of thousands of people went to war in the Middle East. Their goal was to recapture the Holy Land, or Palestine, from the Muslims and restore it to Christian control. The focus of the Crusaders was the holy city of Jerusalem, now part of the Jewish nation of Israel on the eastern shore of the Mediterranean Sea and still a holy site to three religions: Judaism, Islam, and Christianity. But the impact of the Crusades was felt throughout that region of the world and in Europe.⁷ Thus, the crusade was not a war purely because of religion, but there are elements of a power struggle. Yatim explains that “the crusade is divided into three periods”.⁸ Beside that, Hillenbrand stated that “the Crusade began in 1095, when Pope Urban II called for the famous holy war ...”.⁹ As quoted by Armstrong in his book that the edict of Pope Urban II is,

turkish people it is a cursed race, race truly away from God, the people who really have no clue heart and soul is not taken care of God. Kill the monsters godless, is a sacred action: Christians shall exterminate this vile race of our country.¹⁰

Besides the content of values and experiences that can be taken lessons from the book of “Shalahuddin Al-Ayyubi dan Perang Salib III”, the story contained in this book has similarities with the present, what happened today occurred during of Shalahuddin Al-Ayyubi. The examples are currently a lot of

⁷ J. Sydney Jones, *The Crusades Biographies* (USA: Thomson Gale, 2005), page vii

⁸ Badri Yatim, *Sejarah Peradaban Islam Dirasah Islamiyah II* (Jakarta: RajaGrafindo Persada, 2008), page 77-79

⁹ Carole Hillenbrand, *Perang Salib Sudut Pandang Islam*, trans., Heryadi (Jakarta: Serambi Ilmu Semesta, 2007), page 1

¹⁰ Karen Armstrong, *Perang Suci Dari Perang Salib Hingga Perang Teluk*, trans., Hikmat Darmawan (Jakarta: Serambi Ilmu Semesta, 2006), page 27

divisions among Muslims caused by the difference of opinion, the lack of a leader who respected, Palestine is still occupied by the Israeli but the Islamic world does not want to unite, and earnestly set it free. In the past, Jerusalem (Al-Quds) were defeated by the Franks people (the name for the Europe people, both pilgrims and crusaders, that came to Palestine-Syria to fight the Muslims) because of a splits in the Islamic world. But we thanks to the leadership of Shalahuddin Al-Ayyubi and his predecessors, the Muslims managed to put back together and became a great power.

Through the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” is expected that students are able to study the events that were happening at the time of the third crusade as a reflection. Therefore, besides the students understand also able to do what must be done at the present time.

As contained in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas, Shalahuddin is a leader who has a noble character so respected by Muslims and non-Muslims. Some of them are sharp-minded, brave, generous, patient, gentle, and very tolerant towards his servants, simple living, and honest. In terms of worship, Shalahuddin always keep praying in congregation five times, as well as other acts of worship either mandatory or sunnah. Shalahuddin loves the Al-Qur'an and likes listening to recitation. The deficiency of Shalahuddin in worship is in terms of fasting and Hajj, because a lot of his time out in the battlefield. However, in the month of Ramadan he would aske his secretary to record the debt of fasting and replace it on the other day. In terms of fairness, he was positioned himself as his people and he will

be presented if there is a demand. If he did not fight, he would sit together the scholars on Monday and Thursday to hear the legal complaint, and decided with fairness.¹¹ From the above narrative piece there are some important lessons (values) that can be taken.

To learn more about the educational values that can be emulated in the present life, the author uses the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas as a representative story of the past to be used as research under the title The Educational Values of the Book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas. Research using this book has not been done, although there are some research that use books or story of Shalahuddin Al-Ayyubi as research objects. Therefore, this study is very important to be read and be understood.

B. Problem of the Study

1. What are the educational values contained in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” ?
2. How does the writing method which is used by Alwi Alatas in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” ?
3. How does the way of author to convey the truth of the story in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” to the reader ?

¹¹ Alwi Alatas, *Salahuddin Al-Ayyubi Dan Perang Salib III* (Jakarta: Zikrul Hakim, 2014), page 163-168

C. Objectives of the Study

The goal of this research is to know:

1. The educational values contained in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III”
2. The writing method which is used by Alwi Alatas to arrange the book of “Shalahuddin Al-Ayyubi dan Perang Salib III”
3. The way of author to convey the truth of the story in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” to the reader.

D. Significances of the Study

Theoretically, the results of this research are used to find the educational values contained in the book "Shalahuddin Al-Ayyubi dan Perang Salib III", making the educational value as an alternative to answer the problems faced by Muslims today, the method of historical writing used by Alwi Alatas, and knowing the way of author to transform the educational values contained in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” to the reader.

Practically, the results of this research would be useful to:

1. Researcher, to deepen and expand horizons in the field of Islamic education, in particular on history and research
2. The teacher of Islamic education, as one of the materials that can be used for the subject of History of Islamic Civilization

3. Other researchers, to develop knowledge related to educational values contained in history
4. Community, as a reflection of a similar analysis and insights from a reading.

E. Limitation of the Study

To further systematize the discussion of the problem in order to focus on the target, the discussion and the arrangement of this research report contains answers of the focus of study. The focus of study include educational values contained in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III”, Alwi Alatas’s writing method to arrange the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” and the way of author to convey the truth of the story in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” to the reader. As for the educational values are to be obtained from this research include the moral value, awareness value, religion value (Islam).

F. Definition of Key Terms

1. The Educational values, values which is aimed to educate a person or individual in order to be a good man or a man who is educated.
2. Book, a set of pages that have been fastened together inside a cover to be read or written ini
3. Shalahuddin Al-Ayyubi dan Perang Salib III, the hero’s name in the history of the Islam who regained Palestine from the people Frank and the event
4. Alwi Alatas, the historian’s name and the author.

G. Previous of the Study

There are some previous studies related to this research. Among the results of research on the value of education is Insiyatul Uliyah research which examines the book of “Habis Gelap Terbitlah Terang”. Her research included in the qualitative research with rationalistic approach. The research conducted to determine the religious of Kartini, Kartini thinking, Islamic religious education, and the educational values of Islam in the book of “Habis Gelap Terbitlah Terang”. The results state that based on the letters of Kartini, Kartini wants emancipatory and inclusive Islamic religious education. With the Islamic religious education expected to provide a good understanding, that Islam does not distinguish between men and women. In Islamic religious education there is moral education as Kartini thought written in her letter, that education should educate the mind and soul. Moral education teaches tolerance obligations in the affairs of life for goodness and togetherness.¹²

In addition, Elok Stya Putri’s research examines educational values, technical disclosure educational value in the novel of "Totto-chan", educational values in elementary school, and the relevance of educational values in the novel of "Totto-Chan" with the education in an elementary school by a descriptive approach. From the research, it is known that in the novel of “Totto-chan” there are individual and social values. Educational values in the novel disclosed in a way explicit and implicit. The researcher also explains that the educational values of the novel of “Totto-chan” that can be applied in the

¹² Insiyatul Uliyah, “Nilai-nilai Pendidikan Agama Islam Dalam Buku Habis Gelap Terbitlah Terang”, *Skripsi*, Fakultas Tarbiyah IAIN Walisongo Semarang, 2006

process of learning in Elementary School are gentle nature and affection towards students, respect for diversity, courage in life, independence, mutual help, fair, sense of respect, mutual forgiveness, alert and responsive, gave the freedom to learn, tolerance between people, and democracy in the study. Then the value of education in the novel have relevance to education in elementary schools, which both implement and instill religious values, social values, moral values, cultural and pedagogical values but the method in elementary school should be developed by taking the existing learning methods in novel.¹³

Correspondingly with Elok Stya Putri's research, the research from Nurul Lahirsari Ifa also discusses about the values, values of teaching methods in the novel of "Laskar Pelangi", and the contribution of educational values in the novel of "Laskar Pelangi" to the development of Islamic education. This qualitative research uses a descriptive approach. The research results expresses that the values contained in the novel of "Laskar Pelangi" is divided into personal values, social values, and aesthetic values. While the methods of teaching values contained in the novel is the method of storytelling and story. Then the values that can be developed in Islamic education contained in the novel are values of faith, islamic values and moral values. The research also states that the contribution of educational values in the novel of "Laskar

¹³ Elok Stya Putri, "Analisis Nilai Edukatif Novel Totto-Chan Karya Tetsuko Kuroyanagi Dan Relevansinya Pada Nilai-nilai Edukatif Di Sekolah Dasar", *Skripsi*, Fakultas Tarbiyah UIN Maulana Malik Ibrahim Malang, 2009

Pelangi” to the development of Islamic education are to contribute in the form of construction ideology of Islamic values.¹⁴

Likewise the qualitative research from Agung Prayoga that explains the values of education, the basic concepts in the novel of “Ma Yan”, and the relevance of educational values in the novel of “Ma Yan” to the Islamic education by hermeneutical approach. The results shows that the values of Islamic religious education contained in the novel of “Ma Yan” includes the values of faith, values of shari'ah, and values of moral. Then, the value of education in the novel have relevance to the purpose and content of Islamic religious education.¹⁵

Besides that, the research from Irni Iriani Sopyan conducted to know the values of Islamic education in the book of “Salahnya Kodok” and provides a way to implement the values of Islamic education by using psychological approaches. The research is a qualitative research. The result shows that to educate and to teach children are not an easy activity, it is not the job done at random, nor things that are sideline. To educate children starts from birth, in this case the parents should pay attention to these basic teachings the Apostle Sunnah. Educating by humanist way will be striking to the children's

¹⁴ Nurul Lahirsari Ifa, “Pendidikan Nilai Dalam Pengembangan Pendidikan Islam Studi Analisis Novel Lascar Pelangi”, *Skripsi*, Fakultas Tarbiyah UIN Maulana Malik Ibrahim Malang, 2009

¹⁵ Agung Prayoga, “Nilai-nilai Pendidikan Islam Dalam Novel Ma Yan Karya Sanie B. Kuncoro”, *Skripsi*, Fakultas Tarbiyah UIN Sunan Kalijaga Yogyakarta, 2010

educational success. At least two Islamic education should be applied by parents to their children, namely moral education and aqidah education.¹⁶

Related by research on Shalahuddin Al-Ayyubi or Third Crusade, there is a previous studies that can be used as a reference, ie qualitative research from Yuninda Nur Apriyani. This research is conducted to describe the values of character education contained in the leadership of Shalahuddin Al-Ayyubi and relevance in Islamic education by the historical approach. The results of the study states that the values of character education in Shalahuddin Al-Ayyubi include persistence of worship, justice, courage, ascetic, generous, attentive to jihad, courtesy, tolerance, love poetry and literature, patience, faithful, and humble. In addition, the character education has relevance to the Islamic Education, namely in terms of the goal of Islamic Education.¹⁷

Furthermore is the research from Moh. Mansur Syariffudin used to examines the da'wah strategy of Shalahuddin Al-Ayyubi in the movie of "Kingdom of Heaven" and the ways to implement the strategy. The research includes qualitative research by semiotic approach of Roland Barthers. From this research, it can be seen that Shalahuddin Al-Ayyubi using da'wah strategy of in three situations, namely before the war, when the war, and after the war. The findings of da'wah strategy applied by Shalahuddin Al-Ayyubi is to form a building of a good war strategy, to make the rules of war, to make a surprise

¹⁶ Irni Iriani Sopyan, "Nilai-nilai Pendidikan Islam Dalam Buku "Salahnya Kodok" (Bahagia Mendidik Anak bagi Ummahat) Karya Mohammad Fauzil Adhim", *Skripsi*, Fakultas Tarbiyah UIN Sunan Kalijaga Yogyakarta, 2010

¹⁷ Yuninda Nur Aptiyani, "Nilai Pendidikan Karakter Dalam Kepemimpinan Khalifah Shalahuddin Al-Ayyubi Dan Relevansinya Terhadap Pendidikan Agama Islam", *Skripsi*, Fakultas Ilmu Tarbiyah Dan Keguruan UIN Sunan Kalijaga Yogyakarta, 2013

war, to offer a peace treaty, and to treat prisoners of war well. While the application of da'wah strategy of Shalahuddin Al-Ayyubi form of withdrawal to avoid a number of casualties, attacked by fireballs to spend water supply opponent, informs the news of war to the enemy, made a peace treaty agreement, treating the wounded prisoner, not destroy the trust religion symbols of religion, provide protection and safety assurance for prisoners of war.¹⁸

In contrast to the above researches, in this study the researcher focused on the value of education in the book “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas, writing method was used by Alwi Alatas in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III”, and the the way of author to convey the truth of the story in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” to the reader.

If Insiyatul Uliyah finds moral as educational value in her book; Elok Styia Putri who finds the value of religion, social, moral, and culture in a book that examined; Nurul Lahirsari Ifa's research that found the educational value of faith, sharia, and morals in the book; Agung Prayoga who finds the value of faith, the Shari'a, and the character in the book that examined; Irni Iriani Sopyan who finds humanist values in the book, that examined; the research from Yuninda Nur Aptiyani that focus on character education leadership of Shalahuddin Al-Ayyubi; and the research from Moh. Mansur Syariffudin that focus on da'wah strategy Shalahuddin Al-Ayyubi in the Kingdom of Heaven

¹⁸ Moh. Mansur Syariffudin, “Strategi Dakwah Shalahuddin Al-Ayyubi”, *Tesis Magister*, Program Pasca Sarjana IAIN Walisongo Semarang, 2014

movie. Thus in this research, the researcher intends to find values which include moral value, awareness value, and religion value. Thus, in this research attempted to be peeled more about the educational values contained in a book.



CHAPTER II

REVIEW OF RELATED LITERATURE

A. The Educational Value

Value is the price. Something valuable because it has a "high price". Valuable means precious. Obviously, everything is certainly valuable, because everything is value, just that there are low-priced and high-priced.¹ Value is an understanding or an adjective used to pay tribute to the stuff or object.² Ahmad Tafsir states that:

In the basics are only three kinds of value, they are the value of right-wrong, the value of good-bad, and the value of beautiful-not beautiful. The value of right-wrong use right-wrong criteria in determining. This value used in science and all philosophy except ethics of a particular school. The value of good-bad use good-bad criteria in determining value, this value is only used in ethics (and the like). The value of beautiful-not beautiful is criteria used to determine the value of art, including the art of motion, sound art, painting and sculpture.³

The value according to Halstead as quoted by Agus Zaenul Fitri is "the belief, attitudes or feelings that an individual is proud of, is willing to publicly affirm, have chosen thoughtfully from alternatives without persuasion as are acted on repeatedly".⁴

¹ Ahmad Tafsir, *Filsafat Pendidikan Islami* (Bandung: Remaja Rosdakarya, 2006), page 50

² Agus Zaenul Fitri, *Pendidian Karakter Berbasis Nilai Dan Etika Di Sekolah* (Jogjakarta: Ar-Ruzz Media, 2012), page 91

³ Tafsir, *loc. Cit.*

⁴ *Ibid*, page 90

The conclusion of these values definition contains two aspects: 1) theoretically, the value related to the essential meaning of something; 2) practically, the value related to human behavior in everyday life.⁵

According Noeng Muhadjir (1984), quoted by Buseri “value formation occurs starting from awareness of the phenomenon process, trying to listen and follow by attention, trying to respond by their own feelings and by his way”.⁶

Education comes from the Greek “paedagogy” that is a child who goes to and back from school escorted by paedagogos (waitress). In the Romance languages, education termed “educate” that means releasing something inside. In English, education termed “to educate” that means repairing the moral and intellectual training.⁷

Greek people have stated that education is an effort to help people become a human. A person can be said to has been be human being when it has a value (character) of humanity. So that the purpose of education is to humanize human. In order to that goal can be achieved, the human characteristics that have been be human must be clear. The Greeks Old determined three requirements to be called human. First, have the ability to control; second, love of the homeland; and third, knowledgeable.⁸

Education is an activity that is done by people who are responsible formal, informal and non-formal. The activity is to educate, teach, guide, train, direct and mobilize the students to achieve the goals of education. That is has

⁵ *Ibid*, page 91

⁶ Kamrani Buseri, *Nilai-nilai Ilahiah Remaja Pelajar Telaah Phenomenologis dan Strategi Pendidikannya* (Yogyakarta: UII Press, 2004), page 9

⁷ Wiji Suwarno, *Dasar-Dasar Ilmu Pendidikan* (Jogjakarta: Ar-Ruzz Media, 2009), page 19

⁸ Ahmad Tafsir, *Filsafat Pendidikan Islami* (Bandung: Remaja Rosdakarya, 2006), page 33

competencies regarding science, motoric skills, values and norms that sublime (life skills).⁹ The task of education are including education in schools, the most important is to cultivate the values.¹⁰

It can be explained that educational values are values aimed to educate an individual or individuals to be good man or a man who educated.

B. The Islamic Education

According to Ahmad Tafsir Islamic education is “education based on Islam. Islam is the name of the religion brought by Prophet Muhammad which contains a set of teachings on human life; of these teachings was formulated based on and derived from the Qur'an and Hadith and mind”.¹¹

The knowledge and the skills used to do good for people, worship Allah, and closer to Allah (system of credo and rites), in addition so that students not only have moral values but also can give “sense of values” (system norms) in the daily life that Islamic.¹²

According to Al-'Aynayni quoted by Tafsir, divided the objectives of Islamic education into the general purpose and special purpose. The general purpose is worship Allah. Special purpose are set based on the state of the place, time, and circumstances. He also divided aspects of development in Islamic education, including: the physical aspects, the mind aspects, the belief aspects, the moral aspects, the psychological aspects, the beauty aspect, and the cultural aspect.¹³

⁹ Imam Machali Mustofa (ed). *Pendidikan Islam & tantangan Globalisasi: Buah Pikiran Seputar Filsafat, Politik, Ekonomi, Sosial dan Budaya* (Yogyakarta: Ar-Ruzz Media, 2004), page 26-27

¹⁰ Tafsir, *op.cit.*, page 49

¹¹ Ahmad Tafsir, *Ilmu Pendidikan Dalam perspektif Islam* (Bandung: Remaja Rosdakarya, 2010), page 12

¹² Imam Machali Mustofa (ed). *Pendidikan Islam & tantangan Globalisasi: Buah Pikiran Seputar Filsafat, Politik, Ekonomi, Sosial dan Budaya* (Yogyakarta: Ar-Ruzz Media, 2004), page 26-27

¹³ Tafsir, *op. cit.*, page 50

Allah has said in the Qur'an Surah adh Dzaariyat:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“And I did not create the jinn and mankind except to worship Me.”¹⁴

According to M. Natsir cited by Daradjat stated that, “To worship God is complete all obedience and submission to the divine commandments, which led to the greatness of the world and win the hereafter, and abstain from any restrictions that hinder the victory of the world and the hereafter. Will be the one to enslave all the spiritual and physical to Allah SWT. to win himself with broadest sense can be achieved by man, that's the purpose of human life on earth. And that is the purpose of education that we should give to the children of the Muslims.”¹⁵

From the above explanation can be seen that the purpose of Islamic education as expressed by Darajat, that order for students to have mastered science and religion and culture of Islam so it can form itself into a servant of God to achieve the pleasure of Allah in this world and the hereafter.¹⁶

The basic religion of education in Indonesia in GBHN (Garis-garis Besar Haluan Negara) established with statute MPR No. IV/MPR/1978, on the part of Religion and Belief To The God Almighty, stated among others ¹⁷:

1. With the increasing and expanding development, religious life and belief in God Almighty must increasingly practiced both in personal life and social life.
2. Cultivated in order to increase the means necessary for the development of religious life and the life of faith in God Almighty, including religious

¹⁴ Quran.com

¹⁵ Zakiah Daradjat, dkk., *Metodik Khusus Pengajaran Agama Islam* (Jakarta: Bumi Aksara, 2004), page 157

¹⁶ *Ibid*, page 157

¹⁷ *Ibid*, page 172

education included in the curriculum in schools, start from elementary school until the public universities.

Furthermore, on the education, mentioned:

1. National education based on Pancasila and the objective of increasing devotion to God Almighty, intelligence, skills, heightening manners, strengthen the personality and strengthen the spirit of nationality in order to foster the development of human beings that can build itself as well as jointly responsible for the development nation.
2. Education lasts a lifetime and implemented within the household, school and community. Therefore education is the collective responsibility between government and community family.

From the above explanation, it is known that education is the collective responsibility. So that religion education in school is a conscious effort made to influence student teachers in the context of the formation of the religious man. Giving effect has two meanings: first as one of the means of religious (Islamic preaching) needed for the development of religious life, and secondly as a facility of national education to increase devotion to God Almighty.¹⁸

In Islam, there is a value called multicultural value. Multicultural value contains teachings on peace, respect for others despite differences of religion, honesty, fairness, equality of rights and obligations and other things related to the multicultural. This value is divided into four¹⁹:

¹⁸ *Ibid*, page 172

¹⁹ Abd. Rachman Assegaf, *Filsafat Pendidikan Islam: Pradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonektif* (Jakarta: RajaGrafindo Persada, 2011), page 313

1. Tauhid (monotheism), the Oneness of God. View of human life is aiming to realize the concept of the oneness of God in the relationship among fellow human beings. God is the main source for human beings, therefore human beings are brothers. In monotheism (the core teachings of the Oneness of Allah) teaches that the reality of life in the human world must give priority to unity and fraternity, brotherhood among fellow religion (ukhuwah islamiyah), brotherhood among fellow nations (ukhuwah wathaniyah), brotherhood among fellow human beings (ukhuwah basyariyah).
2. Ummah, live together. Everyone has equal access to live in this universe, side by side, and binding social relationships within a group, community, society or nation.
3. Rahmah (mercy), the love that is the embodiment of the attributes of God, Most Gracious, Most Merciful to man created by God to interact and communicate with each other based on spirit of mutual love and caring.
4. Al-Musawah, that all men are brothers and receive equal treatment in the presence of Allah though having different sex, gender, race, color, and religion.

In Islam there is also a value called the Divine (Ilahiah) value, that value is associated with the concept, attitudes and beliefs that looked valuable what comes from God or look valuable to religion. Divine values are divided into pious (imaniah) value, ubudiah value, muamalah value.²⁰

²⁰ Kamrani Buseri, *Nilai-nilai Ilahiah Remaja Pelajar Telaah Phenomenologis dan Strategi Pendidikannya* (Yogyakarta: UII Press, 2004), page 15-16

1. Pious (imaniah) value is concept, attitudes and beliefs that looked valuable about the existence of God and all His attributes, as well as to the things unseen are included within the framework of the pillars of faith.
2. 'Ubudiah value is a concept, attitudes and beliefs that looked precious to worship in order to approach to God.
3. Mu'amalah value is a concept, attitudes and beliefs that looked precious relationship between man to man and man's relationship to nature under God's guidance framework.

In the scope of madrasah program, Islamic religious instruction is divided into four field of study, namely²¹:

1. Aqidah Akhlak subject is a field of study that teaches and guides to know, understand and believe in the Islamic faith and can establish and practice good behavior according to Islam teachings.
2. Al-Qur'an Al-Hadis subject is planning and the implementation of the reciting teaching program and deciphering or interpreting Al-Quran verses and particular hadiths in accordance with the interests of the students so that they can be used as capital's ability to learn, absorb and appreciate the points of Al-Quran and Al-Hadith and gain whole contained wisdom.
3. Shariah subject is the teaching and guidance to know the Shari'a, which contains the religion commands. Contains legal norms, values and attitudes that become the basis and way of life of a Muslim, who must be obeyed and implemented by himself, family and society.

²¹ Zakiah Daradjat,dkk., *Metodik Khusus Pengajaran Agama Islam* (Jakarta: Bumi Aksara, 2004), page 174

4. Islamic history subject is a field of study that provide knowledge about the history and culture of Islam, covering the period before the birth of Islam, the Prophet's time and afterward, both on Daulah Islamiah and other countries in the world, especially the development of Islam in homeland.

C. The Story

The story is a literary form that has the beauty and its delivery can be read or heard. In the story there are some basic things that can not be separated, the essay, the author, storytelling, the narrator or storyteller, present and listeners.²²

1. Essay is the making of the story and its formulation
2. Author is the author of the story
3. Storytelling is telling the story to the listener or read
4. Narrator or storyteller is a person that distracts the story and present it to the audience with the language or the language of the author's own
5. Present is listening the story
6. Listener is an individual or group who listen to or read the story.

The story is divided into two types, namely the story that is knowledge (factual the story, non-fiction) and the the story that is literary (imaginative story, fiction). Stories are knowledge including autobiography, biography, and

²² Abdul Aziz Abdul Majid, *Mendidik Dengan Cerita*, trans., Neneng Yanti Kh., dkk. (Bandung: Remaja Rosdakarya, 2005), page 8-9

history. The story is literature includes fairy tales, legend, saga, mythology, fable, proverbs, allegories, short stories, novels, romance, etc.²³

In a factual story, the author tells a series of incidents and events that actually happened. One of them is history.

According to Sudiati historical story is essay that tells of great events in the past or important concerned by the life and culture of a nation. The event is called big or important, if sequence of events that lead to another, so it has a great influence on the lives of the whole nation.²⁴

Before writing historical story, the writer must gather materials from various sources, then review and test the truth to wash elements that is not history. In addition, historical stories should avoid disproportionate talks. Small events recounted should be relevant to the main event (it helps explain the major events, or the motives of the main actors in the main event). The historical story is using a variety of language that powerful and majestic.²⁵

In the story there are elements of the educational value, including the educational values are ²⁶:

1. Moral, is a value by predicate proper or not of human action in social life.
Including: honest, thoughtful, respectful of others, obey the law, be fair.
2. Religion, is a value that binds men to God
3. Awareness, is a value which awaken people that good is a good and wrong is a wrong

²³ Vero Sudiati dan Aloys Widyamartaya, *Kiat Menulis Deskripsi Dan Narasi (Lukisan Dan Cerita)* (Yogyakarta: Pustaka Widyatama, 2005), page 83

²⁴ *Ibid*, page 91-92

²⁵ *Ibid*, page 92-93

²⁶ Suyitno, *Kajian Novel Dalam Spektroskop Feminisme Dan Nilai Pendidikan* (Yogyakarta: Graha Ilmu, 2014), page 108-120

The story is well known as a literary work composed of intrinsic and extrinsic elements. Intrinsic elements are elements that build literary works from the inside. While extrinsic elements are elements that build literary works from the outside.²⁷

1. Intrinsic elements include:²⁸

- a) Figures are distinguished on the main character, maid, supernumerary and each character has a character
- b) Chronology is a series of stories. Chronology is divided into forward and mix plot.
- c) The point of view is the position of the author in a story. He could be the first person who uses the pronoun I, me, or us. In addition, the narrator may act as an observer by using the pronouns he, she, they, or the name of the character.
- d) Background is a time and place for the story
- e) The theme is the basis of writing that animates the story from beginning to end.
- f) Mandate is the message of a story to the reader. Mandate usually contains about living teaching delivered author openly or concealed form of moral values
- g) Language style is typical of the way the author used to convey ideas or thoughts through his work. In a story, we will find the author's poetic style, serious style, relaxed, or memorable rambling.

²⁷ Tim Edukatif, *Kompeten Berbahasa Indonesia Jilid 3 untuk SMA Kelas XII* (Jakarta: Erlangga, 2007), page 79

²⁸ Tim Edukatif, *Kompeten Berbahasa untuk SMA Kelas XI* (Jakarta: Erlangga, 2007), page 92-94

2. Extrinsic elements are also called values.²⁹ Values are essentially the concept of (good or bad) about the basic issues that are very important and valuable in human life. Good value is expected to be followed or adopted. Bad value should be shunned or avoided.

D. The History

Historical terms, in Arabic known as *tarikh*, from the root word “*arrakha*” (a-r-kh) meaning write or record; and a record of time and events. In Arabic history comes from the term “*syajarah*”, happened means tree or term. The meaning of this term is more focused on the meaning of the equivalent of “*tarikh*” before; including the equivalent definition of chronicle, myths, legends, and so on. Later, in Greek called “*historia*”. In English known as “*history*”, in French with “*histoire*”, in Italian called “*storia*”, in German known as “*geschichte*”, happened means happened. In Chinese, the term history, called the “*shih*”, which means reality or history; and in Hindu’s term, the word “*history*” has two terms that are close to nuances of historical significance that we understand in Indonesian language, that is “*ihtihasa*” that means tradition or something that happened, and “*purana*” that means ancient tradition.³⁰ It can be concluded that the definition of history as a language closely related to the time and events that have passed.

In terminological term “*history*” has many meanings. Among according Nourouzzaman Shiddiqie quoted by Misri A Muchsin defines history as “the

²⁹ *Ibid*, page 95

³⁰ Misri A. Muchsin, *Filsafat Sejarah dalam Islam* (Yogyakarta: Ar-Ruzz Press, 2002) page 17-18

events of the past that not only provide information about the occurrence of the events, but also give an interpretation of the events that occurred with look at the law of cause-effect”.³¹

Ibn Khaldun in his book *al-Muqaddimah* was quoted by Misri A. Muchsin defines history as "a record of society to human or to world civilization; about the changes that occur in the character of the community, such as birth, hospitality, and group solidarity; about revolution and rebellion by a class of people against another solidarity; the consequent emergence of the kingdoms and countries with various levels of activity and position, to achieve the progress of his life, a wide range of science and carpentry; and generally about all kinds of changes that occur in the community itself."³²

R. Moh. Ali, expressed the sense of history refers to the three meanings; (1) a number of changes, incidents and events in reality around us; (2) the story of changes, incidents and events that are the reality; and (3) science in charge of investigating the changes, incidents and events that are the reality.³³

Chapra stated that History is the record of a long journey toward human race tomorrow a collection of past toward today and opening the gate for the future. It is a mirror for humans to understand the episodes fall and rise a nation and civilization through the relationship of ideas, individuals, institutions and society.³⁴

In history, many saved messages given by the ancients to us. The messages should be conveyed properly, so that the error that occurred in the past are not repeated. It is therefore very important to study history to gain knowledge.

Wang Gungwu argues that history has several uses. First, to preserve the identity of the group and strengthen the resilience of the group to viability. Secondly, to take a lesson and an example of the examples in the past so as to provide more benefit principle and specifically for the

³¹ *Ibid*, page 19

³² *Ibid*, page 19-20

³³ *Ibid*, page 20

³⁴ Umer Chapra, *Peradaban Muslim Muslim Penyebab keruntuhan & Perlunya Reformasi*, trans., Ikhwan A. Basri (Jakarta: Amzah, 2010), page xv

sake of survival. Third, as a means of understanding the meaning of life and death.³⁵

In Islamic education, there are two terms used for the history lesson, they are the history of Islamic civilization and the history of Islamic cultural.

History of Islamic Civilization is a description of the growth and development of Islamic civilization from one time to another time, since the time of the birth of Islam to the present.³⁶ Islam experienced progress and setbacks in civilization. Khaldun gives his opinion on the decline of Islamic civilization:

First, the stage was satisfied with grandeur, pride in the luxury of full stability and security. Second, the stage of the luxury and glamor of the properties of the rulers and society; and ends with the third stage marked by diversion and waste as well as the suppression of the public. As a result of mental endurance, physical and socio-political systems become weak.³⁷

Ibnu Khaldun further said, that the principal driving force for the progress of the historical development of Islam is 'ashabiyyah'. Ashabiyah is feeling of togetherness, common bond, primarily based on blood relationship and kinship traditions that arouse a feeling of solidarity. Ashabiyah cause of action together, and is the driving force, that must exist in the formation of the state or dynasties. But "love of science", both for learning and teaching are also things that are not important in determining the reciprocation of a society and

³⁵ Dudung Abdurahman, *Metodologi Penelitian Sejarah* (Jogjakarta: Ar-Ruzz Media, 2007) page 15

³⁶ Samsul Munir Amir, *Sejarah Peradaban Islam* (Jakarta: Amzah, 2010), page 3

³⁷ Misri A. Muchsin, *Filsafat Sejarah dalam Islam* (Yogyakarta: Ar-Ruzz Press, 2002) page 77-78

the nation-state.³⁸ From these explanations it is understood that the setbacks and progress in a civilization caused by human nature itself.

E. The Historical Writing

In the historical research there are some methods that should be done.

Below, will be explained two opinion about methods of historical research.

Gottschalk argued that the methods are divided into four chapters: (1) the selection of subjects to be investigated; (2) the collection of information sources that may be required for the subject; (3) testing of these sources to determine whether or not; (4) picking elements trustworthy than the sources (or a part of sources) that proved to be true. Synthesis of sources that have been obtained it is historiography; on this point there is less agreement among handbooks analysis and synthesis as though each was a separate process, but we will see that at various stages, the two processes can not be completely separated.³⁹

Kuntowijoyo explained that the study of history has five stages, namely: 1) selection of the topic, (2) the collection of resources, (3) verification (historical criticism, the validity of the source), (4) interpretation: analysis and synthesis, and (5) writing.⁴⁰

From both opinion, the method used has similarities but there are differences in the final stages. In the opinion of Kuntowijoyo writing of history included in the component methods of historical research.

Historical writing is also referred to as historiography is an imaginative reconstruction of the past based on data obtained by taking the test and critically analyzing recordings and relics of the past.⁴¹

³⁸ *Ibid*, page 78

³⁹ Louis Gottschalk, *Mengerti Sejarah*, trans., Nugroho Notosusanto (Jakarta: UI Press, 1986), page 34

⁴⁰ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Jogjakarta: Bentang, 2001), page 91

⁴¹ Gottschalk, *op. cit.*, page 32

Besides historical writing, historiography also referred to as exposure or reporting historical research result that has been done. Among the general requirements that must be considered in the exposure of researcher in the history are ⁴²:

1. The researcher must have the ability to express with good language. For example, the researcher must notice rules or Indonesian guidelines, understand how to choose a word or a style that is right in expressing his point, use easy language and can be clearly understood, does not use a pure literary language that tends to make the advantages of writing, and the data presented as to what the existence or as understood by researchers in the style of a typical language.
2. The fulfillment of historical unity. That is, a historical research was realized as part of a more general history, because it was preceded by a period and followed by a period also. In other words, the writing was placed in accordance with the course of history.
3. Explain what was found by researcher to present evidence and make general lines which will be followed clearly by the reader thinking. In this case, the author need to create a pattern writing or systematic preparation and discussion.
4. The whole exposure of history, should be argumentative. That is, the research efforts directed his ideas in reconstructing the past based on selected evidence, evidence which quite complete, and accurate facts detail.

⁴² Dudung Abdurrahman, *Metodologi Penelitian Sejarah Islam* (Yogyakarta: Ombak, 2011), page 117-118

Historical writing is a narrative form and process of past events from mankind. Narration of history as a subjective reality is obvious, because every person or every generation can direct the perspective of what has happened with various interpretations closely related to attitudes, approaches or orientation. Thus inconsistent with past events objective and absolute are going to become a reality relatively.⁴³

Walsh stated that although personal preference into the base of the subjectivity, it is actually not always be a barrier for objectivity. For historians will be able to determine the subjective feelings inside him and he will always try to be careful not to fall into the subjectivity. Similarly, if the theories are used is another cause of the emergence of contradictions in the interpretation of history, which also results in a difference of opinion in outlines the realities of history, then the objectivity may be achieved by reviewing the conflict.⁴⁴

Frank H. Carver stated that very important thing for the historian is to find the truth in focusing the truth, he instructed teenagers and young people, encouraging a sense of patriotic, inspiring things ambitious, disciplined memory, awaken the imagination, instilling good judgment, promote tolerance, and strengthen morality and religion. Beads of it as the core of the historical value of moral judgment is delivered to the public through public history.⁴⁵

The presentation of historical research in written form has three parts, covering⁴⁶:

1. Introduction

In the introduction should be noted problems, the background (in the form of historical trajectory), historiography and author's opinions about other

⁴³ Dudung Abdurahman, *Metodologi Penelitian Sejarah* (Jogjakarta: Ar-Ruzz Media, 2007), page 16-17

⁴⁴ *Ibid*, 19-20

⁴⁵ Suharto W. Pranoto, *Teori dan Metodologi Sejarah* (Yogyakarta: Graha Ilmu, 2010), page 7

⁴⁶ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Jogjakarta: Bentang, 2001), page 107

people's writing, the questions which will be answered through research, theories and concepts used, and historical sources.

2. Research result

In these chapters the author shows his skill in conducting research and presentation. The greatness of the author looks into responsibility. The responsibilities located in the notes and attachments. Any fact that is written must be accompanied by supporting data.

3. Conclusion

In conclusion expressed about the generalization of the previous chapters and the social significance of the research.

CHAPTER III

RESEARCH METHOD

A. Approach and Types of Research

This research uses qualitative historical approach, because the resulting data is in the form of descriptive data and word (not a number). In addition, historical approach is used to examine the past event.¹ The display of data in this research will be presented in a table. The data are obtained from the understanding of the meaning contained in each word, sentence, paragraph, dialogue, thoughts, and actions. The understanding of the whole meaning is done through interpretation and grouping of data contained in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III”.

This research is a document (library) research type that will analyze a written essay, and produces data in the form of the written word. Content analysis is a research that tries to analyze documents to know the content and meaning of the document, including: essay writing, drawing, graphics, painting, cardboard, biographies, photographs, reports, textbooks, newspapers, films, plays, diaries, magazines and bulletins.²

B. Data Sources

The Sources of data in this research is divided into two, they are:

¹ M. Djunaidi Ghony dan Fauzan Almanshur. *Metodologi Penelitian Kualitatif* (Yogyakarta: Ar-Ruzz Media, 2012), page 61

² Jabrohim dan Ari Wulandari (ed). *Metodologi Penelitian Sastra* (Yogyakarta: Hanindita Graha Widya, 2001), page 5-6

1. The primary data source: the book (script story) Shalahuddin Al-Ayyubi dan Perang Salib III by Alwi Alatas
2. The secondary data source: data, documents, books and the information related to this research.

C. Data Collection and Instrument

Data collection in this research is using a document. The researcher finds data through the documents in the library based on the purposes and collects them. Thus, the instrument in this research is the researcher. This means that the researcher does the planning, data collection, analysis, interpretation of data, and reports the results of research.

D. Data Analysis

Data analysis in this research is using content analysis. Downe-Wamboldt states that “the goal of content analysis is to provide knowledge and understanding of phenomenon under study”. Hsiu-Fang and Shannon state that “content analysis is defined as a method for the research of subjective interpretation of the content of the context of data through the systematic classification process of coding and identifying themes or patterns”.³ Besides, according to Holsti, content analysis is “a technique used to draw a conclusion

³ Sri Wahyuni, *Qualitative Research Method: Theory and Practice* (Jakarta: Salemba, 2012), page 122

through an effort to find the characteristics of the message, which is conducted objectively and systematically”.⁴

Content analysis is used to understand the messages and values to be implemented in life. Thus, the work that will be reviewed through a content analysis must contain values and clear message.

Content analysis procedures should qualify⁵:

1. The text needs to be processed systematically, using theories that have been designed before,
2. Searched the units of analysis and categorized them according to the theory of reference,
3. The analysis process should be able to contribute to the understanding of the theory,
4. The process of analysis based on the description,
5. Analysis conducted qualitatively.

F. Data Validity

To determine the validity of the data the researcher used a number of ways, they are:

1. The perseverance of observer, a technique that checks the validity of the data where the researcher intends to find the characteristics and the elements in the situation that is relevant to the questions or issues being searched,

⁴ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2013), page 220

⁵ *Ibid*, page 162

then concentrate on these matters in detail.⁶ In this case, the researcher read the research object (book of “Shalahuddin Al-Ayyubi and Perang Salib III”) carefully and meticulously.

2. Marking, the researcher give a mark on parts of words or phrases that are considered important in the form of underline
3. Noting, the researcher notes or writes the parts that have marks
4. Triangulation, a technique that checks the validity of data by using other sources. Triangulation technique that is widely used is the examination through other sources.⁷ In this case, the researcher repeatedly checks the data by comparing the results of the data obtained with other documents that have relationships with the topic and contact the author.

G. Stages of Research

In presenting this study, the researcher arranged the report gradually and group them in appropriate chapters. These stages are intended to facilitate the reader in understanding this research that can be seen in the form of chapters and sub-chapters that constitute the unity of the research problem. The stages are as follows:

The first chapter discusses the introduction that describes general description and background of study. In the introduction there is a subchapter, which covers: background of the study, problem of the study, objectives of the

⁶ Moleong, *op.cit.*, page 329

⁷ *Ibid*, page 330

study, significances of the study, limitation of the study, definition of key terms, and previous of the study.

The second chapter discusses the study of literature used by the reseacher as a basis of argument or as a guide to solve the problem of the study. subchapters in the second chapter covers: the educational value, the Islamic education, the story, the history, the historical writing.

The third chapter discusses the research methods used by researcher. Subchapters in the third chapter covers: approach and the type of research, data sources, data collection and instrument, data analysis, data validity, stages of research.

The fourth chapter discusses the research finding. Thus, this chapter contains the data related to the research title The Educational Values of Book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas. Subchapter in the fourth chapter covers: author’s biography, book description, description of the educational values, book writing.

The fifth chapter discusses the report study including analysis and the answers of the problems contained in problem of the study, covers: the educational values of the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas, the writing method of Alwi Alatas in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III”, the way of author to convey the truth of the story in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” to the reader.

The sixth chapter is the final chapter contains conclusions and suggestions.

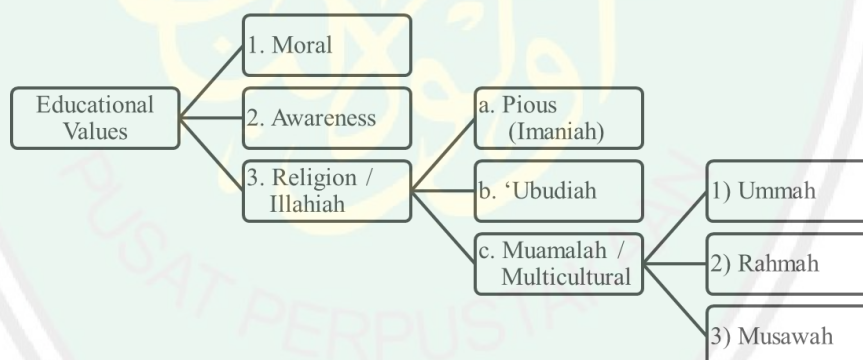


CHAPTER IV

RESEARCH FINDINGS

A. Description of the Educational Values

In this research, the researcher found many educational values in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” that should be used as a reflection to repair ourselves and others in order to achieve the peaceful and united Islamic life. In addition, valuable lessons which can be delivered to students who are increasingly leaving the history of Islam. These values can provide an experience for them and make it as a valuable lesson. The values expressed by researchers include the value of the character, moral, awareness, and religion. The division are as follows :



4.1 Picture
The Chart of Educational Values Division

Information:

1. Moral, is a value with criterion “correct or not” the human action in social life. Including: honest, thoughtful, respectful of others, obey the law, be fair

2. Awareness, is a value which awaken people, that good is a good and that wrong is a wrong
3. Religion, is a value that binds men to God. This value is same with the Divine (Ilahiah) value. The Divine (Ilahiah) value is associated with the concept, attitudes and beliefs that looked valuable what comes from God or look valuable to religion. Divine values are divided into pious (imaniah) value, ubudiah value, muamalah value.
 - a. Pious (imaniah) value is concept, attitude and belief that looked valuable about the existence of God and all His attributes, as well as to the things unseen are included within the framework of the pillars of faith.
 - b. Ubudiah value is a concept, attitude and belief that looked precious to worship in order to approach to God.
 - c. Muamalah value is a concept, attitude and belief that looked precious relationship between man to man and man's relationship to nature under God's guidance framework. From the definition it can be seen that the muamalah value is related to human relationships, so in the muamalah value is contained multicultural values. Multicultural value contains teachings on peace, respect for others despite differences of religion, honesty, fairness, equality of rights and obligations and other things related to the multicultural. This value is divided into four:
 - 1) Ummah, live together. Everyone has equal access to live in this universe, side by side, and binding social relationships within a group, community, society or nation.

- 2) Rahmah (mercy), the love that is the embodiment of the attributes of God, Most Gracious, Most Merciful to man created by God to interact and communicate with each other based on spirit of mutual love and caring.
- 3) Musawah, that all men are brothers and receive equal treatment in the presence of Allah though having different sex, gender, race, color, and religion.

These values can be seen in the table:

Table 4.1
Educational Values

No.	Page	Word or Statement	The Educational Values
1.	45-46	Pada suatu hari di tahun 532 (1137/8), seorang perempuan keluar dari benteng Tikrit untuk suatu keperluan. Ketika ia kembali dan memasuki kota, ia berjalan melewati Ayyub dan Syirkuh (Ayyub and Syirkuh are sibling). Keduanya memperhatikan bahwa perempuan ini berhjalan dalam keadaan menangis. Mereka bertanya apa yang telah menyebabkannya menangis. Perempuan ini kemudian menjelaskan bahwa saat melewati gerbang kota, ia telah dihina oleh isfahsalar (pimpinan tentara) yang menjaga gerbang benteng itu. Mendengar ini, Syirkuh langsung berdiri. Ia mendatangi orang yang telah melakukan penghinaan itu, mengambil tombaknya, dan menusuknya dengan tombak itu hingga mati.... Ayyub terpaksa menahan Syirkuh. Ia kemudian melaporkan peristiwa ini kepada Bihruz yang merupakan penguasa kota itu.	Moral
2.	386	Saat Frederick dan pasukannya melintasi Byzantium, beritanya sampai ke Aleppo dan kemudian diteruskan kepada Shalahuddin yang ketika itu berada di al-Kharruba. Berita awal yang diterima Shalahuddin menyebutkan bahwa Kaisar	Awareness

		Jerman itu berangkat dengan 200.000 hingga 300.000 tentara. Hal ini sangat mengkhawatirkan Shalahuddin. Jumlah pasukan itu terlalu besar untuk ia hadapi seorang diri. Ia memerlukan bantuan dari negeri-negeri Muslim lainnya. Maka Shalahuddin menunjuk Ibn Shaddad...., untuk menyampaikan pesannya kepada para emir di timur, yang belum menyertao johad bersama Shalahuddin atau masih bisa mendukung dengan tambahan tentara, serta kepada Khalifah di Baghdad. Para emir yang dikunjunginya di Sinjar, Jazirat Ibn Umar, Irbil, dan Mosul, menjawab dengan kata-kata “sami’nawa atha’na (kami dengar dan kami taat).” Mereka kemudian mengirimkan pasukan kepada Shalahuddin. Khalifah di Baghdad juga memberikan janji untuk membantu. Utusan khalifah benar-benar datang tidak sampai dua minggu setelah kepulangan Ibn Shaddad.	
4.	166	Shalahuddin merupakan pemimpin yang sangat shaleh. Ia selalu menjaga shalat berjama’ah lima waktu dan selama bertahun-tahun tidak pernah meninggalkannya. Ia juga sangat menjaga ibadah-ibadah lainnya, baik yang wajib maupun yang sunnah. Shalat malam pun sudah menjadi kebiasaannya, bahkan pada saat sakit sekali pun ia tidak meninggalkannya. Ia sangat pemurah dan banyak bersedekah. Banyak harta yang diperolehnya dalam pertempuran atau melalui kedudukannya sebagai pemimpin, tetapi semuanya habis dibagikan atau digunakan untuk kepentingan jihad fi sabilillah. Sementara untuk dirinya sendiri ia lebih memilih untuk hidup sederhana dan tidak mau mengambil harta benda duniawi itu kecuali yang halal dan sekadar mencukupi keperluannya sehari-hari. Pada saat wafat, ia hanya meninggalkan satu keping dinar emas dan empat puluh dirham perak. Ia tidak meninggalkan tanah, properti, kebun ataupun lahan pertanian.	Religion / Ilahiah (Ubudiyah)

5.	171-172	Pasukan Salib sudah berhasil merebut beberapa kota pantai dari tangan kaum Muslimin dan mengarahkan pasukan ke al-Quds. Mereka berkemas di Bayt Nuba yang jaraknya hanya kurang dari sehari dari al-Quds. Shalahuddin, para emir bawahannya, beserta pasukannya berada di dalam kota al-Quds. Sementara sekumpulan pasukan Muslim ditugaskan mengintai pasukan musuh dan memberikan informasi dari waktu ke waktu. Keadaan ketika itu sangat menegangkan. Dalam waktu kurang sehari, Pasukan Salib dapat tiba di depan tembok kota al-Quds. Walaupun selama ini mereka bergerak maju secara perlahan karena tertahan oleh pasukan Muslim, tetapi mereka kini sudah dekat dengan kota al-Quds dan mereka bisa saja berhasil merebut kembali kota suci itu. Dalam keadaan yang menggelisahkan itu, Shalahuddin bersujud dan memohon pertolongan Allah. Keesokan harinya, musuh yang rupanya ragu dengan kemampuannya untuk menaklukkan al-Quds memutuskan untuk mengundurkan diri. Do'a Shalahuddin terkabulkan.	Religion / Ilahiah (Imaniah)
6.	44	Zanki dan sisa-sisa pasukannya melarikan diri ke arah Tikrit yang ketika itu berada di bawah kepemimpinan Ayyub. Imaduddin Zanki dan pasukannya terhalang oleh Sungai Tigris untuk terus melanjutkan perjalanan ke Mosul, sementara pasukan yang berpihak pada Khalifah masih ada di belakang mereka dan sewaktu-waktu bisa tiba di tempat dan menangkap mereka. Dalam situasi ini, Ayyub bisa saja menangkap Zanki dan menyerahkannya kepada khalifah. Bukankah khalifah ada di pihak yang menang dan Zanki di pihak yang kalah. Jika ia menangkap Zanki mungkin ia akan mendapatkan hadiah dan promosi dari Khalifah. Namun Ayyub tidak mengambil tindakan ini. Ia justru menolong pemimpin Mosul ini agar tidak mengalami nasib buruk lebih jauh. Ia membantu Zanki dan pasukannya menyeberangi Sungai Tigris dengan beberapa perahu. Begitu tiba di seberang, posisi zanki menjadi aman dan ia pun meneruskan perjalanan ke Mosul.	Religion / Ilahiah / Muamalah / Multicultural (Ummah)
7.	473	, Richard mengirim utusan kepada Shalahuddin, meminta kepadanya (Shalahuddin) buah pir dan	Muamalah / Multicultural

		prem serta es. Dalam sakitnya Richard merasa rindu kepada buah-buahan yang biasa ia makan di negerinya. Shalahuddin memberikan kepadanya apa yang diminta.	(Rahmah)
8.	474	Richard yang kesal dengan sikap tentara Prancis meminta Shalahuddin agar hanya orang yang mendapat otoritas dari dirinya saja yang diizinkan berziarah. Namun, Shalahuddin tetap mengizinkan semua orang Frank yang ingin pergi berziarah dan memberikan pengamanan atas mereka. Shalahuddin juga tidak mengabulkan permohonan pemimpin Frank maupun Byzantium yang masing-masing meminta untuk menguasai sepenuhnya Gereja Holy Sepulcher. Shalahuddin dan para pemimpin Muslim setelahnya bertindak sebagai mediator dan mengatur agar semua pihak mendapatkan sebagian haknya di tempat itu.	Muamalah / Multicultural (Musawah)

B. Author's Biography



Picture 4.1
Alwi Alatas

Alwi Alatas or Syed Alwi Alatas, born on September 1, 1974 in the Kwitang village, Central Jakarta, Indonesia. After studying in Catholic schools from kindergarten to junior high school, the author continued his education at State Senior High School 68, then at the University of Indonesia. At the

University of Indonesia, he took History as major. After finishing S-1 education in Indonesia, he continued his study S-2 and S-3 in International Islamic University Malaysia (IIUM).

Alwi Alatas is a historian and writer. He has lived in Malaysia (Kuala Lumpur) since 2004. In 2001 he started his career as a writer. To this day, he has managed to write 25 books and several articles. His books entitled history, religious, motivation, literature & fiction, religion & spirituality. In writing books on history, he was inspired by Abul Hasan Ali al-Nadwi, Mohammad Ali as-Sallabi, and Malik Bennabi. Besides, as a writer and historian, he is also frequently asked to be a guest speaker at various events.

Alwi Alatas never had a desire to be a writer. But since childhood he love to read. From love to read, he gain knowledge that could help develop ideas and recognize many words and style of writing. Therefore, there is a push to write. At first, Alwi Alatas just write ideas in a notebook, then he tried to write a book and give it to the publisher.

According to him to be a writer needs a few things, namely:

1. Knowledge (data), which can be obtained from books, media (radio, TV, internet, newspapers), the environment, and other sources;
2. An idea, is a creative person's ability to connect, organize, giving meaning, and interpret the data that has been obtained;
3. The ability to write, is a person's ability to change his idea in writing or words that are easy to understand by the reader.

Without sufficient data, a writing will be less content of knowledge. Without a good idea, writing will be less attractive and less memorable. And without the ability to writing, the data and great ideas will be 'silent', and it can not give an understanding to the reader. According to him to improve writing skills is not enough to be consistent in writing but also read, collect data, and develop ideas consistently.

In addition, according to Alwi Alatas to produce books, reference is required, though the levels are different for each type of book. According to him, writing academic books requires a lot of references while writing a popular book requires little reference. There are some books that do not require reference, for example travelogue book or biography. However, if the writing type is equipped with an appropriate reference the quality will be better.

In writing, Alwi Alatas has four principles. These principles are:

1. Must be appropriate to Islam, he does not want to write anything contrary to Islam even he wished all his books could make the reader closer to Islam;
2. To provide convenience for the reader, that he always trying to use words and sentences easily understood by the reader so that the reader can enjoy his reading;
3. Must contain knowledge or anything that can encourage readers to do goodness. He hopes after reading his book, the reader can get something useful (knowledge or motivation) to charity;

4. Write from the heart ("honest with yourself, do not pretend, and convey what we feel"), according to him, what come out from the heart would be easier to get into the heart of readers.

Alwi Alatas gave advice related to write in an interview. His advice was “Plenty of reading a book. Learn from the authors who have been successful, after that start writing. Do not consider yourself can not write or unable to write. Then identify strengths and weaknesses in write. Using the power good and correct weaknesses. So that we can write, try to make a good book (with practicing and adding the writing experience) and identify what is preferred by the readers”.

Alwi Alatas's book consists of two languages, namely Indonesian and Malaysian languages. His books are:

1. ***Kasus Jilbab, Gerakan Wanita Islam 1980-an di Indonesia*** (*The Jilbab Case, Woman Islamic Movements 1980's in Indonesia*). 2000. Jakarta: LKB Nusantara. Category: History.
2. ***Revolusi Jilbab: Kasus Pelarangan Jilbab di SMA Negeri Se-Jabotabek, 1982-1991*** (*The Jilbab Revolution: The Case of Jilbab's Ban in Senior High School around Jakarta, 1982-1991*). 28 Oktober 2001. Jakarta: Al-I'tishom. Category: History.
3. *Bahkan Para Nabi pun Iri* (*Even the Prophets Jealous*). 2002. Jakarta: PT Akbar. Category: Religion
4. *Agar Kamu Bertakwa* (*La'allakum Tattaqun*). 2002. Jakarta: Daarut Tarbiyah (DATA). Category: Religion.
5. *Biarkan Jilbabku Bersemi Indah* (*Let My Veil Sprout Beautifully*). 2003. Jakarta: Zikrul Hakim. Category: Fiction.

6. *Konsep Remaja, Konstruktif atau Destruktif? (Adolescent Concept, Constructive or Destructive?)*. 2004. Jakarta: Hikmah-Mizan Publishing. Category: Psychology.
7. **Kharuddin Barbarossa: Bajak Laut atau Mujahid?** (*Khairuddin Barbarossa: Corsair or Mujahid?*). 2004. Jakarta: Akar Cipta Media. Category: History.
8. *Si Kamil dan Kaleng Cat*. 2005. Beranda-Mizan Publisher. Category: Educational Children Story
9. *(Untuk) 13+, Remaja Juga Bisa Bahagia, Sukses, Mandiri ((For) 13+, Adolescent can also Happy, Success and Independent)*. 2005. Jakarta: Pena Publishing. Category: Popular Psychology.
10. *Si Kamil and the Gank*. 2005. Jakarta: Beranda-Mizan Publisher. Category: Educational Children Story.
11. **Al-Fatih, Sang Penakluk Konstantinopel** (*Al-Fatih, the Conqueror of Constantinople*). 2005. Zikrul Hakim. Category: History.
12. *The Straight Path*. 2006. Zikrul Hakim. Category: Philosophical Fiction/
Destinasi. 2015. Galeri Ilmu.
13. *Bikin Gaul Makin Gaul*. 2006. Beranda-Mizan Publisher. Category: Popular Psychology.
14. *Proud to be Muslim*. 2006. Bandung: Syamil.
15. *The Real Idol*. 2006. Bandung: Syamil.
16. *Si Kamil: Rumah Anker*. 2006. Hikmah-Mizan.
17. **Sang Penakluk Andalusia**. 2007. Zikrul Hakim
18. **Bila Allah Menduga Kita**. 2010. Mustread/ *Ketika Allah Menguji Kita*, 2010, Tarbawi Press
19. *Senyumlah, Apa pun masalahmu Ia pasti akan berlalu*. 2011. Galeri Ilmu/
Whatever Your Problem, Smile. 2011. Magnify
20. *Mudahkan, Jangan Susahkan*. 2012 Galeri Ilmu/ *Kalau Bisa Mudah, Mengapa Dibuat Susah?* 2013. Pro-U Media
21. *Nuruddin Zanki dan Perang Salib*. 2012. Zikrul Hakim/ **Biografi Agung Nuruddin Zanki**. (will be published soon, 2015, by Karya Bestari).

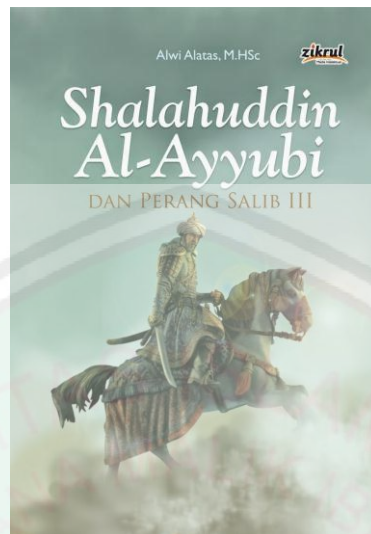
22. *Bersyukurlah Kerana-Nya*. 2013. Galeri Ilmu
23. Mencari Husnul Khatimah. 2013. Galeri Ilmu
24. **Shalahuddin al-Ayyubi dan Perang Salib III**. 2014. Zikrul Hakim/
Biografi Agung Salahuddin al-Ayyubi. 2014. Karya Bestari
25. Mungkinkah Ini Solat Terakhirmu? 2014.

Besides that, he write articles. The articles are:

1. *Hubungan TNI dan Laskar-Laskar di Sumatera Utara Tahun 1945-1948 (TNI – Paramilitary Troops Relations in North Sumatera and Tapanuli, 1945-1948)*. Research for Graduation at University of Indonesia. Not Published. Category : History.
2. ”Perkembangan Studi Klub Bandung dan Studi Klub Surabaya menjadi PNI dan PBI pada Masa Pergerakan Nasional” (“The Development of Bandung and Surabaya Study Club Became Indonesian National Party (PNI) and Indonesian Nation Party (PBI) during National Movement Period”). Article for Historical Seminar of National Movement at University of Indonesia. Not Published.
3. ”Hubungan Pers dan Pemerintah di Indonesia pada Masa Demokrasi Parlementer, 1950-1957” dalam *Jurnal Historia* (“Press and Government Relationship in Indonesia during Parliametary Democracy, 1950-1957” in *Historia Journal*). No 1/ Th. Ke-3, 1999. Category: History.
4. “Belajar Yang Berpusat Pada Diri” dalam *Jurnal Hadlarah* (“Self-Centered Study” in *Hadlarah Journal*). 2001. Category: Education.
5. “Kedudukan Kosmos dalam Filsafat Jawa” (“The Cosmos Position in The Philosophy of Java”). Article for Philosophy Subject at University of Indonesia. Not Published.
6. ”Pemikiran Anti-Utopia dalam Falsafah Politik Kenegaraan Augustinus (354-430 M)” (“Anti-Utopia’s Idea in Augustinus’ Philosophy of Political State”). Article for Philosophy Subject at University of Indonesia. Not Published.

7. "Islam, Taoisme, dan Masalah Gender" ("Islam, Taoism, and Gender Problem"). Article for Philosophy Subject at University of Indonesia. Not Published.
8. **"Pan-Islamism and Islamic Resurgence in the Netherlands East Indies: The Role of 'Abd Allāh b. 'Alawī al-'Aṭṭās."** Paper presented in International Conference on *Yemeni-Hadhrami in Southeast Asia: Identity Maintenance or Assimilation?* Organized by Departement of History and Civilization, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia. 26th-27th August 2005.
9. "Pendidikan Remaja dari Sudut Pandang Psikologi Islami" (Teen Education from the Perspective of Islamic Psychology). 2006. 1st winner of Islamic Psychology Essay Competition in Faculty of Psychology, University Indonesia.
10. **"Mengkritisi Pemikiran Montgomery Watt"** (Criticizing the Thoughts of Montgomery Watt). 2006. Published in **Journal Islamia**, vol III No. 1, 2006.
11. **"The Economy of the Pribumi in Priangan, West Java, in the Late Colonial Period, 1900-1942."** Paper presented in the 7th Singapore Graduate Forum on Southeast Asia Studies 2012 (16-20 July 2012), Asia Research Institute, National University of Singapore.

C. Book Description



Picture 4.2
The Book

Book Title	: Shalahuddin al-Ayyubi dan Perang Salib III
Author	: Alwi Alatas
Publisher	: Zikrul Hakim
Year	: 2014
Number of Pages	: 496 pages

The book of “Shalahuddin Al-Ayyubi dan Perang Salib III” is one of the book by Alwi Alatas which in Indonesian language. This book is a historical book. It is like the history books in general, this book tells about the story of the past and written in a sequence (have forward plot).

The book of “Shalahuddin Al-Ayyubi dan Perang Salib III” is a work arranged for the problems and challenges that exist at the time it has many similarities with what is facing Muslims today. This shows that in writing a book, he saw the condition of the surrounding environment. Muslims at the time of Nuruddin and Shalahuddin passed the problem and they able to respond the challenge very well. The events that occurred at the time was a setback

experienced by the Muslims, al-Quds controlled by the enemy and the Sunni-Shi'a conflict. In addition, he would like to introduce Salahuddin Al-Ayubi to readers in the homeland.

In this book there is a special section inserted in a chapter to discuss certain events. For example, sub-chapter *Assassin*.

The sections of this book is:

1. *Pendahuluan*
2. *Kata Pengantar*
3. *Biografi Tokoh Perang Salib III*
4. *Kronologi Peristiwa*
5. *Bagian I (Periode Awal Kehidupan Shalahuddin):*
 - *Dua Putra Syadzi*
 - *Bersama Keluarga Zanki*
 - *Dunia Shalahuddin*
 - *Penaklukan mesir*
 - *Konsolidasi di Mesir*
 - *Hubungan yang memburuk dengan Nuruddin*
 - *Karakter Shalahuddin*
6. *Bagian II (Penyatuan Wilayah Muslim hingga Penaklukan Kembali al-Quds):*
 - *Munculnya Seorang Pemimpin Baru*
 - *Mengambil Alih Damaskus*
 - *Assassin: Dari Benteng Alamut hingga the Old Man of the Mountain*
 - *Pertempuran dengan orang-orang Frank*
 - *Beberapa Perubahan Politik di Dunia Islam*
 - *Menyatukan Seluruh Suriah*
 - *Menjelang Hattin*
 - *Pertempuran Hattin*
 - *Penaklukan Kembali al-Quds*
7. *Bagian III (Perang Salib III):*
 - *Kemarahan Eropa*
 - *Penaklukan Wilayah Suriah Utara*
 - *Serangan Balik Orang-orang Frank*
 - *Pasukan dari Seberang Lautan*
 - *Jatuhnya Kota Acre*
 - *Pertempuran di Sepanjang Pantai Menuju Ascalon*
 - *Kegelisahan al-Quds*
 - *Pertarungan Terakhir dan perdamaian*
 - *Wafat Shalahuddin*
8. *Penutup*

9. *Daftar Pustaka*

In “*kata pengantar*” there is an explanation about the primary resources that used by Alwi Alatas, they are:

1. Al-Kamil fi-l-Tarikh (the Chronicle of Ibn al-Athir) by Ibn al-Athir, the specific sections that tell about the Crusades. Ibn al-Athir lived during the reign of Shalahuddin and had followed the expedition of Shalahuddin’s jihad, after al-Quds recaptured in 1187M.
2. An-nawadir as-Sultaniyah wa-l-Mahasin al-Yusufiyah (The Rare and Excellent History of Saladin) by Baha’uddin Ibn Shaddad. He is a scholar, friend and biographer of Shalahuddin. His writing about the early part of the Shalahuddin’s life was very brief and sometimes inaccurate. However, his writing became very detailed and accurate since he joined Shalahuddin after the conquest of al-Quds until Shalahuddin's death.
3. Mukhtasar ar-Rawdhathayn fi akbar ad-Dawlatayn (Noble Dynasties: The History of Nuruddin and Saladin) by Abu Shamah Abd ar-Rahman al-Maqdisi. He was born at the beginning of the 13th century AD and did not live at the time of Nuruddin and Shalahuddin. Most of the contents of the book can be said to be a direct quote from what is written by Imaduddin al-Katib, Ibn Shaddad, Ibn al-Athir, Ibn Abi tayy, Al-Qadi al-Fadil, and other contemporary the author.
4. Wafayat al-A’yan (Ibn Khallikan’s Biographical Dictionary) by Ibn Khallikan. This book is a collection of short biographies of Muslim leaders. However, according to Alwi Alatas the information provided very solid and

valuable. He considered and analyzed historical data which he had received with caution and explain to the reader if there are things that are doubted

This book is completed with footnotes, images, words quoted by the author of other books, and historian's name who lived during that time and wrote the story. Thus, the footnotes prove that the book is not a fantasy story or essay, a picture which can help the reader to visualize the story in the past, the words quoted from another book referenced by author, historian's name who prove that what is written by the author is happened.

The historian, who alive at the time was Ibn Shaddad and Ibn al-Athir. In addition, in certain parts some historians is mentioned to compare the truth of the events that happened, so Alwi Alatas does not write story subjectively but write some stories that are similar and leave it to the reader about the decision which want to be trusted by readers.

The author (Alwi Alatas) also inserted the chronology of the story on pages 34-36.

- 1130: *Najmuddin Ayyub menjadi gubernur Tikrit menggantikan ayahnya yang wafat*
- 1132: *Ayyub menolong Imaduddin Zanki yang kalah dalam pertempuran di dekat Baghdad sehingga ia dapat kembali ke Mosul dengan selamat*
- 1137: *Ayyub dan Syirkuh terpaksa meninggalkan Tikrit dan bejerja pada pemerintahan Zanki di Mosul. Kejadian ini bertepatan dengan lahirnya Shalahuddin*
- 1139: *Ayyub menjadi gubernur Ba'albek*
- 1144: *Zanki berhasil merebut kota Edessa dari tangan orang-orang Frank*
- 1146: *Zanki mati terbunuh. Ba'albek direbut oleh Damaskus. Ayyub bergabung dengan pemerintahan Damaskus, sementara Syirkuh ikut dengan Nuruddin Mahmud ibn Zakni ke Aleppo*
- 1148: *Pasukan Frank mengepung Damaskus dalam Perang Salib II, tetapi mereka gagal. Kakak tertua Shalahuddin, Syahansyah mati syahid dalam pertempuran di Damaskus*
- 1149: *Hubungan Nuruddin dengan penguasa Damaskus memburuk*

- 1153: Ascalon yang sebelumnya berada di bawah kendali Fatimiyah jatuh ke tangan orang-orang Frank
- 1154: Damaskus dikuasai oleh Nuruddin. Ayyub bergabung dalam pemerintahan Nuruddin
- 1163: Amalric menjadi Raja Yerusalem
- 1164: Pertempuran Syirkuh dengan orang-orang Frank dalam memperebutkan Mesir
- 1167: Pertempuran Syirkuh dengan orang-orang Frank dalam memperebutkan Mesir
- 1169: Syirkuh berhasil; menguasai Mesir dan diangkat jadi wasir negeri itu. Ia wafat dua bulan kemudian dan digantikan oleh Shalahuddin
- 1171: Dinasti Fatimiyah dihapuskan oleh Shalahuddin. Al-Adid khalifah terakhir Fatimiyah meninggal dunia
- 1173: Najmuddin Ayyub meninggal dunia di Kairo
- 1174: Najmuddin Mahmud ibn Zanki meninggal dunia, digantikan oleh anaknya, al-Malik As-Shalih, Amalric meninggal dunia dan digantikan oleh anaknya, Baldwin IV yang menderita Lepra. Pada akhir tahun ini As-Shalih pindah ke Aleppo dan Shalahuddin menguasai Damaskus
- 1176: Shalahuddin menyerang benteng pertahanan kaum Assassin setelah mereka berusaha membunuhnya. Akhirnya disepakati perdamaian oleh kedua belah pihak
- 1179: Shalahuddin berhasil menghancurkan benteng Frank di Bayt al-Ahzan yang jaraknya dekat dengan Damaskus setelah mengalahkan mereka dalam pertempuran beberapa waktu sebelumnya
- 1180: Manuel Comnenus (Kaisar byzantium) wafat
- 1181: Al-Malik As-Shalih putra Nuruddin wafat. Kedudukannya digantikan oleh sepupunya Izzuddin Mas'ud
- 1183: Reynald of Chatillon berusaha menyerang Makkah dan Madinah, tetapi berhasil digagalkan oleh pasukan Shalahuddin di Mesir. Adrianus Comnenus merebut kekuasaan dan menjadi kaisar Byzantium. Aleppo jatuh ke tangan Shalahuddin
- 1184: Shalahuddin menyerang benteng al-Karak dengan persenjataan yang lebih lengkap. Saat itu di dalam benteng sedang berlangsung pesta pernikahan antara Humphrey of Toron IV dengan Isabella, saudara perempuan Baldwin IV
- 1185: Baldwin IV, Raja Yerusalem meninggal dunia. Kedudukannya digantikan oleh keponakannya, Baldwin V yang masih kanak-kanak. Shalahuddin jatuh sakit dan hampir meninggal dunia saat berusaha mengepung Mosul. Ia kemudian menyepakati perdamaian dengan Mosul dan setelah itu fokus dalam jihadnya menghadapi orang-orang Frank
- 1186: Baldwin V meninggal dunia. Kedudukannya digantikan oleh Guy of Lusignan yang memerintah atas nama istrinya, Sybilla. Penetapan Guy sebagai Raja Yerusalem meningkatkan perselisihan di antara para pemimpin Frank

- 1187: Terjadi pertempuran Hattin dengan kemenangan di pihak Muslim. Banyak orang-orang Frank yang tertangkap dan terbunuh. Raja Yerusalem, Guy of Lusignan, ditahan. Reynald of Chatillon dihukum mati. Kota Tiberias, Acre, Beirut, Sidon, Ascalon, dan sebagian besar wilayah Frank di Palestina dan Suriah Selatan jatuh ke tangan Shalahuddin pada tahun ini. Paus Gregory VIII mengumumkan Perang Salib III
- 1188: Richard the Lionheart dilantik sebagai Raja Inggris menggantikan ayahnya yang meninggal dunia dua bulan sebelumnya. Ia juga menyatakan tekad untuk menjalankan Perang Salib. Shalahuddin dan pasukannya berhasil menguasai sebagian besar wilayah Frank di Suriah Utara
- 1189: Frederick Barbarossa berangkat menuju Palestina dengan membawa 200.000-300.000 tentara Jerman. Mereka melalui jalur darat. Orang-orang Frank di Suriah mulai pengepungan Acre, dipimpin oleh Guy of Lusignan. Pasukan Muslim yang dipimpin oleh Shalahuddin mengepung mereka dari luar
- 1190: Frederick Barbarossa wafat di sebuah sungai di wilayah Armenia. Richard the Lionheart dan Philip Augustus beserta pasukan mereka baru berangkat dari Vazelay. Mereka menempuh jalur laut. Sybilla wafat dan kedudukan Guy of Lusignan sebagai raja mengalami masalah. Orang-orang Frank di Suriah-Palestia mengalami krisis kepemimpinan
- 1191: Raja Philip dari Prancis tiba di Acre, disusul oleh Richard the Lionheart yang sebelumnya berhasil menguasai pulau Cyprus. Kota Acre jatuh ke tangan pasukan Frank. Tak lama setelah itu Raja Philip kembali ke Eropa karena menganggap tugasnya sudah selesai. Richard mengeksekusi mati 3000 tawanan Muslim. Ia dan pasukannya kemudian bergerak menyusuri pantai ke arah selatan, diikuti pada sisi lainnya oleh pasukan Muslim.
- 1192: Richard dan pasukannya berada di Bayt an-Nuba, yang jaraknya hanya sekitar 1 hari dari al-Quds. Shalahuddin dan pasukannya mengatur strategi pertahanan al-Quds. Orang-orang Frank akhirnya mundur ke Ramla dan kemudian ke Jaffa. Shalahuddin menyerang Jaffa. Akhirnya tercapai kesepakatan damai di antartara kedua belah pihak yang berlangsung selama tiga tahun
- 1193: Shalahuddin al-Ayyubi meninggal dunia.

D. Book Writing

The object of this research is a historical book. As already known in the review of related literature that writing a historical book is different with writing other books. Historical writing is also referred to as historiography is

an imaginative reconstruction of the past based on data obtained by taking the test and critically analyzing recordings and relics of the past. Besides that, Historical writing is a narrative form and process of past events from mankind. The narration of history as a subjective reality is obvious, because every person or every generation can direct the perspective of what has happened with various interpretations closely related to attitude, approach or orientation. Thus, inconsistent with past events objective and absolute are going to become a reality relatively.

From the above description, certainly the historiographer is not only composing the story, but also requiring evidence to support the story. Therefore, in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” Alwi Alatas provides many supporting evidence, opinions, and quotations.

Tabel 4.2
Book Writing

No.	Page	Explanation
1	4-5	The Pedigree of Story figures
2.	37	There is a quotation and footnote (reference).
3.	38	There is a quotation and footnote (reference, explanation of terms)
4.	40	There is the historian's name used to confirms the character role in the story (Ibn al-Athir, Ibn Khalikan, Abul Hasan Ali Nadwi)
5.	42	There is the historian's name used to support the storyline and criticism. (Abdullah Nasih Ulwan dan Dr. Ali M. Salabi, dalam buku mereka masing-masing yang membahas tentang Shalahuddin, mengkritik hal ini sebagai menyalahi kaidah Ilmiah dan lebih didasari pada keyakinan yang tidak tepat bahwa semua tokoh penting di dunia Islam mesti berasal dari bangsa Arab...) (Kita tidak mengetahui secara pasti kapan Syadzi dan kedua putranya meninggalkan Dvin, datang ke Baghdad, dan akhirnya mrmimpin Tikrit... Kemungkinan mereka masuk ke Tikrit pada tahun 1130 M atau menjelang tahu tersebut, karena menurut Ibn Khalikan pada tahun 526 (1131) V. Minorsky dalam bukunya Studies in

		Caucasian History juga memperkirakan)
6.	45	There is a footnote about the differences of year between Minorsky and Ibn Khalikan.
7.	47	There is a footnote about the references used by the author, to compose subchapter "Dua Putra Syadzi".
8.	48	There is a quotation and footnote (reference)..
9.	49	There is a footnote which explains the term of "Frank".
10.	51	There is a footnote which explains the term of "Atabek".
11.	52	There is the historian's name used to support the storyline. (..., Stanley Lane Poole menulis bahwa, "Itu tentu merupakan tahun-tahun yang bahagia,... kita sama sekali tidak mengetahui apa-apa tentang keluarga Ayyub antara tahun 1139 dan 1146 M, masa ketika mereka tinggal di Ba'albek.")
12.	53	There is a quotation and historian's name. ("In spite of the fragmentation of its sects, Islam was a great assimilative force not least because the Quran was at the heart of its education," tulis Lyons & Jackson dalam Saladine: The Politics of the Holy War.)
13.	54	There is the historian's name used to support the storyline (Abdullah Nasih Ulwan memperkirakan bahwa Shalahuddin antara lain berguru kepada.... Masih menurut Ulwan, Shalahuddin menguasai setiap keterampilan...)
14.	55	There are historian's name which is used as a living witness in Ayyubiah Dynasty. (Abu Shamah al-Maqdisi, seorang penulis sejarah Nuruddin dan Shalahuddin yang hidup di masa Dinasti Ayyubiyah, menceritakan bahwa keputusan Nuruddin untuk pergi ke Aleppo adalah atas saran Syirkuh)
15.	56	There is the historian's name used to support the storyline (Dr. Salah Zaimeche mengutip Yaqut al-Hamawi, seorang pakar geografi Muslim...)
16.	59	There is a note from authors which expressed doubts because is not found a book that talks about an event. (Apakah Ayyub dan Syirkuh memiliki peranan dalam upaya pendekatan kedua pihak ini? Kemungkinan itu ada, tetapi buku-buku sejarah tidak membahas tentang hal ini.) There is a quote and historian's name. (Meminjam kata-kata Lane-poole, "They came at the preaching of St. Bernard to wipe out the disgrace of Edessa; but they only disgrace themselves before Damascus...")
17.	60	There is an opinion of the author to an event and the historian's name and their citations used to support his opinion. (Jika sejak Perang Salib I umat Islam di Suriah-Palestina berada di posisi yang terdesak dan bertahan, kini keadaannya mulai berbalik. Dahulu kaum Muslimin berpecah belah dan pasukan Salib bersatu padu. Kini pasukan Salib yang mulai berselisih paham dan kaum

		Muslimin cenderung menjalin kerja sama. Seperti yang dikatakan Abdul Rahman Azzam dalam bukunya, Saladin, "If the fall of Edessa had signalled a change in the tide, then the siege of Damascus signalled a change in the mood of the Muslims."
18.	69	There is an illustration (picture) when the Crusaders III took place.
19.	72	There is a footnote about the author references used to compose subchapter "Bersama Keluarga Zanki".
20.	73	There is an illustration (picture) when the Crusaders III took place.
21.	83	There is an illustration (picture) of statue of Nizam al-Mulk al-Hasan ibn Ali at-Thusi
22.	89	There is an illustration (picture) of Saladin territory map .
23.	91	There is a footnote about the author references used to compose subchapter "Dunia Shalahuddin".
24.	95	There is an illustration (picture) of Cairo Citadel.
25.	100	There is the historian's name who lived at the time and his information. (Ibn al-Athir menuturkan kisah menarik yang menggambarkan keberanian Syirkuh. Ia mendengar ini dari seorang yang melihat saat Syirkuh dan pasukannya keluar dari kota Bilbays untuk pulang, dengan disaksikan oleh pasukan Salib dan Mesir. Ketika itu ia memerintahkan orang-orangnya untuk keluar lebih dahulu dan berjalan di depan. Ia sendiri keluar dari kota Bilbays bersama rombongan yang terakhir dengan mengendarai kendaraannya sambil memanggul sebuah kapak besi di tangannya...)
26.	106	There is the historian's name who lived at the time and his information.. (menurut Naser-e Khosraw yang pernah berkunjung ke Kairo itu lebih dari satu abad sebelumnya, istana khalifah terletak di tengah kota Kairo dan dikelilingi oleh tanah lapang dan terdiri dari beberapa bangunan yang luas...)
27.	120	There is footnote about the author references used to compose subchapter "Konsolidasi di mesir".
28.	122	There is footnote which shows the reference information written by the author, but in the footnote also mentioned that there is differences of opinion among earlier historian. (Kisah ini berdasarkan penjelasan Ibn al-Athir. Hamilton Gibb tidak setuju dengan narasi ini dan lebih cenderung pada penjelasan Imaduddin al-Katib bahwa pengangkatan Shalahuddin dirundingkan terlebih dahulu di antara para emir Suriah sebelum diajukan dan ditetapkan oleh Al-Adid)
29.	124	There is the historian's name which lived during Shalahuddin era and his book used as a reference by the author. (Hal itu ia ungkapkan kepada ibn Shaddad,"Ketika Allah membuka jalan bagi saya untuk menguasai Mesir dengan mudah,...")
30.	125	There is footnote which explains Taqiuddin Umar's birth date, and

		historian's name which give information.
31.	126	There is criticism from the author to historian's work and it is followed by footnote which contains further explanation. (Yaacov Lev dalam bukunya, Saladin in Egypt, berpendapat bahwa tujuan Nuruddin mengirim Turansyah ke Mesir adalah untuk “memprovokasi perselisihan di antara kedua bersaudara itu dan untuk menggerogoti kedudukan mereka di Mesir.” Alasan dikirimnya Najmuddin Ayyub ke Mesir beberapa tahun kemudian juga kurang lebih sama. Tetapi harapan Nuruddin ini tidak tercapai. Bagaimanapun, pendapat Lev ini tidak kuat dan mengada-ada. Analisanya secara umum kritis dan menarik untuk disermati berkenaan dengan kemungkinan motif-motif tokoh – Shalahuddin dan pemimpin-pemimpin lainnya – yang ada di balik penuturan teks-teks sejarah. Namun, Lev cenderung selektif dalam memilih sumber untuk mendukung pendapat-pendapatnya dan ia mendegradasikan motif tokoh-tokoh yang dikajinya itu menjadi melulu bersifat duniawi dan egoistik. Dalam konteks pengiriman Turansyah ke Mesir, lev sama sekali tidak menyinggung tulisan Abu Shamah dan Ibn al-Athir yang jelas-jelas menyebutkan bahwa Nuruddin tidak mengirim Turansyah sebelum memastikan bahwa ia akan menaati Shalahuddin dan membantunya selama berada di Mesir.)
32.	145	There is footnote about the author references used to compose subchapter “Konsolidasi di Mesir”.
33.	146	There is an illustration (picture) of Citadel, Damaskus
34.	150-152	There is historian's name, opinions, and criticism of writers associated with an event stretched Salahuddin and Nuruddin relationship in addition there are historian's name and his information. (Ini merupakan bagian yang paling sulit dijelaskan dari hubungan antara Shalahuddin dan Nuruddin. Keduanya merupakan pahlawan Islam. Namun, buku-buku sejarah mencatat memburuknya hubungan kedua tokoh ini pada masa-masa itu, hingga wafatnya Nuruddin. Berbagai pertanyaan akan muncul di benak setiap orang yang mengamati bagian sejarah ini. Mengapa Shalahuddin menghindar dari atasannya? Apakah Shalahuddin bermaksud memisahkan diri dan merebut kepemimpinan dari Nuruddin? Apakah ia benar-benar akan melawan Nuruddin jika penguasa Damaskus itu masuk ke mesir? Apakah Nuruddin yang terlalu berprasangka terhadap bawahannya itu? Atau mungkin para penulis sejarah yang bersikap tidak adil terhadap Shalahuddin? Dalam hal ini kita perlu memahami bahwa sumber utama dari kisah perselisihan ini adalah Ibn al-Athir, dan ia merupakan seorang yang berpihak pada keluarga Zanki dan kritis terhadap Shalahuddin. Tapi kita juga tidak menemukan bantahan dari para penulis sezaman lainnya. Abu Shamah al-Maqdisi hanya mengutip apa yang dikatakan oleh Ibn al-Athir. Ibn Shaddad tidak membahas masalah itu.

		Sementara Ibn Khallikan yang merupakan junior Ibn Shaddad dan Ibn al-Athir, juga hanya mengutip keterangan kedua sejarawan tersebut tanpa memberikan keterangan tambahan. Ibn al-Athir mungkin melebih-lebihkan kisahnya, tapi itu tidak menghilangkan kenyataan bahwa perselisihan di antara kedua belah pihak tampaknya memang terjadi. Dan terlepas dari itu semua, penilaian Ibn al-Athir atas nasihat Najmuddin Ayyub di atas sangat tepat, dan tampaknya ia jujur dalam penilaiannya ini, bahwa kata-katanya itu merupakan “an example of really good and excellent advice.” Di sini kita melihat bahwa sejak memegang kepemimpinan di Mesir, Shalahuddin melihat visi bahwa dirinya akan mengambil peranan yang besar dalam kepemimpinan kaum Muslimin serta dalam hal pembebasan Palestina di masa depan. Ia tidak pernah berharap untuk menjadi pemimpin di negeri itu, tapi kedudukan itu datang sendiri kepadanya. Mungkin ia merasa bahwa hal yang sama juga akan berlaku dalam kepemimpinan menghadapi pasukan Salib nantinya. Bagaimanapun, ia masih merupakan anak buah Nuruddin, dan ia tidak bisa menolak kenyataan itu. Tapi kelihatannya ia juga tidak siap untuk menghadapi kemungkinan dilepaskan dari posisinya sebagai pemimpin di Mesir, sehingga ia cenderung menghindar untuk bertemu langsung dengan Nuruddin. Karena, seperti dijelaskan Najmuddin, jika ia bertemu dengan Nuruddin, maka ia tentu akan tunduk patuh kepadanya karena kekuatan wibawanya, sebagaimana para emir lainnya juga akan melakukan hal yang sama. Adapun kata-kata terakhir Najmuddin kepada anaknya, jika apa yang disampaikan oleh Ibn al-Athir memang benar, kemungkinan besar hanya untuk menunjukkan bahwa ia menyayangnya dan ia akan selalu berpihak kepadanya, bukan untuk benar-benar memerangi Nuruddin. Ia hanya ingin memastikan bahwa Shalahuddin tidak melakukan tindakan yang ceroboh. Wallahua’lam. Selain Ibn al-Athir, Dr. Ali M. Sallabi menyebut satu sumber lain berkenaan dengan meregangnya hubungan antara Nuruddin dan Shalahuddin, yaitu Ibn Abi Tayy yang dirujuk antara lain oleh Abu Shamah al-Maqdisi. Tapi berbeda dengan Ibn al-Athir yang mungkin mengeksploitasi masalah ini untuk mengkritik Shalahuddin, Ibn Abi Tayy justru memiliki motivasi sebaliknya, yaitu untuk mendiskreditkan Nuruddin. Ibn Abi Tayy merupakan seorang Sejarawan Aleppo perpaham Syi’ah. Ia tidak menyukai Nuruddin karena kebijakannya yang merugikan komunitas Syi’ah di Aleppo dan karena ayahnya pernah diusir keluar dari kota itu oleh Nuruddin. Dr. Sallabi cenderung menolak adanya perselisihan yang serius di antara kedua belah pihak. “Whatever the case, Noor ad-Deen’s relationship with Salah ad-Deen never reached the level of enmity, and there is no justification for regarding their differences of opinion as alienation, as a number of historians and writers have stated.”)
35.	162	There is footnote about the author references used to compose

		subchapter “Hubungan yang memburuk dengan Nuruddin” and an illustration (picture) of Richard / Raja Inggris.
36.	163-164	There is historian's name and his information of Saladin. (Di awal bukunya, Ibn Shaddad memberi kesan dan kesaksiannya tentang Shalahuddin yang merupakan pemimpin sekaligus sahabatnya. Ia mengatakan bahwa saat mengamati hari-hari yang dilewatinya bersama Shalahuddin, “Saya menjadi yakin pada kisah-kisah generasi terdahulu yang dianggap tidak masuk akal. Saya bersaksi atas kebenaran kisah-kisah yang langka berkenaan dengan para pahlawan yang mulia, sementara perbuatan para mamluk yang berani pada masanya (Shalahuddin) membenarkan kisah-kisah para juara masa lalu yang sering diragukan itu. Saya menyaksikan dengan mata kepala saya sendiri adanya kesabaran atas kesusahan demi mengharapkan keridhaan Allah sebagai sesuatu yang menguatkan keyakinan saya atas kisah-kisah itu. Keajaiban hari-hari ini terlalu besar untuk dipahami oleh pikiran atau dimengerti oleh hati, fakta-fakta mereka yang luar biasa terlalu agung untuk sepenuhnya diungkapkan dengan kata-kata atau dituliskan pada lembaran kertas.”)
37.	169	There is an illustration (picture) of Shalahuddin Yusuf al-Ayyubi.
38.	175	There is an illustration (picture) of Umayyah mosque.
39.	176	There is an illustration (picture) of Trebuchet Castelnaud and footnote about the author references used to compose subchapter “Karakter Shalahuddin”.
40.	183	There is an illustration (picture) of Shalahuddin Yusuf al-Ayyubi.
41.	189	There is an illustration (picture) of Shalahuddin Yusuf al-Ayyubi and his army, and Crusaders who surrendered and footnote about the author references used to compose subchapter “Munculnya Seorang Pemimpin Baru”.
42.	212	There is an illustration (picture) in the atmosphere of the Umayyah Mosque and footnote about the author references used to compose subchapter “Mengambil Alih Damaskus”.
43.	219	There is an illustration (picture) of Hasan as-Shabah.
44.	233	There is an illustration (picture) of Alamut castle (Assassin headquarter) and footnote about the author references used to compose subchapter “Assassin”.
45.	238	There is the author's opinion about the Shalahuddin attitude. (Sikap Shalahuddin dalam menghadapi kekalahan sangat berbeda dengan Saifuddin ketika ia menderita kekalahan dari pasukan Shalahuddin dan kembali pulang ke Mosul dalam keadaan panik dan ingin meninggalkan kota itu.)
46.	246	There is footnote about the author references used to compose subchapter “Pertempuran dengan orang-orang Frank”.
47.	264	There is footnote which explains the title (name) leader. (Ibn Nisan dalam buku Ibn al-Athir dan Ibn Taysan dalam Al-Maqdisi)

48.	267	There is an illustration (picture) of Umayyah mosque and footnote about the author references used to compose subchapter “Beberapa perubahan Politik di Dunia Islam”.
49.	284	There is an illustration (picture) of Damascus map and footnote about the author references used to compose subchapter “Menyatukan seluruh Suriah”.
50.	292	There is an illustration (picture) of third crusades map and footnote about the author references used to compose subchapter “Menjelang Hattin”.
51.	293	There is footnote about the year of the dream experienced by trader.
52.	294	There is an illustration (picture) of Hattin war.
53.	301	There is footnote about the term “turcopole”.
54.	312	There is footnote about the author references used to compose subchapter “Pertempuran Hattin”.
55.	313	There is an illustration (picture) of al-Quds.
56.	319	There is an illustration (picture) of Jerusalem.
57.	340	There are differences in the date of the events that occurred and the author mentions the source. (Shalahuddin akhirnya memutuskan untuk menghentikan pertempuran pada akhir Syawal 583 (1 Januari 1188), menurut Ibn al-Athir atau pada hari akhad, 2 Dzulqa’dah 583 (3 Januari 1188), menurut Ibn Shaddad.)
58.	344	There is footnote about the author references used to compose subchapter “Penaklukan Kembali al-Quds”.
59.	352	There is a description of the author about historians (whose books are used as a reference) following the war, along with Shalahuddin. (Ibn al-Athir, penulis Al-Kamil fi-I-Ta’rikh (The Chronicle of Ibn al-Athir), ikut bergabung dengan pasukan Muslim saat mereka berhimpun di Hisn al-Akrad untuk menyertai misi Jihad ini. Ibn Shaddad, ulama sekaligus sejarawan, yang mulai bergabung saat Shalahuddin mengepung Kawkab...)
60.	362	There is footnote about the author references used to compose subchapter “Kemarahan Eropa”.
61.	383	There is footnote about the author references used to compose subchapter “Serangan Balik Orang-orang Frank”.
62.	391	There is an illustration (picture) of trebuchet, stone thrower tool.
63.	397	There is footnote about the author references used to compose subchapter “Pasukan dari Seberang Lautan”.
64.	423	There is an illustration (picture) when defending the fort footnote about the author references used to compose subchapter “Jatuhnya kota Acre”.
65.	430	There is the historian’s name and the events witnessed by the historian. (Ibn Shaddad yang ketika itu berada di bagian tengah menyaksikan bagaimana pasukan Muslim yang berada di bagian ini mundur ke

		belakang dan berlarian dalam keadaan kacau. Ia kemudian pindah ke sayap kiri pasukan yang posisinya tak seberapa jauh darinya, tetapi keadaan mereka ternyata sama saja. Ia pergi ke sayap kanan pasukan, dan mereka juga berlarian ke belakang dalam keadaan yang lebih buruk lagi, seolah-olah ada bencana besar sedang menimpa mereka. Ibn Shadad kemudian pergi ke tempat Shalahuddin yang ternyata ketika itu hanya dikawal oleh tujuh belas tentara saja.)
66.	435	There is footnote about the author references used to compose subchapter “Pertempuran di Sepanjang Pantai Menuju Ascalon”.
67.	436	There is footnote about explanation of Lydda city
68.	458	There is historian’s name and his activity alongside Shalahuddin. (Kenyataan ini membuat Shalahuddin gelisah dan ia membicarakan masalah yang sedang dihadapinya itu dengan salah satu emir dan ulama kepercayaannya, Ibn Shaddad. “Malam itu, yaitu malam Jum’at, “tuliskan Ibn Shaddad dalam bukunya,” saya duduk menemaninya sejak awal malam hingga mendekati subuh...kami hanya berdua saja, tidak ada yang ketiga kecuali Allah.”)
69.	461	There is footnote about the author references used to compose subchapter “Kegelisahan al-Quds”.
70.	468	There is historian’s name and his information about Richard (Shalahuddin rival) (Ibn Shaddad yang sedang menuju ke tenda Shalahuddin melihat Richard turun ke pantai.”Ia berambut merah, jubahnya berwarna merah, dan benderanya berwarna merah, sebagaimana perlengkapannya.” Tulis Ibn Shaddad tentang sosok Richard yang dilihatnya saat itu.)
71.	476	There is footnote about the author references used to compose subchapter “Pertarungan Terakhir dan Perdamaian”.
72.	477	There is an illustration (picture) of Shalahuddin territory map.
73.	481	There is an illustration (picture) burial location of Shalahuddin Al-Ayyubi.
74.	484	There is an illustration (picture) of Damascus mosque and footnote about the author references used to compose subchapter “Wafat Shalahuddin”.

CHAPTER V

DISCUSSION

A. The Educational Values of the Book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas

As already explained, educational value is something that is believed to be good or precious by a person or group of people to do in life, that is taken from a process or experience. Educational value have a goal to educate a person or individual in order to be a good man or a educated man. These values should be used as a reflection to repair ourselves and others for the realization of a peaceful and united Islam. In addition, valuable lessons that can be conveyed to the students who are increasingly leaving the history of Islam. These values can provide an experience for them and make it as a valuable lesson.

In the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” the researcher found some educational values which include:

1. Moral, is a value with criterion “correct or not” the human action in social life. Including: honest, thoughtful, respectful of others, obey the law, be fair
2. Awareness, is a value which awaken people, that good is a good and that wrong is a wrong
3. Religion, is a value that binds men to God. This value is same with the Divine (Ilahiah) value. The Divine (Ilahiah) value is associated with the concept, attitudes and beliefs that looked valuable what comes from God or

look valuable to religion. Divine values are divided into pious (imaniah) value, ubudiah value, muamalah value.

- a. Pious (imaniah) value is concept, attitude and belief that looked valuable about the existence of God and all His attributes, as well as to the things unseen are included within the framework of the pillars of faith.
- b. Ubudiah value is a concept, attitude and belief that looked precious to worship in order to approach to God.
- c. Muamalah value is a concept, attitude and belief that looked precious relationship between man to man and man's relationship to nature under God's guidance framework. From the definition it can be seen that the muamalah value is related to human relationships, so in the muamalah value is contained multicultural values. Multicultural value contains teachings on peace, respect for others despite differences of religion, honesty, fairness, equality of rights and obligations and other things related to the multicultural. This value is divided into four:
 - 1) Ummah, live together. Everyone has equal access to live in this universe, side by side, and binding social relationships within a group, community, society or nation.
 - 2) Rahmah (mercy), the love that is the embodiment of the attributes of God, Most Gracious, Most Merciful to man created by God to interact and communicate with each other based on spirit of mutual love and caring.

- 3) Musawah, that all men are brothers and receive equal treatment in the presence of Allah though having different sex, gender, race, color, and religion.

Analysis of educational values in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas is:

1. Moral

Moral value contained in the paragraph:

Pada suatu hari di tahun 532 (1137/8), seorang perempuan keluar dari benteng Tikrit untuk suatu keperluan. Ketika ia kembali dan memasuki kota, ia berjalan melewati Ayyub dan Syirkuh (Ayyub and Syirkuh are sibling). Keduanya memperhatikan bahwa perempuan ini berhjalan dalam keadaan menangis. Mereka bertanya apa yang telah menyebabkannya menangis. Perempuan ini kemudian menjelaskan bahwa saat melewati gerbang kota, ia telah dihina oleh isfahsalar (pimpinan tentara) yang menjaga gerbang benteng itu. Mendengar ini, Syirkuh langsung berdiri. Ia mendatangi orang yang telah melakukan penghinaan itu, mengambil tombaknya, dan menusuknya dengan tombak itu hingga mati.... Ayyub terpaksa menahan Syirkuh. Ia kemudian melaporkan peristiwa ini kepada Bihruz yang merupakan penguasa kota itu. (page 45-46)

Moral, is a value with criterion “correct or not” the human action in social life. Including: honest, thoughtful, respectful of others, obey the law, be fair. The description contained in the paragraph shows that Ayyub uphold moral values that we can see from his actions which was reported Shirkuh to the authorities. Ayyub and Shirkuh are sibling. He killed the army leader. Nevertheless, Ayyub did not protect his brother because Ayyub known that his brother had violated rule.

2. Awareness

Awareness value contained in the paragraph:

Saat Frederick dan pasukannya melintasi Byzantium, beritanya sampai ke Aleppo dan kemudian diteruskan kepada Shalahuddin yang ketika itu berada di al-Kharruba. Berita awal yang diterima Shalahuddin menyebutkan bahwa Kaisar Jerman itu berangkat dengan 200.000 hingga 300.000 tentara. Hal ini sangat mengkhawatirkan Shalahuddin. Jumlah pasukan itu terlalu besar untuk ia hadapi seorang diri. Ia memerlukan bantuan dari negeri-negeri Muslim lainnya.

Maka Shalahuddin menunjuk Ibn Shaddad...., untuk menyampaikan pesannya kepada para emir di timur, yang belum menyertao johan bersama Shalahuddin atau masih bisa mendukung dengan tambahan tentara, serta kepada Khalifah di Baghdad. Para emir yang dikunjunginya di Sinjar, Jazirat Ibn Umar, Irbil, dan Mosul, menjawab dengan kata-kata “sami’nawa atha’na (kami dengar dan kami taat).” Mereka kemudian mengirimkan pasukan kepada Shalahuddin. Khalifah di Baghdad juga memberikan janji untuk membantu. Utusan khalifah benar-benar datang tidak sampai dua minggu setelah kepulangan Ibn Shaddad. (page 386)

Awareness, is a value which awaken people, that good is a good and that wrong is a wrong. The description contained in the paragraph shows that Muslims in other regions aware to immediately join his brother on the battlefield. Without awareness they would not send aid and unite with his brother. This value, teaches that in order to achieve unity, needs awareness of each individual.

3. Religion, is a value that binds men to God. This value is same with the Divine (Ilahiah) value. The Divine (Ilahiah) value is associated with the concept, attitude and belief that looked valuable what comes from God or look valuable to religion. Divine values are divided into pious (imaniah) value, ubudiah value, muamalah value.

- a. Imaniah value contained in the paragraph:

Pasukan Salib sudah berhasil merebut beberapa kota pantai dari tangan kaum Muslimin dan mengarahkan pasukan ke al-Quds. Mereka berkemas di Bayt Nuba yang jaraknya hanya kurang dari

sehari dari al-Quds. Shalahuddin, para emir bawahannya, beserta pasukannya berada di dalam kota al-Quds. Sementara sekumpulan pasukan Muslim ditugaskan mengintai pasukan musuh dan memberikan informasi dari waktu ke waktu.

Keadaan ketika itu sangat menegangkan. Dalam waktu kurang sehari, Pasukan Salib dapat tiba di depan tembok kota al-Quds. Walaupun selama ini mereka bergerak maju secara perlahan karena tertahan oleh pasukan Muslim, tetapi mereka kini sudah dekat dengan kota al-Quds dan mereka bisa saja berhasil merebut kembali kota suci itu. Dalam keadaan yang menggelisahkan itu, Shalahuddin bersujud dan memohon pertolongan Allah. Keesokan harinya, musuh yang rupanya ragu dengan kemampuannya untuk menaklukkan al-Quds memutuskan untuk mengundurkan diri. Do'a Shalahuddin terkabulkan.. (page 171-172)

Pious (imaniah) value is concept, attitude and belief that looked valuable about the existence of God and all His attributes, as well as to the things unseen are included within the framework of the pillars of faith. The description contained in the paragraph shows that Shalahuddin had a strong belief in Allah. Shalahuddin did not prejudiced in Allah and always look forward with confidence that God always answer his prayer. In these paragraphs, we can see that how much work an opponent who has been deployed, but if Allah did not willing, then the business is simply futile and Allah always has a way to organize all plans.

b. Ubudiah value contained in the paragraph:

Shalahuddin merupakan pemimpin yang sangat shaleh. Ia selalu menjaga shalat berjama'ah lima waktu dan selama bertahun-tahun tidak pernah meninggalkannya. Ia juga sangat menjaga ibadah-ibadah lainnya, baik yang wajib maupun yang sunnah. Shalat malam pun sudah menjadi kebiasaannya, bahkan pada saat sakit sekali pun ia tidak meninggalkannya. Ia sangat pemurah dan banyak bersedekah. Banyak harta yang diperolehnya dalam pertempuran atau melalui kedudukannya sebagai pemimpin, tetapi

semuanya habis dibagikan atau digunakan untuk kepentingan jihad fi sabilillah. Sementara untuk dirinya sendiri ia lebih memilih untuk hidup sederhana dan tidak mau mengambil harta benda duniawi itu kecuali yang halal dan sekadar mencukupi keperluannya sehari-hari. Pada saat wafat, ia hanya meninggalkan satu keping dinar emas dan empat puluh dirham perak. Ia tidak meninggalkan tanah, properti, kebun ataupun lahan pertanian. (page 166)

Ubudiah value is a concept, attitude and belief that looked precious to worship in order to approach to God. The description contained in the paragraph shows that Shalahuddin is a human who always pay attention to his action to God (Allah). In addition Shalahuddin is a devout Muslim, a relationship with Allah did not only done directly (prayer, jihad) but also done through actions in daily life (life simple, provides a treasure on people who are more in need).

- c. Muamalah value is a concept, attitude and belief that looked precious relationship between man to man and man's relationship to nature under God's guidance framework. From the definition it can be seen that the muamalah value is related to human relationships, so in the muamalah value is contained multicultural values. Multicultural value contains teachings on peace, respect for others despite differences of religion, honesty, fairness, equality of rights and obligations and other things related to the multicultural. This value is divided into four, includes tauhid (monotheism), ummah, rahmah (mercy), and musawah:

1) Ummah value contained in the paragraph:

Zanki dan sisa-sisa pasukannya melarikan diri ke arah Tikrit yang ketika itu berada di bawah kepemimpinan Ayyub. Imaduddin Zanki dan pasukannya terhalang oleh Sungai Tigris untuk terus melanjutkan perjalanan ke Mosul, sementara

pasukan yang berpihak pada Khalifah masih ada di belakang mereka dan sewaktu-waktu bisa tiba di tempat dan menangkap mereka.

Dalam situasi ini, Ayyub bisa saja menangkap Zanki dan menyerahkannya kepada khalifah. Bukankah khalifah ada di pihak yang menang dan Zanki di pihak yang kalah. Jika ia menangkap Zanki mungkin ia akan mendapatkan hadiah dan promosi dari Khalifah. Namun Ayyub tidak mengambil tindakan ini. Ia justru menolong pemimpin Mosul ini agar tidak mengalami nasib buruk lebih jauh. Ia membantu Zanki dan pasukannya menyeberangi Sungai Tigris dengan beberapa perahu. Begitu tiba di seberang, posisi zanki menjadi aman dan ia pun meneruskan perjalanan ke Mosul. (page 44)

Ummah value which means that everyone has equal access to live in this universe, side by side, and binding social relationships within a group, community, society or nation. The description contained in the paragraph shows that Ayyub uphold the values of multicultural (umma) that we can see from his action let Zanki across the territory. Zanki is the ruler of the other region which did not have a harmonious relationship with Ayyub's leader and at that time Ayyub can reported Zanki to his leader but Ayyub act otherwise. He let Zanki through his territory and returned safely. From this, we can take a lesson that we should share and respect with others. With the enactment of the multicultural value (ummah) will not be split in the name of class, because with this value all human have the same position.

2) Rahmah value contained in the paragraph:

...., Richard mengirim utusan kepada Shalahuddin, meminta kepadanya (Shalahuddin) buah pir dan prem serta es. Dalam sakitnya Richard merasa rindu kepada buah-buahan yang biasa

ia makan di negerinya. Shalahuddin memberikan kepadanya apa yang diminta. (page 473)

Rahmah value which means that the love that is the embodiment of the attributes of God, Most Gracious, Most Merciful to man created by God to interact and communicate with each other based on spirit of mutual love and caring. The description is contained in the paragraph shows that Shalahuddin love for fellow human, even though the person is not a Muslim, not a his people, not of his tribe, moreover, that person is his enemy. When Shalahuddin did not uphold the values of mercy, he can take advantage of the opportunity to commit a crime (attacked the sick enemy, gave poison to the food which he gave, or ignored the request of Richard). With the multicultural value (mercy) we can create an atmosphere that is filled with love, without looking at the background of the person. As Allah is treating all human, without looking the religion of the person.

3) Musawah value contained in the paragraph:

Richard yang kesal dengan sikap tentara Prancis meminta Shalahuddin agar hanya orang yang mendapat otoritas dari dirinya saja yang diizinkan berziarah. Namun, Shalahuddin tetap mengizinkan semua orang Frank yang ingin pergi berziarah dan memberikan pengamanan atas mereka. Shalahuddin juga tidak mengabulkan permohonan pemimpin Frank maupun Byzantium yang masing-masing meminta untuk menguasai sepenuhnya Gereja Holy Sepulcher. Shalahuddin dan para pemimpin Muslim setelahnya bertindak sebagai mediator dan mengatur agar semua pihak mendapatkan sebagian haknya di tempat itu. (page 474)

Musawamah value which means that all men are brothers and receive equal treatment in the presence of Allah though having different sex, gender, race, color, and religion. The description contained in the paragraph shows that Shalahuddin uphold the values of multicultural (musawah). He gave a chance to all of Frank people who wants to pilgrimage regardless of whether the person got approval from Richard or not. Moreover, Shalahuddin also regulated the use of the Holy Sepulcher church so that all segments of Christianity earn the right to use the church. Therefore, with multicultural value (musawah) everyone can use his right with fair and no one harmed.

Those values have been perfectly embodied in Islamic Education. Islamic education in public school and madrasah scope is different but have same content. In the scope of madrasah program, Islamic religion instruction is divided into four field of study, namely: Aqidah Akhlak, Al-Qur'an Hadis, Shariah, dan Islamic history. The four field of study is an interconnected unity.

As already known in review of related literature, that:

1. Aqidah Akhlak subject is a field of study that teaches and guides to know, understand and believe in the Islamic faith and can establish and practice good behavior according to Islam teachings. The educational values of character, moral, awareness, and imaniah contained in these subjects. Thus, an example of a story that contain the educational values of

character, moral, awareness and imaniah in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” can conveyed to the Akidah Akhlak subject.

2. Al-Qur'an Al-Hadis subject is planning and the implementation of the reciting teaching program and deciphering or interpreting Al-Quran verses and particular hadiths in accordance with the interests of the students so that they can be used as capital's ability to learn, absorb and appreciate the points of Al-Quran and Al-Hadith and gain whole contained wisdom. The whole educational values of religion, contained on these subjects because Qur'an Hadith subject is the provision for students to understand the Qur'an and the Hadith (the source of Islamic teaching).
3. Shari'ah subject is the teaching and guidance to know the Shari'a, which contain the religion commands. The content is legal norms, values and attitudes that become the basis and way of life of a Muslim, who must be obeyed and implemented by himself, family and society. The educational values of religion (ubudiah and muamalah/multicultural) included in these subjects.
4. Islamic history subject is a field of study that provide knowledge about the history and culture of Islam, covering the period before the birth of Islam, the Prophet's time and afterward, both on Daulah Islamiah and other countries in the world, especially the development of Islam in homeland. The story of Shalahuddin Al-Ayyubi and Third Crussade can be known from this field of study. Thus, with this lesson the teacher and students can find other educational value contained in historical narratives.

With the values contained in the unity of Islamic Education is expected to form the superior generations as told in the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas. Where at the time Muslims united and live with respect each other, both with fellow Muslims and with other religions. With such conditions Muslims regained Palestine from the Frank and live in peace and unity.

B. The Writing Method of Alwi Alatas in the Book of “Shalahuddin Al-Ayyubi dan Perang Salib III”

This research uses a historical book that tells the story of the past (history) arranged by Alwi Alatas. Alwi Alatas is a historian and writer who has lived in Malaysia. He has written a book about 25 books since 2001. His books genre are history, religious, motivation, literature & fiction, religion and spirituality.

He said that if you want to be a writer, do not oriented in royalties. Essentially, write with hearts, so that the text give benefit for many people and if you want to become a successful writer is to be a lot of reading (book, literature and social situation around).

The book of “Shalahuddin Al-Ayyubi dan Perang Salib III” is a work arranged for the problems and challenges that exist at the time it has many similarities with what is facing Muslims today. This shows that in writing a book, he saw the condition of the surrounding environment. Muslims at the time of Shalahuddin passed the problem and they able to respond the challenge

very well. The events that occurred at the time was a setback experienced by the Muslims, al-Quds controlled by the enemy and the Sunni-Shi'a conflict. In addition, he would like to introduce Shalahuddin Al-Ayyubi to readers in the homeland.

As already known in the review of related literature that writing a historical book is different with writing other books. Historical writing is also referred to as historiography. It is an imaginative reconstruction of the past based on data obtained by taking the test and critically analyzing recordings and relics of the past. Besides that, Historical writing is a narrative form and process of past events from mankind. The narration of history as a subjective reality is obvious, because every person or every generation can direct the perspective of what has happened with various interpretations closely related to attitude, approach or orientation. Thus inconsistent with past events objective and absolute are going to become a reality relatively.

But it get a little contradiction from Walsh. He stated that although personal preference into the base of the subjectivity, it is not always be a barrier for objectivity. For historian will be able to determine the subjective feeling inside him, and always try to be careful, and will not to fall into the subjectivity. In composing the book of "Shalahuddin Al-Ayyubi dan Perang Salib III" Alwi Alatas use 78 written sources. With details:

1. 70 books consisting from 18 original books and 47 translation books
2. 8 articles

Based on sources used to arrange the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” is not found other sources besides books and articles. From the books and the articles that are used there are old books. The most recent book published in 2010. These sources when grouped by year of publication are as follows:

1. Around the year 1800 is 6 books
2. Around the year 1900 is 30 books and 3 articles / journals
3. Around the year 2000 is 34 books and 2 articles / journals
4. And there are 3 articles / journals the year is unknown

From the exposure of book sources and journals / articles is known that the author tried to give a story that has proof. From the publication date of reference books can be known that, majority of the book references used by the author is the main book, if the reference books used have old age it is no doubt the authenticity of the story because the year close to the story's year.

In addition, in the “*kata pengantar*” Alwi Alatas explained about the main reference or books that dominated his writings (page 12-13). The books are:

1. Al-Kamil fi-l-Tarikh (the Chronicle of Ibn al-Athir) by Ibn al-Athir, the specific sections that tell about the Crusades. Ibn al-Athir lived during the reign of Shalahuddin and had followed the expedition of Shalahuddin's jihad, after al-Quds recaptured in 1187M.
2. An-nawadir as-Sultaniyah wa-l-Mahasin al-Yusufiyah (The Rare and Excellent History of Saladin) by Baha'uddin Ibn Shaddad. He is a scholar,

friend and biographer of Shalahuddin. His writing about the early part of the Shalahuddin's life was very brief and sometimes inaccurate. However, his writing became very detailed and accurate since he joined Shalahuddin after the conquest of al-Quds until Shalahuddin's death.

3. Mukhtasar ar-Rawdhathayn fi akbar ad-Dawlatayn (Noble Dynasties: The History of Nuruddin and Saladin) by Abu Shamah Abd ar-Rahman al-Maqdisi. He was born at the beginning of the 13th century AD and did not live at the time of Nuruddin and Shalahuddin. Most of the contents of the book can be said to be a direct quote from what is written by Imaduddin al-Katib, Ibn Shaddad, Ibn al-Athir, Ibn Abi tayy, Al-Qadi al-Fadil, and other contemporary the author.
4. Wafayat al-A'yan (Ibn Khallikan's Biographical Dictionary) by Ibn Khallikan. This book is a collection of short biographies of Muslim leaders. However, according to Alwi Alatas the information provided very solid and valuable. He considered and analyzed historical data which he had received with caution and explain to the reader if there are things that are doubted.

The details show that Alwi Alatas is not only arrange the story, but also provide a reality and the knowledge that the events of Shalahuddin Al-Ayyubi and third Crusade is a true story. As ever, he argued that in order to produce books, references is required. Based on the number of books used as reference can be known that in composing the book of "Shalahuddin Al-Ayyubi dan Perang Salib III", Alwi Alatas oriented historical sources (written sources) resulting in descriptive and narrative writing or called historical narrative. The

method used to write narrative history are descriptive method that is explained clearly some of the problems revealed through a literature review. The analysis used by Alwi Alatas is text analysis with historical approach, meaning that the author tried to obtain resources contemporary, then compare and analyze it. He also read the writings of scholars about Salahuddin Al-Ayubi and give attention at the point of view and do interpretations of their history.

C. The Way of Author to Convey the Truth of the Story in the Book of “Shalahuddin Al-Ayyubi dan Perang Salib III” to the Reader

Alwi Alatas is very careful in composing the book of “Shalahuddin Al-Ayyubi dan Perang Salib III”, so that the general terms of historical exposure has been fulfilled. The general conditions can described as follows:

1. The researcher must have the ability to express with good language.

Because this book is a historical book and the event was happening in other countries then there are a lot of unfamiliar terms. Alwi Alatas always give information of these terms. The statement written on footnote and can be read directly. In addition, Alwi Alatas also provides the name of the historian if that term has different interpretations. Besides unfamiliar terms, Alwi Alatas also insert quotations in English and some of them do not have a meaning. Nevertheless, the quotations do not make the reader confused because these quotations is additional quotations, which do not change the storyline. If the quotation have a role in the story Alwi Alatas will use the

Indonesian language. In general, the language used is very light, not rigid and can lead the reader to understand the story

2. The fulfillment of historical unity. That is a historical research was realized as part of a more general history, because it was preceded by a period and followed by a period also. In other words, the writing was placed in accordance with the course of history.

Alwi Alatas arranged the story contained in this book with advanced plot. At the beginning, he wrote a chronology of events that consists of the year and the events that occurred. Because this book tells the story of characters (Shalahuddin Al-Ayyubi) and events (third Crusades), then this book starts from family of Shalahuddin and ends with the death of Shalahuddin. Nevertheless, at the end the author gives little explanation of the crusade after Shalahuddin's death. The story is told from beginning to end in a coherent and gradually.

3. Explain what was found by researcher to present evidence and make general lines which will be followed clearly by the reader thinking. In this case, the author needs to create a pattern writing or systematic preparation and discussion. In composing story Alwi Alatas splits into chapter and subchapter. Chapter is the title in general, while subchapter is events that occur in the chapter. Subchapter is written by Alwi Alatas do not only tells about the events, but also contain a group that took part in the storyline. In general, Alwi Alatas composed this book into three parts. include:

- a. First section (introduction), consists of: “pendahuluan”, “kata pengantar”, “biografi tokoh perang salib III”, and “kronologi peristiwa”.
- b. Second section (research result) is obtained from reading the written sources, consists of:
 - 1) “Periode awal kehidupan Shalahuddin” (dua putra syadzi, bersama keluarga zanki, dunia shalahuddin, penaklukan mesir, konsolidasi mesir, hubungan yang memburuk dengan Nuruddin, karakter Shalahuddin).
 - 2) “Penyatuan wilayah muslim hingga penaklukan kembali Al-Quds” (munculnya seorang pemimpin baru, mengambil alih damaskus, assassin: dari benteng Alamut hingga the old man of the mountain, pertempuran dengan orang-orang Frank, beberapa perubahan politik di dunia Islam, menyatukan Seluruh Suriah, menjelang Hattin, pertempuran Hattin, penaklukan kembali al-Quds).
 - 3) “Perang Salib III” (kemarahan Eropa, penaklukan wilayah Suriah Utara, serangan balik orang-orang Frank, pasukan dari seberang lautan, jatuhnya kota Acre, pertempuran di sepanjang pantai menuju Ascalon, kegelisahan al-Quds, pertarungan terakhir dan perdamaian, wafat Shalahuddin).
- c. Third section (conclusion), consists of: closing and “daftar pustaka”. In the closing, Alwi Alatas Alwi Alatas provides conclusion and an additional explanation related to the Crusade.

4. The whole exposure of history, should be argumentative. That is, the research efforts directed his ideas in reconstructing the past based on selected evidence, evidence which quite complete, and accurate facts detail.

In writing story Alwi Alatas always write the historian's name, footnotes and illustrations. Some historians were used by Alwi Alatas as references lived during the Shalahuddin Al-Ayubi era. Alwi Alatas did not impose his beliefs on the event. If there is a differences between two historians then Alwi Alatas will write them all. The details are as follows:

- a. There is the historian's name used to support the storyline and criticism.

(**Abdullah Nasih Ulwan dan Dr. Ali M. Salabi**, dalam buku mereka masing-masing yang membahas tentang Shalahuddin, mengkritik hal ini sebagai menyalahi kaidah Ilmiah dan lebih didasari pada keyakinan yang tidak tepat bahwa semua tokoh penting di dunia Islam mesti berasal dari bangsa Arab...)

(Kita tidak mengetahui secara pasti kapan Syadzi dan kedua putranya meninggalkan Dvin, datang ke Baghdad, dan akhirnya mrmimpin Tikrit... Kemungkinan mereka masuk ke Tikrit pada tahun 1130 M atau menjelang tahu tersebut, karena menurut **Ibn Khalikan** pada tahun 526 (1131) **V. Minorsky** dalam bukunya **Studies in Caucasian History** juga memperkirakan). (page 42)

- b. There is the historian's name used to support the storyline.

(..., **Stanley Lane Poole** menulis bahwa, “Itu tentu merupakan tahun-tahun yang bahagia,... kita sama sekali tidak mengetahui apa-apa tentang keluarga Ayyub antara tahun 1139 dan 1146 M, masa ketika mereka tinggal di Ba'albek.”). (page 52)

- c. There is a note from authors which expressed doubts because is not found a book that talks about an event.

(Apakah Ayyub dan Syirkuh memiliki peranan dalam upaya pendekatan kedua pihak ini? Kemungkinan itu ada, **tetapi buku-buku sejarah tidak membahas tentang hal ini.**). (page 59)

- d. There is an opinion of the author to an event and the historian's name and their citations used to support his opinion.

(Jika sejak Perang Salib I umat Islam di Suriah-Palestina berada di posisi yang terdesak dan bertahan, kini keadaannya mulai berbalik. Dahulu kaum Muslimin berpecah belah dan pasukan Salib bersatu padu. Kini pasukan Salib yang mulai berselisih paham dan kaum Muslimin cenderung menjalin kerja sama. Seperti yang dikatakan **Abdul Rahman Azzam** dalam bukunya, Saladin, "If the fall of Edessa had signalled a change in the tide, then the siege of Damascus signalled a change in the mood of the Muslims."). (page 60)

- e. There is the historian's name who lived at the time and his information.

(**Ibn al-Athir** menuturkan kisah menarik yang menggambarkan keberanian Syirkuh. Ia mendengar ini dari seorang yang melihat saat Syirkuh dan pasukannya keluar dari kota Bilbays untuk pulang, dengan disaksikan oleh pasukan Salib dan Mesir. Ketika itu ia memerintahkan orang-orangnya untuk keluar lebih dahulu dan berjalan di depan. Ia sendiri keluar dari kota Bilbays bersama rombongan yang terakhir dengan mengendarai kendaraannya sambil memanggul sebuah kapak besi di tangannya...). (page 100)

- f. There is criticism from the author to historian's work and it is followed by footnote which contains further explanation.

(**Yaacov Lev** dalam bukunya, Saladin in Egypt, berpendapat bahwa tujuan Nuruddin mengirim Turansyah ke Mesir adalah untuk "memprovokasi perselisihan di antara kedua bersaudara itu dan untuk menggerogoti kedudukan mereka di Mesir." Alasan dikirimnya Najmuddin Ayyub ke Mesir beberapa tahun kemudian juga kurang lebih sama. Tetapi harapan Nuruddin ini tidak tercapai. Bagaimanapun, pendapat Lev ini tidak kuat dan mengada-ada. Analisanya secara umum kritis dan menarik untuk disermati berkenaan dengan kemungkinan motif-motif tokoh – Shalahuddin dan pemimpin-pemimpin lainnya – yang ada di balik penuturan teks-teks sejarah. Namun, Lev cenderung selektif dalam memilih sumber untuk mendukung pendapat-pendapatnya dan ia mendegradasikan motif tokoh-tokoh yang dikajinya itu menjadi melulu bersifat duniawi dan egoistik. Dalam konteks pengiriman Turansyah ke Mesir, lev sama sekali tidak menyinggung tulisan Abu Shamah dan Ibn al-Athir yang jelas-jelas menyebutkan bahwa Nuruddin tidak mengirim Turansyah sebelum memastikan

bahwa ia akan menaati Shalahuddin dan membantunya selama berada di Mesir.). (page 126)

- g. There is historian's name, opinions, and criticism of writers associated with an event stretched Salahuddin and Nuruddin relationship in addition there are historian's name and his information.

(Ini merupakan bagian yang paling sulit dijelaskan dari hubungan antara Shalahuddin dan Nuruddin. Keduanya merupakan pahlawan Islam. Namun, buku-buku sejarah mencatat memburuknya hubungan kedua tokoh ini pada masa-masa itu, hingga wafatnya Nuruddin. Berbagai pertanyaan akan muncul di benak setiap orang yang mengamati bagian sejarah ini. Mengapa Shalahuddin menghindari dari atasannya? Apakah Shalahuddin bermaksud memisahkan diri dan merebut kepemimpinan dari Nuruddin? Apakah ia benar-benar akan melawan Nuruddin jika penguasa Damaskus itu masuk ke Mesir? Apakah Nuruddin yang terlalu berprasangka terhadap bawahannya itu? Atau mungkin para penulis sejarah yang bersikap tidak adil terhadap Shalahuddin?

Dalam hal ini kita perlu memahami bahwa sumber utama dari kisah perselisihan ini adalah **Ibn al-Athir**, dan ia merupakan seorang yang berpihak pada keluarga Zanki dan kritis terhadap Shalahuddin. Tapi kita juga tidak menemukan bantahan dari para penulis sezaman lainnya. **Abu Shamah al-Maqdisi** hanya mengutip apa yang dikatakan oleh **Ibn al-Athir**. **Ibn Shaddad** tidak membahas masalah itu. Sementara **Ibn Khallikan** yang merupakan junior **Ibn Shaddad** dan **Ibn al-Athir**, juga hanya mengutip keterangan kedua sejarawan tersebut tanpa memberikan keterangan tambahan. **Ibn al-Athir** mungkin melebih-lebihkan kisahnya, tapi itu tidak menghilangkan kenyataan bahwa perselisihan di antara kedua belah pihak tampaknya memang terjadi. Dan terlepas dari itu semua, penilaian **Ibn al-Athir** atas nasihat **Najmuddin Ayyub** di atas sangat tepat, dan tampaknya ia jujur dalam penilaiannya ini, bahwa kata-katanya itu merupakan "an example of really good and excellent advice."

Di sini kita melihat bahwa sejak memegang kepemimpinan di Mesir, Shalahuddin melihat visi bahwa dirinya akan mengambil peranan yang besar dalam kepemimpinan kaum Muslimin serta dalam hal pembebasan Palestina di masa depan. Ia tidak pernah berharap untuk menjadi pemimpin di negeri itu, tapi kedudukan itu datang sendiri kepadanya. Mungkin ia merasa bahwa hal yang sama juga akan berlaku dalam kepemimpinan menghadapi pasukan Salib nantinya. Bagaimanapun, ia masih merupakan anak buah Nuruddin, dan ia tidak bisa menolak kenyataan itu. Tapi kelihatannya ia juga tidak siap untuk menghadapi kemungkinan dilepaskan dari posisinya sebagai pemimpin

di Mesir, sehingga ia cenderung menghindar untuk bertemu langsung dengan Nuruddin. Karena, seperti dijelaskan Najmuddin, jika ia bertemu dengan Nuruddin, maka ia tentu akan tunduk patuh kepadanya karena kekuatan wibawanya, sebagaimana para emir lainnya juga akan melakukan hal yang sama. Adapun kata-kata terakhir Najmuddin kepada anaknya, jika apa yang disampaikan oleh **Ibn al-Athir** memang benar, kemungkinan besar hanya untuk menunjukkan bahwa ia menyayanginya dan ia akan selalu berpihak kepadanya, bukan untuk benar-benar memerangi Nuruddin. Ia hanya ingin memastikan bahwa Shalahuddin tidak melakukan tindakan yang ceroboh. Wallahua'lam.

Selain **Ibn al-Athir**, **Dr. Ali M. Sallabi** menyebut satu sumber lain berkenaan dengan meregangnya hubungan antara Nuruddin dan Shalahuddin, yaitu **Ibn Abi Tayy** yang dirujuk antara lain oleh **Abu Shamah al-Maqdisi**. Tapi berbeda dengan **Ibn al-Athir** yang mungkin mengeksploitasi masalah ini untuk mengkritik Shalahuddin, **Ibn Abi Tayy** justru memiliki motivasi sebaliknya, yaitu untuk mendiskreditkan Nuruddin. **Ibn Abi Tayy** merupakan seorang Sejarawan Aleppo perpaham Syi'ah. Ia tidak menyukai Nuruddin karena kebijakannya yang merugikan komunitas Syi'ah di Aleppo dan karena ayahnya pernah diusir keluar dari kota itu oleh Nuruddin. **Dr. Sallabi** cenderung menolak adanya perselisihan yang serius di antara kedua belah pihak. "Whatever the case, Noor ad-Deen's relationship with Salah ad-Deen never reached the level of enmity, and there is no justification for regarding their differences of opinion as alienation, as a number of historians and writers have stated."). (page 150-152)

- h. There is historian's name and his information of Saladin.

(Di awal bukunya, **Ibn Shaddad** memberi kesan dan kesaksiannya tentang Shalahuddin yang merupakan pemimpin sekaligus sahabatnya. Ia mengatakan bahwa saat mengamati hari-hari yang dilewatinya bersama Shalahuddin, "Saya menjadi yakin pada kisah-kisah generasi terdahulu yang dianggap tidak masuk akal. Saya bersaksi atas kebenaran kisah-kisah yang langka berkenaan dengan para pahlawan yang mulia, sementara perbuatan para mamluk yang berani pada masanya (Shalahuddin) membenarkan kisah-kisah para juara masa lalu yang sering diragukan itu. Saya menyaksikan dengan mata kepala saya sendiri adanya kesabaran atas kesusahan demi mengharapkan keridhaan Allah sebagai sesuatu yang menguatkan keyakinan saya tas kisah-kisah itu. Keajaiban hari-hari ini terlalu besar untuk dipahami oleh pikiran atau dimengerti oleh hati, fakta-fakta mereka yang luar biasa terlalu agung untuk sepenuhnya diungkapkan dengan kata-kata atau dituliskan pada lembaran kertas."). (page 163-164)

- i. There is the author's opinion about the Shalahuddin attitude..

(Sikap Shalahuddin dalam menghadapi kekalahan sangat berbeda dengan Saifuddin ketika ia menderita kekalahan dari pasukan Shalahuddin dan kembali pulang ke Mosul dalam keadaan panik dan ingin meninggalkan kota itu.). (page 238)

- j. There are differences in the date of the events that occurred and the author mentions the source.

(Shalahuddin akhirnya memutuskan untuk menghentikan pertempuran pada akhir Syawal 583 (1 Januari 1188), menurut **Ibn al-Athir** atau pada hari akhad, 2 Dzulqa'dah 583 (3 Januari 1188), menurut **Ibn Shaddad**.). (page 340)

- k. There is a description of the author about historians (whose books are used as a reference) following the war, along with Shalahuddin.

(**Ibn al-Athir**, penlis Al-Kamil fi-I-Ta'rikh (The Chronicle of Ibn al-Athir), ikut bergabung dengan pasukan Muslim saat mereka berhimpun di Hisn al-Akrad untuk menyertai misi Jihad ini. **Ibn Shaddad**, ulama sekaligus sejarawan, yang mulai bergabung saat Shalahuddin mengepung Kawkab...). (page 352)

- l. There is the historian's name and the events witnessed by the historian.

(**Ibn Shaddad** yang ketika itu berada di bagian tengah menyaksikan bagaimana pasukan Muslim yang berada di bagian ini mundur ke belakang dan berlarian dalam keadaan kacau. Ia kemudian pindah ke sayap kiri pasukan yang posisinya tak seberapa jauh darinya, tetapi keadaan mereka ternyata sama saja. Ia pergi ke sayap kanan pasukan, dan mereka juga berlarian ke belakang dalam keadaan yang lebih buruk lagi, seolah-olah ada bencana besar sedang menimpa mereka.

Ibn Shaddad kemudian pergi ke tempat Shalahuddin yang ternyata ketika itu hanya dikawal oleh tujuh belas tentara saja.) (page 430)

- m. There is historian's name and his information about Richard (Shalahuddin rival).

(**Ibn Shaddad** yang sedang menuju ke tenda Shalahuddin melihat Richard turun ke pantai."Ia berambut merah, jubahnya berwarna merah, dan benderanya berwarna merah, sebagaimana perlengkapannya." Tulis **Ibn Shaddad** tentang sosok Richard yang dilihatnya saat itu.). (page 468)

Thus, from the explanation is known that Alwi Alatas convey the true story about the past.



CHAPTER VI

CLOSING

A. Conclusion

After getting the data related to the research and conduct discussion, it can be concluded that:

1. In the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas is found the educational values which include: character value, moral value, awareness value, religion value. Religion value also can be called with Divine (Ilahiah) value which is divided into: pious (imaniah) value, ubudiah value, muamalah value. In muamalah value, there is multicultural value which is divided into: tauhid (monotheism) value, ummah value, rahmah (mercy) value, and musawah value.
2. The book of “Shalahuddin Al-Ayyubi dan Perang Salib III” is written using 78 references of written sources. In composing the book of “Shalahuddin Al-Ayyubi dan Perang Salib III”, Alwi Alatas uses a descriptive method that is explained clearly some of the problems revealed through a literature review. The analysis used by Alwi Alatas is text analysis with historical approach, meaning that the author tried to obtain resources contemporary, then compare and analyze it. He also read the writings of scholars about Salahuddin Al-Ayubi and give attention at the point of view and do interpretations of their history.

3. From the references, there are two books (the main source) written by historians which lived during the Salahuddin Al-Ayubi and witness the event directly. The writing of the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas is eligible general exposure of history, covering:

- a) The researcher should have the ability to express with good language.
- b) The fulfillment of historical unity.
- c) Explain what was found by researcher to present evidence and make general lines which will be followed clearly by the reader thinking.
- d) The whole exposure of history, should be argumentative.

Thus, Alwi Alatas does not only arrange the story, but he also provides a reality and the knowledge that the events of Shalahuddin Al-Ayyubi and third Crusade is a true story

B. Suggestion

From research conducted about the educational values of the book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas, the researcher conveys some suggestions. These suggestions include:

- 1. As a human being who is always learning, we should read all the stories that happened in the past diligently and take lessons contained in it.
- 2. Reflecting on the story presented by Alwi Alatas in the book of “Shalahuddin dan Perang Salib III” as fellow Muslims we should be able to maintain unity in religion, ignoring the differences, and be able to

respect other religions. Thus, the conflict such as ISIS, Shi'a-Sunni,, madhhab differences in, case of Palestine can be resolved and can live side by side with other faiths in a world full of peace.

3. As educator should insert stories of the past in each lesson, so it can build the inspiration and motivation of students to create the generation that can take the values and avoid the mistakes of past events.



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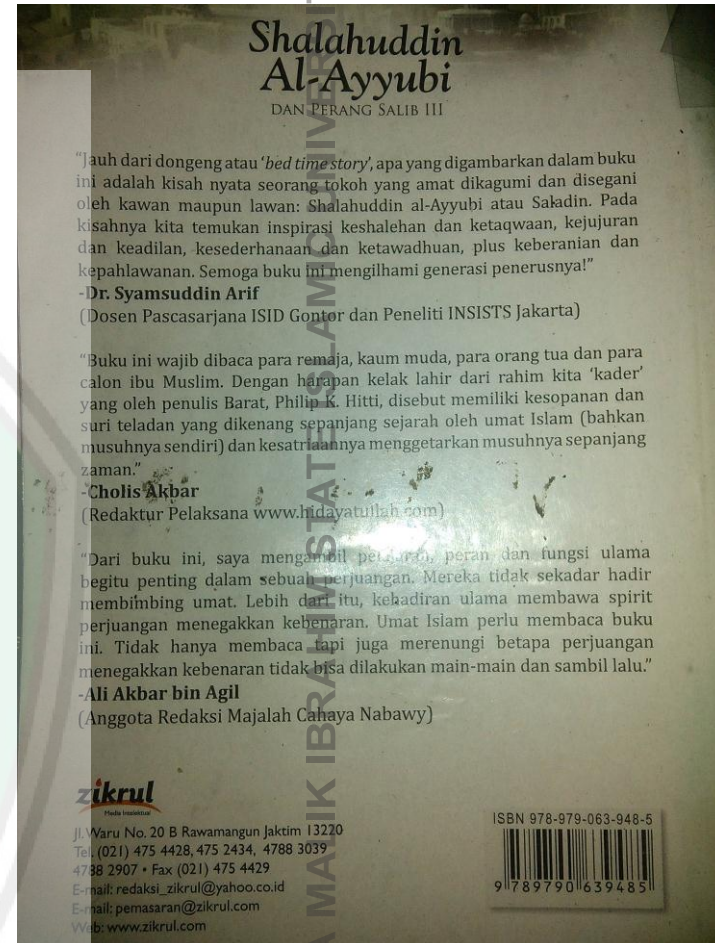
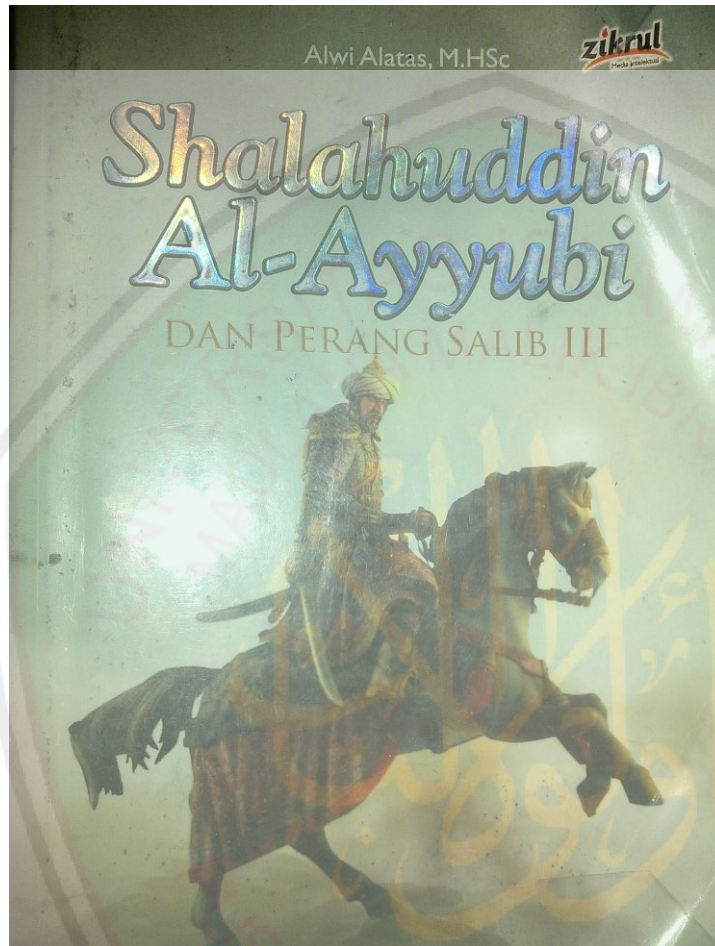
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Appendix I

The Book of “Shalahuddin Al-Ayyubi dan Perang Salib III



Appendix II

Alwi Alatas's references in the book of "Shalahuddin Al-Ayyubi dan Perang Salib III"

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O = Original

T = Translation

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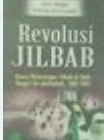
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		Spirit, Religious and Cultural Characters in Medieval Syria		
5.	Helen Nicholson	Women on the Third Crusade	Journal of Medieval history, Vol. 23, No.4, page 335-349	1997
6.	Dr. Ahmad Turan Yuksel	On the Nature of the Baghdad Nizamiya Madrasa	http://www.sosyabil.selcuk.edu.tr/dergi/sayit-8/3/37.pdf	
7.	Salah Zaimeche	Aleppo, Manchester: Foundation for Science Technology and Civilization	http://www.fstc.co.uk	Maret 2005
8.	William of Tyre	History of Deeds Done Beyond the Sea	http://www.fordham.edu/halsall/source/tyre-cde.html	

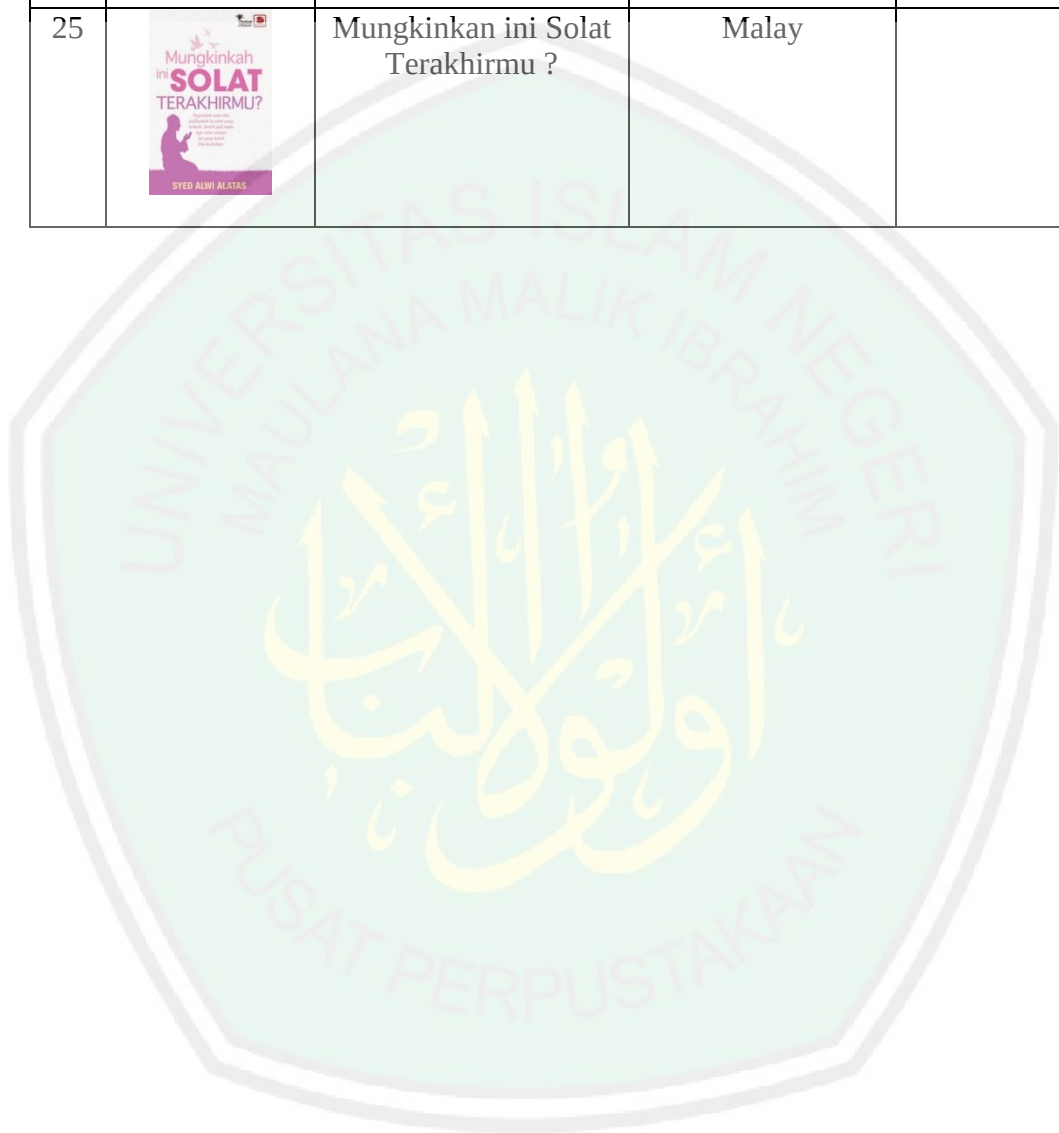
Appendix III
Alwi Alatas's Book

No.	Buku	Judul	Language	Tahun terbit
1		Bahkan Para Nabi pun Iri	Indonesian	2002
2		Biarkan Jilbabku Bersemi Indah	Indonesian	2003
3		Remaja Gaul Nggak Mesti Ngawur	Indonesian	2004
4		Al-Fatih: Sang Penakluk Konstantinope	Indonesian	2005
5		Khairuddin Barbarossa: Bajak Laut atau Mujahid?	Indonesian	2005
6		Si Kamil dan Kaleng Cat	Indonesian	2005
7		Bikin Gaulmu Makin Gaul	Indonesian	2006

8		Proud To Be Moslem	Indonesian	2006
9		Sang Penakluk Andalusia	Indonesian	2007
10		The Straight Path	Indonesian	2007
11		Si Kamil and the Gank	Indonesian	2007
12		(Untuk) 13+: Remaja Juga Bisa Bahagia, Sukses, Mandiri by Alwi Alatas	Indonesian	2008
13		Bila Allah Menduga Kita	Malay	2009
14		Ketika Allah Menguji Kita	Indonesian	2010
15		Senyumlah, Apa pun Masalahmu Ia pasti akan berlalu	Malay	2011

16		Whatever Your Problem, Smile	Indonesian	2011
17		Bersyukurlah Kerana-Nya, Takkan Habis Nikmat Tuhanmu Dikira	Malay	2013
18		Whatever Your Problem, Smile	Indonesian	2011
19		Shalahuddin Al-Ayyubi dan Perang Salib III	Indonesian	2014
20		Revolusi Jilbab	Indonesian	
21		Mudahkan Jangan Susahkan	Malay	
22		Biografi Agung Salahuddin Al-Ayyubi: Penakluk Tentera Salib	Malay	
23		Mencari Husnul Khatimah	Malay	

24		Destinasi	Malay	
25		Mungkinkah ini Solat Terakhirmu ?	Malay	



Appendix IV Article of Alwi Alatas's Interview

File Edit View History Bookmarks Tools Help

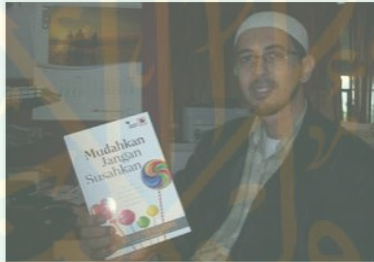
Blogger: Profil User: Alwi Alatas x :: Buku Kita Harta Kita: 6 Soalan... x +

file:///C:/Users/compaq/Downloads/Buku Kita Harta Kita 6 Soalan Bersama Syed Alwi.htm

Home Organisasi Penulis Senarai Buku Aktiviti Peta Lokasi Galeri Ilmu search

BACA@ GALERI ILMU
(kreatif) atau zuraidah@galeriilmu.com.my (motivasi)

18 APR 6 Soalan Bersama Syed Alwi
Posted by Galeri Ilmu Labels: [Wawancara Penulis](#)



Klik di sini

1. Perkenalkan nama saya Alwi Alatas atau biasa dipanggil juga Syed Alwi Alatas. Saya berasal dari Jakarta, Indonesia, dan sejak tahun 2004 menetap di Kuala Lumpur untuk melanjutkan studi di bidang Sejarah. Saya telah menulis buku sejak tahun 2001 dan hingga sekarang ini telah menerbitkan lebih dari 20 buah buku. Empat buku terakhir saya

alhamdulillah terbit di Malaysia, tiga di antaranya diterbitkan oleh Galeri Ilmu, semuanya merupakan buku-buku motivasi atau tarbiyah rohani.

2. Untuk menjadi seorang penulis diperlukan data/ maklumat, idea, serta kemahiran untuk menuliskannya. Data kita dapatkan dari buku bacaan dari

Entri Terkini

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- > Mudah-mudahan Menjemput Rezeki
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- > Tip Kewangan Daripada Hajah Rohani
- > ILMU KEHIDUPAN: Ringkas tapi Signifikan
- > Kembalilah Ke Jalan Yang Lurus!

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- > Ustaz Hashizal Jamil
- > ::
- > Dr Kamariah Kamarudin
- > Pahrol Mohd Juoi
- > Hisham AR

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Blogger: Profil User: Alwi Alatas x :: Buku Kita Harta Kita: 6 Soalan... x +

file:///C:/Users/compaq/Downloads/Buku Kita Harta Kita 6 Soalan Bersama Syed Alwi.htm

2. Untuk menjadi seorang penulis diperlukan data/ maklumat, idea, serta kemampuan untuk menuliskannya. Data kita dapatkan dari buku bacaan, dari media (akhbar, radio, TV, internet), dari apa yang kita tengok dan dengar di sekitar kita, dan dari beberapa sumber lainnya. Idea adalah kemampuan kreatif kita untuk menghubungkan, menyusun, memberi makna, dan menafsirkan data-data yang ada tadi. Dan kedua hal itu pada akhirnya perlu dituangkan dalam bentuk kata-kata yang mudah dipahami oleh pembaca. Yang terakhir ini kita sebut dengan keterampilan menulis. Tanpa data yang cukup, sebuah tulisan menjadi kurang kadar pengetahuannya. Tanpa idea yang bagus, tulisan menjadi kurang menarik dan kurang berkesan. Dan tanpa kemampuan menulis yang baik, maka data dan idea yang hebat menjadi tidak 'bersuara', tidak memberi pemahaman yang semestinya kepada pembaca. Konsisten dalam menulis boleh membantu meningkatkan keterampilan menulis. Tetapi ini tidak cukup. Agar terpenuhi unsur yang lain, seorang penulis juga perlu konsisten membaca dan menghimpun data serta konsisten mengembangkan idea. Dengan ini semua insya Allah dia boleh menjadi seorang penulis hebat.

3. Saya tidak pernah bercita-cita menjadi seorang penulis. Namun, sejak kecil saya sangat suka membaca. Uang saya ketika itu selalu habis untuk membeli buku sehingga saya kadang "kena marah" oleh ibu saya (kerana uang selalu habis untuk buku). Banyak membaca rupanya telah membantu saya mendapatkan banyak maklumat/ data, membantu mengembangkan idea, serta membantu juga dalam mengenali banyak perkataan dan gaya penulisan yang ada. Kebiasaan ini yang pada akhirnya mendorong saya untuk menulis. Ketika muncul idea, muncul pula dorongan untuk menuliskannya. Pada awalnya, saya tuliskan dalam buku catatan sahaja, bukan untuk diterbitkan. Namun, begitu ada kesempatan, saya pun mencoba menulis buku dan memberikannya kepada penerbit. Selepas buku pertama terbit pada tahun 2001, maka dorongan untuk menulis dan menerbitkan buku pun semakin besar, hingga sekarang ini.

4. Nasihat saya, banyak-banyaklah membaca buku. Belajarlah dari para penulis yang telah berhasil. Selepas itu mulailah menulis. Jangan menganggap diri sendiri tak boleh menulis atau tiada kemampuan dalam menulis. Kemudian kenali juga kekuatan dan kelemahan sendiri dalam menulis. Gunakan kekuatan dengan baik dan perbaiki kelemahan yang ada. Agar kita boleh terus menulis, berusahalah membuat buku yang bagus (ini boleh didapat dengan berlatih dan menambah pengalaman dalam menulis) serta kenali apa yang disukai oleh para pembaca. Dengan begitu, insya Allah buku kita akan selalu ditunggu oleh orang ramai.

5. Bahan bacaan dan rujukan sangat penting untuk menghasilkan buku, walaupun kadarnya berbeda-beda untuk setiap jenis buku. Kalau yang ditulis buku akademik tentu muatannya sangat banyak. Tapi kalau yang ditulis buku

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- > novel remaja (29)
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- > video (5)
- > Wawancara Penulis (6)

> Hisham AR

> Noraslina Jusin

> Nurulsham Saidin

> Belajar dari Kehidupan

> Ummu Hani

> Zahiruddin Zabidi

> Khairiy Tajudin

> Sketsa Rumahtangga

> SAHABATAMAL

> Roza Roslan

> U-turn ke jalan lurus

> Sayidah Mu'izah

> Nurull Halawati

> Hassan Suyut

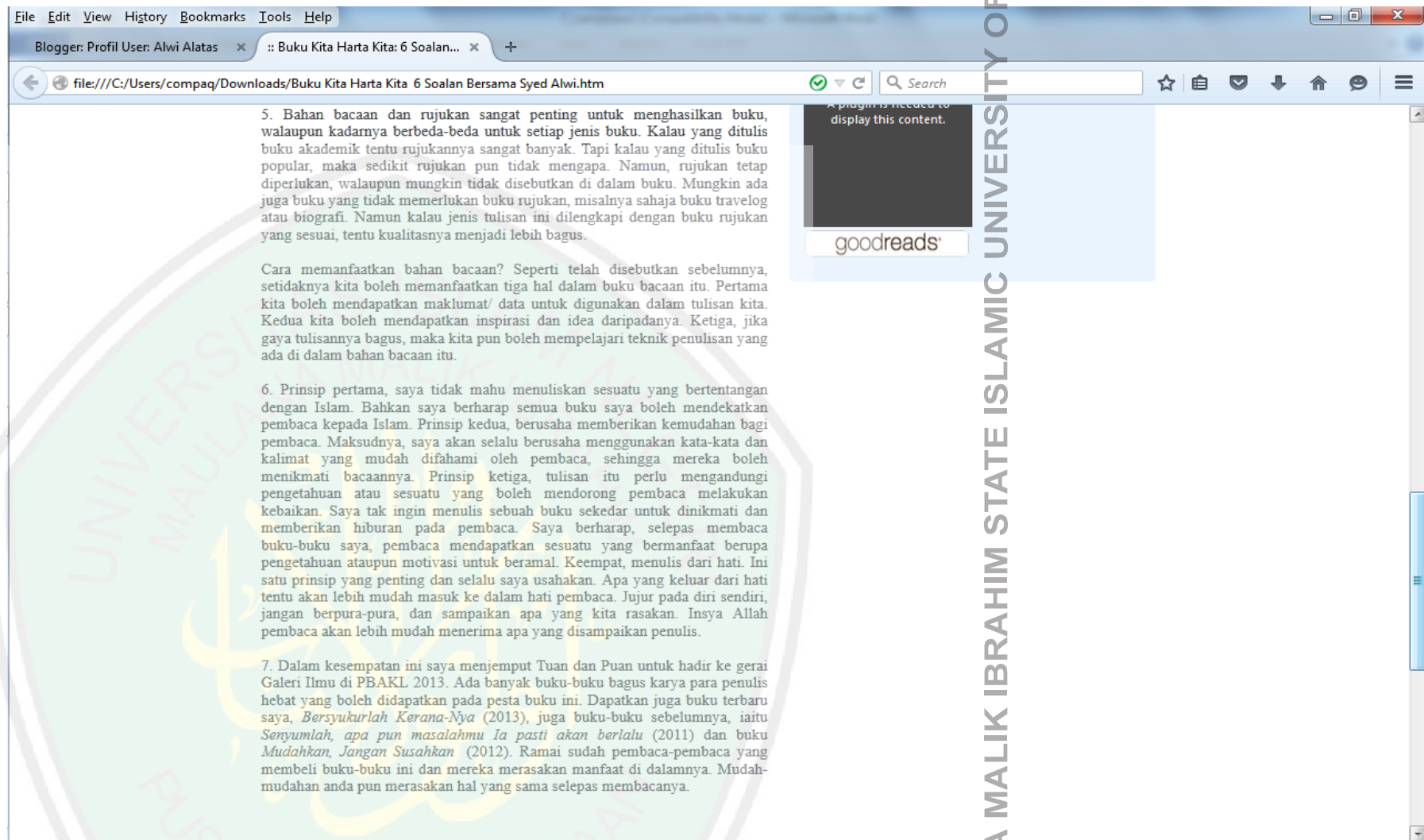
> Zahiruddin.net

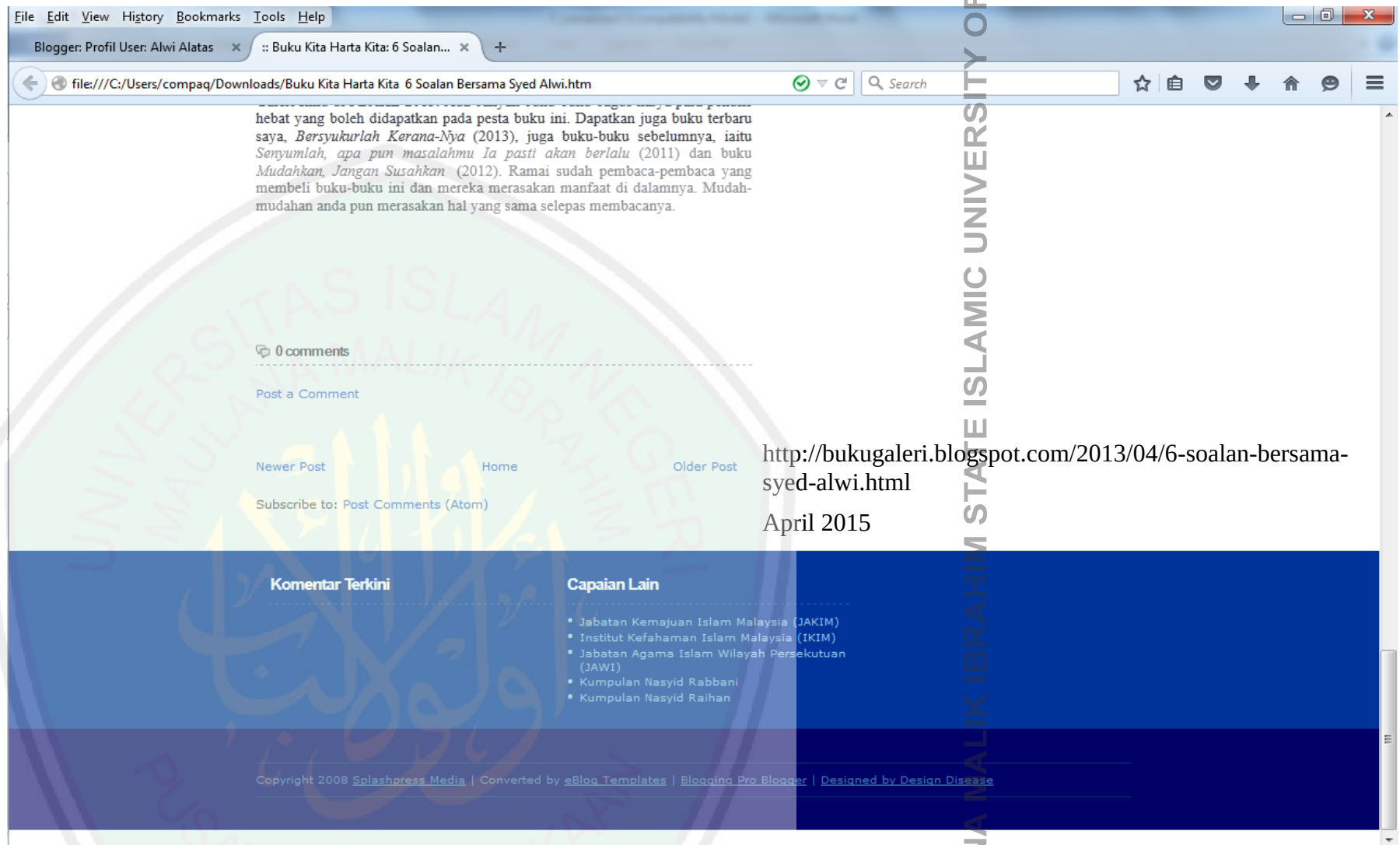
> Prof Kamil Ibrahim

LAGI BLOG PENULIS

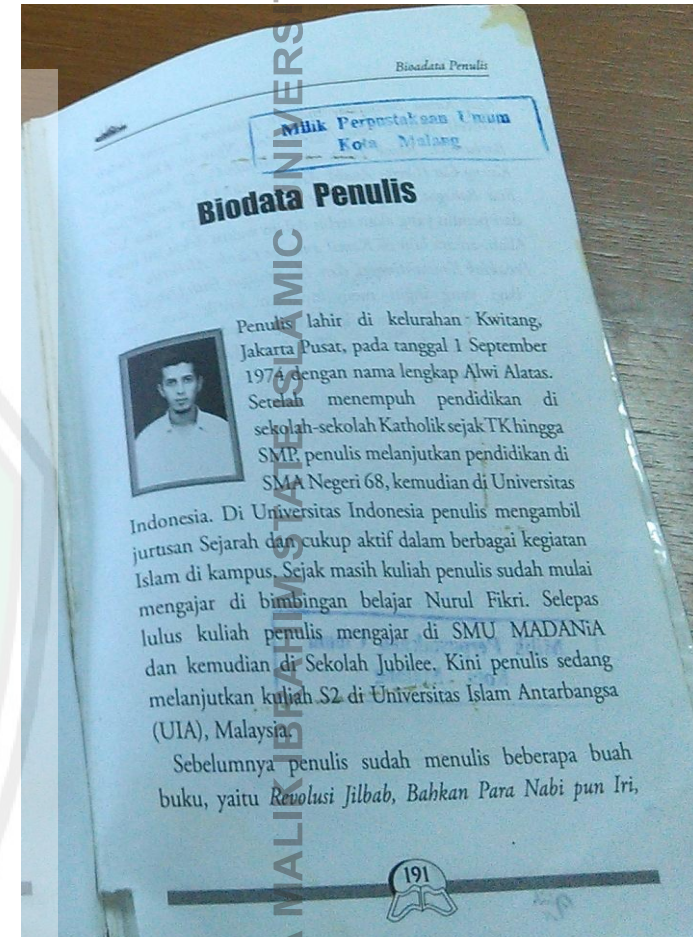
- > Dr Zubaidi Hj Ahmad Menulis
- > Qisha Nurain
- > Ustaz Hamizul Abdul Hamid
- > Web Sutera
- > Fatimah Syarha
- > Shafie Hashim
- > Ila Husna
- > novel dakwah
- > Iwan Ghazali
- > Norehan M Nooh
- > Nurina Izzati
- > Dissa Azmin
- > Renung Alam Blog
- > Jalilah Abdullah

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Appendix V Alwi Alatas's Biography

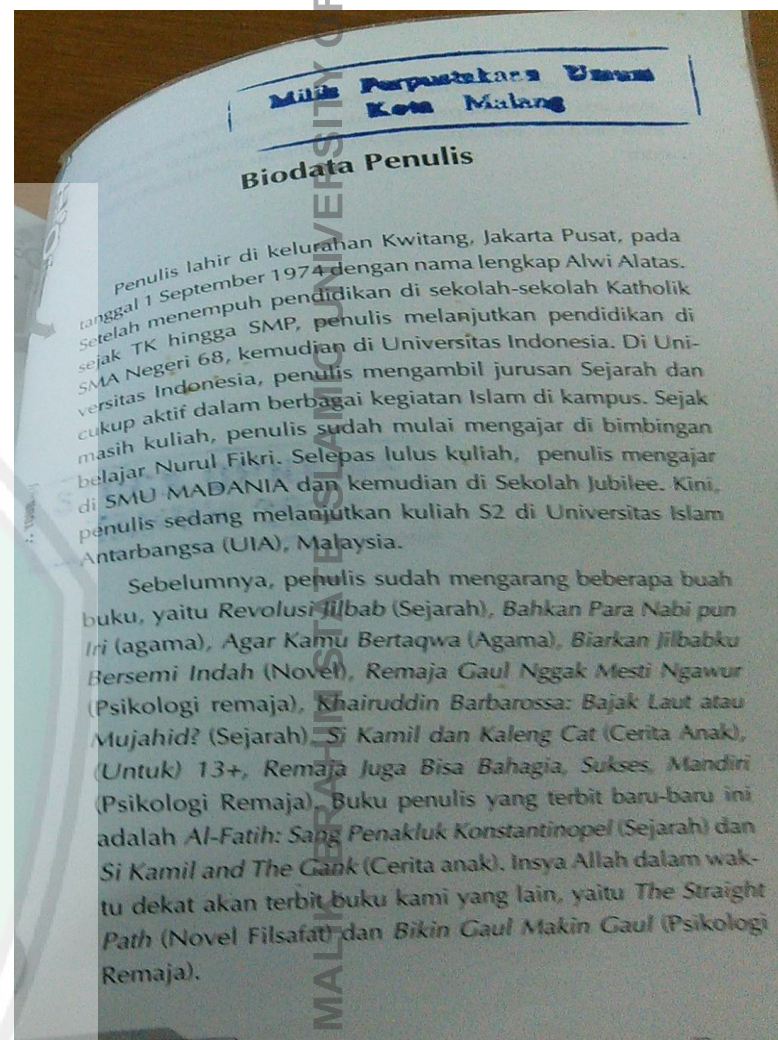
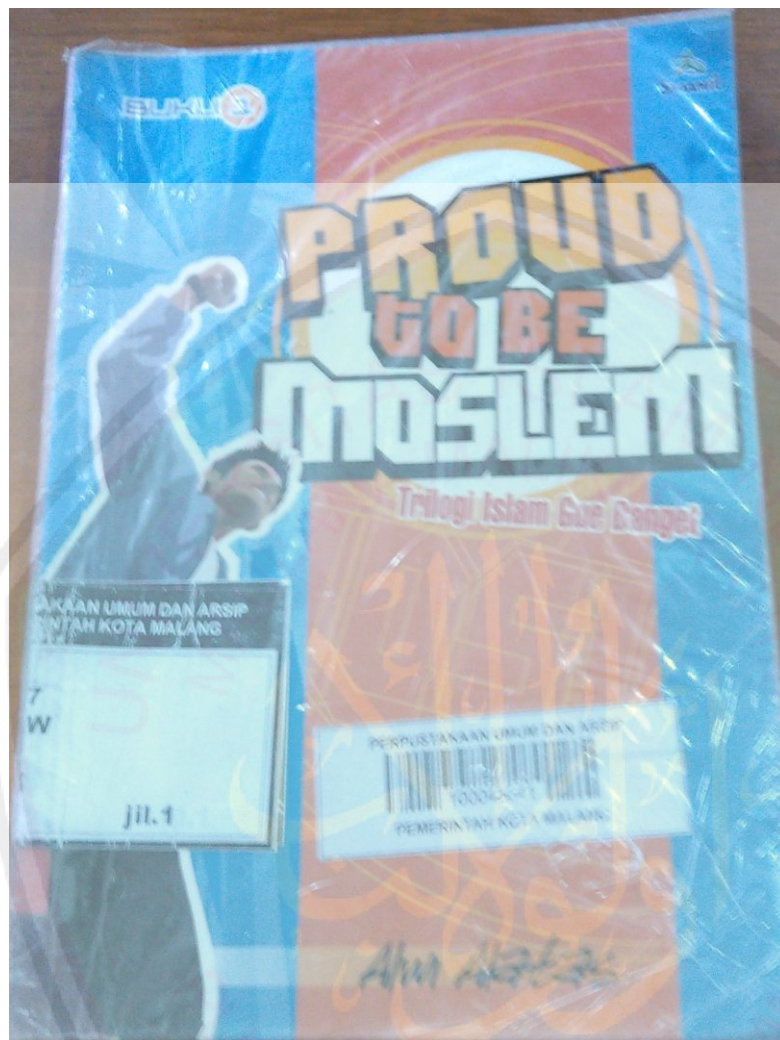


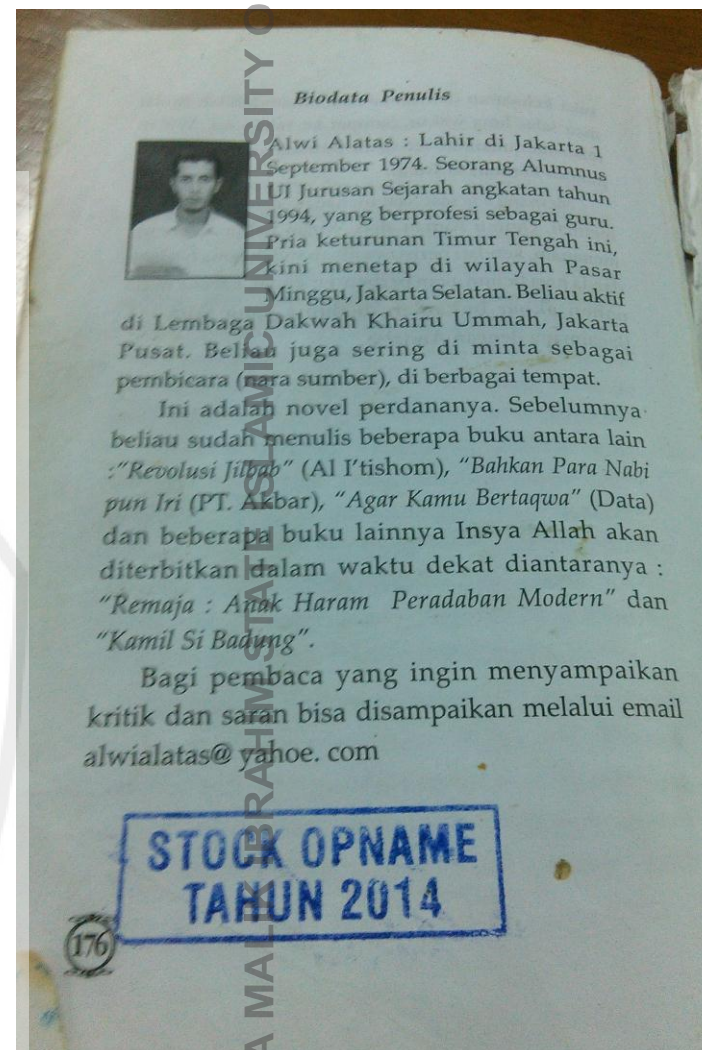
Biadata Penulis

Agar Kamu Bertaqwa, Biarkan Jilbabku Bersemi Indah (Novel), Remaja Gaul Nggak Mesti Ngawur, Khairuddin Barbarossa: Bajak Laut atau Mujahid?, Si Kamil dan Kaleng Cat (Cerita Anak), dan (Untuk) 13+, Remaja Juga Bisa Bahagia, Sukses, Mandiri. Ada beberapa buku lain dari penulis yang akan terbit dalam waktu dekat ini insya Allah, antara lain *Si Kamil and the Gank*, *Al-Fatih*, *Sang Penakluk Konstantinopel*, dan *The Straight Path* (Novel).

Bagi yang ingin menyampaikan kritik dan saran atau hendak berkomunikasi dengan penulis silahkan menghubungi alamat e-mail berikut: alwialatas@gmail.com / alwialatas@yahoo.com.

Milik Perpustakaan Umum
Kota Malang





Appendix VI

Message from Alwi Alatas on Facebook

The screenshot shows a Facebook web interface with a message conversation open. The browser address bar shows the URL <https://www.facebook.com/messages/alwialatas2>. The message header indicates the conversation is with 'Alwi Alatas II' and started on '28 April'. The message content is as follows:

Atina Tri R
Assalamu'alaikum Wr. Wb.
Mohon maaf mengganggu waktu Ustadz.
Perkenalkan saya Atina mahasiswa S1 jurusan Pendidikan Agama Islam di UIN Maulana Malik Ibrahim Malang (Indonesia).
Sebelumnya saya mohon maaf karena tidak bisa menemui Ustadz dan meminta izin secara langsung. Dengan pesan ini saya bermaksud meminta izin kepada Ustadz untuk diperkenankan menggunakan karya Ustadz yang berjudul "Shalahuddin Al-Ayyubi dan Perang Salib III karya Alwi Alatas" sebagai sumber utama penelitian kualitatif saya. Saya tertarik dengan karya tersebut karena muatan-muatan nilai pendidikan yang terdapat di dalamnya, rangkaian kata serta referensi yang Ustadz gunakan. Di samping itu saya juga meminta izin serta bantuannya untuk bisa menuliskan biografi Ustadz sebagai penulis.
Atas perhatiannya saya sampaikan terimakasih dan saya berharap Ustadz berkenan membalas pesan saya. Sekali lagi saya sampaikan terimakasih dan mohon maaf.
Wassalamu'alaikum Wr. Wb.

The right sidebar of the Facebook interface displays sponsored advertisements for 'De Sapphire Cliff Villa' and 'MUCH inc.', along with a 'MORE FRIENDS (3)' section listing 'Faiqotul Ainiyah'. The footer of the page includes the copyright notice 'Facebook © 2015' and links for 'English (UK)', 'Privacy', 'Terms', 'Cookies', 'Advertising', 'AdChoices', and 'More'.

File Edit View History Bookmarks Tools Help

(4) Alwi Alatas II - Messages x

https://www.facebook.com/messages/alwialatas2

Search for people, places and things

Atina Home 1

Inbox (1) Other (2) More

Alwi Alatas II

+ New Message

Search

Alwi Alatas II 17:27
Iya Ustad, syukron katsir

Load Older Threads

Thursday

Atina Tri R 04/06/2015 23:37
Syukron, sudah dikonfirmasi

Today

Alwi Alatas II 09:04
Wa'alaikum salam wr wb. Boleh, Atina, silakan gunakan buku itu sebagai rujukan penelitian. Saya sendiri belum ada tulisan biografi. Tapi saya ada CV. Atina boleh jadikan itu sebagai rujukan untuk biografi saya. Kalau ada yang mau ditanya nanti tinggal ditanya dan insya Allah akan saya jawab. Kalau mau bisa menghubungi saya juga di nomor whatsapp +60129749105.

Today

Alwi Alatas II 09:07
Curriculum Vitae Mly.doc open · download

Today

Atina Tri R 17:27
Iya Ustad, syukron katsir

Write a reply...

Add Files Add Photos Press Enter to send Reply

Sponsored Create Advert

De Sapphire Cliff Villa
De Sapphire Cliff Villa, is a haven of tranquility perched upon the cliff side on the...

Like Page - 781 people like this Page

MUCH inc.
MUCH introduces trendy information. It is MUCH for guys & females...

Like Page - 2,468 people like this Page

Facebook © 2015
English (UK) · Privacy · Terms · Cookies · Advertising · AdChoices · More

MORE FRIENDS (3)
Faiqotul Ainiyah Mobile

Search Chat

Appendix VII

Alwi Alatas's Curriculum Vitae

Name : Alwi Alatas, S.S., MHSc.
 Place/ Date of Birth : Jakarta/ 1st September 1974
 Address : Lot 2813 No. 27A, Jalan Malion, Kg. Sungai Chinchin,
 Gombak, 53100 Selangor PH : 012-9749105
 e-mail : alwialatas@gmail.com/
 website/ blog : <https://tamaddunislam.wordpress.com/>.
 <http://alwialatas.blogspot.com>
 Twitter : @alwialatas
 Facebook : Alwi Alatas

Educational Background

1. Malaikat Pelindung Kindergarten School (Private), Jakarta : 1979 – 1981
2. St. Franciscus II Secondary School (Private), Jakarta : 1981 – 1987
3. Maria Ratu Perdamaian Junior High School (Private), Jakarta : 1987 – 1990
4. 68 Senior High School (Public), Jakarta : 1990 – 1993
5. University of Indonesia (Major : History), Depok : 1994 – 2000
6. International Islamic University Malaysia (IIUM), KL : June 2004 –
 2007 Major: Master in History and Civilization

English Course

1. Lembaga Indonesia Amerika (LIA) : 1990 – 1992
2. International Language Program (ILP) : 1996 – 1999

Workshop and Seminar

1. Workshop about “Quantum Learning” with : 2001
 ILNA Learning Center (As Participant)
2. Workshop about “Education Based on Value” with : 2002
 Educational Group from Thailand (As Participant)
3. As speaker in many institutions (at students and employees level) like
 University of Indonesia (UI), Jakarta National University (UNJ), Bandung
 Institute of Technology (ITB), Bogor Institute of Agriculture (IPB), STT
 Telkom, University of Trisakti, KAMMI symposium, Masjid al-Azhar Jakarta,
 Masjid at-Tin Jakarta, Badan Pengkajian dan Penerapan Teknologi (BPPT),
 INDOSAT, ConocoPhillips, M.H. Thamrin Hospital, Zainab Hospital
 Pekanbaru, Masjid Raya Pekanbaru, Ikatan Ahli Teknik Perminyakan
 Indonesia (IATMI) Malaysia, Petronas Malaysia, Etiqa Malaysia, YaPEIM,
 International Islamic University Malaysia (IIUM), Universiti Malaya (UM),
 Universiti Kebangsaan Malaysia (UKM), Universiti Putra Malaysia (UPM),

Universiti Sains Islam Malaysia (USIM), Kolej Universiti Islam Selangor (KUIS), etc.

4. Presenting paper at the International Conference in IIUM (The Hadrami in South East Asia: Identity or Assimilation) in August 2005.
5. Fellowship program at Asia Research Institute (ARI), National University Singapore (NUS), May-July 2012
6. Presenting paper at the Graduate Forum organized by ARI NUS in 16-20 July 2012
7. Invited by Indonesian Broadcasting Committee (Komisi Penyiaran Indonesia) as a historian in a meeting on a debated history-related broadcasting case in Indonesia(<http://www.kpi.go.id/index.php/lihat-terkini/38-dalam-negeri/32469-rapat-kpi-soal-king-suleiman-tayangan-fiksi-tidak-boleh-menyesatkan>).
8. Presenting Islamic History in the Indonesian community (mostly Petronas expatriates) in Kuala Lumpur, monthly since 2014.
9. Presenting *Sirah Nabawiyah* in MY-COMMIT (Indonesian telecommunication expat. community) in Kuala Lumpur, monthly since 2014.

Organizational Experience

- | | |
|--|---------------|
| 1. Head of Rohani Islam 68 Senior High School | : 1991 – 1992 |
| 2. Head of Forum Amal dan Studi Islam (Formasi),
Faculty of Literature, University of Indonesia | : 1997 – 1998 |
| 3. Staff of LPSM (management training institution) | : 1994 – 1995 |
| 4. Secretary of Daarut Tarbiyah (DATA) | : 2002 – 2003 |
| 5. Staff of Training Division in Khairu Ummah
Jakarta Pusat | : 2003 |
| 6. Staff Dept. Pendidikan & Dakwah, PPI-IIUM | : 2005 - 2006 |
| 7. Ass. Secretary of Post Graduate Student Society
(PGSS) IIUM | : 2005 - 2006 |
| 8. Head of Forum Lingkar Pena Malaysia | : 2008-2010 |

Working Experience

- | | |
|--|---------------|
| 1. Teacher of BIP (Educational Information Counseling)
and History in Nurul Fikri (study course) | : 1996 – 2007 |
| 2. Teacher of English in LBF (multi language course) | : 1997 – 1998 |
| 3. Reporter of a weekly newspaper (tabloid) <i>Al-Islah</i> | : 1998 |
| 4. Helping Prof. Michael Gilsenan from American
University in anthropological research about
Arab society in Jakarta | : 2000 |
| 5. Teacher of History in MADANiA Senior High School | : 2000 – 2001 |
| 6. Teacher of History in Jubilee Junior & Senior
High School | : 2001 – 2002 |

- | | |
|--|--------------|
| 7. Translator for Al-Qur'an Seluler | : 2003 |
| 8. Operational Director of IPTAQ Media Publisher | : 2004 |
| 9. Teacher of English in IIUCT College | : 2007 |
| 10. Professional writer | : 2001 – Now |

Study Club

- Staff in Tamaddun Study Club and then LKB Nusantara (Subject : Culture and History) : 1997 – 2000

Research/ Publications

Articles:

1. *Hubungan TNI dan Laskar-Laskar di Sumatera Utara Tahun 1945-1948 (TNI – Paramilitary Troops Relations in North Sumatera and Tapanuli, 1945-1948)*. Research for Graduation at University of Indonesia. Not Published. Category : History.
2. "Perkembangan Studi Klub Bandung dan Studi Klub Surabaya menjadi PNI dan PBI pada Masa Pergerakan Nasional" ("The Development of Bandung and Surabaya Study Club Became Indonesian National Party (PNI) and Indonesian Nation Party (PBI) during National Movement Period"). Article for Historical Seminar of National Movement at University of Indonesia. Not Published.
3. "Hubungan Pers dan Pemerintah di Indonesia pada Masa Demokrasi Parlementer, 1950-1957" dalam *Jurnal Historia* ("Press and Government Relationship in Indonesia during Parliametary Democracy, 1950-1957" in *Historia Journal*). No 1/ Th. Ke-3, 1999. Category: History.
4. "Belajar Yang Berpusat Pada Diri" dalam *Jurnal Hadlarah* ("Self-Centered Study" in *Hadlarah Journal*). 2001. Category: Education.
5. "Kedudukan Kosmos dalam Filsafat Jawa" ("The Cosmos Position in The Philosophy of Java"). Article for Philosophy Subject at University of Indonesia. Not Published.
6. "Pemikiran Anti-Utopia dalam Falsafah Politik Kenegaraan Augustinus (354-430 M)" ("Anti-Utopia's Idea in Augustinus' Philosophy of Political State"). Article for Philosophy Subject at University of Indonesia. Not Published.
7. "Islam, Taoisme, dan Masalah Gender" ("Islam, Taoism, and Gender Problem"). Article for Philosophy Subject at University of Indonesia. Not Published.
8. **"Pan-Islamism and Islamic Resurgence in the Netherlands East Indies: The Role of 'Abd Allāh b. 'Alawī al-'Aṭṭās."** Paper presented in International Conference on *Yemeni-Hadhrami in Southeast Asia: Identity Maintenance or Assimilation?* Organized by Departement of History and Civilization, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia. 26th-27th August 2005.

9. "Pendidikan Remaja dari Sudut Pandang Psikologi Islami" (Teen Education from the Perspective of Islamic Psychology). 2006. 1st winner of Islamic Psychology Essay Competition in Faculty of Psychology, University Indonesia.
10. "**Mengkritisi Pemikiran Montgomery Watt**" (Criticizing the Thoughts of Montgomery Watt). 2006. Published in *Journal Islamia*, vol III No. 1, 2006.
11. "**The Economy of the Pribumi in Priangan, West Java, in the Late Colonial Period, 1900-1942.**" Paper presented in the 7th Singapore Graduate Forum on Southeast Asia Studies 2012 (16-20 July 2012), Asia Research Institute, National University of Singapore.

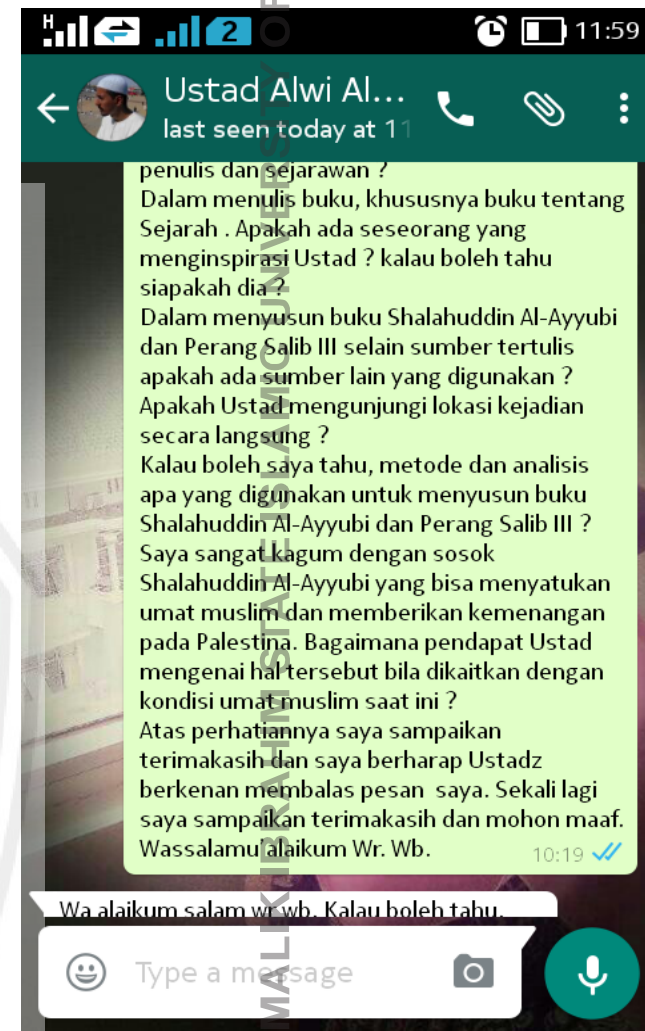
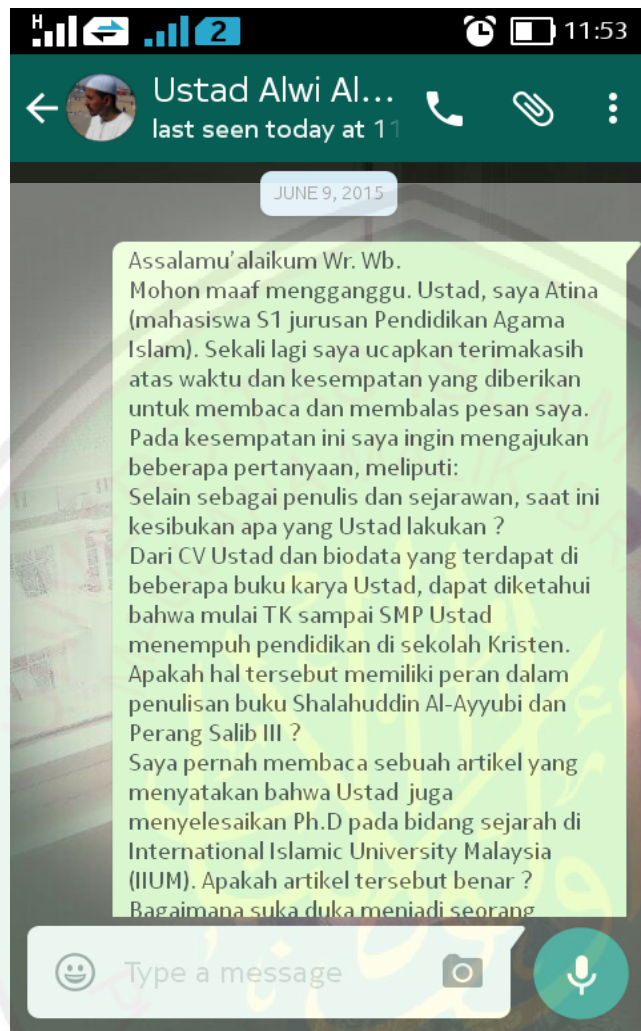
Books:

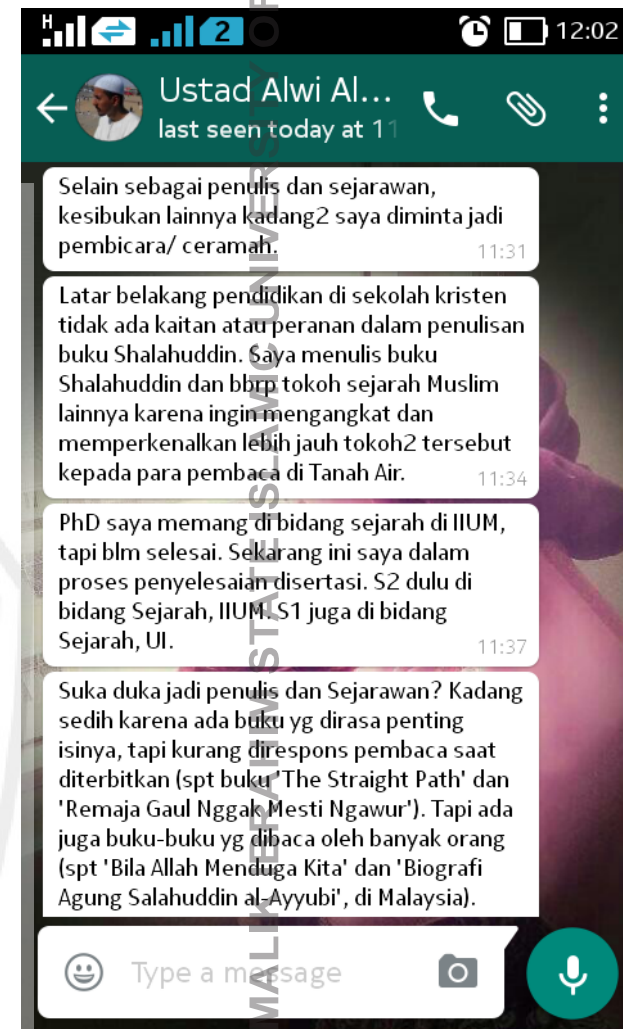
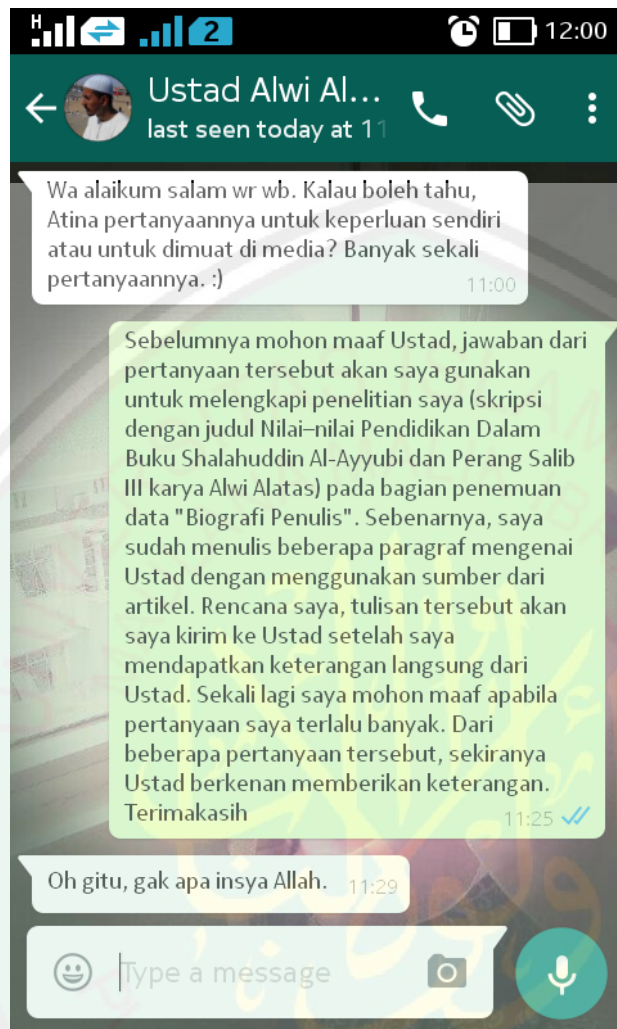
1. *Kasus Jilbab, Gerakan Wanita Islam 1980-an di Indonesia (The Jilbab Case, Woman Islamic Movements 1980's in Indonesia)*. 2000. Jakarta: LKB Nusantara. Category: History.
2. *Revolusi Jilbab: Kasus Pelarangan Jilbab di SMA Negeri Se-Jabotabek, 1982-1991 (The Jilbab Revolution: The Case of Jilbab's Ban in Senior High School around Jakarta, 1982-1991)*. 28 Oktober 2001. Jakarta: Al-I'tishom. Category: History.
3. *Bahkan Para Nabi pun Iri (Even the Prophets Jealous)*. 2002. Jakarta: PT Akbar. Category: Religion
4. *Agar Kamu Bertakwa (La'allakum Tattaqun)*. 2002. Jakarta: Daarut Tarbiyah (DATA). Category: Religion.
5. *Biarkan Jilbabku Bersemi Indah (Let My Veil Sprout Beautifully)*. 2003. Jakarta: Zikrul Hakim. Category: Fiction.
6. *Konsep Remaja, Konstruktif atau Destruktif? (Adolescent Concept, Constructive or Destructive?)*. 2004. Jakarta: Hikmah-Mizan Publishing. Category: Psychology.
7. *Kharuddin Barbarossa: Bajak Laut atau Mujahid? (Khairuddin Barbarossa: Corsair or Mujahid?)*. 2004. Jakarta: Akar Cipta Media. Category: History.
8. *Si Kamil dan Kaleng Cat*. 2005. Beranda-Mizan Publisher. Category: Educational Children Story
9. *(Untuk) 13+, Remaja Juga Bisa Bahagia, Sukses, Mandiri ((For) 13+, Adolescent can also Happy, Success and Independent)*. 2005. Jakarta: Pena Publishing. Category: Popular Psychology.
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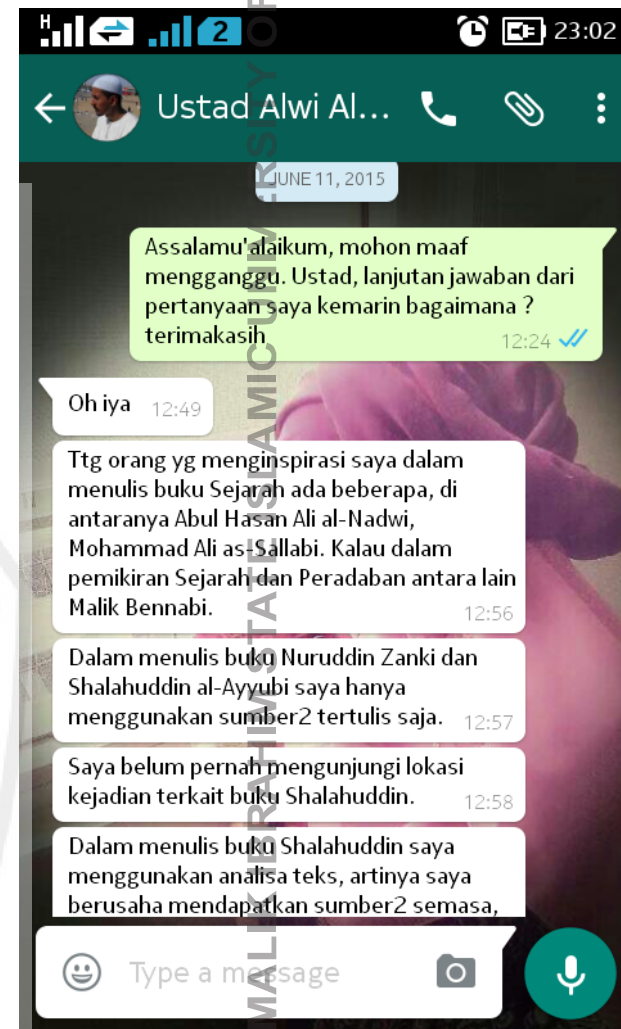
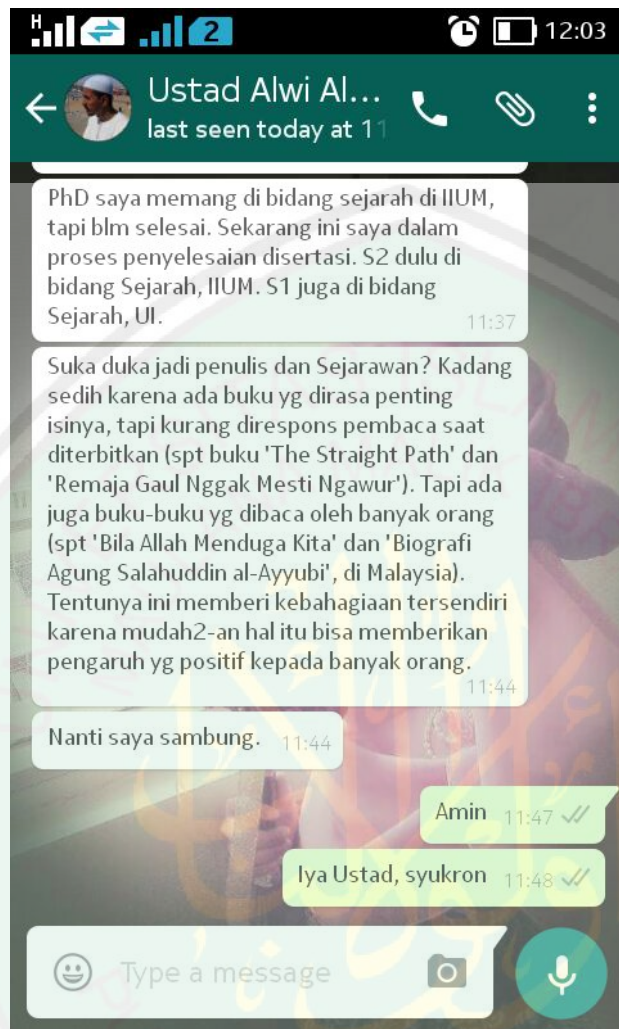
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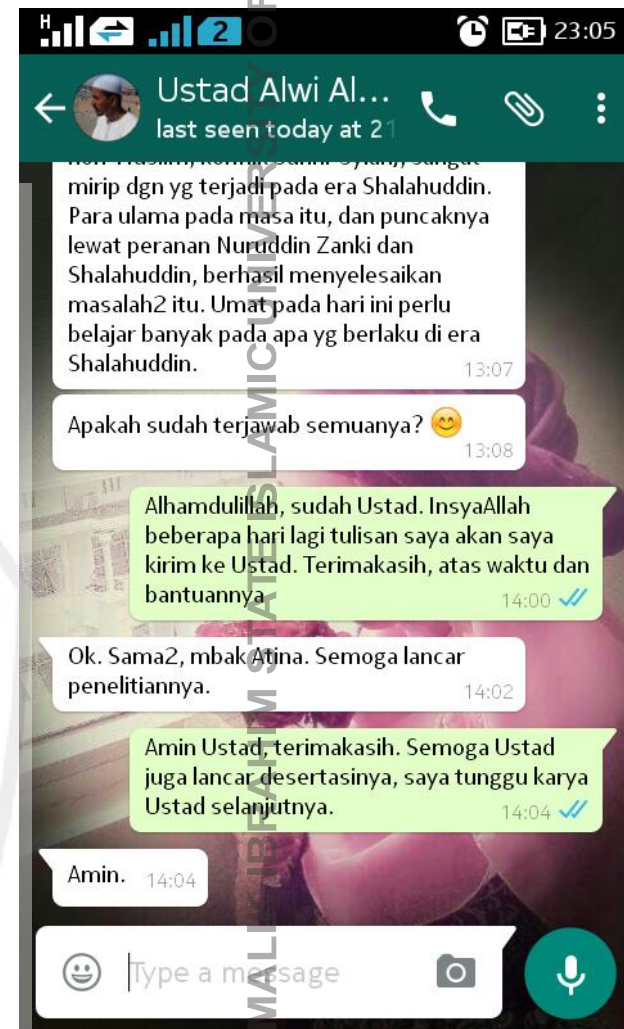
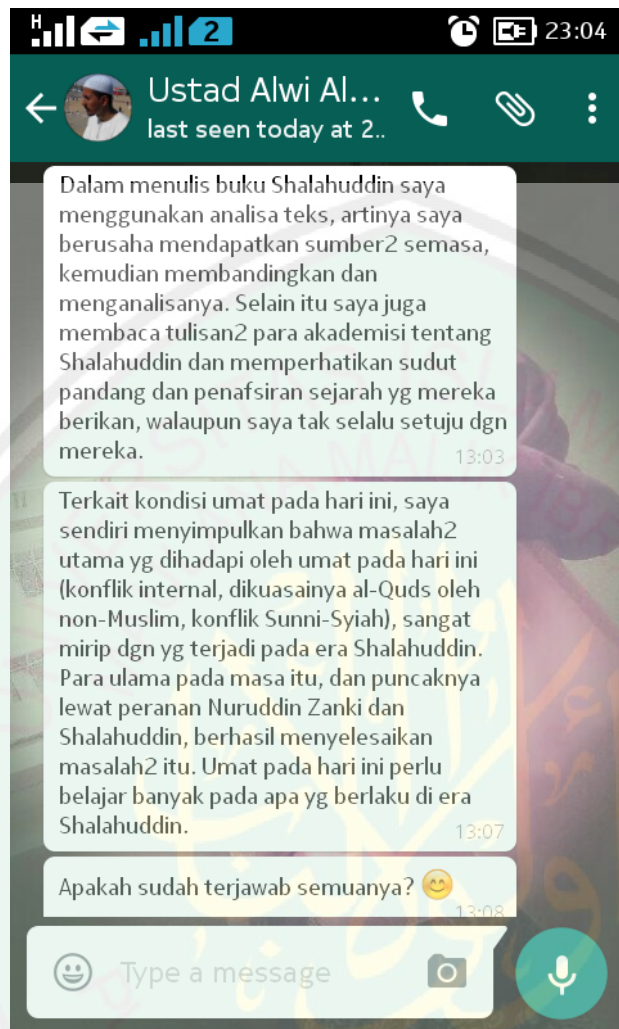
Appendix VIII

Message from Alwi Altas on What's App











MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
OF MALANG

TARBIYAH AND TEACHER TRAINING FACULTY

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Advisor : Dr. H. M. Zainuddin, M.A
Title of Thesis : The Educational Values of The Book of “Shalahuddin Al-Ayyubi dan Perang Salib III” by Alwi Alatas

No.	Date of Consultation	Consultation Material	Signature
1.	October 27, 2014	Proposal Consultation	
2.	October 30, 2014	Proposal Consultation	
3.	November 03, 2014	Proposal Consultation	
4.	November 04, 2014	Proposal Consultation	
5.	November 18, 2014	Proposal Consultation	
6.	November 27, 2014	Proposal Consultation	
7.	April 24, 2014	Thesis Consultation	
8.	May 11, 2014	Thesis Consultation	
9.	May 15, 2014	Thesis Consultation	

Acknowledged by,
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Dr. H. Nur Ali, M.Pd

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Educational Background:

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4. SMA Negeri 2 Trenggalek (2008-2011)
5. S1 Islamic Education Department, Tarbiyah and Teacher Training Faculty, Maulana Malik Ibrahim Malang State Islamic University of Malang (2011-2015)

B. Non Formal Education

1. Ma'had Sunan Ampel Al-Aly, The State of Islamic University Maulana Malik Ibrahim Malang (2011-2012)
2. PPTQ Nurul Furqon Malang (2012-now)

C. Organizational Experience

No.	Name of Organization	Job Title	Year
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2.	Religion Art	Inventory	2012
3.	Religion Art	Vice of Secretary	2013
4.	PSM	Member	2012