



Reconstruction of the Dynamics Thinking and Civilization of Khalifah Umar Bin Khattab in Islamic Education

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ABSTRACT

Problems in the world of education are always in the spotlight. Because with education there will be many suitable and quality leaders. But education is not yet fully capable of forming a leader who is reliable and tough. This manuscript seeks to examine the social history of society more deeply at the time of the Caliph Umar bin Khattab and how the next generation should follow steps. He succeeded in making regulations in the world of education and issues at that time and had thoughts on problems in the world of government. This illustrates the magnitude of Caliph Umar bin Khattab's view and role in solving problems at that time. This research uses a descriptive analysis method to explain Umar bin Khattab's thoughts in Islamic education, and then the content analysis method is used to find basic ideas, development, and renewal as well as serving as caliph. For example, in education, the author found that Umar bin Khattab had thoughts about God. The discussion about God is the basis of Islamic education. They were then developed with his ideas and understanding of the cosmos (universe) to the fields of economics, law, and government so that this thought and civilization deserves to be reconstructed in the present.

Keywords: *Reconstruction of Civilization Islamic Education, Umar bin Khattab in Islamic Education*

ARTICLE INFO

Article history:

Received

February 21, 2021

Revised

February 26, 2021

Accepted

March 14, 2021

How to cite

Fadhurrahman, F., Parnawi, A., Yuliana, A., & Kurniawan, M., (2021). Reconstruction of the Dynamics Thinking and Civilization of Khalifah Umar Bin Khattab in Islamic Education. *IJoASER (International Journal on Advanced Science, Education, and Religion)*, 4(1). 28-40

<https://doi.org/10.33648/ijoaser.v4i1.100>

Journal Homepage

<https://ojs.staialfurqan.ac.id/IJoASER/>

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INTRODUCTION

Islamic education leadership must rise by improving the leadership system based on Divine values and Rasulullah SAW's guidance, then imitating the footsteps of his administration that has succeeded in leading and educating friends and Muslims. One of them is prophetic leadership, which can raise the expectations of its followers on high Islamic ideals and values, such as Umar bin Khattab and Umar bin Abdul Aziz's leadership. The key to the greatness of the development of civilization in the Islamic world during Umar bin Khattab and Umar bin Abdul Aziz was the key to a public figure near related to the success of Muslims consistently, dynamically, and creatively

(Rosyid, 2017). Umar bin Khattab had many glories. With the conversion of Umar bin Khattab, Islam became stronger. One of its treasures is science.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا أَنَا نَائِمٌ شَرِبْتُ يَغْنِي اللَّبَنَ حَتَّى أَنْظُرَ إِلَى الرَّيِّ يَجْرِي فِي ظُفْرِي أَوْ فِي أَظْفَارِي ثُمَّ نَأَوَلْتُ عُمَرَ فَقَالُوا فَمَا أَوْلَيْتَهُ قَالَ الْعِلْمُ

"When I slept, I dreamed of drinking milk until I saw the traces of the milk on my nails, then I gave it to Umar bin Khattab. The companions also asked, by what did you conquer O Rasulullah *shalallahu 'alaihi wasallam*? Rasulullah *shalallahu 'alaihi wasallam* answered with knowledge." (HR. Al-Bukhari no. 3681)

The figure of the caliph Umar bin Khattab was indeed a hot topic of discussion by academics. Even some thinkers (Haidar Barong, 1994) Islam projects almost all of Umar bin Khattab's policies as creative breakthroughs and far from dogmatic in tone. In other words, Umar bin Khattab was more concerned with the spirit of the Qur'an rather than his *dhahir*.

In understanding something, only seeing from now without seeing and examining more deeply past events will only be blind followers. Therefore, the researcher tries to reveal the caliph Umar bin Khattab's story by directly referring to history books.

Umar ibn al-Khattab was a friend of the apostle who became caliph after the Prophet Muhammad's death (Pratama et al., 2016). Umar ibn al-Khattab was a warlord directly involved in the Badr, Uhud, Khaybar war events. Umar is known as one of the significant *Khilafah* figures in the history of Islamic civilization, ten years leading him to successfully expand the territory of Islam to the Roman region (Syria, Palestine, and Egypt), as well as the entire Persian empire, including Iraq, with a systematic arrangement of the areas it conquered. The leadership of Umar ibn al-Khattab brought Muslims towards progress from the aspects of religion, education. Cultural, socio-cultural and political. Various achievements were made at the peak of his leadership. A figure of a brave leader, hardworking, wise, and has a gentle attitude. Umar ibn al-Khattab's success in leading the Muslims at that time proved that he was a reliable person in the field of administration. Umar ibn al-Khattab was the second caliph after Abu Bakr as-Siddiq, who successfully carried out the mandate of the *ummah* in running the wheels of government.

Umar (Patmawati, 2016) ruled for ten years (634-644 AD). His tenure ended in death. Abu Bakr appointed Umar as his successor, even though the Prophet had never done this act. A strict, severe, but just personality, no doubt about his religiousness, and an accomplished orator whose speech can be seen in the book *Speeches of Umar*. The greatness of Umar bin Khattab was seen in consolidating the lands he had conquered. He managed to unite several tribes in Arabia regardless of race and ethnicity to create an advanced civilization. Umar bin Khattab Addressing the mosque, after giving thanks to Allah, Umar invited and encouraged Muslims to carry out *jihad*. This is the fundamental strength of Muslims in facing their enemies. Umar as a leader, was able to ignite the spirit of the *mujahid*. This kind of leader lives on in the heart of every Muslim then and now. My research focuses on how the basic knowledge of Umar bin Khattab's figure who makes his policies always bring goodness. So that we can reconstruct the thinking and civilization at that time to the problems of the present

METHOD

For research and discussion in this thesis, the author uses library research, namely research whose primary object is library books and other literature sources (Sutrisno Hadi, 1995). This research uses the documentation method from primary and secondary data sources, after which we review the existing data and then present it following the research discussion (Surahmad, 2004). There are two sources of data needed in this study, namely primary data sources and secondary data. The primary data source, namely the head, is the preliminary data under discussion to be studied. Meanwhile, secondary data sources are data obtained from data collected other than primary sources. After the data has been collected, it is then selected and assembled into a relationship of facts by looking at the existence of a link and order of data, thus forming an understanding outlined in the analysis form. As for the analysis, the writer uses a thinking pattern: The deductive method, namely collecting and clarifying data from various works of literature that discuss related themes (Sutrisno Hadi, 1995). Descriptive-Analysis (Baker, Anton dan Zubair, 1990), This method is used by researchers to provide an overview of data related to entrepreneurship education and then analyzed and interpreted it. In writing conclusions, this thesis uses the deductive method. That is to draw a decision based on theoretical data for a specific factual finding (Surahmad, 2004). By using this method, it is expected that the conclusion will be the result of research that is objective and can be accounted for.

RESULT AND DISCUSSION

The full name of this companion is Umar bin Khattab ibn Nufail ibn Abd al-'Uzza ibn Rabah ibn Abdullah ibn Qurth ibn Razah ibn Adiy ibn Ka'ab ibn Luay ibn Ghalib al-Qurasyi al-'Adawi. The lineage connected with Rasulullah *shalallahu 'alaihi wasallam* on Ka'ab bin Luay bin Ghalib. The title of this companion is al-Faruq (Ibnu Hajar Ahmad bin Ali al-Asqalani, n.d.) and commonly called Abu Hafsh. His father was named Al-Khattab bin Nufail while his mother was named Hantamah bint Hisyam bin al-Mughirah, the sister of Abu Jahal bin Hisyam (Ibnu Hazm Ali bin Ahmad bin Said (456 H), n.d.).

This friend was born in the 13th year after the elephant year (Jalaluddin as-Suyuthi, 1997). His skin color is reddish-white, his face is handsome, his hands and feet are muscular, his posture is high like he is driving a vehicle and his body is healthy (Aburrahman Abdulkarim al-Ani dan Hasan Fadhil Za'im, 1989).

During the era of ignorance, Umar bin Khattab became a camel herder belonging to his father, al-Khattab, on the hill of Dhajanan. His father was a challenging and rude person who often scolded him and hit Umar bin Khattab. Sometimes to the point of having to fetch firewood and herd camels until sunset.

Umar bin Khattab was also an expert in the trade. Often Umar bin Khattab got a significant profit from this profession. The big markets that Umar bin Khattab frequently visited were 'Ukazh, Majannah, and Dzul Majaz. In the summer, Umar bin Khattab traded to Syria, while in the winter, he made a trade trip to Yemen (Muhammad ash-Shalabi, 2008). In the heart of the people of Mecca, Umar bin Khattab had a strategic position. This is due to his grandfather's role, Nufail bin Abd al-'Uzza as a judge, where the Quran strongly believed in him in solving various problems between them. Apart from that, Umar bin Khattab is also known to be smart and intelligent. The Quraish believed in Umar bin Khattab as a judge in their affairs. Ibn Sa'ad said, "Before converting to Islam, Umar bin Khattab was accustomed to resolving various disputes that occurred among the Arabs." (Aburrahman Abdulkarim al-Ani

dan Hasan Fadhil Za'im, 1989). The nature of wisdom was also reflected in the person of Umar bin Khattab. His speech was fluent, and his opinion was decisive. The backer of his argument was stable, so that Umar bin Khattab was chosen to be the delegation of the Quraish tribe to another tribe. Umar bin Khattab was also famous for his persistence in defending something that had become a tradition of the Quraish tribe in rules, religious rituals, and social systems. Umar bin Khattab maintained everything he had.

Umar bin Khattab's Thoughts on Allah, the Cosmos, Heaven, Hell, Qadha, and Qadar

The education system of the Qur'an is a system experienced by Umar bin Khattab and other companions during the time of Rasulullah shalallahu 'alaihi wasallam. The verses of the Qur'an have purified Umar bin Khattab's heart, clarified his soul, and influenced his spirituality (Firdaus, 2013) so that Umar bin Khattab became a new human being with new values, emotions, goals, behaviors, and views (Aburrahman Abdulkarim al-Ani dan Hasan Fadhil Za'im, 1989).

Through the Qur'an, Umar bin Khattab knew God who should be worshiped. The Prophet shalallahu 'alaihi wasallam had instilled the values of the verse al-Qur'an in Umar bin Khattab. According to Umar bin Khattab (Aburrahman Abdulkarim al-Ani dan Hasan Fadhil Za'im, 1989) That Allah is free from all shortcomings. Allah has infinite attributes; Allah Almighty has no partner for Him, has no wife and no children.

Community Life During the Time of Caliph Umar bin Khattab

History has proven that Umar bin Khattab has done four good things (Manhal Ilahi, 1999) it was namely establishing prayers, paying zakat, ordering the ma'ruf, and preventing those who are evil. A case that was experienced during the time of the Caliph Umar bin Khattab in Egypt. At that time, the governor of Egypt was Amr bin al-Ash. There is a tradition in Egypt that when 12 nights pass from this month, the Egyptians will look for virgin girls to throw into the Nile. She was given jewelry and put on and thrown into the Nile. This tradition became a tremendous belief in the Egyptian population. Amr bin al-Ash forbade this tradition. This problem reached Umar bin Khattab that what Amr bin al-Ash had done was correct, and Umar bin Khattab sent a letter to the governor to be thrown into the Nile, and with Allah's Permission, the Nile river returned its water.

The market conditions at the time of Umar bin Khattab were very safe. Umar bin Khattab went around the market and beat traders who violated the rules by saying, "You are not allowed to sell in our market, except for people who have studied Islamic law (about halal haram in terms of buying and selling)" (Muhammad ash-Shalabi, 2008).

Zakat has a significant position in fiscal policy in the early days of Islam. Apart from being the primary source of income for the Islamic State at that time, zakat was also able to support state expenditures in the form of government expenditure and government transfers. Zakat can also influence the Islamic government's economic policies to improve the welfare of the people, incredibly the weak. This is because zakat is a source of funds that will never run dry and run out (Sari, 2017).

The development of Umar bin Khattab in terms of architecture. Umar bin Khattab provided a ration from the baitul mall to fund communications between the various Islamic state regions and offered many unique camels. Umar bin Khattab also established a post called dar ad-Daqq. This post is to store dates, grapes, and various other foods needed for Ibn Sabil, who ran out of supplies or foreign guests (Muhammad ash-Shalabi, 2008).

One of his well-known policies (Almakki, 2018) was establishing a regular and permanent baitul mall to oversee State finances and regulate collection and expenditure affairs. Baitul mal is indirectly in charge of executing the Islamic State's fiscal policy, and the Caliph is in full power over the fund. It was during Umar's time that the people of the Islamic State experienced rapid prosperity.

Umar bin Khattab once instructed Abu Musa al-Asy'ari to make a river for the people of Bashrah. Abu Musa parted the river Ablah which was directed towards Bashrah. The Muslims' sufficiency in Bashrah is increasing due to the rivers' division, Ablah, Dasat, and Maisan. So many people like it, and they come to find a livelihood. Besides, Umar bin Khattab paid attention to the Arabian soil's land to have a suitable pasture for livestock to produce milk, woolen cloth, grains, and fruits. Utbah bin Ghazwan explained that the city of Bashrah is a green area close to irrigation, shepherd's swords, and a place to find firewood.

Umar bin Khattab was anxious about the Muslims living in luxury and enjoyment, which will cause nasty effects in this world and the hereafter. When the people of Bashrah and Kuffah settled down, they realized what they did not get. They asked permission to make a building out of wood. Umar bin Khattab said the camp is better for your war, but I do not want to reject you. What wood is that? They replied that the Grass (a thorny plant that grows from the secretory soil) would become wood (Muhammad ash-Shalabi, 2008).

Medina is the place where the Caliph lived. At that time, Medina had an important position, and the companions were prohibited from leaving Medina. So that if there are people who want to explore the science of Islam, they will flock to Medina (Muhammad ash-Shalabi, 2008). Taif city becomes a city that helps troops ready for combat. Apart from that, Taif also has a lot of land and agricultural products. At the time of Umar bin Khattab, this city was safe and stable. In Yemen, security was also regular when Umar bin Khattab became caliph. The population of Yemen also contributed a lot to the conquest during the time of Umar bin Khattab. Bahrain is the primary source of jizyah (tribute for non-Muslims living in an Islamic country) and kharaj (Riza, 2017) (agricultural produce given to people). At the time of Umar bin Khattab, Egypt was a very conducive area for the development of Islam. Under Islamic rule, justice and compassion were evident. They did not feel this situation until Islam came.

It should be noted that the Islamic region changes according to the conditions in the military and society. Sometimes Jordan becomes its territory and eventually joins Syria. At the time of Umar bin Khattab, the Persian cities that Islam conquered were under Basrah's leadership. The employees were very responsive and immediately reported everything to Umar bin Khattab.

Umar bin Khattab's Thought About the Basics of Government:

There were several important points from some of the narrations about Umar bin Khattab's first speech when he was Caliph (Muhammad ash-Shalabi, 2008).

1. Umar bin Khattab saw his position as a test for which he would be held accountable; in other words, power is an obligation, a trust, and a quiz.
2. Umar bin Khattab's appointment as caliph demanded that he immediately carry out the state duties that were before him. Umar bin Khattab must directly form a governor and supervise his performance.
3. His uncompromising attitude, which his people feared, was replaced by gentleness.

4. Umar bin Khattab was directly responsible for fending off attacks on the Muslim community and religion. Umar bin Khattab fortified the port and the families of his friends who had gone to war.

5. Umar bin Khattab promised to fulfill the economic rights of his people perfectly. Umar bin Khattab tried to spend the people's tax proceeds and spoils of war proportionally.

6. Umar bin Khattab also asked his people to fulfill their obligations, advise the caliphs (Lubis, 2013), listen to and obey the caliphs, carry out Amar ma'ruf nahi Munkar and conduct surveillance of the community.

7. Umar bin Khattab realized that nothing could help him do all the country's duties except by obeying Allah.

8. Umar bin Khattab since converting to Islam, has turned into a generous, generous, and gentle person after becoming caliph.

9. Khulafaur Rasyidin's public initiation was limited to the people of Medina.

10. Umar bin Khattab returned the prisoners of war of Riddah to their families.

11. The caliph's position has been recognized by the wider community and rooted in the hearts of Muslims. This position is a symbol of the unity and strength of the Muslims. Umar bin Khattab's leadership is identical to servant leadership. His leadership style had delivered him to the glory (Rizqi, 2016).

Several principles (Muhammad ash-Shalabi, 2008) applied by Umar bin Khattab during his reign;

1. The principle of deliberation

Umar bin Khattab relied on the principle of deliberation in his leadership. Umar bin Khattab did not decide a decision without involving Muslims. For example, Umar bin Khattab's thinking with other friends about problems during the trip to Syria was an outbreak of disease. The news about the plague reached Umar bin Khattab. Then Umar bin Khattab gathered his friends for discussion. Will this trip continue or return to Medina. Friends disagree. Some say continue to Sham for Allah, so don't this plague become a hindrance. Some believe that goes back to Medina because this plague is destroying. Finally, Umar bin Khattab said tomorrow morning I would return on this camel. Abu Ubaidah said do you want to run away from Allah's destiny? Umar bin Khattab said yes, we are running from Allah's destiny to another future of Allah.

2. Justice and Equality

There is no doubt that the concept of justice in Umar bin Khattab's view is a concept of justice carried by Islam and applied in society and government. The case happened in Umar bin Khattab's time; once upon a time, there was a Muslim and a Jew who asked Umar bin Khattab. Umar bin Khattab thought that the truth was a Jew. So Umar bin Khattab won the Jew, then a Jew said, "By Allah, you have decided things correctly." Another story comes from the Bani Ghassan leader named Jabalah. At that time, Jabalah and his followers converted to Islam and wanted to visit Medina. During the tawaf, Jabalah robe was trampled by a man from Bani Fazarah. Jabalah was angry and hit until his nose bone was broken. Then Jabalah was called by Umar bin Khattab. In a discussion between the two of them, Umar bin Khattab said to apologize to the Bedouin, or was the law of qishas applied to you? Jabalah was shocked at the same time. How could you possibly punish me? While he is a small person and I am a king? Umar bin Khattab replied that Islam equates the two of you.

3. Principles of Freedom

The principle of freedom is one of the main elements in the rule of Khulafaur Rashidin. This principle guarantees freedom for all citizens as long as it is under

Islamic law norms and not contrary to it. There are several principles applied during the time of Umar bin Khattab:

a. Freedom of religion

Islam does not force people to embrace Islam. Umar bin Khattab used to have a Christian slave. Then Umar bin Khattab told Asyiq (his slave) to convert to Islam and be able to take care of some Muslim affairs, but Asyiq refused, and Umar bin Khattab said surat al-Baqarah verse 256.

b. Freedom of Movement

Umar bin Khattab once expelled in a right way the Jews in Khaibar and the Christians in Najran (Fahlefi, 2014). Because they violated the agreement with Rasulullah *shalallahu 'alaihi wasallam*. Umar bin Khattab also did not allow the dignitaries to migrate because Umar bin Khattab needed to consult with them about the problems.

c. Security Rights, Residence Honor, and Freedom of Ownership

Umar bin Khattab based on the granting of security rights, the honor of residence, and freedom of ownership based on:

And fight them until there is no more slander, and (until) obedience is only for Allah. If they cease (from hostility to you), then there is no enmity (again), except against the wrongdoers (193). The forbidden month with the forbidden month, and on something worthy of respect, the law of qishaash applies. Therefore whoever attacks you, then shoot him, balanced with his attack on you. Fear Allah and know that Allah is with the pious (194) (Q.S. al-Baqarah verses 193-194).

Bilal once asked for a large plot of land to Rasulullah *shalallahu 'alaihi wasallam*. At the time of the caliph Umar bin Khattab then Umar bin Khattab said to Bilal; O Bilal, you used to ask Rasulullah *shalallahu 'alaihi wasallam* for a large plot of land to work on, but now I see that you are no longer able to work on it, Bilal replied " True. "So take the land that is still able, and the other land gives it to us to be distributed to the Muslims. Then Bilal gave some of the grounds.

d. Freedom of Opinion

In the historical story, it is mentioned that Umar ibn Khattab was giving a speech "Do not add a woman's dowry above 40 auqiyah, even for the daughter of Yazid ibn al-Hushain" Whoever adds more than that, then I will enter Baitul Mal. A woman appeared; What are your rights, O Commander of the Faithful? Why can't I limit? Said Umar bin Khattab. Then the woman mentioned:

And if you want to replace your wife with another wife, while you have given to one of them a lot of wealth, then do not take back from him anything at all. Will you take it back with a false accusation and with (bear) a real sin (Q.S. an-Nisa verse 20)

Another example is the case of an outbreak (Pane, 2020) that one day, the caliph Umar bin Khattab went to Syria with a large group of friends. But on the way, when they arrived in the Saragh region, the Muslim forces' leaders came to greet them; among them are Abu Ubaidah bin Jarrah and others. They reported to the caliph that a plague was raging in Sham, and they disagreed about this matter). Umar said to Ibn Abbas: "Call here the predecessors of the Muhajirin who are with us!" So Ibn Abbas called them, then Umar consulted. Umar said: "Plague is currently hitting the land of Syria. What do you think? " Hearing this question, those present had different opinions. Some said: "You went to Syria on an important business. That is why we think you shouldn't just go home. " Others said: "You came with a large group. Some of them were some main friends of the Prophet Muhammad. We disagree if you disagree with them to face the epidemic of this disease. " Umar also said: "Get out of

here!". Umar ordered Ibn Abbas: "Call here the Ansar people who are in our party!". So Ibn Abbas called them. Umar also discussed this with them. But it turns out that like the Muhajirin, they also have different opinions. So said Umar: "Get out of here!". Then Umar ordered Ibn Abbas: "Call here the Quraish leaders who emigrated before the conquest of Mecca!". So Ibn Abbas called them. This time their opinions were the same. There was no difference. They said: "We think you should go back with your entourage and do not confront them with this epidemic." After hearing this opinion, Umar then called out to the whole group: "Tomorrow morning I will return home. Therefore get ready you guys!" Hearing the order, Abu 'Ubaidah bin Jarrah (leader of the troops in Saragh) asked: "Are we going to run from Allah's destiny?" Umar replied: "Why do you ask that, O Abu 'Ubaidah?" He continued: "Yes, we run from the destiny of Allah to the destiny of Allah another." Umar asked in return, "What do you think, if you have a camel, then while herding it you find a valley that has two sides; one side is fertile and the other barren. Aren't you shepherding in a productive place if you choose to shepherd in the destiny of Allah? And if you shepherd in an empty place, do you shepherd in the future of Allah?" In the middle of the conversation between Umar and Abu Ubaidah, came Abdurrahman bin 'Auf, who had previously left the group for an event. Then Abdurrahman bin 'Auf said: "I understand this problem. I heard the Messenger of Allah say: 'When you hear of a plague raging in a country, don't go to that country. And if the plague breaks out in the country where you are, then don't leave that country because you want to save yourself. ' Umar bin Khattab said; a woman's opinion is right, and a man's idea is wrong.

The source of income during the time of Umar bin Khattab was zakat, jizyah, and kharaj (Muhammad ash-Shalabi, 2008). Jizyah is a tax that is obligatory on each non-Muslim individual under Islamic rule as a scholar of the book (Q.S. Taubah verse 29). While kharaj, in the general sense, is all sources of income Baitul Mal other than zakat (Aqbar & Iskandar, 2019). While in a unique sense is the land tax pulled from the territory conquered by Islamic forces.

Included in the breakthrough in Umar bin Khattab's time was the presence of the caliph's salary, the beginning of the determination of the hijri calendar, and the title of amirul mukminin.

State Administration System at the time of Umar bin Khattab (Musthafa Murad (translated by Ahmad Ginanjar), 2013).

All the humility and modesty of Umar bin Khattab did not weaken him in organizing the country. Currently, there is a division of administration between territories, state councils, tax positions, court costs, legal consulting bodies, military, and people's security positions, state treasury, community posts, city development, mosques, madrasahs, education posts (Sunarto, 2016), religious works, and waqf, to the law of non-Muslim regulation and the liberation of the tradition of slavery.

1. The field of da'wah and endowment

Rasulullah shalallahu' alaihi wasallam never taught his people to spread Islam by force, let alone through war and violence. During the time of Caliph, Umar bin Khattab implemented a policy to teach and spread the Qur'an to all corners of the country. Umar bin Khattab said to teach them the letters of the Qur'an. Umar bin Khattab then established madrasahs, where he studied the Qur'an, hadith, fiqh, and other sciences in various parts of the country. Students are required to memorize five letters; al-Baqarah, an-Nisa, al-Hajj, an-Nur, and al-Maidah. Among the teachers who teach hadith and fiqh are Abu Hurairah, Abu Darda, and Abdullah bin Umar.

2. Scientific field

During Umar bin Khattab, a Mecca madrasa was built with its great teacher Abdullah bin Abbas. In Medina with his professor Zaid bin Thabit. Madrasah in Basra with great teachers Anas bin Malik and Abu Musa al-Asy'ari. Madrasah Kuffah with its professor Abdullah bin Mas'ud. Madrasah Syam with professors Muadz bin Jabbal and Abu Darda '. Madrasah in Egypt with professors Uqbah bin Amir and Amr bin al-Ash.

3. Health sector

He was establishing clinics and hospitals and providing health services. One day Salim bin Abdullah found Umar bin Khattab treating a sick camel.

4. Government and state administration

Umar bin Khattab divided the state administration into units and districts. Like Mecca, Medina, Syria, and Palestine. The provincial government's highest positions are governor, then chief secretary, the army chief, tax and zakat service officials, security officials, state finance officials, and the judiciary head. (Wati, 2011) said Economic development at the time of Umar Ibn al-Khattab that the role of Umar as head of state and government in economic development included 1) Realizing the welfare of the people and increasing the level of livelihood of the ummah are demands in shari'ah. 2) Balanced and equitable economic development. 3) developing the economy is worship to get closer to Allah SWT. 4) In fact, the politics of economic growth that impact increasing income is not right if it destroys Islamic values and principles. And 5) economic development cannot be separated from the regulations and rules of shari'ah. The main points of economic growth during Umar Ibn Al-Khattab's time were 1) systematizing the imposition of jizyah levies on ahlu dzimmah, 2) stopping zakat distribution to converts, 3) restructuring sources and a new economic system that has never existed before, 4) collecting zakat on horses which the Rasulullah SAW exempted from zakat, 5) forming councils, baitul males, making state documents, and designing systems capable of driving the economy, both production and distribution, 6) not distributing conquered lands in Iraq to soldiers, but leave it as a mandate, and 7) increase the income of the state finances from the number of ghanimah for the victory of the war.

5. Law enforcement

During the time of Umar bin Khattab, the prison was founded. Initially, Umar bin Khattab bought the house of Shafwan bin Umayyah which was converted into a prison.

6. Legal consulting agencies

Umar bin Khattab formed this institution to provide knowledge to Muslims about the law of something. Umar bin Khattab said that if you want to learn al-Qur'an, come to Ubay bin Ka'ab, who wants to know your obligations, come to Zaid bin Thabit, and if you're going to see the law, then come to Muadz bin Jabbal.

7. State treasury sector

In the 15th year of Hijriyah, Umar bin Khattab brought 15,000 dirhams to Medina. Umar bin Khattab gathered his friends to discuss this dirham. Until a suggestion from Walid bin Hisham, the money was kept in the state treasury. From then on, Umar bin Khattab thought about the existence of this institution.

8. Development and infrastructure

City development began with building mosques and water channels for drinking water, and government offices were built.

F. Community Life at the time of the Caliph Umar bin Khattab

History has proven that Umar bin Khattab has carried out (Manhal Ilahi, 1999) good things, namely establishing prayers, paying zakat, ordering the ma'ruf, and preventing those who are evil. A case that was experienced during the time of the Caliph Umar bin Khattab in Egypt. At that time, the governor of Egypt was Amr bin al-Ash. There is a tradition in Egypt that when 12 nights pass from this month, the Egyptians will find a virgin girl to throw into the Nile. She was given jewelry and put on and thrown into the Nile. This tradition became a tremendous belief in the Egyptian population. Amr bin al-Ash forbade this tradition. This problem reached Umar bin Khattab that what Amr bin al-Ash had done was correct, and Umar bin Khattab sent a letter to the governor to be thrown into the Nile and with Allah's Permission the Nile River to drain its water back.

Market conditions at the time of Umar bin Khattab (Fauzan, 2017) were very safe. Umar bin Khattab went around the market and beat traders who violated the rules by saying, "You are not allowed to sell in our market, except for people who have studied Islamic law (about halal haram in terms of buying and selling)"

The development of Umar bin Khattab in terms of architecture. Umar bin Khattab provided a ration from the baitul mall to fund communications between the various Islamic country regions and offered many unique camels. Umar bin Khattab also established a post called dar ad-Da'iq. This post is to store dates, grapes, and various other foods needed for Ibn Sabil, who ran out of supplies or foreign guests (Muhammad ash-Shalabi, 2008).

Umar bin Khattab once instructed Abu Musa al-Asy'ari to build a river for the people of Basrah. Abu Musa cut the river Ablah which was directed towards Basrah. The Muslims' adequacy in Basrah is increasing due to the rivers' splitting, Ablah, Dasat, and Maisan. So that many people like it and they come to make a living. Besides, Umar bin Khattab paid attention to the land area of Arab land to have a suitable grazing area for livestock to produce milk, wool cloth, seeds, and fruits. Utbah bin Ghazwan explained Basra's city as a green area close to irrigation, shepherd's sword, and a place to find firewood.

Umar bin Khattab was anxious about Muslims living in luxury and enjoyment (Rosyid, 2017), which would negatively impact the world and the hereafter. When the inhabitants of Basrah and Kuffah took their place, they realized what they had not yet got. They asked permission to make buildings out of wood. Umar bin Khattab said the camp is better for your war, but I don't want to refuse you. What wood is that? They answered that Akasy (a thorny plant that grows from seepage soil) which has grown up would become wood (Muhammad ash-Shalabi, 2008).

Medina is the place where the Caliph lived. At that time, Medina had an important position, and the companions were prohibited from leaving Medina. So that if there are people who want to explore Islamic religious knowledge, they will flock to Medina. Taif city becomes a city that helps troops ready for combat. Apart from that, Taif also has a lot of land and agricultural products. At the time of Umar bin Khattab, this city was safe and stable. In Yemen, security was also regular when Umar bin Khattab became Caliph. The population of Yemen also contributed a lot to the conquest during the time of Umar bin Khattab. Bahrain is the primary source of jizyah (tribute for non-Muslims living in an Islamic country) and kharaj (agricultural produce given to people). At the time of Umar bin Khattab, Egypt was a very conducive area for the development of Islam. Under Islamic rule, justice and compassion were evident. They did not feel this situation until Islam came.

It should be noted that the Islamic region changes according to the conditions in the military and society. Sometimes Jordan becomes its territory and eventually joins Syria. At the time of Umar bin Khattab, the Persian cities that Islam conquered were under Basrah's leadership. The employees were very responsive and immediately reported everything to Umar bin Khattab.

This study is different from previous studies. Most of the earlier studies examined Umar bin Khattab from economic policy (Adinugraha, 2013) both zakat (Sari, 2017) (Almakki, 2018) (Iskandar & Aqbar, 2020) and baitul mall (Wati, 2011). Whereas this research is more focused on Umar bin Khattab's figure studied from the elements of thought and civilization at the time of Umar bin Khattab being the caliph. including several educational concepts to policies in government. So that research on this aspect is still very rarely done. In his time, the subjects given were reading and writing the Qur'an and memorizing it and learning the main points of Islam (Lubis, 2020). Education during Umar Bin Khattab's time was more advanced than before. At this time the entry to learn Arabic had also begun to appear, new Muslims from the conquered areas had to learn Arabic, if they wanted and understood Islamic knowledge.

The expansion of Islamic areas Arabian Peninsula, Khalifah Umar bin Khattab seemed to start thinking about Islamic education for the continuity of the Ummah. Related to education issues, Caliph Umar bin Kahttab is an educator who conducts education counseling in the city of Medina, he also implements education in mosques and markets and appoints and appoints teachers for each of the conquered areas (Khiorunnisa, 2015; Alvianita, E. F. 2014). Teach the contents of the Koran and other Islamic teachings that have been exemplified by the Prophet and his Companions. Like giving fiqh teaching to residents who have just converted to Islam. Khalifah Umar bin Khattab carried out an active strategy for the smooth running of his government, either the central government or the government in the areas under the Caliphate, which became a measure of the success of the spread of Islam after the leadership of the Prophet Muhammad.

AUTHOR CONTRIBUTION STATEMENT

FR does generic molecular studies, participates in harmony, and sets up a script. AY carries immunoassays. MK participated in the alignment of his Outlines. Ice participates in research design and does the statistical analysis. FR understands the study and participates in its design and coordination, and helps draft the manuscript. All the writers read and agreed to the final script.

ACKNOWLEDGMENT

First of all, thanks to Allah for the convenience of finishing writing this manuscript. To the IJOASER journal editor, who has provided the opportunity for the writing team to be published in this excellent journal. To co-authors Anaas Tri and Muh. Alif has struggled to find quality references to become citations for this manuscript.

CONCLUSIONS

From the description above, the authors draw several conclusions in explaining the leadership and thoughts of Umar bin Khattab in Islamic education as follows: The education system of the Al-Qur'an is the system experienced by Umar bin Khattab and other friends during the time of the Prophet shalallahu 'alaihi wasallam. The Al-Qur'an

has purified Umar bin Khattab's heart, cleansed his soul, and influenced his soul to become a new person with new values, emotions, goals, behavior, and views. The things that Umar bin Khattab paid attention to and did in his reign were as follows: collection of the Al-Qur'an in a codified form (bookkeeping), Expedition, Trying to provide justice as relatively as possible in the field of justice, Updating Government Organizations, Provides comfort in the Social Field, Improve the Islamic economy in the economic field, Build learning and worship facilities in the Development Sector, Using the contextual law from the text and providing the fairest possible punishment in government, especially in the field of law.

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