

IMPLICATIONS OF ISLAMIC EDUCATION IN THE ERA OF THE KALIFAH UMAR BIN KHATTAB IN BUILDING ISLAMIC CIVILIZATION

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Abstract

The aim of this research is to determine the implications of Islamic education during the time of Caliph Umar bin Khattab (624-644 AD) in building Islamic civilization. Khalidfa Umar was an intellectual and mujaddid of the classical era. During his time, Islamic government experienced transformation and great leaps through innovation, political reform and ideas in the nature of modern ijihad; about law and fiqh, social society, religious moderation and others. Another character of Caliph Umar was his hobby of doing blusukan. The characters above show that Umar is a leader who is out of the box. The contribution of education during the time of Umar bin Khattab to the progress of Islamic civilization was at least through several of its policies, including (1) sending teachers or Islamic intellectuals with madrasas or halaqahs to all Islamic territories, from these madrasas producing new intellectuals in large numbers. (2) ordered the Islamic commander who conquered the territory to establish a mosque as an Islamic Center which would be used as a center for Islamic activities, namely as a place of worship and as a place for educational processes. Apart from that, Umar's rational characteristics and tradition of understanding texts using a textual approach have influenced the rationalistic thinking of subsequent Islamic intellectuals - some of whom contributed to the peak progress of Islamic civilization, especially during the Abbasid dynasty in Baghdad and the Fatimid dynasty in Egypt.

Keywords : Islamic Education, Civilization, Islam, Umar bin Khattab

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Introduction

Caliph Umar bin Khattab was one of the khulafaurrasyidin caliphs who ruled in 634-644 H. He is known as a figure who brought significant changes to the political administration of Islamic governments. The figure of Umar bin Kattab is a visionary, his vision transcended his time. Reform of government political administration is being intensively carried out; brings influence to various other fields including education. Education during Umar's era

continued to move into new territories conquered by Islam. So that the education policy during Umar's time was seen as having an influence or having implications for the further development of civilization, where Islam reached the peak of civilizational progress.

Many studies have been conducted on the educational achievements of the era of Caliph Umar bin Khattab. Several writers on this issue include Gesha Berlianto (2012)¹, Ika Nurkhasanah (2021)², Sophian (2020)³ dan Farisul Islam (2020).⁴ According to Gesha's research results, Islamic education during the time of Caliph Umar bin Khattab is relevant to contemporary Islamic education, especially aspects of education and educational institutions as well as educational methods.⁵ The difference lies in the more sophisticated contemporary educational facilities. Furthermore, Ika Nurhasanah in her research results stated that the relevance of Umar bin Khattab's Islamic education ideas to current education is in the application of the halaqah method and educational institutions.⁶ The halaqah method can form Islamic individuals with character and enthusiasm to fight for Islam, while contemporary Islamic Education Institutions are experiencing development with complete facilities according to needs. The results of the same research were carried out by Farisul Islam; The values of Islamic education during the time of Umar bin Khattab focused on aqidah values, worship values and moral values.⁷ The condition of Islamic education in the millennial era also focuses on these three values. It's just that because of the influence of globalization and very dynamic life, the value of moral education needs to be continuously

¹Gesha Berlianto, Pendidikan Islam pada Masa Umar bin Khattab dan Relevansinya dengan Pendidikan Islam Kontemporer, *Skripsi*, Jursan Agama Islam UIN Raden Intan Lampung, Tahun 2021

²Ika Nurhasanah, Gagasan Pendidikan Umar bin Khattab, *Skripsi* Program Sudi Pendidikan Agama Islam Fakultas Tarbiyah UIN SUatra Utara Tahun 2020

³ Sopian Lubis, Pemikiran Pendidikan Islam Umar bin Khattab, *Jural Murabbi* Volume 3 Nomor 2 Tahun 2020

⁴Farisul Islam, Kontekstuaisasi Pendidikan Islam Pada Masa Umar bin Khattab di Era Milineal, *Skripsi*, Fakulas Tarbiyah UIN Tulung Agung, Tahun 2020.

⁵Gesha Berlianto, Pendidikan Islam pada Masa Umar bin Khattab dan Relevansinya dengan Pendidikan Islam Kontemporer, *Skripsi*, Jursan Agama Islam UIN Raden Intan Lampung, Tahun 2021

⁶Ika Nurhasanah, Gagasan Pendidikan Umar bin Khattab, *Skripsi* Program Sudi Pendidikan Agama Islam Fakultas Tarbiyah UIN SUatra Utara Tahun 2020

⁷Farisul Islam, Kontekstuaisasi Pendidikan Islam Pada Masa Umar bin Khattab di Era Milineal, *Skripsi*, Fakulas Tarbiyah UIN Tulung Agung, Tahun 2020.

strengthened. Meanwhile, Sopian Lubis actually describes the results of Umar's upbringing through the character of his son Abdullah bin Umar bin Khattab; as a role model.⁸

This study will offer an approach to the Islamic education system, namely the Islamic education system during the era of Caliph Umar bin Khattab; where this education system is able to meet the educational needs of the community through spiritual intelligence, emotional intelligence and social intelligence. Apart from that, this education system is also seen as having implications for the further progress of Islamic civilization.

The aim of this research is to describe the contribution and/or implications of education during the time of Umar bin Khattab on the progress of Islamic civilization. Islamic education during Umar's time is interesting to review. This study makes an empirical contribution, especially to the role of education in the progress of Islamic civilization. Therefore, this study will complement previous studies.

This research question is what was the strategy for Islamic education during the time of Caliph Umar bin Khattab and why was Islamic education during the time of Khaifah Umar bin Khattab considered ideal and had implications for the progress of Islamic civilization?

Discussion

A. Biografi Umar bin Khattab

Umar bin Khattab was born in 581 AD to a Quraish family. His full name is Abu Hafsah bin Umar bin Khattab bin Nufail bin Abdul Uzza bin Riya bin Abdullah bin Qarth bin Razzah bin Adi bin Kaab bin Luay bin Ghalib bin Fihir al Adawi al-Qiraisy. From this Nazab, it shows that Umar bin Khattab had a nazab connection with Raslullah through Kaab bin Luay. Umar's father's name was Khattab bin Nufail, while his mother's name was Hantamah bint Hasyim bin al-Mughirah bin Abdillah bin Umar bin Makhzum bin Yaqzah bin Murrah.⁹

As a child, Umar tended his father's goats, when he grew up, Umar took up trading. Umar is known as a person who is fluent in speaking and has high balaghah skills. Meanwhile,

⁸Sopian Lubis, *Pemikiran Pendidikan Islam Umar bin Khattab*, *Jural Murabbi* Volume 3 Nomor 2 Tahun 2020

⁹Murodi, *Sejarah Kebudayaan Islam*, (Cet !: Semarang: PT Karya Toha Putra, 2008), h. 81

Umar's attitude that stands out is his firm attitude which is a legacy from his father. Apart from that, Umar was also known as brave, intelligent, steadfast and strong-willed. So the Quraysh people trusted Umar bin Khattab as a judge to resolve various disputes that occurred between them. Apart from that, Umar bin Khattab was also known as a wise person, mastered literature, had good opinions, was strong, because of that Umar bin Khattab became an ambassador/diplomat or delegate of the Quraish tribe when dealing with other tribes.¹⁰ Umar bin Khattab's positive and prominent characters will help him in carrying out his duties as caliph.¹¹

Before embracing Islam, Umar was known as a very strong opponent of Islam and conversely, after accepting Islam, Umar became the main defender of the Prophet Muhammad. Umar's Islam was considered a glory for Islam and conversely, for the enemies of Islam, Umar was considered a disaster.¹²

B. Islamic Education Strategy during the Caliph Umar bin Khattab's era

According to Fuad Ihsan, education is a human effort in order to grow and develop the physical and spiritual potential of students in accordance with the values and norms of society.¹³ The same opinion was also expressed by Rahmat Mulyana, Education is a vehicle for humanizing humans through the mission of hominization (Education related to human harmony with ecological habitats/having the ability to fulfill biological needs in the right way) and humaization (education related to moral principles.¹⁴ Based on the description above, education involves physical and spiritual or physical and mental.

Meanwhile, Islamic education, by Muhammad Fadhil al-Jamali, is interpreted as an effort to develop and encourage humans to be more advanced and become worthy human

¹⁰Ali Muhammad Ash-Shallabi, *Biografi Umar bin Khattab*, terj. Khoirul Amru Harahap dan Akhmad Faozan, h. 19-20.

¹¹ Syamzan Syukur, *Sukses Kepemimpinan dan Transformasi Kekuatan Politik Islam ada Masa Khulafaurrasyidn*, (Samata, UIn Press, 2020), h. 62

¹² Ibn Hajar al-Asqalany, *Fath Bary*, Jilid VII, h. 48

¹³ Fuad Ihsan, *Dasar-Dasar Pendidikan: Komponen MKDK*, (Jakarta: Rineka Cipta, 2013), h. 1-2

¹⁴ Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai*, (Bandung: Alfabeta, 2011), h. 103

beings.¹⁵ Omar Muhammad al-Toumi al-Syaibani defines Islamic education as a process of changing individual behavior in personal life, society and the surrounding environment. Meanwhile, Marimba defines Islamic education as conscious guidance by an educator to develop students physically and spiritually based on Islamic laws in order to form an Islamic personality.¹⁶

Based on the definition above, it can be stated that education is a process and activity where the object is humans. The human being in question is a complete human being involving both physical and spiritual.

In the context of Islamic education, the Islamic figure who paid great attention to education during his leadership was Caliph Umar bin Khattab. Umar's attention to Islamic education cannot be separated from his character who also loves science. Umar was an intellectual in his time, he mastered various kinds of knowledge; including earth sciences, arithmetic and statistics, history and literature.

The strategies played by Caliph Umar in order to advance Islamic education had a broad impact on the development and progress of education in subsequent times. If traced in a historical context, Caliph Umar bin Khattab inherited Islamic leadership after the death of Caliph Abu Bakar, where political conditions were quite stable; Caliph Abu Bakar succeeded in restoring Islamic political stability by resolving internal cases (false prophets, apostates and people who did not pay zakat), even Caliph Abu Bakar began to expand his territory. The stable political conditions of the Islamic government inherited from Abu Bakar gave Caliph Umar the opportunity to focus his attention and energy on carrying out further political agendas, both internal and external political agendas, especially as Caliph Umar was known as a brilliant, innovative and visionary person.

The reign of Caliph Umar bin Khattab was from 634 AD to 644 AD. During this ten year period, Caliph Umar did many things to advance the politics of Islamic government.

¹⁵ Muhammad Fadhil Al-Jamali, *Falsafah Pendidikan Dalam Al-Qur'an*, (Surabaya: Bina Ilmu, 1986), h. 3

¹⁶ Ahmad D Marimba, *Pengantar Filsafat Pendidikan islam*, Cet. Ke-6 (Bandung: al-Ma'arifah, 1986), h. 12

Several political policies of the Islamic government, which are related to the development of education, include:

1. Expansion of Islam and Islamic madrasas

One of the policies of the Islamic government during the Caliph Umar era was expansion into Persian and Roman territories so that Islam had an increasingly wider territory. To meet the educational needs of Islamically conquered areas, Caliph Umar bin Khattab issued a policy of sending Muslim intellectuals to Islamically conquered areas.¹⁷ These intellectuals include:

1. Abdullah bin Mas'ud dikirim ke Kufah
2. Abu Musa al-Asy'arai dan Anas bin Malik dikirim ke Basrah
3. Abu Darda dikirim ke Syam
4. Abdullah bin 'Amr bin Ash dikirim ke Mesir¹⁸

Through the efforts of these Islamic intellectuals, Islamic da'wah and knowledge began to develop in Islamic areas; Madinah madrasas, Mecca madrasas, Kufa madrasas, Basrah madrasas, Sham madrasas and Egyptian madrasas emerged. Madinah madrasas and Mecca madrasas were used as centers of Islamic studies.

The emergence of madrasas with intellectuals or teachers in various areas of Islamic rule gave birth to new intellectuals in large numbers.¹⁹ Islamic intellectuals have worked hard in teaching and transferring knowledge. They have great enthusiasm for education and teaching. In this regard, of course these intellectuals are motivated by Q.S al-Maidah verse 67.

Coinciding with expansion and expansion of territory; the emergence of diverse cultures and languages with various dialects, which also influences the non-uniformity in reading the Koran. To overcome this problem, Caliph Umar bin Khattab ordered Ali bin Abi Talib to create the basics of Arabic grammar which would become a guide in reading the Koran and hadith to avoid mistakes. Furthermore, this manual was refined by Abu al-Aswad

¹⁷ Syamzan Syukur, *Sukses Kepemimpinan dan Transformasi Kekuatan Politik Islam Pada Masa Khufaurrasyidin*, (Makassar: UIN Press, 2020), h. 72

¹⁸ Syamzan Syukur, *Sukses Kepemimpinan dan Transformasi Kekuatan Politik Islam Pada Masa Khufaurrasyidin*, (Makassar: UIN Press, 2020), h.92

¹⁹ Syamzan Syukur, *Sukses Kepemimpinan dan Transformasi Kekuatan Politik Islam Pada Masa Khufaurrasyidin*, (Makassar: UIN Press, 2020), h. 92

al-Duwalay. After this work was completed, Caliph Umar distributed it throughout the conquered territories. This work is a guide to reading the Koran for Muslims.

Thus, according to the author's analysis, in the early stages, Islamic education went hand in hand with Islamic preaching. Da'wah material is educational material; Da'wah material is also educational material and/or curriculum. Educational objectives include; (1), spiritual intelligence, (2), emotional intelligence, and (3), social intelligence.

2. Mosques as centers of Sharia and Islamic Education

Since the time of the Prophet, mosques have been the center of Muslim activities, including being educational centers. In the mosque, the Prophet opened the halaqahs. Likewise, during the time of Caliph Abu Bakar and continuing during the time of Caliph Umar bin Khattab, apart from functioning as a place of worship, the mosque was also a center for Islamic education. Even the Caliph Umar ordered warlords who succeeded in conquering a region to build a mosque as an Islamic center; as a center of worship and education.²⁰ In the mosque, teachers or intellectuals make halaqah surrounded by around 20 students. According to the author's analysis, education that takes place in mosques cannot be separated from religious nuances; In fact, these religious values become motivation in education so that the character of students is built as religious scientists or religious scientists.

3. Gaji bagi para pendidik

One of the government political reforms carried out by Caliph Umar bin Khattab was the formation of Diwan al-Kharaj (Baitul Maal) or a department that manages the country's financial system. This department manages the payment of salaries, zakat al-Jizyah, al-Usyur, al-ghanimah and al-kharaj (tax). Through this department, it regulates the salaries of state officers; one of them is the salary of educators. Educators as state officials are entrusted by the state to educate society, therefore Caliph Umar bin Khattab pays attention to the welfare of educators.

Umar's strategy could not be separated from his personal character and the political policies of his government. As the number one leader in the Islamic world, his steps and

²⁰ Abdul Malik, "Aspek Pendidikan Dalam Bangunan Peradaban Masa Umar Bin Khattab", *Jurnal Didaktika Islamika*, vol. 7 no. 1 2016

movements are in the spotlight and attention of Muslims and non-Muslims alike. Some of Umar's personal characteristics which indirectly became a model for Islamic education in his time, include:

4. Polite and simple personality

Umar bin Khattab is known as a simple person. His character is quite interesting, because Umar was a caliph and had quite a lot of wealth, but apparently this wealth did not tempt Umar to appear luxurious. In fact, Umar's wealth was used more for the interests of the struggle and the syi'ar of Islam. Umar chose to live a simple life; moderate food and clothing.

Umar bin Khattab's polite and simple personality can be seen at several moments, such as during the conquest of Palestine by the Muslims. The Palestinian official, Bishop Sopronius as the Byzantine representative and head of the Christian church in Jerusalem proposed peace on the condition that Caliph Umar would immediately receive the keys to Palestine City. So Caliph Umar bin Khattab departed for Palestine accompanied by a bodyguard. During the journey to Palestine, Caliph Umar took turns sitting with his bodyguards on horseback. When it was the guard's turn to sit on the horse's back, while the caliph was towing and guiding the horse, the guard felt inappropriate..²¹ This is how Umar builds relationships with his subordinates.

In Palestine, Caliph Umar was welcomed by the Palestinian official Bishop Sopronius. The bishop was amazed by the simplicity of Caliph Umar; wearing very simple clothes that almost matched his bodyguard's clothes. His admiration grew to see Caliph Umar's attitude and treatment of his bodyguards.

5. Rational, innovative and visionary personality

Caliph Umar bin Khattab is considered an intellectual reformer in the early classical era. He mastered various kinds of knowledge. Apart from that, many of Umar's thoughts and ideas show that he was a mujaddid, rational and visionary. The thoughts and policies of Caliph Umar which are considered rational and visionary include:

²¹ Ibrahim al-Quraibi, *Tarikh al-Khulafa'*, terj. Faris Khairul Anam (Jakarta Timur: Qisthi Press, 2009), h. 517

a. Codifying al-Qur'an

During the reign of Abu Bakar As-Siddiq, Umar Umar proposed collecting the Koran. At first Caliph Abu Bakr rejected Umar's proposal because it was considered heresy; This had never been done during the time of the Prophet, but Umar bin Khattab convinced Caliph Abu Bakar with a rational approach. Umar's thoughts and suggestions regarding collecting the Koran were very visionary thoughts at that time.

b. *Good Governance Vision*

One of the visionary policies carried out by Caliph Umar bin Kattab was carrying out political government reforms. The government built by Caliph Umar was based on the principles of justice, equal rights, brotherhood. Caliph Umar bin Khattab formed and emphasized the political tasks of government which included executive institutions and judicial institutions through the formation of Diwan al-Qadlz (Department of Justice and Courts)²²

c. Moderate

Umar's intellectual personality was also demonstrated in Palestine when prayer time came, Bishop Sopronius invited Umar to pray at the Qayyimah Church, the church that Christians believe is the burial place of the Prophet Isa al-Masih. But Caliph Umar refused on the grounds that, if the Islamic army knew that the Qayyimah Church was occupied by Caliph Umar for prayers, then it is possible that the Qayyimah Church would be converted by the Islamic army into a mosque. The reason for Umar's refusal aroused the admiration of Bishop Sopronius. Caliph Umar's vision of moderation was also demonstrated through his orders to Islamic commanders and troops to broadcast Islam throughout the world, without disturbing the worship of other religions and destroying non-Muslim places of worship.²³

Caliph Umar's actions explicitly indicated that Islam is a religion that upholds tolerance, Islam is a religion of rahmatan lil 'alamin. The author assesses that Caliph Umar's actions constitute Islamic da'wah and education.

²² Mustafa Murad, *Umar bin Khattab*, terj, Ahmad Ginanjar Sya'ban dan Lulu M.Summan, *Kisah Hidup Umar bin Khattab*, h. 45

²³ Syamzan Syukur, *Sukses Kepemimpinan dan Transformasi Kekuatan Politik Islam Pada Masa Khulafaurrasyidin*, (Makassar, UIN Press, 2020), h. 96

d. Social vision of society

Umar's vision related to social affairs includes; lands cultivated by people in conquered territories, which Islamic forces became ghanima assets to be divided among Muslim forces. In this case, Umar issued an Ijtihad so that the land would be returned to the land cultivators.²⁴ Umar's ijtihad resulted in controversy among Muslims. But on the other hand, for the conquered people this was a victory for them, where previously these lands belonged to the ruler (Roman feudal system). So that a new perspective emerges for non-Muslims that Islam is a blessing for them (rahmatan lil 'alamin). So that Islamic conquests can be well accepted by society; Islam is here to give happiness to society. .

The description above shows that Khalifah Umar bin Khattab was a brilliant, mujaddid, innovative and visionary; he had implemented and initiated the rationalistic tradition. Umar has started a tradition of understanding texts with a contextual approach. Where Umar's thoughts often caused controversy in his time. His thinking was beyond his time. This controversial thought is actually a solution that can solve the problem. However, most of the people of his time were not able to reach Umar's ideas, concepts and thoughts.

C. Contribution of Education to the Progress of Islamic Civilization

To study the role of Islamic education during the time of Umar bin Khattab in building Islamic civilization, it is necessary to look back at the history of Islamic education before the reign of Caliph Umar bin Khattab. In this section we will explore the Islamic education of the Caliph Abu Bakar As-siddiq.

Education during the time of Abu Bakar was not much different from education during the time of the Prophet Muhammad, who preached Islam as well as Islamic education. The curriculum used is related to religious education, including; content of the Koran, al-Hadith, Islamic law, society, state administration, defense, security and welfare.²⁵

²⁴ Muhammad A. al-Buraey, *Admiistrative Development: an Islamic*, terj. Ahmad Nasir Budiman, Islam: LandasanAlternatif Administrasi Pembangunan (Cet. 1, Jakarta: CV Rajawali, 1986), h. 263

²⁵ Muhammad Yunus, *Sejarah Pendidikan Islam*, (ed.) (Jakarta: Hida Karya Agung, 2016), h. 22. Ihat juga Nurul Fajriyah, "Gambaran Sistem Pendidikan Islam Pada Masa Sahabat", *Serambi Ilmu*, Vol. 20 (2019), 3

The Caliph plays the role of educational coordinator while the teachers play an active role in conducting education and teaching. These teachers include Abdullah bin Umar, Abu Hurairah, Ibn Abbas, Siti Aisyah, Anas bin Malik, Zaid bin Thabit, Abu Dzar Al-Ghifari. These teachers are at least memorizers of the Qur'an, experts in hadith and fiqh.

These teachers use halaqah teaching methods in mosques, suffahs, kuttabs and homes. Meanwhile, the teaching and learning process uses theory and practice or habituation methods or exemplary and habituation methods.

The description above shows that Caliph Abu Bakar paid great attention to Islamic education. After Abu Bakr's reign, Caliph Umar bin Khattab continued. At this time, the Islamic territory is becoming wider, Islamic society is becoming more dynamic - the problems of Muslims are also becoming more complex. Because of this, Caliph Umar's policies regarding education were more comprehensive and comprehensive; The development of education not only focused on Mecca and Medina, but also Caliph Umar paid attention to distant regions - or all regions under Islamic rule. Even though Mecca and Medina were used as centers of Islamic education, intellectuals were distributed or sent to other Islamic regions to ensure that the Muslims in all Islamic territories had access to education. In these distant regions, madrasas are equipped which will give birth to new intellectuals.²⁶ According to the author's analysis, Umar's policies above became the embryo for the emergence of Islamic scientists in subsequent periods, such as Damascus which became the center of government of the Umayyad Dynasty, then a new city and civilization emerged in Baghdad which was the capital of the Abbasid Dynasty and Egypt became the capital of the Fatimid Dynasty. . The last two cities reached the peak of Islamic progress and civilization.

After the leadership of Caliph Umar bin Kattab, it was continued by Caliph Usman bin Affan. Caliph Ustman continued Umar bin Khattab's policies; it supports the development of science. He encouraged scientists and scholars to develop knowledge in various fields, such as religious sciences, mathematics, astronomy, medicine, and so on. Usman bin Affan also paid attention to the development of educational infrastructure by

²⁶ Abdul Malik, "Aspek Pendidikan Dalam Bangunan Peradaban Masa Umar Bin Khattab", *Jurnal Didaktika Islamika*, vol. 7 no. 1 2016

building adequate educational facilities and infrastructure, such as building school buildings, libraries and laboratories to support the teaching and learning process.²⁷

The golden age of Islamic civilization occurred during the Abbasid dynasty, especially during the time of Caliph Harun al-Rashid (170 AH) and his son al-Ma'mun (198 AH) around 150 years from the reign of Caliph Umar bin Khattab. The reign of Harun al-Rasyid who ruled in 170-193 AH/ 786-809 AD is considered the peak period of glory and glory of Islamic civilization. The Abbasid dynasty and its people enjoyed all forms of greatness, power, sovereignty and the glory of scientific development. This dynasty became a super power country at that time, where neighboring countries were reluctant to accept this Islamic government.

The progress of science was marked by the work of Muslim intellectuals which Caliph Harun al-Rasyid collected in the Baitul Hikmah library in Baghdad. Baitul Hikmah is used as a center for the development of science. In addition, the Caliph is committed and continuously encourages intellectual traditions and science through facilities and rewards for works of Muslim intellect. One of the characteristics of Muslim scientists is rational thinking. Even during al-Ma'mun's time, the Abbasid dynasty adhered to the rationalistic thinking of the Mu'tazilites.

In a historical context, the modern tradition of rational thought and *ijtihad* in Islam was initiated and built by Caliph Umar bin Khattab. Umar had started rational thinking. Many of Caliph Umar bin Khattab's ideas were the result of rationalistic thoughts, both relating to government politics, social affairs and the fields of law and *fiqh*. Therefore, according to the author's analysis, the rationalistic tradition of Islamic intellectuals at the peak of Islamic progress (the Abbasid Dynasty and the Fatimid Dynasty) was an implication or influence of the rationalistic ideas and thoughts of Caliph Umar bin Khattab. In this way, Umar contributed to the progress of Islamic civilization in the golden age, both through his role through Muslim intellectuals who were sent to countries under Islamic control and the characteristics of Umar's rational thinking.

²⁷ Aqshal Shafatullah Putra Rindra, Peran Ustman bin Affan dalam Perkembangan Pendidikan Islam, *Jurnal Pendidikan Tematik*, Vol.4 NO. 2 Tahun 2023, h. 132-133

Conclusion

Caliph Umar bin Khattab's policies relating to education include; first, sending Muslim intellectuals to areas conquered by Islam, so that in these areas madrasas or halaqahs emerged which produced large numbers of new scientists. Second, Caliph Umar ordered the Islamic commander who conquered the region to build a mosque which would become the center of Muslim activity, both as a place of worship and as a center of education. Caliph Umar's policies had implications for the progress of Islamic civilization.

Caliph Umar bin Khattab was a mujaddid and visionary. His thoughts were beyond his time. Umar is also known as someone who understands texts contextually. Therefore, many of his thoughts and ideas were rational, such as the ideas he put forward to Khalifa Abu Bakar to collect the Koran. During his leadership, Umar carried out a political transformation of Islamic government into good governance. Apart from that, Umar also had a vision of religious and social moderation. Caliph Umar's rationalistic ideas and ideals have inspired Muslim intellectuals in subsequent times.

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