

The politics of islamic education in the caliphate of umar ibn khattab

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Abstract

This study aims to reveal the political system of education in the reign of the second caliph, Umar ibn Khattab. The method used in this study is a qualitative research method with a literature study. The process of data collection was conducted through documentation and observation techniques so that the available literature sources then studied, compared, and presented in words by the researcher. The results of the study are that political policies in the early period of Islam helped determine the development and progress of education in the area of the central government to the conquered regions, such as al-Quds (Palestine), Sham, Sassanid (Persia), Egypt and others. The system can be seen from the regulations regarding the appointment of the educators (teachers and lecturers), the emergence of a bilingual learning method, the periodic payment of teacher salaries, and the tiered education system, starting from the basic to the madrasah level. Furthermore, it was noticeable that since the reign of Umar ibn Khattab, access to Islamic education has been widely accessible by society despite the race, social and economic status.

Keywords: politics, education, Islam, Umar ibn Khattab.

INTRODUCTION

Bring the relationship between Islam and science is an effort to unravel the link of the long journey of human civilization in the past. In Europe's dark age (5th to 11th century), science was dominated by groups and doctrines of specific religious teachings. The light of science at that time had faded and was not used properly. The science, which instead brings benefits, actually intimidates, conquers, and enslaves other human beings in the name of certain religions and ideologies so that the power of knowledge in those days is controlled by those who are full of interests. However, in the other hemisphere, new civilizations grow and develop, giving the exotic nuances of the colorful progress of human culture. Pay attention to the advancement of civilization in countries in East Asia such as China in the heyday of the Tang dynasty (618-907) and Japan when this nation entered the Heihan era (794-1185) as the golden age of Japan at that time.

Furthermore, in Southeast Asia, around the 8th and 9th centuries AD was the epoch of the success of the Sriwijaya Maritime Kingdom in Indonesia. As Sriwijaya's history also has definite proof with Chinese, according to Wibawa (2016), the Chinese came to Indonesia. Then finally, many Indonesian Chinese origins embraced Islam and gave contributions to the Islamic education field in Indonesia.

In other parts of the world such as America, the Mayans experienced the peak of their triumphs from 250-900 AD, as well as several examples of success from other nations that seemed successful without European domination, especially in the era of imperialism.

Among the nations that have the nobility of mind and technological success, Islam comes with an elegant feel. Instead of being present as new teaching or replacing and removing the old, this religion continues the mission of the previous sciences with the technique of filtering, uniting, and realigning the light of knowledge that comes from God.

Unlike Europe before the Dark Ages, which tended to adopt Hellenistic culture, Islamic science was born by inheriting the sciences from previous prophets and messengers of God. Islamic scientists are also unbeaten in marrying science and technology from the West, East, and various other regions. This annexation gave birth to not only a new invention but also a technology that has a harmonious relationship with

religious teachings. Later this is becoming the answer, why should the Islamic scientific system be balanced between the world and the hereafter and give birth to what is called Islam *rahmatan lil alamin*.

The scientific products from Islamic scholars were created based on the principle of usefulness to surrender fully to God and benefit to humanity itself. In this context, scientific discoveries are made not to follow human will, but as a support for the path to the pleasure of Allah SWT. Thus, an irreverent attitude that is born from the assumption that religion is a developing domain or just basic human instinct. While intelligence is something that transcends or overcoming instincts, it is a manifestation of the limited sense of understanding itself of his abilities of religion because religion and religious inclinations are a unified whole, not separate.

Harmonization of science and religion is mostly found from the birth of various technological products that prove the truth of faith or are born from the inspiration of humanities' need to interact with religion. Nugraha and Mardiyati (2019) said to consider the Qur'anic inspire Muslims, including Abbas ibn Firnas to conduct his first logging test in 853 AD. Furthermore, Jabbar bin Hayyan (739-813 AD) is also known as the inventor of the process. The origin of Chemistry such as refining, smelting, thickening, and others. His work on soap and perfume is inseparable from the needs of Muslims; men use perfume.

The success of Islam (the 6th to 13th centuries) in science, art, technology, and various other aspects and aspects of life, indeed, cannot be separated from the education system that prevailed at that time. A good system will inevitably produce an effective and efficient performance to make students become useful scholars. Conversely, a corrupt system will also present the opposite.

Behind the success of the system, there is a leadership function and the existence of the leader himself, which in Islam is marked by the presence of the caliph as the executor of the system. This is because the caliph not only acts as a ruler, but he also plays a role in policymaking in the political field, especially in the political system of Islamic education at that time.

Among several caliphs who had ruled from the West Asia region (Saudi Arabia, at present) to Southeast Europe (Turkey, at present), caliph Umar ibn Khattab is an

interesting caliph to study about political policy and its implications for the development and progress of education. This is due to not only the fact that in his reign, the Islamic State which at that time was centered in Medina had vast territories including Saudi Arabia, Yemen, Oman, Iraq, Iran, Egypt, and Palestine, but also the fact that the educational policy in the caliphate of Umar ibn Khattab was more determined by himself who served as a caliph.

METHOD

This research uses a qualitative research method with a literature study research design. According to Fitrah and Lutfiyah (2017), qualitative research is a type of research in which findings use descriptive data in the form of written or oral words from the observed people and actors. In this study, the results relating to the political system of education in the caliphate of Umar ibn Khattab were analyzed, expressed, and explained using words derived from phenomena, which became the focus of the research.

As for the meaning of literature study, according to Hermawan (2019), is a series of research activities relating to the method of data collecting from many references, which then read, recorded, and processed into research materials. Meanwhile, according to Indra and Cahyaningrum (2019), a literature study is a descriptive study conducted by a researcher to gather relevant information on the studied topic or problem with literature as the primary sources. The process of data collection conducted in this study was documentation and observation techniques so that from the literature sources, then the researcher studied, compared, and drew conclusions.

RESULTS AND DISCUSSION

Caliphate, Science, and Policies in Education”

Pratama and Sujati (2018) said Umar ibn Khattab or Umar ibn Khattab ibn Nufail ibn Abd al-Uzza ibn Riyah ibn Abdullah ibn Qurth ibn Razah ibn Ady ibn Ka'ab is the second caliph of Islam. He is also known as al-Faruq or the one who distinguishes between right and wrong. Umar ibn Khattab born in 577 AD and died on 3 November 644 AD. Azmayesh (2015) said he is sometimes referred to as Omar I by historians of Islam, since a

later Umayyad Caliph, Umar II or Umar bin Abdul Aziz, also bore that name. Umar ibn Khattab was one of the most powerful and influential Muslim caliphs. He succeeds in the first caliph of Islam, Abu Bakar (632-634), on 23 August 634 AD.

Caliphs are those who can prosper the people morally, materially, and intellectually. He also played a role in maintaining the stability and resilience of the government-mandated by him. For this reason, a person who serves as a caliphate is not only intelligent in religious science but also the field of other sciences. Al-Mawardi (2014), mentions the legal requirements for being a leader (*Imamat*) including a) fair and comprehensive conditions, b) having knowledge that makes him able to carry out jihad in various cases and laws, c) have healthy senses, both ears, eyes, and mouth so that he can directly manage the problems he knows, d) have healthy organs and avoid defects that can prevent him from carrying out his tasks well and quickly, e) have ideas the idea that made him able to lead the people and take care of various interests, f) had the courage and the qualities of a knight that made him ready to protect the country and fight the enemy, and g) have a line of descent from the lineage of the Quraysh tribe, based on *nash* and *ijma'*.

From the tasks and conditions above, the case to become a leader or caliphate certainly is not from ordinary people. However, he is the chosen person assigned to lead a country. If the caliph is right, then be it the country, if the caliphate is terrible, then the state is awful. From this explanation also, the task of the Caliph *Fil Ardh* was the task of devotion and care of mankind to God throughout his life on Earth. Another amazingness of Umar ibn Khattab, he is a great leader who served his people well (Rizqi, 2016).

Along with the mission of liberating various regions of imperialism of the Eastern Roman Empire in the West and the Sassanid Empire, East Persia, the role of the caliphate was noted to be increasingly complex, because in addition to regulating the strategy, he also had to be able to rebuild cities and villages that had been destroyed by the fighting. Not infrequently, when the caliph was faced with more sophisticated technological advances in his conquered territory. Rasjid (1976) said that the condition of the new regions was different from the old regional conditions. Even the terms in the new area, there are more advanced than in the Arabian Peninsula. For that, the caliph as a leader must be wise, all good things are made into the Sharia, while the bad ones are discarded or abandoned. Rasulullah is no longer like the previous prophets and apostles, by bringing in

new technologies, but the primary purpose is to perfect morals for those who are technological. Rasulullah SAW Hadith:

“Indeed, I am sent to perfect morals” (As-Sirjani, 2009).

The prominent tradition at the beginning of the Islamic Caliph Umar ibn Khattab era was the establishment of a bilingual learning community formed by the government. This community is not familiar with school buildings and is not obliged to be in a particular class or room. Even so, the learning activities continue to take place formally and in practice are carried out in an open space similar to the concept of a natural school known to modern society.

A bilingual school is a project of the interests of the Islamic Caliphate to bridge the language differences in its conquered country. Nugraha (2019), mentions that In the time of Umar ibn Khattab the demand to learn Arabic had begun to appear, people who had just converted to Islam from the area they conquered had to learn Arabic, if they wanted to learn and understand Islamic knowledge, therefore, at this time there was already teaching Arabic as a language introductory education, while local languages become the language of everyday interaction or in modern terms this model of learning is known as a bilingual school.

From the explanation above, the process of Islamic scientific transmission with its conquered territories begins with the formation of networks of communication and social interaction. This process starts with the equalization of information systems and communication tools into one language order, namely Arabic. Through language, the process of information transfer, communication, and social interaction can work well. On the other hand, this language exchange also brings a new culture known as the Arabian culture.

Umar ibn Khattab directly involved in education. This action is not without reason because there are two main factors why a caliph must participate in the education system. *First*, Islam is a totalitarian religion, meaning that it covers all aspects of human life from small to big things. To fulfill this Islamic life, every Muslim must know first. This transfer of knowledge then becomes part of the education process. *Second*, the background to the involvement of the caliphate is political factors. Politics is one part that cannot be separated from Islamic civilization. A Muslim ruler, in this case, sometimes has a different

ideology and *mazhab*. Often the caliphate makes power as a tool to instill nationalism and ideology on citizens.

The caliphate Umar ibn Khattab also tended to be inclusive of science. Science is seen as God's unrestricted gift for certain religions, races, and ethnic groups. In this paradigm, science is the spark of God's light that spreads throughout the universe, so that in essence, the existing knowledge is a whole and originates from the same source. For that reason, a Muslim and Muslimah must seek knowledge, not wait for the experience to come. Then they should learn and understand it comprehensively from various sources. This is what might be in line with the intention of the Prophet's hadith:

"Searching for knowledge is mandatory for every Male and Female Muslim".

(Al-Gharani, 2018).

The inclusive attitude of the caliph Umar ibn Khattab then continued in the golden age of Islam during the reign of Umar bin Abdul Aziz, the 8th caliph of the Umayyad Dynasty, who launched the national translation movement of Greek and Persian works into Arabic. Although this effort was halted after the death of him and the result of a coup which was carried out by the family of the Abbasiah Dynasty, the revival of this translation occurred again in the caliph Harun Ar-Rasyid and the caliph Al-Ma'mun (Abbasiah Dynasty). In the economy field, Umar ibn Khattab also developed the system of insurance (Hasanah, 2011).

Educators in the Islamic Caliphate

The government of the Rashidun caliphate, Umar ibn Khattab was one of the most sending teachers to the outermost regions, furthest and foremost. This activity was an effort to imitate the actions of the Prophet Muhammad, who had appointed several people to preach and teach the Qur'an. The position of the delegation is not just as a preacher but, on the other hand, is a representative to other countries and ethnic groups. Mus'ab bin 'Umair and Ibn Ummi Maktum were listed as official delegates of the first Islamic state-appointed and served as *mubaligh* (missionary).

At this time, the government then divided educators into two groups, namely *Mu'allim* and *Mudarris*. This group division is based on the level of scientific level, duties, and functions. In practice, *Mu'allim* (teacher) are educators who work in primary education institutions that are equivalent to kindergartens, elementary schools, and

junior high schools. At the same time, *Mudarris* (lecturers) are at high-level educational institutions equal to the Senior high schools and universities. Unlike the teacher, a *Mudarris* (lecturer) is appointed and dismissed directly through the approval of the caliphate. Without the blessing of the caliph, a *Muddaris* does not have the right to teach.

In the Umar ibn Khattab period, the well-being of financial educators was increasingly noted. The salary paid to him is quite high. At that time, the average monthly wage of a *Mudarris* was 15 Dinars per month (1 dinar = 4.5 grams of gold), the number believed to continue to increase until the golden age of the Abbasiah Dynasty. Even for the best works that are owned by the author, the government does not hesitate to weigh the works or books produced by the kilograms of gold. The government's concern in education in the next period, make the migration of non-Muslim scientists is increasing. Consideration of security and the amount of salary earned makes non-Muslim scientists flock to Islamic countries. They spread knowledge there, married residents, and chose to become citizens of the Islamic Caliphate. Most of them even embraced Islam because they were blessed and existed because they passed their minds.

Even though the financial offer is enough to contribute to scientists, not all of them will accept the reward, especially for those from Islamic scholars and educators who teach religious sciences. They believe that sharing knowledge is worship. Through that method, they are sure to get away and return to heaven.

Strengths of Educational Management through the Caliphate System

The caliphate system is often misunderstood, and among them often equate caliphate with the monarchy, where leadership succession is an automatic right attached to the offspring or son of the crown. Whereas if we examine the success of the Umar bin Khattab, starting from Abu Bakr, Umar ibn Khattab, Uthman ibn Affan to the fourth Ali ibn Abi Talib, did not have a standard order regarding the appointment of leaders. In this context, Islam does not require a system of monarchy, republic, oligarchy, or theocracy. The most important thing for Islamic, how a country can realize the *Baldatun Toyibatun Warobun Ghofur* (welfare state).

Although viewed as conservative, the caliphate system has advantages over other government systems. *First*, the ruling caliph held office in a relatively long time, even for a lifetime. Umar ibn Khattab as an example, according to Ashfaq, Salamon, Hussin,

Muhamad, Mohd, and Ruskam (2019), improved letters as official communication media. The caliphate system views succession of leader changes not based on a certain period, but in terms of the aspects of achievement and effectiveness in planning. Through this leadership pattern, the current political policy does not recognize the word "*change minister to change curriculum*". The caliphate will continue to maintain the political system in the field of education, including optimizing various efforts in achieving the objectives of the curriculum he has set.

Second, the caliphate system respects ancestral traditions, customs, and culture. But on the other hand, it also rejects past education that teaches paganism and freedom. Paganism and freedom without limit in the education system tend to eliminate their identity as a civilized nation. Among the various cases that often appear on the surface are the difficulties of the nation's culture against the swift currents of the times. When learners want to retreat backward, they usually have lost their hold because the prevailing system often changes to adjust to technological progress, and the condition of the community tends to refuse to return to the old system.

Third, the education system of the caliphate era was an *ilahiyyah* education system. In practice, a caliphate must decide on a case based on religious rules, not solely on his own will and interest. If the caliphate wishes, but this has no basis in spiritual teachings, he is inevitably a despotic caliph. Religion in the caliphate system is not just sacred texts that come from God but is a law that must be carried out. So, when faith requires men and women to study, the state must facilitate whoever it is, men and women, poor, rich, Muslim or non-Muslim, everyone can get the education.

Educational Operational Financing System and Material of Islamic Education

To finance the operational activities of education, the government utilized the *infaq*, *wakaf*, alms, and *zakat*, collected by the *Bayt al-mal* management. Aisyah & Ismail (2019) said in the Umar ibn Khattab period, the distribution of *zakat* conducted by caliph use the decentralization system. This is chosen because it is more direct to the community in which the region is collected by *zakat* by the government-appointed *zakat* agency. Also, more effective and efficient to do than *zakat* centralization. Further, this fund (*infaq*, *zakat*, and alms) is used entirely to build schools, educational facilities, and infrastructure, including paying the salaries of teachers and employees. The high awareness of Muslims

at that time to donate their wealth in the way of Allah, making access and education services more accessible to the various group. So that for the public interest, such as the construction of roads, bridges, and other infrastructure, the government uses *Jizyah* funds (taxes), which are collected from non-Muslim people. Ali (1935) mentions that *Jizyah* money is used to strengthen the front lines or to make fortifications on the front lines (*saddut-thaghur*), or to make bridges, or to pay *qadhi* (judges) and governors, and to maintain their troops and children.

From the explanation above it is clear that the allocation of each fund obtained by the government is for different interests. Funds from Muslims (zakat, grants, and other) will manage by *bayt al-mal* institution, fully utilized for the benefit of science and religion. In contrast, funds derived from taxes are used entirely for the benefit of all citizens. Also, the two funds obtained by the government have clear rules ranging from sources, governance to their use, so that they cannot be mixed. For those who come from the nobility or who have a lot of wealth, choose not to use education funds from *Baitul Maal*, let alone expect subsidies from the mosque institution. All of those are proof of ibn Khattab's care toward his people (Mawahib, 2019).

Other sources of education funding support during the caliphate also come from educators themselves. Educators at that time mostly refused to accept salary payments from *Baitul Maal* and the government. They reasoned that useful knowledge and shared for free would be the path to heaven. This is as explained in several hadith of the Prophet Muhammad:

From Abu Hurairah, may Allah be pleased with him, the Messenger of Allāh said, "*If a man dies, then his charity will be cut off except for three cases: as good as a useful, useful knowledge, and a righteous child who prays for his parents*" (HR. Muslim & Nasa'i).

Also see in the Hadith:

From Abu Hurairah R.A, the Messenger of Allah said, "*Whoever invites on hidayah, then for him the reward of the reward of those who follow him, such will not reduce their reward in the slightest. And whoever digression, then the sin is like the sins of those who follow it, and so does not reduce their sins at all.*" (HR. Muslim, Abu Dawud, Tirmidhi, & Ahmad).

From the hadiths and explanations, it is clear that religion is once again a contributing factor to the success of the Islamic era. Good practice of religion encourages the equal distribution of quality education, as well as the establishment of mosque-based Islamic culture. Here also, Islamic education rejects discrimination, politicization, and commercialization of education. Knowledge of Islam is the right of all people. From this education, it is also expected that there will be awareness to practice religion and achieve a problematic life for all people in the world and the hereafter.

There are three clusters of science in the Umar ibn Khattab period, namely: 1). science of cultures, 2). religious knowledge, and 3). foreign sciences or ancient wisdom. The science of learning includes in the fields of Arabic sciences, for example, linguistic, calligraphy, and others. Religious knowledge contains things related to Islamic studies such as *Qur'an*, *Hadith*, *Fiqh*, *Sufism*, *morals*, and others. While the clusters of foreign science or ancient knowledge are part of general science such as Greek philosophy, the science of *manthiq* (logic), medicine, astronomy (Islamic astronomy) and others. So, according to Aminah (2015), the teaching of Islamic education subject is more comprehensive and complete.

In contrast to the modern era, Islamic education at the time of the caliphate was arranged simpler and not as much and as complicated as the branching of the science tree of the modern era. The subject matter at that time refers to material relating to the values of the Islamic tradition brought by the Rasulullah and Rashidun caliphate. Among them is regarding obedience to parents (*birrul walidain*), patience (*sabr*), fair (*Adholah*), courage (*ash-shah'ah*), self-esteem (*muru'ah*), trust, and others. Besides that, the study of Arabic and Islamic studies began to develop, especially the sciences of *fiqh*, *Ulumul hadith*, and *ulumul Qur'an*. Not surprisingly, at that time, moral lessons were the main lessons that needed to be instilled in children. Even the atmosphere in the classroom is built with an oppressive, where students are not allowed to talk, laugh, or joke as long as the teacher teaches as evidence they appreciate how valuable science is. This learning model continues until the period of the Umayyah Dynasty. On the side, ibn Khattab is a democratic person (Intan, 2017).

CONCLUSION

From the above explanation, it is clear that the Umar ibn Khattab period education system is not a frightening specter for modern human civilization. This system is part of the human need for religion and its relation to science. Also, the political system of Islam in education is not just purely religious politics, but a balanced politics by considering *naqli's* (revealed) arguments and *aqli'* (acquired) propositions. For that reason, it is not surprising that when Europe experienced a dark age, Islam was in the peak of its glory, and one of the factors that led to this was the role of the caliph as a leader in the education system.

There are advantages to the political system of Islamic education compared to other systems. *First*, holding a position within a relatively long period, making it possible to realize the expected curriculum goals. *Second*, the Caliphate system respects ancestral traditions, customs, and culture. So this system does not eliminate their identity as a civilized nation. *Third*, the caliph-era education system is an education system based on religious teachings. This is where Islam becomes the philanthropic success of world science. Islam also became a raw model for the integration of science and religion.

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