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ISLAMIC EDUCATION IN THE TIME OF KALIFAH UMAR BIN KHATTAB AND ITS RELEVANCE TO EDUCATION IN THE CONTEMPORARY ERA

Zaini Dahlan¹, Salman Al-Farisi Lingga², Muhammad Shaleh Assingkily³

^{1,2} Universitas Islam Negeri Sumatera Utara Medan, Indonesia

³ STIT Al-Ittihadiyah Labuhanbatu Utara, Indonesia

*Correspondence: zainidahlan@uinsu.ac.id

ABSTRACT

Islamic education during the Caliphate of Umar bin Khattab displayed significant achievements, in the form of the deployment of scholars to areas of expansion that were won by Muslim troops. This study aims to describe Islamic education during the caliph Umar bin Khattab. The focus of the discussion is a descriptive analysis of Islamic education during the caliph Umar and its impact if implemented in contemporary Islamic educational institutions. For this reason, research data collection uses observation, interviews and documentation studies. Sources of data and study analysis materials use scientific literature in the form of articles, books, seminar proceedings, and final assignments (thesis, thesis, or dissertation). To check the validity of the data, the researcher cross-checked the findings with the research material. The results of this study concluded that Islamic education at the time of Caliph Umar had achieved an extraordinary civilization by producing scholars who were qualified in various fields of knowledge. This is inseparable from the efforts of the caliph Umar who implemented equality-based education for all people, free education for all people, and strengthened the role of the state in supervising, maintaining, supporting, and even financing anyone who studies. On the other hand, even prisoners of war in an effort to expand Islamic territory will not be killed or imprisoned if they are willing to become teaching staff for the Muslims.

Keywords: Caliph Umar bin Khattab, Islamic Education.

ABSTRAK

Pendidikan Islam masa kekhalifahan Umar bin Khattab menampilkan pencapaian yang signifikan, berupa penyebaran ulama pada daerah-daerah ekspansi wilayah yang dimenangkan oleh pasukan Muslimin. Penelitian ini bertujuan untuk mendeskripsikan pendidikan Islam masa khalifah Umar bin Khattab. Adapun fokus pembahasan ialah analisa deskriptif pendidikan Islam masa khalifah Umar dan dampaknya jika diimplementasikan pada lembaga pendidikan Islam era kontemporer. Untuk itu, pengumpulan data riset menggunakan metode observasi, wawancara dan studi dokumentasi. Sumber data dan bahan analisis kajian menggunakan literatur ilmiah berupa artikel, buku, prosiding seminar, dan tugas akhir (skripsi, tesis, atau disertasi). Untuk mengecek keabsahan data, maka peneliti mengkroscek kembali temuan dengan bahan penelitian. Hasil penelitian ini menyimpulkan bahwa pendidikan Islam masa khalifah Umar telah mencapai sebuah peradaban luar biasa dengan melahirkan ulama-ulama yang mumpuni dalam berbagai bidang ilmu. Hal ini tidak terlepas dari upaya khalifah Umar yang menerapkan pendidikan berbasis kesetaraan pada seluruh masyarakat, pendidikan gratis bagi semua kalangan, serta menguatkan peran negara dalam mengawasi, memelihara, menghidupi, bahkan membiayai siapapun yang menuntut ilmu. Perihal lainnya, tawanan perang dalam upaya ekspansi wilayah Islam sekalipun, tidak akan dibunuh atau dipenjarakan, bila bersedia menjadi tenaga pengajar bagi kaum Muslimin.

Kata Kunci: Khalifah Umar bin Khattab, Pendidikan Islam.

A. INTRODUCTION

Humans are God's creation. the "best form/perfect". In this context, perfection is meant to provide complete physical and spiritual potential, so that this facility makes humans the "khalifah" on earth (Noor & Shukor, 2020). Through the complete self-potential bestowed by Allah swt., humans are mandated to manage all of Allah's creation according to their respective areas of expertise (Nata, 2016).

Instruments of human potential, given by God as a nature that can develop through the educational process. According to Muhaimin (2004: 22-23), the advantage of human creation lies in the strength of the aspects of reasoning and intellect as a potential to be able to draw conclusions about various alternative life choices. Of course, the potential that exists directs humans to act and side with truth and goodness with a note of wisdom. This is the nature of Islam which leads humans to be perfect human beings and teachings that are "hanif" for themselves and others (Gultom, 2022).

The quality of human wisdom is greatly influenced by the education one receives. Of course, education in this context is not limited to formal educational institutions, learning from early childhood education, elementary, secondary, to higher education. That is, education that originates from experience, seeks insight

into knowledge, to that which originates from reasoning and religious experience, so that it is complex to teach humans to develop according to the phases of age development. On this basis, the human relationship with education is continuous (sustainability), even education is an effort to bridge between humans and their survival (Rohman, 2013).

The civilization of science and the quality of society are dynamic and mutually sustainable. The two cannot be separated, because they are integral. That is, society needs education (scientific civilization) to create innovations in the future, and scientific civilization will develop based on the enthusiasm of the community to create innovations. Education is an inseparable part of every human life, starting from birth into the world every human being gets education around him (Huda, *et.al.*, 2020).

The important role of education is to impart educational and Islamic values to students. This is also what the Prophet taught from the beginning. to humanity that morality is the goal of education, and the integration and interconnection of Islamic studies and science is the subject matter of Islamic education. Thus, humans will become whole individuals from the spiritual, emotional, and intellectual aspects. In fact, the goal of Islamic education is linear with the objectives of

the Islamic mission, namely upholding moral values so as to achieve the level of *akhlakul karimah*, especially to the main goals that must be achieved by Islamic education, namely world happiness and goodness in the hereafter (Nurhasanah, 2020).

Implementation of education taught by the Prophet Muhammad. then continued by the *Khulafaurrasyidin*, one of which was Caliph Umar bin Khattab. The systems and methods used by Umar bin Al-Khattab in the field of education have succeeded in producing intellectuals who are proficient in various fields, thus making them the golden age of Islam and the best of the Islamic era. Recently, education in the world, especially in Indonesia, has experienced quite alarming degradation. Starting from a lack of interest in learning to methods and systems that are not appropriate produce educational products that are not in accordance with expectations and desires (Adib, 2021).

The solution to each of these educational problems will be resolved by knowing and emulating the methods and systems used by the best of the times, namely the time of the Prophet Muhammad. and his friends. Researchers are interested in finding, finding and analyzing how the systems and methods used by Umar bin Al-Khattab. So that

researchers focus on (1) Biography of Umar bin Al-Khattab; (2) Umar bin Al-Khattab's theory of education as a reflective study; and (3) Implementation of the educational theory of Umar bin Al-Khattab today, both from the aspects of expectations and challenges (Murjani, 2022).

In fact, relevant studies on Islamic education under the caliph Umar bin Khattab have been examined from various scientific angles. Among them discusses the conceptual thinking aspect of Islamic education in the era of the caliph Umar (Lubis, 2020), description of the Islamic education system in the era of the *Khulafaurrasyidin* (Jumala, 2019: 120-136), development of Islamic education since the era of the Prophet Muhammad. (Zebua, *et.al.*, 2020: 115-126), polarization of Islamic education (Aminah, 2015), educational value taken from the era of Caliph Umar (Alvianita & Zuhdi, 2014), the relevance of education in the era of caliph Umar with contemporary education (Gesha, 2022), concept and practice of Islamic education during the *khulafaurrasyidin* period (Badwi, 2017), and comparison of education in the *khulafaurrasyidin* era with the Umayyads (Niswah, 2015).

Observing the description and literature review above, it is understood that the study of Islamic education during

the caliph Umar bin Khattab has been extensively researched by previous researchers. Likewise, the study focuses on the description of Islamic education during the caliph Umar and its impact if implemented in contemporary Islamic educational institutions. Furthermore, the research in question is summarized in the title, "*Islamic Education during the Caliph Umar bin Khattab and Its Relevance to Contemporary Era Education*".

B. METHOD

This research uses a qualitative approach with the method of literature study (Assingkily, 2021). This means that all data sources and analysis materials for this research study were obtained from various scientific literature, including books, articles, seminar proceedings (national or international), and final assignments (thesis, thesis, or dissertation). The focus of this study is a description of Islamic education during the caliph Umar and its impact if implemented in contemporary Islamic educational institutions. To check the validity of the data, the researcher cross-checked the findings with the research material.

C. RESULTS AND DISCUSSION

Reflective Study of Umar bin Al-Khattab's Educational Theory

Islam restores the nature of the purpose for which humans were created and builds human character that is faithful and knowledgeable, as stated in the Al-Qur'an and As-Sunnah of the Prophet Muhammad SAW. So that during the time of Khulafa' Ar-Rosyidin, especially during the time of Umar bin Al-Khattab, the field of education and teaching became a matter of great concern. Umar expanded the places of study and built kuttabs (basic learning places), halaqoh and science assemblies in mosques and the houses of the clergy (Irfani, 2016).

Education during Umar's time was extraordinary, the style of education was noble and superior by realizing freedom in studying, education which was free and applicable to all people. The state has the role of supervising, maintaining, supporting and financing anyone who studies (Erfinawati, *et.al.*, 2019). This principle continued for centuries, where education was felt by every layer of society, rich and poor alike, and even the share of the poor was greater and greater than that of the rich.

Educational Topics and Theory

Education became very important at the time of Umar bin Al-Khattab. The

spread of knowledge is done by writing and reading as well as using hearing, attention, and repeating the study of knowledge as a way to gain knowledge and disseminate it which is already well-known among the Arabs. The Muslim community has knowledge of various branches of knowledge and in-depth specializations from different disciplines, such as Al-Qur'an, Hadith, Jurisprudence, Arabic, History, Lineage/heredity, Poetry, Stories, Wisdom and proverbs (Solichin, 2008).

Most of the companions of the Prophet Muhammad SAW and the Tabi'in have contributed in spreading knowledge and opening horizons of thinking and providing insight to all Muslims who converted to Islam in droves (Munawaroh & Kosim, 2021). There were several educational sciences spread during the time of Umar bin Al-Khattab, namely: first, the knowledge of the Koran which had been perfectly compiled and collected during the time of Abu Bakr based on suggestions and hints from Umar bin Al-Khattab, so that Muslims memorized and transmitting the Al-Qur'an from generation to generation orally so that it is maintained in heart and writing and to produce generations who memorize the Al-Qur'an.

Second, Muslims are very concerned about the second source of Islamic law, namely the Sunnah of the

Prophet Muhammad SAW, they study hadith science and produce imams who master hadith and its narrations, both from friends and tabi'in. Third, fiqh activities that grow and develop and produce faqih scholars from friends and Tabi'in who left extraordinary fiqh books. There were 130 friends who issued fatwas and faqihs on issues at that time.

Fourth, great attention to the Arabic language which is very much needed in understanding the texts of the Qur'an and the sunnah of the Prophet Muhammad SAW, so that Umar ordered Musa Al-Asy'ari to invite people to learn Arabic and poetry. Fifth, study history. One of the lessons learned in history is the story of the Prophet Muhammad as contained in As-Sirah An-Nabawiyah wa Maghozi Rosulillah (the journey of the life of the Prophet Muhammad and the battles of the Prophet Muhammad). Sixth, the science of lineage (heredity) which is firmly attached to Arab circles, so that Umar bin Al-Khattab commissioned 'Uqoil bin Abi Talib, Makhromah bin Naufal, Jubair bin Mut'am to write and record lineages or lineage.

When there was liberation of an area, Umar sent a friend who became a leader in that area with the aim of teaching the Qur'an and Sunnah of the Prophet Muhammad SAW to Muslims. As for the people who lived in the interior, Umar sent

envoys to teach the Qur'an and Sunnah in their homes (Badriah, 2016). Umar also sent several people who understood religion and faqih to teach religion to troops who might have forgotten about religious matters and Islamic laws.

Islamic Education Institute during the Caliph Umar bin Khattab

Umar bin Al-Khattab's concern for knowledge was so great that he made laws to provide salaries and bonuses taken from the Baitul Mal to teachers, muftis (people who gave fatwa) and people who taught children as a form of respect for knowledge and teachers-teacher (Ifendi, 2021). Umar also built the Kuttab-kuttab (equivalent to an elementary school) and separated it from the mosque so that it could be used to teach children and gave awards and prizes to people who were proficient in religious knowledge and memorized the Qur'an so that people competed to memorize the Al-Qur'an. Koran. Kuttab or maktab is a place for the ongoing process of writing activities.

Most historians of Islamic education agree that both have the same meaning and terms, namely Islamic educational institutions at the basic level that teach how to read and write which then increase in the learning of the Koran and basic level of Islamic religious knowledge. However, Fajar (1996)

distinguishes it, he says that maktab is a term in the classical period, while kuttab is a term for the present (Fahrudin, 2010). In the distribution of study time at kuttab, there are several subjects starting from morning to noon on Saturday to Thursday with the division of time from morning to Duha studying the Qur'an, Duha to Duhur learning to write, Midday to noon studying Arabic grammatical, mathematics, and history.

Umar also multiplied the halaqah of knowledge. Halaqah knowledge means the process of teaching and learning by means of all students circling the teacher. The teacher will sit on the floor and explain the material, read his essay, give explanations of other people's work (Muspiroh, 2019). This halaqah of knowledge is not specific to the study of religious knowledge, but all sciences including philosophy. This halaqah of knowledge is included in a university-level advanced educational institution (Nata, 2016: 34-35).

Madrasahs of knowledge had also spread widely during the time of Umar bin Al-Khattab and were one of the most important educational institutions and centers for activities in the fields of science and thought. There were several madrasahs that became centers of learning during Umar's time, namely; first, Madrasah Al-Madinah Al-Munawwarah

was the center of scientific movement and thought during the prophetic period and Al-Khilafah Ar-Rosyidah, this Madrasa is also called Daar As-Sunnah and is also a gathering place for friends as well as being a scientific center that will produce scholars who are spread throughout the world. all over the world (Fathurrahman, 2017).

Second, Makkah Al-Mukarramah Madrasah was a smaller scientific center than Al-Madinah Al-Munawwarah Madrasah because Islam was not very prominent at that time. Third, Madrasa Al-Bashrah was built in the 14th year of Hijriyyah by 'Utbah bin Ghoswan on the orders of Umar bin Al-Khattab and produced many well-known scholars (Laisa, 2020). Fourth, the Al-Kufah Madrasa was built after the Al-Bashrah madrasa in the 17th year of Hijriyyah by Sa'ad bin Abi Waqqash on the orders of Umar bin Al-Khattab (Aji, 2021). Fifth, Madrasah Asy-Syam is an institution that is successful in spreading knowledge. Sixth, the Egyptian Madrasah is an institution for spreading Islamic knowledge that was built by Muslim troops who conquered Egypt.

Implementation of Umar bin Al-Khattab's Educational Theory and Its Relevance to Contemporary Era Education

Islamic education is a teaching

process that is carried out consciously and contains Islamic educational material starting from the values and aspects of Islam both concerning beliefs or aqidah, law and shari'a, interaction or muamalah, and morals in accordance with Islam. In other words, Islamic education is an educational and teaching activity for students that aims to improve the potential quality of faith, intelligence, personality, and skills of students as a form of preparation in living a life according to Islamic teachings (Abdullah, 2006: 60).

Islamic education at the time of Umar bin Al-Khattab had reached the pinnacle of success, and produced scholars and memorizers of the Qur'an who were qualified in various scientific fields and became references in every problem. Theories and educational ideas of Umar bin Al-Khattab's time can be a comparison, basis and illustration in maximizing the teaching and learning process in Islamic education (As-Sattar, 2012). There are several educational methods in Umar's time that are still used today in the context of procedures for teaching Islamic knowledge so that there is real relevance between Islamic education methods from Umar's time and now.

First, Halaqah is the method used to date, especially in learning Al-Qur'an tahsin and Al-Qur'an tahfidz, by making a small circle consisting of several students

and supervised by the teacher (Nafis, 2011). Second, talaqqi, namely learning methods specifically aimed at learning to read and memorize the Al-Qur'an with face-to-face learning between teachers and students (Nata, 2016). Third, the lecture method which is common in both general education and Islamic education (Zuhairini, 1997).

The educational institution that was still adopted from Umar's current era with several developments made is the mosque as a central place for prayer and a place to study religion. There are madrasas that are still standing strong and are currently one of the largest educational institutions in Indonesia. By following the theory and methods of Islamic education during the time of Umar bin Al-Khattab so that it has been implemented until now, it will give birth to Muslims who have extraordinary potential, by mastering Islamic knowledge and general knowledge. As well as strengthening the nature and character of a Muslim desired by the Qur'an in surah Adz-Dzariyat verse 56, namely worshipping Allah SWT alone.

Moral improvement is also expected in every Islamic education, so character education is the spirit of Islamic education. Islam has taken the outline that moral and character education is the spirit of Islamic education. Achieving perfect morals and becoming Al-Kaamil Insan is

the real goal of Islamic education. But that does not mean we ignore other education. But this means that we must pay attention to aspects of moral education as well as other aspects. Students need physical, spiritual, intellectual, and knowledge strength (Nafis, 2011).

However, the challenge in building an appropriate Islamic education is quite formidable, because the objects being faced today are more difficult than in the past. The current millennial era with a lifestyle that likes freedom, likes to personalize, relies on the speed of instant information (ready to serve), likes to learn and work in an innovative environment, actively collaborates, is very dependent on technology, accustomed to thinking beyond reason, rich in ideas and ideas create obstacles in the process of Islamic education (Muhaimin, 2004).

The large number of people who experience dependence on technological results makes humans lazy and weak in the values of togetherness, mutual cooperation, environmental warmth and lack of social concern, tend to be free, westernized and do not pay attention to ethics and formal rules, customs and manners.

D. CONCLUSION

Based on the description of the results and discussion above, it is

concluded that the Islamic education during the caliph Umar had achieved an extraordinary civilization by producing scholars who were qualified in various fields of knowledge. This is inseparable from the efforts of the caliph Umar who implemented equality-based education for all people, free education for all people, and strengthened the role of the state in supervising, maintaining, supporting, and even financing anyone who studies. On the other hand, even prisoners of war in an effort to expand Islamic territory will not be killed or imprisoned if they are willing to become teaching staff for the Muslims.

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PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9
