

UMAR BIN KHATTAB'S PERSPECTIVE EDUCATION MANAGEMENT

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Abstract

Educational management is an integral part of the overall educational process. The pattern of education at the time of Umar bin Khattab certainly had a tremendous impact in the current era. So this study examines the educational management perspective of Umar Bin Khattab. This research is literature research and the methodology used in this research is character study. The data related to this study were collected through literature study and presented with descriptive analysis techniques, namely by explaining the educational management of Umar bin Khattab during his leadership era, by referring to the book of Umar bin Khattab's sirah as primary data and literature books that related as secondary data. The results of this study are the management of education in Umar Bin Khattab's leadership of public services is the bookkeeping of the Qur'an, qira'at education, Tafsir bil Ra'yi education, education in the dissemination of hadith and infrastructure education (architect).

Keywords: Management, Education, Umar bin Khattab

INTRODUCTION

Today Islam has many views or opinions about leadership. This growing leadership discourse, started after the Prophet Muhammad died. Islamic society has been divided into many groups or groups. These Islamic groups sometimes blame each other or even disbelieve. This condition is very unhealthy for the development of Islam. The problem of differences in argumentation should be solved by listening mechanism using logic. By using logic we can judge an argument is valid and true. Do not let a truth to be removed just because of our ego. The subject of leadership in Islam is a discourse that is always interesting to discuss. The discourse of leadership in Islam already exists and is growing. especially after the death of the Prophet Muhammad.

Leadership is a classic topic of discussion, but it is still very interesting to study because it determines the continuity of an organization. Leadership is essentially responsibility. The most studied leadership problem and researched by experts is leadership style. This is very important because the leadership style reflects what the leader does in influencing his followers to realize his vision.¹ The problem of leadership is still very good for research because it is endless to be discussed throughout human civilization. Especially in

¹ Rifyal Ka'bah, *Politik dan Hukum dalam Al-Qur'an*, (Jakarta: Khairul Bayan, 2005), hlm. 70.

this day and age which is getting worse morally and mentally. It's like, the more difficult it is to find a good leader. A good leader is actually a leader who is willing to sacrifice and care for others and is serving. However, the reality is different. If we look now at our leaders, from the lower layers to the highest layers, from the center to the regions.

The basis of good public official behavior is dedication, the intention to manage services to the community, as well as supporting and encouraging other parties who provide community services. Furthermore, it was stated that the Law on public services, with the principles of good governance, should be an inspiration to build and improve the quality of services to the community, free from Collusion, Corruption and Nepotism (KKN). Many people already know the principles and principles of good governance, but it must be admitted, not everyone has implemented the principles and principles that they already know. Many of the public service providers already understand the principles of good governance, but they fail to provide good public services.

Therefore, state administrators, public officials, civil servants, and everyone involved must be based on dedication in carrying out public services and are obliged to describe the public and are obliged to describe the principles and principles of good service in the form of a detailed and measurable work plan. . Work plans with these principles are carried out daily by each ministry.² A famous Caliph full of various practitioners of da'wah and meaning in his daily life and actions, namely Umar bin Khattab. There are various suspensions of Islamic education management carried out by Umar bin Khattab, especially in running his government concerned with public services.

DISCUSSION

Bookkeeping of the Qur'an

The writing of the verses of the Qur'an has been started since the time of the Prophet. Every time he received a revelation, the Prophet always read and taught it to his companions and ordered them to memorize it. The Prophet also had a secretary who wrote revelations, among them were friends of Abdullah bin Abbas, Zaid bin Thabit, Muawiyah bin Abi Sofyan, to whom the Prophet was ordered to write the revelation he had just received. They wrote it on palm fronds, stone tablets, and bone fragments. The Prophet gave the name of the surah, as well as the order and order of the verses in accordance with the instructions of Allah

² Sri Mulyati, "Leadership in Indonesia: The Views from a Muslim Woman," dalam *The Indonesia Dream*, (Singapore: Marshall Cavendish Academic 2005), 6.

SWT. The writing of these verses is stored in the house of the Prophet Muhammad.³ In addition, each friend also wrote verses of the Qur'an and kept them at home. At the time of the Prophet, the writings of the Qur'an had not been collected in one manuscript but were still scattered.⁴

During the time of Abu Bakr as caliph, the Riddah War took place, in that war approximately 70 people who memorized the Qur'an died. Concerns arose among the companions, especially Umar bin Khattab the loss of the Qur'an. He suggested to Abu Bakr how important it was to collect the scattered verses of the Qur'an into one mushaf. Abu Bakr initially objected because the Apostle did not do it. But Umar was able to convince him, that it was solely to preserve the Qur'an, finally Abu Bakr agreed. Zaid bin Thabit, as one of the secretaries of the revelation writers, was assigned the task of leading the collection of the verses of the Qur'an.⁵

In collecting the verses of the Qur'an, apart from Zaid adhering to the writings collected at the Prophet's house, it was also based on the memorization of the companions and the manuscripts written by the Companions which were kept in their own homes. Zaid managed to write the verses of the Qur'an in one manuscript. When finished, the manuscript was handed over to Abu Bakr and he kept it until his death. When Umar became caliph, the manuscripts were under his supervision. After Umar's death the manuscript was kept in the house of Hafsa bint Umar, and the wife of the Prophet.⁶ During the reign of Uthman bin Affan, there were differences in the reading of the verses of the Qur'an among Muslims. This happened because the Prophet gave leeway to the Arab tribes to read the Qur'an according to their respective dialects. Until the Caliph Uthman read the Qur'an according to the dialect of each tribe, there were already many variations (various dialects).⁷

Hudzaifah bin Yaman, who had heard the reading of the Qur'an in many dialects, suggested to the Caliph Uthman to make a standard manuscript which would later become a guide for all Muslims in various regions. Uthman accepted the proposal and formed a committee (lajnah) chaired by Zaid bin Thabit. The Qur'an which Hafsa kept was copied and uniformed according to the Qur'anic dialect because it was revealed through the Quraysh dialect.⁸ After being copied in 6 pieces, the borrowed manuscripts were returned to Hafsa.

³ Syamruddin Nasution, *Sejarah Peradaban Islam*. hlm. 78

⁴ Ahmad Amin, *Fajr al-Islam*, c. 11 (Kairo: Maktabah al-Nahdhah al-Misriyah, 1975), hlm. 195.

⁵ Siti Maryam, *Sejarah Peradaban Islam*, (Yogyakarta: Lesfi, 2009), hlm. 58

⁶ *Ibid.*, hlm. 58

⁷ Syamruddin Nasution, *Sejarah Peradaban Islam*. hlm. 78

⁸ Tim Penulis, *Ensiklopedi Islam*, J. 4, hlm. 136.

Of the 6 copies, one of them was kept by the Caliph Uthman, the other was ordered by the Caliph to be sent to Islamic regions, namely Mecca, Medina, Basrah, Kufa and Syria/Syria. Other manuscripts were ordered to be burned so that the authenticity of the Qur'an could be guaranteed and preserved. Meanwhile, the Mushaf which has been uniformed in dialect is called the Ottoman Mushaf as the official Mushaf until now. The letters of the Qur'an were then lined up, fathah, dhammah, kasrah and sukun during the reign of Muawiyah bin Abi Sufyan, the first Umayyad caliph on the orders of the governor of Basrah Ziyad bin Ubaidillah to Abu al-Aswad al-Du'ali. It was then given a dot in the reign of Abdul Malik bin Marwan, the fifth Umayyad caliph on the idea of the governor of Iraq, al-Hajjaj bin Yusuf.⁹

Qira'at Education

In line with the expansion of Islamic territory, many Muslims are unable to read the Qur'an, therefore there are fears of errors in reading it. In addition, there are several dialects among Muslims in reading the Qur'an. Therefore, it is necessary to have rules about how to read the Qur'an. To learn the recitation of the Qur'an, Umar bin Khathab has sent Muadz bin Jabal to Palestine, Ibadah bin al-Shamit to Hims, Abu Darda' to Damascus, Ubai bin Ka'ab and Abu Ayub remained in Medina.¹⁰ Qira'at is a branch of science that studies how to read the Koran (dialect in reading the Koran). Qira'at consists of several different versions, this is because the Arabs consist of various tribes that have different lahjah (dialects). So there are various differences in reciting the recitation of the Qur'an. The Prophet himself has also confirmed the recitation of the Qur'an with various kinds of Qira'at.

Qira'at Al-Qur'an was conveyed and taught by the Prophet Muhammad SAW to his companions according to the revelation he received from the angel Gabriel. Furthermore, the companions convey and teach to the tabi'in and so on from generation to generation. Etymologically (language) qira'at is an invented word (mashdar) from the verb qara'a (to read). Meanwhile, in terms of qiraat, it is a way of reading the Qur'an which is in harmony with the rules of the Arabic language, and its sanad is mutawatir and compatible with one of Uthman's several manuscripts.¹¹

According to Az-Zarqani, qira'at is a madhhab adopted by a qira'at priest who is different from others in the pronunciation of the Qur'an and the agreement of the narrations

⁹ Hamka, *Tafsir al-Azhar*, J. 1 (Jakarta: Pustaka Panjimas, 1983), hlm. 71

¹⁰ Dirjen Depag, *Sejarah dan Kebudayaan Islam*, J. 1 (Ujung Pandang: Proyek Pembinaan IAIN Alauddin, 1982), h. 86.

¹¹ Abdul Djalal, *Ulumul Qur'an*, (Surabaya, : CV Dunia Ilmu, 2013), cet.xi , hlm. 339

and paths, both the difference in the pronunciation of the letters or the pronunciation of the form. -form. According to Ash-Shabuni, qira'at is a school of how to recite the Qur'an which is adopted by one of the imams based on its sanad which are continued to the Prophet Muhammad.[4] Thus, there are three elements of qira'at that can be captured from the above definition, namely: 12

1. Qira'at relates to the way in which the verses of the Qur'an are recited by one imam and is different from the way other imams do it.
2. The way of reciting the verses of the Qur'an is based on the history that is continued to the Prophet. So, it is *taufiqi*, not *ijtihadi*.
3. The scope of the difference in qira'at concerns the issue of *lughat*, *hadzaf*, *i'rab*, *itsbat*, *fashl*, *wasl*.

Tafsir bil Ra'yi Education

Tafsir science is needed in order to understand the verses of the Qur'an. The Companions interpreted the Qur'an at the time of Khulafa al-Rashidun according to what they heard from the Prophet. This means that at this time there is no known interpretation of *bi al-ra'yi*. This is the initial stage of the emergence of the Science of Tafsir. Some of the Companions have interpreted the Qur'an, according to what they received from the Prophet. Among them are Ali bin Abi Talib, Abdullah bin Abbas, Abdullah bin Mas'ud and Abdullah bin Ka'ab.

Tafsir is a noble field of knowledge and is upheld by the entire Muslim community. Through the science of interpretation we can know the intentions and will of Allah through the Qur'an as a revelation that was revealed to the king SAW. Therefore, the Qur'an must be studied and studied to find out more closely. Because it contains the dimensions of *aqidah*, *shari'ah*, morals and social society in order to achieve happiness in the world and in the hereafter. Etymologically or linguistically interpretation means explaining something and detailing it, this is in line with the word of Allah SWT in the letter al-Furqân verse 33:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا (33)

¹² Ibid., hlm. 148

Meaning: "And they did not bring to you anything strange (against you) but We brought you the truth and the best explanation".¹³

The term of interpretation is *masdar* which is equivalent to "*tafīl*", *fi'il madhi ruba'ī mudha'af "fassara"*. In the book of *Lisan al-Arabi* it is stated that the interpretation is "*Al-Fasrul bayan*" which is a statement that provides an explanation. So that interpretation is to reveal the meaning of the abstruse (difficult) *lafaz*¹⁴. *Ar-Raghib al-Asfahani* in his book *al-Mufradat* defines: "explaining the logical meaning". The meaning of "*tafsir al-kalam*" is to explain the meaning and explain, concretize it, and eliminate impossibility and mixed elements, as well as revealing what is meant. from him.¹⁵

Tafsir if it is related to the *Qur'an* will be *murakkab Idhafi* which contains a special meaning, namely an explanation related to the *Qur'an al-karīm*. Meanwhile, according to the term or terminology there are many *ta'rif* from the figures of interpretation including: *Imam az-Zarkāsyi* made the definition of *Tafsir*: "Science that is useful for understanding the Book of Allah which was revealed to the Prophet SAW and issuing the laws and wisdom contained in it."¹⁶ While some *Ulama* define "Science that discusses matters of the *Qur'an* from the aspect of *dilalah* which is meant by Allah SWT according to human abilities."¹⁷ *Tahir Ibn 'Asyur* made a definition of interpretation, namely "The name of a discipline of science that discusses the meaning of *al-Qur'ân lafaz-lafaz* and take benefits from it either briefly or broadly".¹⁸

In addition, *Abu Hayyân* defines *tafseer*: "a science that discusses how to decipher the verses of the *Qur'an*, its arguments, its laws, the meanings of each *mufrad* and the composition of the verses, which terms of the arrangement of the verse completes the meaning of the verse."¹⁹ Formulates a definition of *Tafsir*, namely: "a science that examines the verses of the *Qur'an* through *dilalah* / instructions for *lafaz* according to the will of Allah swt according to the level of human ability".²⁰ *Al-Zarqāni* make a definition of interpretation, namely: "a science to find out the *nuzul al-Qur'an*, the *suras*, the stories, the composition of the verses, *makiyyah* and *madaniyyah*, *muhkam mutasyabih*, *nasikh* and

¹³ QS. *Al-Furqan* Ayat 33.

¹⁴ *Ibnu Manzhur, Lisan al-Arab*, hlm. 23

¹⁵ *Ibid.*, hlm. 24

¹⁶ *Al-Burhân Fi 'Ulûm al-Qur'ân*, Juz 1 hlm.13-14

¹⁷ *Az-Zahabiyy. Al-Tafsîr wal-Mufasssirun*, Jilid 1 h.13

¹⁸ *Muhammad al-Thâhir ibn 'Âsyûr, Tafsîr al-Tahrîr wa al-Tanwîr*, (Tunisia: Dâr Shuhnûn li al-Nasyr wa al-Tauzi', 1997), Jilid 1, h. 11

¹⁹ *Abu Hayyan Muhammad bin Yusuf Al-andalusiy, Tafsir al-Bahr al-Muhit*, Cetakan pertama, (Beirut, Darel Kutub al-Ilmiyyah. 1993) Hlm. 10

²⁰ *Al-Zarqaniy, Manahil Al-Irfan Fi Ulumil Qur'an*,.hlm.27

mansukh, typical and 'am, absolute and muqayyad, mujmal and mufassal.²¹ Al-Jurjānīy interprets the interpretation by stating: "tafseer in its origin in language is to open and menzahir, while according to syara' is to explain the meaning of the verse which includes the problems contained therein, the story, and asbabun nuzul, with the words that show clearly and clear."²² The conclusion is that the interpretation of the Qur'an is a science that perfects the understanding of the Qur'an, and explains its meanings, and reveals its laws, eliminating the absurdity and complexity of the meaning of the verses of the Qur'ān.²³

Education in the Dissemination of Hadith

Ulumul hadith is the term of hadith science in the tradition of hadith scholars. (Arabic: 'Ulum al-Hadith). 'Ulum al-Hadith consists of two words, namely 'Ulum and al-Hadith. The word 'ulum in Arabic is the plural form of 'ilm, so it means "sciences": while al-Hadith among Hadith Scholars means "everything that is attributed to the Prophet SAW from words, actions, taqrir, or attributes". Thus, the combination of the word 'Ulum al-Hadith contains the meaning of "sciences that discuss or are related to the hadith of the Prophet SAW." In the beginning, the science of hadith is indeed a number of sciences that each stand on their own, which talks about the hadith of the Prophet SAW and his narrators.²⁴

The knowledge of Hadith was not known at the time of the Khulafa' al-Rashidun, but the knowledge of the Prophet's hadith had spread widely among Muslims. The Messenger of Allah forbade the Companions to write hadiths because they feared they would mix with the Qur'an. So, the hadith of the Prophet during the Khulafa' al-Rasyidun had not been recorded, only when there was an effort to open it during the time of the caliph Umar bin Abd al-Aziz. At the time of Umar's caliphate, there were several companions who were ordered by him to spread hadith to Islamic regions, such as Abdullah bin Mas'ud to Kufah, Ma'qil bin Yasar to Basra, Ubadah bin Samit and Abu Darda' to Syria.²⁵

The writing of hadith sciences was partially done, in particular, by scholars of the 3rd century AH. For example, Yahya ibn Ma'in (234 AH/848 AD) wrote Tarikh al-Rijal, Muhammad ibn Sa'ad (230 AH/844 M) wrote Al-Thabaqat, Ahmad ibn Hanbal (241 H/855

²¹ Al-Suyûthiy, *Al-itqan fi ulumul qur'an*, J. 2 hlm. 1191

²² Al-Zarqaniy, *Manahil Al-Irfan Fi Ulumul Qur'an*, hlm.1/470

²³ Shalâh Abdul Fattah al-Khalidiy, *Ta'rif Ad-Dârisin bi Manâhij al-Mufasssirîn*, (Damaskus: Dâr al-Qalam, 2002), hlm.24

²⁴ Abdul Wahid, dan Muhammad Zaini. *Ulumul Qur'an dan 'Ulumul Hadis*. (Banda Aceh: Penerbit PeNA, 2016). Hlm. 121

²⁵ Dirjen Depag. *Sejarah dan Kebudayaan Islam*, hlm. 86

AD) wrote Al-'Ilal and Al-Nasikh wa al-Mansukh. Bukhari (256 H/ 870 AD) wrote Al-'Ilal and Al-Kuna, Muslim (261 H/ 875 AD) wrote Al-Asma' wa al-Kuna, Kitab Al-Thabaqat and Kitab al-'Ilal, etc. In general, the scholars of hadith divide the knowledge of hadith into two parts, namely the knowledge of historical hadith ('Ilm al-Hadith Riwayah) and the knowledge of hadith dirayah ('Ilm al-Hadith Dirayah).²⁶

Infrastructure Education (Architects)

The first infrastructure in Islam is the construction of mosques, then there is city infrastructure, then other buildings. Buildings in the art of mosque infrastructure at the time of Khulafa' al-Rasyidun are:

1. The Kuba Mosque was initially built by the Prophet during his migration, before arriving in Medina he built the mosque and it has no artistic value yet. Because the walls only consist of hardened clay and the roof consists of palm fronds. This mosque was renewed and repaired during the Khulafa' al-Rasyidun period.
2. Masjid al-Haram is one of the three most noble mosques in Islam. In the beginning this mosque was built around the Kaaba by Prophet Ibrahim. Caliph Umar began to expand the modest mosque at the time of the Prophet. He bought the houses of the people around him. The mosque is fenced around with a brick wall about 1.5 meters high. At the time of Caliph Uthman (26 H), he expanded the al-Haram mosque.²⁷
3. The Medina (Nabawi) mosque was built by the Prophet when he first arrived in Yathrib (Madinah) from his migration journey. At first this mosque was very simple. Around it was built a wall of bricks made from clay. In the 7th year H this mosque began to be improved and expanded to 35x30 meters, with 3 doors. During the Caliphate of Uthman, it was further expanded and beautified. The walls are replaced with stone and decorated with carvings, the columns are made of reinforced concrete and carved, the ceiling is made of selected wood. The artistic element is more noticed.²⁸
4. Al-Atiq Mosque is the first mosque built in Egypt (21 H), located north of the Babylonian fortress, measuring 50 x 30 cubits. This mosque does not have a mihrab, has three doors and

²⁶ Abdul Wahid, dan Muhammad Zaini. *Ulumul Qur'an dan 'Ulumul Hadis*,.Hlm. 121

²⁷ Israr, *Sejarah Kesenian Islam*, J. 1, c. 2 (Jakarta: Bulan Bintang, 1978), hlm.87.

²⁸ *Ibid.*, hlm. 76-82

is equipped with shelter for travelers.²⁹ After Iraq and Egypt were conquered, caliph Umar ordered to build new cities. In Iraq the cities of Basrah and Kufa were built, in Egypt the city of Fusthath was built. Starting from here is the emergence of urban architecture in Islam. Buildings in the art of city infrastructure at the time of Khulafa' al-Rasyidun are:

1. Basrah was built in the year 14-15 H. with the architect Utbah bin Ghazwah, built by employing 800 craftsmen. The location was determined by Umar bin Khattab himself, about 10 miles from the Tigris river. To meet the water needs of the population, water channels are made from the river to the city.
2. Kufah was built in the former capital of the Arab kingdom before Islam, namely Manadzir, about 2 miles from the Euphrates river in the year 17 H. Its development was entrusted to the friend Salman al-Farisi and friends. That's why this Persian architect got a pension fund during his life.
3. Fustat was built in the year 21 AH. This city was built because caliph Umar did not agree to Amr bin 'Ash's proposal to make the city of Alexandria the capital of the Egyptian province, because its location is bordered by the Nile river and Medina, making relations with the central government difficult. Fustat was built on the east side of the Nile river equipped with buildings.³⁰ In building new cities or renovating old cities, Persian, Roman and Arab style buildings were built inspired by the art of Islamic architecture. Starting from here, building architecture education in Islam emerged.

CONCLUSION

The management of education in the leadership of Umar Bin Khattab towards public service is among them the bookkeeping of the Qur'an, in the collection of the verses of the Qur'an, in addition to Zaid sticking to the writings gathered in the Prophet's house also based on the memorization of the companions and manuscripts written by friends that are kept at home. Zaid managed to write the verses of the Qur'an in one manuscript. After completion, the manuscript was handed over to Abu Bakar and he kept it until his death. When Umar became caliph, the mushaf was under his supervision. After the death of Umar, the manuscript was kept in the house of Hafsa bint Umar, and the wife of the Prophet.

²⁹ Siti Maryam, *Sejarah Peradaban Islam*,. Hlm. 62

³⁰ *Ibid.*, hlm. 63

Qira'at education, Umar bin Khattab sent Muadz bin Jabal to Palestine, Ibadah bin al-Shamit to Hims, Abu Darda' to Damascus, Ubai bin Ka'ab and Abu Ayub remained in Medina. Tafsir bil Ra'yi education, at the time of Umar bin Khattab this is the initial stage of the emergence of Tafsir. Some companions have interpreted the Qur'an according to what they received from the Prophet. Among them are Ali bin Abi Talib, Abdullah bin Abbas, Abdullah bin Mas'ud and Abdullah bin Ka'ab. Education in the Dissemination of Hadith, at the time of the Khulafa' al-Rasyidun had not been recorded, there was only an effort to record it during the time of Caliph Umar bin Abd al-Aziz. During the caliphate of Umar, there were several companions who were ordered by him to spread hadith to Islamic regions, such as Abdullah bin Mas'ud to Kufah, Ma'qal bin Yasar to Basrah, Ibadah bin Samit and Abu Darda' to Syria. Infrastructure Education (Architect), Umar bin Khattab builds new cities or renews old cities to build Persian, Roman and Arab style buildings imbued with Islamic architecture. Starting from here, building architecture education in Islam emerged.

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