

Society and Government Policy in the Era of Umar Ibn Khattab and its Contextualisation in Indonesia from the Perspective of Islamic Governance and Max Waber's Charismatic Theory of Leadership

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Abstract

Umar Ibn al-Khattab was the second caliph in Islamic history after succeeding the caliph Abu Bakar al-Siddiq. He was one of the Prophet's companions who had strong morals, was energetic, fair, and wise, had a firm and complex character, and had managerial and administrative skills. Umar as caliph, only ruled for approximately ten years, but in that short period of time, many successes and advances were experienced by the Islamic community, especially in the economic field. So it is common in the history of the Islamic world that Umar's reign was a golden age in Islamic history. The success of Umar's leadership, especially in reforming and developing the economic system of the community and prospering their lives, was due to his scientific ability, *ijtihad*, and an established managerial system in managing the country's foreign exchange. Proper utilization and distribution, as well as strict supervision and discipline. This can be understood from various political, social and educational economic legal policies. The purpose of the research is to find the concept of auditor independence from the perspective of Umar bin Khattab. This research is qualitative research, using the biographical type *tarikh* method with the figure Umar bin Khattab. Through *tarikh*, the author wishes to understand his life. The policies he took were based on the principles of Islamic governance even though they were different from the previous era.

Keywords:

Society; Policy; Umar Ibn Khattab; Islamic government; Charismatic of leadership

INTRODUCTION

In the trajectory of Islamic history, Umar Ibn Khattab is the second caliph who is included in the category of al-Khulafa al-Rasyidun. Not a few of his contributions and sacrifices, both in the form of energy, thought, and attention and active in carrying out various

policies, especially those directly related to the problems of the economic life of the community, which in turn can further improve the standard of living or economic welfare of the community (Justan et al. 2024).

When Umar had just finished being appointed as caliph, with the mandate of the throne of power, Umar immediately announced to the public about the system of financial management and wealth of the Islamic state. Umar said O

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my people, one's right to something should not be considered as disobedience (Nugraha et al. 2022). I have not found a way for the treasury of the state to benefit except in three ways: taking it righteously, giving it according to its right, and preventing it from falsehood (Faturohman et al. 2021). My firmness will apply to the wrongdoers and those who harass the Muslims. As for those who are religious and those with noble hearts, then I will be lenient with them.

In general, according to Mahmud Syakir, during his leadership as the second caliph, Umar had laid down an excellent political and economic managerial system, firmness of principles, and careful planning, laying the foundations of an effective economic and management system, as well as drawing the lines of conquest and regional administrative arrangements (Said and Jamarudin 2023). The conquered areas, maintained for the benefit of the people, upholding justice in every region and against all humans, expanding deliberation, making corrections to state officials and preventing them from oppressing the people, which in the end was able to defeat the two great empires of the world; Persia and Rome, conquering Egypt, some parts of Africa and others, developing the regions of Kufa, Basrah, and Fusthath in his time.

According to the conclusion of Jaribah bin Ahmad Al-Haritsi's research in his dissertation, it is said that during the caliphate of Umar, which is a reflection of the application of the correct economic system with Islamic methodology, *ijtihad* is considered a

sunnah that must be upheld by the next generation (Al-Ahmari 2022). Umar's approach to governance was characterised by a strong commitment to justice, honesty, and the welfare of the people, was a unique integration of moral messages derived from the Quran and Sunnah. This dynamic approach, combined divine guidance with human reasoning.

Recognising the managerial system and the success of Umar's leadership, it is imperative to further explore and present the policies of Caliph Umar's rule as a key reference for developing knowledge in this area. By studying the intricate details of his principles, we can gain valuable insights into the fundamentals of a just system of governance that is in harmony with Islamic teachings. Through this exploration, we can understand the historical context and draw lessons and inspiration to address contemporary economic challenges from an Islamic perspective (Mujib et al. 2024). As Indonesian citizens, the mandate of article 25 A of the 1945 Constitution that people must have national insight and a sense of nationalism, understanding and applying the basics of knowledge about governance is imperative.

RESEARCH METHOD

This article uses the literature research method to examine the role of Umar Ibn Khattab in the context of his government policies (Nugraha 2020). This method involves studying relevant literature and analysing the content of various sources, namely books on the *sirah* of Umar Ibn Khattab. Desk research is particularly beneficial in

studying historical figures and events, as it allows researchers to explore existing knowledge, consider different perspectives, and gain insights from previous research. Using this method, we can collect and analyse information to develop a comprehensive understanding of Umar Ibn Khattab's governmental policies and their implications within the framework of Islamic governance. By evaluating his policies and analysing their impact.

RESULTS AND DISCUSSION

Biography of Umar bin Khattab

His full name was Umar bin Khattab bin Nufail bin Abdul 'Uzza bin Rabbah bin Qurth bin Razah bin 'Ady bin Ka'ab Ibn Lu'ay. Umar bin Khattab bin Nufail bin Abd Al'Uzza bin Rabah bin Abdullah bin Qurth bin Razah bin Adiy bin Ka'ab bin Luay bin Ghalib al Qurasyi Al'Adawi. While his mother was, Hantamah bint Hashim bin Mughirah, from Bani Makhzumi where Hantamah was Abu Jahal's cousin. Umar bin Khattab, one of the sons of Banu Ad, was from the Quraysh and was born thirteen years after the year of the elephant. He was born in 584 AD and lived for 63 years, during which 30 years or the first half of his life was in the darkness of jahiliyyah. While the second half of his life was in the light of faith, during which time his name became fragrant in history. As a child, Umar bin Khattab learnt to read and write and learnt new things (Ananda 2023). His abilities and intelligence had developed much higher than his peers. This was very different from the childhood customs of the Quraysh in general. His abilities and

intelligence had developed much higher than his peers. In his teens he became a camel herder, loved sports and was very good at riding horses. Umar was also called Abu Hafsh and nicknamed Al Faruq, which means the difference between the right and the wrong, because he revealed his Islam in Makkah when others were still trying to hide their Islam (Nasution and Ibrahim 2023).

The charisma of Umar's figure can be seen from the physique and character of Umar Bin Khattab, who is tall and large, with dense body hair, the front of his head is bald and his hair is unravelled from both sides of his head, his eyes, nose, and cheeks are good, his skin is ruddy white, his feet and hands are thick-skinned and spun flesh, he has a thick beard, a thick moustache, and polishes his grey hair with hana' and the ends of his moustache are long. When he walked he was very fast, when he spoke he was loud, and his blows hurt. In his childhood, Umar bin Khattab learnt to read and write and learnt new things. His abilities and intelligence had developed much higher than his peers.

This was very different from the childhood customs of the Quraysh in general. His abilities and intelligence had developed much higher than his peers. In his teenage years he became a camel herder, loved sports and was very good at riding horses. He walked very fast, spoke loudly, and his blows hurt. Umar had noble psychological traits such as fairness, full of responsibility, very strict supervision of officials and state officials, polite towards the people, and very enthusiastic in realising their benefits, firm in religious affairs, authoritative and respected by people, sharp hunches,

He was knowledgeable, intelligent, compassionate, enthusiastic, diligent, and always willing to defend his religion and pious because he inherited the position of qadi from his Baba and parents because his family from Banu Adi had tasted the bitterness of disobedience from their relatives, Banu Abdu Sham, who were very cruel in warfare (Fadhurrahman, Parnawi, and ... 2021).

During his lifetime, Umar bin Khattab had several wives, including his marriage to: (1) Zainab bint Maz'un who gave birth to Abdurrahman and Hafsa; (2) Umu Kulsum bint Ali bin Abi Talib who gave birth to the elder Zaid and Ruqoyyah; (3) Umu Kulsum bint Jarul bin Malik who gave birth to the younger Zaid and Ubaidillah; (4) Jamilah bint Tsabit bin Abi al-Aflah who gave birth to Asim; (5) Umu Hakam bint al-Harith bin Hisham who gave birth to Fatimah; and (6) Atikah bint Zaid bin Amr who gave birth to Iyad. Known as a very responsible father to the family, all the wives and children of Umar bin Khattab grew up to be good, pious, and sholehah. At the beginning of his Islam, Umar bin Khattab openly and passionately announced to the entire Quraysh community. As is known, before embracing Islam he hated Islam and even hated the Prophet. It can be seen that Umar bin Khattab's role in the prophethood of Islam was very large. Umar bin Khattab entered the ranks of Islam ranks 40th three days after Hamzah bin Abdul Muttalib uncle of the Prophet Muhammad SAW. After the death of the Prophet, known as the reign of the Caliphs ar-Rasyidun, in which Umar bin Khattab was entrusted as the

second caliph after the death of Abu Bakr (Pratama 2022). The election of Umar bin Khattab was not through a general meeting, but Umar bin Khattab was appointed directly by Abu Bakar. Before Abu Bakar died, he made a will about who would replace him as caliph. When Caliph Abu Bakar Ash-Shiddiq suffered from illness, it was Umar bin Khattab, who succeeded Abu Bakar as the prayer leader for the Muslims until Abu Bakar directly praised him by appointing Umar bin Khattab as his successor when he died. There were several factors underlying Abu Bakar's appointment of Umar bin Khattab as the next Muslim leader: (1) Abu Bakar's concern that the events that had taken place at Tsaqifah Sa'diyah would bring the Muslims into conflict. It was Abu Bakar's fear that it would happen again if he did not immediately appoint a successor after his death; (2) Abu Bakar's concern for the Ansar and Muhajirin, who claimed to be the most qualified to be caliph; and (3) the Muslims at that time had just finished putting down the rebels and opponents, so they had to have a successor as soon as possible to continue the government. Umar bin Khattab became caliph in the month of Awwal in 634 AD 13 Hijri. It was on the day of Abu Bakar's death, which was a Tuesday and coincided with the eighth day before the last day of the month of Jumadil Akhir (Ishaq and Ridwan 2023).

Many famous hadiths mention the superiority of Umar bin Khattab after Abu Bakar ash Shiddiq as espoused by the ahl al sunnah wa al jamaah group. An example of a hadith that reads; The Prophet said, 'While sleeping, I dreamed that I was under a container of milk. I

drank it until I saw milk flowing from my fingers (Bhutta et al. 2022). Then I gave the surplus to Umar bin Khaththab.' They asked; 'O Messenger of Allah, how did you interpret your dream?' The Messenger of Allah replied, 'I interpreted it with knowledge.' Ash Shallabi further explained that the similarity between milk and knowledge in this expression is because both have many benefits for humans. If milk is a nutrient for the body, then knowledge is a supplement for the spirit (Nida, Bisri, and Safruroh 2023). Dreams should not be interpreted from the outside only, although the dreams of the prophets and apostles are included in the revelation, but there are dreams that need to be uncovered and there are dreams that remain on the outer side only (Yusron 2021). This dream experienced by the Prophet is a clear example of what happened to Umar in his caliphate, his life journey, his legacy, and the benefits enjoyed by the people after him.

Umar Ibn Khattab's Society and System of Government

The society in the era of Caliph Umar was a continuation of Caliph Abu Bakr al Shiddiq as they belonged to the same generation. It is known that Umar carried out the duties of the caliphate brilliantly for 10 years and 6 months, namely from 13 Hijri to 23 Hijri. During the reign of Umar Ibn Khattab, the Islamic State became a very large government and had the largest and fastest power in the world, namely the countries of Iraq, Iran, Syria, Palestine and Egypt (Sucilawati 2020). Along with the rapid success of the countries led by

Umar ibn Khattab, a good state system was created and a good and perfect state system in all its aspects, from political, and social administration to national defence. In building a system of government to provide justice and honesty to all the people, the caliph Umar bin Khattab began to lay the foundations of a democratic state. This means that the people have the right or opportunity to participate in government (Nadvi and Khalid 2023). Managing the government system by providing justice and honesty to the people and laying the foundations of a democratic state because Umar bin Khattab believed that the people have the right or opportunity to express opinions to the government.

Before Islam, the tribes in the Arab Nation reflected an independent political entity because they did not have a central government that united them and regulated all facets of their lives so that they had the potential to fight each other until the war dragged on even for a small thing and physical strength as a symbol of victory (Alshawawreh 2023). After Islam came, the Prophet formed an Islamic state uniting all centred in Medina and then continued expansion by Caliph Abu Bakr. After his death, the Caliph was succeeded by Caliph Umar Ibn Khattab who succeeded in conquering Persia and Eastern Rome, which became superpowers vying for hegemony and territory around them (Firdaus and Roza 2023).

During the caliphate of Umar Ibn Khattab there was almost no political upheaval and the political situation tended to be more stable because solidarity was very strong and irregularities such as following a false

prophet, apostates and refusal to pay zakat and apostasy as the centre point of Caliph Abu Bakr had been successfully eradicated. The liberation of the territory carried out by Umar received support from the local community Umar maintained domestic and foreign security and made Medina the centre of government and the capital of the country (Meilani, Fatmawati, 2023).

The policy of Caliph Umar divides power in the first 3 sectors of the legislature aims to accommodate all problems and complaints of the community and resolve them in the wisest way. Second, the Judiciary such as forming a court institution and the appointment of qadhi Zaid bin Tsabit as a judge in Medina and appointing Sharih as a judge in Basrah, Abu Ash'ari in Kuffah, and Uthman bin Qais bin Abi al-A'sh for the Egyptian region. To these judges, Umar bin Khattab gave special authority without interference from the caliph. Third, the executive is to establish a management system in government, the relationship between superiors and subordinates in the organisation, improve the welfare of the people, set the rules for the salaries of state officials who are paid appropriately by the state and give all the rights that belong to the people. political and social policies that were implemented during his reign. One form of political policy during the reign of Umar bin Khattab which aimed to improve the welfare of the Muslims was to form a political organisation consisting of al-Khalifah as head of state, al-Wazir as minister, and al-Katib as state secretary (Rizkia and Hardiyansyah 2022). All state officials are directly supervised by the caliph.

The majority of the Arab population made their living as herders, traders and animal breeders. Livestock is a symbol of wealth where farmers and merchants depend on livestock for farming and transporting merchandise from one place to another. In urban areas, the majority are traders such as the Hajj seasonal market that provides various types of needs. Agriculture is found in areas with fertile soil such as Yemen, Thaif, parts of the Hijaz and Medina Agriculture is a common activity for the people due to the fertility of the soil, and the abundance of water (Herman 2023). Dates, wheat and fruits were the main commodities. There was a small increase in economic activity and even that was mostly carried out by slaves, Jews and Magi. This was directly proportional to the increase in security stability and the amount of state revenue through hisbah and usyur (Oktaviana, Ardianti, and Shinta 2023).

There were two major disasters, the first being a famine that destroyed agriculture and livestock, leading to rampant hunger and poverty. This year is referred to as 'Am Ramadah (the disastrous year of Ramadah). Secondly, the deadly plague (tho'un) in the area of 'Amwas which is an area between al-Quds and Ramalah, which killed thousands of the best This was the initial basis for the change in the system of government of the country but still based on the Quran and Sunnah (Sarwar, Cheema, and Rehman 2023).

Umar bin Khattab also established the Diwan al-Kharaj, which was in charge of maintaining the Baitul Maal. This diwan itself regulates land ownership rights and everything that is

obtained in warfare. Umar bin Khattab made it a policy to return all land looted in war to its original owners, with the obligation to pay land tax. The Diwan Kharaj also managed customs taxes obtained from trade and foreign ships visiting Islamic countries, zakat that has reached its nasab is 2.5% of taking taxes in this case are non-Muslims residing in Islamic countries; as well as taking the spoils of war as the spoils of the polytheists who lost the war so that the property becomes the right of the Muslims because it is included in the spoils of war (Al-Jabali, Saadeh, and ... 2022).

The society in this era was the best society because of the direct upbringing of the Prophet and the Companions. In the field of education Umar made Medina the centre of fatwa and fiqh as well as the markaz of the muftis after the expansion of the areas liberated by Islam. Umar bin Khattab also put deliberation as the basis of government in every implementation of state activities. every state activity (Hadi 2021). 'There is no good in a matter that is decided without deliberation because in principle there is no good in a matter that is decided without deliberation.

Umar bin Khattab had a high social spirit. Therefore, the social policies implemented prioritised the welfare of the people (Mughal 2024). One form of social policy is the establishment of a state administrative body consisting of:

1. Department of Defence and National Security / Diwan al Jundi

The payroll of the army and the establishment of the Department of Defence and National Security aims for National Security aims to maintain the

identity of a country in order to avoid possible attacks from outside and inside.

2. Police Department / Diwan al Ahdath
Diwan al-Ahdats has a very different function from the Department of Defence Department of Defence (diwan al-jundy). This place is commonly called the police station. They received their salaries from the management of the bayt al mal. The main task of the police institution built by Umar bin Khattab was to supervise and maintain the security and peace of the community.

3. Department of Public Works / Diwan Nadharat al Nafi'ah

Diwan nazharat al-nafiah is the Department in charge of public works which was established to keep public works focused on the construction and maintenance of public and social facilities. This means that all these facilities can be used by anyone. These facilities include government buildings, scientific meetings, irrigation, and hospitals.

Society and Government Policy in the Era of Caliph Umar Ibn Khattab based on Islamic Governance: Contextualisation in Indonesia

The concept of good management is the main foundation for building good management based on the benefit of all people. According to the Shafi'i school of thought, the most important elements of governance are safeguarding religion, safeguarding the soul, safeguarding the intellect, safeguarding offspring, and safeguarding property. This is known as maqasid al syariah (Isa, Kamarudin, 2022). Meanwhile, according to al-Ghazali, a good government is a

government that is run with the participation of all elements of society, is effective towards the community, has a community, has honesty from its officials, is fair to all people and is transparent to all people.

According to a United Nations Development Programme (UNDP) document, the characteristics of good governance aim to: (a) empower civil society equitably; (b) Government should be transparent in all aspects of the state; (c) Enforce the law fairly and responsibly; (d) Ensure public welfare; and (e) Eradicate unemployment (Rifky, Duryat, and Saddami 2023). Good governance should have three main pillars: public administration, bureaucracy, and public service. Public administration means all regulations relating to government, such as executive, legislative, and judicial institutions. It can thus be explained that a leader is the main key of public administration (Mahmoud n.d.). National leaders who hold the mandate well and uphold justice will create a balance in the implementation of good governance.

Meanwhile, in the implementation of good governance, there are several principles that must be upheld: a) Involvement of all elements of society in state decision-making, either directly or indirectly. b) The country must be fair to all its people, without differentiating without favouritism. c) Openness of the head of state to his people in various sectors, such as equalising the status of human resources, disclosing the wealth of state officials, justice to health facilities, providing security to the entire community, and the welfare of the

people as a whole. d) Responsiveness to public affairs in all matters. e) Balance of welfare for all elements of society in public services, regardless of religious, cultural, gender, and social differences. f) Effective management and good governance can strengthen all human resources in all sectors because productive human capital will have an impact on reducing unemployment (Novalia, Faizin, and Ravico 2021).

The above principles are the first step towards the creation of good governance because according to the Shafi'i Mazhab, the welfare of the people is a major part of building good governance. Therefore, good governance must be built professionally, transparently and fairly. Good governance can be measured by the transparency of leaders in balancing all sectors of government to improve people's welfare in various economic, social, gender and religious sectors (Ali and Abdelali 2023). The balance of good governance can be established if the state, the public, and the private sector unite to achieve common goals. This can be seen in the attitude of Caliph Umar who did not punish the cutting off of the hands of thieves because of the famine season which at that time hit most of Arabia. In the economic field of Bayt al Mal which manages customs taxes obtained from trade and foreign ships visiting Islamic countries, zakat that has reached its nasab is 2.5% of taking taxes in this case are non-Muslims residing in Islamic countries; as well as taking the spoils of war as the spoils of the polytheists who lost the war so that the property becomes the right of the Muslims because it is included in the

spoils of war (Putra, Alwi, and Sakka 2024)

Behind the success is a dialogue about the breakthroughs made by Caliph Umar. On the other hand there are those who claim that this is heresy because it was not done by the Prophet. On the other hand, the breakthrough adhered to *maqasid al syariah*, which gave rise to the *maslahah* of the people. In general, the political system was good, firmness of principle, brilliance of planning; laying down various important economic and management systems; describing the lines of liberation and the regulation of the liberated areas; upholding justice in every region and towards all people; maintaining the interests of the people; expanding consultation; appointing in each region a governor, and often also accompanied by a *qadhi* (judge), a person responsible for the *bayt al mal*, and a *kharaj* officer (land tax Umar bin Khattab who is famous for having a high level of leadership and social spirit. Therefore, many political and social policies were implemented during his reign. One form of political policy during the reign of Umar bin Khattab which aimed to improve the welfare of the Muslims was to form a political organisation consisting of *al-Khalifah* as head of state, *al-Wazir* as minister, and *al-Katib* as state secretary (Khan 2020). All state officials were directly supervised by the caliph.

In the era of Umar, one of the contextualisations in Indonesia was to take a visionary step in the form of dividing the caliphate region into several provinces with governors who were directly responsible to the caliph. In this system, strict supervision was applied to

ensure there was no abuse of power. This model is similar to Indonesia's regional autonomy system, but with more integrated and responsive oversight. Indonesia can adopt Umar's approach by building a technology-based supervision mechanism, such as a real-time performance evaluation dashboard for regional heads (Adyatama and Roziqi 2023). In addition, community engagement through open dialogue forums between the central and local governments can strengthen the sense of public accountability.

Umar ibn Khattab's financial policy became one of the greatest legacies in the history of Islamic governance. Umar maximised the function of *Baitul Mal* as a centre for the management of public funds, including *zakat*, tax (*kharaj*) and *jizyah*. These funds were managed to finance various social programmes, such as assistance for orphans, widows, and the poor, as well as investment in infrastructure development. In Indonesia, optimising the potential of *zakat* can be an integral part of the national policy for poverty alleviation. The National Amil Zakat Agency (BAZNAS) can emulate *Baitul Mal* by expanding its focus, not only on direct distribution but also on productive investments that can create jobs (Rukmana and Pratama 2024).

Umar was also known for his principle of strict and fair law enforcement. All individuals, including state officials, were under the law without exception. This principle is relevant in efforts to improve Indonesia's legal system, where judicial integrity and the elimination of corruption remain major challenges (Fatima n.d.).

Strengthening the role of the Corruption Eradication Commission (KPK) with a transparency-based approach and technological support can be a modern implementation of Umar's principle of justice.

Leadership Analysis of Umar Ibn Khattab from the Perspective of Max Waber's Charismatic Theory of Leadership: Contextualisation in Indonesia

The word charisma is synonymous with a person who is the centre of attention and a role model in society because he has extraordinary abilities in the form of magic / supernatural powers so that he is able to provide protection to many people because of his high quality (Nira and Fauziyah 2021). According to Waber, charismatic leaders have self-esteem and attractive personalities that emerge when society experiences a crisis so that it desperately needs a figure who is seen as a saviour who can provide solutions to the crisis that hit (Farrag and Sobh 2023). because it can meet the emotional needs of its followers who give rise to full dependence on it and make fundamental changes with radical actions.

The leadership of Umar Ibn Khattab if reviewed based on the indicators of charismatic leaders based on Max Waber's charismatic theory of leadership are: 1) Exuding authority, confidence and foresight. This can be seen starting from his childhood, Umar bin Khattab learnt to read and write and learn new things. His ability and intelligence had developed much higher than his peers (Ariga and Ilham 2023). This was very

different from the childhood habits of the Quraysh in general. His ability and intelligence had developed much higher than his peers; 2) Having extraordinary abilities and being able to provide protection to the community. This was seen in the person of Umar Ibn Khattab even before entering Islam the potential for leadership had appeared until one of the prayers of the Messenger of Allah was to ask to be guided by Umar who was one of the best leaders after the Prophet. Umar was also commonly called Abu Hafsh and was called Al Faruq, which is the difference between the right and the wrong, because he revealed his Islam in Makkah when others were still trying to hide their Islam (Jo'raqulov 2023).

3) Able to articulate ideas and goals so as to captivate and be embraced by the community. This can be seen from the policies taken by Umar which were highly accepted by the people at that time such as Bayt al Mal of which Umar was the pioneer. Bayt al Mal is a symbol of economic power that can prosper the community (Tajiev 2022); 4) Has a great influence on his followers and can move and explore the potential of his followers to the goals to be achieved. Vice versa, his followers feel the magnetism to be loyal to his followers. Umar Ibn Khattab's leadership had a considerable influence on his followers and even non-Muslims (Lubis 2023). The expansion of the territory as proof and assertiveness, brave, fair and responsible are traits that are owned and have received recognition both from their followers and outside their followers; 4) Have self-esteem and attractive personality. We can see this from Umar's leadership style which

includes 4 things, namely first prioritising *ijtihad* and deliberation, second upholding equality and justice, third expanding the territory of Islam and fourth avoiding KKN; 5) Able to provide solutions to the problems faced by the community and make fundamental changes with radical action. During the leadership of Umar Ibn Khattab, there was a famine period where people had difficulty finding food, then Umar took the policy of not punishing hand cutting for thieves (Talib 2022).

Contextualised in Indonesia, in the context of food security, Umar demonstrated exceptional leadership skills during the great famine (Ullah, Khan, and Batool 2020). He mobilised resources from more prosperous regions to ensure equitable food distribution. Indonesia can adapt this policy by building a robust national food logistics system, including a decentralised strategic food reserve (Ogunbado, Bakar, and Saidi 2020). The use of technology such as big data to monitor food production and demand in different regions can strengthen national food security.

Wealth redistribution policy is also a hallmark of Umar's administration (Thalib, Kurniawan, and Kholiq 2020). He emphasised the importance of equitable distribution of wealth and the prohibition against hoarding of wealth without social contribution. In Indonesia, agrarian reform and redistribution of land assets to small communities can be a concrete implementation of this value (Meirison and Saharuddin 2021). The government can also strengthen progressive taxation to reduce social and

economic disparities. Umar ibn Khattab's policies offer a governance paradigm that emphasises fairness, transparency and alignment with the people. Adaptation to the Indonesian context requires innovation to suit local needs, but the basic spirit can be a guide in creating a government that is more responsive, equitable and orientated towards the welfare of the wider community (Yuhasnibar and Wati 2023). With serious effort, these values can be the foundation for building a better Indonesia in the future.

CONCLUSION

From the discussion and analysis above, we can conclude that Umar Ibn Khattab's role was very large in the context of his government policy. Umar has laid an excellent political and economic managerial system, firmness of principles, and careful planning, laying the foundations of an effective economic and management system, as well as describing the lines of conquest and regional administrative arrangements. The conquered areas were safeguarded for the benefit of the people, upholding justice in every region and towards all human beings, expanding deliberation, correcting state officials and preventing them from oppressing the people, which was ultimately able to defeat the two great empires of the world; Persia and Rome, conquering Egypt, some parts of Africa and others, developing the regions of Kufa, Basrah, and Fusthath in his time. Many breakthroughs were made even though there were scholars who questioned the law of his new policy because it had never been done by

the Prophet but this was solely to realise the benefit of the people.

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