AN ANALYSIS OF THE EDUCATIONAL VALUES OF UMAR BIN KHATTAB'S LEADERSHIP

THESIS

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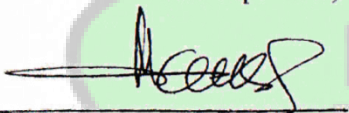The Bachelor Degree of education in English Language Teaching

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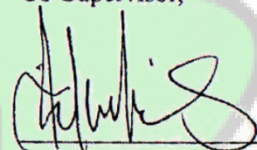Department of English Language Education

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i

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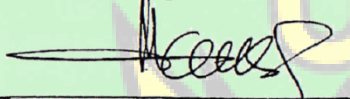for the Bachelor Degree of education in English Language Teaching

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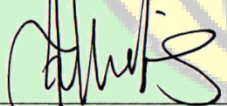Board of Examiner,

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iii

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Finally, the researcher realizes that this thesis is far from being perfect and still needs improvement and useful critics to be better. Hopefully, this thesis will contribute to the advancement for the Department of English Language Education teaching and learning.

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ABSTRACT

Name   : Khairul Alviyan

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Thesis working   : An Analysis of The Educational Values of Umar

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Under the title an analysis of the educational values of Umar Bin Khattab leadership. The research problem of this study is what are the educational values of Umar Bin Khattab leadership. This study aimed at determining the educational values in Umar Bin Khattab leadership. This study is the library research and the approach used in this research is descriptive analysis. The data obtained then analyzed by using content analysis. The results of this study indicate that the educational values in Umar Bin Khattab leadership are aqeedah (*i'tiqadiyah* values), worship (*amaliyah* value), and moral (*khuluqiyah* value). The *I'tiqadiyah* values include belief in Allah, belief in the Angels, belief in prophets of Allah, belief in The Last Day "Judgement Day", and belief to Destiny (*Qada* and *Qadar*). The *amaliyah* value includes prayer, pray and hajj to Allah. The *khuluqiyah* value includes wisdom, honesty, intelligence, discipline, responsible, tolerance and justice

TABLE OF CONTENT

CHAPTER I

INTRODUCTION

This chapter discusses the background of study, research question, research aim, the significance of study, and terminology. Each of them needs to explain to get a deeper understanding of this research.

A. Background of Study

The values are principles or standards of an individual's behavior and can help us to judge what is important in our life. We reflect one's attitudes, choices, decisions, judgments, relationships, dreams, and vision towards our life and surrounding environment. Because, educating each and every individual about the values, right from their childhood is really important. Every individual learns different values from different sources like family, relatives, friends, community, religion, traditions, customs, books, environment, great personalities, and many other sources.

There are two types of values: innate and acquired. Innate values are the internal values developed from one own mind and feelings. Examples include love, care, empathy, honesty, hate. Acquired values are the external values developed from one's own experiences or influences by the immediate environment, for example, convenience, status, ambition, power, cultural customs, traditions, habits, and tendencies. The primary goal of education value is to instill good values in people, families, and the entire nation (Lakshmi & Paul, 2018).

Education value is the process of teaching and learning about ideals that are considered necessary by the community. The main aim of value education to providing it to the student in their educational institutions is to make them understand the importance of good values, use and reflect them in their behavior and attitudes, and finally contribute to the society through their good social responsibility and ethics.

The purpose of education in Islam is cannot be education unless people engage in differences or seek justice for all. This goal of education in Islam is not very different from the liberal view that Education should encourage citizens to seek justice for their fellow citizens as well as their fellow human beings. Islam stresses good citizenship in its claim to be a cosmopolitan religion and finds it an integral characteristic of a good individual. Distinguishing between good and good people argues that the good man will be a good citizen as well, but the good citizen will not necessarily be a good man as well. It is this element of a good person connected to the spiritual and hereafter that extends the goals of Islamic education beyond the corporal world and underpins the aspirations of Islamic education, which should, on the one hand, help to grow closer to Allah and on the other hand, be able to use knowledge as Allah commands for the benefit of individuals and humanity. In Islam's perspective, education is to prepare the learners to engage with variety and respect for disagreement (Saeeda, 2015).

Sirah Nabawiyah is one of the foundations for becoming historical material that can be used to guide human life in the world. Anyone who studies Sirah Nabawiyah will understand, and the incredible history of the Prophet Muhammad

includes precious lessons. There are numerous obstacles and challenges, particularly in the spread of Islamic da'wah. There are many obstacles and impediments (Hisyam, 2019).

Umar ibn al-Khattab is the second caliph who became a caliph after the death of Abu Bakar Ash-Shiddiq. In the last days of his life, Caliph Abu Bakar Ash-Siddiq asked many people, how do you think about Umar? "Almost everyone called Umar a tough man, but his soul was very good. After that, Abu Bakar asked Usman bin Affan to write a letter testament that Umar would be his successor. Abu Bakar was worried that Muslims would disagree if it was not written down. Umar was a warlord who was directly involved in the battle of Badr, Uhud, Khaibar. Umar is known as one of the significant figures of the Khilafah in the course of the history of Islamic civilization. The leadership of Umar ibn al-Khattab brought the Muslims towards progress in religious, educational, cultural, socio-cultural, and political aspects. Various achievements were achieved at the peak of his leadership. He was a brave, hardworking, thoughtful, and gentle leader. His success in leading Muslims at that time proved that he was a reliable person in the field of state administration (Pratama & Sujati, 2018).

Education at the time of Umar bin Khattab was the delivery of teachings through his leadership, setting an example, practicing, presenting a just and wise leader, providing motivation, and creating a safe social environment to support the implementation of the idea of forming a Muslim personality which is one form of education. History records that Umar bin Khattab had managed to play a variety of different roles in life. He is not only a Leader but also a head of state, educator,

warlord, strategist, etc. a lot researchers are then interested in studying the life history of Umar bin Khattab from various different perspectives (Jumala, 2019).

Based on the explanation above, the researcher wanted to analyze the educational values of Umar bin Khattab's leadership. This book will be analyzed to understanding the educational values represented in Umar bin Khattab book. This is very important to improve knowledge and abilities about leadership. The researcher hope to be a reference in future English education especially in terms of leadership also can be used and applied in the learning and teaching process.

B. Research Question

From the explanation above, the researcher would like to investigated. What is the educational value of Umar Bin Khattab leadership*?*

C. Research Aim

Based on the question above, the aim of this study is to explain the educational values of Umar Bin Khattab leadership

D. The Significant of The Study

The research is expected to have significances in both theory and practice.

1. Theoretical Significance

Theoretically, this research is helpful to provide the readers to know the educational values contained in Umar Bin Khattab Leadership. In addition, this study also can increase the knowledge in the field of leadership as well as a benchmark and guidelines for consideration and reference source for researchers who will conduct similar research.

2. Practical Significance

a. For the writers, it is expected to make it easier to understand messages in the form of the values contained in the text.

b. For the readers, it is expected to be additional information and motivation in exploring the values contained in the life of the Umar Bin Khattab especially in the field of leadership.

c. The results of this study are expected to add insight and progress in the world of education by exploring values.

E.   Terminology

Before proceeding with the discussion, the writer will describe the words found in this title in order to make it easy to comprehend and avoid mistakes in reading the discussion of this research.

The following are the words that must be described:

1. Educational Values

Lakshmi and Paul (2018), say that education values are the practice of instilling positive values in others. For example, inactivity and an organization or association where the group is helped by others, whether they are more knowledgeable or have a place in the community. This educational value activity will improve a person's knowledge and increase their concern citizens interacting with one another.

2. Umar Bin Khattab's Leadership

Leadership is a term that describes how one individual influences another individual or group of individuals to achieve a goal. Umar has defined leadership with dimensions that are essential for influencing individuals or groups to achieve the leader's goals. Consistent with your desires or wants. When you lead others, you want them to conform to your ways of doing things or at least agree with you, which is a form of obedience. You accordingly socialize them through skillful persuasion. You may not be aware that you are carrying out these forms of manipulation.

Although leaders are not divinely appointed, they all bear a duty of trust, and their followers must recognize their authority. Humans have responsibilities toward Allah and the rest of Allah's creations, including plants and animals, in their role as caliphs, according to the Islamic worldview. Leadership is held accountable in this life and the next. As caliph, he must respect all creature existential rights and work to establish justice and balance (Faris & Abdalla, 2018)

CHAPTER II

LITERATURE REVIEW

This chapter explains the theoretical review. It needs to be clearly explained in order to have a depth understanding related to this research.

A. Educational Value

The values are the internalization of ideas and beliefs that are guided and reflected in one's behavior. The values are norm or standard that has been believed or is psychologically embedded within the person. The definition of education, when viewed etymologically, is very broad, but it can be said in particular that education is a basic and primary human need. From the Islamic point of view, schooling or education is called *ta'lim*, which means teaching that gives or conveys understanding, information and skills (Arifin, 2018).

Education is a system of learning in which people's experiences, skills, and behaviors are passed down through generations through instruction, training, research, or self-teaching. Education may boost the importance of aqeedah, worship, and society's moral values, particularly among students. The most powerful way of instilling aqeedah, worship, and divine conviction in individuals is by education (Sari, 2013).

The aims of education are set down by revealed theology and thus have an intrinsic quality; they do not differ according to individual views or practice. Education should never be a solely private affair; that is because individual growth cannot take place without consideration for the social context in which it

takes place, but more importantly because education, in that it represents multiple people, is a way of making society as it is. Education may also be a tool for the restoration, expansion and dissemination of the cultural heritage and traditional traditions of a culture or society, and it can be a vehicle for positive reform and creativity. The sense of belonging in Islam stretches from the territorial level of the family to the global community of believers. What ties the society together is the dignity of all believers in the eyes of the law of God (Halstead, 2004)

Education values is at the heart of Islamic religious education, since the purpose of value education is to educate human conduct in the teachings of Islam, best known by educating the noble morals of Al-Quran and Hadith. Implementation of the values of Islamic religious education will enable learners to become human beings understand the principles of their religious teachings and incorporate those values in their everyday lives. That any negative consequences of changing times can be expected better for learners. (Imelda, 2017)

B. Umar Bin Khattab

Umar bin Khattab was one of the most influential caliphs in the progress of Islam. One of the structures built by Umar bin Khattab during his reign was the major expansion and reform of the state administration structure. At that time, it would become a political power for the Islamic government. The key to Umar bin Khattab personality was his faith in Allah and his preparation for the Last Day. This is what causes Umar to always be humble, and there is a balance in Umar's personality. Hence, his strength does not make him deviate from his justice, power, and wealth (Ash-Shallabi, 2008).

His Fear of Allah by Conducting Introspection of Himself Because of the great fear of Umar to Allah, he introspects himself closely. When he finds out that he was wrong in fulfilling someone's request, then He will order that person to take revenge against him.

His full name is Umar ibn Khattab ibn Nufail ibn Abdil Uzza ibn Ribaah ibn Qarth ibn Razaah ibn Ady bin Ka'b. And come from a tribe 'Adi, one of the most respected and dignified tribes in Arab circles. This tribe is still included in the Quraysi family. His mother was named Hantamah bint Hasyim ibn Mughirah ibn Abdillah ibn Umar ibn Makhzum. He is usually called Abu Hafsh and was called Al-Faruq,Umar bin Khattab called himself "the Caliph of the Khalifati Rasulillah"(substitute for the successor of the Prophet). He also received the title Amir al-Mu'minin (Commander of the believers) in connection with the conquests that took place during his reign (Intan, 2018).

At the time, Umar in Islam was a victory, his Hijrah was a help, and his leadership was a blessing for Muslims. Muslims never prayed at the Ka'bah until Umar converted to Islam. After Umar converted to Islam and fought the Quraysh, he could pray at the Kaaba, and the Muslims prayed with him (Hisyam, 2019).

Umar bin Khattab had a tough character it that does not mean that he is selfish and greedy. He's just a guy who doesn't want to be arbitrary about the leverage they have. Umar is someone who's solid in heart, someone who's just, wise, and caring for a fellow man. These values are his unity. He's a fantastic personal guy. Umar has the temperament of a fighter. He is courageous, agile, obedient to laws and conscientious in responsibility (Marwah, 2018).

Umar had participated in all the battles with the Prophet, in the arrangements that had been made, and in all the decisions involving administration and operation. It also regularly engages in all its programs done to educate and promote faith, knowledge and the spread of religion (Nu'mani, 2015).

C. Umar's Leadership

Leadership is an important subject that has been used to promote Islamic or *da'wah* preaching and is the most important tool for the realization of an ideal world founded on justice and compassion. Both components are interrelated and are the primary guide of leadership. Leaders are a man to be followed and obeyed and must appeal to Al-Qur'an and Hadith as instructions before taking any decisions. Leaders must start enforcing and support justice. As exemplified by the second caliphs of Islam, Umar bin Khattab, while he has superior influence in some continents, must always take care of each person and ensure that they receive sufficient food or a decent place to live. Power makes Umar bin Khattab more to earth and a humble individual.

The more influence he has, the lower he's put himself in front of someone or followers. Everyone knows how powerful he is, how intense he is, and how robust he is, but he can use those superiorities only for the enemy of Islam and not for his people. He never abused his influence on personal or family issues. Many of these efforts by Umar bin Khattab have been remembered by the Prophet Muhammad, in particular on how he used his power according to Islamic teachings (Franco, 2020).

Contingency theories indicate that no leadership style is as self-contained as leadership. The technique used depends on factors such as the quality, the situation of the followers, or several other variables. There is no single right way to lead because the internal and external dimensions of the environment require the leader to adapt to that particular situation. In most cases, it is not only the leaders who change the dynamics and the environment; staff within the organization are changing. In common sense, contingency theories are a branch of behavioral theory that disputes that there is no most excellent way to organize and that the style of leadership that is operational in certain situations might not be successful in others (Khan & Nawaz, 2016)

Amiruddin and Malian (2010) said that there are several institutions formed by Umar bin Khattab which can lead to thoughts as elements of a republican state.

1. *Shura Council*

Shura or deliberation is to explain and compare or ask each other and exchange opinions about a matter. So the word *shura* and its type in arabic is translated as deliberation. Deliberation in Indonesian. According to Louis Ma'luf, *shura* or discussing etymologically means advice, consultation, negotiation, thoughts, or consensus. In terminology, it means an assembly formed to listen to suggestions and ideas as it should and is organized in state matters. Also, be interpreted as a forum for exchanging thoughts, opinions, or ideas, including suggestions for solving a problem. This practice can be seen in the word of God:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him). (Q.S. Ali Imran, 159)

The verse above states that Allah SWT commands us to consult one another and place our trust in one another after receiving the findings of our discussion; Allah loves our deliberation attitude.

2. *Judiciary Council*

A country that is considered to have initiated a democratic system is to have tried to separate power, at least into three institutions, namely the executive, legislative, and judiciary. The theory of separation of powers in the state is called the trias political theory. The term trias political itself was coined by Imanuel Khant that several years later, after the essence of this broadcast was echoed by Montesquieu in his book De L'Espn't des Lois (spirit of the law). The importance of this is the separation of power from a country.
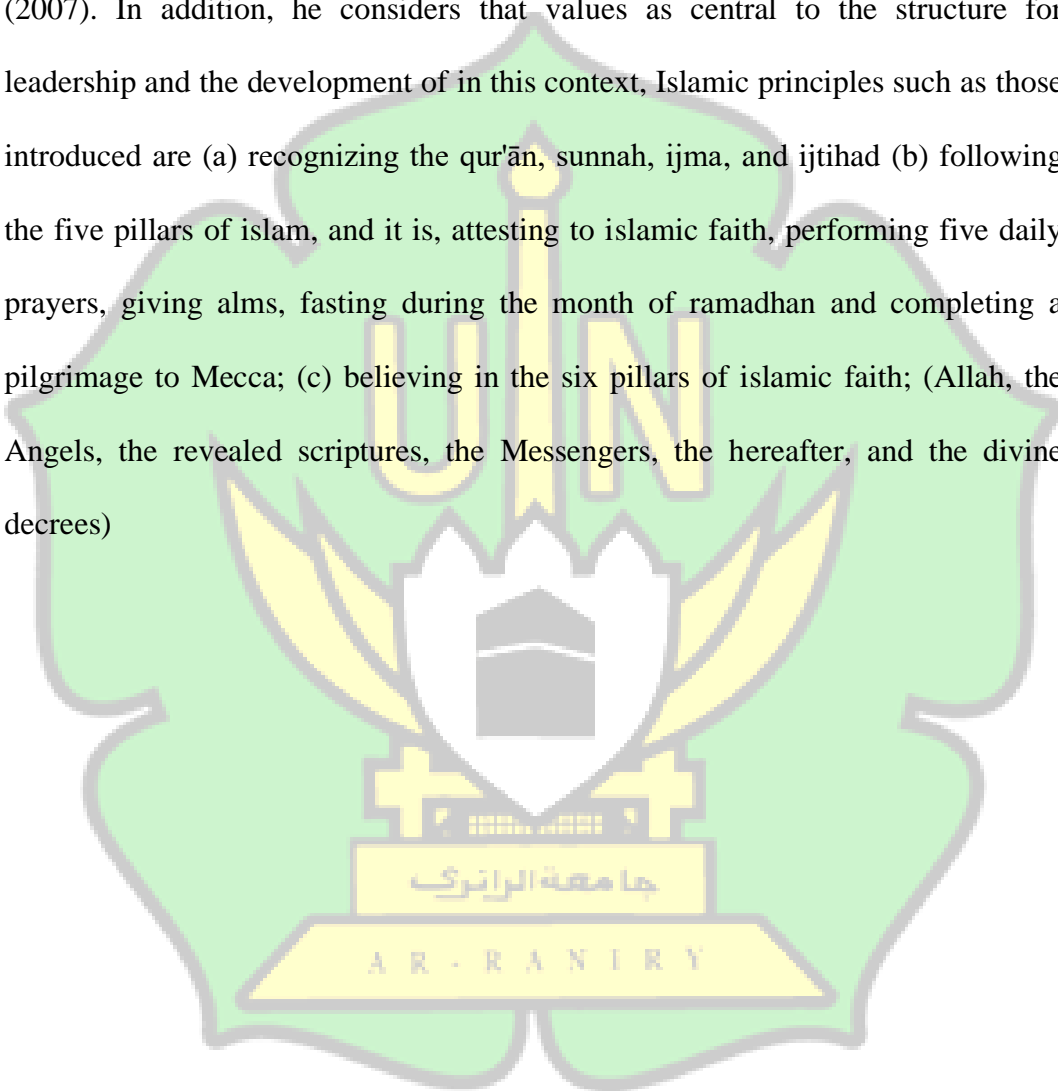
D. Leadership in Islamic Perception

Hassan, Muhamad, Abdullah and Adham (2011) argue that leadership is able to demonstrate the way, guide or behave, direct and rule, and influence acts or other people's views. Leadership is both an art and a science that needs integration, skills, and values. It is also the personality and power of a leader. Leadership needs leaders to have a vision that goes beyond the ambitions of their followers. In Islam, leadership is illustrated by the Qur'ānic verse:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will you place therein those who will make mischief therein and shed blood,-While we glorify you with praises and thanks (Exalted be you above all that they associate with you You as partners) and sanctify you." Allah said: "I know that which you do not know."(Q.S.Al Baqarah, 30)

According to the verse above, Allah SWT has placed mankind on earth as leaders and worship to Allah. The ability to lead, or the quality of a leader, or one's behavior in leading, or one's ability to compel others to voluntarily carry out one's will or the leader's idea is etymology. Since leadership is a gift from Allah SWT, as well as a command and commitment from humans to Allah almighty, humans should use and enforce leadership in accordance with the demands of his existence and Allah almighty's guidance. (Masniati, 2015).

Leadership based on Islamic teachings is also connected to this person's behavior. All principles of action and leadership should be based on Islamic teachings in their entirety so that all conduct suits religious duties. The importance of principles in the context of Islamic leadership Toor has been analyzed in-depth (2007). In addition, he considers that values as central to the structure for leadership and the development of in this context, Islamic principles such as those introduced are (a) recognizing the qur'ān, sunnah, ijma, and ijtihad (b) following the five pillars of islam, and it is, attesting to islamic faith, performing five daily prayers, giving alms, fasting during the month of ramadhan and completing a pilgrimage to Mecca; (c) believing in the six pillars of islamic faith; (Allah, the Angels, the revealed scriptures, the Messengers, the hereafter, and the divine decrees)

CHAPTER III

RESEARCH METHODOLOGY

This chapter generally explains research methodology, which consists of research design, source of data, the procedure of data collection and technique of data analysis. Each of them needs to be clearly explained because it illustrates the process of how the writer conducts this research.

A. Research Design

Qualitative research is a long time investigation requiring ambitious data analysis, and also it does not have standardized methods of data analysis. The researcher must have relevant knowledge and abilities, technical skills, and attributes such as creativity, flexibility to succeed in qualitative research (Kalman, 2019).

Qualitative research has raised many ethical concerns about the meaning of respect and methods for building trust in different cultural groups. Researchers provide insights into the meaning of respect in their discussions on how researcher join their culture. Everyone is supposed to adhere to the cultural norms of their culture, which means that they need to classify who they are, where they come from, who will own the data, who will benefit from the study, and how the intimation will be disseminated.

In doing this research, the researcher used library research. Analysis of library research based on Danandjaja (2014) is a method of scientific, systematic bibliographic research, which involves the compilation of bibliographic materials

relevant to research objectives: collection methods using the library method; and the arrangement and presentation of results.

It will therefore be divided into three parts, namely literature testing, techniques for research goals, information processing procedure process for library method, and presentation and organization. This research is a way to obtain data by studying books and other sources in the library.

The data collected from various books, journals, websites and other sources to support the topic. The approach used in this research is qualitative. The method used in this paper is the descriptive method.

B. Source of Data

The data in this study are classified into primary and other sources. The primary source is from Best Stories of Umar bin Khattab book was written by Syekh Maulana Shibli Nu'mani and other data related to this study such as journals, books, thesis, internet, and other relevant information.

C. The procedure of Data Collection

To collect the data, the writer proposes to find some reviews about Umar bin Khattab by reading some books, journals, thesis, and web. Then, the writer recapitulates the data which is considered applicable to the problem. Later, the data is being listed and categorized according to the need for this research.

D. The technique of Data Analysis

The researcher's analysis strategy using deductive thinking patterns, the intention of the study starts from general statements and draws conclusions into

specific ones to find out the educational values of Umar Bin Khattab Leadership. The writer will use a content analysis approach.

CHAPTER IV

DISCUSSION AND DATA ANALYSIS

This chapter deals with the data analysis of the study. In this chapter, the writer displays and analyzes the data on the educational value presented in Umar bin Khattab leadership. This analysis is an attempt to answer the research problems in the first chapter.

The educational values carried out with the analysis process to answer the problem of the study covering four aspects of the educational Umar Bin Khattab leadership, namely the value of aqeedah (*I'tiqadiyah*), worship (*amaliyah*), moral (*khuluqiyah*), and Religious which are explained in detail as follows:

A. Aqeedah Value (*I'tiqadiyah* Value)

Alwi.et al. (2017) argue that aqidah is a term that refers to the firmness of one's confidence in one's heart. Morality, on the other hand, must be improved, and the only way to do this is through wisdom and comprehension. Aqidah and morality are the foundations of Islam's overall growth, especially in the development of Islamic morals. Indeed, many Sufis during this time characterized Sufism as morals and etiquette (normative code of behavior).

Ismail (2012) said that knowing and comprehending aqidah is critical in the formation of the mukmin kamil, or perfect believer. The aim of Islam is to create exceptional human beings who are driven by their religion. Those who believe will live a happy life and have a positive impact on those around them. In Islam,

aqidah is the foundation of wisdom because it is a power that keeps an individual from committing sins. Only a combination of experience and logic will lead to correct aqidah. It is believed that the creation of a true Muslim personality should begin with the development of aqidah, as a strong aqidah can pave the way for high morals to manifest themselves in the cognitive, affective, and psychomotor domains.

1. *Belief in Allah*

The belief in Allah is the first and most vital pillar of faith. The central focus of Islamic theology is the individual's connection with Allah. Divine love is at the heart of the human-divine bond. Allah was always with His prophets and slaves, according to Qur'an tales and statements. The prophets, on the other hand, were still striving to serve Allah. In Islamic theology, separating two complementary views of God's relationship with organisms, immanence, and transcendence, is necessary for understanding the relationship between people and the divine. Most Islamic scholars argue that Allah is the transcendental unity, majestic and beyond human understanding in essence. On the level of immanence, moreover, Allah has an active relationship with creation. In other words, since Allah is inextricably linked to the created order, divine life cannot be separated from it. Divine love is at the heart of the human-divine bond (Ghobary, 2013).

Islam is a comprehensive system of life that encompasses three basic important relationships such as an individual's relationship with Allah, the relationship between fellow human beings and other creatures. In order to establish these relationships, Three basic axes have been central for all Muslims to

depend on in order to establish this relationship: aqidah (belief), worship (acts of devotion), and *akhlaq* (moral values).

The prior and fundamental attribute of faith that distinguishes the faithful Muslim group is faith in Allah. This conviction influences how a person accepts the destiny that Allah has bestowed upon him. This life's consciousness is a practice for life to come; it motivates us to work on our character. This teaches us that life is about seeking Allah's pleasure, and it inspires us to use all of our human potentials to aspire for living, to choose the best path for our lives(Embong, et al. 2017).

> One day the Caliph Umar came out of Medina to Sara, which was about three miles away. He saw a woman who was cooking something with three crying children beside her. Umar then approached the woman and asked why her children were crying. The woman explained that her children had not eaten for two days, and she tried to calm them down by putting water in a pot and then boiling it. Umar immediately returned to Medina. Next, he took wheat, oil, and dates, then shouldered them and brought them to the woman's place. Aslam, Umar's servant, asked him that he should carry it all. However, Umar turned it down said, "On the Day of Judgment, you will not be able to lift my burden. So let me lift it myself" (P, 387).

The speak snippet above used declarative sentences. It describes How did Umar bin Khattab care for a woman and her children who had not eaten for two days. And Umar takes action by taking wheat, oil, and dates. Even Umar brought all the items himself. Because Umar feared Allah as a leader would be held accountable on the day of judgment.

2. *Belief in the Angels*

Believing in angels is the second pillar of faith. Angels are creatures that Allah created from light and are entrusted with tasks that are directly related to human

life. Angels are supernatural beings who cannot be seen and felt by the human senses. However, as Muslims who believe in Allah, we are obliged to believe in the angels that Allah has created. Faith in angels is considered a complement to the pillars of faith. If a human does not have faith in angels, it will have an impact on faith in the power and majesty of Allah, who created angels (Harisah, 2004).

It is necessary to believe in angels to legitimize their existence and the jobs they perform in this nature. Angels are Allah's creatures, formed to worship Allah and serve Allah's responsibilities to them. We may not be able to see them, but we have trust in Allah's angels. Although two angels guard every human being: one on his right side keeps track of his good deeds, and the other on his left side takes care of his bad deeds.

These angels accompany us in all scenarios, whether on the road or at home; they are always by our side and do not leave us unless, in exceptional cases, such as when someone urinates or defecates. Faith in angels has a significant impact on human life because if someone believes in angels, he will naturally be watchful and careful. If a person knows that he has an angel assigned to him who is with him at all times of the day and night, he will surely be attentive about what he says and does so that nothing negative and worthless is recorded about him (Al-Fauzan, 2010).

3. *Belief in Prophets of Allah*

Believing in the prophet is the third pillar of faith. A prophet is someone who receives revelation from Allah through angels. Revelation is a process of

communication between Allah and the Prophet which contains a secret and very personal message. However, the Prophet was a human figure who was awake from sin because he had the understanding and depth of faith. The higher the faith and awareness of the Prophet, the more awake he will be from sin. The Prophet had high intelligence, namely having the ability to think, reason and analyze high so that the Prophet could make wise decisions. This made the Prophet avoid mistakes, all of which were a gift from Allah (Zulaiha, 2016).

> From the first year of the Prophet Muhammad's hijrah until his death, all the activities and life of Umar were also an inseparable part of the life of the prophet Muhammad. Umar had participated in all wars with the Prophet, the agreements that had been carried out, and all decisions regarding administration and service. He also participated in all activities carried out for teaching and religion, education, and its expansion (P, 28).

> On 11 H, the Prophet died at Ayesha's house. To be precise, on Monday 12 Rabiul Awal. He was buried after the midday prayer. It is inconceivable that the Muslims were so saddened by the death of the Prophet. In fact, Umar said, "I will kill anyone who says the prophet has died" (P, 56).

According to the story, it used declarative sentences because the sentence above is a statement. Umar was always by Prophet Muhammad's side in all circumstances and actions. Umar always took part in the Prophet's wars, especially while he was in the midst of them. This clearly demonstrates Umar bin Khattab's devotion to Muhammad's prophet. When prophet died, Umar was enraged if it was reported that prophet Muhammad had perished.

4. *Belief in The Last Day "Judgment Day"*

Believing in the Day of Judgment is the fourth pillar of faith. The Day of Resurrection is the day that everything in this world is destroyed, with the

exception of what Allah desires to survive. The Day of Resurrection is a major occurrence, and the Qur'an explains the signs and phases of the Day of Resurrection. The Day of Judgment has the ability to transform people's views on life by contrasting the present and the afterlife, inspiring people to partake in meaningful practices, instilling a sense of duty, and promoting self-improvement as early as possible. (Nur, Wahab, & Wahya, 2018).

> After completing his public duties, Caliph Umar began to arrange his personal affairs. He called his son, Abdullah, and inquired about the debt. He discovered that the sum owed to him was actually eighty thousand dirhams. Above all, he recommended that the debt be settled with the funds he had inherited. As if the inheritance wasn't enough, he went to Bani for help. Adiy approached him and demanded payment. If this payment was insufficient, he requested that Quraish pay off all of his debts. He did not, however, recommend pleading with someone other than Quraish. This story is told in the Sahih Al-Bukhari (P, 223).

Umar bin Khattab was concerned about a debt that he owed him. As a result, he discussed the issue with his son. And if the debtor is unable to repay the obligation. As a result, he desired to have the Quraysh pay the loan. This demonstrates Umar's anxiety about the day of reckoning for his debts. The statement above is Imperative sentences because Umar gives commands for his son.

5. *Belief in Destiny "Qada and Qadar"*

Qada and *Qadar* are conditions for the faith of a Muslim, and by relationship, the salaf scholars formulate six pillars of faith in which faith in *qadha* and *qadar* are the sixth pillars whose influence is very crucial for the life of Muslims. Although, in essence, *Qada* and *Qadar* of humans are determined by Allah SWT., However, it is a man who determines his own destiny. Allah gives His servants

the opportunity to make endeavors to encourage a servant to maximize the potential that Allah has given him. Then humans are ordered to find instructions and instructions given by Him as guidance on religious teachings. (Abdullah, 2020).

Believing in destiny is an obligation that must be present in the individual Muslim community. There are three definitions of destiny in terms of etymology: first, *taqdir* is a very broad knowledge that includes everything that happens that must have been known and determined from the beginning. Second, it means something that has been confirmed. The assurance is born from its creation, where its existence is in accordance with what has been previously known. Third, destiny means publishing, regulating, and determining something according to its limits where something will arrive to it (Prabowo, 2017).

> O Muslims! Don't be afraid because my family was martyred. The mujahidin will become martyrs like this. You pay attention so that the flag doesn't fall! "In fact, Mas'ud himself, when he fell down, shouted, "Don't let my death eat away at your spirits (P. 87).

The phrase used declarative which is implies that Allah's destiny that any Muslim who fights in a war for Allah's religion would be martyred. And the destiny of Allah, whoever dies in a state of martyrdom, will enter Allah's heaven.

B. Worship Value (*Amaliyah* Value)

Worship is a kind of submission and obedience to Allah SWT. This feeling derives from one's trust in oneself, who worships, that worshiping Allah is a duty for all believers. Worship's aim is to dedicate yourself to Allah SWT. *Taqwa* is

achieved by a Muslim who devotes himself to Allah. His own *taqwa* degree is the pinnacle of his worship (Kallang, 2018).

Worship is a common occurrence in almost all recognized religions, cultures, and societies around the world. Certain acts of devotion and ritual have become an integral part of life and community in both developed religions and secular societies. Through adoration, glorification, devotion, and praise, it connects with the Ultimate Reality and Truth (Mawdudi, 2014).

1. *Prayer*

Prayer is the most basic and important obligation. We must pray five times a day to refresh and strengthen our faith in Allah. Every phrase we repeat in prayer reminds people of our commitment to Allah. We often ask Allah, especially after praying. Separating yourself from worldly involvement for a while is a wonderful prayer. Prayer has a significant impact on our religion, as it prepares us to live a good and obedient life to Allah and reminds us to remember Allah at all times (Mawdudi, 2014).

Al Haq, Ghani & Ahmad (2016) argue that prayers are very important in the daily life of Muslims. The Quran and *sunnah* explain that praying regularly can improve one's health, make a person more enthusiastic, and can reduce stress levels. This has been proven by medical and psychological experts, happiness, enjoyment, and fulfillment in life can all be influenced by prayers.

Furthermore, the Qur'an teaches us that increasing one's daily prayers can result in a positive attitude in one's enjoyment and happiness, as well as lead him

to be ethical and disciplined and increase productivity. As a result of the above, it can be concluded that praying regularly can increase worldly appreciation and happiness, which can lead to improved ethical conduct and discipline, as well as increased productivity.

> Abdullah bin Umar said, "One day, I was doing the Fajr prayer behind the Caliph Umar, and he read Surahs Al-Hajj and Yusuf." Often, Umar read Surah Yunus, Al-Kahfi, or Hud during Fajr prayers. He also often recommended holding prayers in the congregation. "Even if it was late at night, I would rather pray in the congregation than alone," he said.(Page, 450)

The declarative above additionally shows that Umar bin Khattab was very happy to pray, especially praying in the congregation. This proves how much Umar loved the prayer because prayer is a form of worship that will be held accountable for the first time in the hereafter.

2. *Pray*

Prayer is asking for help and finding solace to Allah, and requesting reward or goodwill from Allah. The core of prayer is for a servant to demonstrate that he truly needs God Almighty by withdrawing from all human might and power and seeking refuge solely in the Almighty. Prayer is also the most effective means of rejecting all undesirable things. A Muslim weapon is his or her prayer. Even more profound value could be found in prayer (Isa, 2006).

Pray is an appeal to Allah for assistance and assistance. Pray is the most effective technique for a servant to be near Allah. Pray is a way for Allah to communicate with his servant. For Muslims, pray can be a source of strength or a weapon. Pray has the power to improve people's lives, prevent disasters, and keep

evil at bay. If we wish to change our circumstances or destiny, we must modify it with pray. It's important to remember that real pray comes from the heart, while physical effort and acts are carried out. Pray must be followed with effort. (Jayana, 2018).

> Qa'qa 'used new tactics before embarking on the final operation. He divided the troops separately, numbering one hundred men per group, and sent them to further locations in the evening. Scare off, enemies. The next day, this excellent plan was put into effect early. They chanted "Allahu Akbar" to welcome the troops' reinforcements. News of the arrival of the reinforcements had spread all over. At that moment, an amazing event occurred. New reinforcements actually came to support the Muslims. The new tactic by Qa'qa 'became pray answered, and the Persians were affected by the incident. This new force consisted of a troop of seven hundred cavalries and was dispatched by Abu Ubaidah from Syria. Hisham leading this army, Hisham said to his troops, "Your brothers have conquered Syria. The good news from Allah regarding the conquest of Persia will happen through your hands.

According to the declarative above, pray delivers benefits in the *qadisyyah* war, allowing the planned military tactics to succeed. This demonstrates a Muslim's strength in praying to Allah.

3. *Hajj*

The hajj is Islam's fifth pillar. Every Muslim is required to perform hajj if they have the ability which includes physical, financial, and enabling circumstances, as well as knowledge and mastery of the hajj procedures. Mastery of the science of Hajj rituals is also a need that must be considered when carrying out the pilgrimage. Hajj is a worldwide Muslim journey that takes place every year. Every Muslim who is free, mature, and intelligent is required by law to do the hajj for those who have been able to perform the hajj at least once in their lives, all Muslims have agreed that it is essential. The trip is possible for anyone who meets

five criteria: they must be Muslim, intelligent, mature, free (not slaves), and able (Basyanfar, 2006).

The hajj is a unique form of worship in Islam. The hajj which is once in a lifetime obligation is a gift from Allah's Messenger. Those capable are obligated to act right now to perform the hajj is that he has enough money to cover his travel expenditures as well as provide for himself and his family while performing the hajj pilgrimage. Even if a person is financially qualified but physically unable to conduct Hajj, he is nonetheless obligated by commanding others. Hajj refers to the good aspects of the pilgrimage that those who perform it properly and truly to Allah will get. Each type of Islamic worship has its own set of ideals and advantages. Those who undertake the Hajj to the Baitullah are Allah's "guests," or those who pay a visit to Allah's "home".

The pilgrimage's moral message is that humans should recognize that human life in this world is replete with numerous "clothing" in the shape of positions, assets, and jewelry, all of which obscure the human being's identity and authenticity. This is hoped that by wearing the same clothes, movements, and saying the same things when humans perform the pilgrimage, awareness will grow that the world's life is not forever, full of lies, only games or plays, where one day, when their role is exhausted, the screen will be rolled up and humans will return to their origin, Allah SWT. As a result, the pilgrimage genuinely awakens people to what life's ultimate goal and purpose are in this world (Kisworo, 2017).

Every year, Caliph Umar conducted Hajj, and he was in charge of leading the Hajj ceremonies. On the Day of Judgment, Umar was really concerned about the estimates. "O Abu Musa, we have embraced the religion of Islam," he told him one day. We have abandoned our homeland and country. We've left the country. We have accompanied Rasulullah wherever he might be. Can we receive answers and incentives on the Day of Judgment? Abu Musa's response was, "I mean, how it could be otherwise? Instead, we have done a great deal of good and are expecting a great gift from Allah." I believe to Allah who possesses souls, I want nothing but redemption from the day of reckoning, "Umar continued" (Page, 451)

According to the phrase above is interrogative sentence, Caliph Umar performs Hajj every year. As a sign that Umar was delighted to participate in the pilgrimage. So that it can be used as a benefit on the calculation day.

C. Moral value (*khuluqiyah* value)

The moral values are a lesson that encourages one to choose good behaviors over evil. It is a form of character formation and spiritual development. The moral principles are learned in moral education as something that is acceptable, important and valued, and that will help build positive character. Moral values are important factors in determining a person's moral consciousness in the society. The moral values include honesty, patience, hard work, responsibility, fairness, equality, respect, tolerance, loyalty, respect for human life, and the dignity of; each individual. Moral values teach that character development and providing good moral education, can be carried out if the moral values are strictly adhered to by the individual (George & Uyanga, 2014).

Moral values have an effect on emotional intelligence contribute to a person's academic success. Emotional intelligence is related to moral behaviors, the way of

thinking, problem-solving, social interacts, personal emotion, and academic achievement (Sari, 2013).

There are seven main kinds of moral values that include in Umar bin Khattab Leadership:

1. *Wisdom*

Wisdom in islam refers to a synthesis of thinking and remembrance. Everyone's brain functions in the same way when it comes to review. This process entails transmitting the sensation of reality to the brain through the senses and then connecting the senses to the previous information to produce a thought. This means that thought processes enable us to solve problems, interpret information, comprehend our feelings and attitudes, build confidence, and work toward the achievement of goals.

Thinking is a universal tool for adapting belief to a person's intellect. According to him, remembrance is an effort to keep the mind remembering God or to divert his attention away from worldly things so that he remembers it constantly. Remembrance may also mean a sacred formula. In the prophetic tradition, the practice is recommended because of its beneficial, sin-redeeming nature; it cleanses the mind (Abdullah & Halabi, 2017).

> In Islamic history, fleeing from the battlefield was a rare occurrence. If such a disaster occurs all the time, it will always leave a painful mark. Those who fled in the war were ashamed to return to their homes. Therefore, they live freely in very lethargic conditions. Most of them can only cry sadly and don't dare facing people. The bad news of defeat which had reached Medina enveloped every house with an air of sadness. The community cried sadly for the bad fate that befell Muslims. Umar had arrived in Medina and began to visit those who did not dare to leave the

house because they were ashamed. Umar said that they were also included in what the Alquran calls "People who temporarily withdraw from war to return to war" (Surah Al-Anfal (8): 16) to comfort them, but he was unsuccessful. The companions who died as martyrs in this battle were: Sulait, Abu Zaid Anhsari, Uqbah and Abdullah two sons of Qabti bin Qais, Yazid bin Qais Ansari, Abu Umiat Farazi, and others. (P, 82-83)

The quote above is a persuasive sentence that Umar is very wise to take action, when there are his subordinates on the run on the battlefield. And they feel ashamed about it even they are ashamed to go back to their own homes. But the caliph Umar comforted them that they were the ones who retreated while in the battlefield. This proves how wise the leadership of Umar.

2. *Honesty*

Honesty in any human being in order to be truthful in all of the utterances, actions, attitudes, and utterances. Five items are developed in character education that illustrates how honest character can be formed: Getting together with good people and making Allah's Messenger a role model (Yumnah, 2019).

> One day, Caliph Umar fell ill. The physicians (doctors) suggested using honey. In that season, honey is not sold in the market. However, in government warehouses, there is extra honey. Umar would not use the honey in the government warehouse for himself. Therefore, he went to the mosque and gathered the people, then he asked permission to take one honey for treatment. Umar did this not solely to ask permission from the community. At the same time, he also wanted to make it clear that the country's leaders would not be able to take any property belonging to the people (P, 377).

The declarative above, it can prove evidence of the honesty of the Caliph Umar. When Umar was sick and needed medicine in the form of honey. And honey at that time was not sold in the market. And honey is only in the government warehouse, then Umar gathers the community to ask permission to

take one honey for self-medication. From this we can see that Umar is very honest as a leader.

3. *Intelligence*

Intelligence focused on one's innermost sense and the achievement of higher existential objectives. Pure hearts yearn to behave in ways that will help them both now and in the future. The heart's significance Having a kind and pure soul encourages you to keep it from doing illegal or forbidden things by religion. Patience, gratitude, pleasantness, good vision, loyalty, good relationships, reliance on God, sincerity, and piety are all qualities that contribute to the growth of individual Islamic spiritual intelligence (Rahman & Shah, 2015).

> A plague that appeared in Egypt, Iraq, and Syria has caused many deaths to Islamic leaders and mujahideen. The epidemic was seen as early as 18 H, and lasted for months. This extraordinary epidemic has claimed the lives of thousands of people. Caliph Umar, who heard this news, went himself to the area where the incident occurred to control and take action required. When Caliph Umar reached Surgh, he learned from Abu Ubaidah, who came to greet him, that the plague had spread very quickly. After Umar consulted with the Emigrants and Ansar, he explained the steps he would take. The Emigrants decided unanimously for Umar to stop where the plague had begun, and he should return to Medina. Next, he asked Abbas to announce that they would move the next day. Abu Ubaidah said to Umar regarding this matter, "O Umar! Are you running from Allah's destiny?"Umar replied, "Yes! I run from Allah's destiny and take refuge in His other destiny (P, 178).

The declarative of the story above shows how intelligent the decisions and actions were taken by Caliph Umar as a leader who faced a disease outbreak.

4. *Discipline*

Discipline is extremely necessary in Islam, and it is governed by certain values and laws. "Human" is the disciplined matter. Since humans have such a wide range of complex habits, various methods of instruction must be used to

teach them, depending on their personal and social circumstances. Discipline, as a concept, refers to a daily and continuous practice aimed at nurturing and enhancing talents physically, cognitively, morally, emotionally, and in general, in such a way that the outcomes of those activities manifest in their actions. (Farahani, Jodaki & Nabavi, 2018)

> Umar saw the united soldiers around Medina like a swarm of bees when he returned from the pilgrimage. A state of as many people as the eye can see. Umar inspected the troops' ranks and requested that they be armed and organized in the most efficient and orderly manner possible. He was in charge of the army. He placed Talha in charge of the vanguard, Zubair in charge of the right-wing forces, and Abdurrahman bin Auf in charge of the left. Everyone was overjoyed as they saw Caliph Umar himself leading the troops. As a result, everybody is genuinely prepared to face death (P, 90).

According to the foregoing version of the story, Umar organized his own army. And Caliph Umar checked the ranks of the men, who were fully armed and arranged in the most efficient and orderly manner. This demonstrates Umar ibn Khattab's discipline it applied persuasive sentences.

5. *Responsible*

Every person or organization has a responsibility to the community and its social environment in all of its elements, according to the concept of responsibility. One of a leader's responsibilities is to look after and be responsible for his people. Emphasized that leaders should discuss the people's personal situation in depth so that their difficulties are well understood. One of a leader's responsibilities is to ensure that his people are treated fairly. In relation to people's lives, responsibility can be defined as a responsible attitude. In relation to human livelihoods, responsibility can be defined as a responsible attitude. A leader's

responsibility can be defined as a caring attitude toward the lives of others (Muchlis, 2011).

In the Islamic worldview, responsibility is the same as an order. For example, children, property, and location are all needed. That is a belief that Allah has given to humanity to protect and carry out to the best of their ability, and for which they will be held responsible in the afterlife. Consequently, trusts should not be abused, broken, or undermined, and those that do so are considered hypocrites. This is a fundamental responsibility because every human being is a leader or caliph on earth (Daulai, 2017).

The deep desire that Caliph Umar had for the welfare of the people can now be comprehended. And though he was in the most difficult of circumstances, he was concerned about the people's future. As a result, while on his deathbed (dying), Umar left a will to the future heads of states (P, 222).

"The new head of state must be able to determine, in particular, the laws of this congregation: Arabs, Ansar, Muhajirin, Mutammirin (Muslims who left their homeland and settled in another country), and dzimmah experts Christians, Jews, Magi, and others (P, 223).

According to the declarative sentence above Umar was constantly concerned about the wellbeing of his people, even at the end of his life. People's well-being is a top focus.

6. *Tolerance*

Tolerance is a social behavior that humans exhibit in their attitudes toward the variety and heterogeneity of religions. Social events that are carried out on a regular basis in the community mutual cooperation and activities related to public interest and individual interest can be seen clearly in daily life. As Allah says in the Quran:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Surely Allah commands justice and fairness and brings (charity) to a near kinsman, and He forbids obscenity and maleficence and iniquity. He admonishes you that possibly you would be mindful. (QS. An-Nahl: 90)

The verse above explains that Allah commands us to be just and forbids us from doing evil and enmity. In fact, religious pluralism does not imply that people should drop, pat, or jumble religions with one another, but rather that they should respect, acknowledge, and work together. As a result, religious pluralism is accepted as the foundation for recognizing the existential heterogeneity of religions in order to find common ground between them based on equality by fundamental human values in each religion. Tolerance is a kind of mutuality in which one does not enforce one's will on others. When a person believes he is superior, stronger, or right, he is more likely to be intolerant of others (Fitriani, 2020).

There are five attitudes that make up this tolerance. Frist, be mindful of religious and belief differences. An open approach toward self-identity and beliefs demonstrates this insight. Second, recognize the similarities and variations in attitudes and interests in learning about other religions. This attitude is characterized by the willingness to learn about religion from its source rather than through the external interpretation of religious practice. Third, be accepting of persons of various faiths. Respect for beliefs while keeping the purity of the creed exemplifies this mentality. Fourth, make it possible for adherents of different

religions to worship according to their beliefs by providing opportunities and making it easier for them to do so. This approach includes facilitating the construction of mutually respectful places of worship. Fifth, foster cooperation in areas where religious teachings and values that are good to society and the nation intersect (Mu'ti, 2019)

> Despite being a religious role model, Khalifa Umar was not a zuhud who left the world. Nor is he a fanatic. Compare at our time. Some people who are considered religious think anything that comes out of Christian factories is a sin. Even though it has been said that Umar made wudu with water taken from a Christian woman, in the Baghawi history, it is clearer, "Caliph Umar had ablution with water in a plate belonging to a Christian woman. Baghawi said that Caliph Umar once ate cheese prepared by a Christian. Shaykh Waliyullah Dahlawi said that one of the high morals of Caliph Umar was he has great respect for non-Muslim societies (P, 451).

> According to the declarative sentence above, Umar had an excellent attitude of

tolerance. Even non-Muslims are treated with respect and dignity by Umar bin Khattab.

There are two main features intolerance: First, the need for recognition. Second, the legitimacy of cultural diversity or cultural pluralism. Some of the tolerance values that exist, at least there are the following indicators: learning to live in differences, building mutual trusts, maintaining mutual understanding, upholding mutual respect, openness in thinking, appreciation, and interdependence, conflict resolution, and violent conciliation (Kamil, 2018).
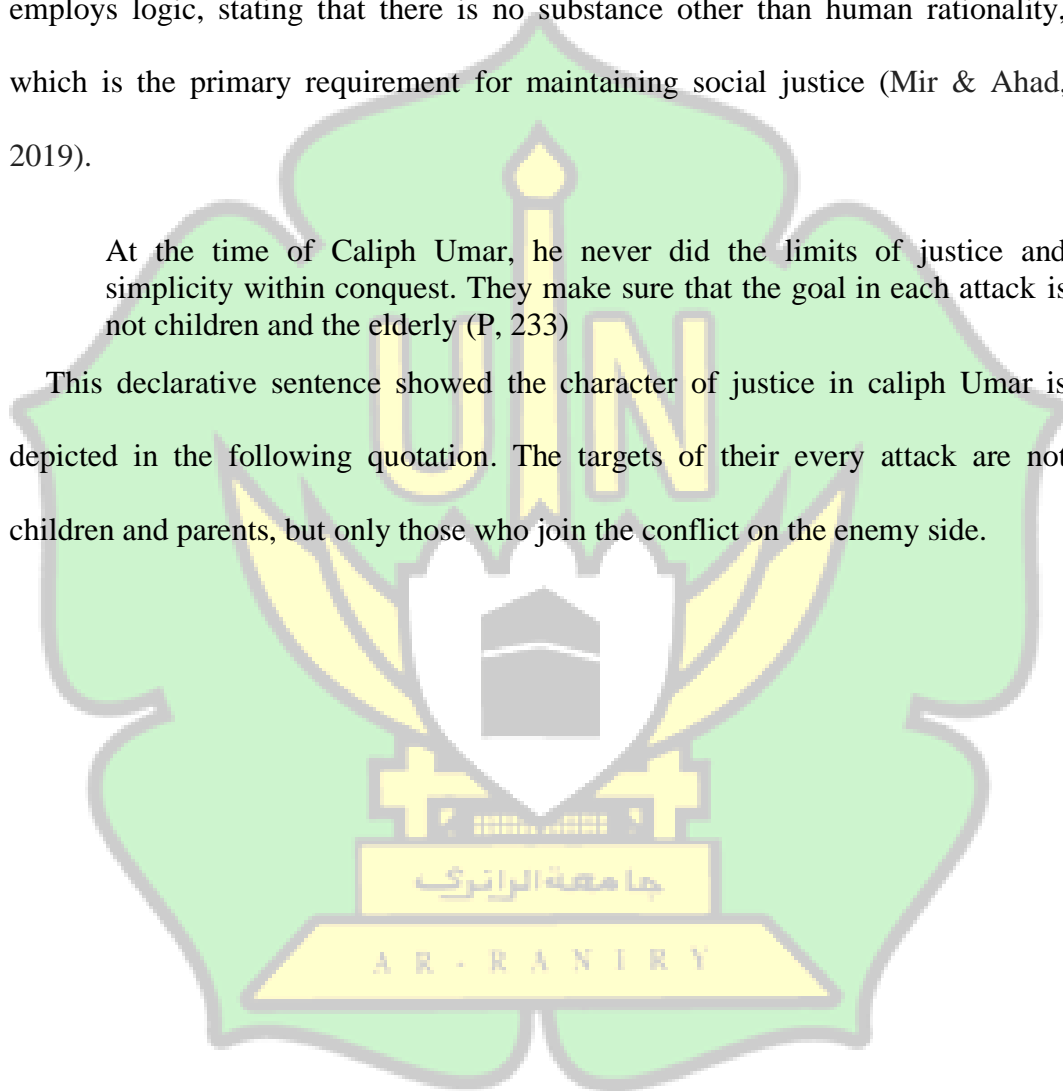
7. *Justice*

All human relationships and Islamic governance are built based on justice. In Islam, justice is a fundamental principle of thought and practice, and it is the most essential and powerful reality in human life that can peacefully solve society's

problems. Justice is the most acceptable weapon in human life and an inner

quality that brings moral radiance and spiritual dignity to human life and that can

solve societal problems without being able to do so. Islam as a way of life

encompasses all aspects of human nature, from the person to the global, and often

employs logic, stating that there is no substance other than human rationality,

which is the primary requirement for maintaining social justice (Mir & Ahad,

2019).

> At the time of Caliph Umar, he never did the limits of justice and
> simplicity within conquest. They make sure that the goal in each attack is
> not children and the elderly (P, 233)

This declarative sentence showed the character of justice in caliph Umar is

depicted in the following quotation. The targets of their every attack are not

children and parents, but only those who join the conflict on the enemy side.

CHAPTER V

CONCLUSION AND SUGGESTION

After presenting and analyzing the data in the previous chapter, the researcher hopes to complete this analysis. He also has a few recommendations for readers and other researchers to consider.

A. Conclusion

The results of this study indicate that the educational values in Umar bin Khattab Leadership are *aqeedah* (*i'tiqadiyah* values), worship (*amaliyah* value), and moral (*khuluqiyah* value). The *I'tiqadiyah* values include belief in Allah, belief in the Angels, belief in prophets of Allah, belief in the last day "Judgement Day", and belief to Destiny (*Qada* and *Qadar*). The *amaliyah* value includes prayer, pray and *hajj* to Allah. The *khuluqiyah* value has wisdom, honesty, intelligence, discipline, responsible, tolerance, and justice.

B. Recommendation

The recommendation made by the writer are:

1. *Students*

The researcher expects that students can make Umar bin Khattab an example of a leader in education and daily activities.

2. *Future Researchers*

The researcher expects that other researchers can investigate Umar bin Khattab leadership deeply by using various sources that can improve the research results.

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SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY
Nomor : B-6645/UN.08/FTK/KP.07.6/07/2020

TENTANG
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBIYAH DAN KEGURUAN
UIN AR-RANIRY

DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY

Menimbang : a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu menunjuk pembimbing skripsi tersebut yang dituangkan dalam Surat Keputusan Dekan;

b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.

Mengingat : 1. Undang-undangNomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
2. Undang-undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
3. Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
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9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang, Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia;
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11. Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2015, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;

Memperhatikan : Keputusan Sidang/Seminar Proposal Skripsi Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 29 Juni 2020

MEMUTUSKAN

Menetapkan :

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KETIGA : Surat keputusan ini berlaku sampai akhir semester Genap Tahun Akademik 2020/2021

KEEMPAT : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di: Banda Aceh
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Dekan,

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3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
4. Mahasiswa yang bersangkutan;
5. Arsip.