

## AN EXPLORATION OF THE SOURCES OF HUMANISM IN ISLAMIC EDUCATION (EPISTEMOLOGICAL ANALYSIS OF UMAR BIN KHATTAB'S THOUGHT)

### Telaah Sumber Humanisme Dalam Pendidikan Islam (Analisis Epistemologi Pemikiran Umar Bin Khattab)

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**Abstract:** The research problem is the incompatibility of the vision and mission of Islamic education with the problematic state of pluralism at the time of Umar bin Khattab so that it is required to adjust education to these circumstances so that how the epistemology of the source which is the basis of humanism in Islamic Education in the perspective of Umar bin Khattab is the formulation of the problem. This research was conducted using a literature study which is classified as a type of qualitative research. Primary data refers to the book *Philosophy of Islamic Education A Building of Islamic Studies* and secondary data refers to a number of literature related to the theme in the form of books or research. Descriptive analysis is used to analyze a number of existing data so that the research objectives in the form of uncovering and examining the sources used by Umar bin Khattab in giving birth to the humanistic concept in education at that time can be achieved with an epistemological approach. The result of this research is that the main source of Umar bin Khattab's thinking in humanism education is the Qur'an, namely in Qs. al-Ma'idah/5: 2, Qs. al-Hujurat/49: 9 and 13, Qs. Ali Imran/3: 159 and hadith. Ali Imran/3: 159 and the relevant hadith.

**Keywords:** *Humanism, Islamic Education, Umar bin Khattab's Thought.*

**Abstrak:** Problematika riset berupa ketidaksesuaian visi dan misi pendidikan Islam dengan keadaan problematika pluralisme pada zaman Umar bin Khattab sehingga menuntut penyesuaian pendidikan dengan keadaan tersebut sehingga bagaimana epistemologi sumber yang menjadi dasar pemikiran humanisme dalam Pendidikan Islam perspektif Umar bin Khattab merupakan rumusan masalahnya. Riset ini diteiti menggunakan studi pustaka yang tergolong pada jenis riset kualitatif. Data primer merujuk pada buku *Filsafat Pendidikan Islam Sebuah Bangunan Ilmu Islamic Studies* dan data sekundernya merujuk pada sejumlah literatur yang berkaitan dengan tema berupa buku ataupun riset. Deskriptif analisis digunakan untuk menganalisis sejumlah data yang ada sehingga tujuan riset berupa menguak dan menelaah sumber yang digunakan oleh Umar bin Khattab dalam melahirkan konsep humanis dalam Pendidikan saat itu dapat tercapai dengan pendekatan epistemologi. Hasil riset ini adalah sumber utama pemikiran Umar bin Khattab dalam pendidikan humanisme adalah al-Qur'an yakni pada Qs. al-Ma'idah/5:2, Qs. al-Hujurat/49:9 dan 13, Qs. Ali Imran/3:159 serta hadis yang relevan.

**Kata Kunci:** *Humanisme, Pendidikan Islam, Pemikiran Umar bin Khattab.*

## INTRODUCTION

The conceptualization of distortion can be interpreted as an act of deviating behavior carried out by a person with his environment that is contrary to the norms that apply in the community. Similarly, Paul B. Horton revealed that distortion is any action carried out by individuals who violate a predetermined rule (Paul B. Horton, 1984: 151). Thus, if the

concept of distortion continues to be preserved, this can lead to mushrooming moral degradation in society, especially in the world of Islamic education.

Islamic Religious Education which is referred to as *Tarbiyah* Having a crucial vision is to create a superior and religious generation that prioritizes aspects of morality, worship and humanism in their lives in order to obtain happiness both in the world and the hereafter (Rusyandi, 2022). This is in line with the opinion of Al-Ghazali who explained that the true happiness of man can be achieved only by making all the teachings of Islam as a system that manages his life or making it a guideline for life (Arif, 2022).

But in reality, the nature of Islamic teachings in its implementation has not been implemented properly, this is evidenced by the many actions and cases of moral deviations found in the community. One form of humanism distortion that occurred was the emergence of a case of mobbing carried out by ten youths on a police member named Bripda Muhammad Adi Saputro, this incident occurred on Monday, February 3, 2020, where the cause of the mobbing is not yet known with certainty. There is also another case, precisely in the Minahasa area of North Sulawesi province, where there was destruction of *mushalla* carried out by a group of people arising from many conflicts with various perceptions (Mubarrak & Kumala, 2020).

Not only that, humanism distortions also occur among the academic community such as the rampant drug users among students, low integrity, loss of student respect for teachers, the tradition of dishonesty is increasing, corruption is increasingly rampant, even cases of hatred and violence between students continue to surge. Although the ideology of the Indonesian state is *pancasila*, precisely on the 2nd precept which reads "*just and civilized humanity*". However, there are still many problems of distortion of humanity and welfare that have not been implemented properly, of course, this problem is something that is very concerning. These problems can be identified as a form of violation of Human Rights (HAM).

There are cases of human distortion that are also very prevalent among the academic community today, namely sexual harassment, both between students, teaching staff with teachers, to students with teaching staff. This proves that it is very difficult to find good morality in the academic community. Thus, the cultivation of social-religious values needs

to be increased in order to achieve the true educational goals of Islamic education. Basically, the nature of education has two basic goals, including trying to help every human being to develop their potential so that they become intelligent, creative, and critical individuals, but also to help humans to form responsible behavior, wise in action, and useful for the nation and religion. Being a human being who has cognitive skills is certainly a good thing, but it is much better if someone has emotional intelligence. Therefore, the problem of national morality is one of the most crucial problems or can be said to be a chronic disease that haunts human life anywhere and anytime (Agustang, *et al.* 2021). The nature of education today is only oriented to focus on cognitive and psychomotor development of students but neglects the formation of good character.

In realizing good morality-humanism, it is very necessary to have an ideal vision and mission of Islamic education. The mission must be in line with the vision that has been set, of course this is a controversial challenge at this time. If examined further, in the era of the presence of Islam precisely in the Arab land whose conditions were very lagging both in terms of temperament, science, mindset, to apathy. The socio-historical condition of pre-Islamic Arabs is recorded to have regressed decadence of religiosity - morality (Amri, 2022; Satirical, 2019). This situation was no more similar to that faced by Umar ibn Khattab as Abu Bakr's successor Caliph. This is because the problems that existed in the time of Umar bin Khattab were much more complex than the previous time due to widespread expansion to the African continent, namely Egypt, Persia, Sham, Barqah and Rome (Uliyah, 2021) so that it does not have to consider Arabs alone, but other nations, tribes, and languages as well.

As a result, a number of issues were present in terms of religion, state administration, education, economy, and tolerance in the face of pluralism under his rule. One of the policies carried out by Umar bin Khattab in Islamic education was to select and appoint teachers in each conquered area, where teachers had the duty to teach the Qur'an and Islamic studies to the people who had just embraced Islam. Newly converted to Islam, especially from areas conquered by Umar, were required to study Arabic and study Islam. Thus, Islamic education at that time had experienced such rapid progress and development, this is very relevant to the current context of Islamic education, namely teachers are obliged to develop the potential of students based on Islamic guidance and rules, besides that Arabic language education is expected to be taught by teachers to students (Asrohah, 1999)

Due to the rapid expansion of Islamic power during the time of the caliph Umar bin Khattab and the occurrence of pluralism (*'arabi* and *a'jami*) it is very possible for conflicts to occur in all matters so that Umar bin Khattab must respond to this, among others through education. Islamic education should be able to change human thinking to be more educated so that it can understand conditions and circumstances optimally so that it can behave well in response to conditions that occur. The conditions of the era are also said to arise a lot of hostility and hatred due to war, be it during expansion or other conflicts.

Seeing this, the author raises a problem in this article in the form of a mismatch in the vision and mission of Islamic education with the problematic state of pluralism in the time of Umar bin Khattab so that it is required to adjust education to these conditions. The formulation of the problem proposed in this research is how is the source epistemology that is the basis of humanism thinking in Islamic Education the perspective of Umar bin Khattab? This research aims to uncover and examine the sources used by Umar bin Khattab in giving birth to humanistic concepts in education at that time.

Previous studies in this research were in the form of an article "Implementation of Humanism Learning in Islamic Religious Education Learning in the Modern Era" in 2023 by Shodikun, Esti Zaduqisti and M. Rifa'i Subhi raised research problems about the lack of understanding in socio-culture in the school environment which has an impact on the implementation of humanism itself; "The concept of Humanist Education in the Perspective of the Muhammadiyah Student Association (IMM) in 2023 by R. Kadar has research problems in the form of confusion in Islamic Religious Education in actualizing the concept of humanism concretely; and "The Concept of Humanist Education: The Perspective of Ki Hajar Dewantara and Its Relevance to the Objectives of Islamic Education" in 2023 by N.N. Afifah, Moh Sakir, M. Saefullah raised the problem of integration research between Ki Hajar Dewantara's thoughts related to Humanism and Islamic Education that has been running.

The three articles above are examined using the literature study method as conducted by the researcher in this article so that it is included in the type of *qualitative research*. This research has differences in terms of the angle of the object studied with the previous research mentioned above, the problems raised in this study also aim to examine the epistemology of the source of Umar bin Khattab's thought, and tend to use an epistemological approach in analyzing the problems in this study.

## RESEARCH METHODS

The research method applied is a qualitative method with a type of literature study (*Literature Review*) where researchers attempt to collect data obtained as well as understand theories from some previous literature related to the distortion of humanism in Islamic education according to Umar bin Khattab. In this research, there are four stages of literature studies that are applied, starting from collecting data, managing data, collecting references that aim to be used as research findings, and drawing conclusions. The collection of data and theories is cited by adopting from various sources such as books, articles, journals, and previous research that is relevant to current research studies (Purwanto, 2008). Descriptive analysis is used to analyze a number of existing data so that the research objectives are: uncover and examine the resources used by Umar bin Khattab in giving birth to humanistic concepts in education at that time can be achieved with an approach *Epistemology* (Sugiyono, 2013; Joseph, 2017).

## RESULTS AND DISCUSSION

### Biography of Umar Bin Khattab

Coming from the same tribe as the Messenger of Allah, Umar bin Khattab was a Quraysh suku who was born in 516 AD. *Al-faruq* is a title given by the Holy Prophet saw. after he converted and became a Muslim (Muthoharoh & Aisyah, 2021). Historical records suggest that Umar bin Khattab had a stern character and was very firm in making decisions, even before knowing Islam he hated it very much and acted harshly towards a group of Muslims (Adib, 2021).

He was born with a very broad physical ability, namely: having a handsome face, tall body, having strong muscles in the hands and feet, especially arms and calves. Because of this, Umar bin Khattab was very proficient in riding and became the best fighter. It was this potential that Umar bin Khattab used to advance Islam (Lubis, 2020).

Umar bin Khattab is known to have embraced Islam since he was 26 years old (Dalimunthe, 2018). After he converted to Islam, he became a companion of the Holy Prophet saw. who strongly defended Islam. This made Umar ibn Khattab accepted by the Muslims and appointed by Abu Bakr as his second successor caliph. The most logical reason why Abu Bakr chose him as caliph was certainly because of Umar bin Khattab's personality

and intelligence, in addition to the above two skills in organizing and leading the Muslims (Gultom, Luthfiyah, Asmelia, & Tryafnisyah, 2022). This can also be seen from Ibn Mas'ud's remarks regarding the scholarship of Umar bin Khattab *"If the science of Umar bin Khattab is put in the hands and the knowledge possessed by the inhabitants of the earth in different hands, surely the knowledge of Umar is heavier because of its vastness."* Ibn Mas'ud's admiration for Umar bin Khattab is also illustrated more clearly through his expression which confirms that his understanding of the Qur'an and knowledge of Islam (Dalimunthe, 2018).

More clearly, Umar bin Khattab was a man who was good at reading and rarely anyone was good at it at that time. Not only that, Umar bin Khattab's intellectual ability and intuition were also very good and this is evident from some of his suggestions to the Prophet Muhammad (peace be upon him). In the form of Baitullah as a Qibla, prohibition of alcohol consumption, treatment of Badr prisoners of war, etc. Aspects of Umar bin Khattab's personality are also explained by his strong desire and determination, dexterous person, and forthright character (Lubis, 2020). During his tenure as caliph, he had a great sense of responsibility, was responsive to criticism directed at him, accommodated all existing aspirations, and provided solutions to existing problems in a solutive manner (Lubis, 2020), trustworthy, intelligent, and very honest (Muthoharoh & Aisyah, 2021).

With regard to the behavior and attitude of Umar bin Khattab as the second Caliph, there are several researches on Umar bin Khattab which indicate that he was very good in government so that it can be reviewed from various aspects, including the moral value of his personality when leading Muslims. The results obtained from the research suggest that there are moral values that can be exemplified from an Omar bin Khattab, including: good spiritual, honest, tolerance, discipline, hard work, creative, independent, democratic, highly appreciative of achievements, someone who is friendly, has a great responsibility (*amanah*), cares for the environment and surroundings, has a high tolerance attitude and likes peace and peace (Patimah, 2022).

### **Umar Bin Khattab's Contribution to the Islamic World**

The right decision when Abu Bakr was ill and appointed Omar bin Khattab to replace him with reference to his intellectual and behavioral judgment. This potential was used by Umar bin Khattab very well when he served as the second caliph and managed to obtain very

brilliant achievements in his reign. Umar bin Khattab as the second caliph in Islam, many works and achievements he has carved while in office, namely:

1. Territorial expansion in Egypt, Persia, Rome.
2. In line with expansion, he compiled curriculum and materials for Islamic learning.
3. Religious tolerance for those who did not convert to Islam after territorial expansion.  
An example is not using violence in coexistence and neither can they ban their brothers who want to convert to Islam.
4. Build *bait al-māl* which was used to finance the state and the welfare of the people.
5. Create a hijri calendar.
6. Formed a military force.
7. Appoint judges (Gultom *et al.*, 2022).
8. Organize postal trips, and more (Uliyah, 2021).
9. Construction of mosques as a place of education functionally.

### **The Concept of Humanism Education from Umar Bin Khattab's Perspective**

Humanistic based on the etymology of the understanding of the Big Dictionary Indonesian comes from the word human with the meaning of having human and humane nature. In particular, the word humanistic has the meaning of human nature in a person and the word humanization means the growth of humanity and nature in a person. The definition of this word is defined by N. Madjid which means paradigms, attitudes and ideologies (understanding) of human abilities (sources) to seek and find all values that are considered absolute in order to build *Human Life* (Abdullah & DS, 2021).

Humanistic education can be interpreted as education that requires students to have an adult nature that can tolerate, respect, view equality in humans so as to give the best treatment to them, and utilize all their abilities to spread benefits to others (Alim, 2021). Broadly speaking, the point in the concept of humanism education is education that teaches, educates, and instills points of view that prioritize all good human values so that rights and obligations are not arbitrarily violated, even ignored.

Umar bin Khattab was actually a leader who prioritized education, especially he was very tolerant of the humans under his leadership. He was not the one who initiated Education as a whole concept because he was not a person who focused on Education specifically because he was a leader. However, he had some of his concerns to Education itself such as

the expansion of the expanding region, he thought about the fate of Muslims who had just converted to Islam so he used the mosque as a classical school and some of his friends who he chose directly to teach at a number of mosque points he set, one of which was in the Basra, Syria and Egypt areas (Gultom et al., 2022).

Likewise with humanistic-based education, he did not set a standard concept like many contemporary and modern figures today, but various rationales have existed although still relatively simple. As for Umar bin Khattab said that there is a way that must be fulfilled so that education can achieve the goal of good reciprocal relations horizontally, namely mutual benefit by benefiting good fellow humans. The various ways that must be fulfilled are as follows (Dalimunthe, 2018):

a. Mutual Affection Between Others

Islamic education actually has the closest goal is to foster a sense of affection between human beings. Fertilization of affection called *Al-Rahmah* is the lowest thing in the discussion of morals or religious morals. *Al-Rahmah* in Qur'anic discourse defined by al-Asfahānī as affection for man with the element of giving a good thing. This word in the Qur'an has the meaning of affection alone, but sometimes it also means bestowing a good thing on man. *Al-rahmah* In the meaning used by humans tends to mean affection with an element of sympathy in it (Warsah, 2020).

Umar ibn Khattab's thoughts on the concept *Al-Rahmah* It is very clear through the incident when he encountered parents who only focused on their children's affection without giving their affection to others. He said on the occasion that he swore an oath to Allah Almighty. so that the old man would no longer work with him forever (Dalimunthe, 2018). This proves that he emphasized compassion and was firm for those who did not apply it in the realities of life.

This rationale is also based on the hadith of the Prophet which states that the Prophet loved Umar bin Khattab more than himself (Dalimunthe, 2018).

Abdullah bin Hisham relates that the Holy Prophet saw. once said "*For the sake of my soul which is in His grasp, no one believes until I love him more than he does. Umar asked, "Do you now love me more than I do? The Apostle took Umar by the hand and said, yes 'Umar'.*" (H.R Bukhari no 6632).



This hadith shows that the concept of love is an inseparable part of the concept *Al-Raḥmah*. Because the two are like sides of a coin. It is said so because one cannot separate exactly between love and affection itself. As for the term *Al-Raḥmah* It is actually broader in scope in the sense that *Al-Raḥmah* can be applied to all human beings with the priority scale that has been explained by the Qur'an in alms based on *Al-Raḥmah*. As for affirmations related to enactment *Al-Raḥmah* to all mankind is closely related to the concept of *al-raḥmah* described by the hadith narrated by Bukāhriī, namely: "*Irḥamū man fī al-arḍ yarḥamukum man fī al-samā'*" which means "Love the inhabitants of this earth, and you will be loved by those in the sky." (Dalimunthe, 2018)."

b. Respect for Fellow Human Beings

Umar bin Khattab as the leader of the Muslim Ummah at that time strongly emphasized the importance of giving attention and respect to those who can respect life, honor and Amanah that will be fulfilled by humans. Furthermore, he is very proud and amazed at the person who can fulfill all the Trusts he carries well. He also invited all people to be proud and admire people like the above because carrying out the mandate is very difficult (Dalimunthe, 2018).

Amanah when viewed from its language, its meaning not only focuses on the known meaning of Amanah, but also has the meaning of security and comfort. Trust and responsibility are very identical in meaning so that security arises due to responsibilities that are carried out optimally. For example, a person transacting must prioritize security, trust and responsibility so that goods that are not suitable can be returned to the merchant or replaced with a new one as a form of responsibility and the transaction is also considered safe because of the guarantee of responsibility in it and the merchant must be able to fulfill it.

The honor that exists in humans includes the concept of *maqāṣid al-syarī'ah* which is five, including maintaining religion, soul, reason, property and offspring so that these five things do not deserve to be underestimated. In harmony with the above, Umar bin Khattab that oral and both human hands should avoid things that can behave inappropriately related to the above. It is not based on reason and reality but rather the concept of feeling, as someone is said to be stupid and this is inappropriate despite

the fact that they are stupid. Islam also teaches that the importance of taking care of the soul and the intellect because losing a soul is the most important thing

c. Emphasis on the Paradigm of Equality in Humans

He strongly emphasized the importance of equality and equality in the point of view of fellow human beings. Equality and similarity in humans are very close to the concept of justice which focuses on quantity, which is fair in the concept of equality. This is very close to the concept of justice in the eyes of the law that does not pay attention to social status if the action deviates and is guilty, both in the norms that apply in society and legal norms (Son, Goddess, & Arthanaya, 2022).

Umar bin Khattab also viewed humans with the same concept without discrimination. He was of the view that rich and poor people who make mistakes should be punished in accordance with existing provisions (Dalimunthe, 2018). This is also very closely related to the hadith of the Holy Prophet saw. which states that kinship does not make him free from punishing a person if he does wrong, as in the hadith narrated by Munawwir, namely "*Waymullahi law anna Fathimata bintu Muhammadin saraqat laqatha'tu yadaha.*"

He also initiated the concept of al-is in a legal perspective by weighing the guilt of someone who made a mistake instead of considering family background, profession, wealth, or other things. He said *al-'is* Like this, it can lead humans not to injure the rights and obligations of others arbitrarily so that a person is formed who highly upholds a sense of equality and equality without oppression and violence (Dalimunthe, 2018).

d. Religious Tolerance

Omar bin Khattab once showed a high sense of religious tolerance and this is recorded in a story. He told non-Muslims to embrace Islam because if he was Islam then Umar was happy to ask Allah swt. for help. For him, but he also insisted that there was no obligation for him to ask for help for the non-Muslims. Non-Muslims express their reluctance to embrace Islam with the words *lam ikraha fī al-dīn* which is in accordance with Allah's revelation in Qs, Al-Baqarah/2:256, then he told him to go where he liked in response to religious tolerance (Dalimunthe, 2018). This

proves that Omar bin Khattab was strict towards people who were hostile to Islam and also gentle towards non-Muslims who could always be tolerant in religion.

### **Epistemological Analysis in Humanism Islamic Religious Education Perspectives of Umar bin Khattab**

Epistemology is an adoption of Greek, which is *episteme* with a meaning similar to *knowledge* or knowledge and *logos* meaning is science. From a philosophical point of view, epistemology is one branch of philosophy in which it discusses science itself or can be called the theory of science (Kania, 2022)

The epistemology defined by Qamar is actually concerned with the method or way in which one obtains knowledge from an object contained in an idea. In more detail, Tafsir suggests that epistemology is not just a way or method in the process of 'knowing' but starting from first investigating an object and then using a method or way of 'knowing' until there is a benchmark for the truth of the object to be known. Azra completes the understanding of both by stating that epistemology is a science that discusses originality, description, method or steps, structure and validity of the acquisition of knowledge (S.A.P, Winarti, & Khusnah, 2021). As for al-Ghazali in his view of epistemology can be achieved with the right source and this he refers to the main source of Islam and strong rationality, namely reason (*ratio*) (Theguh Saumantri, 2019).

Distortion in its sense is a deviation or distortion of a word, fact, rule and other things (Rosmita, & Bimantara, 2020). Distortion in the world of education is considered as a deviation that occurs in the world of education which covers various aspects and this is a challenge that must be found again (Nurliana, 2019). Many distortions in the world of education include social, cultural, and religious aspects that demand the concept of humanism in the world of education for the realization of intelligent humans in terms of reason and character.

Umar bin Khattab in his thinking always relied on high rationality. The basic thinking of humanistic education from the perspective of Umar bin Khattab also prioritizes rationality so that the author wants to reveal scientifically related methods and sources. Humanistic seen from the way there are four things in the thought of Umar bin Khattab that must be used as a basis for exploring his methods. The way to form the foundation of humanistic education is as follows:

1. Affectionate for each other
2. Respect for fellow human beings
3. The existence of a paradigm of equality and similarity towards fellow humans
4. Religious tolerance (Dalimunthe, 2018).

The source of knowledge in Islamic Education actually refers to the source of *naqlī* and *'aqlī*. Source *naqlī* The Qur'an is the revelation of Allah Almighty. and hadiths that are meaningful revelations of God with redactions derived from the Holy Prophet Muhammad (peace be upon him) that circulate through each *thabaqat*. As for the postulate *'aqlī* Then the source is reason which serves to determine whether something can make sense or rationally logical (Rushdan & Jaelani, 2019).

Umar ibn Khattab certainly in terms of sources strongly emphasized the Qur'an and hadith in his thought. He argued unequivocally that the Qur'an is a book that is *Guide Book* which must be followed by its adherents so that everything that contradicts the teachings of the Qur'an must be rejected (Dalimunthe, 2018). This also does not mean that the religion of Islam is harsh, but all forms of something that cannot be tolerated by the Qur'an must be rejected, even if the knowledge is very useful, but all forms of knowledge that can be in line with the teachings of the Qur'an will be very well accepted and put forward the Qur'anic view of it. Likewise, the hadith which is the redaction of the Holy Prophet saw. with a meaning derived from Him.

The four methods are very much in accordance with what is taught by Islam. *First*, mutual affection for our fellow human beings will lead to closeness and our surroundings will not shy away because of the deeds and words that arise from a hard heart. This is in harmony with Qs. Ali Imran/3:159. The important foundation of compassion is also strongly emphasized by the teachings of Islam where all Muslims are brothers in Qs. al-Hujurat/49:10 and the importance of knowing each other in Qs. al-Hujura/49:13. Mutual affection can functionally bring good to the culprit and the benefits are felt by the surrounding (Haromaini, 2019). The urgency of compassion for fellow human beings is needed, especially in the hadith alone, it emphasizes compassion for fellow creatures of God.

*"Whoever has compassion even on a slain sparrow will be loved by Allah on the Day of Judgment" (HR. Bukhari) (Ministry of Religious Affairs, 2012).*

Secondly, respect for fellow human beings is also affirmed by the Qur'an. The teachings of Islam in essence prioritize human rights for the realization of *maslahat* (Nisa, Erina, Haliza, & Nasrum, 2022). Respect for fellow humans begins with the recognition that humans are many and pluralism, namely multicultural, language, culture, traditional clothing, typical foods, etc. as a result of this recognition, it is also not only respectful of others, but also tolerance arises in action and society, the emergence of tolerance, mutual respect, attitude *Civilization 'ala al-birr wa al-taqwā* that is Help you in virtue and piety. This knowledge can more broadly deliver people in *Input* Various information and knowledge so that this introduction intends to educate the person and human mind itself. It is also very much in harmony with His words in Qs. al-Hujurat/49:13 (Annisa, Mukhtar, Nurcholisho, & Muktafi, 2020).

Third, there is a paradigm of equality and similarity in the concept of humanity so that humans in terms of being equal. This foundation is also based on Qs. al-Hujurat/49:13. Fourth, tolerance in religion is highly recommended in society because not everyone adheres to the same religion and teachings. Islam teaches the importance of religious tolerance in an effort to realize a peaceful and secure life without any hostility between religions and between teachings adhered to. The actualization of simple religious tolerance is by enriching affection between human beings, the existence of a high attitude of help, and the sense of providing security and comfort when others are worshipping. This is indirectly taught by the Qur'an through Qs. al-Ma'idah/5:2 and hadith with meaning From Abu Hurayrah he said, the Messenger of Allah said *"Whoever helps others in distress Allah will help in distress in the Day of Judgment. And whoever lightens the burden of a Muslim then Allah will lighten his burden while on earth."* (Suryadilaga, 2021)."

## CONCLUSION

The author concludes that the thought of Umar bin Khattab was more or less influenced by the teachings of Islam as the main source in Islam. The source of the law in question is the Qur'an and hadith, namely in the postulates that support humanistic thinking, namely in Qs. al-Ma'idah / 5: 2, Qs. al-Hujurat / 49: 9 and 13, and Qs. Ali Imran / 3: 159. As for the hadith that is the source, it is a hadith that is very relevant to the theme. The concept of humanism in Islamic education reflected in the leadership of the caliph Umar bin Khattab

can be used as reference material for educators and parents in shaping and developing the potential of students based on human values stipulated in Islamic law. All educators are expected not only to minimize their insights by relying on studies presented by researchers which are references for teachers in implementing the concept of humanism to students, but there is a need for further research studies to expand scientific treasures.

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