



## Umar Bin Khatab's Leadership Policy Strategy In Pancasila Perspective

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### Abstract

The thesis entitled *Umar Bin Khatab's Leadership Policy Strategy in the Pancasila Perspective* is with the aim of discussing how the policy strategy implemented by Umar Bin Khatab as one of the leading caliphs in Islamic history, was able to implement the principles of Pancasila in various steps and policies he took during his leadership. In this study, the method used is a qualitative research method, which is a research based on the philosophy of positivism, used to examine the natural condition of objects, where the researcher is the key instrument. Data collection techniques are carried out using a triangulation approach (combined), data analysis is inductive / qualitative, which emphasizes meaning rather than generalization. The expected result in this study is to be able to contribute to enriching leadership insights based on universal values in the context of Pancasila based on the historical context and development of the life of Indonesian society which is pluralism.

## Introduction

Umar bin Khatab was the second Caliph after Abu Bakr Al Shidiq who continued the struggle in spreading Islam after the death of the Prophet Muhammad. Before embracing Islam, Umar bin Khatab was the leader of the Quraysh who was feared by the Arabs at that time, because he was a reliable fighter. By the will of Allah Almighty, Umar bin Khatab decided to convert to Islam and even became the closest companion of the Prophet Muhammad and became the Caliph with a leadership style that could be used as an example for today's leaders. Rasulullah in a Hadith narrated by Abu Dawud said:

*"You hold my sunnah and the sunnah Khulafaurrosidin which shows the path of ignorance. You hold it all and bite it with graham teeth"* (Sajistan, No Year).

This hadith became the basis for Muslims to always adhere to the values taught by Rasulullah and his companions, including Umar bin Khotob who became the second Caliph after Abu Bakr Al Shidiq.

Having the full name Umar bin Khattab bin Nufail bin Abdul Uzza bin Rabah bin Abdullah bin Qarth bin Razah bin Adi bin Ka'ab bin Lu'ay bin Ghalib bin Fihri al-Adawi al-Quraysh, the seventh grandfather of the Prophet Saw. Replacing Abu Bakr Ash Shiddiq who died of illness, Umar was crowned caliph from 634 AD to 644 AD (Alam, 2017). Among the Companions of the Prophet, Umar was nicknamed as Al Farooq which means one who is good at separating truth and falsehood. The nickname Al Farooq was pinned directly by the Holy Prophetsa when Umar bin Khotob chose to embrace Islam, abandoning pagan beliefs (Darwis, 2021).

During his leadership, Islam experienced rapid progress from various sectors of life. One of them was that the Islamic armies managed to defeat the great powers in Rome and Persia. In 634 A.D. as many as 46,000 Islamic armies defeated 300,000 Roman troops on the plains of Yarmouk. Islamic rule during Umar's time included the Arabian Peninsula, Palestine, Syria,

parts of Persia, and Egypt. In addition, Umar's unforgettable services were being able to lay the foundation of the state and form State Security Institutions, Judicial Institutions and Bureaucracy in the framework of supporting government performance (Al-Azizi, 2021; Mutaqin, 2020).

In leading Muslims, there are several traits held by Umar bin Khattab. Here are the leadership traits of Umar bin Khattab among others: (1) Putting Justice First. Umar bin Khattab was known as a just leader, he would not remain silent if he knew and witnessed arbitrariness; (2) Amanah or trustworthy is a trait that must be instilled in children as exemplified by Umar bin Khattab where Umar was a very trustworthy caliph in the era of his leadership; (3) Live unpretentious. As a leader Umar bin Khattab always lived in simplicity and far from the impression of luxury, even though at that time the territory of Islam was very wide outside Arabi; (4) Brave and Resolute. Umar bin Khattab was known as a brave and decisive leader but still had a soft heart.

Quoting a book entitled *Umar bin Khattab Ra.* by al-Azizi (2021), in the ten years of Umar bin Khattab's leadership, he issued many policies, including: establishing an education department, making salary regulations for government employees, building Baitul Mal, printing currency, forming army units to protect border areas, appointing judges, organizing hisbah and so on.a (Al-zizi, 2021).

Umar ibn Khatab laid down democratic principles in his government. The guarantee of equal rights for every citizen and no privileges, was a concern during his leadership. Umar contributed greatly in developing the community's economy so it was natural that the welfare of the people became a priority and concern (Khadaffi et al., 2017).

Its success in developing Islam has an impact on the social dynamics of Muslims, including the significance of the increase in the number of followers of Islam and social groups in the Islamic community is very complex and diverse.

Along with this, there was also assimilation between various groups, especially the construction of Kufa City as a meeting place for various groups and tribes. The mobility of the population is getting more intense. The capital city of Medina was not only visited by Arab tribes, but non-Arabs. Vice versa, Arabs could visit and settle in Egypt, Syria, Persia and the territories. This led to cultural interaction and penetration among the Arabs (Iqbal, 2015).

In some legal provisions, Umar bin Khattab continued to ijthad earnestly which had never been done during the time of the Prophet sallallahu 'alihi wa sallam and Abu Bakr as Shiddiq. Umar also made such detailed economic and social regulations that demanded a clean calculation and purity of true religious principles.

The Qur'an surah Al Maidah verse 38 stipulates, that the punishment for people who commit despicable acts such as stealing, then the punishment is chopping off hands, but at the time of Umar the punishment was not carried out ( Mansyuroh, 2019). The rules set by Umar, of course, were based on joint decisions and preceded by deliberation and fatwas.

As Islam became more spread, with its territory of government expanding, the problems of Islamic law and state problems faced were increasingly complex. Therefore Umar bin Khattab decided to separate some of the duties and responsibilities of the state into several institutions, such as the judiciary (judiciary) and government (executive), and appointed several companions as judges, in addition to the governor (Ramdhan, 20220).

Umar's assertiveness in leading the country is reflected in his behavior which if coordinated almost resembles the characteristics of Pancasila's leadership among them:

### **Brave**

Courage is a trait inherent in Umar. He dared to face every question, especially with regard to the affairs of the stomach of his people and statehood. A leader should be courageous and think clearly about the truth based on the Quran and the Hadith of the Prophet.

### **Resolute**

There is much evidence related to the firmness of an Omar bin Khattab. One form of Umar's assertiveness was when he dismissed Khalid bin Walid as warlord. Khalid's dismissal was not due to disobedience or treason, but rather his existence as a warlord who was continuously hailed by Muslim forces at that time because of his achievements that never lost a battle.

### **Fair**

The next requirement for a leader is justice. He must be able to do justice to anyone regardless of social status and position. For example, his son, Abdullah bin 'Amr bin Ash, raced with the Egyptian Qibt, and this son, when defeated, struck the Qibt on the head. Not accepting this, the Qibt went to Medina, where Caliph Omar bin Khattab was located and complained about what the son of 'Amr bin Ash had done.

Umar then called son as well as his father. When he arrived, he told this Qibt man to avenge the deed. and also had this Qibt man beat 'Amr bin Ash, who at that time he was a governor.

### **Responsibility**

It is appropriate for a leader to be accountable to his people. It is unlawful for a leader to commit Corruption, Collusion and Nepotism (KKN) or actions that only benefit himself. A leader is obliged to put the interests of his people above his own. So this is one of the leadership characteristics of Umar bin Khattab as a leader. He is known as a person who is fully responsible for the fate of his people when he becomes a Caliph (Muhammad Husain Haekal, 2002: 59). Even Umar always descended directly to control his people while shouldering the needs he needed.

### **Simple**

Umar was a simple person (Rahman, 2003). About its simplicity, not once did Omar bin Khattab ever live in a palace, mansion or tall buildings. As a leader who had the power to obtain any facility, for Omar bin Khattab all that was meaningless. He chose to live a simple life, living in a modest building near the mosque, even said that this great Muslim leader slept more often on date palm fronds than sleeping on soft mattresses.

### **High Loyalty**

Omar bin Khattab was a companion of Prophet Muhammad (peace be upon him) and a Caliph who was very loyal to Islam (Ahmad, 2001). He loved the Prophet Muhammad very much. Even because of his love for the Prophet Muhammad, Umar bin Khattab even hindered burial preparations and threatened to kill anyone who said the Prophet had died until this attitude made the Companions confused. Such an attitude of Umar bin Khattab finally reached Abu Bakr's ears, so Abu Bakr said to Umar bin Khattab: "Whoever worships Muhammad, indeed he as a human being has died; but whoever worships Allah Almighty, He lives forever will never die" then read the words of Allah:

It means: "Muhammad was nothing but an apostle, indeed some apostles had gone before. If he dies or is killed you turn backwards (apostate)? Whoever turns backwards cannot bring any mudharat to Allah, and Allah will reward those who are grateful." (Q.S. Ali Imran: 144)

Hearing the words and verses of the Qur'an read by Abu Bakr, Umar bin Khattab immediately woke up and could not hold back his flowing tears. He lost the figure he loved so much.

What Umar did, both the policies issued and the nature of leadership that became a guide in carrying out his duties and responsibilities have reflected the values of Pancasila. Suitability in issuing policies solely for the benefit and welfare of the people. In the Leadership of Pancasila as stipulated in paragraph 4 of the 1945 Constitution of the Republic of Indonesia "The State is Obligated to Protect and Prosper the People".

Pancasila leadership is a leadership that is truly clean, honest, transparent, and professional, the noble values of Pancasila can truly become the foundation of real life and bring prosperity to the nation and state. Leadership is a determining factor for the success of the organization to achieve its goals effectively and efficiently. The role of a leader in the organization becomes important and crucial. The success or failure of the organization to achieve its goals is determined by its leaders. A good leader is a leader who heeds values, morals, and ethics in his leadership. A qualified leader is a leader who is able to mobilize all organizational resources to achieve the vision, mission, goals, and targets of the organization effectively and efficiently to the precepts of Pancasila.

Leaders with the spirit of Pancasila always strive to implement their leadership functions based on noble values that animate the One and Only God, just and civilized human values, Indonesian unity values, popular values led by wisdom in consultation / representation, and social justice values for all Indonesian people.

Prasetya et al. (2023) which states that Pancasila leadership is leadership that brings the community in the consciousness of society, nation, and state based on Pancasila and the 1945 Constitution. Pancasila leadership is guided by the values of Pancasila and is a criterion for the figure of the leader of the Indonesian nation. Thus, sensitive leaders are needed in fighting for the aspirations of their people, not authoritarian leaders.

Muhammad Husayn Haekal in *Umar bin Khattab: An In-depth Study of the Growth of Islam and Its Sovereignty at That Time* published by Litera Antarnusa said Umar hated opposition. He threatened those who liked to make opposition even though they were friends and highly respected among Muslims. This opinion indicates that Umar highly valued unity and unity and was unhappy with the ways of inciting and dividing unity and unity. At first glance, if you look at everything Umar did, it is like the precepts in Pancasila which teach about unity and unity (Ma'ruf, 2018).

Observing the background of the problem of Umar bin Khattab's leadership policy at the level of implementation and the nature of his leadership, the researcher is interested in studying further about "Umar Bin Khattab's Leadership Policy Strategy in the Pancasila Perspective".

The purpose of the research to be achieved is to know and analyze the application, alignment of leadership policies and similarities in how to lead Umar bin Khattab in realizing unity and unity.

## Methods

All activities and research implementation are carried out in Bogor City, West Java Province. The research schedule, God willing, will be carried out from September 2023, starting with the preparation of the Thesis Proposal proposal until the Thesis trial which is expected in July 2024.

In this study, the research method used is qualitative research. In obtaining the data needed for this study, researchers used secondary data collection and primary data collection using collection techniques such as Literature Studies and interviews

After the data is collected, then data processing is carried out with procedures and techniques Determine the classification of secondary data types obtained from various documents. Secondary data classification consisting of several types of factual data serves to reveal the object and locus of research. Determine the classification of primary data types obtained from research informants. The classification of primary data sourced from different elements of research informants serves to reveal the object of research according to the policy implementation model publik Edward III.

## Result and Discussion

### Overview of the Research Object

#### *Biography of Umar bin Khattab*

Umar bin Khatab is a companion of the Prophet Muhammad who still has a lineage with the Prophet from his ancestor, Ka'ab bin Luay. Umar was also a respected official of the Quraish tribe in his time and strongly opposed the preaching of the Prophet Muhammad, even had time to kill the Prophet. One day Umar wanted to meet the Prophet in Darul Arqom to kill him, but that intention turned into a door of hidayah that led Umar to shahada and became one of the defenders of the Prophet Muhammad. From one narration it is said that the Prophet Muhammad once prayed that one of the Quraysh officials would embrace Islam.

*O Allah glorify the religion of Islam by one of the two people who love you, namely by Umar bin Khotob or by Abi Jahal bin Hisham.*

Umar himself embraced Islam after reading the mushaf owned by his sister, Fatimah. He converted to Islam in the sixth year of the Prophet Muhammad's prophethood and became one of the first wave to embrace Islam (السابقون الاولون), ten of whom the Prophet guaranteed to enter Paradise (العشرة المشهود لهم بالجنة), the closest person of the Prophet Muhammad, and one of the leading scholars among the Companions.

After the death of the Prophet Muhammad, Umar initiated to immediately take command of the leadership by deliberation with friends who would replace the role of the Prophet as the leader of the Ummah. This was taken as a step in anticipation of the divisions that emerged after the news of the death of the Prophet was heard among the Companions. In addition, this step was taken considering that in some areas when there were people who claimed to be prophets and their influence began to shake the faith of Muslims. In the midst of turmoil and sadness due to the death of the Prophet, Umar pledged allegiance to Abu Bakr As Shidiq to be pleased to continue the leadership of the Prophet. Abu Bakr As Shidiq was chosen by the majority of Muslims with consideration because during the life of the Prophet, Abu Bakr always became the successor of the Prophet on several occasions, such as being the Imam of Prayer in place of the Prophet when the Prophet was absent (Halim, 2013).

After Umar pledged allegiance to Abu Bakr As Shidiq, the next day the Muslims followed in Umar's footsteps to take allegiance. After the majority of Muslims pledged allegiance, Abu Bakr al-Shidiq made a speech:

*"O brethren, verily I have entrusted you to assume the office of caliph, even though I am not the best among you. On the other hand, if I am wrong, straighten my steps. Truth is belief, and lying is betrayal. The weak among you are strong in my sight, after whose rights I have given him. On the contrary, the strong among you I considered weak after I took his rights. If anyone abandons the struggle in the way of Allah, then Allah will insult him. When the evil has spread to a group, then God will spread disaster to them. obey me as long as I am obedient to Allah and His Messenger. But as long as I disobey Allah and His Messenger, lose your loyalty to me. Perform prayers, Allah will grant you mercy."*

After that Abu Bakr and Umar formed a government whose first focus was to resolve internal conflicts, namely the number of Muslims who returned to the previous religion (apostates), rebellion because they were dissatisfied with the decision to make Abu Bakr caliph, the number of false prophets and many Muslims who were reluctant to pay zakat.

During Abu Bakr's leadership, Umar was busy assisting Abu Bakr in maintaining Islamic rule after the death of the Prophet. He became Abu Bakr As Shidiq's main advisor in carrying out his duties as Caliph, as well as being his right-hand man in taking strategic actions as a politician. As two people who had been with the Messenger of Allah, of course Umar and Abu Bakr understood very well what they should do to take care of Muslims, namely by respecting and helping each other even though in some cases there was a debate between the two. But Umar was a knight who obeyed his caliph and Abu Bakr was a wise man who was responsible for the Muslim mandate to him. Umar's role during Abu Bakr's caliphate cannot be underestimated. Because with his position as the main advisor, he has great access to convey every problem that exists and find a way out. Call it a war that resulted in many casualties, especially among Qur'an memorizers. The incident angered Umar because if it continues to happen, then it is not impossible that the Qur'an will be lost and of course it is dangerous for the people after him because there is no guidance in his life. For this reason, Umar gave advice to Abu Bakr to compile the Qur'an (codification) so that the Qur'an was maintained even though the memorizers were gone. Although initially rejected by Abu Bakr because collecting the Qur'an had never happened during the time of Rasulullah, but because Umar was able to convince Abu Bakr so that Allah expanded his heart to accept Umar's input.

After the death of Abu Bakr As Shidiq, he took over the leadership after obtaining a will from Abu Bakr and obtaining a Muslim mandate. The process of Umar's election as the next Kholifah had indeed been planned by Abu Bakr. In his illness, Abu Bakr thought about the condition of Muslims after his death. Learning from the incident when Rasulullah died and almost divided the Muslim community, Abu Bakr chose to discuss with Abdurahman bin Auf and Uthman bin Afan. He asked about the possibility of Umar continuing his leadership. At first Abu Bakr asked Abdurahman. He replied that Umar's character was harsh so that it would have a negative impact on Muslims. But Abu Bakr replied that Umar was harsh because it was to compensate for his gentle nature. Then Abu Bekar asked Uthman. He replied that there was not a man like Umar among them. His heart is better than his dzahir.

Abu Bakr did not simply accept input from Abdurahman bin Auf and Uthman bin Afan. He wanted all Muslims to agree with his ijihad to vote for Umar. Then Abu Bakr discussed with Sa'id bin Zaid and Usaid bin Hudair and other groups, both from the Muhajireen and the Anshor. After a long discussion, Tolhah bin Ubaidi came to Abu Bakr to discontinue his

intention to appoint Umar considering Umar's tough character. In this situation, Abu Bakr was angry because of Tolhah's statement. In a state of fatigue Abu Bakr accepted the arrival of Abdurahman ibn Auf and decided to stick to his stance. But not wanting this to be known only by those closest to him, Abu Bakr conveyed about his plan to Muslims in the mosque. After that, Abu Bakr called Umar to convey his will to continue his leadership.

### ***Economic Policy During the Time of Caliph Umar bin Khatab***

During Umar's leadership, the main thing that Umar focused on besides territorial expansion was economic problems. In his time there were several policies related to the economy that he took, namely: *First, the* state took public wealth in accordance with the sharia and did not take the proceeds from the kharaj or fa'i property except by mechanisms regulated by the shara; *Both* countries provide subsidies and cover debts and provide general wealth given to the entitled; *All three* countries received only wealth in accordance with the shara; *The state government* must use wealth according to the rules of sha'ra.

To manage the economic sector, Umar created several institutions, namely: the Baitul Mal Institute to collect state revenue and the Baitul Hisbah Institute, which is an institution to control the market and morals (Hayati, 2021). In the period before Umar bin Khatab, Baitul Mal had actually been initiated, but not officially in the form of an institution. It was not until the time of Umar ibn Khatab that Baitul Mal was formalized into an institution (Maimunah, 2019). Therefore, Abu Ubaid considered that Umar bin Khatab was a maestro of public financial management (*public finance*).

During the time of Caliph Umar, the source of state revenue came from: (1) Zakat, baik zakat fitrah maupun zakat mal (Fathonih, 2019); (2) Jizya, i.e. property taken from Ahli Dhimmah (Kafir Dhimmi) as a form of commitment to security and guarantee of their rights. The amount taken varies from 48 dirhams for the rich and 12 dirhams for workers (Fathonih, 2019); (4) Ushr, which is a 10% payment to the importer of every item that enters the Islamic state (Aushari, 2021); (5) Kharaj, i.e. land tax imposed on land conquered by Muslims. There are also those who explain that kharaj is a land tax required by the head of state (Aushari, 2021). While Al Mawardi explained that Kharaj is a tax on people who own land that must be handed over to the ruler who will be used for the benefit of the people (Kazwaini, 2018); (6) Ghonimah and fa'i treasures, i.e. treasures taken from non-Muslim (infidel) religious communities (Syafiâ, 2011). Ghanimah property was taken by force as a result of war, while fa'i property was taken well, without war as a form of security guarantee for non-Muslims (Kazwaini, 2018). According to Dr. Musthofa Al Khin and Dr. Musthofa Al Bugho, Ghonimah is property taken by war forces by force, whether transferred to Muslim territory or not, taken during the war or when returning prisoners of war (Mulyani, 2018). Dr. Wahbah Al Juhaili explained that Ghonimah is a treasure seized from the likes of war by force and conquest. While fa'i treasure is property taken from the army without going through war (Jajuli, 2017).

The acceptance of the country at the time of Caliph Umar bin Khatob is in outline of its allocation divided by two, namely: *First* the acceptance whose allocation has been determined by nas, such as zakat and khums:

*"Know, verily whatever you obtain as spoils of war, then one-fifth is for Allah, the Messenger, relatives (Messengers), orphans, the poor, and ibn sabil, if you believe in Allah and in what We sent down to Our servant (Prophet Muhammad) on the day of al-furqon (distinction), that is, on the day of the meeting of the two armies. Allah is almighty over all things (8:41).*

Tafsir scholars divide the division of Ghonimah into five parts, namely: 1/5 for Allah Almighty, 1/5 for Rasululloh, 1/5 for relatives of Rasululloh (Banu Hasim and Bani Mutholib), 1/5 for orphans, 1/5 for the poor and 1/5 for Ibn Sabil. And *both* the acceptance of countries whose provisions are not determined by nas, such as kharaj, jizyah and sodaqoh.

Caliph Umar bin Khotob in addition to determining the source of state revenue, he also calculated in detail state expenditures. Especially with the expanding power of Islam so that there is inequality between one region and another. In addition, Umar was well aware that income for war troops could no longer only come from Ghonimah which was temporistic, while the task of war troops with such a large area must be strengthened. For this reason, Umar chose to formalize the war troops into state employees who received a salary every month.

Broadly speaking, state expenditure during the time of Umar bin Khotob consisted of Central Government expenditure and Local Government Expenditure which in detail can be seen from the following table.

Table 1. Central Government Expenditure and Regional Government Expenditure

a. Central Government Spending	1. Employee Shopping
	2. Shop for Goods
	3. Belanja Mudhal
	4. Debt Interest Payment
	5. Subsidi
	6. Grant
	7. Social Assistance
	8. Other expenses
b. Local Government Expenditure	1. Balancing Fund (profit sharing fund, general allocation fund, special fund and allocation)
	2. Special autonomy fund and adjustments.

In the economic field, Umar bin Khotob not only focused on the source of state income, he also focused on developing people's economic resources that would support the lives of his people.

### **Economic Policy in the Agricultural Sector**

The extent of the territory conquered by Umar ibn Khotob resulted in an abundance of conquered lands. In this case Umar bin Khotob made a policy if a Muslim owns land and the land is abandoned for 3 (three) years, then the state will take the land to be managed by Nagara into productive land (Sudarsono et al., 2022).

#### **Agricultural Land Grant**

To increase land productivity, Umar bin Khotob made a policy of giving land to people who have expertise in agriculture on the condition that the land must be productive and not harm Muslims and infidel dhimmis (Sudarsono et al., 2022).

#### **Building agricultural infrastructure**

To launch agriculture Umar ibn Khotob made irrigation sources and water storage tanks (Sudarsono et al., 2022).

#### **Collecting Taxes (Kharaj)**

The lands conquered under Umar ibn Khotob were still managed by their owners with the obligation to pay Kharaj (taxes) adjusted based on the productivity value of the land, not the zoning of the land. This results in a different tax rate (Sudarsono et al., 2022).

## **Collecting Agricultural Zakat**

Umar bin Khotob required farmers to pay agricultural zakat 1/10 if irrigated with rainwater and 1/5 if irrigated with tools (using irrigation fees) (Sudarsono et al., 2022). The withdrawal of zakat is a command of Allah SWT and in the time of Umar bin Khotob was managed more professionally through Baitul Mal.

To further optimize economic management, Umar bin Khotob made three excellent programs, namely establishing Baitul Mal, establishing the Al Hisbah Institute and land ownership reform. Baitul Mal Institute is an institution authorized to manage state revenues and expenditures, if currently a kind of finance ministry. The Baitul Mal system actually existed during the time of the Prophet Muhammad, but at that time no organization was formed. The Prophet only carried out Allah's command at the end of the battle of Badr to manage the spoils of war (ghonimah) to make it the property of the Muslims. In Q.S. Al Anfal verse 1 Allah says:

*"They asked you about (the division of) the spoils of war. Say: "The spoils of war belong to Allah and the Messenger, therefore fear Allah and improve relations among your neighbors; and obey Allah and His Messenger if you are believers". (Azizi, 2021).*

Al Hisbah is the Judiciary tasked with commanding goodness (ma'ruf) and prohibiting acts that violate the rules (mungkar). If it is currently a kind of legislative and judicial institution.

## ***Social Policy During the Time of Caliph Umar bin Khatab***

The social policy efforts undertaken by Omar bin Khatab were divided into short-term, curative and emergency policies aimed at the underprivileged; there are businesses that are structured into social insurance; And there are efforts that are structured as universal public policy.

Emergency and short-term social policies are given to the poor to make ends meet; widows and orphans. On one occasion Umar once said "Verily if Allah saves me then I will leave the widows of the Iraqi population so that they will not need anyone after me forever"; the disabled and elderly were cared for by Umar, not least non-Muslims, as when the Christians were helped by Umar at the time of leprosy; the abandoned child and Ibn Sabil was ordered by Umar to be assisted with his provisions until he could return to his native place, the slave whom Umar sought to be freed or freed from slavery; and to overcome disasters by sending assistance both from the government and from other regions that do not experience disasters.

At the time of Caliph Umar there was no known insurance system as it is today. There is an Aqilah system, which is a system of mutual assistance and caring based on kinship or tribalism reinforced by Umar from Baitu Mal as when a murderer could not afford to pay the diat, Umar ordered it to be recorded in the state book for three years and his family was sought, if his family was not there then the diat would be paid through the Baitul Mal fund.

What Umar bin Khotob did was his commitment when he was first appointed caliph. Amid doubts among some Muslims about his leadership because Umar was known to be harsh, he said that his character had always been due to conforming to the gentle character of Rasulullah and Abu Bakr As Shidiq and therefore he had to position himself as a sword ready to be unsheathed. For this reason Umar committed to the Muslims to: not collect taxes from the Muslims except what should be paid; taxes that have been taken must be distributed to those who are entitled; by Allah's permission is obliged to prosper Society and guard it from calamity; and look after the Muslim family at the time of war by her husband.

Table 2. Social Fund Allocation Table

Types Of Income	Purpose of Use
Zakat dan Ushr	Local distribution, if excess is sent to the center of Baitul Mal (Medina)
Khums dan Shodaqoh	The poor and anyone seeking welfare, both Muslim and non-Muslim,.
Kharaj, Fai, jizyah dan Ushr (Bea Cukai)	Pension Security, military and administrative operational expenses.
Other income	Workers' salaries, abandoned children's benefits and social funds.

In Social Sciences, it is known as the theory of social intervention as an effort to create a prosperous society that can be done macro by the wider community; micro carried out by individuals, families and small groups; as well as *mezzo* consisting of local organizations and communities. At the macro level, the state or government will make social policies to solve all existing problems that are built from the social welfare paradigm created by the power elite. The problem of social welfare programs from one country to another will be different because it is in accordance with the needs of these countries. In Indonesia, for example, welfare policies in the form of Direct Cash Transfer (BLT) are different from policies in Brunei Darusalam which prefer to free education and health costs rather than providing direct assistance.

Theoretically, the quality and impact of achievements resulting from certain social welfare practices can be seen from the battle of residual paradigms and institutional paradigms that will give birth to developmental *paradigms*. The residual paradigm has received criticism from the institutional paradigm because the residual paradigm requires an income test to determine whether or not eligible for social assistance. This makes the image of the beneficiaries as a weak community and urgently needs to be helped. Thus causing the poor to remain poor because they are comfortable with assistance so that they cannot become a productive society. While the intitial paradigm is criticized by the residual paradigm because the institutional paradigm results in the state being wasteful because it is not appropriate in distributing aid. Therefore, a developmental paradigm was born that combines the positive aspects of the residual paradigm and the institutional paradigm.

During the time of Umar bin Khotob, the paradigm of social welfare will be explained from the start of the social policy system and will be continued with an explanation of the role of the government in the development of social welfare and how the Umar government views the existing social welfare responsibilities. In the previous discussion, it has been explained regarding the sources of income managed by the Umar government to solve social problems, starting from the sources of opinions received from *kharja*, *jizya*, *ussyria* and *ghanimah* which are all managed in the Baitul Mal system. To distribute social programs, Umar created 4 (four) departments, namely: 1) a military service department in charge of distributing aid funds and allowances for soldiers involved in war; 2) the Department of Justice and the Executive in charge of distributing salaries to judges and other executives so that they are met and not easily bribed; 3) the Islamic education and development department which provides stipends to people involved in the development of Islam, such as teachers, preachers, imams of mosques and muezzins along with allowances for their families so that they can focus on their duty to develop Islam without fear of deprivation; 4) the Social Security Department which maintains a register of persons and administers welfare assistance to the poor including to the sick, elderly, disabled and orphans.

### ***Understanding Pancasila Etymologically, Historically and Terminologically***

Pancasila has a broad understanding both in the context as the Basis of the State, as the Nation's View of Life, as the Ideology of the Nation and the State or in the context as the personality of the Nation and in the process of its occurrence. As a result, the understanding of Pancasila will be found in accordance with the position and function of Pancasila, especially in the formulation of the history of Pancasila since it was still in the form of values contained in the nation's view of life to become the Basis of the State.

Literally (etymologically) Pancasila comes from Sanskrit which can be described in two words, namely "Panca" which means five and "Sila" which means basis. So that Pancasila is the "Five Policies of the State of Indonesia". The word "Sila" can also mean the behavior of a person or nation; conduct or conduct that is according to civility (manners); morals and morals. According to Prof. Darji Darmodiharjo, S.H., Pancasila has been known since the time of the Majapahit Kingdom in the XIV century, namely contained in the book *Negarakertagama* by Empu Prapanca and the book *Sutasoma* by Empu Tantular. In the *Sutasoma* book the term Pancasila means "five rocky joints" and has the meaning *of the implementation of five morals* (Pancakrama) consisting of: No violence (ahimsa); no stealing (asteya); must not be spiteful (Indriva nigraha); must not lie (amrswada); and must not be drunk on liquor (dama). In the book *Sutasoma* there is also a motto: *Bhinneka Tunggal Eka Tan Hana Dharma Mangrua*" which means that although religion looks different, it is essentially one thing. The motto is known as "Bineka Tunggal Ika" (Rohani, 2019).

According to Muhammad Yamin, in Sanskrit the word "Pancasila" means "Panca" which means five and "Syila" with a short vowel (i) which means "joint stone", base or base and "Shiila" with a long vowel (i) which means the rules of good behavior, which is important or profane. Then the word in Indonesian or Javanese language is known as "Susila" which has a relationship with morality. Therefore Pancasila etymologically means "rocky joints of five" or literally means base that "has five elements".

### ***History of Pancasila***

Prime Minister Koiso on September 7, 1944 before the Japanese Parliament promised to give independence to the Indonesian nation as a gift from the Japanese government. This gave a breath of fresh air to the Indonesian people, although it was only realized after Japan suffered defeat in the world war and faced pressure from the resistance of the Indonesian people. Due to pressure from various sectors, Japang also made "*Dokoritzu Zyunbi Tyoosakai*" known as the Investigation Agency for Preparatory Efforts for Indonesian Independence (BPUPKI) on April 29, 1945 followed by an inauguration on May 28, 1945 chaired by Dr. Radjiman Wediodiningrat and two representatives named Yosio Ichibangase and RP respectively. Soeroso. At the beginning of carrying out his duties, Dr. Radjiman Wediodiningrat proposed a problem to be discussed, namely regarding the candidate for the formulation of the Indonesian State Policy that was formed. Then appear several figures who each propose a formula.

Mr. Muhamad Yamin May 29, 1944 was the first party to propose the Basic Formulation of the State through his speech which contained: National Fairy, Humanitarian Fairy, Fairy to God, People's Fairy, and People's Welfare. Furthermore, he delivered five follow-ups in writing containing: Almighty Godhead, Indonesian Nationality Unity, A sense of humanity that is fair and civilized, Peoplehood led by wisdom in representative consensus, social justice for all Indonesian people.

K. Bagoes Hadi Kusumo and K.H. Wahid Hasyim on May 30, 1944 who delivered in their speeches the foundation of the Indonesian state based on Islamic religious law, did not specify one by one.

Dr. Sopomo on May 31, 1944 conveyed the idea of the Basic State through an integralistic state mind consisting of five basics, namely: Unity, Family, Inner and Outer Balance, Deliberation and People's Justice.

Ir. Soekarno on June 1, 1944 conveyed his ideas about the State Policy named Pancasila which contained: Indonesian Nationalism or Nationality, Internationalism or Humanity, Consensus or Democracy, Social Welfare, To a Cultural God. According to him, the five foundations can be squeezed into three (Trisala), namely, Socio-national, namely Nationalism and Internationalism; Socio-Democracy, namely Democracy with the welfare of the people and to the One and Only God. And the Trisala can be squeezed again into one (ekasila) containing "Gotong Royong".

### ***The Values of Pancasila Philosophy***

The founding fathers have bequeathed great ideas to the Indonesian nation after escaping colonialism. The values of life that grow in society are formulated in 5 (five) precepts: "One Godhead", Just and Civilized Humanity, Indonesian unity, citizenship led by wisdom in representative consultation, social justice for all Indonesian people"—hereinafter referred to as "PANCASILA".

According to Notonegoro, Pancasila is the basis of the philosophy of the State of Indonesia which is expected to be a view of life of every Indonesian nation as a unifying basis, a symbol of unity and as a form of defense of the Indonesian Nation and State. (five) the precepts of Pancasila show fundamental ideas about humans and all reality, which are believed to be true by the Indonesian people and are based on the character and culture of Indonesia that underlies the establishment of Indonesia.

The First Precept reads: "One Godhead", the value contained in it is that although Indonesia is not a religious state, it cannot be separated from religious values. For Intu, Indonesia recognizes the existence of religion and its values that grow in society and in an effort to formalize religion into its regulations and policies.

The Second Precept which reads: "Just and Existing Humanity" humans are created with the potential of thought, taste, charity, and creation so as to give birth to culture. This precept contains human values that must be considered and applied in everyday life, such as behaving fairly towards others. This reflects that humans are social creatures who cannot live individually, so in behaving in Indonesia there needs to be a sense of community so that the living system can be built fairly.

The third precept reads: "Indonesian Unity", which is symbolized by *Bineka Tunggal Ika* as a manifestation of life together despite differences, Tribes, Religions, Languages and Cultures—so that each other can live side by side and tolerate.

The fourth precept reads: "Peoplehood Led by Wisdom in Representative Consultation", which explains that the Indonesian nation is built on behalf of the people based on the wisdom values of a leader in managing the country by prioritizing the values of deliberation to seek consensus. That means this country must be built on the basis of ideas and clarity of thought so that Indonesia can escape the clutches of colonialism.

The sixth precept which reads: "Social Justice for All Indonesia", the peak value of the purpose of statehood is the values of justice for all national entities so that they can enjoy the same potential for the source of life in Indonesia. That means with the value of this fifth precept, the leaders who take care of this country must try hard so that there is no inequality between one community and another.

### **Pancasila as a Philosophical System**

Pancasila as the basis of the state is juridically constitutional is a philosophical understanding, a philosophical way of thinking or a philosophical system created through the depths of the heart and conscience of the founder of the nation so as to be able to explore the values that grow in society. The philosophical value of Pancasila was born from the depths of the hearts of the founding fathers as human beings who were naturally given the ability to think philosophically. The leaders of the nation as human beings who are given reason certainly have a curiosity about a truth that will have a positive impact on society. Moreover, the conscience that arises from the pain of colonialism and the reality that the surrounding environment also suffers.

To be able to understand the philosophical value of Pancasila, it needs to be assessed from various aspects, starting from the phrases used so as to produce meanings that have philosophical value and from the arrangement of precepts that contain extraordinary values that cannot change. *First*: The One True Godhead, which flows the understanding of the just and civilized as fully as possible, and from the precepts; *Second*: A Just and Civilized Society, which is complete then begins the usefulness of precepts; *Third*: The unity of Indonesia, in relations within and between which it represents international relations within the framework of world representation and from this arises the understanding of precepts; *Fourth*: Citizenship led by wisdom in representative consultations, involving tasks at home and abroad, which will give rise to the meaning of precepts; *Fifth*: social justice for all Indonesians (Rohani, 2019).

Pancasila which consists of five precepts is principally a philosophical system, namely a unity of interconnected parts, cooperating with each other for a certain purpose and as a whole is a complete unity that has the following characteristics: (1) A unity of parts; (2) These parts have their own functions; (3) Interconnected and interdependent; (4) The whole is intended to achieve a specific goal; and (5) Occurs in a complex environment.

The precepts in Pancasila are essentially a basic unity of state philosophy based on five precepts, each of which is a principle of life that is organic like humans who have physical and spiritual systems. Human nature is a social and individual creature that stands alone with each other distinct but interconnected.

As a philosophical system, Pancasila is essentially a system of knowledge that has three main elements: logos, namely rationality or reasoning; phatos, that is, passion; and ethos, which is decency. The epistemological basis of Pancasila cannot be separated from its ontological basis. Pancasila as an ideology stems from its basic values about human nature. Since man is the ontological basis of Pancasila, it thus has implications for the epistemological building placed in the building of human philosophy.

The precepts as an ontological system also have a unity of their axiological basis so that the values contained in Pancasila are also essentially unity. Materialistic circles consider that the essence of the highest value is material value. Hedonists consider that the highest value is the value of enjoyment. But from both points of view it can be taken that the most important value is related to the subject of value-givers, namely humans.

To be able to assess the relationship of the policies carried out by Umar bin Khotob with the values in Pancasila, it is necessary to first look at the point of view of who Umar bin Khotob is and how his principles of life. This is important because it will relate to the principles used in his leadership, especially in making a policy. After that, a correlation will be found with the values of Pancasila as the state philosophy of Indonesian society and as a value system agreed upon by the founders of the Indonesian nation.

Umar bin Khotob was the closest friend of the Prophet Muhammad who lived for a long time and accompanied the struggle of the Prophet Muhammad to deliver Risalatulloh. Of course, the intensity of the meeting will more or less be influenced by the Prophet Muhammad who in principle was given the task to be a mercy for the universe. In Q.S. Al Anbiya: 107 Allah (swt) said:

*"And we did not send you, but to (be) a Mercy to hosts."*

According to Ibn Zayd, what is meant by Mercy for the universe is Mercy for those who believe in Allah and his Messenger. Whereas according to Ibn Abas what is meant by Mercy for the universe is Mercy for those who believe in Allah and his Messenger by providing salvation both in the world and in the Hereafter, while Mercy for those who do not believe is to keep them from Allah's punishment in the world (Baghowi, 1990). Al-mawardi explains the meaning of Mercy in two angles, namely the word الرحمة and the word العلمين. الرحمة means to give instructions (hidayah) and suspend punishment while العلمين is specific to believers and general to believers and non-believers. In modern terms, the meaning of grace can be interpreted by the management of human resources and natural resources so that each other provides mutual benefits so as to give birth to a system that provides balance and goodness. In the context of Public Administration Science, grace is the art of creating policies to manage existing potentials to be useful and beneficial to the surrounding so that the objectives of public administration are achieved, namely: ensuring good public safety; ensuring equitable public welfare; and ensure justice for all citizens.

Therefore, it is certain that the principles used by Umar Bin Khotob in carrying out his duties as a leader are Islamic values obtained from the Qur'an and Al Hadith as primary sources and Ijtihad as secondary sources. Islam views the position of leader as a great mandate (responsibility). If it is wrong in carrying out its duties, it must be accounted for in the world (social) and hereafter (moral). So what Umar did when he first got the mandate to lead Muslims was to deliver an oration to promise to carry out the mandate as well as possible.

He said: O my people! serve Allah, you have no god other than Him; I'm sorry, I'm sorry, I'm sorry.

*"No servant whom Allah has entrusted to lead the people dies in a state of cheating against his people, unless Allah forbids Heaven for him"* (HR Bukhori).

If the nature of trust is gone, then wait for the apocalypse to occur. The man asked: "how is the loss of trust"? The Prophet (peace be upon him) replied: if business is given to non-experts, then wait for the end of the world (HR. Bukhori).

The choice of your imams whom you love and love you and pray on you and pray on them and the evil of your imams whom you hate and hate you and curse them and curse you

It means: "The best leader is the leader you love, they love you, you pray for them, and they pray for you. And as bad as leaders are leaders you hate and they hate you, you punish them and they hate you.

## Theoretical Implications

In leadership theory, what Umar bin Khotob did was transformational leadership, according to McGrigor Burns is leadership that emphasizes commitment among members of the organization to achieve the goals to be achieved. In this case, the transformational leader positions himself as a model for his members to follow (Ubaidila & Maunah, 2022). Transformational leadership itself leads to the process of building a commitment towards organizational goals and giving confidence to members to achieve these goals. Transformational leadership theory will study how leaders change organizational culture and organize organizational structures and carry out management strategies to achieve organizational goals. Transformational leadership is a leader's ability to change the work environment, work motivation, work patterns and work values applied to his subordinates so as to achieve organizational goals. Transformational leadership will greatly affect the way the organization works because each other will carry out tasks according to their respective functions.

In Islam this theory is known as *uswat al hasanah* which is pinned on the Prophet Muhammad (peace be upon him).

*Indeed, there has been in Rasululloh a good example for you (that is) for those who hope for (the Mercy) of Allah and (the coming) of the Day of Judgment and he mentions Allah a lot.*

Shaykh Muhamamd Nawawi in the book of Tafsir Munir explains about Q.S. Al Ahzab: 21 that what is meant by a good example of Rasululloh is in carrying out religious duties and carrying out social duties as a human being. Exemplary (*uswah hasanah*) is the congruence between speech and action that will influence others to be able to imitate what is done, لسان الحال أفصح من لسان المقال (what is done is better (impactful) than what is spoken).

In Q.S. As Shof Verses 2 and 3 Allah SWT says.

*O believers, why do you say something that you do not do? \* There is great hatred on God's side that you say things that you do not do.*

Q.S. As Shof Verses 2 and 3 tell of the earlier people who disobeyed his words. Ibn Abas and Mujahid say that there are people who say: "If they say they do something that is loved by Allah then they will hasten to do it". Therefore came down the command to wage jihad, but they denied it (did not do so); Ikrimah says that the verse is about one man who said that he wanted to fight but did not do so and wanted to be patient but never patient; and there are also those who argue that the verse is against hypocrites who said to the Prophet Muhammad (peace be upon him): "If you fight then we will follow you", in fact they did not. This verse describes the ugliness of those whose words and deeds contradict each other, even the Prophet Muhammad said that these traits are signs of hypocrisy. In the context of leadership, Islam strongly hates leaders who cannot be role models for those they lead. Even Islam threatens leaders who do so with grievous threats. Islam views that position (rank) is a blessing from Allah SWT which must always be grateful, whoever runs it well will get good that will have no end. And whoever neglects it, will get an accident that will make him deterred from Allah SWT. Prophet Muhammad (peace be upon him) said:

*"One day a leader does justice, then it is more loved by God than seventy years of worship".*

Imam Ghazali in the book *Al Tibr Al Masbuk Fi Sasihat Al Muluk* explains that Rasululloh commanded three principles for leaders. In the Hadith narrated by Ibn Abas: Prophet

Muhammad once came and stood at the door of the Kaaba. It contained several groups of Qurais. The Prophet Muhammad called upon them to do three things:

*"O leaders of the Qurais, do with your subordinates and followers three things: when they ask for affection from you then give them affection; when they ask of you for law, do justice; And do what you talk about. Ready not to do it, then the curse of Allah and Angels against him, Allah will not accept from him neither the worship of pardu nor the worship of circumcision".*

The three principles of leadership in Islam are manifested in the leadership behavior of Umar bin Khatab when viewed from the point of view of Pancasila, then there are philosophical similarities. The command to give compassion to the people is closely related to the precepts of "Just and Civilized Humanity"; the command to be fair in carrying out the law is closely related to the precepts of "Peoplehood Led by Wisdom in Representative Consultations" and the precepts of "Social Justice for All Indonesian People"; and the command to do what is spoken of pertains to the precepts of "One Godhead".

In addition, what Umar bin Khotob did in his leadership period reviewed from modern leadership theory is a manifestation of *servant leadership* theory. In his book *The Servant as Leader*, Robert K Greenleaf introduced the concept of *servant leadership* in 1970. According to him, a leader must have a sincere desire to serve. For him, leaders are not just about management, besides that leaders must have a natural feeling of wanting to serve. Leaders are a necessity in life. Islam views the leader as a system of prophetic caliphate in carrying out the task of introducing and maintaining the religion and a system for managing the life of the world. Therefore, the community is obliged to obey the leader as long as he does not rule to act. There are ten leadership characteristics exemplified by Rasulullah that can be categorized as *Servant Leadership*, namely: commitment to society; commitment to human growth; service; commitment to individual needs; listening to others; showing sympathy and solutions; persuasive communication; awareness; visionary and conceptual.

What is in the concept of *servant leadership* in Rasulullah was continued by Umar bin Khotob in his various policies. Umar bin Khotob put the interests of the community first. He did not want to live a luxurious life even with wealth, while there were still his people who were starving. He went around every night just to be able to ensure the well-being of his people. Every day he only eats hard dry bread and drinks water, his bed is only woven with date palms, his clothes are full of patches and it is not uncommon for him to carry a sack of flour, dates and oil to distribute to the poor.

Behind his simplicity he was a leader who succeeded in subduing two world powers at that time, namely the Romans and Persians. Leaders whose policies always prioritize the interests of the people, not just officials. Even one time the companions felt sorry for Umar considering the rising price of basic necessities. For this reason, the sahaba requested that Hafsoh convey their plan to increase the salary of Omar bin Khotob. After the plan was delivered, it was not happiness that appeared to Umar, it was emotion. He didn't want to live a life of luxury while his people suffered. While Rasulullah and Abu Bakr as his predecessors never exemplified this (Al-Azizi, 2021). In the field of land, for example, during the leadership of Umar bin Khotob there was a debate about the distribution of conquered lands in Iraq and the Levant. Some Muslims wanted these lands to be distributed to the Mujahids. Umar disagreed because this would result in the people becoming poor and their generation having nothing. But Umar did not want these lands to be handed over to the people just like that, while the state needed a lot of money to maintain sovereignty, especially in border areas.

For this reason, Umar bin Khotob consulted with the first generation of Muhajirin: Uthman bin Afan, Ali bin Abi Talib and Tolhah agreed with Umar bin Khotob while Abdurahman bin Auf wanted the lands to be handed over to the Muslims. Since there was no agreement, Umar summoned ten Anshor people, five from the Aus tribe and five from the Khazraj tribe. Umar told them that Sham, the Arabian Peninsula, Kufa, Basroh, and Egypt should be guarded by troops and needed funds for it. If the land is shared, then with what will fund the territories. So Umar took a policy not to distribute the land. In Indonesia itself related to land is regulated in Article 33 Paragraph (3) of the 1945 Constitution which reads: *"Earth and water and the natural resources contained therein are controlled by the state and used for the greatest prosperity of the people"*. Which is specifically regulated through Law Number 5 of 1960 concerning Basic Regulations of Agrarian Principles and Government Regulation Number 10 of 1961 concerning Land Registration which has been revoked by Government Regulation Number 24 of 1974 concerning Land Registration which has been amended by Government Regulation Number 18 of 2021 concerning Management Rights, Land Rights, Rum Unitsah Arrangement and Land Registration.

Indonesian Agrarian Law principally regulates state power over land. So that land in Indonesia is known as land that is controlled directly by the state and land that is not directly controlled by the state. Article 2 of Law No. 5 of 1960 stipulates: (1) On the basis of the provisions in article 33 paragraph (2) of the Constitution and the matters referred to in article 1, earth, water and space, including the natural resources contained therein are at the highest level controlled by the State, as an organization of power of all the people; (2) The right of control of the State referred to in paragraph (4) of this article authorizes to: (a) Regulate and administer the allocation, use, supply and maintenance of the earth, water and space; (b) determine and regulate the legal relations between people and earth, water and space; (c) determine and regulate legal relations between persons and legal acts concerning earth, water and space; (3) The authority derived from the right to control from the State in paragraph (2) of this article is used to achieve the greatest prosperity of the people, in the sense of happiness, welfare and independence in society and the Indonesian legal State that is independent, sovereign, just and prosperous; (4) The right of control of the State above its exercise may be vested in Swatantra regions and customary law communities, only as necessary and not contrary to the national interest, in accordance with the provisions of the Government Regulation.

In maintaining the productivity of the land, Umar bin Khotob regulated the area of land allowed to be owned and the state could take the land to be handed over to others who were able to manage it well. As was done to Jarir bin Abdulloh through a letter that contained: "so I decided on land for Jarir bin Abdulloh (ra) according to the level that was sufficient for his basic needs, no less and no more". As well as against Bilal bin Harith, his land in the area of Al Aqiq was taken by Umar bin Khotob because Bilal bin Harith was unable to manage the land.

In Indonesian Agrarian Law, it is regulated in Article 17 of Law No. 5 of 1960 and regulated in Government Regulation Number 20 of 2021 concerning the Control of Abandoned Areas and Land. Article 17 of Law No. 5 of 1960 explains: (1) Keeping in mind the provisions in article 7, to achieve the objectives referred to in article 2 paragraph (3), the maximum and/or minimum area of land that may be owned with a right is regulated in article 16 by a family or legal entity; (2) The setting of the maximum limit in verse (1) of this article is done by the rule of law in a short time; (3) Lands that are excess of the maximum limit referred to in paragraph (2) of this article are taken by the Government with compensation, to be distributed to the people in need according to the provisions of the Government Regulation; (4) The minimum limit is stated in verse (1) of this chapter, which will be fixed by the legal regulations, to be implemented in a stringent manner.

The form of serving a leader towards his people is explained in a rule: *تصرّف الامام منوط بالمصلحة* (the policy of a leader is required for good), so in Islam deliberation is strongly encouraged as explained also in the precept which is bunyai "..... discretion in representative deliberation". What is contained in these precepts is proof that the purpose of statehood of the founding fathers cannot be separated from Islamic thought which at that time did contribute greatly to the formulation and establishment of the nation. In Q.S. As Shuro: 38 it is explained:

*"And for those who accept (obey) the call of their Lord and establish prayer, their business is (decided) by deliberation between them; and they provide a portion of the sustenance which We give them"*

*"Therefore, thanks to the grace of Allah you (Prophet Muhammad) behaved meekly towards them. If you had been harsh and harsh-hearted, they would have stayed away from you. Therefore, forgive them, ask forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in God. Verily Allah loves those who are captive."*

Deliberation is a reflection of wisdom in making decisions, not on the basis of authoritarianism but based on the purity of the soul that strives to be able to serve so that what is aspired to can be realized. Article 19 – Article 22B of the 1945 Constitution which regulates the House of Representatives and Articles 22C and 22D of the 1945 Constitution which regulates the Regional Representative Council are a reflection of the system to be used is a representative deliberation system in managing the state, including in making policies. Or the value of deliberation can also be seen from the process of formulating Pancasila which was formulated from a dialogue of ideas in the forum of the Research Agency for Preparatory Efforts for Indonesian Independence.

### **Practical Implications**

If there is still a conflict between the values of Pancasila and Islamic values, then it is certain that the person does not understand the historical values and philosophical values of Pancasila. If analyzed more deeply, there are many correlations between Pancasila and Islamic values, including the implementation of policies that have been carried out by early Islamic leaders such as Umar bin Khotob.

*Please First:* "The Almighty God" with its details that read: (1) The Indonesian people expressed their belief and devotion to God Almighty; (2) Indonesian people believe and obey God Almighty, in accordance with their respective religions and beliefs according to the basis of just and civilized humanity; (3) Develop an attitude of respect, respect and cooperation between religious believers and adherents of different beliefs towards God Almighty; (4) Fostering harmony among fellow religious people and belief in God Almighty; (5) Religion and belief in the One True God are issues that concern man's personal relationship with the One True God; (6) Religion and belief in the One True God are issues that concern man's personal relationship with the One True God; (7) Develop mutual respect for freedom of worship in accordance with their respective religions and beliefs; (8) Do not impose a religion and belief in God Almighty on others.

The first precept is a manifestation of values and belief in the existence of God. The state wants to be managed based on divine values as mandated by Article 29 Paragraph (1) of the 1945 Constitution which reads: *"The State is based on the One and Only God"*. In the context of leadership, both Pancasila and Islam require leaders to meet the criteria of leaders who believe and are devout. In Article 169 of Law Number 7 of 2017 concerning General Elections, it is explained that one of the requirements for the President and Vice President is to fear God

Almighty. Likewise, Regional Heads are required to fear God Almighty as referred to in Article 38 paragraph (1) letter a of Government Regulation Number 49 of 2008 concerning the Third Amendment to Government Regulation Number 6 of 2005 concerning the Election, Ratification of Appointment and Dismissal of Regional Heads and Deputy Regional Heads.

Piety was an absolute condition fulfilled by Umar bin Khotob, either towards himself as caliph or towards the leader in the area he controlled. At the beginning of his inauguration, the first thing Umar did was make a speech. He expressed his fear of not being able to be a good leader. In his speech he said:

*"O man. Indeed, I am appointed as your leader. Had it not been for the hope that I would be the best for you, the strongest over you, and the strongest in charge of your affairs, I would not be willing to be your leader. It was enough for Umar to wait for hisab. If I knew that someone else was stronger than me, I would have been put forward and beheaded my throat more than I would have been the leader. God is testing you by appointing me as a leader and testing me with you. God appointed me over you after two of my friends were gone. By Allah, there does not come to me anything from your matter, and then someone other than me takes care of it. And nothing seemed to me, and then I did not give a proper reply and did not trust. If they do good, I will repay them with kindness. But if they do evil, accept the disaster I will inflict on them"*

This speech reflects the character of the leader who is so strong that he holds tightly to the values of belief in God. With his position does not necessarily make him proud and even forget that the position is a test for him, whether he can run the position as well as possible and benefit his community.

*Second Precept: "Just and Civilized Humanity"* with its details: (1) Recognize and treat man in accordance with his worth and dignity as a creature of God Almighty; (2) Recognizing equality, equality of rights and human duties of every human being, without distinction of ethnicity, tradition, religion, belief, gender, social position, skin color and so on; (3) Develop an attitude of mutual love for fellow human beings; (4) Develop mutual tolerance and tolerance; (5) Develop a non-arbitrary attitude towards others; (6) Uphold human values; (7) Fond of humanitarian activities; (8) Dare to defend truth and justice; (9) The Indonesian nation feels itself as part of all mankind.

### **Develop an attitude of respect, respect and cooperation with other nations**

The second precept is the embodiment of leadership values in Islam which tasks Rasulullah to perfect human morals. In a hadith Rasulullah said: *انَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ* (verily we are sent to perfect Morals). This is very relevant in the context of the time when the Prophet descended. In various literatur of Islamic prayer mats it is explained that in the era of jahiliyah, man was far from a good civilization. In the context of divinity, they worship god from the idols they make. While in the social context they are divided into groups of people who are hostile to each other.

So the value contained in the precepts of "Just and Civilized Humanity" is a value that must be held by the leader of the Indonesian nation to become a just leader and able to create a civilized Indonesian society as mandated by the preamble to the 1945 Constitution which says: *"..... Then from that to form an Indonesian State Government that protects the entire Indonesian nation and all Indonesian bloodshed and to promote the general welfare, educate the life of the nation..."*

*Third Precept: "Unity of Indonesia"* with its details which read: (1) Able to place unity, unity, and the interests and security of the nation and the nation as a common interest above personal and tribal interests; (2) Willing and willing to sacrifice for the benefit of the country and nation when needed; (3) Develop a sense of love for the homeland and nation; (4) Developing a sense of pride in Indonesian nationality and homeland; (5) Maintain a world order based on freedom, lasting peace and social justice; (6) Developing Indonesian unity on the basis of Bhineka Tunggal Ika; (7) To promote association for the sake of unity and unity of nations.

Before the fall of Islam, the Arabs were divided into many groups that were hostile to each other. Discrimination is everywhere. At that time the respected group was the strongest group, especially in times of war. Before embracing Islam, Umar was a young man who liked to fight. He was feared by all of society at the time because he never lost every time he fought. He was also a young man who was openly hostile to the Prophet Muhammad.

*Fourth Precept: "Citizenship Led by Wisdom in Deliberation / Representative"* with its details which read: (1) As citizens and citizens of society, every Indonesian has the same position, rights and obligations; (2) In no case can not impose a will on others; (3) Prioritize deliberation in making decisions for mutual benefit; (4) Deliberation to reach consensus is overwhelmed by a family spirit; (5) Respect and uphold every decision reached as a result of deliberation; (6) With *'itikad* good and a sense of responsibility to accept and implement the outcome of a deliberative decision; (7) In deliberation, common interests are prioritised over personal and class interests; (8) Deliberation is carried out with common sense and in accordance with a noble conscience; (9) The decisions taken should be morally accountable to the One God, upholding the harkat and human dignity, the values of truth and justice prioritizing unity and unity for the sake of common interests; (10) Give confidence to representatives who are trusted to carry out the consultation.

In this precept there are two things that are values in Islam and implemented by Rasulullah and Umar bin Khatab, namely "Wisdom" and "Consultation". The wisdom in Islamic teachings can be found in Q.S. Al Baqoroh Verse 269:

*He (Allah) bestows wisdom on whom He wills. He who is endowed with wisdom, indeed he has been endowed with much kindness. No one can learn a lesson, except ululalbab.*

Imam Qotadah in Tafsir Baghowi, Shaykh Nasirudin Abi al-Khuwayr 'Abd al-Nuh b. 'Umar b. Muhammad al-Siruzi, Imam Hafid 'Imaduddin Abi Al Fida Ismail bin Umar Ibnu Katsir, and Imam Mujahid in Tafsir Al Jami Al Ahkam Al Qur'an explained that what is meant by wisdom in Q.S. Al Baqoroh verse 269 is science which includes fiqh, Qur'anic science and so on. So the founders of Indonesia wanted this country to be built and managed based on science through a system of deliberation. Where the term *musyawarah* is known in Islamic literature, namely in Q.S. Al Imron Verse 159.

Umar in making decisions always precipitated deliberation with his companions. For this reason, Umar established the Consultative Assembly and Advisory Council, then known as the *Shuro Council*, consisting of the High Privy Council, the General Advisory Council and the Council between the High Advisor and the General Counsel (Al-Azizi, 2021).

*Fifth Precept: "Social Justice for All Indonesian People"* with items that read: (1) Develop noble deeds, which reflect the attitude and atmosphere of kinship and cooperation. (2) Develop a fair attitude toward others. (3) Maintain a balance between rights and obligations. (4) Respect the rights of others. (5) Likes to give help to others so that they can stand alone. (6) Not using property rights for attempts to extort others. (7) Not using property rights for extravagant things and luxurious lifestyles. (8) Do not use property rights to conflict with or harm the public

interest. (9) Love to work hard. (10) Likes to appreciate the work of others that are beneficial for progress and common welfare. (11) Likes to carry out activities in order to realize equitable progress and social justice.

Long before the founders of this nation formulated Pancasila, Islam had long commanded the leaders to be fair. In Q.S. Al Maidah Verse 8 Allah SWT says:

*"O believers, be ye enforcers (of truth) because of Allah (and) witnesses (who act) justly. Let not your hatred of a people drive you to be unjust. Be fair because (fair) is closer to piety. Fear Allah. Verily, Allah is meticulous in what you do."*

## Conclusion

From the discussion about "Umar Bin Khotob's Leadership Policy Strategy in Pancasila Perspective" above, the author can conclude as follows: In leading, Umar emphasized on aspects of intellect, integrity and ethics:

**Intellectual Aspect.** The establishment of Baitul Mal, the internalization of the security forces, the establishment of hisbah institutions and the management of state revenues and expenditures are evidence of Umar's intelligence in leading. His meticulousness in making policies is based on his sense of devotion as a leader who is given the task of being able to provide fair policies for his community. This value is the same as the value in the fourth precept which reads: "Citizenship led by wisdom in representative deliberation".

**Integrity Aspect.** When the country was hit by a drought disaster and many people experienced difficulties, Umar did not hesitate to go directly to ascertain whether the needs of the community had been fulfilled by the state. One night he went around and found a mother who was cooking stones. When Umar asked, the mother said that she deliberately cooked stones to calm her starving son. Immediately Umar rushed to get food to hand over. In fact, he carried it himself and he left it to the Woman. This is the same as the value in the second precept which reads: "Just and civilized humanity".

**Ethical Aspects.** In carrying out his leadership duties, Umar was reluctant to live a luxurious life. He even got angry when a friend planned to increase his salary. He chose to be a leader who exemplified the simplicity of Abu Bakr and Rasulullah Saw. This is the same as the value: "Social justice for all Indonesian people".

During his duties as leader, Umar succeeded in making policies in three sectors, namely political, economic and religious. In the political field, Umar succeeded in expanding his territory and conquering two powers, the Romans and Persians in addition to forming a Consultative Assembly and a Consultative Council, establishing a Judiciary and establishing a system of *controlling* and monitoring local governments. In the economic field, Umar managed state income and expenditure managed in Baitul Mal, while in the intellectual field Umar did a lot of *ijtihad* which included performing taraweeh prayers in congregation.

The leadership and policies of Umar bin Khotob are closely related to the philosophical values in Pancasila which at the beginning of its formulation emerged from religious values that already existed in Indonesia. The One True Godhead is the value of belief in the existence of God. Therefore, Article 28E Paragraph (1) of the 1945 Constitution explains: *"Everyone has the right to profess religion and worship according to his religion, choose education and teaching, choose employment, choose citizenship, choose residence in the territory of the state and leave it, and has the right to return"*. In his policy Umar bin Khotob highly upheld Islamic values both towards fellow Muslims and non-Muslims; Just and civilized humanity is very evident from Umar's policy that does not distinguish people from tribes, races and religions.

Like when one of the Jews complained to Umar because his house was evicted for the construction of a mosque. Immediately Umar ordered the construction of the mosque to stop; The unity of Indonesia can be seen from Umar's spirit to manage state power with a payroll policy for war fighters so that the fighters become state soldiers; Peoplehood led by wisdom in representative consultation can be seen from Umar's way of deciding problems or making policies. Umar always deliberated in order to get better results; Social justice for all Indonesian people can be seen from Umar's policy of not living lavishly and making a policy of cash transfers. Areas affected by the disaster Umar helped through a cash transfer system.

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