



Opinion of Umar Bin Khattab About Child Education and Curriculum

Fauzi Ananda

STAI Nurul Ilmi Tanjungbalai, Indonesia

Corresponding Author : ✉ fauziananda92@gmail.com

ABSTRACT

Umar bin Khattab became caliph through the process of deliberation by Abu Bakr with leading companions. This is done to prevent the possibility of disputes and divisions among Muslims. The method taken by Abu Bakr turned out to be acceptable to the people and they immediately gave allegiance to Umar bin Khattab. Umar then called himself the Caliph of Rasulullah and Amir al-Mu'minin. Umar's relatively long reign, which was 10 years, was used to expand the territory of the Islamic daulah and carry out various development programs during Umar bin Khattab's Islamic rule covering the Arabian Peninsula, Palestine, Syria, Persia and Egypt. He also made efforts to improve state administration by following the Persian model, namely dividing the territory into provinces. Apart from that, several departments were also formed, regulation of payment systems and land taxes, separation of judicial and executive powers by establishing court institutions, establishing public works offices, establishing Bait al-Mal, printing currency, and determining the year of hijrah. When Abu Bakr served as caliph, Umar always provided assistance and support for the policies carried out by Abu Bakr, so that it seemed that the government at that time was held by two people. Shortly before Abu Bakr died, he appointed Umar as his successor after consulting with other friends. The attempt to widen the Islamic territory that had been carried out by Abu Bakr was continued by Umar with glorious results. The Islamic region at the time of Umar included Iraq, Persia, Syria, Egypt and Barqah.

ARTICLE INFO

Article history:

Received

20 June 2023

Revised

27 July 2023

Accepted

20 August 2023

Key Word

Umar Bin Khattab, Children's Education, Curriculum

How to cite

<http://pusdikra-publishing.com/index.php/jsr>

Doi

[10.51178/jsr.v4i2.1460](https://doi.org/10.51178/jsr.v4i2.1460)



This work is licensed under a
[Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)

INTRODUCTION

The Prophet Muhammad (peace be upon him) did not leave a specific testament about who would succeed him as the political leader of the Muslim community after his passing. After his demise, a group of Muhajirin and Ansar leaders gathered in the assembly hall of the Bani Sa'idah tribe in Medina. They decided to consult and discuss who would become the leader. Eventually, they chose the Rightly Guided Caliphs. Literally, the term "khalifah" derives from the word "khalif," which means deputy,

successor, and ruler. Subsequently, the term "khilafah" emerged, which can be understood as an Islamic political institution, synonymous with the term "imamah," signifying leadership.

Ibn Khaldun believed that the caliphate is a collective responsibility in accordance with the goals of Sharia (Islamic law). As for the term "al-Rasyidun," it literally originates from the word "rasyada," meaning intelligent, honest, and trustworthy. Thus, in simple terms, the Rightly Guided Caliphs exemplify qualities of intelligence, honesty, and trustworthiness. Furthermore, a khalifah can be interpreted as a leader appointed after the passing of Prophet Muhammad (peace be upon him) to carry on the responsibilities as both a religious leader and a head of government.

As the leader of the Muslim community after the Prophet, Abu Bakr is referred to as the Khalifah Rasulillah (Successor of the Messenger). Abu Bakr's reign as caliph lasted for only two years. He passed away in the year 634 CE. When Abu Bakr fell ill and sensed that his end was near, he consulted with the prominent companions and then appointed Umar ibn Khattab as his successor. This decision was made to prevent potential disputes and divisions within the Muslim community.

RESEARCH METHOD

This research employs a qualitative approach that relies on sources from books and articles in scholarly journals related to the core issue. Data is analyzed through the perspectives of experts using a constructive approach and interpretation of the content.

RESULTS AND DISCUSSION

Educator Umar Ibn al-Khattab was a figure among true men. Prophet Muhammad (peace be upon him) knew him in the valleys and streets of Mecca. He envisioned that Allah might open his heart to accept Islam. He prayed to Allah with the following request: "O Allah, strengthen Islam with either Umar." (Narrated by Tirmidhi) Umar was a brave individual, capable of instilling fear even in the hearts of the strong and courageous. During his caliphate, the political conditions were stable. Building on Abu Bakr's wisdom, Umar bin al-Khattab sent forces to expand the Islamic territories. The expansion of Islam during Umar's time achieved remarkable results, encompassing the Arabian Peninsula, Palestine, Syria, Iraq, Persia, and Egypt.

As the Islamic territories expanded beyond the Arabian Peninsula, the rulers started considering Islamic education in areas with different customs and cultures from Islam. To address this, Umar instructed his commanders that when they captured a city, they should establish mosques as places of worship and education. In the context of educational efforts, Khalifah Umar appointed teachers for each conquered region, tasked with teaching the Quran and Islamic teachings to the newly converted population. The incorporation of newly acquired territories into Islam brought about

the need to learn the Arabic language as a means of communication. Those who embraced Islam from the conquered regions had to learn Arabic if they wanted to study and deeply understand Islamic knowledge. Thus, Arabic language instruction was already established during this time.

The expansion of Islamic territories led to an increased demand for various aspects of life. The organization of governance and all its components required serious contemplation. Meeting these needs necessitated human resources with sufficient skills and expertise to ensure the smooth functioning of governance. This highlighted the role of education. The spirit of preaching and education from the Muslim communities in various regions exhibited a high level of strength. To prevent misunderstandings about religion, both in terms of fundamental beliefs and rituals, as well as transactions, initiatives were taken. Many people flocked to Medina to directly learn Hadith from the companions.

In relation to the matter of education, Khalifah Umar bin al-Khattab was an educator who provided educational guidance in the city of Medina. Furthermore, he appointed companions to serve as teachers in different regions.

As for his vision, mission, and educational goals, they were as follows:

Vision, Mission, and Educational Objectives

The educational vision during the time of the Rightly Guided Caliphs remained consistent with the educational vision during the era of Prophet Muhammad (peace be upon him). This continuity was a result of the Caliphs following in the footsteps of the Prophet. The vision was to excel in the religious domain as the foundation for building the community. The educational mission during the era of the Rightly Guided Caliphs can be outlined as follows:

Strengthening Faith and Obedience: To solidify and strengthen belief in and obedience to the teachings of Islam brought by Prophet Muhammad (peace be upon him) through understanding, internalization, and consistent practice. **Providing Resources and Facilities:** To provide means, infrastructure, and facilities that enable the implementation of Islamic teachings.

Fostering Love of the Homeland and National Defense: To cultivate a spirit of love for the homeland and a sense of duty towards defending the nation, allowing Islam to flourish worldwide. **Nurturing Leaders, Educators, and Preachers:** To nurture capable leaders of the community, educators, and preachers who are proficient in promoting the message of Islam. This effort eventually led to the emergence of scholars from the Tabi'in generation.

The educational objective during that time was to produce a community committed wholeheartedly and firmly to the implementation of the teachings of Islam as taught by Prophet Muhammad (peace be upon him). The center of the government was in Medina during the reign of the Rightly Guided Caliphs. The population

consisted of diverse religious, social, cultural, economic, political, and educational backgrounds. However, after the passing of Prophet Muhammad (peace be upon him), the situation regressed to its previous state, characterized by a lack of rules and regulations.

This background served as a catalyst for the birth of the vision, mission, and educational objectives for all of humanity.

1. Curriculum: The educational curriculum in Medina included subjects related to religious education, such as the Quran, Hadith, Islamic Law, social affairs, citizenship, defense, and welfare. During Umar's time, vocational education was emphasized. This is evident in the instruction sent by Umar bin Khattab to the city's residents, which included encouraging children to learn swimming, horseback riding, and famous proverbs and poetry.
2. Educators: Among the educators during the time of the Rightly Guided Caliphs were Abdullah ibn Malik, Zaid ibn Thabit, and Abu Dzar Al-Ghifari. In terms of education, Umar bin Khattab was an educator who provided educational guidance in the city of Medina.

Thus, the educators during the time of the Rightly Guided Caliphs were mainly the Caliphs themselves and the great companions who were closest to Prophet Muhammad (peace be upon him) and held significant influence. As a result, the Rightly Guided Caliphs were fitting leaders in a broad sense, including educating, guiding, and nurturing the community.

(Ulama: Scholars of Islamic Sciences)

Scholars of exegesis

- 1) Ali bin Abu Talib
- 2) Abdullah bin Abbas.
- 3) Abdullah bin Mas'ud
- 4) Ubaiya bin Ka'b.

The companions who narrated many hadiths are:

- 1) Abu Hurairah (5374 hadis)
- 2) Aisyah (2210 hadis)
- 3) Abdullah bin Umar (-+ 2210 hadis)
- 4) Jabir bin Abbas (-+ 1500 hadis)
- 5) Anas bin Malik (-+ 2210 hadis)
- 6) Umar bin Khattab (-+ 537 hadis). While legal only -+ 50 hadis.

Fiqh Ulama

- 1) Abu Bakar.
- 2) Umar bin 'Affan.
- 3) Ali bin Abi Talib.
- 4) Ubaiyabin Ka'b.

- 5) Mu'az bin Jabal.
- 6) Abdullah bin Mas'ud.
- 7) Abu Musa bin Al-Asy'ari.
- 8) Abdullah bin Abbas.

Learners During the time of Khalifah Umar, the learners consisted of the people from Mecca and Medina. However, those who delved deeply into religious studies to become proficient, knowledgeable, and well-versed in the field of religious sciences were still limited in number. The general target of education was to shape a religious mindset for the entire Muslim community in Mecca and Medina. The specific target of education was to produce religious scholars from a small portion of the Tabi'in, who later became Ulama.

Educational Content The educational content included religious subjects such as the Quran, Hadith, Islamic law, social affairs, state affairs, defense, security, and welfare. With the expansion of Islamic influence, the demand for Islamic education grew larger. Those who newly embraced Islam sought to acquire religious knowledge from the companions, who received it directly from the Prophet. This was especially true regarding the Hadith of the Prophet, which was one of the sources of religion that had not yet been compiled and was only present in the memories of the companions.

The requirement to learn the Arabic language also surfaced during Umar's time. The conquest of new territories by Islam led to a desire to learn Arabic as the language of communication in those areas. Those who converted to Islam in the conquered regions needed to learn Arabic if they wanted to study and deeply understand Islamic knowledge. Therefore, Arabic language instruction was already a part of the curriculum during this era.

Furthermore, subjects taught included basic reading and writing, reading and memorizing the Quran, and core aspects of Islam, such as ablution, prayers, fasting, and more. Umar bin Khattab instructed the city's residents to teach their children the following skills: a. Swimming b. Horseback riding c. Archery d. Reading simple poems and proverbs.

Hence, the early Islamic education included basic movement, reading simple poems, and proverbs. Before this, education primarily focused on reading the Quran. The intermediate and advanced levels of education covered subjects such as:

1. The Quran and its exegesis (Tafsir).
2. Hadith and its compilation.
3. Jurisprudence (Fiqh or Islamic law).

In summary, Islamic education during the time of Khalifah Umar aimed to nurture a strong religious foundation, offering a comprehensive curriculum that ranged from basic reading and writing to advanced religious sciences like Quranic exegesis, Hadith, and jurisprudence.

Teaching Methods and Educational Institutions

1. Teaching Methods The methods they used in teaching included a form called "halaqah." In this method, the teacher would sit in a part of the mosque surrounded by students. The teacher would convey teachings word by word with their meanings and then explain the content. Meanwhile, the students would listen, take notes, and repeat what the teacher presented.
2. Educational Institutions
 - a) Kuttah: This was the lowest educational institution where children were taught basic reading, writing, and a little bit of religious knowledge.
 - b) Mosques: The mosque served as a center for the education of the Islamic community. In the early days of Islam, there were no formal schools like those existing today. From the description, it can be concluded that the implementation of education during the time of Umar bin Khattab was not significantly different from the time of Prophet Muhammad (peace be upon him). There were some advancements in certain regions according to their situations and conditions, but these developments did not undermine the fundamental educational principles established during the time of Prophet Muhammad (peace be upon him).
 - c) Additionally, another center of Islamic education was the **madrasah**, where:

Madrasah in Makkah

The first teacher to teach in Makkah after its conquest was Mu'adh bin Jabal. He taught the Quran as well as what was lawful and prohibited. During the caliphate of Abdul Malik bin Marwan, Abdullah bin Abbas went to Makkah and taught at Masjid al-Haram. He taught exegesis, jurisprudence, and literature. It was Abdullah bin Abbas who established the famous Madrasah in Makkah, which became renowned throughout the Islamic world.

Madrasah in Madinah

The Madrasah in Madinah was more renowned and deeper in its knowledge because it was the place where the caliphs Abu Bakr, Umar, and Usman resided. Many companions of Prophet Muhammad (peace be upon him) also lived there. The prominent scholars in Madinah were:

- 1) Umar bin Khattab
- 2) Ali bin Abu Talib
- 3) Zaid bin Sabit
- 4) Abdullah bin Umar bin Khattab

Madrasah in Basrah

Famous companion scholars in Basrah were Abu Musa Al-Asy'ari and Anas bin Malik. Abu Musa Al-Asy'ari was an expert in jurisprudence, Hadith, and the Quran. Anas bin Malik was more renowned for his expertise in Hadith. Later, the Madrasah in

Basrah produced scholars like Al-Hasan Basry and Ibn Sirin during the Umayyad period. Hasan Basry was a great scholar known for his piety and eloquence; he was fearless in expressing his opinions.

Madrasah in Kufa

Prominent companion scholars who resided in Kufa were Ali bin Abu Talib and Abdullah bin Mas'ud. Ali's role in Iraq involved political matters and warfare. On the other hand, Ibn Mas'ud taught the Quran and religious sciences. Umar bin Khattab sent Ibn Mas'ud to Kufa as a teacher. He was skilled in exegesis, jurisprudence, and even narrated Hadiths of the Prophet (peace be upon him).

Madrasah in Damascus (Syria)

After Syria became part of the Islamic state, Umar bin Khattab sent three religious teachers to the region: Mu'adh bin Jabal, Ubadah, and Abu Dardak. These three teachers established religious schools in Syria. They taught the Quran and religious knowledge in three locations: Abu Dardak in Damascus, Mu'adh bin Jabal in Palestine, and Ubadah in Hims.

Later, their students, the Tabi'in, took over. Notable figures include Abu Idris Al-Khailany, Makhul Ad-Dimasyki, Umar bin Abdul Aziz, and Razak bin Haiwah. This Madrasah eventually produced scholars like Abdurrahman Al-Auza'i, whose knowledge was on par with imams Malik and Abu Hanifah. His school of thought spread across Syria to Maghrib and Andalusia. However, over time, it waned due to the significant influence of the Shafi'i school.

Madrasah in Fustat (Egypt)

After Egypt became an Islamic state, it became a center for religious knowledge. The first scholar to establish a Madrasah in Egypt was Abdullah bin 'Amr bin Al-'As, in Fustat (old Cairo). He was truly a specialist in Hadith.

CONCLUSION

Umar bin Khattab became the caliph through a process of consultation conducted by Abu Bakr with the prominent companions. This was done to prevent the possibility of disputes and divisions among the Muslim community. Therefore, it can be concluded that Islamic education during the time of Umar bin Khattab can be understood through its vision, mission, educational goals, curriculum, methods, teaching approaches, facilities, and evaluation.

During Umar's reign, the promotion of skill-based education was evident, as seen in Umar bin Khattab's instructions sent to the people of the city, which stated: "Teach your children swimming, horse riding, and impart famous sayings and good poetry to them." Among the educators during the time of the Rashidun Caliphs were Abdullah ibn Malik, Zaid ibn Thabit, and Abu Dzar Al-Ghifari.

Regarding Umar bin Khattab's role in education, he engaged in educational

outreach in the city of Madinah. The subjects taught included religious matters such as the Quran, Hadith, Islamic law, social issues, governance, defense, security, and well-being.

The teaching methods employed during that era included the halaqah format, where the teacher would sit in a designated part of the mosque, surrounded by students. The teacher would convey teachings word by word along with their meanings and then explain the content. Students would listen attentively, take notes, and repeat what the teacher had presented.

Educational institutions included:

1. **Kuttab:** The lowest educational institution where basic education, including religious teachings, was provided to children.
2. **Mosques:** Functioning as centers of Islamic education, where the community's educational needs were addressed.

In summary, Umar bin Khattab's time saw a comprehensive approach to Islamic education that encompassed skill-based training, religious studies, and practical teachings. The methods and institutions established during this period contributed to the development and preservation of Islamic knowledge and values.

REFERENCES

- Abudin, Nata. *Sejarah pendidikan Islam*. 2011. Jakarta: Media group.
- Asrohah, Hanu. *Sejarah Pendidikan Islam*.1999. Jakarta: PT. Logos Wacana Ilmu.
- Umairah, Abdurrahman. *Tokoh-tokoh yang di abadikan dalam alquran*. Gema Insani
- Yatim, Badri. *Sejarah Peradaban Islam*. 2011. Jakarta. Grafindo Persada.
- Yunus, Mahmud. *Sejarah Pendidikan Islam* .1989. Jakarta: PT Hida karya agung.
- Zuhairini, dkk. *Sejarah Pendidikan Islam*.1997. Jakarta: Bumi Aksara.