

ISLAMIC COMMUNITIES DEVELOPMENT STRATEGY IN UMAR BIN KHATAB ERA

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Abstract. Umar bin Khatab is well-known as a leader with great attention to develop Muslim society welfare in term of social and economic. Musli community in his leadership era enjoyed high prosperity due to Umar bin Khatab economic policy. However, limited is known how Umar bin Khatab managed Muslim society welfare during his leadership period. This study, therefore, discusses the Islamic community development approach during the time of Umar bin Khatthabra. Is the result of library research from various sources. The study uses a professional approach that refers to efforts to increase independence and improve the service system within the framework of social relations. Furthermore, the radical approach refers to efforts to change the imbalance of social relations through empowering weak groups. Umar has implemented various policies related to the empowerment of the Islamic community during umar's leadership. In addition to fiscal policy as well as economic empowerment in the form of providing pension benefits and social security, Umar also provided opportunities for Muslims to utilize zakat money and spoils of war in a distribution according to Islamic law. Establish baitulmaal, build markets and market systems without usury 'as the economic center of the Islamic community and other things that are also empowered to realize an ongoing development system.

Keywords:Umar bin Khatthab, Islamic Community, Development Approach.

Abstrak. Penelitian ini membahas tentang pendekatan bina lingkungan Islam pada masa Umar bin Khatthab ra. Penelitian ini merupakan hasil studi kepustakaan dari berbagai sumber. Kajian dilakukan dengan menggunakan pendekatan profesional yang mengacu pada upaya peningkatan kemandirian dan perbaikan sistem pelayanan dalam kerangka hubungan sosial. Selanjutnya, pendekatan radikal mengacu pada upaya mengubah ketimpangan relasi sosial melalui pemberdayaan kelompok lemah. Umar telah menerapkan berbagai kebijakan terkait pemberdayaan umat Islam pada masa kepemimpinannya. Selain kebijakan fiskal serta pemberdayaan ekonomi berupa pemberian tunjangan pensiun dan jaminan sosial, Umar juga memberikan kesempatan kepada

umat Islam untuk memanfaatkan uang zakat dan harta rampasan perang dalam pembagian yang sesuai dengan syariat Islam. Mendirikan baitul maal, membangun pasar dan sistem pasar tanpa riba' sebagai pusat ekonomi umat islam dan hal lain yang juga diberdayakan untuk mewujudkan sistem pembangunan yang berkelanjutan

Kata Kunci: Umar bin Khatab, Komunitas Islam, Pendekatan Pengembangan

Introduction

One of the *maqasid syari'at* of Islamic law is for the benefit and happiness of humans both in this world and in the hereafter. Therefore, Islam presents a new and different frame of religious and social life that is innovative, constructive, and transformative in building human civilization.

Islam designs a theology-based life *frame* as a foundation for the strength of transcendental and horizontal relationships for the broader community in various aspects, especially social, economic, and political aspects and their development¹. Some key idioms that can be used as a foothold are “*da'wah*” (Surat Ali Imran 3: 104)², “*khairah ummah*” (Surat Ali Imran 3: 110)³, and “*rahmah*” (Surat al-Anbiya: 107).⁴ Da'wah forms the khairah of the ummah, and the khair of the ummah undoubtedly preaches and becomes a blessing as well as broad social and environmental benefits.

The consequence of da'wah is a constructive and continuous transformation. Khairah ummah means constantly innovating, creative, competitive, independent individual form, and has integrity, morality, and modality. Meanwhile, Rahmah is a social impact on the implementation of the three causes of social processes and changes, forming a necessary Islamic civilization in each era. The Islamic civilization at the time of the prophet was different from the civilization in the future. Each civilization describes the

¹Nuridin, N., & Maddini, H. (2018). Sejarah Dakwah Dato Karama: Menelusuri Ulama Sumatera Barat Penyebar Islam Di Lembah Palu *Al-Mishbah: Jurnal Ilmu Dakwah dan Komunikasi*, 14 (2), 205-239.

²Departemen Agama RI, *Alqur'an dan Terjemahnya*, (Jakarta: Pantja Cemerlang, 2014), 63.

³Ibid, 64.

⁴Ibid, 331.

condition of society at that time. The condition of society at the time of the prophet was different from the condition of society at the time of the khulafaurrasyidin and the times after that. Along with each period, Allah sent a figure as an exemplary reference (Q.S Al-Ahzab 33: 24).⁵

How the conditions and development of the community will depend on the leaders of their time in managing or managing the country and its people. Each leader has different skills and leadership styles in shaping and developing an Islamic society.

Umar bin Khatthab is one of the Islamic legends of the *khulafaurrasidin* period, which has traces and a monumental sunnah legacy for the Islamic community that is enjoyed until today. Umar bin Khatthab was a *pioneer* in terms of managing the country and managing its people so that the government experienced progress that had never been achieved in the past. The *ijtihad* is very worthy of being a reference in the development and development of an Islamic society, even in the current Indonesian context.

In this regard, this paper will examine the approach to the development of Islamic society during the time of Umar bin Khatthab with the formulation of the problem; (a) How was the development of Islamic society during the leadership of Umar bin Khatthab? (b) What is the approach used by Umar bin Khatthab in developing the community? These two issues will be the main topics of discussion in this study.

Research Methodology

This paper used library research method by reviewing and analyzing various related sources, from books, journal articles, and from media sites that are worthy of being used as sources of information. In analyzing the secondary

⁵Ibid, 417.

data, the author employed content analysis approach^{6,7}. This study looks at the development of Islamic society during Umar bin Khatthab's time through several approaches that are analyzed based on applications that support the success of Umar's leadership and the development of Islamic society at that time. Leadership is an important aspect of a community group development and welfare⁸. The data was analyzed using thematic approach⁹ to find themes.

Result and Discussion

Theory of Islamic Community Development

In the sociology study, Islamic society is distinguished in terms of the community's religious identity and the Islamic tradition that lives and develops in society.^{10, 11} Ali Shari'ati said that the term Islamic society with ummah is a hijrah community, which helps each other to move towards the goals they aspire to.¹²

Meanwhile, development is an effort to improve the quality of existing resources and potentials according to the needs of the community. Community development is a development activity carried out in a systematic, planned, and directed manner to increase public access in order to achieve better social,

⁶Nurdin, N., & Pettalongi, S. S. (2022). Menggunakan Paradigma Studi Kasus Kualitatif Interpretatif Online dan Offline Untuk Memahami Efektivitas Penerapan E-Procurement. *Coopetition: Jurnal Ilmiah Manajemen*, 13(2), 155-168.

⁷Zaid, Z., Pettalongi, S. S., & Nurdin, N. (2022). Implementation of School-Based Management in Improving the Quality of State Islamic Junior High School. *International Journal of Social Science and Human Research*, 5(6), 3448-3455.

⁸Jismin, J., Nurdin, N., & Rustina, R. (2022). Analisis Budaya Organisasi Dalam Meningkatkan Prestasi Kerja Pegawai Administrasi Aasi UIN Datokarama Palu. *Jurnal Integrasi Manajemen Pendidikan*, 1(1), 20-29.

⁹Rusli, R., & Nurdin, N. (2021). Understanding Indonesia millennial Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*. doi:10.1007/s10639-021-10779-7.

¹⁰Agus Effendi, *Islam Konseptual dan Kontekstual*, (Bandung: Itqan, 1993), 143.

¹¹Rusli, R., Hasyim, M. S., & Nurdin, N. (2021). A New Islamic Knowledge Production And Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact With Online Sources. *Journal of Indonesian Islam*, 14(2), 499-518.

¹²Ali Syari'ati, *Ummah dan Imamah*, (Lampung: YAFI, 1990), 38.

economical, and quality of life conditions when compared to previous development activities.¹³

According to Twelvetrees in Suharto Edi, community development is “*the process of assisting ordinary people to improve their own communities by undertaking collective actions*”.¹⁴ In Com. Dev. Handbook, community development is a planned evolution of the economic, social, environmental, and cultural aspects that exist in society. It is a process in which community members take collective action and solve common problems.¹⁵ Meanwhile, Sudjana said, community development is a planned and systematic effort carried out by, for, and within the community to improve the population's quality of life in all aspects of their life in a territorial unit.¹⁶

While the term for the development of Islamic society in Arabic is called *tathwirul mujtama'il-islamiy*. According to Ansari, Islamic society is a collection of Muslim people who have the same views (*deen*) and the same goals in life, which are based on a universal idea (*tawhid*), work hand in hand, and move dynamically under shared leadership or the same religion, namely religion. Islam, in an effort to realize their duties as caliph and 'abd on earth.'¹⁷ So the development of Islamic society is to transform and institutionalize all aspects of Islamic teachings in family life (*ushrah*), social groups (*jama'ah*) and society (*ummah*).¹⁸

Thus, the development of Islamic society is a process of improving the quality of life, individuals, families, and communities to gain self-power in developing their potential and skills, insights, and available resources to make

¹³Lu'lu Nafisah, *Pengembangan Masyarakat (Community Development)*, Pada Oktober 2013, <http://luluhatta.wordpress.com/pengembangan-masyarakat-community-development>).

¹⁴A. Twelvetrees, *Community Work*, London: MacMillan, 1980), Lihat juga Edi Suharto, *Model Kedamaian Sosial dan Resolusi Konflik: Perspektif Pekerjaan Sosial* dalam *Contents@2003 www.policy.hu/suharto*, (Bandung 2003), <http://www.policy.hu.suharto/makIndo20.html>.

¹⁵Lu'lu Nafisah, *Pengembangan Masyarakat*

¹⁶Ibid.

¹⁷Muhammad Fazlurrahman Anshari, *Konsep Masyarakat Islam Modern*, (Bandung: Risalah, 1984), 55-56.

¹⁸ Agus Ahmad Safei,, Aya Ono, , Ela Nurayati,, *Pengembangan Masyarakat Islam Perspektif Islam dan Barat*, 1st ed, (Bandung: Simbiosis Rekatama Media, 2020), 11.

decisions and take actions regarding their own welfare in accordance with Islamic guidelines.

Community Development Approach

In analyzing the approach to the development of Islamic society during the time of Umar bin Khatthab used two approaches according to Twelvetrees in Zubaedi,¹⁹ and the community development can be explained by a professional approach and a radical approach.

The professional approach refers to efforts to increase independence and improve the service delivery system within the framework of social relations. At the same time, the radical approach refers to efforts to change the imbalance of social relations through empowering weak groups, looking for the causes of their weaknesses, and analyzing the sources of their oppression. So development is focused on helping lower-class people to control their lives independently. This approach demands intervention in processes and structures that facilitate access to and control over resources and develop ways of thinking and doing things that improve the lives of the poor.

These two approaches to community development will serve as a reference in analyzing the development of Islamic society during the leadership of Umar bin Khatthab based on a study of various historical sources.

Development of Islamic Society during Umar's Leadership

1. Profile of Umar Bin Khatthab

Umar was born in Mecca in 586 AD with the name Umar bin Khattab bin Nufail bin Abdul al Uzza bin Ribaah bin Abdillah bin Qart bin Rizail bin 'Adij bin Ka'ab. From the paternal line, Umar's lineage meets the lineage of the Prophet Muhammad at the 7th grandmother, while from the maternal line, he meets the 6th grandmother. Then has 7 wives and 11 children, 7 boys and 4 girls. Umar is known to be fluent in speech and speech. And is also known as a firm and

¹⁹See, Dr. Zubaedi, M. Ag., M. Pd., *Pengembangan Masyarakat Wacana dan Praktek*, 2nd ed, (Jakarta: Kencana Prenada Media Grup, 2014), 55-56.

courageous figure, physically strong, and their hobbies are riding and wrestling. Their courage was inherited from his father, Nufail al Quraish, from Bani Adi, who was respected, noble, majestic, and had a high position.²⁰ Because of their rhetorical ability, they were always trusted and were representing the Quraysh tribe in conducting negotiations with other tribes. The diplomatic excellence made them popular among various Arab tribes.²¹

Among the *khulafaurrasyidin*, Umar was not the first to convert to Islam, and even before that there was an enemy of Islam. After converting to Islam, Umar became a persistent defender of Islam and was respected by friends and enemies. After the leadership of Abu Bakr, Umar was elected as *Amirul Mukminin*-meaning Leader of the Believers, which became a state term in the Islamic world.²² Umar became Amirul Mu'minin in 634-644 AD or led for 10 years before Umar then died after being killed by Abu Lu'lu'ah while Umar was praying in the mosque.

2. Development of Islamic Society

Historically, Umar bin Khatthab was appointed Amirul Mu'minin in 634 AD after the death of the caliph Abu Bakr Ash Siddiq (632-634 AD). During Umar's ten years of leadership, Umar left many spiritual and fiscal footprints for the Islamic community. The world recognized Umar's shrewdness in leading at that time because Umar had a breakthrough and surpassed the leadership of previous times, even the big countries around Umar. In addition to territorial expansion, improvement of state administration and finance, politics, and da'wah, Umar also prioritizes community empowerment so that the glory of the state follows the welfare of its people. Umar really made the state function for

²⁰Departemen Agama RI, *Ensiklopedi Islam di Indonesia*, (Jakarta: Dirjen Bimbingan Islam, 1992/1993), 1256.

²¹*Ibid.*

²²Baca: Joesoef Sou'yb, *Sejarah Daulat Khuafaur Rasyidin*, 1st ed, (Jakarta: Bulan Bintang, 1979), 136- 138.

its people.²³ From several existing references, some of the efforts made by Umar in the development of Islamic society, among others;

a. Development of normative aspects

The development of the normative aspect is meant to strengthen the religious system of the community, where the mosque is used as a community base to organize religious understanding and behavior as well as a center for educational, da'wah, and social activities. Every time Umar occupies a new territory, Umar always builds a center of government and a mosque so that government and da'wah and the application of Islamic law go hand in hand. The development of Islamic society through da'wah and applying Islamic teachings and laws are the foundation for wider aspects of life.

b. Area Development

Since the beginning of Umar's leadership, territorial expansion has been one of the priorities. Umar conquered the Palestinian territories, including the Baitul Maqdis, in 635 AD,²⁴ A year later, the area of Syria was controlled by Islam after the Byzantine army was defeated in the Yarmuk war. The expansion continued to Egypt under the leadership of Amr bin Ash while Sa'ad bin Abi Waqash led the conquest of Iraq. Sa'ad's army took control of Babylon and Egypt in 640 AD. Meanwhile, the Byzantine army in Helopolis and Alexandria then surrendered to the Islamic army in 641 AD.²⁵

The breadth of Umar territory caused Umar to divide the territory into 8 (eight) provinces: Mecca, Medina, Syria, Jordan, Palestine, the Peninsula, Egypt, and Iraq. As a result, the state and society undergo changes and developments socio-culturally, structurally, and institutionally.

²³Baca: Rahman, M. F. (2015). Sumber-sumber Pendapatan dan Pengeluaran Negara Islam. *Al-Iqtishad: Journal of Islamic Economics*, 5(2). <https://doi.org/10.15408/aiq.v5i2.2567>, diakses 22 Juni 2022.

²⁴Husayn Ahmad Amin, *al-Mi'ah al A'zham fi Tarikh al-Islam*, Terj, Bahrudin Fannani Seratus Tokoh Dalarn Sejarah Islam, 1st ed, Bandung;; RemajaRosda Karya, 1998), 14.

²⁵Lihat, Badri Yatim. *Sejarah Perodaban Islam*, 6th ed, (Jakarta: Raja Grafindo Persada, 2004), 37.

Every time Umar conquered a territory, Umar formed a province and was accompanied by the appointment of an 'amir (governor) and *qadli* (high priest). The Amir is the political leader in the province and carries out the laws laid down by the *qadli*'. Amir is accompanied by a vizier (advisor) and *katib*(secretary), while *qadli*' is a leader or priest in matters of religion. Umar gave authority to the 'Amir to manage Umar's territory politically and coordinate with the *qadli* regarding applying Islamic laws. *Qadli* 'is responsible for mosques, da'wah activities, and religious education of the people, establishing and implementing Islamic law while still coordinating with amir and the central government because Amirul Mukminin is a legal reference as the constitution and the highest judge of the state judiciary.

c. State Administration Development

The expansion of the political area causes a wide area of command administratively, requiring development in terms of administration and government management, state revenues, and expenditures in terms of coordinating the implementation of central and local government policies.

To anticipate the spread of the problem, Umar took the initiative to make various changes by improving the administration of the state by forming a secretary (*al-Katib*) of the state and several departments (*diwan*), among others; *diwan al-Jundi*, *diwan al-Kharaj* and *diwan al-qudhi*.²⁶

Diwan al-Jundi, is a department that has the task of taking care of the army and police, ranging from issues of rank, salary, weapons to dormitories.²⁷ Meanwhile, *diwanal-kharaj* is the ministry of state finance, which is in charge of managing the receipts and expenditures of the state budget, sources of state revenue, taxes such as crop taxes (*kharaj*), foreign trade taxes that enter Islamic territory (*al-usyur*), zakat fitrah and zakat maal (2.5% from the reckoning of assets), *al-fa'i* (spoils of war without bloodshed) and *al-Jizyah* (non-Muslim taxes in Muslim countries), and *Ghanimah* (movable goods resulting from enemy/war

²⁶*Ibid.*

²⁷Sayyid Quthub, *Konsepsi Sejarah Dalam Islam*, (Jakarta: Pedomani Ilmu Jaya, 1998), 45.

conquest). Furthermore, *diwan al-qadhi*, an Islamic judicial system led by regional judges who are tasked with enforcing Islamic law in their respective regions. The existence of the *diwan qadhi* functions to facilitate the implementation of Islamic law and facilitate state revenues, and revive Islamic philanthropy, which can be used as Islamic rules while the state is the executor.

d. Fiscal Policy Implementation

According to Islamic law, a country cannot be run properly without proper management of state revenues. The implementation of the use of facilities and state finances and their distribution must be thorough and on target. Umar implements the utilization and distribution of state revenues and facilities by making fiscal policy.

In connection with that, after Umar's inauguration as Amirul Mu'minin, Umar said: "Whoever wants to ask about the Qur'an, then come to Ubay ibn Ka'ab, whoever asks about the science of *faraid* then come to Zaid bin Thabit, and whoever ask about wealth, then come to me (Umar), because Allah has made Umar the guard and sharer of wealth."²⁸

This is the key statement of Umar's *ijtihad* in matters of spending wealth, especially state assets and facilities. To secure state assets and finances, as well as a place to store state assets and finances, Umar formed *baitulmaal* or a type of sharia banking.

According to Esti,²⁹ there were four sections of state spending that were applied during the time of Umar bin Khattahab;

1) Allowance that was given

This allowance is given to; (1) The wives of the Prophet other than 'Aisha, (2) Soldiers at War, (3) Units of the Thabit group, (4) For the Hajr and

²⁸Muhammad Husain Haekal, *Al faruq Umar*, terj. Ali Audah, *Sejarah Hidup Umar bin al Khattab*, 1st ed, (Singapura: Pustaka Nasional PTE. LTD Singapura, 1999).

²⁹A. Esti, *Pemikiran Ekonomi Umar bin Khattab tentang Kebijakan Fiskal*. (2017), 54–70.

Ubad groups, (5) For the wives and children of the war troops, (6) The Muhajirin before the incident *fathumakkah*, (6) People who embraced Islam when there was *fathumakkah*, (7) Children of the Muhajirin and Ansor (8) People who attended the Hdaybiah Agreement (9) Additional Retirement of Muslims, This allowance is given in the amount which is uncertain sometimes in the form of money, wheat, oil, honey, vinegar, sago in a fixed amount. However, each region of the quality and type of goods is different.

2) State General Expenditure

The most important expenditures from Baitul Mal are pension funds (benefits), then state defense funds, and physical development funds. In addition, it is community empowerment through the distribution of zakat and spoils of war according to Islamic teachings and laws.

3) Distribution of Zakat and the spoils of war

Expenditures from the Baitul Maal were also for zakat recipients during Umar's time, according to Q.S. at-Taubah (9) verse 60, which is about people who are entitled to receive zakat funds. In addition, the disbursement of 1/5 of the spoils of war to the entitled parties, according to Q.S. al-Anfaal (8) verse 41.

4) Public Facility Financing

Financing for the public benefit includes all financing for state apparatus and providing services to the people, such as paying employees, financing social services, financing various places, and public housing. And all of that for the benefit of the wider community³⁰, including a number of mosques, irrigation reservoirs, and their distribution throughout the city.

Oriented to social problems that arose during the time of Abu Bakr Ash Siddiq, such as the problems that underlie the *riddah* case, where some of the causes were ideological (religious understanding) and economic weaknesses so that many people did not want to pay zakat. At the same time, the families of

³⁰see, Esti

the fighters (dawah and politics) left behind have not been accommodated in the management of the state problem in the early days of Umar's leadership.

In addition, due to the expansion of the area of power also caused Umar's responsibility to take care of the country and its people. So, on that basis, several important policies must be made and applied *affirmatively* in the context of *good governance* to create a just and prosperous country according to Islamic law.

Based on the description above, it can be seen with two approaches; first, a professional approach by improving the quality of life of the state and society in several aspects, including; expansion of territory, management of the territory and its agricultural products as a source of state revenue, appointing members of civil society as state employees in administrative affairs, the police, law enforcement and the state army (for the battlefield), construction of fiscal assets and public service facilities, expanding communication networks, controlling administration and management of institutions to facilitate communication and state services for the people.

Second, a radical approach through the establishment of *baitulmaal* and the establishment of a market system. Baitil Maal was established to store state assets, manage state finances, and develop the community's economy. The benefactors save their wealth to increase the number of *Baitul Maal* assets. The proceeds are distributed to benefit the State and government employees and shareholders for community development through lending and borrowing at the *Baitul Maal*.

To dynamize the wheels of the country's economy and revive the people's economy, Umar built markets and a market system by avoiding the element of *riba'* (usury). The state protects the stability of prices in the market and frees the trading community from tax collections except for zakat maal.

Umar designed the community architecture by establishing a government center, a religious center, and an education center, as well as an

economic center, *baitulmaal*, and markets as centers of economic activity that always stand side by side in an area. And the architecture of this community has been inherited by the Muslim community in Indonesia until now.

This is where the Islamic community is given space structurally by the state for empowerment. Even to help normalize the economic cycle, Umar created a hijri calendar and forged the dinar currency as a symbol of the economic independence of the Islamic state and the welfare of its people at that time.

Umar is also very concerned about retired government employees and Islamic religious fighters by providing pension benefits and social benefits as well as special allowances for the family of the Prophet and those who are entitled to take advantage of Islamic philanthropy (such as zakat and spoils of war, handouts, and endowments of the people) so that they do not there are those who are neglected.

Umar's concern for the welfare of the people was increasingly realized by the establishment of a judiciary that would try and protect the interests of the people. In this regard, much of Umar's legal *ijtihad* takes into account the contextual nature of the community. One of the proofs is that if it was a poor person who stole things, then Umar tolerated it by not applying the law of cutting off hands. But for those who eat the property of orphans or take the rights of others not for reasons of poverty or *daruriyah* conditions, then justice must be served.

Likewise, in relation to the empowerment of farmers, irrigation reservoirs are built, and there is a fair and equitable distribution of water sourced from irrigation reservoirs to irrigate the farmers' fields and plantations. In addition to meeting the needs of food for the family, agricultural products are also supplied to the market to meet the needs of food for the community and thus help the burden of the State in terms of meeting the needs of food supplies for its people, such as dates, wheat, sago and so on.

In the province area, Umar then gave the governors authority to do the same, especially in areas such as Syria, Egypt, and Kuffah known as fertile areas so that not only prosperous agriculture but also livestock. Welfare in the area also supplies food needs for the government (central) and the people in Madinah.

In a time of famine, Muawiyah as governor of Syria, sent 3000 camels carrying food and 3000 camels carrying clothes, while 2000 camels carrying food from Kuffah, all for the food and clothing needs of the people of Madinah. Umar even swore that Umar would not eat ghee until Umar's people were not hungry anymore and could eat ghee.³¹

A high sense of empathy and alter-ego towards its people and upholding justice against Allah SWT laws cause the country and the people it leads to progress. It created a new civilization for the Arab nation. This civilization is legendary and has become the *sunnah* or *ijtihad* of Umar ra, which is recorded in various Islamic historical references. The results of Umar's work at this time can also be a reference in building the state and the development of Islamic society, even for Indonesia today.

Conclusion

Practically, the approach to the development of Islamic society during the time of Umar bin Khatthab was very applicable. Both are seen from a professional approach and a radical approach. In developing the Islamic community, Umar applies in the form of policies, implementation of policies, and the application of Islamic law by establishing a judiciary and appointing qadhi 'as the person in charge of its implementation to oversee the implementation of policies and examples in practicing them.

The implementation of Umar's policy is inseparable from efforts to practice Islamic teachings, which Umar also developed through *ijtihad*. And the

³¹Muhammad Ali, *Saat Paceklik Melanda Umar Menjamin Kebutuhan Pangan Rakyatnya*, Liputan 6, 05 Mei 2020. Ghee was considered a type of luxury food at that time.

ijtihad can be referred to as the *Sunnah Sahabah* or the *Sunnah of Umar bin al-Khattab*. Through the implementation of the policy, several very basic Islamic community development efforts were found that were related to the livelihood and welfare of the Islamic community. Among others; Providing pension benefits and social security for the wives of the Prophet, the family of friends who died in the war, and others, Umar also gave the opportunity for Muslims to take advantage of zakat money and spoils of war by dividing and giving loans according to Islamic law. Umar then establishes baitulmaal and markets where the market system is without *riba'* (usury) as the center of the economic wheel of the Islamic community and other things that are also empowered.

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