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UMAR BIN KHATTAB: A TRANSFORMATIVE LEADER

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Abstract

Leadership plays an important role in organizational management. Effective leadership is crucial for achieving desired goals. This study examines the leadership of Umar bin Khattab, the second Amirul Mukminin in Islam, with a focus on his transformative contributions in various sectors such as education, economy, politics, and military. Using a qualitative descriptive approach, this study combines content analysis and literature review. These findings highlight the implementation of Umar bin Khattab's innovative policies, alongside his commitment to justice and the welfare of society. His disciplined and intelligent approach enabled him to build a well-structured governance system centered on serving the needs of the community.

KATA KUNCI:
Kepemimpinan, Umar bin Khattab, Transformasi.

Abstrak

Kepemimpinan memainkan peran penting dalam manajemen organisasi. Kepemimpinan yang efektif sangat penting untuk mencapai tujuan yang diinginkan. Kajian ini mengkaji kepemimpinan Umar bin Khattab, Amirul Mukminin kedua dalam Islam, dengan fokus pada kontribusi transformatifnya di berbagai sektor seperti pendidikan, ekonomi, politik, dan militer. Dengan menggunakan pendekatan deskriptif kualitatif, penelitian ini menggabungkan analisis isi dan studi kepustakaan. Temuan ini menyoroti implementasi kebijakan inovatif Umar bin Khattab, di samping komitmennya terhadap keadilan dan kesejahteraan masyarakat. Pendekatannya yang disiplin dan cerdas memungkinkannya membangun sistem pemerintahan yang terstruktur dengan baik dan berpusat pada melayani kebutuhan masyarakat.

INTRODUCTION

Leadership plays a crucial role in the success of any organization. Strong and effective leadership is often the driving force behind the achievement of organizational goals. By selecting and implementing good leadership practices,[1] an organization can grow and move closer to its vision and mission. In the context of Islam, as a perfect[2] religion, the application of leadership values becomes extremely important.

The perfection of Islamic teachings cannot be optimally realized if its leaders are unable to lead well according to the principles taught. Throughout history, Islam has become a respected religion and even a successful civilization in the past. This is certainly inseparable from the role of

[1] Faros Nur Muhammad, "Implementasi Sikap Pemimpin Transformatif dalam Perspektif al-Qur'an", *Izzatuna*, Vol.5, No. 1, Juni 2024, (71).
[2] Unik Hanifah Salsabila, Robit Azam Jaisyurohman, Muhammad Tedi Wardani, Alicia Anderson Yuniarto, dan Ninda Budi Yanti, "Implementasi Pembelajaran Pendidikan Agama Islam dalam Membentuk Pribadi Akhlakul Karimah", *Bintang: Jurnal Pendidikan dan Sains*, Volume 2, Nomor 3 Desember 2020, (371).

a leader. A good leader is one who is not only eloquent in speech but also able to actualize their vision and mission through concrete actions. This is one of the characteristics of an ideal leader. The most ideal leader is a transformational leader.

McGregor Burns, a political scientist, emphasized that transformational leaders are capable of turning their followers into good leaders and also transforming other societies into better versions of themselves.[3] This aligns with what was achieved by Umar ibn al-Khattab. He is an example of an innovative Islamic leader who was able to transform the people he led into better individuals. His leadership was marked by various innovative reforms that not only strengthened Islam's position in the Arabian Peninsula but also introduced a just and effective governance system.

This paper will discuss the leadership transformation carried out by Umar ibn al-Khattab in various fields, including education, economy, politics, and military. Using a qualitative descriptive research methodology, this study aims to delve deeper into Umar's leadership principles and their impact on society during that period. The findings of this study are expected to provide better insights into effective leadership and the importance of leadership in a contemporary context. Thus, Umar ibn al-Khattab is not merely a historical figure but also serves as an example for today's leaders in managing organizations with principles of justice and the well-being of their people.

RESEARCH METHODS

This study employs a qualitative descriptive approach to explore various concepts that emerge during the research process. The methods used include content analysis and literature review. Content analysis is employed to examine texts and uncover the explicit and implicit ideas conveyed by the author. Meanwhile, the literature review relies on secondary data sources such as research studies, articles, and reference books relevant to the research topic.[4]

RESULTS AND DISCUSSION

Results

Biography of Umar bin Khattab

The companion of the Prophet Muhammad (PBUH), who also became the second Amirul Mu'minin, was named Umar bin Khattab bin Nufail bin Abdu Al-'Uzza bin Rabah bin Abdullah bin Qurth bin Razah bin Adiy bin Ka'ab bin Lu'ay bin Ghalib al-Qurayshi al-'Adawi. His lineage meets that of the Prophet Muhammad (PBUH) at the seventh grandfather, Ka'ab bin Lu'ay bin Ghalib. His mother's full name was Hantamah binti Hasyim bin Al-Mughira.[5] Umar was born in the city of Mecca in 584 CE, or 13 years after the birth of the Prophet Muhammad (PBUH). He came from the Adiy tribe, which was one of the most respected and noble tribes in society.[6]

[3] Indah Komsiyah, "Kepemimpinan Transformatif Perkembangan dan Implementasinya pada Lembaga Pendidikan", Ta'allum, Vol. 04, No. 02, November 2016, (295).
[4] Azwar Iskandar, Khaerul Aqbar, "Analisis Kebijakan Penarikan Zakat Umar bin Khattab dan Relevansinya terhadap Masa Krisis Pandami Covid-19", Salam: Jurnal Sosial & Budaya Syar'i, Vol. 7 No. 10 (2020), (952).
[5] Ishaq dan Muannif Ridwan, "A Study of Umar bin Khatab's Ijtihad in an Effort to Formulate Islamic Law Reform", Cogent Social Sciences (2023), 9: 2265522, (4).
[6] Revi Hayati, "Kebijakan Ekonomi Islam Umar bin Khattab dalam Menghadapi Krisis", Al-Mawarid: Jurnal Syari'ah & Hukum, 1: 13-26 (2021), (49).

As is widely known, Umar was a companion of the Prophet Muhammad (PBUH) known for his firmness and bravery. This was due to the disciplined upbringing he received from his father.[7] During his childhood, he worked every day herding his father's goats. Additionally, Umar was an intelligent individual, as evidenced by the fact that he was often the cause of revelations to the Prophet Muhammad (PBUH).[8] For example, when Umar suggested the hijab for the Prophet's wives, Allah (SWT) revealed the verse of Surah Al-Ahzab, verse 53.[9]

Moreover, Umar earned the title of al-Faruq, meaning one who can distinguish between truth and falsehood.[10] Other noble qualities that Umar possessed included justice, responsibility, intelligence in finding solutions, steadfastness in facing challenges, and firmness in any matter. He was known for his politeness, authority, and immense respect from others. Umar's physical appearance reflected his noble traits: he was tall, had a robust build, thick body hair, reddish-white skin, a thick beard, and mustache, often accompanied by flowing hair on both sides of his head.[11]

Before converting to Islam, Umar was a staunch opponent of Islam. He even once intended to kill the Prophet Muhammad (PBUH) after being provoked by the announcement of a prize from Abu Jahal. However, Umar's motivation was not driven by the reward but by the fact that he saw Muhammad as someone who had caused division in the unity of the people of Mecca and had turned them away from their ancestral idols.[12] Umar's intention to kill the Prophet faded when he learned from a companion of the Prophet, named Nu'aim, that his sister, Fatimah binti Khattab, and her husband had embraced Islam. This led Umar to seek guidance from Allah (The Almighty). It was when he visited his sister's house and read part of the Quran, Surah Taha, that his heart was moved, and he decided to embrace Islam. He then went to meet the Prophet Muhammad (PBUH) not to harm him but to accept Islam.[13] Once he became a part of the Muslim community, Umar was among the most prominent companions defending the Prophet.

Umar's love for Islam and the Prophet Muhammad (PBUH) is evident from several events, such as his participation in key battles like the Battle of Uhud, the Battle of the Trench, the Battle of Bani Mustaliq, the Treaty of Hudaybiyyah and the others.[14] When the Prophet Muhammad (PBUH) passed away, Umar could not initially believe it and had prepared his sword to strike down anyone who claimed that the Prophet had died. Such was Umar's immense love for the Prophet Muhammad (PBUH).

Umar bin Khattab served as the second caliph of the Muslim community for a decade, from the 13th year of the Islamic calendar (634 CE) until the 23rd year (644 CE). This period marked a transformative era in the history of Islam. During his leadership, the Islamic territories

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[7] Ishaq dan Muannif Ridwan, "A Study of Umar bin Khatab's Ijtihad in an Effort to Formulate Islamic Law Reform", (5).

[8] Fuad Thohari, Respon Al-Qur'an terhadap Umar bin Khattab: Kajian Validitas Riwayat Asbab al-Nuzul, (Yogyakarta: Jejak Pustaka, 2022), (4).

[9] Fariq Gasim Anuz, *Kepemimpinan dan Keteladanan Umar bin Khattab (Pembelaan terhadap Al-Faruq),* (Bekasi: Daun Publishing, 2016), (267).

[10] Rahmat Justan, Margiono, Abdul Aziz, dan Bahaking Rama , "Biografi Umar bin Khattab: Pelantikan dan Kebijakan Politik Selama Pemerintahan Sampai Wafat", Ulil Albab: Jurnal Ilmiah Multidisiplin, Vol.3, No.2, Januari 2024, (239).

[11] M. Al Qautsar Pratama dan Budi Sujati, "Kepemimpinan dan Konsep Ketatanegaraan Umar Ibn Al-Khattab", *JUSPI: Jurnal Sejarah Peradaban Islam*, Vol. 2, No. 1 Tahun 2018, (63).

[12] Tim Sejarah 2010 Madrasah Hidayatul Mubtadi-ien, *Sejarah Kehidupan Rasulullah saw Muhammad SAW: Lentera Kegelapan*, Cetakan XV, (Kediri: Pustaka Gerbang Lama, 2021), (164).

[13] Tim Sejarah 2010 Madrasah Hidayatul Mubtadi-ien, *Sejarah Kehidupan Rasulullah saw Muhammad SAW: Lentera Kegelapan*, Cetakan XV, (165-166).

[14] Ali Muhammad ash-Shalaby*, Biografi Umar bin Khattab*, Diterjemahkan oleh Ismail Jalili, dan Imam Fauji, (Jakarta : Ummul Qura, 2017), h. 36.

expanded rapidly through successful conquests, and he implemented significant administrative and social reforms. Umar's leadership ended on November 3, 644 CE (24th of Dzulhijjah, 23 AH) when he was assassinated by Abu Lu'luah al-Majusi, a Persian slave. Umar died at the age of 63, leaving behind a lasting legacy of governance. His death led to the appointment of Uthman bin Affan as the third caliph in Islamic history.[15]

The Transformation of Umar bin Khattab's Leadership

1. Education

During Umar's leadership, education became one of the key areas he focused on. This was because Umar was a person who deeply valued knowledge. Since childhood, Umar had a passion for and proficiency in reading and writing.[16] Thus, during his reign, he made Madinah the center for learning the Qur'an and fiqh.[17] Some of the successes of Umar in the field of education include:

a. The development of knowledge-based schools that spread widely during Umar bin Khattab's era. Madrasahs became essential institutions and centers for knowledge and intellectual activities. Some notable madrasahs in Umar's time included Madrasah Al-Madinah Al-Munawwarah, Madrasah Al-Mukarramah Makkah, Madrasah Al-Basrah, Madrasah Al-Kuffah, Madrasah Ash-Sham, and Madrasah Egypt.[18]
b. To ensure the success of the education program, Amirul Mukminin Umar personally conducted educational outreach in the city of Madinah. He held sessions in mosques and markets and appointed teachers for the newly conquered regions. Additionally, he mandated that the people in these conquered territories learn Arabic to better study the Qur'an and fiqh.[19]

2. Economy

During Umar bin Khattab's leadership, the state revenue was sourced from various channels, including zakat, kharaj, jizyah, taxes, and fai', which were then managed and utilized to maximize state development through Baitul Mal.[20] Below is a breakdown of the state's income sources:

a. Zakat

   Umar bin Khattab's zakat policy was similar to the ones enacted by the current Islamic schools of thought. For example, zakat was only applicable to free individuals, with slaves exempt from this obligation. One of the reforms Umar introduced was the imposition of zakat on traders and horse breeders due to the booming horse trade during his time.[21]
b. Ushr

[15] Tiara Putri Rizkia & Muhammad Ricky Hardiyansyah, "Masa Kepemimpinan Umar bin Khattab" *Hijaz*, Vol. 2 Issue 2, tahun 2022, (94).

[16] Rahmat Justan, Margiono, Abdul Aziz, dan Bahaking Rama, "Biografi Umar bin Khattab: Pelantikan dan Kebijakan Politik Selama Pemerintahan Sampai Wafat", (236).

[17] Rahmat Justan, Margiono, Abdul Aziz, dan Bahaking Rama, "Biografi Umar bin Khattab: Pelantikan dan Kebijakan Politik Selama Pemerintahan Sampai Wafat", (239).

[18] Zaini Dahlan, Salman Al-Farisi Lingga, Muhammad Shaleh Assingkily, "Islamic Education In the Time of Kalifah Umar bin Khattab and Its Relevance to Education In the Contemporary Era," Edukasi Islami: Jurnal Pendidikan Islam, Vol. 12, No. 01 Februari 202, (402-403).

[19] Deprizon, "Kepemimpinan Umar bin Khattab dalam Bidang Pendidikan Islam", Jurnal Islamika, Vol. 3,No. 1, (2020), (192-193).

[20] Halimatun Nabila, Ahmad Fauzi, dan Abdul Komar, "Kepemimpinan Amirul Mukminin Umar bin Khattab dalam Mengelola Lembaga Keuangan Negara Perspektif Prof Dr. Ali Muhammad Ash-Shallabi", Jurnal Pendidikan dan Konseling, Volume 4 Nomor 4 Tahun 2022, (2797).

[21] Riska Octavia Habie, "Kebijakan Ekonomi Amirul Mukminin Umar bin Khattab dan Pengaruhnya pada Kesejahteraan Masyarakat", "Journal of Principles Management and Business, Vol. 01 No.1 , Edisi Juni 2022, (10).

One significant feature of Umar's leadership was the establishment of ushur (a tax on agricultural produce). Umar set the ushur at 2.5% for Muslims, 5% for dhimmis, and 10% for harbi. Ushur also applied to honey produced from beehives, whether farmed or harvested from mountains.[22]

c. Jizyah

Jizyah is a tax imposed on non-Muslim subjects residing within Islamic territories. This tax had been in place since the time of the Prophet Muhammad (PBUH) and continued during the leadership of Abu Bakr and Umar bin Khattab. Under Umar, jizyah was adjusted to 48 dirhams for the wealthy, 24 dirhams for the middle class, and 12 dirhams for those with lower incomes.[23]

d. Kharaj

Kharaj is a land tax levied on lands conquered by Muslims.[24] Based on his ijtihad (juridical reasoning), Umar decided that the spoils of war would no longer be distributed among the soldiers as ghanimah (war booty). Instead, the land was designated as waqf (endowment) for the benefit of both Muslims and non-Muslims.[25]

e. Fai'

Fai' refers to wealth gained through the spoil of war. Under Umar, the expantion of Islmic territories led to substantial acquisitions of fai'. The distribution of this wealth during his rule followed the same method as during the time of the Prophet Muhammad.[26]

From all these revenue sources, Umar implemented economic policies to improve the welfare of his citizens, including:[27]

a. The state provided subsidies, paid off debts, and ensured public funds were distributed according to people's rights.
b. The state only accepted wealth derived from lawful sources.
c. The state utilized wealth in ways consistent with Islamic principles.

In the social field, Umar's leadership paid close attention to the needs of his people, especially during the economic crisis known as the "Crisis of Ramadah,"[28] a severe famine that affected many regions of the Islamic state, particularly the Hijaz, during 18 AH. As a response, Umar distributed zakat to those affected. Additionally, he contributed to social reforms, such as instituting the Hijri calendar based on the migration of the Prophet Muhammad (PBUH).[29]

3. Political and Social Affairs

When Umar became Amirul Mukminin, he divided the power structure into three branches:

[22] Muhammad Abdul Karim, "The Islamic economic policy: some historical accounts on economic policies in the moslem world", *IJISH (International Journal of Islamic Studies and Humanities)*, Vol 6, No. 2, (90).
[23] Riska Octavia Habie, "Kebijakan Ekonomi Amirul mukminin Umar Bin Khattab Dan Pengaruhnya Pada Kesejahteraan Masyarakat", (13).
[24] Shofya Humaira Siti Salma, dan Ayi Yunus Rusyana, "Kebijakan Ekonomi Umar Bin Abdul Aziz dan Relevansinya terhadap Zakat di Indonesia", *Jurnal Riset Ekonomi Syariah (JRES),* Volume 3, No. 1, Juli 2023, (9).
[25] Normadiah Daud, "Perbandingan antara Sistem Cukai Kharaj dengan Cukai Tanah Konvensional", *Jurnal Islam dan Masyarakat Kontemporari*, Jilid 2, Tahun 2009, (129).
[26] Riska Octavia Habie, "Kebijakan Ekonomi Amirul mukminin Umar Bin Khattab Dan Pengaruhnya Pada Kesejahteraan Masyarakat", (13).
[27] Revi Hayati, "Kebijakan Ekonomi Islam Umar Bin Khattab Dalam Menghadapi Krisis", (46).
[28] Revi Hayati, "Kebijakan Ekonomi Islam Umar Bin Khattab Dalam Menghadapi Krisis", (48).
[29] M. Al Qautsar Pratama dan Budi Sujati, "Kepemimpinan dan Konsep Ketatanegaraan Umar Ibn Al-Khattab", *JUSPI: Jurnal Sejarah Peradaban Islam*, Vol. 2 No. 1 Tahun 2018, (66).

a. Legislative (Majlis Syura)
   This body was established to address the issues faced by the community. When problems arose, the council would be consulted to find solutions. Representatives from the Ansar and Muhajirin were part of this council. To facilitate the smooth operation of governance, Umar divided the empire into eight provinces: Madinah, Makkah, Syria, Jazirah, Kufah, Basrah, Egypt, and Palestine.[30]
b. Judiciary (Qadha)
   Umar separated judicial power from the executive. He appointed Zaid bin Thabit as the chief judge of Madinah, while other judges were appointed in different regions, including Sharih in Basrah, Abu Musa al-Ash'ari in Kufah, and Uthman bin Qais bin Abi al-Ash in Egypt. These judges had full autonomy to carry out their duties without interference from the executive. For criminal cases, such as hudud (Islamic punishments), Umar personally adjudicated.[31]
c. Executive (Amirul Mukminin)
   In the executive branch, Amirul Mukminin had the authority to expand the Islamic territories.[32] Umar reformed the bureaucracy, improved the welfare of the people, established a systematic governance structure, ensured justice, and protected citizens' rights. He introduced a more organized system with the following positions:[33]
   1) Al-Khilafah – The head of state, chosen through a process of "bai'ah" (pledge of allegiance), which is somewhat akin to a democratic system today. The selection was based on the principle of "al-amru syuro bainahum" as stated in the Qur'an.
   2) Al-Wizraat – Similar to ministers today, Umar appointed Uthman bin Affan to oversee general governance and welfare, and Ali bin Abi Talib to manage judicial affairs, correspondence, and war prisoners.
   3) Al-Kitabat – Secretaries of state. Umar appointed Zaid bin Thabit and Abdullah bin Arqam to handle the administrative duties.

4. Military and Territorial Expansion

In the military field, Umar established various institutions for national security, such as:

a. Diwan al-Jundiy (Defense and Security Department)
   This department was tasked with organizing military affairs. The soldiers were not part of society's regular workforce but were a dedicated, paid army that ensured the security of the expanding Islamic state.[34]
b. Diwan al-Ahdats (Police Department) and Nazharat al-Nafilah (Public Works Department)
   Umar created these institutions to serve the welfare of the public. The police handled issues of security and order, while the public works department managed infrastructure projects such as roads, hospitals, and irrigation systems.[35]

Moreover, Umar bin Khattab expanded the Islamic empire into various regions to spread Islam:

[30] Fita Love Risa, Skripsi: "Peradaban Islam Pada Masa Amirul mukminin Umar Bin Khattab", (Bengkulu: Iain Bengkulu, 2019), (44).
[31] Fita Love Risa, Skripsi: "Peradaban Islam Pada Masa Amirul mukminin Umar Bin Khattab", (45).
[32] Fita Love Risa, Skripsi: "Peradaban Islam Pada Masa Amirul mukminin Umar Bin Khattab", (47).
[33] Rizkia, T. P., & Hardiyansyah, M. R. . (2023). Masa kepemimpinan Umar Bin Khattab. *Hijaz: Jurnal Ilmu-Ilmu Keislaman*, 2(2), h.90.
[34] Fita Love Risa, Skripsi: "Peradaban Islam Pada Masa Amirul mukminin Umar Bin Khattab", (49).
[35] Fita Love Risa, Skripsi: "Peradaban Islam Pada Masa Amirul mukminin Umar Bin Khattab", (51).

a. Syria

The city of Damascus was successfully captured in the year 14 AH / 635 CE. The expansion of the region into Sham was led by the military commander Abu Ubaidah, assisted by Khalid bin Walid, Zaid bin Abi Sufyan, Muawiyah bin Abi Sufyan, and others. It began with the conquest of Damascus, followed by the capture of the Levantine coast, the city of Emessa, the fortress of Aleppo, Jerusalem, and the city of Antioch.[36]

b. Egypt

The expansion of Islam into Egypt took place from 18 AH / 639 CE to 21 AH / 642 CE. At that time, the Muslim forces were led by Amr ibn al-As. In 642 CE, the Muslim forces finally succeeded in capturing Alexandria, after a long siege.[37]

c. Iraq and Iran

The mission of territorial expansion to Iraq during the time of Umar was led by Sa'ad bin Abi Waqash. The Muslim army prepared for this battle consisted of 4,000 men, and it took place in the year 16 AH / 637 CE. After Iraq, Saad continued his territorial expansion to the region of Iran, and eventually, the city of Al-Madain was successfully captured.[38]

d. Armenia

The event took place in the year 22 AH / 643 CE, under the leadership of Commander Surraqat Zunnur bin Amru, who was assisted by Hudzaifah bin Asid al-Ghifary and Bukair bin Abdillah. It was in this city that Islam was able to take control of the region without any battle, as they had heard of the Muslims' high tolerance towards the Christians in the regions of Syria, Palestine, and Egypt.[39]

e. Khurasan

Umar bin Khattab commanded Commander Ahnaf bin Kais al Tamimi to lead the troops in the conquest of the Khurasan region, in the year 22 AH / 643 AD.[40] From Khurasan, Islam then succeeded in further expanding its territory to various surrounding cities, such as Balkh, Nishapur, and Thukharistan.[41]

Discussion

Analysis of Umar bin Khattab's Trasformational Leadership

Leadership is the ability to influence others, subordinates, or a group, as well as the ability to direct the behavior of subordinates or a group.[42] Transformational leadership, in essence, is leadership that is similar to charismatic, inspirational leadership with a visionary aspect.[43] In an article written by Tri Ahmad Farid, it is mentioned that there are four components that characterize transformational leadership, namely:

1. Idealized Influence

This refers to a leader's attitude who possesses strong convictions, is always ready in any situation, and remains steadfast in upholding the values of religious norms. A leader with idealized

[36] Joesoef Sou'yb, *Sejarah Daulat Khulafaur Rasyidin*, (Jakarta: Bulan Bintang, tt), h. 150-160.
[37] Joesoef Sou'yb, *Sejarah Daulat Khulafaur Rasyidin*, (222).
[38] Latifa Annum Dalimunthe, "Peradaban Islam Masa Umar Ibn Al-Khaththab (13-23 H/634-644 M)", *Forum Paedagogik* Vol. 10 No. 02 Desember 2018, (76).
[39] Joesoef Sou'yb, *Sejarah Daulat Khulafaur Rasyidin*, (288).
[40] Joesoef Sou'yb, *Sejarah Daulat Khulafaur Rasyidin*, (292).
[41] Joesoef Sou'yb, *Sejarah Daulat Khulafaur Rasyidin*, (295-296).
[42] Wendy Sepmady Hutahaean, *Filsafat dan Teori Kepemimpinan*, (Malang: Ahlimedia Press, 2021), (1).
[43] Tri Ahmad Faridh, "Praktik Kepemimpinan Tranformasional Dalam Organisasi Islam (Studi Tentang Kepemimpinan Umar Bin Khattab Dalam Peristiwa Pembebasan Ibukota Persia-Madain)", *Realita*, Vol.19 No. 2 Juli-Desember2021, (7).

influence not only has a clear vision but also leads with determination, facing challenges with courage, and adhering to values they believe in, especially religious values. Such leadership can inspire others, encourage them to follow their leader's example, and create a sense of pride within the followers.[44]

In the context of the history of Umar ibn al-Khattab, he serves as a model of leadership that embodies idealized influence. As the second caliph in Islamic history, Umar was known for his unwavering dedication to religious principles and his efficient governance. He consistently implemented Islamic values in all aspects of his leadership. For instance, he enforced Islamic law impartially, ensuring there was no distinction between ordinary citizens and elites, even in matters involving his own family. A significant example of this was when he punished his son, Abdurrahman ibn Umar, for drinking alcohol,[45] illustrating that Umar upheld high moral and religious standards without compromise, regardless of one's status.

Another form of Umar bin Khattab's idealized influence was his creation of a structured government system. He implemented several administrative and social reforms, including the establishment of a more just judicial system and the restructuring of the state's governance. For example, Umar organized the bayt al-mal (state treasury) to manage zakat and public funds transparently and efficiently, ensuring that national resources were used for the welfare of the people, not for personal gain.

2. Individualized Consideration

This is the leader's behavior of reflecting, thinking, and always identifying the needs of their members, as well as encouraging the spirit of learning among them.[46] Umar bin Khattab, who was an intellectual companion at the time, paid close attention to every aspect of his leadership. He was very meticulous and able to make the right decisions for a particular goal. A concrete example of Umar's decision-making skills can be seen in his selection of leaders and military commanders for the expansion of Islamic territories. This was a critical decision with a direct impact on the future of the Muslim community and the success of military efforts. Umar demonstrated a deep understanding of the community's needs, ensuring that the right individuals were appointed to the right roles.

Furthermore, Umar bin Khattab was known for his ability to recognize and appreciate the achievements of his followers. The recognition he gave was not only an acknowledgment of personal achievements but also served as a means to inspire and motivate his members, encouraging them to remain dedicated and enthusiastic in advancing the broader vision and mission of leadership.

3. Inspirational Motivation

This refers to a leader's effort to inspire their team to reach potentials they never thought possible. The team is encouraged to achieve higher goals and is guided to see challenges or problems as opportunities for growth and success.[47] Umar not only commanded his army to fight but also ensured the morale of his soldiers remained high, even in the face of tough challenges on

[44] Tri Ahmad Faridh, "Praktik Kepemimpinan Tranformasional Dalam Organisasi Islam (Studi Tentang Kepemimpinan Umar Bin Khattab Dalam Peristiwa Pembebasan Ibukota Persia-Madain)", (7)

[45] Fariq Gasim Anuz, Kepemimpinan dan Keteladanan Umar bin Khattab, (339).

[46] Tri Ahmad Faridh, "Praktik Kepemimpinan Tranformasional Dalam Organisasi Islam (Studi Tentang Kepemimpinan Umar Bin Khattab Dalam Peristiwa Pembebasan Ibukota Persia-Madain)", (8).

[47] Tri Ahmad Faridh, "Praktik Kepemimpinan Tranformasional Dalam Organisasi Islam (Studi Tentang Kepemimpinan Umar Bin Khattab Dalam Peristiwa Pembebasan Ibukota Persia-Madain)", (8).

the battlefield. A striking example of this was during the preparations for the Battle of Yarmouk, one of the largest and most significant battles in Islamic history.

During this moment, Umar delivered a powerful and inspiring speech to his troops, emphasizing the importance of *jihad fi sabilillah* (fighting in the way of Allah) and the victory they would achieve through sincere effort and steadfast determination. He frequently motivated his soldiers by reminding them of the great reward awaiting those who fought for the religion and the community. In every situation, Umar's words inspired his warriors, urging them to fight with bravery and face all hardships with unwavering faith.

Umar bin Khattab was renowned as a leader with extraordinary abilities to assess the potential and capabilities of those around him. He urged his companions and soldiers to view war not just as an obligation but as an opportunity to develop character, courage, and deeper faith. In a challenging environment, he transformed fear into courage, doubt into certainty, and fatigue into unyielding determination. Through motivation rooted in belief and faith, Umar showed that a leader is not merely a strategist or general but also an inspirer who can change people's perceptions and attitudes toward life's challenges. History bears witness to the many victories achieved under his leadership, including the important victory over the Byzantine Empire at the Battle of Yarmuk.

4. Intellectual Stimulation

Intellectual stimulation is a component of transformational leadership that encourages followers to view things from different perspectives.[48] Umar was an intellectually astute figure, both academically and practically. Therefore, as a leader, he did not merely act in an authoritarian manner. When faced with a problem, he always took the path of consultation or discussion, thus training his companions to also think about solutions to the issues at hand. A notable example of this occurred when preparing to face the Roman army at Yarmuk. Before this important battle, Umar consulted with his companions and military leaders, including Khalid bin Walid. Even though he was Amirul Mukminin, Umar sought advice from others, considering various strategic aspects and the readiness of the troops. The best decision was made after thorough and wise discussions, demonstrating the principle of intellectual stimulation.

Transformational leadership, through its four components, emphasizes not only the leader's personal influence but also the empowerment and development of team members to work towards a greater common goal. This leadership style fosters a more productive, innovative, and motivated environment, as exemplified by the leadership of Umar bin Khattab, who is regarded as one of the greatest figures in Islamic history.

CONCLUSION

Umar bin Khattab's leadership shows that a leader must have a clear vision and be able to implement policies that prioritize the welfare of the people. Through attention to education, efficient economic management, and fair distribution of power, Umar was able to create stability and prosperity within society. Furthermore, his military and security policies contributed to the expansion of Islamic territories and the protection of the people. Thus, Umar bin Khattab's leadership serves as a model for contemporary leaders in managing organizations and societies with principles of justice, transparency, and sustainability.

[48] Tri Ahmad Faridh, "Praktik Kepemimpinan Tranformasional Dalam Organisasi Islam (Studi Tentang Kepemimpinan Umar Bin Khattab Dalam Peristiwa Pembebasan Ibukota Persia-Madain)", h. 9

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