

## **POLICY ANALYSIS OF UMAR BIN ABDUL AZIZ IN BUILDING FAMILY RESILIENCE**

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### **Abstract**

*Umar bin Abdul Aziz was a phenomenal figure who succeeded in bringing the Umayyad Dynasty to the peak of its glory. He was known as a caliph who was just and wise, and was successful in making his people live in prosperity, where at the end of his reign there was not a single poor person who was entitled to receive zakat. It turned out that this success was not only in the economic sector, he was also successful in building family resilience both in his capacity as head of the family and in his capacity as a leader. This research aims to analyze Umar bin Abdul Aziz's policies in building family resilience from an Islamic Family Law Perspective. This research uses a qualitative approach by analyzing literature and historical documents about the life and policies of Umar bin Abdul Aziz relating to family and society. The aim of this research is to analyze Umar bin Abdul Aziz's policy in building family resilience from the perspective of Islamic Family Law. Research shows that Umar bin Abdul Aziz's policies for building family resilience include family education, prohibition of hedonism, supervision of family sources of income, assistance to poor families, family economic empowerment, and protection of the rights of women and children. From the perspective of Islamic family law, Umar bin Abdul Aziz's policy to build family resilience has been seen from two perspectives: maqasid sharia and family resilience. These policies include Hifz al-Aql, Hifz al-Din, Hifz al-Nasl, and Hifz al-Nasb. In terms of family resilience, Umar's policies have shaped religious resilience, mental resilience and economic resilience.*

**Keywords:** Umar Bin Abdul Aziz, family resilience

### **Abstrak**

Umar bin Abdul Aziz merupakan sosok fenomenal yang sukses mengantarkan Dinasti Umayyah pada puncak kejayaannya. Beliau dikenal sebagai seorang khalifah yang adil dan bijaksana, serta sukses membuat masyarakatnya hidup sejahtera, di mana pada akhir masa kepemimpinannya tidak ditemukannya satu pun fakir miskin yang berhak menerima zakat. Kesuksesan itu ternyata tidak hanya pada sector ekonomi saja, beliau juga sukses membangun ketahanan keluarga baik dalam kapasitasnya sebagai kepala keluarga, maupun dalam kapasitasnya sebagai seorang pemimpin. Penelitian ini bertujuan untuk menganalisis kebijakan Umar bin Abdul Aziz dalam membangun ketahanan keluarga Perspektif Hukum Keluarga Islam. Penelitian ini menggunakan pendekatan kualitatif dengan menganalisis literatur dan dokumen historis tentang kehidupan dan kebijakan Umar bin Abdul Aziz yang berkaitan dengan keluarga dan masyarakat. Tujuan penelitian ini adalah untuk menganalisis kebijakan Umar bin Abdul Aziz dalam membangun ketahanan keluarga dari perspektif Hukum Keluarga Islam. Penelitian menunjukkan bahwa kebijakan Umar bin Abdul Aziz untuk membangun ketahanan keluarga termasuk pendidikan keluarga, larangan hedonisme, pengawasan sumber nafkah keluarga, bantuan kepada keluarga miskin, pemberdayaan ekonomi keluarga, dan perlindungan hak-hak perempuan dan anak-anak. Dari sudut pandang hukum keluarga Islam, kebijakan Umar bin Abdul Aziz untuk membangun ketahanan keluarga telah dilihat dari dua perspektif: maqasid syariah dan ketahanan keluarga. Kebijakan-kebijakan tersebut termasuk dalam Hifz al-Aql, Hifz al-Din, Hifz al-Nasl, dan Hifz al-Nasb. Dari sisi ketahanan keluarga, kebijakan-kebijakan Umar tersebut telah membentuk ketahanan agama, ketahanan mental, dan ketahanan ekonomi.

**Keywords:** Umar Bin Abdul Aziz, Ketahanan Keluarga

## INTRODUCTION

Informal household leadership greatly determines the success of formal leaders, and this success serves as the foundation for successful community leadership. The fact that leadership usually starts from the bottom in various countries around the world shows that society chooses people for higher leadership after they succeed at the lower levels.<sup>1</sup>

In Islam, the concept of leadership is considered to have unique characteristics for the subordinates' followership and the achievement of institutional goals. In any organization, Islamic leadership advocates for transcendental values, which serve as the foundation for leadership actions. Islamic leadership is considered a necessity for social order, not a personal desire. The Qur'an describes leadership as something more than just a comedy, but rather as an authority carried out by an individual who is very close to the principles outlined in the Qur'an and the Sunnah.<sup>2</sup>

To improve the quality of leadership, one must continuously enhance their roles, including leadership within the family, community, business world, and nation. In terms of family leadership, fathers and husbands must fulfill their responsibilities well because if someone can become the leader of their family, then they will also be able to become the leader of their community. Mothers and/or wives are also responsible for their husband's household (*ra'iyatun fi baiti zaujih*), and the quality of their leadership must be improved by fulfilling their responsibilities and being accountable for their leadership.<sup>3</sup>

Furthermore, Allah commands the believers to protect themselves from the fire of hell, which is made of men and stones, by obeying and adhering to His commands. They are also asked to teach their families to do the same.<sup>4</sup> Islam says that every person is a leader and will be questioned about their actions on the Day of Judgment. Everyone is a vicegerent of Allah on earth,

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<sup>1</sup> Rifyal Ka'bah, *Politik dan Hukum dalam Al-Qur'an*, (Jakarta: Khairul Bayan, 2005), h. 70.

<sup>2</sup> Rahmat Hidayat dan H. Candra Wijaya. *Ayat-Ayat Alquran Tentang Manajemen Pendidikan Islam*. (Medan: LPPPI, 2017). h. 66

<sup>3</sup> Kementerian Agama RI. *Tafsir Kemenag Pendidikan, Pembangunan Karakter, dan Sumber Daya Manusia*. (Bandung: Sygma Publishing, 2010), h. 365

<sup>4</sup> *Ibid.*, h. 66

and everyone must be able to represent and be accountable before their Lord. Being a servant of Allah is a position that is highly respected compared to any position held by other creatures.<sup>5</sup>

Umar bin Abdul Aziz dicatat dalam sejarah sebagai pencipta masyarakat Islam dan sebagai contoh kepemimpinan yang tangguh. Jika melihat kehidupannya, mungkin Umar bin Abdul Aziz akhirnya menjadi pemimpin yang memiliki sifat-sifat yang dimiliki oleh pemimpin yang hidup dalam kemewahan dan dapat bertindak sesuka hatinya. Namun, ini tidak berlaku untuk Umar, karena meskipun dia dibesarkan di istana yang megah dan menyenangkan, tidak serta-merta membuatnya terlena dengan semua itu. Ini terjadi tidak terlepas dari pengaruh dan dukungan dari lingkungan tempat dia dibesarkan. sehingga kebajikannya dapat ditanamkan sejak muda. Kepemimpinan Umar bin Abdul Aziz dianggap sebagai salah satu periode terpenting dalam sejarah Islam karena mencerminkan keadilan, kebijaksanaan, dan kebajikan. Dia dianggap sebagai salah satu pemimpin Islam terbaik yang berusaha keras untuk menerapkan prinsip Islam dalam pemerintahan.

According to Umar bin Abdul Aziz, family resilience encompasses the understanding that the family is an important foundation for the Islamic community, and that strengthening the family will benefit each individual and society as a whole. The thoughts and actions of Umar bin Abdul Aziz in this matter reflect Islamic values centered on justice, compassion, and solidarity.

Umar bin Abdul Aziz was not only a successful leader as a head of state but also as a head of family. However, unfortunately, the writings we have found so far have mostly highlighted his success as a head of state in building the economy with various fiscal policies and the management of zakat that successfully prospered his people and alleviated poverty. The author has not yet found writings that highlight Umar bin Abdul Aziz's efforts in building family resilience.

Therefore, this research examines the policies of Umar bin Abdul Aziz to build family resilience from the perspective of Islamic Family Law. To build a strong, harmonious, and sustainable family, an exploration of its history and practices will be conducted. Additionally, this writing will link Umar bin Abdul Aziz's approach to building family resilience with the principles of Islamic family law contained in the Qur'an and Sunnah. By understanding this approach, we hope to draw inspiration and valuable lessons that can be applied in modern family life.

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<sup>5</sup> Muhammad Nasib ar-Rifai, *Taisir al-'Ali al-Qadar likhtisari Tafsir Ibn Katsir*, jilid 1 (Maktabah Ma'rif Riyad, Syihabuddin,). h. 656-657

## **METHOD**

Qualitative research with a historical case study approach is a type of research suitable for investigating the Leadership Model of Umar bin Abdul Aziz in building family resilience from the perspective of Islamic family law. This approach is used in qualitative research to gain an in-depth understanding of phenomena and to obtain a broad understanding of the context, values, and experiences of the subjects being studied. This research focuses on data interpretation and a deep understanding of how the leadership of Umar bin Abdul Aziz influences family resilience.

To study historical figures like Umar bin Abdul Aziz, a historical case study approach would be appropriate. In this approach, the researcher will collect data from various sources, including literature, historical records, and the biography of Umar bin Abdul Aziz. These sources will focus on his role and policies in building family resilience from the perspective of Islamic family law. Among the reasons for choosing this type of research are as follows:

1. **Depth Analysis:** Qualitative research allows researchers to gain a comprehensive understanding of the concept of leadership of Umar bin Abdul Aziz and how it impacts family resilience.
2. **Characteristics of Historical Figures:** To study historical figures, the historical case study approach is suitable because the available data mainly comes from historical records, narratives, and literature about their lives and leadership.
3. **Policy and Leadership Context:** This research will focus on examining the policies and actions of Umar bin Abdul Aziz related to family from the perspective of Islamic family law. Historical case studies can provide a contextual and chronological picture of those policies and actions.
4. **Descriptive Research:** This research will provide a description of the leadership of Umar bin Abdul Aziz, which can help understand how the values of *Istiqlal* are applied in his life.

Peneliti harus memahami konteks sejarah dan hukum keluarga Islam yang kuat untuk mendapatkan data yang valid dan tidak bias. Untuk menganalisis data yang dikumpulkan, teknik analisis deskriptif dan analisis konten digunakan. Setiap pendapat dan pemikiran yang berkaitan dengan tema-tema tersebut dianalisis menggunakan pendekatan konteks sosio-historis. Setelah itu, peneliti mempelajari pendapat para ulama dan tokoh fiqh tentang masalah hukum yang dibahas, dan menggunakan kaidah fiqhiyah untuk mentarjih berbagai pendapat. Selanjutnya, menarik kesimpulan tentang ciri-ciri dari setiap perilaku Umar bin Abdul Aziz terhadap keluarganya dan

menyimpulkannya dalam bentuk kasus-kasus yang relevan dengan masalah saat ini. Selain itu, memberikan informasi dalam bentuk cerita, paragraf, deskripsi, dan format lainnya.

## **LITERATURE REVIEW**

The author conducted a literature search in the postgraduate program and the Sultan Syarif Kasim library to find the title. The data collected in this dissertation, in addition to the main reference books, focuses on the discussion of Umar bin Abdul Aziz's Strategy for Building Family Resilience from the Perspective of Islamic Family Law.

In this subsection, various literatures are investigated, including books, journals, and previous research findings. This is very important to do because literature review can provide inspiration to refine concepts and theories as well as enhance understanding of the research topic being conducted. In addition, to prove that this research is unique, a literature review is conducted to show how this research differs from previous studies. Below is an explanation of some of the literature that has been reviewed in relation to the literature review.

The article titled "Zakat Management Strategies: A Comparative Analysis of the Era of Caliph Umar bin Abdul Aziz and the Present Era in Indonesia" was written by Mochammad Ridhwan Musthofa and Bayu Taufiq Possumah in *JEMASI: Journal of Economics, Management, and Accounting* Vol. 16, No. 1, January-June 2020.

This study focuses solely on the Zakat Management Strategy of Caliph Umar bin Abdul Aziz and then compares the methods of managing and distributing zakat between the era of Umar bin Abdul Aziz and the current government. The policies of Umar bin Abdul Aziz regarding the management and distribution of zakat are compared with the current government's policies.

1. Muhamad Irhamdi, Dimas Ramadhani Adi Yusuf, and Nyi Ayu Siti Aisyah, "Reflection on the Leadership of Umar bin Abdul Aziz in Prospering the People Through the Mediation of Zakat."

This study focuses more on the leadership of Umar bin Abdul Aziz as one of the leaders who was able to demonstrate the wonders of zakat. He was able to improve the welfare of his people through zakat. Through the intermediary of zakat, Muslims who were previously mustahik are transformed into muzakki.

2. Contextualization of Umar bin Abdul Aziz's Zakat Policy in Zakat Distribution and Poverty Alleviation in Indonesia," said Khaerul Aqbar and Azwar Iskandar in the *Journal of Economic Finance Studies* Vol. 3 No. 3 Year 2019.

This study focuses more on the zakat policy ideas of Umar bin Abdul Aziz regarding the objects, collection, and distribution of zakat, as well as the relationship of his policies with zakat in Indonesia. How Umar bin Abdul Aziz's understanding, thoughts, and policies on zakat issues, including paradigm shifts, regulations, zakat objects, and strategic policies for managing it.

3. Al-Jabiry (2001) discusses the expenditure policies of Caliph Umar bin Abdul Aziz and how they impacted the economy as a whole (a comparative study with the present).

This research discusses macroeconomic policies as a whole, including the state's fiscal and monetary policies as financial policies, as well as the impact of these policies on price levels. Zakat is not specifically or thoroughly discussed in this research.

4. Hasanudin (2014) investigates the zakat *ijtihad* of Umar bin Abdul Aziz and its relationship with Indonesian zakat laws. This research also discusses and investigates Umar bin Abdul Aziz's *ijtihad* on zakat as a fiscal policy

The research results show that the implementation of zakat as a state fiscal policy can have a significant impact on the economic welfare of its people. Therefore, the researchers suggest that zakat should also be made a fiscal policy of the state in Indonesia.

This research will focus more on the study and analysis of Umar bin Abdul Aziz's policies in building family resilience from the perspective of Islamic family law. This research will investigate and analyze the principles of Islamic family law that Umar bin Abdul Aziz used to strengthen and build family resilience. This includes matters such as marriage, divorce, the rights of husbands and wives, and family responsibilities.

This study will examine how Umar bin Abdul Aziz's methods build family resilience within society. To understand how family stability, household harmony, fulfillment of family rights, and relationships among family members influence the formation of a strong family community.

## **RESULTS AND DISCUSSION**

### **A. Umar bin Abdul Aziz's policies in building family resilience**

As a head of state, the leadership of Umar bin Abdul Aziz is beyond doubt. During his leadership, he succeeded in prospering his people, ruling justly, restoring the rights of the oppressed, and returning the property that had been forcibly taken by the previous government. History even records that during the time of Umar bin Abdul Aziz, the Umayyad dynasty reached the peak of its glory. In addition to his success in leadership as a head of state, Umar bin Abdul

Aziz was also successful in his leadership as a head of family. Umar bin Abdul Aziz was a very strict and firm leader in educating his family. He taught his family directly. Even though he is the head of state, he does not hesitate to teach his sons and daughters directly. He truly knows how to act as a head of state and how to be a father and teacher to his children. His duties to the country do not at all make him neglect his family's education.

The values and messages of ideal family education surely stem from the leadership model of Umar bin Abdul Aziz. The family leadership of a caliph is both a science and an art in the process of interaction between the leader and the members of the group or organization. A leader is able to inspire, become a role model, change perceptions, alter the structure of situations, influence thoughts, and fulfill the hopes of their members like the Prophets and Messengers.

Umar bin Abdul Aziz was one of the Caliph figures from the Umayyad Dynasty known as a wise and just ruler. He is known for his concern for the needs of humanity and his efforts to apply Islamic principles in daily life. Umar bin Abdul Aziz paid great attention to family. In building family resilience, he considered all aspects of religion, morality, social, and economic factors.

The principles of Islam and family law found in the Qur'an and Sunnah are the foundation of the approach used by Umar bin Abdul Aziz to build family resilience. Umar bin Abdul Aziz paid great attention to the implementation of family rights and duties, such as the rights of spouses and children's rights, as well as other matters. He also paid great attention to religious and moral education, as well as meeting the family's economic needs as an important part of family stability and prosperity.

Umar bin Abdul Aziz is known for emphasizing family resilience and Islamic family values. He encouraged various initiatives to strengthen the family institution and spread moral and ethical principles in society. Umar bin Abdul Aziz encouraged several aspects of family resilience, including:

**Family Leadership:** Umar bin Abdul Aziz reminded family members, especially heads of families, about their responsibility to lead and manage the family wisely. He believes that family leadership must be carried out justly and responsibly.

2. **Adherence to Islamic Teachings:** Umar bin Abdul Aziz emphasized the importance of applying Islamic teachings in the daily lives of families. He believed that faith and obedience to

Allah are the main pillars of a strong and happy family.

3. Education and Morality: Umar bin Abdul Aziz encouraged families to obtain religious and moral education. He acknowledged that character formation and children's education are very important. Therefore, he urged parents to teach their children good morals and Islamic education.

4. Protection of Family Rights: Umar bin Abdul Aziz upheld the principles of equality, protection, and fair treatment for all family members, ensuring that the rights of women and children were well protected.

5. Loyalty and Honor: Umar bin Abdul Aziz emphasized the importance of these two aspects in marriage. He valued marriage as a sacred institution of Islam and believed that it provided stability and tranquility to society.

6. Mutual Care and Togetherness: Umar bin Abdul Aziz encouraged family members to support and pay attention to one another. In the family, togetherness is considered important for building strong relationships.

7. Family Empowerment: Umar bin Abdul Aziz also supported family empowerment in financial and social aspects. He wanted to ensure that families had sufficient resources to meet their needs.

Umar bin Abdul Aziz's policies in building family resilience during his reign as caliph played an important role in strengthening the family institution in Islamic society. These policies were implemented both as a head of the family and as a head of state. These policies reflect Islamic principles that promote justice, protection, and family empowerment. Here are some key policies implemented by Umar bin Abdul Aziz to build family resilience:

#### Paying Attention to Family Education

As mentioned above, Umar bin Abdul Aziz was a very strict and steadfast leader in educating his family. He taught his family directly. Even though he is the head of state, he does not hesitate to teach his sons and daughters directly. He truly knows how to act as a head of state and how to be a father and teacher to his children. His duties to the state did not at all make him neglect his family's education. He knows that to bring about a golden generation, it must start from the family.



Umar bin Abdul Aziz taught his family with many examples, including instilling the values of the Qur'an in the family, giving regular advice, using good communication, being fair, and instilling noble morals in his children. Umar bin Abdul Aziz always took the time to teach and educate his children well. To build a righteous generation, he did not neglect his responsibilities to the state.

In educating his children, Umar bin Abdul Aziz did several things:

#### Binding his children with the Quran

Umar bin Abdul Aziz always took the time to recite the Quran with his children on Fridays before attending public meetings. The eldest child would start the recitation if he signaled to begin, and so on.

#### Giving advice to his/her children

Umar bin Abdul Aziz always advised his children, even if only through letters. Umar bin Abdul Aziz's children must always remember the blessings of Allah SWT and increase their remembrance (zikr) to remain in obedience and gratitude to Allah SWT. His advice is to always do good so that they do not regret, remain obedient to Allah SWT, remember, be grateful, and feel that Allah SWT is always watching them in their words and action.<sup>6</sup>

#### Be fair among his children.

Umar bin Abdul Aziz always strived to be fair among his fourteen children. He always tried to prevent jealousy, envy, and mutual hatred among them due to their large number.

#### Teaching noble character to his children

Umar pays great attention to their moral education. When he was able, he gave advice. Even Umar deliberately wrote a letter to his son Abdul Malik when he was in Medina to avoid attitudes of mutual pride, selfishness, and feeling superior to others.

Umar bin Abdul Aziz instilled the qualities of asceticism and simplicity in life in his children.

He pays great attention to his children's education, so he strives with all his might to raise them to be pious and obedient to the commands of Allah SWT. He did not raise his children with pleasure

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<sup>6</sup> *Ibid.*, h. 272.

and luxury. In addition, Umar instilled pride in his children and strongly encouraged them to keep learning and studying.<sup>7</sup>

Choosing teachers for his children from his closest associates and former slaves who were renowned and trustworthy demonstrates Umar bin Abdul Aziz's concern for their education. He corresponded with the teachers and provided the following advice:

1. Clearly narrating positive-constructive things to their children to foster their courage.
2. Stopping their children from sleeping in the morning because the habit makes them negligent.
3. Warning children not to laugh too much because it can harden the heart.
4. Making education centered on the quality of self-reflection from distractions.
5. Supervising educational activities by reading the Qur'an.<sup>8</sup>

#### **a. Melarang Hedonisme**

Although he only led for less than 3 years, Umar bin Abdul Aziz had a leadership style, exemplary conduct, achievements, and contributions that are often referred to as the fifth of the Rightly Guided Caliphs. Umar bin Abdul Aziz is known as a pious and devout servant of Allah Ta'ala. After Sulaiman ibn Abdul Malik (715-717 AD) passed away, he bequeathed that Umar bin Abdul Aziz should succeed him.<sup>9</sup>

Umar couldn't refuse the testament. If usually people rejoice and hold celebrations when they receive a position, especially one as high as a caliph, this person is different. The first words that came out of Umar's mouth were "Innalillahi wa inna ilaihi rajiun." Umar considered the position of caliph as a calamity. There is a great responsibility to bear. He proved this when running the wheels of government. In everything, he is very cautious.

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<sup>7</sup> Yusuf Hanafiah, Rekonstruksi Kepemimpinan Pendidikan Umar bin Abdul Aziz: Aktualisasi Politik Pengembangan Pendidikan, dalam *AL-FAHIM, Jurnal Manajemen Pendidikan Islam*, Vol. 3, No. 1, 2021, h. 93,

<sup>8</sup>*Ibid*, h. 94.

<sup>9</sup> Muhajirin, *Mencontoh Umar bin Abdul Aziz dalam Mendidik Anak*, <https://langit7.id/read/11392/1/mencontoh-umar-bin-abdul-aziz-dalam-mendidik-anak-1644649378>, diakses pada 03 Maret 2023

In several accounts, it is mentioned that if a guest visits his house at night, Umar would first ask the purpose of the guest's visit. If the visit is for state affairs, he would light the lamp from state facilities. If it is just a courtesy visit, then the personal lamp is turned on. In fact, often at night, Umar's house had no light because he didn't have any oil. "Imagine, a caliph who ruled from Morocco to Central Asia did not have oil." That's how cautious he was.<sup>10</sup>

Umar also once asked for all the jewelry from his wife. Umar's wife questioned the decision, because the jewelry was a gift from her father, Sulaiman ibn Abdul Malik. Umar's answer was simple. The jewelry was a gift from the caliph. He was worried that it was taken from the state treasury, so it had to be returned to the state as well. Umar's wife had only two choices: to endure by handing over the jewelry to the state, or to take the jewelry but divorce Umar.<sup>11</sup>

When Umar fell ill, all of his 14 children gathered. Umar simply told them, if they were gathering to wait for an inheritance, it would be better to go home. Because, Umar has no wealth. "We visited because you are sick," said Umar's children. Umar then admitted that he was unable to leave behind anything as an inheritance. However, he is not worried if all his children are pious to Allah Ta'ala, because the Almighty will surely provide for their lives. "But if you commit sins after my death, then I will not bear the burden, because it is possible that you commit sins because of my inheritance," Umar told his children. Umar's words were proven later when his 14 children were provided for economically.<sup>12</sup>

Once upon a time, the Islamic state was preparing its troops for war. However, the state treasury was insufficient to buy 1000 war horses along with the expenses for each soldier. Therefore, the state officials went to one of Umar's sons to ask for help. Without thinking twice, Umar's child asked the official to find 1000 horses. All the purchase costs were borne by him. Not only that, the cost of 1000 cavalry soldiers was also covered. Unlike the caliph Hisham bin Abdul Malik. Although he was from the Umayyad clan, he was the opposite of Umar. He became a tyrannical leader and was notorious for his indulgence in sin. Until his death, he bequeathed 300 kilograms of gold to each of his 12 children. However, the fate was different for the children of Umar bin

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<sup>10</sup> Imam As-Suyuthi, *Tarikh Khulafa, Terj.* Samson Rahman (Jakarta: Pustaka Al-Kautsar, 2009), h, 279-280.

<sup>11</sup> *Ibid*, h, 274.

<sup>12</sup> Abdurrahman al-Syarqawi, *Biografi Umar bin Abdul Aziz, terj* oleh Dedi Ahimsa Riyadi, Jakarta: PT Qaf Media Kreativa, 2017, h, 630.

Abdul Aziz, who were raised to be pious individuals. Hisham's children, on the other hand, fell into poverty and became laborers in the markets.<sup>13</sup>

#### **b. Paying Attention to Sources of Livelihood for the Family**

The issue of livelihood is a family need that must be met. Nafkah consists of physical support such as clothing, food, and shelter, and non-physical support such as education, health, protection, affection, and other spiritual needs. Umar was very attentive to everything that became wealth entering his house; once, he asked his wife for all her jewelry. Umar's wife questioned the decision, because the jewelry was a gift from her father, Abdul Malik bin Marwan. Umar's answer was simple. The jewelry was a gift from the caliph. He was worried that it was taken from the state treasury, so it had to be returned to the state as well. Umar's wife had only two choices: to endure by handing over the jewelry to the state, or to take the jewelry but divorce Umar.<sup>14</sup>

When Umar built a restaurant for the poor and travelers, one day Umar saw a servant carrying a tray with a glass of milk on it. Umar asked: What is this? The servant replied, "Your wife, so-and-so, as you know, is pregnant; she wants milk." A pregnant woman, if she desires something and it is not fulfilled, it is feared that her fetus will miscarry. Then I took this milk from this restaurant. Umar brought the servant to his wife and said, "If the only thing that is holding back the fetus is the food of the poor, then may Allah cause it to miscarry." Then Umar went in to meet his wife. His wife asked: What's going on? Umar said: "This servant said that the only thing that can protect your fetus is the food of the poor. If that's the case, may Allah SWT cause it to be miscarried." His wife said, "Just return it." By Allah, I will not drink it." Then the milk was returned.<sup>15</sup>

Ahmad bin Muhajir said: "One day, Umar bin Abdul Aziz desired an apple, and then one of his family members gave him an apple." Then he said: "How fragrant it is!" O servant, take him back to the one who gave it to me, and convey my greetings to him. And don't forget to tell him, "Indeed, the gift you gave has reached us as we desired." I said to him: "O Commander of the Faithful, the one who gave the gift is none other than your own cousin and one of your very close relatives." Has it not reached you that the Messenger of Allah also accepted gifts given to him by

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<sup>13</sup> Muhajirin, *Mencontoh Umar bin Abdul Aziz dalam Mendidik Anak*, <https://langit7.id/read/11392/1/mencontoh-umar-bin-abdul-aziz-dalam-mendidik-anak-1644649378>, diakses pada 03 Maret 2023

<sup>14</sup>Imam As-Suyuthi, *Tarikh Khulafa, log.cit.*

<sup>15</sup> Usamah Na'im Mustafa, *Sang Khalifah, 98 Kisah Emas Umar bin Abdul Aziz*, terj oleh Izzuddin Karimi, Surabaya: Pustaka Elba, Cet ke-2, 2021, h, 129.

others?" Umar bin Abdul Aziz said: "Woe to you, indeed the gifts given to the Prophet were truly gifts, whereas what is given to me is a bribe."<sup>16</sup>

What Umar bin Abdul Aziz did was to ensure that he and his family were truly free from consuming anything that was haram and not their right.

### **Providing Assistance to Poor Families**

One of the first actions taken by Umar bin Abdul Aziz was to establish a large welfare fund to help poor families. This assistance includes the provision of food, clothing, and financial aid to families in need. This step helps alleviate the economic burden on poor families and reduces the risk of hunger and poverty. One of the most famous stories highlighting Umar bin Abdul Aziz's assistance to poor families is about how he established a large welfare fund to help those in need. This story reflects Umar bin Abdul Aziz's commitment to the principles of social justice in Islam.

When Umar bin Abdul Aziz became caliph in 717 AD, he immediately felt responsible for addressing the poverty and hardships faced by many poor families under his rule. He felt that as a leader, he had a moral responsibility to ensure the welfare of his people, especially those who were less fortunate.<sup>17</sup>

One of the first actions taken by Umar bin Abdul Aziz was to establish a large welfare fund aimed at helping poor families. He allocated funds from the state treasury for this program. This fund is used to provide assistance to families in need in the form of food, clothing, and financial aid. This story became famous because Umar bin Abdul Aziz not only allocated resources to help poor families, but also emphasized the importance of respecting their dignity and self-esteem. He instructed the officers responsible for distributing the aid to do so with full respect and without belittling the people receiving the assistance.

This action changed the lives of many poor families under the rule of Umar bin Abdul Aziz. They gained access to food, clothing, and financial support that they needed to survive and improve their quality of life. This also reduces the levels of hunger and poverty in the community.<sup>18</sup>

Moreover, Umar bin Abdul Aziz's actions also serve as an inspiration for leaders and other individuals in Islam to prioritize social justice and help those in need within society. This story reflects the principles of Islamic teachings about caring for the poor and protecting their rights. The story of Umar bin Abdul Aziz providing assistance to poor families shows that a just and pious

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<sup>16</sup> Imam As-Suyuthi, *Tarikh Khulafa, op. cit*, h, 280.

<sup>17</sup> Firdaus, *Kepemimpinan Khalifah Umar bin Abdul Aziz*, (Jakarta: Pedoman Ilmu Jaya, 1988), h. 67.

<sup>18</sup> Shaban, *Sejarah Islam, (600-750) Penapsiran Baru, terj. Machnun Husein*, (Jakarta: Rajawali Press, 1993).

leader can have a significant impact in reducing suffering and improving the welfare of society. This is a concrete example of how responsible leadership can positively impact the lives of its people and help build family resilience in Islamic society.

### **Economic Empowerment of Families and Elimination of Tax Burden**

Umar bin Abdul Aziz promoted the economic empowerment of families through methods such as providing land to families in need so that they could generate income from agriculture or livestock. This helps families to become economically independent.

Umar bin Abdul Aziz promovió el empoderamiento económico de las familias mediante métodos como proporcionar tierras a las familias necesitadas para que pudieran generar ingresos a partir de la agricultura o la ganadería. Esto ayuda a las familias a volverse económicamente independientes.<sup>19</sup> When Umar bin Abdul Aziz became caliph in 717 AD, one of his concerns was to ensure that underprivileged families had access to economic resources that could help them become self-sufficient. One of the steps he took was to provide land to families who did not own agricultural or livestock farms.

This story tells about a poor family who came to Umar bin Abdul Aziz to ask for help. They did not have a stable source of income and struggled to meet their basic needs. Umar bin Abdul Aziz not only provided temporary assistance, but he also thought far ahead. He decided to give a plot of land to the family.

The land is not just a gift, but also a long-term source of income for the family. With the land, they can start their own agricultural or livestock business. Umar bin Abdul Aziz saw that providing access to families in need to generate income from agriculture or livestock farming is an effective way to combat poverty and help them become economically independent.<sup>20</sup>

This step also reflects Islamic principles of social justice and wealth sharing. Umar bin Abdul Aziz believed that natural resources such as land should be used for the benefit of everyone, not just for the benefit of a few wealthy individuals. By giving land to families in need, he ensured that the natural wealth was used fairly to support those who required it. Umar bin Abdul Aziz realized that excessive taxes could burden families, especially those who are economically disadvantaged. Therefore, he reduced the tax burden imposed on low-income families.

### **Protection of Women's and Children's Rights**

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<sup>19</sup> Ali Muhammad Ash Shallabi, *Khalīfah Ar-Rasīdu Wal Muslihu Al Kabir, op.cit*, h. 12.

<sup>20</sup> Tarikudin bin Haji Hasan, *Pemerintahan Kerajaan Bani Umayyah*, (Jakarta : Jahabersa, 2012), h. 288.

Umar bin Abdul Aziz paid great attention to the rights of women and children in society. He issued policies that strengthened their rights, including inheritance rights for women and protection for orphans. This helps maintain the economic and social stability of families. The story of Umar bin Abdul Aziz, who paid great attention to the rights of women and children in society, is a testament to his commitment to the principles of social justice in Islam. He was a caring leader who worked hard to ensure that the rights of women and children were respected and well protected. One famous story that reflects her concern for the rights of women and children is the following: One day, Umar bin Abdul Aziz heard about a poor widow who was in desperate need of assistance. This widow had several small children and lived in extremely dire conditions. Umar bin Abdul Aziz immediately decided to visit the widow personally to better understand her situation..<sup>21</sup>

When he arrived at the widow's house, Umar bin Abdul Aziz saw a very sad condition. Their house was very simple, and the widow's children looked very thin and unhealthy. Umar bin Abdul Aziz spoke with the widow and heard the story of her hardships, including difficulties in meeting the food and education needs of her children.

Hearing that story, Umar bin Abdul Aziz was deeply moved. He immediately ordered that the widow's family be provided with assistance that included food, clothing, and sufficient financial aid to help them overcome their economic difficulties. In addition, Umar bin Abdul Aziz also ordered that proper educational access be provided for the widow's children. Umar bin Abdul Aziz's actions reflect his commitment to the protection and granting of rights to women and children in society. He believed that every individual, including women and children, has the same rights to justice, protection, and access to basic necessities such as food, clothing, and education.

This story serves as an inspiration for many in understanding the importance of protecting and granting rights to women and children in Islamic society. Umar bin Abdul Aziz showed that a just leader who stands by the weak can bring positive change to the lives of individuals and families in need. Through actions like these, he strives to create a more just society based on the values of humanity in Islam. These policies reflect Umar bin Abdul Aziz's commitment to strengthening the family as an important institution in Islamic society. By building family resilience through economic, social, and moral approaches, he sought to create a more just, competitive society

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<sup>21</sup> Dahlan Juwairiyah. *Islam di Afrika Utara dan Andalus-Spanyol*. (Surabaya: IAIN Sunan Ampel Surabaya, 2003), h.20

grounded in Islamic principles. These efforts made the reign of Umar bin Abdul Aziz one of the peak periods in Islamic history, prioritizing the welfare of families and society as a whole.

### **B. The Perspective of Islamic Family Law on Umar bin Abdul Aziz's Policies in Building Family Resilience**

Umar bin Abdul Aziz's policies in building family resilience during his reign as caliph played an important role in strengthening the family institution in Islamic society. These policies were implemented both as a head of the family and as a head of state. These policies reflect Islamic principles that promote justice, protection, and family empowerment. From the perspective of Islamic family law, the policies implemented by Umar bin Abdul Aziz can be analyzed from two aspects, namely the aspect of maqashid sharia and the aspect of family resilience.

Al-Syaṭibi divides Maqāshid or maṣalih into ḍarūrī (necessary), hajjī (important), and tahsinī (desirable). Ḍarūrī maqāshid are necessary because they are very important for preserving the maṣalih of dīn (religion and the hereafter) and dūnya, because if these maṣalih are damaged, the stability of worldly maṣalih is also compromised. Maṣlaḥah ḍarūrī consists of five areas: Dīn (religion), Nafs (soul), Nasl (family), Māl (wealth), and "Aql" (intellect). The scholars, as Syaṭibi stated and quoted by Muḥammad Khalid Mas'ud, have declared that these five principles have been universally accepted.<sup>22</sup>

Umar bin Abdul Aziz's policies in building family resilience, when linked to the above Maqasid Syariah, clearly aim to realize those Maqasid Syariah. Umar's policies, which pay great attention to the education of his family, fall under Hifz al-Aql. The intellect is the most important asset that humans possess. Starting from the presence of intellect within humans, Allah SWT can send knowledge in both directions directly. From the five senses, Allah SWT functions the intellect as a bridge in capturing signals of knowledge that cannot be understood by the five senses. From revelation, Allah SWT functions the intellect as a translator in uncovering what Allah SWT means in His revelation.<sup>23</sup>

Umar's policy of prohibiting hedonism and extravagance falls under Hifz al-Din. Religion (al-Din) can be interpreted as submission and surrender. Submit and surrender to accept the

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<sup>22</sup> Abu Ishaq al-Syatibi, *Al-Muwafaqat*, (Bairut Darul Ma'rifah, 1997), juz I-II, h, 10. Lihat juga Muḥammad Khalid Mas'ud, *Filsafat Hukum Islam: Studi tentang hidup dan pemikiran Abu Ishaq Al-Syatibi*, cet. ke-1 (Bandung: Penerbit Pustaka, 1996), h, 245.

<sup>23</sup> Abdul Halim Mahmud, *Al-Islam wa al-Aql*, cet, IV (Kairo: Dar al-Maarif, t,th), h, 17-18, Lihat juga Arisman, *Dimensi Maqashid Syari'ah dalam Pernikahan*, (Yogyakarta: Penerbit Kalimedia, Cet, 1, 2019), h, 336.



commands of Allah SWT both outwardly and inwardly. This form of surrender from both directions is called a perfect religion. Inner submission serves as the foundation (faith). Whereas outward submission is its structure (Islam). The effort to cultivate the unity between outward and inward submission occupies the post of guarding the religion from within. Then Umar's policy considered the source of livelihood for families, which falls under Hifz al-Nasl or Hifz al-Nasb. Marriage is established to uphold the rights and responsibilities of husband and wife in household life, serving as a means to provide life guarantees for the child. That is the material guarantee from the parents in the form of the obligation to provide sustenance, enabling the child to live decently, and the guarantee of care and education for the child to optimize the role of reason in their future life. In addition, Umar's policies fall under Hifz al-din, which includes assistance to poor families, economic empowerment of families, tax abolition, and protection of the rights of women and children. This guarantees the religious norms from anything that tarnishes them, both in terms of belief and practice, theory and practice, and protects the religion chosen by the people in general by preventing all forms of threats.<sup>24</sup>

Umar's above policy aims to free his people from poverty. Because poverty can bring someone closer to disbelief, The policies implemented by Umar bin Abdul Aziz, which focused on family education and the sources of livelihood for families, according to the author, have already formed religious resilience and psychological resilience. The family is the smallest community where religion is practiced. If his descendants continue to learn to be grateful and draw closer to God, the family will be able to overcome problems. This is evidenced by Umar's children growing up to be resilient and independent individuals. Umar's success in building religious resilience is also evident in the willingness of his wife and children to live in simplicity, even though their father was a caliph, whereas they had previously lived in luxury. His children also played the role of companions and advisors to Umar in fulfilling his duties as an Amirul Mukminin.

Umar's policy of banning hedonism has built social resilience for his family, which is the family's strength in applying habits, values, and culture in society. How a family interacts with its social environment, including social resilience, because with healthy social relationships, a family can develop well and adapt to its environment, allowing family life to run smoothly. Social resilience can be seen from the division of roles, good social relationships, problem-solving mechanisms, and support for progress. Through the attitude of mutually safeguarding and

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<sup>24</sup>Moh. Nasuka, Urgensi Maqasid Syari'ah dalam Membangun Keluarga Sakinag di Era Global, *Jurnal Studi Hukum Islam ISTI'DAL*, Vol, 3, NO, 2 Juli-Desember 2016, h, 116.

protecting family honor, Islam also teaches high values of social resilience. From the perspective of economic resilience, it was shaped by Umar's policies that provided assistance to poor families, economic empowerment for families, tax abolition, and protection of the rights of women and children, forming the ability of families to meet their basic needs, such as food, clothing, shelter, and entertainment. Economic resilience is very important because families that do not meet their basic needs will be affected in terms of their quality of life and how they handle their problems.

Umar's success in building economic resilience was evident during his leadership, as there were no longer any poor communities entitled to receive zakat, because those communities were able to improve their standard of living. It is narrated from a man from Zaid bin al-Kaththab, and he said, "Umar bin Abdul Aziz held the caliphate for only two and a half years (30 months)." He had not yet passed away when a man came to us with abundant wealth. He said, "Distribute this to the poor according to your judgment." However, he returned home with his wealth. He searched for whom the treasure was given to, but he couldn't find it. Reluctantly, he brought his wealth back home. Allah Swt has provided for the people through the hands of Umar bin Abdul Aziz.<sup>25</sup>

In another account, it is narrated that a zakat officer named Yahya bin Said in North Africa said, "(Caliph) Umar bin Abdul Aziz sent me to North Africa to distribute zakat to the residents there." Then I searched for the poor to give them the zakat, but we (the zakat officers) did not find a single person who was entitled to receive it. Khalifah Umar bin Abdul Aziz truly made his people wealthy. Finally, I bought some slaves with that zakat, then I freed them..<sup>26</sup>

The success of Umar bin Abdul Aziz in prospering the people made his leadership period a golden age and the peak of the Umayyad Dynasty's glory, earning him the title of "The Fifth of the Rightly Guided Caliphs" after Abu Bakr Siddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib. In addition, history also records the golden age of Islam during the reign of two Umars, namely Umar bin Khattab and Umar bin Abdul Aziz (great-grandfather and grandson). From the above discussion, it can be concluded that the success of Umar bin Abdul Aziz in his leadership, both as the head of state and head of family, is inseparable from the figure behind him, namely his wife Fatimah binti Abdul Malik. It is said that there is no woman as fortunate and noble as Fatimah binti Abdul Malik, and there is no woman who has a lineage like hers to this day, 'her father was a caliph, her grandfather was also a caliph, her husband was a caliph, and her brothers were also caliphs.' After Umar was appointed as caliph, Fatimah, who was used to living in luxury,

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<sup>25</sup> Usamah Na'im Mustafa, *Sang Khalifah, 98 Kisah Emas Umar bin Abdul Aziz*, *op, cit*, h, 72.

<sup>26</sup> Tarikhuddin bin Haji Hasan, *Pemerintahan Kerajaan Bani Umayyah (41-132 H = 661-750M)*, *op,cit*. h, 309.

was willing to live in simplicity and handed over all her wealth and jewelry given by her parents to the Baitul Mal when Umar asked her to choose between handing over her wealth and jewelry to the Baitul Mal or leaving Umar and returning to her parents' house. And when Umar bin Abdul Aziz passed away and was succeeded by Yazid bin Abdul Malik, Yazid wanted to return the jewelry to Fatimah, but Fatimah refused and said: it was impossible for her to do that. How could she express her willingness while her husband was still alive, but withdraw her willingness after her husband had passed away?

Even Umar bin Abdul Aziz asked his wife to choose between staying with him at home as usual or returning to her parents' house. Because since taking on the mantle of caliph, Umar could no longer pay attention to his wife. Fatimah said, "I never saw Umar bathe due to janabah or due to a dream since he became caliph until he passed away."<sup>27</sup> The sacrifice of Fatimah in supporting her husband in carrying out the mandate as a caliph was truly extraordinary. Likewise, his children, who were accustomed to living in luxury, were willing to live in simplicity. Therefore, it is reasonable to say that behind the success of a leader, there is a strong figure behind them, namely their wife and children.

However, besides the support of his wife and children, Umar's success as a leader cannot be separated from Umar's own character. Umar's leadership spirit was inherited from his grandfather, Caliph Umar bin Khattab, who was known as a firm, just, and wise caliph, and his father, Abdul Aziz bin Marwan, who was known as a just and gentle governor. Umar bin Abdul Aziz himself was a very learned man. He studied religion with the scholars of Medina from a young age. He had also memorized the entire Quran since he was a child. He studied various kinds of knowledge from the scholars in Medina. The breadth of knowledge possessed by Umar was such that it was said that if the scholars sat with Umar, they would be like students to him.

Before becoming caliph, Umar bin Abdul Aziz lived in luxury, enjoying fine food, clothing, and residences, especially after he was appointed governor of Hijaz. His life was no different from other Umayyad nobles except in matters of forbidden things, morals, intelligence, and knowledge. It is even said that his clothing when he was a governor reached 40,000 dirhams. But as soon as he was appointed caliph, his attitude immediately changed to one of asceticism, prompting his wife Fatimah binti Abdul Malik to ask, "What caused him to change like that?" Umar replied, "I am a man who desires more." Before becoming governor, I wanted to become governor, and then my

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<sup>27</sup> Usamah Na'im Mustafa, *Sang Khalifah, 98 Kisah Emas Umar bin Abdul Aziz*, op, cit, h, 35. Lihat juga Imam as-Suyuthi, *Tarikh Khulafa*, op,cit, h, 277.

wish was fulfilled. After becoming the governor, I want to become a minister. After I become a minister, I want to become a caliph. After being appointed as caliph, I want an even higher position." "What is that?" asked his wife. "I want paradise," replied Caliph Umar bin Abdul Aziz..<sup>28</sup> He truly applies his knowledge to run the government, improve the country's administration, restore the rights of the oppressed people due to the previous administration, and prosper his people.

## CONCLUSION

Umar bin Abdul Aziz's policies in building family resilience, despite leading for less than 3 years, had a leadership style, exemplary conduct, achievements, and contributions that are often referred to as the fifth of the Khulafaur Rasyidin. In addition to his busy schedule as a caliph, he also had a pattern and concept in his household leadership. Thus, it shows an extraordinary portrait of a caliph full of asceticism. Umar made family a human commitment and a social contract, so there was no luxury or eagerness to pursue worldly affairs in his role as caliph for his family. Umar also prohibited hedonistic behavior among his family members, and even when he was about to pass away, he did not leave behind abundant wealth but only 6 dinars for his children. Umar bin Abdul Aziz was also a figure who paid attention to the source of livelihood for his family, so even the jewelry given to him by his wife became something he paid great attention to. And lastly, Umar embodied *Mu'āsyaarah bil-Ma'rūf* with his wife, which was recognized as a command from Allah, and at that moment, Allah granted him goodness in return for his patience and sincerity in fulfilling His command.

Umar bin Abdul Aziz's policies in building family resilience during his reign as caliph played an important role in strengthening the family institution in Islamic society. These policies reflect Islamic principles that promote justice, protection, and family empowerment. Among the key policies implemented by Umar bin Abdul Aziz to build resilience are providing assistance to poor families, empowering the economic status of families and abolishing tax burdens, and protecting the rights of women and children.

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