



Social Benefit System During the Government Omar ibn Khattab

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Abstract. Human behavior is altered by the progress of civilization. It includes elements from the fields of language, art, science, and religion. In the course of this process, civilization develops gradually over a long period of time. During the rule of Caliph Umar Ibn Khattab, one of the greatest civilizations, particularly in the post-Prophet Muhammad era, took place. Utilizing a qualitative descriptive methodology, this study collected data through a literature review. The welfare system under Umar Ibn Khattab's administration is examined in the paper. The results of the literature review show that Umar Ibn Khattab continued the policies started by Abu Bakr and made adjustments to meet the demands of society during his rule as caliph. During Umar Ibn Khattab's leadership, ghanimah (war spoils), usyur (customs duty), kharaj (land tax), jizyah (poll tax), zakat (alms), and other irregular earnings were used to increase social welfare. All of these sources of income were controlled by the Baitulmal system (public treasury). Based on each person's job and the requirements of the community, Umar dispersed social benefits. In order to build a strong human resource base for Islam, Caliph Umar made social investments to safeguard the welfare of children as well. This was done by helping infants until they were old enough to take care of themselves.

Keywords: Allowance; Social; Society; Caliph; Umar.

INTRODUCTION

Human living styles vary as a result of civilization. contains elements of language, art, science, and religion in this instance. This process resulted in the slow development of civilisation over a very long time. The study of human civilisation, which is a social animal that cannot survive alone, cannot be isolated from the study of Islamic culture. This occurred as a result of the caliph's prominence in the Arab world, in particular, and in the rest of the world, generally, where Islam originated and developed. Because it was created by successive generations of Muslims from non-Arab nations, it is known as Arab civilization. This is because it first developed among Arabs, though it later spread and expanded, and because it did so through the transmission of knowledge, typological similarities, language, and writing (Syalabi, 1990).

Especially after the Prophet's passing, the Islamic culture reached its pinnacle under the rule of Caliph Umar Bin Khattab. 'Umar ibn al-Khattab was a friend of the Prophet who succeeded Prophet Muhammad (PBUH) as caliph. Warlord 'Umar ibn al-Khattab participated actively in the events surrounding the battles of Badr, Uhud, and Kaybar. In the history of Islamic civilisation, Umar is regarded as one of the major personalities of the Caliphate, and the ten years that followed marked the beginning of his achievement in extending Islamic territory to Rome (Syria, Palestine, and Egypt). through the orderly ordering of conquests, just like all of the Persian Empire's lands, including Iraq. Muslims made advancements in religious, educational, cultural, sociocultural, and political spheres under the direction of 'Umar ibn al-Khattab.

At the height of his reign, numerous accomplishments were recorded. a leader who is brave, diligent, knowledgeable, and kind-hearted. The fact that Umar ibn al-Khattab was successful in leading Muslims at the time demonstrates his competence in the realm of public administration. The second caliph after Abu Bakr al-Siddiq who was successful in converting the populace's faith into a mechanism of rule was Umar ibn al-Khattab. From this context, the author aims to investigate Caliph Umar Bin Khattab's public administration efforts in terms of societal advantages.

LITERATURE

Life will inevitably involve leadership. Human nature is to lead—both to lead oneself and to lead others. A leader is someone who has the skills and advantages, particularly the expertise in a particular sector, to inspire others to collaborate on a variety of tasks in order to accomplish one or more goals (Rohana, 2023). It was a challenging time for Islamic leadership after Rosulullah's passing. The historical period after the adoption of the Khilafah style of leadership, specifically from the reign of Abu Bakr bin Abi Quhafah through the Caliphate of Ali bin Abi Talib, is marked by a wide variety of ideas and practices. This is due to the fact that Rosulullah never deviated from the path of selecting leaders, according to research and sahih hadith of Ahlus Sunnah (Abdullah, 2021).

Caliph refers to a distinct category of earlier being. It can also be seen as a replacement for God obeying His instructions to humanity (Al-Maraghi, 1986). The biggest blessing that Adam's descendants should be thankful for is that Adam was created to rule as a caliph on earth. His descendants should also avoid corruption and other forms of disobedience that Allah bans. Adam was endowed with privilege and perfection since

God had created this universe for him. Along with knowledge, God also taught Adam how to name things. The ability to know what they don't know is another gift from God (Helmi, 2018).

After the death of Abu Bakr Ash-Shiddiq in 634 A.D., Umar Bin Khattab served as the second caliph. Umar bin Khattab was chosen in his stead by Abu Bakr and recognized at the time by all Muslim representatives. Caliph 'Umar had great respect and dread abroad during his reign. Muslim forces pushed quickly, overthrowing the Roman (Byzantine) Empire in Egypt, Palestine, Syria, North Africa, and Armenia as well as the Persian Sassanid dynasty in Mesopotamia and parts of Iran. Umar was renowned for leading a modest life. He remained to live as a poor, oppressed Muslim rather than adopting the mannerisms and appearance of the ruling class (Deprizon, 2020).

Like previous outstanding leaders, Umar had a duty. Allah Almighty, he believed, will account for all of his money. Umar's duty was demonstrated by his practice of formally and informally accepting everyone. Every problem he encounters, he resolves. He frequently travels to various cities to interact with the locals. Additionally, he always mentors potential regional directors who will succeed him. His accountability is also demonstrated more by his actions than by his words (Jabnoun, 2005). As a result of the Prophet SAW's direct transmission of Islamic teachings and their acceptance by the people of the Arabian Peninsula, Islamic law also had an impact on various facets of Arab life, including the economy, which was crucial to preserving civilization at the time.

All types of economic activity are now regulated and in line with Islamic teachings as a result of the economic activities under Islamic law's eventual success in establishing an Islamic economic system (Hayati, 2021). Umar bin Khattab's rule is renowned for being a pure one, and its leaders possessed firmness and authority that finally enabled them to guide society toward peace, calm, prosperity, and wealth. The fact that the crisis was resolved during Ramadan and that the Arab people's income and financial status were stable at the time is proof of this. Revenues from various sources, such as property taxes (kharaj), zakat and mortgage taxes (jizya), war spoils (ghonimah), and trade or customs taxes (usyur), are used to promote economic development and equity (Hayati, 2021).

In addition to achieving economic success, Umar Bin Khattab's administration was successful in putting together social advantages for the populace and public servants. Based on this review, the author plans to do additional research using relevant publications and literature reviews.

METHOD

The author of this study used a process known as a literature review, or literature study, which includes theories pertinent to the issues being investigated. On the basis of the material that is currently available, particularly from publications published in various scientific journals, a review of the concepts and theories used is conducted in this section. The purpose of a literature review is to develop the concepts or hypotheses that form the framework for research (Sujarweni, 2014). Researchers must first determine precisely from which sources scientific knowledge will be collected before evaluating library materials. Textbooks, scientific journals, statistical references, research findings presented in theses, theses, and dissertations, the internet, as well as other pertinent sources, are only a few of the sources used (Sugiyono, 2010).

DISCUSSION

12 years after Rasulullah, at Mecca, in 583 CE, Umar ibn Khaab was born. Umar bin Khaab bin Nufal bin Abd Uzza bin Raba'ah bin Abdillah bin Qur bin Huzail bin Ady bin Ka'ab bin Lu'ay bin Fihir bin Malik is his complete name. Umar bin Khattab was a member of the Quraysh tribe, which was well-liked by its fellow members. Hantamah Bint Hashim bin Mugirah Bin Abdillah was his mother. Al-Faruq (eagle), a title bestowed upon him by the Prophet, is one of his honorific titles (Ministry of Religious Affairs of the Republic of Indonesia, 1993). After Abu Bakr, Umar ibn Khattab served as the second caliph. Unlike the election of Abu Bakr Shiddiq as the first caliph, Umar ibn Khattab was chosen as the second caliph.

Since the first caliph chose his successor by choosing the proper person for the job and the suitable location rather than just by developing likes and dislikes, all Muslims applauded the selection. The letter of appointment for Abu Bakr Shiddiq was disregarded by the Companions and Umar was recognised as the second caliph as a result of this appointment, which is thought to have been made by the leaders of the Companions following prior negotiations and debates. Umar was an Islamic caliph who decentralized state management, according to Muhammad Thair Azhary (Sutisna, 2014). Umar bin Khattab claimed himself as the Prophet Muhammad SAW's heir.

Regarding the victories during his leadership, he also proclaimed himself to be the leader of the faithful (Amin, 2015). Umar bin Khattab has a high level of knowledge and the ability to foresee the future. Smooth and fluent communication is presented. He was

constantly given the responsibility of negotiating on behalf of the Quraysh tribe. In Arab tribes, he became well-known due to his diplomacy (Dahlan, 2014). Omar ibn Khaab, the caliph at the time, improved on Abu Bakr's policies in order to better serve the demands of the populace. He consistently counseled the governor to provide good service to the populace (Talli, 2014). Umar was crucial in the establishment of council members, deliberative assemblies, and the separation of the judiciary in the field of constitutions.

Additionally, Umar split the Muslim world into 8 provinces, each of which was in charge of a separate district and subdistrict. Mecca, Medina, Syria, the Peninsula, Kufa, Basra, Egypt, and Palestine are the eight provinces. The appointment of governors by each district, the regulation and standardization of pay scales, and tax collection practices. The police agency was founded for defense, security, and maintaining public order. It is a military government with a registered army. Depending on the job, different salaries are offered. In key areas, he also built military outposts (La Daa, 2014). During the rule of Umar bin Khattab, zakat, kharaj, jizya, usyur, ghanimah, and other irregular income were sources of revenue that were used to enhance social welfare.

According to Fitmawati (2019), zakat assets include zakat money (silver and gold), zakat trade, zakat animals (camels, cows, goats, and even horses), zakat farmland, and zakat fruits. The formation of Baitul Mal was one of the modifications undertaken by the second caliph following Abu Bakr as-Shiddiq, in addition to tax reform (Pratama, 2019). The department known as Baitul Mal is where the government stores money and controls spending. Because it did not exist during the time of the Prophet and Abu Bakr, this finance department is a relatively recent development in Islamic history. Zakat, ganimah, and fai money were typically given as soon as they were gathered during the time of the Prophet and Abu Bakr.

Caliph Umar received just one dinar from the treasury throughout Abu Bakr's rule and the changeover to Umar bin Khattab. Zakat, ganimah, and fai finances in the forms of kharaj and jizya are very plentiful along with the growth and advancement of Muslims; hence, a body is required to govern these funds so that Baitulmal can exist forever and independently. The Amil and Caliph Umar served as the protectors of Baitulmal's rule. Baitul Mal's government is structured at the branch level and is run by local officials; nevertheless, the governor is not held responsible for it. At the branch level, Baitulmal has complete authority and is answerable to the national government (Pratama, 2019).

Abu Hurairah, who was the governor of Bahrain at the time and carried with him the income from the al-Kharâj tax profits of 500,000 dirhams, served as the inspiration for the establishment of the Baitul Mal institution. It took place in 16 A.H. Umar took the initiative to convene the companions to a discussion about how to use the tax wealth as a result. Therefore, the entire council (syûrâ) was summoned, and it was asked what they thought should be done with the funds. Although Caliph 'Umar rejected, Ali was more ready to share it with the populace. Walid bin Hisham claimed to have witnessed the King of Syria withdrawing the executive from the property at that key period. Umar founded an Islamic financial institution after expressing agreement with this viewpoint.

In the beginning, the treasure was held in Medina, the capital. Abdurrahman bin Ubaid al-Qari and Muayqabi were chosen by Umar to represent him in managing Baitul Mal, and Abdullah bin Arqam was designated state treasurer (Ra'ana, 1977). The formation of diwans (register and archives institutions) or other similar departments, which in the strongest opinion were first used in 20 AH, has provided Baitul Mal with an ordered administration system. Aqil bin Abu Talib, Mahzamah bin Naufal, and Jabir bin Mut'im made up the Nassâb Committee in Diwan (Al, 1989). The departments that make up Baitul Mal are as follows:

1. The Department of Military Service, which provides grants and other forms of assistance to the combatants. Families of troops are also included while calculating this surcharge.
2. The Justice Department and the executive, which pays judges and other high-ranking officials wages and benefits in a way that supports their families and makes it difficult for them to be bought off. Although awards for officials are roughly equal across the board, they are also determined by the level of effort and the nature of the work.
3. The Ministry of Islamic Education and Development, which offers subsidies to people working to advance Islam, including instructors, khatibs, mosque imams, and muezzins, as well as their families, so they can focus on their responsibilities without worry of being deprived.
4. The Social Security Department, which keeps a list of individuals and provides aid to the needy, including the sick, elderly, and disabled, orphans, widows, and others who are unable to care for themselves (Rahman, 1995). There are also those who provide an explanation for the existence of the Diwans, such as al-Kharaj Diwan (Secretariat

and Administrative Body), which gathered funds for the Fai, Kharaj, and Jizya and their expenditure; Diwan al-jund (Specific Regulation of Soldiers' Lives and Other Military Needs); and Diwan al-Rasail (Regulation of the Secretariat and Administrative Body).

There was a territorial expansion under Umar Bin Khattab, which increased both the amount of fai money amassed and the size of the army. Then Umar followed his comrades' advice and established a specific body to keep track of the wealth they received, as well as who was entitled to receive it and how much. "Do not do that, O Commander of the Believers," they commanded in their narration. because a growing number of these individuals are converting to Islam and because we are receiving enormous amounts of income. After that, distribute a part in accordance with the written evidence. Give Muslims their fair share whenever our population grows and our wealth does too (Siri et al., 2021).

The Muslim warriors came next, and Umar separated them into various levels. In the words of Umar, "I will not put those who fight against the Prophet on the same level as those who fight against him." The following levels are among them:

- The Muslims who were Ahl Badr's comrades took part in the Battle of Badr to uphold the Islamic flag. Each pilgrim makes between 5000 and 6000 dirhams annually, while anshor makes 4000 dirhams.
- A total of 4000 dirhams for Muhajirin companions who took part in the Battle of Badr but not in later conflicts.
- The Ansars who took part in the Battle of Badr and other conflicts were given 3000 dirhams.
- 2000 dirhams were awarded to those who took part in the Treaty of Hudaibiyah, the conquest of Mecca, and other conflicts prior to the Qadisya and Yarmouk Wars
- Those who helped take control of the cities of Yarmurk and Qadasiyah were paid 1500 dirhams (Siri, 2021).

According to other literature states that allowances are generally distributed to:

Table 1. Social benefits during the time of Caliph Umar ibn Khattab.

Recipient	Allowance in Dirhams
Aisha and Abbas bin Abdul Muttalib	Each = 12000
Wives of the Prophet other than Aisha	Each = 10000
Ali, Hasan and the Badr Fighters	Each = 5000
The Fighters of Uhud and the Abyssinian Migration	Each = 4000
The Muhajireen before the Fathul of Mecca	Each = 3000
Sons of Badr fighters, who embraced Islam during the Fathul Makkah incident, sons of the Muhajireen and Anshar, Qadisiyah war fighters, Ubailah and those who attended the Hudaibiyah agreement	Each = 2000
Meccans who do not belong to the Muhajirin	Each = 800
People of Medina	Each = 25
Muslims living in Yemen, Syria, and Iraq	Each = 200-300
Newborn and unrecognized children	each = 100
Muslim pension benefits	Wheat, oil, sago and vinegar in fixed quantities. However, each region of quality and type of goods is different.

Source: Hidayat, 2010.

During his rule, Baitul Mal contributed an undetermined sum to the caliph's pay. Umar is a businessman who follows his career since it allows him to support his family and provide for their everyday necessities. Then, Umar gathered his friends to solicit their opinion on which business should be abandoned so that he could focus on addressing and resolving the issues facing the populace. Later in the talks, it was established that Umar bin Khatab was entitled to a salary from Baitul Maal, or Fai's property, in the amount of 60 dirhams, which was sufficient for his requirements and the needs of his family. "At first I was a merchant," Umar explained to his pals, "then I rushed with your business and then thought that I could use this treasure."

Even though Umar was the ruler of state and had the authority to manage all of Baitul Maal's assets, he felt that he was sufficient to get such a big salary and did not request further money or ask for donations for his family's needs (Siri, 2021). Civil servants did not receive a set wage prior to the rule of Umar. However, the amount of labor wages was decided in accordance with the circumstances at the time and the state of affairs under Umar Bin Khatab. Specifically, the existence of regulations or laws that demand establishing the salary scale for employees. Every employee has duties that must be

fulfilled in order to support the government's work, workers' efforts to increase productivity, and, of course, the goal is to increase the rights they receive so that work is more optimal and optimal in accordance with expectations and rewards.

A person's salary is an honor or a reward for their labor. Every employee's income must be sufficient to support both his family and himself. so that he can concentrate his efforts on carrying out the responsibilities that have been given to him. If the new wage is sufficient to meet the necessary expenses, The phrase "minimum needs" refers to the amount of money or other income that civil officials must obtain in order to be able to provide for their families' basic needs, including as clothing, food, housing, child support, entertainment, and health care (Siri, 2021). Umar established the Ministry of Justice, which is in charge of paying judges' and administrators' salaries as well as prosecuting criminal suspects and offenders. According to the criterion of family needs, salaries are paid annually and must be adequate for judges to avoid *riswah* (bribery) (Jajuli, 2015).

At the time of Caliph Umar bin Khattab, the judge received the following compensation: Sulayman bin Rabi'ah Al-Bahili, the judge of Kufa, received 500 dirhams per month. Shuraih, the Kufa judge, was paid 100 dirhams each month.

- Abdullah bin Mas'ud Al-Hadzii, the Kufa judge, earned 100 dirhams per month in addition to a quarter of a goat each day.
- The 200 dinar judge Uthman bin Qais bin Abi Ash from Egypt.
- Qais bin Abi Ash AsSahn, another Egyptian judge, received 200 dinars. The cost of entertaining visitors is included in the salary (Ash-Shallabi, 2020).

The Egyptian military leaders and governors received salary from Caliph Omar ibn Khattab. Amr bin Ash, who later became Egypt's governor, received a 200 dinar salary from Caliph Omar bin Khattab; Salman Al-Faris, who oversaw the army, was paid 30,000 soldiers' wages, or 5,000 dirhams. According to a different account, Caliph Omar bin Khattab paid the mayor 8,000 dinars, the military commander 7,000 dinars, and the governor of Syria 10,000 dinars annually. The wage is adapted to the nature of the work and the accessibility of food. Abdullah bin Mas'ud, Ustman bin Hanif, and Amir bin Yasir received salary from Caliph Umar ibn Khattab.

Ustman bin Hanif, a laborer who directed water from the Euphrates river to agricultural land, Abdullah bin Mas'ud, a judge and the governor of Jerusalem, and Amir bin Yasir, an imam of prayer and battle, were all appointed by the Caliph Umar bin

Khattab. Amir ibn Yasir received a goat, along with half of its hair and legs, as their daily wage. Because he was a military leader and an imam, he was given extra roles. Abdullah bin Mas'ud received one quarter, and Uthman bin Hanif received the other (Ash-Shallabi, 2020). Short-term allowances and social benefits for the underprivileged, widows, orphans, old and disabled, abandoned children, and slaves are not given just enough but also more.

For instance, social aid offered to the needy does not only include zakat rights but also financial support up till they are able to transform their economic situation. For instance, when he found that the zakat offered to this group was in fact sufficient. To his friends, he said, "If you give, then it is enough," which is another way of saying that Umar stated, "Repeat giving them zakat even if one of them goes for a hundred camels." The caliph hoped that when the camel was given to the recipient, they would no longer be a zakat beneficiary but rather a zakat payer. This hope was realized when the person arrived to donate his zakat in the years that followed (Ra'ana, 1979).

This was carefully considered when calculating the caliph Umar's allowances for widows and orphans. "If God saves me," the narrator says, "I'll leave the widows in Iraq so that they won't need anyone else after my death." If the orphans had no relatives, Umar forced them to be cared for by Baitul Mal. If they did have relatives, Umar forced them to be cared for by them. Regarding those who oversee orphans' assets so they grow and are not depleted by zakat. There is a story about orphans' property, and Umar prohibited Usaid bin Hudhair from selling his land after he passed away in debt. In exchange for debt repayment, Usaid - Umar gave the land to creditors to handle for three years (Al-Haritsi, 2014).

An allowance of 100 dirhams per year and 100 dirhams per month are granted to children without parents or other family members, while breastfeeding moms receive an allowance from Baitul Mal. Children without relatives receive additional advantages on top of those offered to all other children every year (Haekal, 2009). Not to be overlooked are the advantages for non-Muslims and the elderly. In order to release him from the Jizya, Caliph Umar once provided for the needs of a blind Jew and a Christian with leprosy. Additionally, Umar advised the Baitul Mal guards to stop charging Jizya to the underprivileged and ahlu dhimmah.

In order to aid those who ran out of food and foreign travelers who halted on the As-Sabul road between Medina and Mecca, Caliph Umar once constructed a shelter for Ibn Sabil that was stocked with wheat, wine, sawiq, dates, and other necessities. The Caliph

Umar made this effort for the slaves who deserved to be set free. When the riches of Baitul Mal was sufficient, Caliph Umar attempted to provide the Muslims a monthly allotment of two bags of wheat, two measures of olive oil, and two measures of vinegar (Al-Haritsi, 2014). Health insurance, employment insurance, pension insurance, and even severance pay—which in current times is a portion of the allowance for employee salary plus work organizers—were not there in the modern welfare system at the time of Caliph Umar bin Khattab.

The Caliph's welfare system placed more of an emphasis on kinship. Baitul Mal is responsible for bearing it if they have no family. If there were culprits who did not directly commit murder, there was an Aqilah (Family that Bears Diyat) during the time of Umar. The family will be registered in Baitul Mal and receive support for three years if they are having trouble paying the diyat. If the offender has no family, Baitul Mal will be responsible for paying the diyat. Accordingly, if the culprit leaves behind an inheritance and no one claims it, Baitul Mal will take possession of it (Al-Haritsi, 2014). Children are also subject to wellbeing.

Caliph Umar made social investments to ensure their stability and the strength of Islam's human resources, namely by compensating infants with an annual payment of 100 dirhams and increasing it to 200 dirhams when they reach adolescence (Faridh, 2022). Fitmawati claims that when abandoned or found children reach puberty, compensation in the amount of 500 or 600 dirhams is paid to them. The caliph also supported education by paying teachers a monthly wage of 15 dinars. The madrasa in Mecca run by Abdullah ibn Abbas was the foremost scientific madrasa during the reign of Caliph Umar. Additionally, madrasas can be found in Egypt, Kufa, and Sham (Fitmawati, 2019).

CONCLUSION

The caliph who improved Abu Bakr's policy to better serve the interests of the populace was Omar ibn Khaab. The baitulmal system is used to manage the sources of income. By establishing diwans (registration and archive institutions), Baitul Mal has a well-organized management system. Umar Bin Khattab's administration of allowances included those who were eligible for them in addition to those who were not. Jizya payments were abolished by Caliph Umar, who also awarded non-Muslims compensation for a respectable standard of living. One of the values Caliph Umar put into practice

throughout his reign was the administration of state income to the greatest extent possible and their effective and efficient utilization.

The payment of fair salaries and benefits to state employees who help Umar carry out his duties as state administrator or to instructors, so that they can concentrate on improving performance for the benefit of the populace.

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