

The Concept of Good Governance in the History of Khalifa Umar bin Al-Khattab

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DOI: <https://doi.org/10.21111/ijtiHAD.v17i2.10680>

Received: 2023-08-29

Revised: 2023-11-29

Approved: 2023-12-01

Abstract

A good governance system is not a term that has emerged recently because, in fact, the system has been exemplified by the Prophet SAW since time immemorial. The management of this country began when the Prophet SAW formed the Medina Charter. Moreover, the administration and management in Medina are based on Islamic law and a democratic state management model. Following the example of the management of the Prophet SAW, Khalifa Umar bin Khattab implemented a system of governance that balanced the interests of religion and the people. Therefore, it is important to examine this discussion as a guideline for the existence of the existing system of governance in Muslim countries today. This study is qualitative because it uses written analysis as a method of analyzing data obtained through literature sources. The results of the analysis found that the concept of good governance in the history of the leadership of the Khalifa Umar bin al-Khattab was able to guarantee the state during his leadership. The system initiated by the Khalifa Umar can actually provide an overview and guidelines for the current system of state governance.

Keywords: *good governance, leadership, Umar bin al-Khattab, administration*

Abstrak

Sistem pemerintahan yang baik bukanlah istilah yang muncul akhir-akhir ini, karena sebenarnya sistem tersebut sudah dicontohkan oleh Nabi SAW sejak dahulu kala. Pengelolaan negeri ini dimulai sejak Nabi SAW membentuk Piagam Madinah. Apalagi penyelenggaraan dan pengelolaan di Madinah didasarkan pada syariat Islam dan model penyelenggaraan negara yang demokratis. Meneladani kepemimpinan Nabi SAW, Khalifah Umar bin Khattab menerapkan sistem pemerintahan yang menyeimbangkan kepentingan agama dan umat. Oleh karena itu, pembahasan ini penting untuk dikaji

sebagai pedoman keberadaan sistem pemerintahan yang ada di negara-negara Muslim saat ini. Penelitian ini bersifat kualitatif karena menggunakan analisis tertulis sebagai metode analisis data yang diperoleh melalui sumber kepustakaan. Hasil analisis menemukan bahwa konsep good governance pada sejarah kepemimpinan Khalifah Umar bin al-Khattab mampu menjamin negara pada masa kepemimpinannya. Sistem yang digagas Khalifa Umar ini sebenarnya dapat memberikan gambaran dan pedoman bagi sistem ketatanegaraan yang ada saat ini.

Kata Kunci: good governance, kepemimpinan, Umar bin al-Khattab, administrasi

Introduction

A system is a method that delivers something for a specific purpose. While statehood is part of the system that runs. The system of state management according to sharia began to be formed since Islam was brought by the Prophet SAW. The beginning of the management of the Islamic administration began in the time of the Prophet (peace be upon him) in Medina with the establishment of the Medina Charter. In managing the administration, the Prophet SAW was not only an apostle sent by Allah SWT who brought the message of monotheism but also the highest leader in the country. The Prophet SAW formed the state of Medina by combining the values of local wisdom and Islamic teachings. Therefore, the system implemented by the Prophet SAW was the central recognition of the country and the entire territory to strengthen the administration of the state of Medina at that time.¹

Indeed, there are three main principles of the state in the administration of the government: the justice of the leader of the country, the obedience of the people to the leader, and good relations between the head of state and his people. Therefore, Hasan al-Banna said that Islam is a kingdom consisting of officials of the Islamic religion to be able to perform the command of Allah SWT and stay away from all His prohibitions.²

Al-Ghazali also explains that the power carried by a leader of a country is sacred because the leader is the representative of Allah SWT

¹برهان خليل زريق، (٢٠١٢م)، الصحيفة ميثاق الرسول دستور المدينة المنورة أول دستور لحقوق الإنسان، دمشق: دار النمر.

²الإمام حسن البنا، (٢٠٠٧م)، الأصول العشرين، استنبول: للبحوث والدراسات، ص ٣٧.

on this earth, and the people are obliged to obey and do all his orders.³ In this regard, al-Mawardi stated that the leader of the country must have the capacity to be a leader, including emotional and spiritual intelligence.⁴ This view was supported by Abu al-A'la al-Maududi, who revealed that the state system in Shariah adheres to the concept of divinity because of the trust given by Allah SWT to the caliph to implement all the sovereignty that Allah SWT gives, and Allah SWT oversees all its implementation.⁵

However, looking at the Islamic state of this era, it is clear that Islam does not establish the form of state or the system of state that must be followed. Therefore, although there are no absolute rules to be followed, the state system must refer to the Quran and the Sunnah. This is as the Prophet Muhammad SAW and his friends in ancient times claimed, because the system that the prophet saw has proven to be able to strengthen the country in various sectors, such as economic, social, food security, national security, and the eradication of unemployment. Thus, it can be understood that the state system is a link between the executive, the legislative, and the judicial.⁶

One of the friends of the Prophet SAW who hastened the division of power into executive, legislative, and judicative powers was Khalifah Umar bin al-Khattab. During his reign, the system of governance of the country was well formed, and such a system needed to be studied so that it could be used as a boundary, especially for the Islamic state, to conduct the governance system. Therefore, it is necessary to analyze the concept of good governance under the leadership of Umar bin al-Khattab to further use it as a reference for maintaining a country's administration.

Research Methods

This was a qualitative study that used writing analysis as a method of analyzing data. The data were obtained through library sources. Library

³ أبو حامد محمد بن محمد الغزالي الطوسي، (م ٢٠٠٤)، *الاقتصاد في الاعتقاد*، بيروت: دار الكتب العلمية.

⁴ أبي الحسن علي بن محمد ابن حبيب البصري الماوردي، (م ٢٠٠٦)، *الأحكام السلطانية*، القاهرة: دار الحديث.

⁵ أبو الأعلى المودودي، (م ١٩٧٨)، *الخلافة والملك*، الكويت: دار القلم.

⁶Jean-Jacques Rousseau, (1989), *The Social Contract: or Principles of Political Law Also a Project for a Perpetual Peace*, New York: Peter Eckler Publisher.

research is a theoretical study of references as well as other scientific literature related to the culture, values, and norms evolving in the social situation studied.⁷ Data were obtained through scientific literature related to the concept of good governance according to Shariah in the history of the leadership of the khalifah Umar bin al-Khattab. In the analysis of data, researchers performed four activities on library research: recording all findings of research problems; merging any findings, either theory or new findings; analyzing every finding from various readings relating to the deficiency of each source; and criticizing or giving critical ideas in the results of research against previous disaster discourses by presenting a new finding in collaborating different thoughts on research problems.⁸

Results and Discussions

The Comparison of the Basic Concept

This section analyses the basic concept of state, leadership and its appointment mechanism from the perspective of Sharia and Conventional.

1. Definition of State According to Sharia and Conventional

Ibn Khaldun stated that a state is a group of people in which there are leaders.⁹ While al-Mawardi argues that the state is a political instrument that functions in the system of religious governance and also the world.¹⁰ In line with al-Mawardi's thinking, in this case, al-Medudi, one of the Islamic political thinkers, argues that the state is a political organization that plays a role in religion. Therefore, Islam plays an important role in the construction of the political system and the state system.¹¹

According to Ibn Qayyim Al-Jauziyyah, a country is where a group of humans have the same goals.¹² Therefore, a country must have

⁷Sugiyono, (2012), *Memahami Penelitian Kualitatif*, Bandung: ALFABETA.

⁸M. Zed, (2008), *Metode Peneletian Kepustakaan*, Jakarta: Yayasan Obor.

⁹ابن خلدون، (م ٢٠٠٤)، مقدمة ابن خلدون، القاهرة: دار يعرب، ص ٣١.
¹⁰أبو الحسن علي بن محمد بن حبيب البصري الماوردي، (م ٢٠٠٦)، الأحكام السلطانية، القاهرة: دار الحديث، ص ٤٥.

¹¹أبو الحسن الندوي، (م ١٩٧٨)، الإسلام والحكم، القاهرة: المختار الإسلامي.
¹²شمس الدين أبي عبد الله محمد بن قيم الجوزية، (م ١٩٨٩)، الطرق الحكمية في السياسة الشرعية،

territory, laws, people, and leaders. The purpose of the formation of all these elements is to create a form of social balance that can guarantee the welfare of the country. Ibn Qayyim al-Jauziyyah said that the kingdom is the power or system that protects the safety and well-being of the people in general. Therefore, the government is responsible for all the rules that must be implemented in order to achieve the purpose of the country.¹³

Specifically, Yusuf al-Qardhawi stated that the Islamic state is a state based on accent and idiom.¹⁴ Thus, a nation built on equity and ideology will preserve the effects of zahir and inner attack. In this regard, the duty of the state is not so much to take care of the administration of the state alone as to educate the umah to give birth to a noble nation. So, according to the Shariah, the state is responsible for regulating religious affairs and earthly matters. This study concludes that the components that must exist in a country are a leader who obeys God, a system of government, and a people who share a common goal.

Meanwhile, according to Western perspective, Aristotle mentioned a state is the power of human capital that exists in a society with the goal of achieving some benefit and happiness.¹⁵ According to Roger H. Soltau, the state is the agent or authority that controls or regulates common matters on behalf of the people.¹⁶ Meanwhile, according to Logemann, the state is an organization that regulates everything related to the population for a purpose.¹⁷ In his book, it is said that the existence of the state aims to regulate and organize a society equipped with the highest power. In this case, the residents must have the same goals as each other, so they are entitled to cooperate. Harold J. Laski understood the state as a tool to regulate everything in society.¹⁸ Therefore, a state here can be interpreted as a political institution that controls all the components of a country. The concept of a state in general is a social group consisting

بيروت: مكتبة المؤيد.

¹³*Ibid.*

¹⁴يوسف القرضاوي، (م ١٩٩٧)، *من فقه الدولة في الإسلام*، القاهرة: دار النشر الشروق

¹⁵Aristotle, (t.th), *Politics*, Modern Library Edition, New York: Random House.

¹⁶Roger Henry Soltau, (1951), *An Introduction to Politics*, California: Longmans, Green, p. 9.

¹⁷Logemann, J.H.A, (1948), *Over De Theorie van Een Stelling Staatsrecht*, Leiden: Universiteire Press.

¹⁸Harold J. Laski, (2017), *The State in Theory and Practice with a new introduction by Sidney A. Pearson Jr*, Oxfordshire: Routledge.

of the people, the leaders, the system of government, and the law.¹⁹

2. The Functions of State

The state is a form of power organization formed to carry out certain tasks. In this respect, the state also regulates the lives of the people constitutionally in order to realize order and common interests. So, a state can be said to be a territory or region on the surface of the earth that has power, whether in the form of political, economic, social, cultural, or military power, to which the exercise of power belongs that is issued by the kingdom.

According to Rousseau, the function of the state is to enforce all the rules and laws. Then, the truth of the state is that it is an institution built by a group of human capital. In other words, state functions are divided into several categories: political, diplomatic, legislative, and administrative.²⁰ According to Ibn Taimiyah, the state is part of the political structure of the state, led by a leader named Wali or Amir.²¹ In addition, the leader of the country according to Shariah is known by five terms, namely:²² *Imamah* (السلطان) *sultan* and (الملك) *al-Mulk*, (أولي الأمر) *ulil Amri* (خليفة) *khalifah* (إمامة).

The functions of the state include three things: legislative, enforcement, and federation, as follows: the legislative function drafts the laws of the country; the executive function enforces all the regulations that have been provided; and the federation function plays a role in dealing with or handling international affairs.²³ Thus, in general, the state has a number of functions that are carried out to guarantee a good national life. The functions of the state are the maintenance of order, prosperity, and well-being; defense and security; and justice. However, it still refers to the same goal of achieving a good national life for every person.

An ideal government is one that, in carrying out its functions,

¹⁹Yudi Rusfiana dan Cahya Suprianta, (2021), *Birokrasi Pemerintahan dan Perkembangannya*, Bandung: Alfabeta, p. 23.

²⁰Jean-Jacques Rousseau, (1989), *The Social Contract: or Principles of Political Law Also a Project for a Perpetual Peace*, New York: Peter Eckler Publisher.

²¹أحمد بن عبد الحليم بن عبد السلام ابن تيمية، (م ٢٠١٠)، *السياسة الشرعية في إصلاح الراعي والرعية*، القاهرة: دار علم الفوائد.

²²أبي بكر محمد بن الحسن المرادي الحضرمي، (م ٢٠٠٣)، *الإشارة في تدبير الإمارة*، بيروت: دار الكتب العلمية.

²³*Ibid*

must be able to understand the will and aspirations of the people. In other words, it is the duty of the authorities to always strive to serve the interests of the people. Therefore, the function of the state according to the Shariah is to enforce the command of God and to guard the interests of man according to God's law.

3. **The Principles of Leadership According to Conventional and Sharia**

According to Hamzah, leadership is something that relates to the participation of human beings in inviting one to realize a joint endeavor.²⁴ As for the meaning of leadership, according to Moeheriono, leadership is used as a doctrine to persuade a group of people to work toward common goals.²⁵ Meanwhile, according to Toha, leadership is an activity to direct people toward a certain goal.²⁶ Thus, the success of a leader, according to convention, is the satisfaction, safety, virtue, and guarantee of the quality of life of the people.

The sustainability of all elements of society lies with the leader of the country. According to Edwin Ghiseli, the basic characteristics of a leader must be in him:²⁷ (a) Being able to oversee everything under his leadership; (b) Have a goal to achieve while leading; (c) High intelligence; (d) Strength in decision-making; (e) high self-confidence; and (f) Have initiative in solving all the problems. Having all of the above characteristics, a leader must be able to solve problems that exist in a country, such as unemployment, welfare, social inequality, and so on. All that is a leader's responsibility to solve so that the country will be more successful and able to compete in the international arena. Generally speaking, a leader must have five main qualities:²⁸ self-confidence, mental and physical endurance, enthusiasm, sense of responsibility, empathy, and good human relationships (emphaty and good human relations).

Conventional leadership has largely accepted leadership in the

²⁴Hamzah Zakub, (2012), *Menuju Keberhasilan, Manajemen dan Kepemimpinan*, Bandung: CV. Diponegoro, p. 125.

²⁵Moeheriono, (2012), *Pengukuran Kinerja Berbasis Kompetensi*, Jakarta: PT. Raja Grafindo, p. 382.

²⁶*Ibid.*

²⁷Edwin Ghiseli, (1971), *Explorations in Managerial Talent*, California: Pacific Palisades Good.

²⁸Leslie Rue, & Lloyd L Byars, (2000), *Human Resources Management*, Boston: Irwin.

Shariah, even though it does not fully accept the teachings contained in the Shariah. According to Shariah, aspects of religion and the world must be balanced, while conventional world affairs are the most important. Religious matters are personal matters between a person and God that do not involve others. Nevertheless, in fact, the conventional system of state governance is not free from the political element, where the performance of its managers is focused solely on the benefit of a particular group. Besides, one of the main concepts of Western governance is the democratic system.²⁹ Nevertheless, in its enforcement, the concept of democracy that the western countries have embraced differs greatly from the one embraced by the shariah. This is what distinguishes the administration of the country according to Shariah, which has an impact not only on religious matters but also on the prosperity and well-being of the people.

Leadership in Islam is a trust that must be maintained and carried out with full integrity. Because he truly carries God's trust and the trust of the people. Therefore, this leadership should not be used unless it pleases the trust holder. Islam interprets leadership as part of religious management as well as world affairs.³⁰ I mean, a leader not only controls religious affairs; he also has to regulate world business. The leader of the country has the full responsibility to distribute human capital in a balanced manner. Moreover, the leaders of the nation must be responsible for the well-being, security, justice, and prosperity of the people.

The leader is the representative of Allah SWT, who is entrusted with conducting the affairs of religion and the world. A leader is obliged to obey all his orders as long as they are in harmony with the teachings of Islam. And when he comes out of the sharia, he will not obey the unjust leader. Therefore, in the election of a leader, there must be a basis to make someone a leader. Shariah leadership is not only referred to in a single term, as has been mentioned before. Basically, all these terms have the same meaning: the leader of the country. Therefore, according to the Shariah, there are some foundations for determining the leadership that

²⁹Indah Monicha, (2021), *Pemikiran Demokrasi Barat, Kumpulan Artikel Sejarah Pemikiran Modern*, Yogyakarta: Universitas Negara Yogyakarta, p. 185-198.

³⁰Mohammad Amin, (2015), *Kepemimpinan dalam Perspektif Al-Qur'an*, Jakarta: Institut PTIQ, p. 98.

must be the basis, namely:³¹

a. It is as Allah has said in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكُفْرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ³²

Which means: "O you who believe! Do not associate the unbelievers with the believers."³³

b. Do not choose a leader who plays the religion of God.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِمَّنْ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ³⁴

Which means: "O you who believe! Do not take as a helper those who make your religion a mockery among those who have been given the Book before you and those who disbelieve."³⁵

c. Choosing leaders who are experts in their fields is important because giving trust to people who are not experts will cause damage. As the Prophet SAW:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ضَيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ قَالَ كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ قَالَ إِذَا أُسْنِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ.³⁶

Which means: "From Abu Hurairah radhilayyahu'anhu said: "The Prophet shall sallallahu 'alaihi wasallam say, "If trust has been wasted, wait for destruction to occur." A friend of mine asked me, "What does it mean to have trust wasted?" The Prophet said, "If the matter is not handed over to him, then wait for destruction."³⁷

³¹أبي الحسن علي بن محمد ابن حبيب البصري الماوردي، (م ٢٠٠٦)، الأحكام السلطانية، القاهرة: دار الحديث.

³²An-Nisa, 4:144.

³³Mushaf Malaysia Rasm Uthmani, (t.th), *Tafsir Pimpinan Ar-Rahman Kepada Pengertian Al-Quran 30 Juz*, Kuala Lumpur: Darul Fikir p. 229.

³⁴Al-Maidah, 5:57.

³⁵Mushaf Malaysia Rasm Uthmani, (t.th), *Tafsir Pimpinan Ar-Rahman Kepada Pengertian Al-Quran 30 Juz*, Kuala Lumpur: Darul Fikir p. 265.

³⁶البخاري، محمد بن إسماعيل بن إبراهيم بن المغيرة البخاري، أبو عبد الله، (٢٠٠٢)، صحيح البخاري، بيروت: دار ابن كثير، ص ١٠٤، ٦٤٩٦.

³⁷This hadith is *shahih* in Bukhari's book:

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ حَدَّثَنَا فَالَيْخُ بْنُ سُلَيْمَانَ حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ

- d. Choose a leader to be loved and to love his people because the leader is obliged to pray for his people, and the people are also praying for his leader. This is perfectly in accordance with the Scriptures of the Prophet SAW:

خَيْرُ أُمَّتِكُمُ الَّذِينَ تَحِبُّوهُمْ وَيَحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ. وَشَرُّ أُمَّتِكُمُ الَّذِينَ تَبْغُضُونَهُمْ وَيَبْغُضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ.³⁸

Which means: “The best leaders are those whom you love and who love you. The worst leaders are the ones you hate and the ones who hate you.”³⁹

- e. Choose a leader who puts the people above his own interests and the interests of his relatives. This is perfectly in accordance with the words of God in His Holy Scriptures:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا وَإِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ.⁴⁰

Which means: “O you who have believed, let you be righteous in the sight of God and do the right; and let not your hatred of a people cause you to disobey. Do justice, for it is closer to fear.”⁴¹

Besides, the foundation of leadership according to Shariah is that:⁴² to act righteously in all things, to be wise and wise, both physically and spiritually, to have wisdom, to be able to govern the nation, to serve the

رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ضَمِئَتْ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ قَالَ كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ قَالَ إِذَا أُسْنِدَ الْأَمْرُ إِلَىٰ غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ.

³⁸الإمام مسلم، مسلم بن الحجاج بن مسلم القشيري النيسابوري، أبو الحسين، (م ٢٠٠٦)، صحيح مسلم، بيروت: دار طيبة، ص ١٤٨١، ١٨٥٥.

³⁹This hadith is *shahih* in Muslim's book:

حدثنا إسحاق بن إبراهيم الحنظلي أخبرنا عيسى بن يونس حدثنا الأوزاعي عن يزيد بن يزيد بن جابر عن رزيق بن حيان عن مسلم بن قرظة عن عوف بن مالك عن رسول الله صلى الله عليه وسلم قال خيار أئمتكم الذين تحبونهم ويحبونكم ويصلون عليكم وتصلون عليهم وشرار أئمتكم الذين تبغضونهم ويبغضونكم وتلعنونهم ويلعنونكم قيل يا رسول الله أفلا نناذبهم بالسيوف فقال لا ما أقاموا فيكم الصلاة وإذا رأيتم من ولائكم شيئا تكرهونه فاكرهوا عمله ولا تنزعوا يدا من طاعة.

⁴⁰Al-Maidah, 5:8.

⁴¹Mushaf Malaysia Rasm Uthmani, (t.th), *Tafsir Pimpinan Ar-Rahman Kepada Pengertian Al-Quran 30 Juz*, Kuala Lumpur: Darul Fikir, p. 247.

⁴²أبي الحسن علي بن محمد ابن حبيب البصري الماوردي، (م ٢٠٠٦)، الأحكام السلطانية، القاهرة: دار الحديث.

well-being of the people, and to have a courageous and determined soul. While Ibn Khaldun explains in the Book of Muqaddimah that there are four things that a person must have to be a leader of a country:⁴³ He must have great knowledge, be able to speak, be righteous, and be wise in diplomacy and tactics. If someone wants to be a leader, according to Abdul Qadir Audah, then he must meet certain conditions, among others:⁴⁴ Must be Islamic, male, have knowledge, be able to act justly, be capable of sanctifying the people, and have physical and spiritual health.

According to al-Juwaini, a leader is a trust to pursue the interests of religion and the world, which consists of various elements of the state, such as the well-being of the people, the security of the country, and the mediation of all poverty.⁴⁵ It means a country can run even without a leader, but with the guidance of scholars. In this relationship, a nation must have a noble leader.

4. The Leadership Appointment Mechanism of Shariah

The mechanism of appointing leaders according to the Shariah has a different process, starting with the Prophet Muhammad SAW, who was appointed directly by Allah SWT as the leader of the Islamic people through revelation and he was the last prophet. After the death of the Prophet SAW, the leadership was continued by his friends. As for the mechanism of appointing leaders according to Shariah, among them:⁴⁶

- a. The Prophet SAW was chosen directly by Allah through the revelation delivered through the angel Jibril to lead the people of Islam.
- b. In the reign of Abu Bakr, the Prophet SAW promised his leadership before his death and was sworn by other friends.
- c. During the reign of Umar bin Khattab, his leadership was confirmed by the will of his predecessor, Abu Bakar.
- d. As for the era of Utsman bin Affan, his leadership was established on the basis of a meeting by means of the election of six members designated by the caliph of Umar bin Khattab, then by moslem ceremonial.

⁴³ ابن خلدون، (م ٤٠٠٢)، مقدمة ابن خلدون، القاهرة: دار يعرب، ص ٣١.
⁴⁴ عبد القادر عودة، (م ٢٠٠٨)، التشريع الجنائي الإسلامي مقارناً بالقانون الوضعي، بيروت: دار الكاتب العربي، ص ١٦٤.

⁴⁵ محمد الزحيلي، (م ١٩٩٢)، الإمام الجويني إمام الحرمين، الكويت: دار القلم.

⁴⁶ عبد الله الطريقي، (م ٢٠١١)، طاعة أولي الأمر، القاهرة: دار المسلم.

- e. In the days of Bani Umayyah and Abbasiyah, there was an era of power shift in which Muawiyah bin Abu Sufyan, who became a Caliph, replaced Ali bin Abi Talib by taking over power.

In general, the appointment of leadership according to sharia consists of two ways:⁴⁷ by a meeting of scholars, by a decision of the Supreme Judge, (أهل الحل والعقد) and through a mandate determined by the former head of state. Analyzing the two mechanisms that have been mentioned, then the election of leaders through meetings to reach agreement is one mechanism implemented in some democracies. Nevertheless, the application of the democratic system implemented in Western countries today is very different from the sharia democracy of ancient times, where Islamic scientists played a major role in any decision-making. It means that in the current democratic system, no scholar is involved in making decisions because all decisions are in the hands of the people. This means that religious elements are no longer included or prioritized in a democratic state.

In various Islamic countries, the election of the leader is carried out through a system of credentials handed down directly by the head of state to the elected deputy. This is to continue the era of the former governments so that the affairs of religion and the state are preserved and balanced so that people always submit to the leaders who always uphold the religion of Islam.

The Analysis of Khalifa Umar bin al-Khattab

This section includes the profile of Khalifa Umar bin al-Khattab and his concept of governance system during his leadership.

1. The Profile of Khalifa Umar bin al-Khattab

His full name was Umar bin Khattab bin Nufail bin Abdul 'Uzza bin Rabbahbin Qurth bin Razah bin 'Ady bin Ka'ab Ibn Lu'ay.⁴⁸ Umar bin Khattab, one of the children of the sons of Ad, was of the tribe of the

⁴⁷عبد الله بن إبراهيم الطريقي، (م ٢٠٠٥)، أهل الحل والعقد صفاتهم ووظائفهم، القاهرة: دار المسلم.
⁴⁸على محمد محمد الصلابي، (م ٢٠٠٥)، سيرة أمير المؤمنين عمر بن الخطاب رضي الله عنه شخصيته وعمره، القاهرة: مؤسسة اقرأ.

Quraishites and was born thirteen years after the year of the elephant.⁴⁹ Umar bin Khattab was born to a father named Khattab bin Nufail al-Shimh al-Quraishy and a mother named Hantamah binti Hasyim.

As a child, Umar bin Khattab learned to read and write.⁵⁰ It was very different from the childhood habits of the Quraish in general. Umar bin Khattab had a privilege that the Quraish children of that time did not have. While his friends were playing, Umar bin Khattab loved to read and learn new things. His abilities and intelligence had grown much higher than those of his peers.

The young Umar bin Khattab became a camel shepherd. His father was in Dajnan at the time. Dajnan is one of the distant places on the outskirts of Mecca. The transition from adolescence to adulthood for Umar bin Khattab was very rapid compared to that of other adolescents his age. Umar bin Khattab's body size and height were much taller, steady, and large. His face was depicted as somewhat red and white. Since his youth, Umar bin Khattab had exercised. Even Umar bin Khattab was very good at riding horses.⁵¹ With all his physical activity, Umar bin Khattab was known to be very strong and agile.

During his lifetime, Umar bin Khattab had several wives, including his marriage to:⁵² (1) Zainab binti Maz'un who gave birth to Abdurrahman dan Hafsa; (2) Umu Kulsum binti Ali bin Abi Thalib who gave birth to elder Zaid and Ruqoyyah; (3) Umu Kulsum binti Jarul bin Malik who gave birth to younger Zaid and Ubaidillah; (4) Jamilah binti Tsabit bin Abi al-Aflah who gave birth to Asim; (5) Umu Hakam binti al-Harits bin Hisyam who gave birth to Fatimah; and (6) Atikah binti Zaid bin Amr who gave birth to Iyad. Known as a very responsible father to the family, all the wives and children of Umar bin Khattab grew up to be kind, *sholeh*, and *sholehah*.

Umar bin Khattab was a friend of the Prophet SAW who had a very special morality. It is clear that Umar bin Khattab was righteous, compassionate, enthusiastic, clever, determined, and always willing to defend his religion. He was known as a righteous man for inheriting the

⁴⁹ عبد الحميد بن عبد الرحمن السحبياني، (م ٢٠١٢)، من سير الصحابة، الرياض: دار ابن خزيمة.
⁵⁰ عبد الرحمن رأفت الباشا، (م ١٩٩٦)، صور من حياة الصحابة، بيروت: دار النفائس.

51 *Ibid*.

⁵² محمد يوسف الكاتد هلوي، (م ١٩٩٩)، حياة الصحابة، بيروت: مؤسسة الرسالة.

office of qadi from Kabilah and his parents because his family from Bani Adi has felt the bitterness of iniquity from their relatives, Bani Abdu Sham, who were very cruel in the war.⁵³

Umar bin Khattab is famous for his fiery spirit. At the beginning of his Islam, Umar bin Khattab openly announced this to all the people of Quraisy.⁵⁴ As is known, Umar bin Khattab, before embracing Islam, hated Islam and even hated the Prophet. It can be seen that the role of Umar bin Khattab in the prophecy of Islam is so great that it never happened. After Umar bin Khattab entered the line of Islam, he became one of the friends of Muhammad SAW.

After the death of the Prophet SAW, it was known as the reign of Khalifah ar-Rasyidun, in which Umar bin Khattab was entrusted as the second caliph after Abu Bakar's death. The election of Umar bin Khattab was not through a public meeting, but Umar bin Khattab was appointed directly by Abu Bakar through the will that Abu Bakar had said.⁵⁵

While Khalifah Abu Bakar Ash-Shiddiq suffered from illness, Umar bin Khattab, who replaced Abu Bakar as the priest of prayer for the Muslims until Abu Bakar directly commended him by appointing Umar bin Khattab as his niece when he died, There are several factors underlying Abu Bakar's appointment of Umar bin Khattab as the next muslim leader: (1) Abu Bakar's concern about the events that have occurred in the Isaqifah of the Sa'diya and are about to bring the Muslims into conflict. This is what Abu Bakar worries about that it will happen again if he does not immediately appoint a replacement after his death; (2) Abu Bakar's concern for the Anshar and Muhajirin, who claim to be the most qualified to be caliphs; and (3) The Islamic people at that time had just finished dismantling the rebels and opponents, so they must have a replacement as soon as possible to continue the rule.

Before Abu Bakar died, he made a will about who would replace him as caliph. This will was written by Uthman bin Affan. In the appointment of Umar bin Khattab as his deputy, Abu Bakar had previously negotiated with friends such as Abdul Rahman bin Auf,

⁵³عباس محمود العقاد، (م ١٩٤٢)، عبقرية عمر، بيروت: المكتبة العصرية، ص ٣٥.
⁵⁴أبو الفرج ابن الجوزي; حسن الهادي حسين، (م ٢٠١٤)، تاريخ عمر بن الخطاب أول حاكم ديمقراطي في الإسلام، القاهرة: محمد علي صبيح.
⁵⁵علي الطنطاوي، (م ٢٠٠٩)، قصة حياة عمر، القاهرة: دار المنارة.

Uthman bin Affan, and also Asid bin Haidhir, a prominent figure of the Ansar. Therefore, Umar bin Khattab became a khalifah in the month of Awwal in the year 634 A.D. 13H. Exactly on the day that Abu Bakar died, it was a Tuesday and coincided with the eight days before the last month of Jumadil.⁵⁶

When Umar bin Khattab served as a caliph, this was the beginning of the system of governance of the state being assaulted by changing some of the foundations related to religion or the state. Nevertheless, the foundation of the administration of the country in the time of Umar bin Khattab was the Qur'an and the Sunnah. Umar bin Khattab died on Saturday, coinciding with Zulhijjah 26, which at that time was 63 years of age. As for the early events of the death of Umar bin Khattab from the execution of Abu Lu'lu'ah Al-Majusi when Umar bin Qattab became the priest of the morning prayer.⁵⁷

This is the biography of Umar bin Khattab, a firm, intelligent, and clever figure believed by the Prophet SAW until he said that if there were a prophet after him, it would have been Umar bin Khattab. This proved that Umar was a great defender of Islam.

2. The Governance System of Khalifa Umar bin al-Khattab

It is known that during the reign of Umar bin Khattab, the Islamic State became a very large government and possessed the greatest power in the world. At that time, Umar bin Khattab quickly conquered the states of Iraq, Iran, Syria, Palestine, and Egypt. Only in ten years will Umar bin Khattab be able to rule the countries mentioned above. Along with the rapid success of the states led by Umar bin Khattab, a good and perfect state system was created in all its aspects, from the administrative, political, and social to the defense of the country.⁵⁸

In establishing a system of government to give justice and honesty to all peoples, the khalifah Umar bin Khattab began to lay the foundations of a democratic state. That means that people have the

⁵⁶ عبد الحميد بن عبد الرحمن السحيباني، (م ٢٠٢١)، من سير الصحابة، الرياض: دار ابن خزيمة.
⁵⁷ علي محمد محمد الصلابي، (م ٢٠٠٥)، سيرة أمير المؤمنين عمر بن الخطاب رضی الله عنه شخصيته وعمره، القاهرة: مؤسسة اقرأ.
⁵⁸ حمدي أبو حميدة، (م ٢٠٠٩)، الإدارة السياسية في عهد أمير المؤمنين، بيروت: دار المأمون.

right or opportunity to participate in government.⁵⁹ From the above explanation, it is understandable that when Umar bin Khattab served as a caliph, he managed the system of government by giving justice and honesty to the people and laying the foundations of a democratic state. Because Umar bin Khattab believes that the people have the right or opportunity to express their opinions to the government.

The extent of Islamic power at that time made Umar bin Khattab feel the need to renew and perfect the system of government that Abu Bakar had run before. By keeping the city of Medina as the center of Islamic government.⁶⁰ In this connection, Umar bin Khattab also laid meetings as the basis of government in every conduct of the country's activities. "There is no good in an affair that is decided without a meeting." He said, "A man's opinion is like a bunch of twisted threads, and two people's opinions are like two lines of threads, and three people are like a string that is fastened and almost broken."⁶¹ Then it can be formulated that in deciding a matter, Umar bin Khattab did it by means of a meeting because, according to the principle, there is no good in a matter that is decided without a meeting.

a) **The Division of Power**

Umar bin Khattab had recorded the history of Islam for the first time by separating the legislature, the judiciary, and the executive. In that way, it can be said that the government of Umar bin Khattab is the best kingdom or example of good governance known so far. By analyzing the above, it can be explained that the division of power in the days of Umar bin Khattab was as follows:

1) Executive authority (سلطة تنفيذية)

One of the most important mechanisms for conducting governance is the general assembly. This assembly was established to accommodate all the problems and complaints of the public and resolve them in the best and wisest way possible. In addition to forming the shrine,

⁵⁹ فاروق مجدلاوي، (م ٢٠٠٨)، النظام الإداري في عهد عمر بن الخطاب، عمان: دار مجدلاوي.
⁶⁰ عبد الحميد بن عبد الرحمن السحيباني، (م ٢٠١٢)، من سير الصحابة، الرياض: دار ابن خزيمة.
⁶¹ الحافظ عماد الدين أبي الفداء إسماعيل بن ابن كثير القرشي الدمشقي الشافعي، (م ٢٠٠٩)، مسند الفاروق أمير المؤمنين أبي حفص عمر بن الخطاب رضي الله عنه وأقواله على أبواب العلم، الرياض: دار الفلاح.

Umar bin Khattab also always meets in person with the Muslims to hear their complaints and input.

2) Judicative authority (سلطة قضائية)

The khalifah, Umar bin Khattab, made a fundamental change in government institutions. Like Zaid bin Thabit, Umar bin Khattab made him a judge in Medina. For judges in the area, Umar bin Khattab appointed Syarih to be placed in Basrah, Abu Asy'ari in Kuffah, and Uthman bin Qais bin Abi al-A'sh for Egypt. To these judges, Umar bin Khattab gave special authority without any interference from the khalifah. Nevertheless, there is something to bear in mind: the judges at the central level and the district only deal with property matters. When the administration went well, Umar, the son of Khattab, began to set up the courts, appoint judges, and write down all the ordinances. This process is now called judicial review, or the process when executive and legislative actions are reviewed by the judiciary.⁶² At that time, the problem was that Khalifah Umar bin Khattab passed it on to the governor of Kufah, Abu Musa al-Asy'ari, to check whether the act or the law was consistent with the constitution in force.

3) Executive authority (سلطة تشريعية)

Umar bin Khattab also established the system of management in government, the relationship between superiors and subordinates in the organization, improving the well-being of the people, establishing the rules of wages for state officials paid continuously by the state, and giving all rights that belong to the people.⁶³ Umar bin Khattab also always instilled the spirit of Shariah democracy in the entire population and state officials.

b) The Political and Social Policies

The famous Umar bin Khattab has a high level of leadership and social spirit. Therefore, many political and social policies were implemented during his reign. Umar bin Khattab was very concerned about the well-being of the people and was very disciplined in conducting a clean administration to bring about justice. Then, during the reign of

⁶²فاروق مجدلاوي، (م ٢٠٠٨)، النظام الإداري في عهد عمر بن الخطاب، عمان: دار مجدلاوي.

⁶³فاروق مجدلاوي، (م ٢٠٠٨)، النظام الإداري في عهد عمر بن الخطاب، عمان: دار مجدلاوي.

Umar bin Khattab, the culmination of the Medina nation was realized. Also under the leadership of Umar bin Khattab, the organization of the state system began.⁶⁴

One form of political policy during the reign of Umar bin Khattab aimed at improving the well-being of the Muslims was to form a political organization consisting of *al-Khalifah* (الخليفة) as the head of state, *al-Wazir* (الوزير) as a minister, and *al-Katib* (الكاتب) as state secretary.⁶⁵ Politics in the time of Khalifah Umar bin Khattab is known to be very clean because all state officials are directly supervised by the Khalifah. The three elements of the nation above cooperate and support one another for the well-being of the people.

Meanwhile, one of the forms of social policy in the time of Khalifah Umar bin Khattab was the establishment of the state administration body, consisting of:

1) Department of Defence and National Security (ديوان الجند)

The establishment of the Department of Defense and National Security aims to preserve the identity of a country in order to avoid possible attacks from outside and inside.⁶⁶ Umar bin Khattab was very supportive of this up to the management in a very professional way. In fact, soldiers were paid by the state at the time. The duty of the army is to maintain national security throughout the territory that has been occupied.

2) The Guardian of the al-Maal (ديوان الخراج)

In addition to forming *Diwan al-Jundy*, Umar bin Khattab also formed *Diwan al-Kharaj*, whose duty is to guard the Temple of al-Maal. This Diwan itself regulates the right to possess the land and everything gained in the war. Umar bin Khattab made it a policy to return all the land looted in the war to its original owners, subject to the obligation to pay land taxes.⁶⁷ *Diwan Kharaj* also managed the customs taxes obtained from trade and foreign ships visiting Islamic countries,

⁶⁴*Ibid.*

⁶⁵جريرة بن أحمد بن سنيان الحارثي، (م ٢٠٠٧)، الفقه الإقتصادي لأمر المؤمنين عمر بن الخطاب، جدة: دار الأندلس الخضراء.

⁶⁶مصطفى فايدة، (م ٢٠١٥)، تأسيس عمر بن الخطاب للديوان، الرياض: مركز الملك.

⁶⁷ *Ibid.*

quoting that the zakat that has reached his nasab is 2.5% of the wealth; taking taxes in this case are non-Muslims residing in Islamic States; as well as taking the robberies of war (الغنيمة) as hostages from the musyrik who lost in the war so that the property becomes the right of the Muslims because he is included in the weapons of the war.

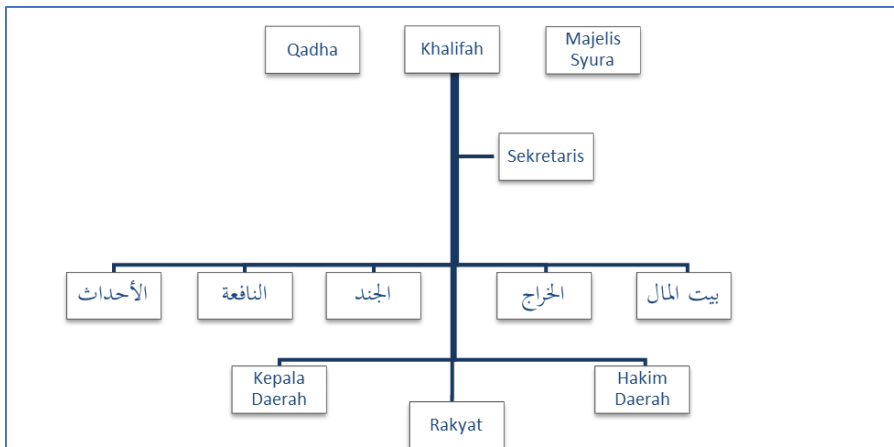
3) Department of Police (ديوان الأحداث)

Diwan al-Ahdats has a very different function than the Defense Department (*diwan al-jundy*). This place is commonly called the police station. In this case, the primary duty of the police institution built by Umar bin Khattab is to oversee and maintain public safety and tranquility.

4) Department of Public Workers (ديوان نظرات النافعة)

The last one was *diwan nazharat al-nafiah*, or diwan concerning public works. This was established to keep public works focused on the construction and maintenance of public and social facilities, which means all these facilities can be used by anyone. These facilities include government buildings, scientific assemblies, irrigation, and hospitals.⁶⁸

c) **The Governance Structure**



Structure of the Government of Khalifah Umar bin Khattab

⁶⁸فاروق مجدلاوي، (م ٢٠٠٨)، النظام الإداري في عهد عمر بن الخطاب، عمان: دار مجدلاوي.

From the above diagram, it can be seen that there are three highest institutions that control the administration of the state: the judiciary, the legislative, and the executive. A caliph oversees all aspects of the administration of the country; in practice, he always negotiates and is assisted by the council. In each district, there are district judges who are responsible for the administration and the welfare of the people. The system of rule waged by Umar bin Khattab has been the basis for many Islamic nations in carrying out their rule in this era.

b. Discussions

This section discusses the good governance that includes the characteristics, the concept, the Islamic perspective and the impact to the country's development.

1. The Characteristics of Good Governance

The concept of good governance is part of the movement. Therefore, in order to establish good management, the concept of good management (مصلحة مرسله) is the primary foundation for building good management.⁶⁹ Moreover, all the foundations of the kingdom are for the good of all the people.

According to Mazhab Syafi'i, the most important thing in governance is to guard religion, guard soul, guard reason, guard offspring, and guard wealth.⁷⁰ And according to al-Ghazali, good governance is a well-managed government. Good governance must be carried out with the participation of the whole element of society, be effective towards the community, have honesty by the officials, be fair to the whole society, and be transparent to the entire society.

In this regard, al-Ghazali argues that good governance must have three main pillars: public administration, bureaucracy, and public service.⁷¹ Public administration means all regulations relating to governance, such as executive, legislative, and judicial institutions. Thus, it can be explained that a leader is the primary key to the administration

⁶⁹أحمد الريسوني، (م ٢٠١٠)، مدخل إلى مقاصد الشريعة، القاهرة: دار الكلمة.
⁷⁰محمد بن محمد الغزالي عبد الكريم بن محمد الراجعي، (م ٢٠٠٩)، الوجيز في فقه مذهب الإمام الشافعي، بيروت: دار الكتب العلمية.

⁷¹أبو حامد محمد بن محمد الغزالي الطوسي، (م ٢٠٠٤)، Loc. Cit.

of the country. A nation's leader who holds a good mandate and upholds justice will strike a balance in the implementation of good governance. While in the implementation of good governance, there are some principles that must be enforced:⁷²

- a) The involvement of the entire element of society in the decision-making of the country, either directly or indirectly.
- b) This country must be fair to all its people, without any choice of positions.
- c) Transparency of the head of state to the people in various sectors, such as the enrichment of equal status for human capital, exposure of the wealth of the state office, justice to health facilities, providing security to the whole of society, and the overall well-being of the people.
- d) Responsive to public affairs in all matters.
- e) A balance of well-being in all elements of society, in public service, regardless of religious, cultural, gender, and social differences.
- f) Effective management and good governance are the ones that can strengthen all human capital in all sectors because productive human capital will have an impact on the reduction of unemployment.

Besides, there are three main principles in the system of good governance, according to Mazhab Syafi'i: (a) Tauhid and laughter to Allah SWT; (b) Balance and justice for all mankind; and (c) Human wealth and well-being. The above principles are a first step towards the establishment of good governance because, according to Mazhab Syafi'i, people's welfare is a major part of establishing good governance.⁷³ Therefore, good governance must be built in a professional, transparent, and fair manner. Good governance can be measured by the transparency of leaders in balancing the entire government sector to improve the well-being of the people in the various economic, social, gender, and religious sectors.

A good governance balance can be built if the state, the public, and the private sectors are united toward a common goal. Therefore, good governance involves involving all components in the various economic

⁷² محمد بن محمد الغزالي عبد الكريم بن محمد الراجعي، (م ٢٠٠٩)، Loc. Cit.
⁷³ محمد بن محمد الغزالي عبد الكريم بن محمد الراجعي، (م ٢٠٠٩)، الوجيز في فقه مذهب الإمام الشافعي، بيروت: دار الكتب العلمية.

and social activities. All such components must be built fairly and comprehensively in the interests of the people.⁷⁴ According to Mazhab Syafi'i, the balance of governance will be pursued in a country where:⁷⁵

- a) Public involvement in decision-making, whether directly or indirectly.
- b) Respect each other's sovereignty, and in its implementation, it must be fair and comprehensive without choosing love.
- c) Transparency: the entire institutions of the country are open to the public.
- d) For the welfare of civil society.
- e) Leaders must be transparent with the public and always accept whatever the public complains about.
- f) Resources are utilized efficiently and easily in accordance with the needs of the community.
- g) Governments that implement good governance generally have a vision and a mission that are on the side of society.
- h) Comprehensive allocation of natural resources.

It is clear that Islam is a broad and comprehensive message that governs all human beings. Islam also governs all sectors of human life, both before and after death. Islam also raises the whole problem of man as a creature and regulates relationships with both the Creator and with other human beings. Therefore, with the implementation of a good governance system, the expectation of balance and well-being can be achieved.

2. The Concept of Good Governance

Good governance is the government's observance of the law and the protection of all the rights of the people. Therefore, good governance is a comprehensive economic balance regardless of ethnicity, religion, gender, or even the age of human capital. In the implementation of the concept of good governance, there are characteristics that can be noticed.

According to the documents of the United Nations Development Programme, the characteristics of good governance are aimed: (a) To empower civil society in a fair manner; (b) The government must be

⁷⁴*Ibid.*

⁷⁵محمد بن صالح العثيمين الخيرية، (م ٢٠٠٩)، مختارات من الطرق الحكمية في السياسة الشرعية، الرياض: مكتبة الملك.

transparent in all aspects of the country; (c) Enforcing the law fairly and responsibly; (d) Ensure the well-being of the community; and (e) Eradicate unemployment.⁷⁶

In addition to the above characteristics, there are other important things to consider when establishing good governance: (a) It requires full attention from the unemployed society and provides good jobs; (b) Political, social, and economic priorities must be developed on the basis of mutual agreement; (c) It involves all the elements of the people in shaping and establishing something basic in the country; (d) Bureaucracy in the country must be implemented effectively, easily, and fairly; and (e) Legal provisions must be enforced fairly and consistently.

As for the principles of good governance under the United Nations Development Program: (a) Having a full responsibility; (b) Implement a fair law for all sections of the people; (c) Be transparent with the people about the country's results; (d) Quick and responsive in solving problems that exist in society; (e) Open meetings with the people to decide something basic to be agreed upon together; (f) Equal equality for all sections of society, both religious and cultural; (g) Results achieved in educating quality human beings; (h) Good supervision of state officials; and (i) Leaders must have a strategy for building the nation's integrity.

From the above description, it can be concluded that the concept of good governance is the most important part of managing the state administration because good management will create a supervisory balance between the government, the public, and the private.

3. Good Governance in Islam

The concept of good governance is not new in Islam, where the Shariah has found it. However, the concept in Islam is not as popular as the concept of good governance today. Thus, the Shariah establishes three principles for good governance, namely: (a) Set the underlying value (القياس الأساسية); (b) Contains universal principles (الأصول الكلية); and (c) Monitoring of legal provisions (الأحكام الفرعية).⁷⁷

⁷⁶Dokumen Kebijakan UNDP, (2000), Tata Pemerintahan Menunjang Pembangunan Manusia Berkelanjutan, *Buletin informasi Program Kemitraan untuk Pembaruan Tata Pemerintahan di Indonesia*.

⁷⁷محمد صدقي بن أحمد بن محمد البورنو أبو الحارث الغزي، (م ٢٠٠٧)، *الوجيز في إيضاح قواعد الفقه*

According to al-Ghazali, good governance is a well-managed government. Good governance must be carried out with the participation of the whole element of society, be effective towards the community, have honesty by the officials, be fair to the whole society, and be transparent to the entire society.⁷⁸ According to Mazhab Shafi'i, the most important thing in governance is to keep the religion, the soul, the reason, the offspring, and the wealth.⁷⁹

In this regard, al-Ghazali argues that good governance must have three main pillars: public administration, bureaucracy, and public service.⁸⁰ Public administration means all regulations relating to governance, such as executive, legislative, and judicial institutions. The definition of bureaucracy is a group of human capital contained in a governmental environment. While the purpose of public service is to serve God, the leaders of the state and government officials should also serve the whole society without choosing love.

4. The Impact of Good Human Capital Development on the Administration and Management System of the Country

The system taught by the Shariah is to instill faith in all mankind. Through faith, every person in office will obey the law of God, so that people will be afraid of wrongdoing like corruption. Through the faith embedded in man, he is expected to protect himself from evil deeds. Thus, this positive motivation will lead people to the improvement of quality, capacity, and professionalism because, with the development of quality human capital, that can bring success, good governance, and glory in the presence of God.

Therefore, human capital must optimize all potential in carrying out duties as a state official. In addition, state officials must serve the people with fairness, trust, and honesty. If the human capital in the administration of the country has implemented all the elements, then the impact of the development of good human capital on the system of

الكلية، القاهرة: مؤسسة الرسالة.

⁷⁸*Ibid.*

⁷⁹ محمد بن محمد الغزالي عبد الكريم بن محمد الراجعي، (م ٢٠٠٩)، الوجيز في فقه مذهب الإمام الشافعي، بيروت: دار الكتب العلمية.

⁸⁰ أبو حامد محمد بن محمد الغزالي الطوسي، (م ٢٠٠٤).

governance and management of the nation is confidence, prosperity, peace, and justice for the entire society.⁸¹

The impact of the development of good human capital on the system of governance is to establish a clean government based on transparency, accountability, effectiveness, efficiency, and compliance with the law. (rule of law). All of these aspects are intended to give a boost to human capital. Thus, all these aspects start with the development of human capital that has faith and is engaged in conducting state governance.

While all the features of good governance have been seen in a country, they will have an impact on its survival. Here are the examples of the impact of the application of good governance:⁸² (a) The principles issued by the government will be more credible to the public; (b) Increase the role of the community in the formulation of public policy; (c) Increasing the spirit and sense of social responsibility among the people; (d) Increase people's confidence in the government. This will affect the international investment system; (e) Create a more conducive government system because of a clean, transparent, simple, effective, and accountable administration; (f) A transparent and fair financial system; (g) Comprehensive justice for all peoples in both social, economic, and political aspects; and (h) Fair legislation for all the people.

The development of good human capital will have an impact on a good, clean, and authoritative kingdom. Good human capital is the birthplace of good governance. It will therefore have an effect on social, economic, and cultural issues. Therefore, good human capital will carry out effective governance that is easy, honest, transparent, and trustworthy.⁸³ In addition, the impact of human capital development will also provide perfect service to the community so that it can generate the well-being of the people.

⁸¹Meuthia Ganie-Rochman, (2000), *Good Governance: Prinsip, Komponen dan Penerapannya, HAM: Penyelenggaraan Negara Yang Baik dan Masyarakat Warga*, Jakarta: KOMNAS HAM.

⁸²*Ibid.*

⁸³Nur Rohim Yunus, (2016), *Menciptakan Good and Clean Government Berbasis Syariah Islamiyah dalam Tatakelola Pemerintahan Republik Indonesia*, *Jurnal Nur El-Islam*, 3(1), 143-175.

Conclusions

The Prophet SAW set an example of perfect governance in the past when His Majesty succeeded in reaching the city of Medina. He had built Medina with full balance in various sectors of the country, including human capital development, good governance, economic, social, cultural, state security, and religion. In this regard, Umar bin Khattab formulated the concept of the governance of the state, which was divided into several sectors such as executive, judicial, and legislative. All this is to facilitate the administration of the administration led by Umar bin Khattab because, at that time, the Islamic government was very extensive. Anyway, all decisions will be taken under the central kingdom, led directly by Umar bin Khattab. Good governance must be built with justice for the whole of society to benefit. Therefore, good governance must have the principle of the interdependence of God, the participation of all elements of government, both public and private, and legislation that must be obeyed by all levels of state and people's officials.

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