

Axiological Analysis of Knowledge Cultivation and Its Contemporary Contextualization (Study of Umar Bin Khattab's Thought)

Muhammad Hafizh¹, Soimah Lailah², Widia Astuti³, Nur Cholid⁴

Universitas Wahid Hasyim Semarang

Correspondence : mh00.hafizh@gmail.com , asSolihSoimah@gmail.com,

Widiaastuti72727@gmail.com, nurcholid@unwahas.ac.id

Abstract. The axiological known today in the educational sector in principle has been applied by Umar bin Khattab. As a caliph who was more concerned with managing the political stability of his period, of course, linking him to educational theory was rather difficult. Therefore, the purpose of this study is to reveal Umar bin Khattab's ideas about the benefits and value of the spread of knowledge through the axiological approach of philoSophy. The method used is literature-based qualitative (data Sources are literature related to the thoughts of Umar bin Khattab) and analyzed descriptively. The results of his research are axiological values in the thought of Umar bin Khattab in the form of 1) religious value: the creation of peace of mind, morals to educators, and becoming capital in worship, 2) the value of truth and goodness: knowledge can consider one's behaviour and work is right and good Sothat it can get sustenance for him and benefit others, 3) Social value: a gainer of knowledge must provide benefits to Society and must not harm it in the slightest, and 4) Islamic economic value: the acquisition of material from the acquisition of knowledge with halal and good. Contextualizing the four values in the modern era with the habituation method, learning Social science materials perfectly, and managing the state budget for education funds properly.

Keywords: Cultivation of Science, Umar bin Khattab, Axiology of PhiloSophy.

Introduction

Umar bin Khattab is well-known for his exceptional intellect in leading and Solving challenges. He alSohad the idea of education in the manner of sharing information, however at that moment it was primarily centered on the Qur'an and Islamic beliefs. The propagation of Al-Qur'an knowledge and Islamic teachings is known as the learning and teaching process in mosques, as well as the identification of qualified educators to educate.¹ He is well-known for his intelligence, which, of course, emphasizes the advantages and worth of information distribution itself, such that knowledge dissemination is not just confined to ontology and epistemology, but alSoaxiology. He has alSodisclosed that the axiology of information dissemination through teaching and learning activities might help to calm the heart.² However, according to the author, it is not the only axiology supplied by Umar bin Khattab; he alSopresents several research on the axiology of information disseminated implicitly. As a result, the author is interested in researching the advantages and usefulness of Umar bin Khattab's initiative to disseminate knowledge using a philoSophical axiology approach. The terms teaching information to students and disseminating knowledge are Sometimes used interchangeably. The notion of education cannot be iSolated from two critical components: instructors and students. The process of spreading knowledge is alSoinextricably linked to students' learning activities and educator-led instruction, allowing for effective and efficient knowledge dissemination. Students are the most significant factor in reaching educational objectives because If there are no teaching activities or establishing excellent values in kids, educational aims cannot be fully accomplished.³ Article 3 of Law Number 20 of 2003 states the educational goals,⁴ National education, it is explained, aims to develop students' self-potential through a process of teaching, training, guidance,

¹Amalia Gultom et al., "Perkembangan Pendidikan Islam Pada Masa Khulafaur Rasyidin," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan* 6, no. 2 (2022): 173, <https://doi.org/10.47006/er.v6i2.13159>; Miftakhul Muthoharoh and Siti Aisyah, "Konsep Pendidikan Islam," *ILJ: Islamic Learning Journal (Jurnal Pendidikan Islam)* 10, no. 1 (2021): 13–22, <https://doi.org/10.58230/27454312.76>.

² Sehat Sultoni Dalimunthe, *Filsafat Pendidikan Islam Sebuah Bangunan Ilmu Islamic Studies (Sleman: Deepublish, 2018)*, 185.

³ Muthoharoh and Aisyah, "Konsep Pendidikan Islam," 319.

⁴ *Sisdiknas, Undang-Undang Nomor 20 Tahun2003, 2003.*

and direction Sothat students become independent, creative, responsible, innovative individuals, able to think critically, have a noble character, have faith and are devoted to God Almighty, and able to become a wise and useful perSon for the homeland, nation, and religion.

The article "Thoughts on Islamic Education of Caliph Umar Bin Khattab" by S. Lubis in 2020 investigates the challenges of Islamic education during the reign of Umar Bin Khattab, who was recognized as having a lot of strong qualities in his effective leadership, and the approach utilized was a literature research with inductive findings. As a result of stressing the notion of 'Allah,' Umar ibn Khattab emerged as a visionary figure in leadership. Education was structured at the time, beginning with curriculum preparation, mosques as madrasas, the recruitment of competent instructors to assist strong student comprehension, and the availability of a variety of extracurricular activities to facilitate and direct maximum potential interest.⁵

In the thesis "Umar Bin Khattab's Educational Ideas" In 2020, Ika N. analyzes the presence of a meeting place between today's organized Islamic education and Umar Bin Khattab's opinions on Islamic education itself, to determine its relevance. This significance was uncovered using a historiographic approach to the literature study technique.⁶ The article "The Values of Character Education in the Story of Umar Bin Khattab as Caliph" written in 2022 by P. S. Patimah, Fauzan, Hayati, and Alimir discusses issues related to the various moral values that existed in Umar Bin Khattab as a friend who received direct education from the Prophet who was analyzed using the documentation method (descriptive by searching several literature) and producing thirteen character values that exist in Umar Bin Khattab.⁷ The three studies mentioned above are earlier reviews of this research, and all three have commonalities with what is being investigated through the literature study technique on the

5 Sopian Lubis, "Pendidikan Islam Khalifah Umar Bin Khattab," *Murabbi : Jurnal Ilmiah Dalam Bidang Pendidikan* 03, no. 02 (2020): 69, <https://www.ejournal.stitalhikmah-tt.ac.id/index.php/murabbi/article/view/73>.

6 Ika Nurhasanah, "Gagasan Pendidikan Islam Umar Bin Khattab Skripsi Program Studi Pendidikan Agama Islam" (Universitas Islam Negeri Sumatera Utara, 2020), i, <http://repository.uinsu.ac.id/id/eprint/11190>.

7 Papat Siti Patimah, "Nilai-Nilai Pendidikan Karakter Dalam Kisah Umar Bin Khattab Sebagai Khalifah," *KOLONI: Jurnal Multidisiplin Ilmu* 1, no. 3 (2022): 618, <https://doi.org/https://doi.org/10.31004/koloni.v1i3.214>.

issue of Islamic Education from Umar Bin Khattab's standpoint. The author adopts an axiological technique to analyze the values included in Umar Bin Khattab's beliefs on Knowledge Cultivation and develops four values that are unmistakably distinct from previous studies. This is consistent with the idea of its kmil, which is worldly and know-orientated via the application of all Islamic teachings in his life.⁸

Aside from the description above, there are academic difficulties in the form of values and advantages that will be studied in greater detail about knowledge transmission from the standpoint of Umar bin Khattab. The author's characterization of the problem is what are the benefits and applications of conveying information from Umar bin Khattab's standpoint and its contextualization today? The author studies it using an axiological method to thoroughly describe the values and many advantages of this science and contextualize it in today's modern day.

This study used a qualitative research method known as library research, which seeks information from a variety of reading Sources.⁹ The researcher acquired data from a book that provides a study on the axiology of fostering knowledge from the standpoint of Umar bin Khattab, as well as various articles adopted via Google Scholar. The author's data analysis approach involves accessing the Google Scholar website and then entering the keywords regarding "axiology of cultivating knowledge from Umar bin Khattab's perspective", and the author limits the article's chronological span to the last five years. The author conducted data analysis by first determining the data, that was relevant to the issue of the research study, and then analyzing the data. This study analysis employed a descriptive-analytical technique with an emphasis on the axiological examination of Umar bin Khattab's viewpoint knowledge cultivation.

⁸ Guntur Gunawan and Ayunia Lestari, "Al - Ghazali ' s Thoughts on Education," *AJIS: Academic Journal of Islamic Studies* 6, no. 1 (2021): 109, <https://doi.org/10.21111/at-tadib.v10i1.335.3>.

⁹ B Pringgar, R. F., & Sujatmiko, *Penelitian Kepustakaan (Library Research) Modul Pembelajaran Berbasis Augmented Reality Pada Pembelajaran Siswa., 2020.*

DISCUSSION

UMAR BIN KHATTAB'S BIOGRAPHY

Umar bin Khattab was a Quraish clan member born in 516 AD from the same tribe as Rasulullah. Rasulullah was bestowed the title "al-faruq" on him when he converted to Islam and became a Muslim¹⁰. According to historical accounts, Umar bin Khattab had a difficult personality and was quite solid in his decisions; even before learning about Islam, he despised it and acted brutally against a group of Muslims.¹¹

He was born with a wide range of physical abilities, including an attractive face, a tall physique, and powerful muscles in the hands and feet, particularly the arms and calves. As a result, Umar ibn Khattab became an expert rider and the finest warrior. Umar ibn Khattab exploited this capacity to advance Islam.¹²

Umar bin Khattab is known to have converted to Islam when he was 26 years old.¹³ He became a buddy of the Prophet Muhammad after converting to Islam, and he staunchly defends Islam. As a result, Umar ibn Khattab was acknowledged by Muslims and named Abu Bakr's second caliph. Apart from the two things mentioned above, Umar ibn Khattab's competence in organizing and leading Muslims was the most reasonable reason Abu Bakr picked him as caliph.¹⁴ This is also evident from Ibn Mas'ud's remarks on Umar bin Khattab's knowledge. "If Umar bin Khattab's knowledge was placed in one hand and the knowledge possessed by the inhabitants of the earth was in different hands, of course, Umar's knowledge would be heavier because of its breadth." Ibn Mas'ud's appreciation for Umar bin Khattab is also evident in his remark, which highlights his great study of the Qu'ran and knowledge of the Islamic religion.¹⁵

10 Muthoharoh and Aisyah, "Konsep Pendidikan Islam."

11 Abdul Adib, "Pola Pendidikan Islam Periode Khulafaur Rasyidin," *Jurnal Muftadiin* 7, no. 2 (2021): 303–4.

12 Lubis, "Pendidikan Islam Khalifah Umar Bin Khattab," 73.

13 Dalimunthe, *Filsafat Pendidikan Islam Sebuah Bangunan Ilmu Islamic Studies*.

14 Gultom et al., "Perkembangan Pendidikan Islam Pada Masa Khulafaur Rasyidin."

15 Dalimunthe, *Filsafat Pendidikan Islam Sebuah Bangunan Ilmu Islamic Studies*.

To be more specific, Umar bin Khattab was a skilled reader, and there were very few of them around during the period. Not only that, but Umar bin Khattab possessed exceptional intellectual and intuitive ability, as evidenced by numerous of his proposals to the Prophet Muhammad. In the form of Baitullah as the Qibla, alcohol prohibition, treatment of Badr prisoners of war, and Soon. Umar ibn Khattab's strong will and drive, as well as his deftness and candor, explain aspects of his personality.¹⁶ During his reign as caliph, he showed a strong sense of responsibility, was open to criticism, accommodated all existing desires, and gave answers to existing issues,¹⁷ dependable, bright, and utterly honest.¹⁸

In terms of Umar bin Khattab's demeanor and attitude as the second caliph, there is some study that shows that he was extremely excellent at administration, thus it may be investigated from numerous angles, including the moral qualities of his personality when leading Muslims. According to the findings of this study, Umar bin Khattab can emulate the following moral values: good spirituality, honesty, tolerance, discipline, hard work, creativity, independence, democratic, highly appreciative of achievements, Someone who is friendly, great responsibility (trustworthiness), cares about the environment and surroundings, has a high tolerance attitude, and prefers peace and order¹⁹.

When Abu Bakr became ill, the proper decision was made when he nominated Umar bin Khattab to succeed him based on his intellectual and behavioral evaluation. Umar bin Khattab harnessed this potential extremely successfully as the second caliph, and he was able to accomplish great results throughout his reign. As Islam's second caliph, Umar bin Khattab accomplished several things throughout his tenure, including:

1. Expansion of territory in Egypt, Persia, and Rome.

¹⁶ Lubis, "Pendidikan Islam Khalifah Umar Bin Khattab."

¹⁷ Lubis.

¹⁸ Muthoharoh and Aisyah, "Konsep Pendidikan Islam."

¹⁹ Patimah, "Nilai-Nilai Pendidikan Karakter Dalam Kisah Umar Bin Khattab Sebagai Khalifah," 626.

2. As part of the growth, he created a curriculum and tools for Islamic education.
3. Tolerance for people who did not convert to Islam following geographical expansion. They do not employ violence in cohabitation, and they cannot prevent their brothers who wish to convert to Islam.
4. Construction of bait al-mal, which is utilized to fund the state and the people's welfare.
5. Create a calendar for Hijri.
6. Create a military force.
7. Appoint a panel of judges.
8. Plan postal journey, etc.²⁰
9. Construction of a mosque as a useful educational facility.²¹

AXIOLOGY IN THE ACQUISITION OF KNOWLEDGE

Because the balance between science and philosophy will be a way of managing scientific axiology (values), which will lead to an equally valued human civilization, the progress of science will unavoidably be accompanied by the development of the area of philosophy.²² Axiology is the study of everything that has the potential to be useful or valuable.

Value exists, but not at a certain location or a given moment. Aside from that, value is a logical essence that may be grasped by reasoning. Axiology also relates to moral and aesthetic (beauty) concerns. Furthermore, Susanto defined axiology as an understanding of an object's value in terms of its philosophical element. In the area of

²⁰ Taqwatul Uliyah, "Pola Pendidikan Dalam Islam Pada Masa Khulafaurrasyidin," *Jurnal An-Nur: Kajian Pendidikan Dan Ilmu Keislaman* 7, no. 1 (2021): 224, <https://journal.an-nur.ac.id/index.php/annur/article/view/71>.

²¹ Gultom et al., "Perkembangan Pendidikan Islam Pada Masa Khulafaur Rasyidin."

²² Tilsep Jasnain et al., "Kajian Ontologi, Epistemologi dan Aksiologi dalam Pendidikan Islam di Indonesia," *Al-Fatih: Jurnal Pendidikan Dan Keislaman* 5, no. 1 (2022): 43.

education, axiology relates to how information may be important and beneficial to students' survival.²³

The application of knowledge by students is directly tied to scientific axiology in philosophy. This scientific axiology is defined as anything connected to the use of the acquired information. Many personalities, including a renowned character of Islamic culture, Umar bin Khattab, offered lectures and explanations of the benefits of scientific axiology studies for students.

THE IMPLEMENTATION OF SCIENCE FROM UMAR BIN KHATTAB'S PERSPECTIVE

Umar bin Khattab did not establish the foundations of his thoughts about education, but Umar bin Khattab had various advice about education because he was a person who paid attention to education itself, such as the construction of mosques during territorial expansion and the distribution of teachers who taught in mosques, including The city of Basrah, which was ruled by Abdurrahman bin Ma'qil and Imran bin al-Hasyim, the land of Syria, which was ruled by.²⁴ This demonstrates his genuine concern for the dissemination of knowledge in the areas he conquered.

More specifically, his ideas on knowledge dissemination may be carried out through learning and teaching activities. He underlined that the benefit of learning is that it calms a person because they grasp an issue, and that learning may help fix difficulties. He desires a paradigm of teaching and learning that is more than just a means of transferring information, but also a foundation for appreciating and respecting educators. For example, after obtaining information from an instructor, students no longer respect him, which is incorrect; yet, students must respect him exactly because they have gained knowledge.²⁵

According to him, learning allows individuals to serve others around them rather than harming them with the ignorance gained with

²³ Jasnain et al., "Kajian Ontologi, Epistemologi dan Aksiologi dalam Pendidikan Islam di Indonesia."

²⁴ Gultom et al.

²⁵ Dalimunthe, *Filsafat Pendidikan Islam Sebuah Bangunan Ilmu Islamic Studies*.

knowledge. Ignorance developed by educated people is the knowledge that can drive Someone to become disgusting and commit crimes Sothat the essence of information that should make it beneficial is not attained. He alSohighlighted the importance of completing education before being led by a leader to avoid power misuse, which is stupidity. This demonstrates that in the realm of education, information is the foundation for moral and ethical progress, Sothat one may assist others with that knowledge.²⁶

Umar bin Khattab once said, "Be a bookworm and a Source, and you will surely get good fortune day after day." This remark demonstrates that books are a doorway to information, and it is required for scientific students to study a variety of literature to widen their understanding. Not only that but as one's awareness and expertise grow, working professionally will provide sustenance. The above remark does not refer to acquiring information to work, but rather to working professionally with the knowledge one already possesses to make a livelihood, which is referred to as a salary.²⁷

He also underlined the need to remember death more frequently; you will not perish because you do not have much riches. This is said to be proof that not everyone can worship with riches, hence knowledge may be utilized as capital in worship. This demonstrates that knowledge may be used to praise Allah SWT. This demonstrates that education may be capital for students to be oriented towards the afterlife rather than merely the earth. Knowledge of bringing good fortune, according to the author, is worldly financial enjoyment, but knowledge as capital for worship is an orientation to the hereafter. This demonstrates the role of knowledge in achieving happiness in this world and the afterlife.²⁸

AXIOLOGICAL ANALYSIS OF SCIENCE IMPLEMENTATION

In philosophy, axiology is a consideration of the value inherent in an existent thing (ontology). Suriasumantri, according to S. Unwakoly, is the axiology of science since the concept of values is strongly tied to the

26 Dalimunthe.

27 Dalimunthe.

28 Dalimunthe.

application of science²⁹. Axiology, in its broadest sense, is a science concerned with the nature of values, and its scope covers the values of truth, beauty (aesthetics), goodness, and religion. Of course, there are numerous values associated with information dissemination, given that knowledge development is an essential aspect of education and the objective of education itself is the transmission of knowledge³⁰.

If there is an epistemology of knowledge cultivation, then knowledge cultivation is deemed to exist. Umar bin Khattab's beliefs on knowledge cultivation are his ontology, while face-to-face studying and teaching activities in various mosques he founded are his epistemology of knowledge cultivation. He also recruited numerous acquaintances to serve as Al-Qur'an instructors for students in newly enlarged locations to achieve learning and teaching activities. Umar bin Khattab's axiology for cultivating knowledge is that it may soothe the hearts of students, which falls under the category of religious ideals. Because the knowledge imparted concentrates on the Qur'an and Islamic teachings, the author categorizes this under religious values. A person who engages with the Qur'an can achieve peace of mind in conformity with Allah SWT's commandment in Surah Al-Ra'd, Q.S. /13: 28.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: "(namely) those who believe and their hearts become peaceful by remembering Allah. Remember, only by remembering Allah does the heart become a Soldier."

According to Hamka, the passage above signifies that remembering God brings peace of mind from all worries, and the contents of the Qur'an and Islamic teachings always lead to the essence of knowing Allah SWT. Accordingly, studying the Qur'an and Islamic teachings amounts to understanding and remembering Allah³¹.

29 S Unwakoly, "Berpikir Kritis Dalam Filsafat Ilmu: Kajian Dalam Ontologi, Epistemologi Dan Aksiologi," *Jurnal Filsafat Indonesia* 5, no. 2 (2022): 98, <https://ejournal.undiksha.ac.id/index.php/JFI/article/view/42561%0Ahttps://ejournal.undiksha.ac.id/index.php/JFI/article/download/42561/22277>.

30 Juarman, Happy Susanto, and Rido Kurnianto, "Konsep Pendidikan Akhlak Menurut Buya Hamka dan Ibnu Miskawaih Serta Relevansinya Terhadap Pengembangan Pendidikan Islam," *Jurnal Mahasiswa Pascasarjana* 1, no. 1 (2020): 65.

31 Abdulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar, Jilid 5 (Singapura: Pustaka Nasional PTE LTD, 1982)*.

Knowledge cultivation is very strongly tied to the contact between instructors and students, therefore a positive relationship between the two is essential. Umar bin Khattab's approach to information dissemination is not only focused on knowledge, but he also highlights the role of morality in learning and teaching activities. He highlighted that students must respect their teachers since it is through them that they learn about the Qu'ran and Islamic beliefs. Respect for a teacher or educator is deemed religious since it is moral.

The primary goal of learning and teaching activities is for humans to obtain information as students. Umar bin Khattab believes that knowledge should be used wisely Sothat what has been learned might benefit others. He also emphasized that making money by exploiting knowledge is not something to be proud of. This is extremely connected to the value of goodness since knowledge allows you to properly assess if what a person with knowledge does is in harmony or not with the advantages for themselves and others. Knowledge used with good intentions and practices may undoubtedly benefit oneself and others. The use of information that can benefit oneself and others possesses Social values (values held by society to be good and bad), notably that Someone with knowledge does not behave in a way that causes the community and people around them to be nervous, frightened, or even befuddled.³²

Aside from the foregoing, the axiology of learning and teaching activities involves expanding understanding. Increased insight may help Someone grasp what is right and wrong, as well as distinguish between good and poor behavior. According to Umar bin Khattab, when one's understanding grows, he will get nourishment via his knowledge by working. A perSon who has gained information to develop his understanding would undoubtedly understand the worth of truth and kindness to receive nourishment decently. In this scenario, Umar bin Khattab desired decent work in a halal manner while not deceiving himself. This is alSoconnected to the prior point, namely the need for truth and kindness in situations where Someone can Based on these

32 Muhammad Fitri and Heri Susanto, "Nilai Sosial Religi Tradisi Manopeng Pada Masyarakat Banyuur," *Kalpataru: Jurnal Sejarah Dan Pembelajaran Sejarah* 7, no. 2 (2022): 162, <https://doi.org/10.31851/kalpataru.v7i2.7164>.

values, determine whether a job is excellent and right. Working properly and correctly in a good way can also be said to have Islamic economic values, namely values that review human activities in fairly obtaining economic material, such as Someone earning a salary as a judge who has acquired legal knowledge and uses it. accurate knowledge.³³

The importance of religiosity is the axiology of Umar bin Khattab's views, as Umar bin Khattab emphasizes that knowledge obtained can become capital for worship for its owner. This implies that studying and teaching activities are fundamentally worship activities to acquire rewards and rewards from Allah SWT. This perspective transforms Someone who learns information, particularly Islamic and Qu'ranic teachings, into Someone who always worships Him by teaching and studying, utilizing their knowledge to benefit others, and worshipping with their knowledge. Furthermore, Umar bin Khattab stated that the essence of learning objectives would be fulfilled if students could apply the study requirements.³⁴ Specifically, as follows:

Intellectuality (zakat) is described as a well-executed mental process that comprises thinking, imagination, understanding (insight), deliberation, and the ability to adapt.

1. Having a desire (hirsh), that is, being eager, strongly driven to study, and dissatisfied with the information he has acquired. Anyone who refuses to study, of course, is unaware of the laws of worship and is unable to perform the duties of worship as they should. Thus, in Islam, a student should be enthusiastic and committed to acquiring knowledge to accomplish the learning objective, namely inner tranquility.
2. Be patient and firm (iSobar) in carrying out the learning process, even if there are difficulties, both psychological, economic, Social, political, and even administrative. In essence, patience is the essence of strong intellectual intelligence; yet, it is not accompanied by emotional intelligence (such as patience). This) he receives nothing.

33 Isra Misra & Ali Sadikin, "Nilai-Nilai Ekonomi Islam Dalam Tradisi Malan," *Jurnal Studi Agama Dan Masyarakat* 17, no. 01 (2021): 75, <https://doi.org/10.23971/jsam.v>.

34 (Lailiyah & Auliya, 2020)

3. In the learning process, having an adequate set of capital and facilities (blah). In this situation, education funds are mostly utilized for instructors' honoraria, as well as the purchase of books and equipment and other educational development expenditures.
4. There are directions (instead of ustadz) to ensure that no one misunderstands what is being studied. A person can employ the autodidactic approach, which is studying autonomously without the assistance of others, to carry out the learning process. Education, on the other hand, continues to play a role in demonstrating to children how to employ successful learning methods based on adult experience, and educators are even role models and role models for their students.

CONTEXTUALIZATION OF AXIOLOGY IMPLEMENTING SCIENCE IN THE MODERN ERA FROM UMAR BIN KHATTAB'S PERSPECTIVE

Education is facing the growth of numerous issues of the times in our modern era. Learning in formal education is no longer only focused on the instructor; rather, the learning process is now student-centered. The 4.0 industrial revolution delivers beneficial impacts such as practical convenience in life, but it also creates new problems for educators such as teachers and parents in imparting information to kids in line with this modern period.³⁵

Infusing vital values in students in the present period is the axiological notion of infusing principles from Umar Bin Khattab's views in students' everyday lives, both at home and at school. Religious principles are, of course, important for students in our day and age. This virtue is critical because it leads mankind to God and brings them happiness in life.³⁶ Trustworthiness, pious activities by exhibiting excellent conduct towards everyone and religious learning processes, having faith and piety, and being appreciative, truthful, honest, persistent, introspective, modest, and patient are all religious qualities

35 Wahyuni Tirta Dewi, Mimin Maryati, and Hinggil Permana, "Strategi Penanaman Nilai-Nilai Religius Peserta Didik Pada Era Revolusi Industri 4.0 Di SMP N 1 Sukakarya Kabupaten Bekasi," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 14, no. 2 (2022): 351–63, <https://doi.org/10.30596/10597>.

36 Lubis, "Pendidikan Islam Khalifah Umar Bin Khattab."

that students may enhance in their lives.³⁷ Many specialists believe that during the age of 10-14 years of middle school, students encounter emotional instability, thus it is vital to apply religious principles to students, according to children's development. These ideals will serve as a shield against the detrimental effects of the current world.³⁸ Religious principles are instilled in kids, such as reciting the Dhuha prayer and other mandatory prayers in the congregation, both at school and at home. This entails imparting religious ideals through habituation.

The habituation approach is also utilized in education to contextualize the ideals of goodness and truth that are now taught in moral teachings in Islamic religious education. Because habituation may be a strong educational process and approach that is ingrained in children, it is used as a model or example of imparting moral ideals.³⁹ Aside from theory, practice is required in our modern period to build moral ideals. Students are taught via practice to adopt an attitude of honesty, discipline, and respect for seniors by studying basic learning issues that are then debated among students and completed by giving real instances from the topic.⁴⁰ Students will be able to distinguish between respectable and dishonest morality using this strategy.

The focus is on how social value is taught in social science courses in schools during the modern time. Social Sciences is a science that merges social science fields, creating an ideal field of study that is not distinct from current scientific disciplines. Middle and high school Social studies curriculum focuses on how humans utilize commerce to meet their wants, control their welfare, and preserve social life.⁴¹ Using a new

37 Dewi, Maryati, and Permana, "Strategi Penanaman Nilai-Nilai Religius Peserta Didik Pada Era Revolusi Industri 4.0 Di SMP N 1 Sukakarya Kabupaten Bekasi."

38 Dewi Hariyani and Ainur Rafik, "Pembiasaan Kegiatan Keagamaan Dalam Membentuk Karakter Religius Di Madrasah," *AL-ADABIYAH: Jurnal Pendidikan Agama Islam* 2, no. 1 (2021): 32–50, <https://doi.org/10.35719/adabiyah.v2i1.72>.

39 Ririn Eka Monicha et al., "PENANAMAN NILAI-NILAI AKHLAK DALAM PEMBELAJARAN PENDIDIKAN AGAMA ISLAM MENGHADAPI ERA MILENIALDI SMA NEGERI 2 REJANG LEBONG," *Tadrib* 6, no. 2 (February 2020): 199–214, <https://doi.org/10.19109/TADRIB.V6I2.5925>.

40 Diah Permata Sari, Muhammad Nasirun, and Indrawati, "Peran Orang Tua Dalam Penanaman Nilai-Nilai Akhlak Pada Anak Usia 5-6 Tahun," *Jurnal PENA PAUD* 2, no. 1 (2021): 93–101, <https://doi.org/https://doi.org/10.33369/penapaud.v2i1.14781>.

41 Tarman Arif and Azis Muslimin, "Penanaman Nilai-Nilai Sosial Siswa MI Muhammadiyah Melalui Pembelajaran IPS Terintegrasi Dengan Konsep Nilai Sosial

point of view, especially to contextualize Umar bin Khattab's Islamic economic ideals in the current day, the Indonesian government has directly implemented the development of ministries in various sectors as ranks that support the president in operating his government.⁴² Aside from that, transparency and competency in handling state finances were practiced in Indonesia with a good APBN throughout Umar's reign. Umar's market control and hisbah investments in the Indonesian economy during his period are referred to as controlled market mechanisms.⁴³

CONCLUSION

Umar bin Khattab's ideas regarding knowledge dissemination are his ontology, and they are supposed to exist if there is an epistemology in the manner of learning and teaching activities. The usefulness and worth of distributing knowledge about learning and teaching techniques is referred to as axiology. According to Umar bin Khattab, there are four axiological components of knowledge cultivation: religious values, goodness and truth values, Social values, and Islamic economic values. Contextualization of religious values, goodness, and truth in the current era can be accomplished through habituation, Social values can be realized through a variety of perfect materials in studying Social sciences in formal school institutions, and true economic values have been implemented by Indonesia today with the management of the allocated reSources The APBN for Education.

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