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RE-EXAMINING THE CONCEPT OF *TA'DIB* IN THE GOVERNMENT OF UMAR BIN ABDUL AZIZ AS A REVOLUTIONARY LEADER

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Abstract

Umar bin Abdul Aziz was the son of the best official of the Umayyah Dynasty, who was known to be generous and diligent in studying the science of hadith. His mother was Umm bin Abdul Aziz, a descendant of Umar bin Khattab, so it is not surprising that he inherited many of Umar's noble qualities. This study reveals the application of *ta'dib* in the government of Umar bin Abdul Aziz during the Umayyad Dynasty. The researcher used library research by taking various literature from books, scientific journals, and different related documents. The results of the study show that Umar bin Abdul Aziz is known as one of the caliphs whose government was recorded as the golden age of Islam due to his success in making his people prosperous so that no one needed *zakat*. The nature of *tarbiyah*, *ta'lim*, and *ta'dib* in the concept of Islamic education carried out by both of his parents made Umar bin Abdul Aziz successful in leading the Umayyah Dynasty. Even though it was not very long (717-720 AD), his policies were imposed and loved by his people, so the policies implemented by Umar bin Abdul Aziz can be used as a reference and guideline in a modern government today, especially in eradicating corruption in a country

Keywords: Ta'dib, Umar bin Abdul Aziz, Umayyah Dynasty, Anti Corruption

INTRODUCTION

A country can be said to be advanced and developing if the level of welfare of its people can be realized well. One of them is the advancement and growth in the economic aspect. Economic development has existed since the time of the Prophet Muhammad SAW. In the period after that, namely the reign of the Umayyads, there was an optimal transformation in many things (Salma & Rusyana, 2023). The progress of the country and the welfare of the Umayyad people reached the reign of Umar bin Abdul Aziz. Although his leadership was relatively short, his contribution to building Islamic civilization and raising the level of economic conditions was increasingly advanced. Of course, this cannot be separated from the economic policies implemented during the reign of Umar bin Abdul Aziz (Wihayati, 2024).

In economic policy, Umar began by handing over all his and his family's unnatural wealth to the people through the Baitul Mal, starting from plantations in Morocco, allowances to rings given by Al-Walid; he even handed over the wealth of the First Lady, Fatimah binti Abdul Malik, which was a gift from her father, namely a gold necklace worth 10,000 gold dinars. He reasoned that as long as all the women of this country could not wear the price of the gold necklace owned by the First Lady, then he forbade himself and his family from wearing the gold. Umar never took wealth from the Baitul Mal, including *fa'i*, which was his right. It is known that before being appointed as caliph, Umar had abundant wealth and plantation land in Hijaz, Syria, Egypt, and Bahrain, which produced around 40,000 dinars a year. When he died, he had 17 dinars of wealth, which were used to buy a shroud of 5 dinars. A burial plot of 2 dinars and 10 dinars was distributed to his 11 sons and daughters (Rofiqo & Rizal, 2019).

Before Umar was appointed as caliph, he did not want to wear clothes worth 1,000 dinars. When he became caliph, he was once late for Friday prayers because his only clothes (which had more than 100 patches) had not dried. One day, his youngest son faced the caliph because he could not stand the food he ate, which was not tasty; then Umar said, "My children, do you like delicious food while your father goes to hell?". When Umar first came to power, the situation and conditions of the Umayyad government and the country's financial system were in harmful and dangerous condition. In the era before Umar, the leadership policy of the Umayyads implemented tax policies: *kharaj*, jizyah, and other inhumane taxes. Before Umar, the economy depended on Arabs who were hostile to Ali's family and sympathizers and the Ansar people in Medina, who had excellent services to pay when the prophet and his companions migrated to Medina; they were not liked by the tyrannical Umayyad family (Mubarak et al., 2024).

Umar's policies at the beginning of his leadership included 1) Not expanding the territory of Islamic rule, but focusing on public security in order to realize public peace and welfare; 2) The Caliph implemented a neutral and egalitarian policy, equality, being above all groups, races, tribes to gain welfare. Umar prioritized the moral development of the country. He was the only Umayyad caliph who was able to reduce conflicts between groups and sects. History records that in the era of Umar, the people in his country received justice and equality that were previously seized by the policies of corrupt caliphs and regional heads. Umar implemented the main methods, including guarding the property of Muslims, efficiency of time and energy, speed of handling affairs, simplification of bureaucracy, selection of judges, regional heads, and officials, elimination of all activities that were not in line with the spirit of Islam, realization of balance in the midst of society, and persuasive dialogue with the rebels wisely. His character is justice, objectivity, compassion, and the best treatment (Karim, 2021). Umar tended to disagree with the Umayyad officials in managing the country. He thought they had gone too far in their arbitrariness and violence. He succeeded in influencing the caliph Sulaiman bin Abdul Malik, who also tended towards justice, objectivity, and compassion. These principles are in accordance with Islam itself (Wijaksono & Ichsan, 2022).

To spread the prophet's mission, he adopted a new policy in Khurasan and Central Asia. Another policy of Umar was to eliminate the collection of jizyah from people who had just converted to Islam. Before Umar's leadership, the policy for a mawali was to pay *kharaj* and jizyah. After embracing Islam, he only paid ushr 10% of the agricultural produce for Muslim farmers. Finally, there was tremendous economic pressure, and Umar returned to the old policy, namely that the *kharaj* land belonged to the Muslims and was owned together. With this policy, people flocked to Islam. For leaders who still collected jizyah, Umar did not hesitate to dismiss them. As proof, he dismissed Al Jarrah bin Abdullah Al Hakami, the mayor of Khurasan at that time. Caliph Umar replaced six governors who were considered to have committed irregularities and were unreliable. Umar ordered state officials to rule with wisdom and justice in granting rights and obligations to Arabs and non-Arabs (Manaanu et al., 2023).

Seven things, namely, guided Umar in determining his assistants in government: 1) He did not see kinship in the appointment of government officials. 2) He would not choose people who wanted to sit in the office to fill the office of government officials because of lust. 3) He did not choose cruel and dishonest people to occupy government positions. 4) He chose pious people who adhered to the principles of the Qur'an and al-Hadith to occupy government positions. 5) If he found a pious person with good character, then he would be appointed as a government official. 6) The Caliph determined the salary of government officials. 7) Umar always gave direction to the governors so that their performance was effective and prioritized the interests of the people. Caliph Umar issued a decree on "economic policy in Sawad," namely the implementation of jizyah and *kharaj* for dhimmi experts, farmers, and landlords for the safety of their lives and land (Fikri, 2018).

Another policy of Umar was that *kharaj* land should not be changed into *usyr*i land. If a Muslim buys land from its owner without government permission, then the land sale transaction is void, and the land that was purchased is lost. If a Muslim wants to work in the rice fields, he can enjoy the results as the land owner. They do not pay khraj but pay rent at the price of *kharaj*. It is certainly significantly different from the previous Umayyad caliphs. The caliphs who led before Umar focused primarily on maintaining their positions of authority and prioritizing family members to control their wealth. At the same time, Umar's policy was that the welfare of the people was his priority.

All policies implemented by Umar bin Abdul Aziz have a primary factor, namely originating from within himself, because he knows the meaning of a leader, what a leader must do for the welfare of his people, and how the results obtained from all efforts in leadership can be something that can bring the love of Allah and can be accounted for in the hereafter. Thus, what can play a role in this is noble morals. It is undoubtedly related to the concept of *ta'dib* initiated by Syad Naqib Al-Attas, who stated that *ta'dib* is the core of the Islamization of knowledge, where knowledge is directed to form civilized humans (Fahrudin et al., 2020). At the same time, the concept of *ta'dib* is fundamental in the Islamic education system because it reflects the primary goal of education, namely to produce someone who is not only intellectually intelligent, but also moral in everyday attitudes. This concept of morality is essential, as are the values of Islam itself (Fatul et al., 2024). The idea of *ta'dib* emphasizes the integration of the values of monotheism into science so that the knowledge taught is not only related to the worldly but is always related to faith and obedience to Allah (Lestari et al., 2019). Thus, it is clear how Umar bin Abdul Aziz implemented *ta'dib* in his government so that at that time, economically, the people led by him received justice, welfare, and prosperity.

METHODS

These researchers use a qualitative method with a descriptive approach. The research approach is empirical, using library research as the type of research data. The data collection technique in this research comes from books, scientific journals, articles, and various credible sources on the internet related to the problems studied (Moleong, 2018).

The data analysis technique used is descriptive analysis, which is done through several stages, including (a) Content Analysis. Researchers identify themes from various pieces of literature and analyze the content of each piece in depth. (b) Critical Analysis. Researchers evaluate the arguments and theories that are built. (c) Comparative Analysis. Researchers try to compare the concepts and theories that are constructed so that the final results can be an essential reference in the analysis of this research (Sugiyono, 2015).

RESULTS

Biography of Umar bin Abdul Aziz

The full name of Umar bin Abdul Aziz is Umar bin Abdul Aziz Mar-wan bin Hakam bin Abil Ash bin Umaiyah bin Abdu Syams bin Abdu Manaf. He was born on Tuesday, 26 Shafar 62 H or 4 November 682, in Medina. His father was one of the best officials of the Umayyad dynasty and was known to be generous and diligent in studying the science of Hadith. His mother was named Ummu bin Abdul Aziz, who was a descendant of Umar bin Khattab. Therefore, it is not surprising that he inherited many of Umar's noble qualities. Umar is known as one of the caliphs whose reign was recorded as a golden age of Islam due to his success in making his people prosperous to the point that no one needed *zakat*. Many improvements have occurred since the beginning of his term until the end. Umar divided his reign into two periods, namely, the first year focused on improving and building the foundations of the State, and the following year, developing the economy perfectly in enforcing political and social balance (Khairunnisa et al., 2021).

A Brief History of Umar bin Abdul Aziz's Leadership

Before becoming caliph, Umar was appointed governor in Medina; the position of caliph was replaced by his brother, Sulaiman bin Abdul Malik. After three years, caliph Sulaiman fell ill, and before he died, Sulaiman made a will to replace Sulaiman bin Abdul Malik, who died in 716 AD. On that day, after the time of Asr arrived, the people could immediately feel the change in the policies of the new caliph from caliph Umar.

1. The Process of Appointment as Caliph

   Umar bin Abdul Aziz was appointed caliph in 99 AH; on the day of the death of the caliph Sulaiman, he bequeathed the caliphate to Umar when he was stricken with fever. At that time, his son 'Ayub was still a child, not yet baliqh'. His other son, David, was lost in Constantinople. Caliph Sulaiman found no other candidate for caliph except Umar bin Abdul Aziz. When Umar entered the palace, he ordered all the palace decorations to be removed. The caliph's regalia was sold, and the proceeds were donated to Baitul Mall. Umar ordered that it be announced to the public that anyone who has been wronged should report it. Umar did not leave any of the wealth that was in Solomon's power and what was in the hands of unjust people unless he returned it to the wronged parties. The community was happy with his leadership (Rosyidi, 2017).

2. Umar bin Abdul Aziz's Leadership Principles

   After taking over the reins of government, Umar changed several things, similar to the feudal system, to the system implemented by Rasulullah SAW and Khulafa al-Rosyidin. Umar placed great importance on deliberation in his leadership. The first decision he made was to make deliberation the basis of his leadership.

3. Umar bin Abdul Aziz's Leadership Characteristics

   Caliph Umar, who was famous for his justice, made justice the priority of his government. He wanted all people to be served relatively without looking at their lineage and rank so that justice could run perfectly. The justice he fought for was equal to the justice in the time of Caliph Umar bin Khattab, Caliph Umar was able to provide an example of justice and, at the same time, guidance, destroy the seeds of disobedience and misguidance, reject all injustice, establish the rights of their owners, restore people's trust in Islam, provide a sense of security to the human soul from fear, feed people because of hunger, and create a prosperous life. In addition, there are characteristics of his leadership; he is known as a wise, just, honest, pious, warm, tawadhu', and zahid caliph, which is equal to Umar bin Khattab who was previously known as a *bon viveur* (born in abundance).

4. Caliph Umar bin Abdul Aziz's Strategy Towards A Prosperous Country

It is recorded that until 717 AD, the glory of Islam returned during the leadership of Umar bin Abdul Aziz from the Umayyad Dynasty. All of this is evidence that Caliph Umar changed new, more productive policies to improve the welfare of his people. The underlying factor in this change was the very unfair economic inequality between the upper and lower classes. The Caliph Umar bin Abdul Aziz achieved the desire to achieve a just and prosperous country with several new policy strategies (Kusumastuti & Ghozali, 2019), including:

a. Distributing the country's wealth equally and fairly

Umar bin Abdul Aziz witnessed misappropriation and bad provisions, which oppressed the common people because they did not receive their rights properly. In the book Sirah Umar bin Abdul Aziz, Caliph Umar once criticized the previous caliph's method of distribution, namely Sulaiman bin Malik: I see that the way you distribute wealth will only make the rich richer and the poor more miserable.

Umar's first step was to prohibit state officials and officials from taking advantage of the people. Umar also withdrew ownership that had been taken unjustly by state officials or officials, then returned the property to the actual owner if known or handed it over to the *Baitul Maal* if the owner was not known. The second proof of Umar's seriousness in upholding justice is that Caliph Umar once spent all the wealth of the *Baitul Maal* in Iraq to pay compensation to people who were treated unjustly by previous rulers. Because it was not enough, Umar even took from the wealth of the *Baitul Maal* in Syria. The third strategy was when he was appointed as caliph, Umar bin Abdul Aziz gathered his people and announced and handed over all the wealth of himself and his family, which was not reasonable to the *Baitul Maal* (Kusumastuti & Ghozali, 2019).

It is based on the fact that Caliph Umar felt that justice must be upheld and that what he got must be shared with the people in need. Several policy changes that Caliph Umar implemented are aimed at improving the welfare of the people, improving the standard of living of people from all levels and groups, and ensuring that no more people feel oppressed due to injustice carried out by state regulations.

b. New policies in agriculture and land

In the agricultural sector, Caliph Umar bin Abdul Aziz prohibited the sale of cultivated land so that there would be no land control. He ordered his amirs to make maximum use of the existing agricultural land. In determining land rent, Caliph Umar applied the principles of justice and generosity. He prohibited collecting rent on infertile land, and if the land was fertile, the return of rent must take into account the level of welfare of the farmers concerned. In the next stage, to improve the welfare of the community, Umar also eased the tax burden for them. The impact of the government's unfair taxation policy caused many people to leave their land unplanted so that, over time, it became damaged and infertile.

The violence they received due to their disobedience to this tax collection. Caliph Umar had stipulated that they could not take taxes from *kharaj* land except for the equivalent of sab'ah—another policy regarding the use of land planted by the community. Caliph Umar stipulated that it was permissible to use ash-shawafi land, because he was of the opinion that ownership of ash-shawafi land belonged to *Baitul Maal*. Therefore, it should not be traded. Infrastructure development was also a new policy implemented by Caliph Umar. Improving infrastructure is also one of the factors that will enhance the community's economy. Among the development results that have been implemented are building corridors in the cliffs and digging water sources in the city of Medina, one of which is bi'r alhafir, which has obvious water. Caliph Umar also expanded the Nabawi mosque, raising its tower and drilling a hole in its mihrab. He also built hotels and several special rest areas for the Hajj pilgrims (Salma & Rusyana, 2023).

c. Policy on sources of state revenue

The establishment of *Baitul Maal* in the Islamic concept is a very strategic place for collecting wealth so the wealth collected apart from ghanimah is also a place for collecting *zakat*, jizyah, *fa'i*, *kharaj*, '*user* assets and is also used as a place for distribution. The assets that have been collected can be arranged well and neatly and can be distributed to experts directly in an orderly manner.

The following are some descriptions of Caliph Umar's policies on state revenue sources, including:

1) *Zakat*

Caliph Umar, in implementing *zakat*, adhered to the guidelines taught by the Prophet Muhammad SAW. Starting from collecting *zakat* to distributing *zakat*. All must be done fairly. In the book Al-Amwal, it is explained that Umar sought the notes of the Prophet and also the notes of Umar bin Al Khattab relating to *zakat*, which in the notes contain the obligation of *zakat* that must be paid from (livestock) camels, cows, and goats, as well as *zakat* on gold, savings, dates, grains and also raisins. It also explains several percentages that must be paid for each type.

Caliph Umar's policy on *zakat* was based on the Al-Qur'an letter At-Taubah verse 60, where eight groups had the right to receive *zakat* assets. The Sunnah of the Prophet, which he followed again, namely Umar, indicated several people who were trustworthy as officers. Umar ordered the removal of *zakat* from employee salaries and mazhalim assets when they had been returned to their group. When the officers came to Umar with the *zakat* assets he had *zakat*, Umar ordered them to return to their area and distribute the *zakat* assets to people in need in their area. All the policies that have been established have proven to be indicators of prosperity, which existed at that time when the *zakat* collectors went around the African villages. Still, they did not find anyone who wanted to receive *zakat*.

Even history records that *zakat* income during the Caliphate of Umar sometimes someone came with *zakat* wealth but did not find anyone willing to accept it. One of the causes of the *zakat* surplus at that time was the great interest of the community in working and increasing production, which had an impact on the increase in muzakki and the decrease in the number of *mustahiq*. Caliph Umar implemented a regional autonomy policy where each region had the authority to manage its *zakat* and taxes and was not required to submit tribute to the central government. On the contrary, the central government would provide subsidy assistance to every Islamic region that had minimal *zakat* and tax income. Each Islamic region was given the power to manage its wealth. If there was a surplus, Caliph Umar suggested that the region assist regions with minimal income. To support this, he appointed Ibn Jahdam as *Amil Shadaqah*, who was tasked with receiving and distributing the results of *shadaqah* evenly throughout the Islamic region (Fitriyah, 2022).

2) Jizyah

Jizyah comes from Arabic, which means tribute, or repaying or replacing losses. The meaning in terminology is a tax obligation taken from infidels every year because they live in Islamic territory. Umar abolished the obligation to pay jizyah for Ahlu Dzimmah, who had embraced Islam because jizyah was only intended for infidels, and the obligation was dropped along with their conversion to Islam. In addition, Umar also made jizyah mandatory according to each person's financial ability. The people of Syria have a more outstanding obligation to pay jizyah than the people of Yemen because the people of Syria are known to be more prosperous than Yemen. People with low incomes are also exempted from paying if they are unable to do so. He even took out some funds from *Baitul Maal* to help them, just as Umar bin Al-Khattab had done.

3) *Kharaj*

Kharaj is a tax imposed on land that is mainly carried out by weapons, regardless of whether the owner is a minor, an adult, a free person, an enslaved person, a Muslim, or an unbeliever. In terms of *sharia*, *kharaj* is a tax imposed on land conquered by Islamic forces. Another meaning of *kharaj* is a land tax required by the head of society who entered into a state protection agreement. Umar's policy on *kharaj* prohibits the sale of *kharaj* land and maintains it as the primary source of production. In addition, he also abolished oppressive taxes on farmers because they significantly disrupted production. After that, Umar also ordered the construction of various facilities in the agricultural sector, such as roads and irrigation (Kusumastuti & Ghozali, 2019).

4) '*Usyr*

Usyr means one-tenth and is a tax on agricultural products. Usually, the term is used in the sense of alms and *zakat* because there is no clear dividing line between *zakat* and *usyr* in fiqh books. However, in terminology, *usyr* is a customs duty levied on traders of the *kafir harbi* and *kafir dhimmi* when they cross the borders of the Islamic State. Caliph Umar paid great attention to *usyr*, namely by explaining the legal basis to the employees and ordering them to write a proof of payment to those who had been paid so that they would not have to pay again within the next year. Umar forbade them from collecting *usyr* in improper ways.

5) *Al-Khums* from *Ghanimah* and *Fa'i*

Ghanimah is everything that Muslims control, from the property of infidels through war. These assets are usually in the form of money, weapons, merchandise, food, and others. Meanwhile, *fa'i* is everything that is controlled by Muslims from the hands of infidels without the deployment of horse riders or camels, also without difficulty and without fighting or fighting (Rinawati & Basuki, 2020). Distribution of *fa'i* wealth, Umar also followed what was taught in the Qur'an, the *sunnah* of the apostle, and the khulafa rasidin. Umar once wrote a letter in which he mentioned the wealth and territory that Allah bestowed upon His apostle without the need for prior struggle from the Muslims, not by riding war horses or riding other mounts. He argued with the word of Allah in the letter Al-Hasyr verses 6-8, which indeed discusses this matter.

Umar explained that every Muslim has the right to receive part of the *fa'i*, because Allah's word in that letter mentions all groups of Muslims, starting from the Muhajirin, Ansar, then the Muslims who converted to Islam after them until the end of this world's life. He agreed with the ijtihad of his predecessor, Umar bin Al-Khattab, who made *fa'i a waqf* for all Muslims. Then Umar also saw that the group receiving one-fifth of ghanimah matched the recipients of *fa'i*. Therefore, he argued that the two should be combined, as was done by Umar bin Al-Khattab and channeled for the benefit of Muslims (Kusumastuti & Ghozali, 2019).

On the other hand, during the Caliphate of Umar, there were almost no unemployed people. In contrast, the Caliphate of Umar's government addressed unemployment through a policy of revitalization and development of unproductive agricultural land. Caliph Umar motivated the people to improve and revive dead agricultural land, encouraging the growth of settlements and agriculture. His attention to agriculture became a trigger for increasing the quality of crop yields, making this sector one of the primary sources of income for the people at that time. The Caliphate of Umar's policy of making *kharaj* land (productive land) belong to Muslims and belong together, accompanied by a ban on the sale of cultivated land so that there is no control over land, was intended to optimize the benefits of land and also maximize the opening of employment opportunities so that all his people have the right to earn an income (Kusumastuti & Ghozali, 2019).

Public policies to eradicate poverty implemented during the reign of Caliph Umar, one of the Muslim leaders who was famous for his pro-people social and economic policies, were as follows (Karim, 2021):

a) One important step taken by the Caliph Umar was to help the people who were in debt from the *Baitul Maal* (State Treasury) fund. This policy showed his concern for the economic conditions of the less fortunate and his efforts to reduce their burden.

b) Giving regions autonomy in managing *zakat* is a step that encourages social and economic justice. This policy allows the management of local resources for the benefit of the local community. When regions face a shortage in revenue from *zakat* and taxes, the central government provides subsidies to improve the welfare of the people. It is an example of collaboration between the central and regional governments in an effort to eradicate poverty.

c) It is important to ensure that *zakat* is distributed to those in need through fair supervision while still reflecting a good level of transparency and supervision.

DISCUSSION

Policies Implemented by Umar bin Abdul Aziz

1. Economic Policy of Umar bin Abdul Aziz

During Umar's reign, the welfare of the people was very secure. There were reports of *zakat* assets that were not distributed because there were no people in need who were entitled to take them. The Islamic Caliphate had a relatively even distribution of wealth, not only in Africa but also far away in Basrah and Iraq. Since the beginning of his term, he immediately revoked the benefits of the Umayyad dynasty, including cultivated land

and others, which they had obtained through abuse of power and breaking the law. Caliph Abdul Aziz began by liquidating all his assets amounting to 23,000 dinars (around 12 billion), then gave the proceeds of the sale to *Baitul Maal* (Khairunnisa et al., 2021).

2. Implementing a Free Economic System

Umar sent a letter to the governor with the following instructions: "Indeed, one form of obedience of the servants of Allah and the Messenger is to invite others to implement the Islamic religion in its entirety and let them manage their wealth, whether on land or at sea, without being prevented or hindered." Freedom in this context means being limited by Sharia law; namely, it is still not allowed to buy and sell products that are forbidden (Ismail, 2012). However, officials are prohibited from interfering in market price policies; all decisions must be made by market players, eliminating all costs for using public spaces, including public roads and bridges. It is in accordance with what was narrated by Abdurahman bin Syauban; according to him, Umar chose this action because, in the previous period, it was too burdensome for the dhimmis (infidels who followed Islamic rule). In contrast, Umar now places the burden on each individual's capacity.

This policy succeeded in fostering a healthy market environment because people felt free to produce and work without being constrained by burdensome regulations. Trade increased rapidly as a result of economic expansion, which also had an impact on increasing *zakat* from traders. The increase in *Baitul Maal*'s financial resources directly increased the subsidy funds for people with low incomes and increased their purchasing power. It means that the production sector will increase along with the increasing purchasing power of the people. Ultimately, the people will prosper, and the economy of the country will improve.

3. Managing State Revenue

Zakat income as state income was very abundant in the era of the Prophet. *Zakat* assets have become the primary source of income. The State's *zakat* receipts increased rapidly after the caliph Abu Bakr fought against people who refused to pay *zakat*. Umar bin Khattab, who was elected *Amirul Mukminin*, has issued a fatwa as his *zakat* policy.

The *zakat* property policies include *zakat* on commercial products, *zakat* on gold and silver money, *zakat* on livestock, *zakat* on vegetables and fruit, *zakat* on honey not intended for human consumption, and *zakat* on traded horses.

For that reason, Umar bin Abdul Aziz, as the great-grandson of Umar bin Khattab, had a different way of managing *zakat*, so it was recorded that the strategy carried out by Umar bin Abdul Aziz was successful because there was no more *mustahiq zakat*. The overall strategy carried out by Umar was an interrelated management strategy, namely, the State or government acting as a regulator who has the authority to provide laws for those who refuse to pay *zakat* during its implementation. The mechanism used when the State acts as a regulator must be transparent to gain public trust. In addition, *amil*, who is tasked with collecting and distributing *zakat*, also teaches about Islam and understanding *zakat* to ensure that the people present have a complete understanding of Islam and encourage them to pay *zakat* (Salma & Rusyana, 2023).

Umar gave the region authority to regulate zakat. If there was a shortage of *zakat* and taxes, the regions would instead receive subsidies, just as taxes were not channeled to the center. As a result of this strategy, several districts enjoyed surpluses, and Umar proposed that regions that were already rich assist regions that were still in need to advance the growth of the nation.

4. Agricultural Land Management

In fostering interest in agriculture, the regulations made by Umar were more focused on how the people felt they benefited than the State. He encouraged local people to provide new lands for farming and production. To ensure that there was no land control and that all his people had the opportunity to earn a living, Umar prohibited the sale of cultivated land. If a Muslim wanted to work in the fields, he had to do so with the approval of the government, then had to pay a *kharaj* rent and rent the land from the *Baitul Maal* for a certain period. Umar used justice and goodness as his guiding principles when negotiating land rents. Umar stopped collecting rent on empty land, and if the land was fertile, the level of the farmer's welfare was considered when collecting rent (Salma & Rusyana, 2023).

5. Eliminate Burdensome Taxes

Umar abolished taxes collected by officers to reduce the burden on society. These taxes were not in accordance with the conditions, such as *kharaj* land nominations and protecting agricultural products, which were things that officers in Basrah often did under the caliphate before Umar. Officers usually charge farmers low prices by paying them non-cash. Instead, they resell the commodity for cash. It causes unfair prices for farmers, so Umar applies taxes based on the condition of society, whether it is the fertile season or the lean season (Azmi, 2020).

6. Infrastructure Development

Umar also set a new strategy, namely infrastructure development. Because one of the factors to boost the regional economy is to improve infrastructure. One of the results of the development work carried out was the construction of a tunnel under the cliff, and Bi'r al-hafir was found as a source of spotless water during the excavation of the Medina water source. In addition, Umar encouraged the creation of new water sources, canals, and construction projects in the area between the Nile and the Red Sea, which are helpful in producing artificial rivers and helping with food distribution, which are examples of infrastructure development needed by farmers.

7. Managing State Cash Expenditures

In managing the expenditure of the State treasury, Umar prioritized the general public, such as helping the poor, helping those in debt, helping prisoners and detainees, helping travelers and ibn sabil, and helping enslaved people. Umar also took action for state needs, such as removing the privileges of the caliph and the leaders of the Umayyad dynasty and reforming office affairs by asking all staff to use state money sparingly and only when necessary. In addition, Umar's war spending had to prioritize national security and stability first and consider war decrees made with careful planning because this would often drain the State treasury (Salma & Rusyana, 2023).

CONCLUSION

The application of the concept of *ta'dib* in the government of Umar bin Abdul Aziz during the Umayyad Dynasty reflects a leadership that is fair, transparent, and oriented towards the welfare of the people. Although his reign was short (717-720 AD), Umar succeeded in implementing revolutionary and fundamental economic and social policies. Umar bin Abdul Aziz prioritized the equitable distribution of wealth through the elimination of unfair taxes, transparent distribution of *zakat*, and management of productive agricultural land. The policy of agrarian and economic reform based on social justice made his reign one of the golden ages of Islam, where the prosperity and welfare of the people were achieved significantly. Umar's approach to selecting government officials also reflects the principles of meritocracy and integration, which strengthen political stability and social justice. His policies in building infrastructure, advancing education, and eliminating tax discrimination against converts show a vision of leadership that is far ahead of its time. By implementing Islamic values such as justice, compassion, and honesty, Umar bin Abdul Aziz provides a real example of how a government can combine moral values with state administration. The application of the concept of *ta'dib* in Umar's government has become an essential inspiration for the development of a system of government that is socially just and sustainable to the present day.

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