UMMAH SOCIAL RESPONSIBILITY DURING ERA OF CALIPHATE UMAR IBN 'ABD. AL-'AZIZ : POSITIVE FACTORS IN *INSAN* DEVELOPMENT

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ABSTRACT

This is a conceptual paper on the study of *Ummah* Social Responsibility (USR) through the life of outstanding role of Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) during Umayyad Dynasty. This study is aimed to seek the real meaning of *Ummah* Social Responsibility in Islam as compared to what understood by Western in their Corporate Social Responsibility (CSR). The USR should be understood well by Muslim for betterment of *Insan* Development. This paper will point out some areas of *Ummah* Social Responsibility (USR) elements as opposed to Corporate Social Responsibility (CSR) in today's world. The paper will highlight some positive activities and initiatives contributed by Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) *Insan* development. It is hoped that this paper will provide a distinctive view during Caliphate's time and how it could embark in today's current and future *Ummah* Social Responsibility as it could be vital factor for *Insan* development.

Keyword: *Ummah* Social Responsibility (USR), Corporate Social Responsibility (CSR),
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INTRODUCTION

Today, in this era of borderless world and globalization many of the world's problems stem from the present generation running after its own interests without considering the future consequences of its behavior for humanity as a whole including within the Islamic communities. According to (Zafar, 2013) vast developments which have been accelerated beyond control, cultural invasion from the West against the Islamic communities also found numerous new dimensions.

Therefore it is important to search solution for the root of the social and cultural problems of the *Ummah* in order to seek strategies that would lead to the strengthening and elevating of Islamic values and principles in.

Due to the factors, the researcher's will search into the strategy taken from one of the most glorious era in Islamic Civilization history which is during era of Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ). He is the rightly guided caliph and great reviver who had contributed many positive factors in *Insan* development while managing *Ummah* Social Responsibility with flying colours. (Ibrahim Hassan, 1989) stated that Umar bin Abd. Al-Aziz which is typically pious, well-knowledge, clever and practice a simple life, was a son to the governor of Egypt, Abd Al-Aziz bin Marwan bin Al-Hakim and Umm Asim, the daughter of Asim bin Umar bin Al-Khattab (may Allah be pleased with him) . He was born in City of Helwan in Egypt in 62H and have 16 siblings.

UMMAH **SOCIAL RESPONSIBILITY**

Ummah is an Arabic word which often translated as "community" or "nation" and the word *Ummah* appears in the Holy Qur'an with numerous meanings (see Table 1).

No.	Meaning	Verses	Ayat
**Table 1: *Ummah* meaning in Al-Quran**			
1	People united by a common faith. This is the usage that is most commonly found in the Qur'an, like where it says:	Sūrah al-Baqarah: 213	"Humanity was a single community (*Ummah*), and Allah sent Messengers with glad tidings and warnings..."
2	A way of thinking or a school of thought, whether correct or misguided.	Sūrah al-Zukhruf: 22-23	Allah says: "Nay! they say: We found our fathers on a path (*Ummah*), and surely we are

			guided by their footsteps."
3	A faction or grouping of people (society), whether large or small.	a) Sūrah al-Qasas: 23	Allah says: "And when he arrived at the watering place in Madyan, he found there a group (*Ummah*) of men watering their flocks..."
		b) Surah Al-Baqarah: 141	Allah said "That is a nation which has passed on. It will have (the consequence of) what it earned and you will have what you have earned. And you will not be asked about what they used to do".
		c) Surah Al Imran: 110	Allah said: "You have been the best of communities (*Ummah*) brought for humankind: commanding good, forbidding evil, and believing in Allah."
4	A specific historical period	a) Sūrah Yūsuf: 45	"But the man who had been released, one of the two who had been in prison, and who now recalled after so long a space of time (*Ummah*)..."
		b) Sūrah Hūd: 8	"And if We were to withhold the punishment from them until a stated period of time (*Ummah*), they would certainly say: 'What prevents it?' Now surely on the day when it will come to them, it shall not be averted from them and that which they scoffed at

			shall beset them."
5	A leader or role-model	Sūrah al-Nahl: 120	We find this meaning in the verse: "Abraham was indeed a role-model (*Ummah*), devoutly obedient to Allah, and true in faith."

Source: Al-Quran Translation, Abdullah Yousuf Ali, 2008

Meanwhile (Ali Shariati, 1979) defined *Ummah* as "a number of people, or individuals, possessing a common faith and goal, who come together in harmony with the intention of advancing and moving toward their common goal". Strengthen by (Menatallah and Noha, 2013) statement that a blessing for all mankind is the ultimate goal of all Islamic teaching through HIS Prophet (Muhammad-peace be upon him). The goal is to promote Al-Falah or real well-being of all people living on earth. Whereas (Jamal Badawi, 2011) stated that Social Responsibilty in Islam are beyond person's relationship with God as in order to get total orientation of the individual and effects his attitude towards all other issues are needed as Islam's focus is not only on the man to God relationships but also on the man to man relationships.

Therefore, *Ummah* Social Responsibility is understood to mean that members of community work together to fulfill the general needs of society as well as the individual needs of its members and that they work together to protect society from harm.   This is a necessary condition but not a sufficient condition to complete the total integrity of the faith. Social involvement in Islam is part and partial of the total picture. It is totally different from what have been taught all this while by the western about Corporate Social Responsibility. This is the great historical line and achievement which should be brought back those victorious and glorious moment during Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) as compared to Corporate Social Responsibility (CSR).

CORPORATE SOCIAL RESPONSIBILITY

Commonly Corporate Social Responsibility is defined as the societal concerns and the company's relationship with its society (Swaen and Vanhamme, 2003). Moreover, (Menatallah and Noha, 2013) have quoted summary of theories studying about CSR (see Table 2), among other good elements of Corporate Social Responsibility are as follows:

NO.	AUTHORS	NATURE OF THEORETICAL PERSPECTIVES	KEY ARGUMENT/RESULTS
		Table 2: An adopted summary of theories studying CSR	
1	Friedman (1970)	Agency Theory	CSR is indicative of **self-servicing behavior** on the part of managers, and thus, reduces shareholder wealth
2	Freeman (1984)	Stakeholder Theory	Managers should **tailor** their policies to satisfy numerous constituents, not just shareholders. These stakeholders include workers, customers, suppliers, and community organizations
3	Donaldson (1990)	Stewardship Theory	There is a **moral imperative** for managers to "do the right thing", without regard to how such decisions affect firm performance
4	Donaldson and Preston (1995)	Stakeholder Theory	Stressed the **moral and ethical dimensions** of stakeholder theory, as well as the business case for engaging in CSR
5	Jones (1995)	Stakeholder theory	Firms involved in repeated transactions with stakeholders on the basis of **trust** and **cooperation** have an incentive to be honest and ethical, since such behavior is beneficial to the firm.
6	Hart (1995)	Resource-based view of the firm	For certain companies, environmental social responsibility can constitute a **resource or capability** that leads to a sustained competitive advantage
7	Hart (1995)	Institutional Theory	Institutions play an important role in **shaping the consensus** within a firm regarding the establishment of an "econologically sustainable" organization
8	Jenning and Zandbergen (1995)	Institutional theory	Institutions play an important role in **shaping the consensus** within a firm regarding the establishment of an "ecologically sustainable" organization
9	Baron (2001)	Theory of the firm	The use of CSR to attract **socially responsible consumer** is referred to as strategic CSR, in the sense

			that firms provide a public good in conjuction with their marketing/business strategy.
10	Feddersen and Gilligan (2001)	Theory of the firm	Activists and NGOs can play an **important role** in reducing information asymmetry with respect to CSRT on the part of consumers
11	McWilliams and Siegel (2001)	Theory of the firm	Present a supply/demand perspective on CSR, which implies that the firm's **ideal level** of CSR can be determined by cost-benefit analysis
12	McWilliams et al (2002)	Resource-based view of the firm	CSR strategies, when supported by political strategies, can be used to **create sustainable competitive** advantage
13	Waldman et al.(2006)	Theory of the firm/strategic leadership theory	Certain aspects of CEO leadership can affect the **propensity of firms** to engage in CSR. Companies run by intellectually stimulating CEOs do more strategic CSR than comparable firms

Source: Mc.William et al. (2005, p, 25)

From these theoretical aspects of CSR in Western perspective, we can summarily highlight that Corporate Social Responsibility (CSR) it is not only concern about what the corporations do with the profit and money from the business, but more than that, it is also emphasis the way of doing business and getting money responsibly.

INSAN DEVELOPMENT

Pertaining to *Insan* development, common usage of the word '*Insan*' in Al-Quran mostly refer to human beings, the personality, qualities and non-physical features of human beings are intended. Surah Al-Hijr (Verses 26) clearly stated that "..And We did certainly create man (Al-Insān) out of clay from an altered black mud".

Meanwhile According to (Abdullah, 2013) he stated some of the scholars of the Arabic language define '*Insan*' and 'Ins' are literally from the same root as the word 'Uns', that means to become tame and familiar; opposite to being wild (Mufradat 1:94).

In Islam, the *Maqasid Syariah* has already made known to Muslims the importance of 5 elements in *Insan*'s life. The ultimate objective and goal of *Maqasid Syariah* are as follow: To protect our religion, life, offspring, intellect and wealth.

Such important goal can be met by eliminating the obstacles in the way of sustainable *Insan* development by strengthening belief and ethics in Islam. This responsibility need to be considered for the present and future *Ummah*. *Insan* and *Ummah* present problems and challenges in future generations could have been avoided or solved if this had been taken into consideration.

In more details and in order to understand how the character of Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) could benefit as a role model in *Insan* development, the author finds those personality, plays a vital role in shaping Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) character. According to (Ali Muhammad, 2011) there are 4 main factors that contributed in shaping Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) personality, consisting as follows:

1. **Family life:** Umar, which are from the ties of Ahl al-Bayt (Family of the prophert), grew up in Al-Madinah in the hand of his maternal uncle from the family of Umar bin Al-Khattab, along with the society of Sahaba (Companions) for shaping his personality as an upstanding Muslim program Madinah.

2. **Early dedication to the pursuit of knowledge and memorization of Holy Quran**: Umar from early age love to pursuit knowledge, studying and reading. He are eager remain in the scholars, jurist and virtuous people. He was deeply shaped by what the Quran taught. It is said that he would cry at the mention of death irrespective of his age and when his mother asked: "What make you cry?", He answered: The rememberance of death.

3. **Social environment:** It is no doubt social environment does play major decisions in shaping men and building their characters. Umar have live in an area wherein taqwa(God-consciousness), salah (goodness), a thirst for acquiring knowledge and applying the book of Al-Quran and the Sunah (the prophetic Example) Even his attachment with a number of sahaba (Companions) have gave impact on this temperant, his sense of faith and spiritual adherence in making the eminent and intellectual person.

4. **Learning from Al-Madinah's Senior Fuqaha' (Jurists) and Scholars:** Umar was entrusted by his father into the care of Salih bin Kisan, who was one of the most learned and pious men of Al-Madinah. Umar received his education under the supervision of Salih, who was very

particularly in his role for discipline Umar to imitate the manner in which Prophet (may peace and blessing of Allah be upon him) prayed, ardently and meticulously.

As result of the 4 factors and with HIS Blessing, Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) had portrays the criteria of a Mujaddid (reviver or one who renew the Religion of the *Ummah*) which is his Aqidah (doctrine of Faith) must be manifestly pure, his practices sound, he must be a dilligent scholar and his reformation is to prevail over the intellectual and behavioural status quo.

At the age of 39, he was appointed as caliphate and has shown the most prominent qualities of him which are summarily categorized as follows:

1. **The Exampler:** He potray an excellent asceticism, humility and humble to himself, his family and tribe. Implementing Islamic Law upon himself and those around him is compulsory.

2. **Understanding Human Being**: He deal wisely with good manner when making something desirable or undersirable. For example, he would give some wordly thing to people in order to pacify them or rightfully take from them in the way of justice and removing injustice.

3. **Measured and Gradual Change**: He achieved social reform and make gradual changes as opposed to rapid or fundamental change, eradicated Bid'ah (innovation in religion) and revived the Sunan (prophetic traditions).

4. **Prioritisation**: He gave priority to redressing grievances over other things and in this respect pursued a well-defined policy, starting with himself and then his family and tribe. He dismissed unjust governors and appointed competent, trustworthy and knowledgeable people with righteous characters in their place by way of establishing justice and implementing Islamic Law.

5. **Clear Vision**: This was evident when he renewed to the concept of Shura (Consultation) pertaining to pledging loyalty to the leader and the *Ummah*'s right to choose him, appointing reliable governors over the provinces, spreading justice throughout the state, reviving the principle of enjoining good and forbidding evil, his observance and enforcement of sound beliefs and combating false beliefs, the importance he attached to the scholars, his commitment to serving Islam through the institutionalization of Da'wah, knowledge, teaching, spiritual purification, and so which, which he extended to all his officials in the economic, political and social domains. Thus, he possessed a comprehensive vision of reform and renewal, as this book shall validate.

6. **His Compliance with the Quran and the Prophetic Sunah**: He followed the Quran, Prophetic Sunah and the guidance of the Rightly-Guided Caliphs in his vision of reform and renewal. It is therefore plausible to say that the clarity of such a comprehensive vision of reform emerged owing to the sound fundamentals present in the legitimate Islamic sources that were diligently observed by Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ).

Throughout the administration of Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) as caliphate of Islam, *Insan* development in his time has been modeled through various ways, for examples:

1. **Building Family and Children With Al-Quran.**

    Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) saw the important of attention to the building of his Family and Children . He ensured that all his family and children were attached to the holy Quran, imparting and advising to them with bil hikmah, promoting tolerance and good opinion among family. He also led to lenient behavior and intelligent conversation without spoiling them.

2. **The Importance of Education**

    Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) choose a righteous Teacher and Mentor. Beside that he did the outlining the teaching programme and the method of cultivating manners and directing. He also specifying the time and priorities for teaching and observing the effect of teaching. Due to that, the era blooming with establishment of Intellectual schools in Makkah, Al-Madinah, Al-Basrah, Al-Kufah, Ash-Sham and Egypt as the pupil were taught by the noble Sahabah (Companions).

3. **Practicing Shura and Comprehensive Dakwah**

    Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) during his first encounter with the people, he began praising and glorifying Allah. With the commencement of his rule, Umar, first act was one of renewal whereby he freed the people from the stifling monarchy and did not force the people into accepting him. On the contrary, he put the affairs in their hand by implementing Shura (Consultation) to discuss and decide every decision.

4. **Fiscal Reforms and Administrative Jurisprudence**

Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) practice strict adherence based on Al-Quran & As-Sunah. Enforcing the values of truth, justice and expelling injustice, he set political and economic goals and fair redistribution of income and wealth.

5.   Reminding People of the Akhirah (hereafter)

Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) always addressed in his speech about expressive reminder to the living about their journey after death, asserting that those who believe in the resurrection after death, the punishment and bliss of the grave, followed by judgement and then finally, everlasting bliss or misery.

Conclusion

In this concept paper, the author has hightlighted the difference between *Ummah* Social Responsibility (USR) and Corporate Social Responsibility (CSR), in terms of its elements and the theoretical aspects of arguments. Nevertheless, those 2 niches of *Ummah* Social Responsibility (USR) and Corporate Social Responsibility (CSR) bring all good values and *Insan* should embark on those values in their life development. Among best model in *Insan* development, however, still uphold among first by Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) in the aspects of shaping best qualities of *Ummah*. This paper concludes that the positive factors during Caliphate Umar Ibn 'Abd. Al-'Aziz (CUAZ) begin from its caliphate itself could embark to the positive environment to the society. We as Muslim must go back to the basic and practice our life based on Holy Quran and Sunnah. This will surely give impact in shaping good *Ummah* Social Responsibility (USR).

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