

Human Resource Management in Early Islamic Governance: Lessons from Umar bin Khattab's Leadership

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Abstract

Human Resource Management (HRM) has become a strategic element in determining organisational effectiveness and sustainability. However, contemporary HRM practices often emphasize managerial efficiency while neglecting ethical and spiritual dimensions. Previous studies on Umar bin Khattab primarily focused on his political leadership and governance, with limited attention to the systematic analysis of his human resource management practices from the perspective of modern HRM functions. Therefore, this study aims to analyse HRM practices during the leadership of Umar bin Khattab and examine their relevance to contemporary Islamic human resource management. This research employed a qualitative approach using literature review and content analysis methods. Data were collected from classical Islamic historical sources, academic journals, and contemporary HRM literature related to Islamic management and organisational governance. The analysis focused on identifying key HRM functions reflected in Umar's leadership practices. The findings reveal that Umar bin Khattab implemented comprehensive HRM practices covering recruitment, selection, placement, development, compensation, maintenance, integration, and termination. These practices were grounded in the principles of justice, accountability, meritocracy, transparency, welfare orientation, and ethical leadership. The study demonstrates that Umar's governance reflected not only administrative effectiveness but also a human-centered and value-based management approach aligned with Islamic teachings. This study contributes theoretically by enriching the discourse of Islamic Human Resource Management through the integration of classical Islamic leadership practices with contemporary HRM frameworks. Practically, the findings provide insights for Islamic organisations and modern institutions in developing ethical, sustainable, and socially responsible HRM systems based on Islamic values.

Keywords: Islamic Human Resource Management; Umar bin Khattab; Human Resource Management Function; Islamic Governance

1. Introduction

Human Resource Management is a very influential aspect in determining the progress and development of an organization and at the same time determining the progress of a country and civilization. (Abdul & Azmi, 2015). Although in an increasingly complex era of globalization, human resource management always considers the values and principles that are in accordance with the view of life and religious beliefs embraced by the community. (Pahruraji & Nugraha, 2023).

Islam has regulated all aspects of human life, both those related to the world and those related to the hereafter. In this case, along with intellectual growth towards developments in various fields, Islam has regulated all aspects of human life, both related to the world and related to the hereafter. (Prasojo et al., 2024), Islamic-based organizations are experiencing rapid development in Indonesia. However, there are still gaps in the management of organizational resources that are not fully in accordance with Islamic principles. For example, some practices such as full deduction of salary for a few minutes of lateness, use of penalty system to withhold certificates, reduction of break time, and so on.

Realizing the importance of this, we need to re-examine the concepts of human resource management contained in Islamic teachings. Although the science of human resource management is known to come from the West, Islam has actually laid strong foundations regarding human resource management, which covers aspects of personal, social, and wider life. During the leadership of Umar bin Khattab, it can be assumed that human resource management practices had a significant role in the formation and sustainability of the power of the Islamic state. (Oktaviana et al., 2023). Umar was fierce, strong and decisive. He was very devoted to the teachings of Islam and its way of life, including its management system. Umar, like Abu Bakr, took his leadership very seriously. The Prophet himself had prepared him to be the future caliph, for Umar had never once been chosen as a warlord, even though he was the most powerful and forceful among them. (Ali & Al-Owailhan, 2008).

Although numerous studies have discussed the leadership, governance, and political achievements of Umar bin Khattab, most of them primarily focus on historical narratives, Islamic political thought, and economic policies. Limited studies have systematically examined Umar bin Khattab's leadership practices from the perspective of modern Human Resource Management functions such as recruitment, selection, employee development, compensation, integration, maintenance, and termination. In addition, previous discussions on Islamic Human Resource Management tend to emphasize normative Islamic values without sufficiently connecting them to practical governance models implemented during the early Islamic civilization. This indicates a gap between contemporary HRM theories and historical Islamic management practices. Therefore, this study seeks to bridge that gap by analyzing Umar bin Khattab's leadership through the framework of modern HRM functions and exploring its relevance to ethical, value-based, and sustainable human resource management practices in contemporary organizations.

2. Literature review

a. Concept of Human Resource Management

Based on its concept, human resource management has two main definitions, namely management and human resources. (Sodikin et al., 2017).. Management means managing, arranging, taking care of, and implementing, while human resources is a resource that exists in an organization. Human resource management can be defined as the development and welfare of people in an organization in a strategic, integrated and coherent manner. (Armstrong, 2010).

According to Schuler, Dowling, Smart and Huber define human resource management in the following formulation: Human resource management is the recognition of the importance of an organization's workforce as a vital human resource that contributes to organizational goals, and the utilization of several functions and activities to ensure that human resources are used effectively and fairly for the benefit of the individual, the organization, and society. (Marnis & Priyono, 2008).

b. Human Resource Management According to Islam

Human resource management in Islam is all resources that are used for worship to Allah and not to other than Him. The traits that will be seen from Islamic human resources are siddiq, Amanah, tabligh, and fathonah. These four traits are the actual benchmarks for measuring the excellence of Islamic human resources. (Paramansya & Husna, 2021). Human Resource Management in Islam is a concept that integrates spiritual and material progress, with a focus on individual and collective development, as well as the well-being of this world and the hereafter (Khan, 2016). Islamic human resource management practices differ from modern human resource management practices in several ways, as they are based on Islamic principles and values, which emphasize spiritual and moral progress, as well as well-being in this world and the hereafter. (Asfahani, 2022).

In implementing Islamic Human Resource Management, there are principles that need to be considered as described in the Bangladesh Institute of Management Studies (BIMS), namely 1) Intention, In Islam, every action must be accompanied by noble intentions. Employees must be evaluated based on their intended goals, ideas, plans, and strategies. 2) Trust, responsibility, sincerity, discipline, dedication, diligence, cleanliness, cooperation, good behavior, gratitude, and moderation. These values guide the principles of human resource management. 3) Taqwa. This refers to piety and righteousness, which leads to steadfastness in seeking truth and justice. 4) Ihsan. Includes favor, perfection, rectification, forgiveness, completeness of faith, and doing righteous deeds. 5) Justice, the most visible and important characteristic of Islamic management. Selection and recruitment should be based on merit. 6) Consultation (Shura). This is the main characteristic of Islamic management. The Prophet Muhammad SAW consulted and followed the advice of his companions in several matters, creating an environment of consultation, participation, and consensus among the believers. and 7) Division of labor, delegation of authority, and remuneration or payment of employees (Maulida & Slamet Rusydiana, 2023).

c. Roles and Functions of Human Resource Management

According to Marwansyah, human resource management can be defined as the utilization of human resources in an organization which is carried out through several different functions. (Paramansya & Husna, 2021). Human resource management functionally has several functions, where these functions are interrelated with each other. In managing human resources in an organization, human resource management plays a role according to its function. Sunyoto stated that human resource management has two functions, namely managerial functions and operational functions. The operational functions of human resource management consist of: procurement, development, compensation, integration, and maintenance (Sabrina, 2021).

Procurement, which includes human resource planning, recruitment, selection, placement and employee orientation. Human resource recruitment in organizations considers the key elements of human resource management as the main method of ensuring the organization of the workforce. Human resource recruitment is the process of searching, tracking, identifying and attracting potential candidates from which the candidates to be selected can be, finally, the required characteristics of professional vacancies or the best fit now and in the future. (Muscalu, 2015).

Selection according to Yani is the process of selecting candidates who best meet the criteria to fill a job vacancy. Meanwhile, Munandar states that selection is a recommendation or decision to accept or reject a candidate for a particular position, based on allegations about the possibility of the candidate succeeding in the work to be undertaken. Badriyah added that selection is the selection of labor that is already available. (Sinambela, 2016). So it can be concluded that selection is the process of selecting

prospective workers who best meet the requirements set by management to fill vacant positions. In this context, selection is part of the recruitment process.

Second, development, which is to improve skills and attitudes in order to perform tasks optimally. The human resource development process takes a long time to achieve optimal results. This process includes planning, organizing training, providing direction, and supervision, just like other management functions. Human resource development should start with hiring employees. If you want to get good results in the future, choosing qualified employees should be a top priority. Although recruitment regulations are getting stricter, family reasons should not be prioritized so that future results can be maximized. (Nurdiana Faizah, 2024).

Third, compensation is the provision of fair and appropriate rewards as a reward for one's performance, where the reward can be in the form of direct or indirect financial and indirect rewards. This is a complex task and one of the meaningful aspects for the organization. Therefore, compensation between one organization and another is often different, in terms of the amount paid or the components of compensation. (Widyaningrum, 2019).

Fourth, Integration, which includes efforts to align the interests of individuals, organizations and society. This effort is in order to unite the interests of the organization and the needs of employees, in order to create harmonious and mutually beneficial cooperation. (Yuliani, 2023). On the one hand, the organization gains success / profit, while on the other hand employees can meet the needs of the results of their work. Integration is important and quite difficult in human resource management, because it unites two different interests.

Fifth, maintenance is an effort to prevent the loss of human resources but aims to maintain the cooperation attitude and work ability of human resources. The function of maintaining human resources is also important because humans are the assets (wealth) of every organization, and they always play an active role in determining whether or not the organization's goals are achieved. (Ermiani, Indupurnahayu, 2024). Maintenance is the process of combining tactics, planning, scheduling, and measuring the performance of physical assets. Effective maintenance management is required to systematically organize maintenance activities and tasks to maintain the expected function of equipment. The planning and scheduling process is an activity-based model and is an improvement in the performance of maintenance work management. (Megashnee Munsamy, Arnesh Teluk Darie, 2024).

According to Kuncoro in Alfa, Murni, and Roring, termination of employment is defined as the permanent termination of employment relations between companies and employees for various reasons. (Atmoko et al., 2020). While termination may be an indication of deficiencies in other human resource management systems, it is often necessary for organizational change and is even categorized as an organizational development process. (Greer, 2003). Therefore, termination may be important for the implementation of a change in the strategic direction of an organization.

3. Research Methode

This research uses a qualitative approach by conducting a literature review of various relevant journals, books, and research reports. Empirical data was collected from case studies published in recent journal articles and research reports. Data analysis was conducted using the content analysis method to identify key themes related to human resource management practices during the leadership of Umar Bin Khattab.

Data was collected through a comprehensive literature search using databases such as Google Scholar, ScienceDirect, and ProQuest. The search focused on Islamic History books specifically discussing the History of Caliph Umar Bin Khattab as well as journal articles and research reports published in the last five years. Inclusion criteria included studies that discussed human resource management practices. Exclusion criteria included studies that did not specifically address this topic or that did not provide relevant empirical data.

Data was analyzed using the content analysis method. Each study collected was analysed to identify key themes relating to human resource management practices. This technique outlines in an orderly manner the concepts of the character under study. That is, all the track records of Umar Bin Khattab's life journey related to human resource management are presented in full and as they are.

4. Result and Discussion

a. Nasab and Childhood

Umar bin Al-Khattab bin Nufail bin Abdul Uzza bin Rabah bin Abdullah bin Qurth bin Razah bin Adiy bin Ka'b bin Lu'ay, Amirul Mukminin, Abu Hafs, Al-Qurashi, Al-Adawi, Al-Faruq. Umar entered Islam in the sixth year after prophethood, and his age at that time was twenty-seven years, as mentioned by Ad-Dzahabi. An-Nawawi said: "Umar was born after the year of the Elephant thirteen years." Umar was one of the nobles of Quraysh, and he was entrusted with diplomatic duties during the time of jahiliyyah. If there was a war between Quraysh and another party, it was Umar who was assigned to lead the negotiations or the diplomatic mission (As-suyuthi, 2003).

Umar's family belonged to a middle-class family that had the ability to read and write, something that was rare at that time. From childhood, Umar was raised like any other child of Quraysh. However, there was one thing that distinguished him, which was that he had learnt to read and write, which was very rare among them. Of the entire Quraysh tribe when the Prophet Muhammad was sent, only 17 people had this ability. This is what made Umar considered special compared to his peers. At that time, the Arabs did not consider the ability to read and write as something valuable, in fact they tended to ignore and keep their children away from learning this. (Bastoni, 2008).

b. Umar Bin Khattab Before He Converted to Islam

Umar ibn Khattab's firmness and strength made him known as the harshest, bravest, and did not hesitate to confront those who abandoned the beliefs of the ancestors. Umar's harshness and temperament often led him to overreact. In his youth, he fought anyone who abandoned idol worship without mercy, as well as against those who insulted the idols. (Khalid, 2011).

c. Caliph Umar Bin Khattab's System of Government

Umar was appointed caliph in the month of Jumada Al-Fitr in 13 A.H. Az-Zuhri stated that Umar was appointed caliph on the same day as Abu Bakr's death, precisely on Tuesday, eight days before Jumada Al-Fitr. (السيوطي, ٢٠٠٣). The leadership of Umar bin Khattab is known by the title *amirul mukminin*, while the state he led is called *khilafah*. During the reign of Umar bin Khattab, the Consultative Assembly played a very important role. This assembly was formed as a forum to consult and resolve various crucial issues facing the people. Umar even stated that the caliphate was not valid without consultation, emphasising the importance of deliberation in government. Umar also showed a democratic attitude when he said, "I have made it difficult for you to gather here so that you will follow my will." This deliberation system was then used as a guideline by the Khulafaur Rasyidin in leading the State of Medina which had the character of a caliphate after the death of the Prophet, creating an Islamic state system with a new paradigm. (Risa, 2019).

During the reign of Caliph Umar bin Khattab, there was a rapid expansion of territory. The conquered territories included Iraq, Iran, Syria, Palestine and Egypt. In a short time, the caliphate developed into a large empire that was recognised as one of the strongest powers in the world at that time. (Sumiarsa et al., 2024).

The vast territory of Islam encouraged Caliph Umar bin Khattab to renew and perfect the system of government pioneered by Abu Bakr. Umar made major reforms in state administration, while still making Medina the centre of Islamic government. He asked senior companions (al-sabiqun al-awwalun) to remain in Medina, as Umar needed their input in carrying out his duties. These senior companions became part of the "shura council" as advisors and discussion partners in political decision-making. In addition to the companions who had been involved in the previous government, Umar also added several other companions to the council. In addition, Umar appointed Uthman bin Affan as secretary of state. (Aiz, 2021).

In a relatively short period of time, Umar demonstrated extraordinary abilities rarely possessed by other Islamic leaders. He ran his government by applying the Prophet's sunnahs as an example for the people, making his government a role model for the next generation. (Michael H. Hart, 2016). Umar bin Khattab's reign was known for its integrity as well as its strength and strong moral authority in building a peaceful and prosperous society. This can be seen from the economic conditions and income of the Arab society at that time. Their wealth and prosperity were obtained through various sources, such as war booty (ghanimah), land tax (kharaj), trade tax (usyur), zakat, and tax for non-Muslims (jizyah). (Pradesa, 2024).

d. Human Resource Management in the Era of Caliph Umar Bin Khattab

Recruitment

Islam highly values labor. The concept is very much in line with the nature of Islam which values the right person in the right place, literally. Islam takes recruitment very seriously. Not only in terms of finding the right employee for the job that best suits that person, but also in terms of contracts/agreements when hiring someone. Promises are very important in Islam. People will not be granted a truly peaceful afterlife if they still have unfulfilled promises. So is the case in recruitment (Gunawan, 2016).

There are several key activities in the employee recruitment process, including: determining short- and long-term labor needs, gathering information from the labor market, selecting appropriate recruitment methods, developing a systematic recruitment program that is integrated with other human resource activities, and collaborating with company managers. In addition, it is important to find suitable candidates, follow up with all accepted and rejected candidates to evaluate the effectiveness of the recruitment process. All of these activities must be carried out in accordance with the provisions and legal processes that apply in the recruitment location. (Sinambela, 2016).

Caliph Umar emphasized that it was not enough to appoint the right people; he also had to ensure that they carried out their duties properly. (Nursalim et al., 2024). Umar told the companions how to move forward in the case of Basra and Kufa. For them, it was necessary to maintain justice and trust in every situation, and that is why they warned that positions should not be abused. Umar (RA) said that when I hold a position to a person, he not only expects that he will perform his duties well but his actions are also right. If he makes a mistake in a matter, I feel that I am responsible for this mistake myself (سعد, ٨٤٥).

Umar was keen to establish justice throughout the land, and felt responsible to Allah for it. For him, if a tax collector treated another person badly, even from thousands of miles away, Umar would feel as if he was the one who did the wrong. (Mufid et al., 2023).. When Umar asked, "Do you think that by appointing the most suitable person as tax collector, I will be relieved of any further responsibility?" the people answered yes. The people answered yes. However, Umar asserted, "No, that will not be true unless I also ensure that he has acted as required"(Chaudhry, 2001).

Umar emphasized the importance of justice and favoring the right, not the strong. (Al-jabali & Saadeh, 2022).. He acted as a protector of the weak and as a strict watchdog of the strong against arbitrariness. This shows Umar's commitment to social justice, where everyone gets their due, and no one can abuse their power or position. (Dawi & Siti, 2021). It is narrated that Umar assigned a man to a job. When the man came to Umar to greet him and saw Umar kissing one of his sons, he said, "You kissed this boy, O Amirul Mukminin? By Allah, I have never kissed my son at all!" So Umar said, "Then you, by Allah, will be even more unloving towards the children of others (meaning his people). Do not work for me forever." Then Umar cancelled his assignment (Al-Haritsi, 2006).

Selection

Selection is the process of evaluating and interviewing candidates for a particular job and selecting the right person for the right position. Once an organisation has decided on the right way to recruit potential candidates for the job, their next task is to identify the most appropriate and effective methods to use to select the right people. When there is a vacant position in an organisation (Anwar & Abdullah, 2021). Human resource management is responsible for finding and selecting the right person for the vacant position. (Hamza et al., 2021).

An effective selection system does not necessarily aim to find the most qualified applicant in a particular aspect. More precisely, selection is an effort to find the optimal match between the job and certain characteristics of the applicant (ability, experience, and so on). (Girsang et al., 2023).. Selection is said to be an expensive process for any organisation. As such, organisations often do not want to invest their time and money in recruiting unsuitable candidates. Due to limited resources, organisations should strive to get the process right from the start (Oderinde et al., 2024).

The Quran affirms the principle of good governance by stipulating that the placement of the right individual in the right position is key. This means that performance and ability are the sole criteria for labour appointments in Islamic organisations and states. Factors such as colour, creed and race do not influence the selection and appointment process. (Khan, 2016). Caliph Umar bin Khattab added the importance of behaviour and morals in selecting employees, in addition to potential performance. He once said, "If someone holds a position on earth because of favouritism or nepotism, then he has betrayed Allah, the Prophet, and mankind. (Ali, 2010).

That is why one of Abu 'Ubaid's companions as commander-in-chief, when Umar ibn al-Khattab was appointed caliph, directed Abu 'Ubaid ibn Mas'ud ibn 'Amr ibn 'Umair ibn 'Auf ibn 'Uqda ibn Ghayarah ibn 'Auf ibn Tsaqif (who was identical to abu-l-Mukhtar ibn-abi-'Ubaid) to Iraq with a thousand men. In the meantime, he wrote to al-Muthanna ibn Harithah, ordering him to accept Abu 'Ubaid and obey his orders. Along with Abu 'Ubaid, he sent Salit ibn Kais ibn 'Amr al-Anshari, saying to him, "If it were not for the fact that you are too hasty, I would have placed you as the main commander. But war is a stubborn thing, and only the cautious are suited to it (Hitti, 2002).

Umar R.A was endowed with many qualities, but his outstanding quality was that he was an expert in selecting the most suitable person for each job (Fatima, 2021). Nonetheless, he rarely neglected consultations with intelligent Muslims and he always respected sincere opinions. More difficult than selection was the allocation of power to the selected personnel for the various administrative departments; and even more difficult was the effective supervision of the top administrative officials. To overcome all these difficulties, Umar had devised a method. To every officer, regardless of rank, was given at the time of his appointment, a document containing his rights and obligations. It was obligatory for all officers to read word for word, in a public meeting in the city where they served, all the requirements laid down in their order of appointment. In that simple way, ordinary people at once know the limits that their officers cannot exceed without risking dismissal and disgrace. (Bhutta et al., 2022).

Placement

Workforce placement is a component of human resources that plays a role in distinguishing, attracting, utilizing and retaining individuals who have the necessary skills, knowledge and abilities to carry out current and future job duties in an organization. Workforce placement is an organizational strategy to utilize job seekers by providing the necessary information and using non-exclusive human resources. (Hill, 2018).

In Al-Fath, Al-Hafizh explains: 'Umar, may Allah be pleased with him, meant that being in a position of authority might prevent one from learning more about Islam, just as a chieftain might be too proud to join a circle of scholars.' (Yazid, 2001). It is mentioned that Al-Hafizh explained this advice of Umar bin Khattab in Al-Fath. His explanation highlights that a person in a position of authority should have sufficient knowledge so as not to prevent them from continuing to learn about Islam, as well as to avoid arrogance that may arise due to high position. Thus, the advice "Seek knowledge before you assume high positions" becomes very important because knowledge guides one to carry out the mandate correctly and fairly.

Development

Training and development is a component of human resource development that organizations use as a strategic mechanism to drive employees towards predetermined goals. (Otoo & Mishra, 2018).. It is an important instrument to enhance the capabilities and capabilities of employees in the organization.

Caliph Umar bin Khattab strongly emphasized the importance of skills even though there was no pressing need at the time. In Umar's view, skills mastered in the present would be an important asset in the future. He believed that one would need his skills one day, and these skills would determine one's position in society. This shows that Umar encouraged people to always be ready with abilities that could benefit themselves and the community. One of the narrations that illustrates this is when Umar said: "Learn the skills of a job; for one will almost certainly need the skills of his job." (Al-Haritsi, 2006).

In addition, Caliph Umar also showed how important it is for someone to have a job or skill. There is a story when Umar saw a young man whom many people admired. He asked, "Does he have a job?" If the answer was "no", then Umar would lower his judgement of the young man. This reflects Umar's view that someone who does not have a skill or job will lose value in the eyes of society.

Umar bin Khattab which is written is: "Seek knowledge before you hold high positions" (Yazid, 2001). Umar bin Khattab's advice is highly relevant in human resource management and development, as it emphasizes the importance of education, continuous learning, and ensuring a match between an individual's abilities and his or her responsibilities.

Compensation

Compensation management is an important component of human resource management, and has a close relationship with employee performance. Compensation management refers to setting employee salaries that follow a set of predetermined guidelines and policies. An effective compensation management system can support improved individual and group performance. (Alsaif & Sabih Aksoy, 2023)..

During the caliphate of Islam's second caliph, Umar, there would be reasonable salary increases based on seniority and performance (Nomani, 1939). Among the most important applied rights that Islam established for workers is to get wages in return for their work, where Islam is very concerned about this issue of labor wages. Serious penalties for individuals who violate the rights of others and do not fulfil their payment obligations. (Arshadul, 2018).

Maintenance

Maintenance means trying to maintain and improve the existing situation. This activity aims to improve the physical and mental situation and friendliness of employees so that they are happy to work in a company or organization until the end of work or retirement. (Sabrina, 2021).

During the caliphate of 'Umar, it is said that the population of Najrān had reached about 40,000 people, and there was jealousy among them. They came to 'Umar ibn Khaṭṭāb, may Allah be pleased with him, and they said: 'Remove us from this land.' 'Umar feared for the Muslims because of them, so he took advantage of the situation and removed them from this land. Later, they regretted this, and they came to 'Umar and said: 'Give us back our posts.' 'Umar refused. 'Umar refused. When 'Ali b. Abi Talib agreed to it, they came to him and said: 'We beg you, by the writing of your right hand, and by your intercession on our behalf through your Prophet: restore our office.' 'Ali replied: "Umar has good judgement in this matter, and I do not wish to differ with him" (Lynch, 2020).

Integration

Integration provides multiple solutions to complex organizational problems, ensuring that human, financial and technological resources receive equal attention in the process of setting goals and evaluating implementation capabilities. Human resource-related considerations contribute to, but remain subservient to, the strategic decisions taken. (Auliana & Nurasiah, 2021).

As a just leader, Umar gave encouragement and support to those who contributed positively to the welfare of the Muslims, particularly in terms of food provision. Those who brought or imported food into the Muslim lands were considered to be doing a beneficial deed for the community. Hence, Umar bin Khattab not only appreciated their endeavors but also prayed for blessings from Allah for the people who did this work (Iqbal et al., 2023)..

Umar also emphasized the importance of community welfare by ensuring that traders who brought in food were supported. This shows Umar's view of welfare as not only individual but also collective, where the general welfare of the community is prioritized. In human resource management, employee welfare includes physical, mental and social aspects. An organization that pays attention to employee well-being tends to have higher retention rates and better productivity (Owuori et al., 2024).

Termination of Employment

According to Mangkunegara in Hamali, termination of employment (PHK) or employee dismissal is the termination of work, either temporarily or permanently, carried out by the company based on the employee's request or the company's own decision. The main purpose of dismissing employees is to maintain the effectiveness and efficiency of the company's operations. (Sari et al., 2024)

In the dynamics of human resource management, termination refers to the process of ending an employment relationship with a human resource. Umar terminated Khalid bin Walid, one of the great Islamic commanders who was highly respected by the entire Muslim army at that time. Khalid was known for his success in winning battles to uphold the word of monotheism in the region from Iraq to Sham. (Haekal, 2002). In the case of Khalid's dismissal, the conflict arose from Umar's view of the way Khalid carried out his mandate, as discussed earlier. Khalid believed that as governor, he had the right to govern his territory without direct interference from Umar. However, Umar was known to be a strict leader in supervising his officials. (Rizqi, 2016).

In this situation, Umar again applied a style of domination and emphasis on Khalid. He gave instructions to Abu Ubaidah and Bilal to execute the action against Khalid in front of the congregation. Khalid's feelings of pressure due to Umar's attitude were increasingly evident. At the height of his glory, Khalid was suddenly interrogated in public, his head covering was removed, and he was tied up with his own turban. When asked about the origin of the money, Khalid was silent for several times, confused by Umar's treatment. He realized that as long as he did not answer, he would not be released from his bonds. Finally, Khalid confessed that the money was his and part of the spoils of war. This event left him feeling humiliated. Khalid continued to question what exactly Umar wanted. Meanwhile, Abu Ubaidah was only silent when he saw Khalid tied up in front of the congregation. Of course, Umar's decision was difficult for Abu Ubaidah to convey. Khalid immediately asked Abu Ubaidah about the contents of the letter sent by Umar. With a heavy heart, Abu Ubaidah conveyed Umar's intention. Khalid realized that the decision was not only Abu Ubaidah's wish, but also not his own. (Miranti & Utomo, 2017).

5. Conclusion

This study concludes that the human resource management practices implemented during the leadership of Umar bin Khattab reflected a comprehensive and value-based management system grounded in Islamic principles. Through literature review and content analysis, the study identified several major human resource management functions applied during Umar's leadership, including recruitment, selection, placement, employee development, compensation, maintenance, integration, and termination. These practices were consistently guided by the principles of justice, accountability, meritocracy, transparency, consultation (shura), and social welfare orientation.

The findings demonstrate that Umar bin Khattab's leadership was not merely administrative and political in nature, but also represented an ethical and human-centered approach to organizational governance. His emphasis on competence, integrity, fairness, and public welfare indicates strong alignment with contemporary concepts such as ethical leadership, servant leadership, and sustainable human resource management. In this context, Umar's leadership practices provide historical evidence that Islamic governance had implemented systematic and strategic human resource management long before the emergence of modern HRM theories.

Theoretically, this study contributes to the development of Islamic Human Resource Management literature by integrating classical Islamic leadership practices with contemporary HRM frameworks.

The study also enriches the discourse on ethical and sustainable management by demonstrating the relevance of Islamic values in modern organizational contexts. Practically, the findings may serve as a conceptual reference for Islamic institutions and contemporary organizations in developing HRM systems that balance organizational effectiveness, employee welfare, and moral responsibility.

Despite its contributions, this study is limited by its reliance on literature-based qualitative analysis and historical sources. Therefore, future studies are recommended to conduct empirical research examining the implementation of Islamic HRM principles in modern organizations, educational institutions, and public governance systems. Comparative studies between the leadership models of the Khulafaur Rashidin and contemporary management approaches are also encouraged to further strengthen the development of Islamic management studies.

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