

Religious Experience and Character Building: Philosophical Study of The Spiritual Dynamics of Umar Bin Khattab(583-644 AD)

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Abstract: *The history of ideas about humans shows the possibility of changes in human beings allowing the character formation. One among all triggers causing this change is life experience. One of experiences found in one's change is religious experience. The religions development reveals that it is common for changes in one's figure who later became a figure in religion. The change forms a certain character followed by his followers. The change process occurs in some cases suddenly and significantly, as it was that it happened on Umar bin Khattab (583-544 AD).*

This paper aims at investigating the relationship between religious experience and character formation, specifically, examining the character formed in self-transformation of Umar bin Khattab. This study was conducted through a literature study on the religiosity dynamics of Umar bin Khattab, the character concept, and the meaning of religious experience. Then the data was analyzed using the philosophical hermeneutics method, which was by interpreting radically-comprehensively the relationship between religious experiences occurring on Umar bin Khattab and the changes which are then manifested in his character. The results of this study present an explanation of the process of character formation accompanying the religiosity dynamics occurring in the event of religious experience. The results of this study are expected to contribute to the development of the concept of character formation through religious experience.

Keywords: *Religious Experience, Umar bin Khattab, Character, Conversion, Philosophy of Religion*

I. Introduction

Nowadays, the relationship between religion and the character of religious adherents (believer) needs to be studied more intensively since human life tends to lead to a mechanical-materialistic dimension slowly narrowing the meaning of religion. Human life seems to be "empty" and "dry" in which humans seem to lose their life orientation. Life becomes just a kind of routine to meet the life needs that must be passed. Someone claiming to be a religious people often shows behavior that is not in accordance with her/his religious teaching, or vice versa, someone who does not recognize the existence of religion actually behaves in accordance with her/his religious teaching. This phenomenon cannot simply give a simple conclusion about the relationship between behavior, character, and religion. Thus, it cannot also be arbitrarily concluded from the phenomenon that someone having a religion who does not behaves according to religious teaching does not deserve the status of a religious adherent, even discrediting the religious teachings that someone believe in. This issue becomes the main focus in this writing. "What is a religion?" What is the essence of religion?

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The problem above is certainly still broad and general because it is the main problem of philosophy of religion. This issue is always open to discourse, so it is impossible to solve it in the limited space of this paper. Therefore, this paper needs to be devoted to one dimension of religious reality while still representing the entire reality. This particular issue is returned to the background of this paper which attempts to describe the relationship between religious experience and character formation. The intended issue to be investigated is how is the relationship between religious experience and character formation? At first glance, the issue seems simple, but it actually contains complex problems. Why is that? That is because in the relationship between religious experience and character formation implies the question of what and how is character? Meanwhile, the term "character" itself cannot be easily defined. Many issues need further elaboration from the term "character". What is the essence of character? Is character fixed or changing? Is character formed naturally by itself or something triggered the formation through a series of life processes? What are the limits of character? What does the character look like? How are characters identified or in what ways are characters manifested?

These issues are important to be further elaborated in this paper, considering the need to review character boundaries that correlate with religious experience and in what ways these relationships occur significantly. However, the scope of the problem outlined above is still too broad and general, so it is also deemed necessary to limit the specific scope of character issues. The scope of the discussion is drawn from the relation of religious experience. For example, the assumption that religious experience can be an instrument or a means in shaping one's character. This implicitly indicates that one's character is dynamic, or, in other words, one's character can change. The further issue is whether one's character can change, or it is just a person's personality as a terminal of his character as a whole that changes? What may make these changes possible? Is the change holistic or only partial? How does the process of character change occur? These issues are relevant to the purpose of this paper and will be further discussed in the next section.

This paper starts based on the assumption that religious experience influences the one's character formation. In other words, one's character is formed from the religious experience that she/he goes through, or vice versa, someone who through certain religious experiences will form a certain character. This assumption implicitly states that one's character is dynamic. In addition, religious experience can be an instrument in the character formation because it is in a medium-position between the characters before religious experience occurs and afterwards. The problem is how does religious experience influence the process of character formation? How significant is the influence of religious experience in character formation? What evidence shows that character changes occur as a result of religious experience, and it is not from other factors? What enables a religious experience to have the power to change a character? Is the change in character as a result of a religious experience final and permanent, or is it only the terminal for subsequent character changes? These questions require the need for further understanding of what is meant by religious experience?

The verification of the assumptions of this paper will be elaborated by looking at various ideas about the opportunities for the character formation, especially, those influenced by religious experience. The problems described above can be examined by looking at events that have occurred in the past and by analyzing theories that have been produced by previous philosophers. This will specifically be seen in one of the historical facts occurring in the development of Islam, one that is interesting to be this discussion focus is the religiosity dynamics of Umar bin Khattab (583-644 AD). Why is that? The figure of Umar bin Khattab may not be so special compared to other Islamic figures, but, in the study of character changes due to religious experience, Umar bin Khattab is important to be notice because there are radical changes in his personality in a relatively short time. For example, Umar bin Khattab hated Muhammad very much before embracing Islam, and he even wanted to kill him. However, after the events of religious experience that he passed through, he actually turned to love and protect Muhammad. What does cause that? Can it prove that the formation of Umar bin Khattab's character was from his religious experience? If it is so, then can it also apply to other religious experiences? Explanation of these questions will be further explained in the next sub-topic.

II. Character Concept

One way to understand a term can be begun by looking at the origin of the word and at its general usage. Kupperman (1991: 5 [1]) in his book stated that, "the word 'character' in the Oxford English Dictionary

comes from Greek which means 'an instrument to mark and engrave', impression, stamp, distinctive sign, characteristic". The first meaning is "a distinguishing sign on impression, engraved, or formed". Samuel Johnson's Dictionary gives "character" as a "sign; stamp; a representation" in first meaning in its dictionary. The eleventh meaning of the term "character" in the second edition of the Oxford English Dictionary (OED) is "the sum of moral and mental qualities that distinguish individuals or races", and the seventh meaning of the term "character" in the Johnson Dictionary is "personal quality; the constitution of certain thoughts ". However, the origin and literal meaning of the word "character" is still general, but it can help to explain what is implied from a deeper and ethically important meaning.

In general, the use of the term "character" is often confused with the term "personality". Kupperman (1991: 5-6) explains the difference between the two as follows:

1. The word "character" contains moral tendency which do not found in the word "personality".
2. The use of the word "character" in some aspects is less concerned with uniqueness and individuality than the word "personality".
3. The difference between character and personality is related to the difference between someone's nature and someone's persona.
4. The significant difference between the two is when considering a context addressing a matter negatively. If a person said that someone has a "bad character", then the meaning is clear and familiar. Whereas, if a person said "bad personality" is usually regarded as a language use error or a category error, in general, someone is more likely to be considered to have no personality.

In many different contexts, Personality is a projection of oneself into the consciousness of others in a way that is unique and maybe interesting, so any failure to project it can be considered as having no personality (Kupperman, 1991: 6). The central idea is that everyone will find herself/himself repeatedly placed in situations where she/he cannot fully control it, and her/his actions are determined by forces that she/he cannot control.

The word "character" does not have the same single meaning in all of its uses, but for the purposes of philosophical inquiry, a meaning is needed as a reference. Kupperman (1991: 17) provides the following character definitions:

"The character "X" is the normal pattern of thoughts and actions "X", especially, in relation to the attention and the commitment in matters that affect the happiness of others or "X", and especially related to moral choices.

"Normal patterns" should be considered as an explanation for what is normal (or at least not significantly abnormal) for someone in various circumstances, including very unusual circumstances that might be considered a moral test case. Hutcheon (1999: 1 [2]) states that character is understanding what it means to be a human being who is able to participate, contribute, and acquire character in culture.

Character is what a person is, especially, in her/his life concerning her/his main choices. Character has to do with a person's quality of life. The emphasis is not on one's particularity. It means that one can have a strong character without being a typical person, there will be a slight difference among each character to describe a person's character not by laying out a list of qualities that only she/he has or specific deficiencies in herself/himself (Kupperman, 1991: 13).

Character has an important role in the way a person act. It shows that having a character means that someone's person plays a major role in every explanation of behavior in such a way as to act. Not having character means a person's behavior as a product of the forces at work producing such an action. Thus, people who always give in to temptation quickly, without struggle, will be considered as having no character, just as extreme conformists who always do what is expected of them (Kupperman, 1991: 7).

Every person has some thought patterns and unique actions, so phrases without character can be considered as hyperbolic ways to say that someone has a weak character, who cannot resist toward the strong pressure, temptations, difficulties, or constant expectations of others.

Kupperman (1991: 14) gives a strong definition of character as follows:

"X has a strong character if and only if the thought patterns and normal actions of X, especially in relation to matters affecting the happiness of others or X (and especially in

relation to moral choices), can very resist to pressure, temptation, difficulties, and the constant hope of others"

Kupperman (1991: 14) states that the strength of character does not depend on the character's goodness because people who are very evil can have strong characters. Strong characters are required to be very good or very evil. Strong characters may still change or unreliable in relation to serious commitments. "Don Juan" is a classic representation of that, but a strong character is impossible if you don't have problems or ongoing commitment. This dynamic is extreme, but it is impossible to have a strong character and to be in a condition ready to abandon commitments or projects just because of community pressure, difficulties, or expectations of others. It shows that there is a relationship between character on the one hand and loyalty to commitment and the project on the other hands.

Kupperman (1991: 14-15) suggests that someone can change commitments (other than specific moral commitments) and projects without changing character, but someone with strong character will do this only for his own reasons, and if the person has taken the commitment seriously, she/he won't change it easily. A good example is "cruelty". A person who is cruel is unlikely to be cruel to most people in many situations, that person is cruel if she/he tends to be cruel in certain situations, and may be the case even if the situation is rare.

Normal patterns of thoughts and actions cannot be read only as a summary of everyday thoughts and behavior, but rather as an explanation of how a person usually tends to think and behave in a variety of circumstances, some of which are unusual but are very reliable in character assessment. Character is a tendency to behave in a certain way and that a person can have a tendency to behave in a certain way if given the right opportunity, even if the right opportunity rarely arises.

Part of a person's character may be in some unusual circumstances where certain types of behavior become completely impossible for that person even though it will be possible for most people. A person can commit extraordinary cruelty even if there are no particular situations where it is possible for that person to behave cruelly.

One important aspect of character according to Kupperman (1991: 15) is the way how the character unites a person's life from time to time. If it is true that not all newborn babies are the same, it is possible that everyone has the same level of character as a baby. However, the normal patterns of thoughts and actions of baby and young children do not very develop, and they are not articulated. If you associate a character with a certain level of development, usually, a person has character only when he passes through childhood. Someone who has developed her/his character, it is usually assumed when they are morally mature that reflects a person's character, and there will be continuity in his life.

If the character "X" is a normal pattern of thoughts and actions of "X", especially in relation to important matters, there are implications of stability. That does not mean that to look for what is normal on the "X", it can be found on a certain day, or a certain month, or when he is in a certain mood, but for something normal on the "X". This is reflected in the concept of self-knowledge which cannot be sharply separated from decisions about one's future. In fact, someone usually assumes a fairly strong stability in adult character according to (Kupperman, 1991: 16)

Kupperman (1991: 16) assumes that characters can change, but the changes are usually slow. Sometimes, there is someone whose character has changed drastically even though "she/he basically is the same person". However, this drastic change is an exception for the proof of rules about how to hold people accountable for their actions and how to expect their lives to maintain continuity which is the key to the assumption that a person's character is usually very stable. A good example of the same expectation about attitude can be found by examining the concept of sincerity. Someone who is said to be sincere must be more than just talking and behaving according to one's thoughts and feelings at the time. If the nature of a person's thoughts and feelings continues to change, what he says and does may be in accordance with what is at the time, but they can be very different from one day to other days or weeks. Other people usually will not consider it sincerity. The concept implies that actions and words can be in accordance with thoughts and feelings over a certain period of time. This implies that stability is parallel with character stability, and it may require some level of character strength.

If it is true that character is usually quite stable and not easy to change, it will present great difficulties related to both the assessment of moral responsibility and the practice of moral education. If you assume someone is responsible for an action from her/his character, it means that the character itself is the result of an adult decision, then, it is an unreasonable assumption if in reality everyone has arrived at an adult consciousness with a character that is very difficult to change. If character is formed together with the ability to think rationally, moral education cannot only be a series of rational calls. Moral education must influence the character formation in children who are not yet in a position to go further in making rational choices about the figure they want (Kupperman, 1991: 16-17).

Kupperman (1991: 17) revealed that the interrelationship of time existing in a person's character means that in some thoughts and feelings will be taken normally to involve the person beyond the momentum in which they occur. The aspect of character is captured when talking about the type of attention and commitment as well as the way in which it is taken and treated as a large part of what is seen in examining one's character. Attention and commitment provide a momentary connection. Sometimes, there is a momentary feeling of concerns, but when it says that "X concern about Y", the normal implication is that more than the momentary feeling involved. Unless the situation involving "Y" has changed in some relevant ways, the fact that "X" doesn't care about "Y" is recently considered contrary to the claim that "X" was really concern yesterday. The word commitment has stronger implications than temporary continuity. If "X" is committed to a set of ideals or values, for political purposes, or for someone, this implies something that is not only about recent "X" behavior but also about what can be expected from "X" in the future. Attention and commitment are not only the connection between the present and other parts of a person's life, but they also the connection between thoughts and actions. It cannot be said that "X" has an interest in "Y" if "X" never thinks of "Y", even when the success or security of "Y" is at stake; on the other hand, it cannot also be said that "X" has an interest in "Y" if "X" does nothing to protect or assist "Y" when actions in section "X" are needed. The same notes also apply to commitments.

III. Religious Experience: Process and Manifestation

The discussion of religious experience cannot be separated from the meaning of religion. Throughout the history, there have been many meanings attached to the term "religion", both as a term and as an entity representing a certain reality of human life. Various attempts were made to present this meaning. There are meanings that are contextual, and some are always present all the time. That criterion distinguishes the scope of religious meaning. Many philosophers have also tried to present this meaning, and one philosopher who cannot be ignored in discussing the meaning of religion and religious experience is William James.

William James (1902: 29-30 [3]) states that religion must be interpreted as the feelings, actions, and experiences of each person in their solitude, to what extent they understand themselves to behave in relation to whatever they consider as God. The relationship can be moral, physical, or ritual. That statement can be proven by the fact that outside of religion. In general terms, theology, philosophy, and ecclesiastical organization, it can grow secondary. Such religious meaning allows for the inner experience that underlies the expression of one's beliefs as a religious experience. Religion, whatever it is, is one's total reaction to life.

Johnsen (1986: 10 [4]) stated that, "throughout history people have been both intrigued and frightened by the possibility of change, of 'rebirth'." These deep fears and longings have been reflected in mythologies, ritual practices and legends. The transcultural myth of the death and resurrection of the god-hero as an example, the quest of the ancient alchemists to unlock the secrets of converting base metals into precious gold or perhaps the more contemporary instance of popular belief in the power of hypnosis to "magically" effect substantial life altering change, all reflect a powerful fascination with the concept of conversion. Nowhere has the phenomenon of conversion been the subject of more attention and controversy than in the arena of religion.

James (1902: 30) explains that religious experience is an inner experience that underlies the expression of belief, and it encourages someone to express it. religious experience is a condition where humans find themselves connected to their religious actions and feelings which can be any object considered as God (Godlike), whether it is a concrete God or not. According to James, religious experience refers to the total reaction of humans to life, and it considers that there must be something solemn, serious, and gentle in every

attitude that is seen as a religion. If happy, it is not too much; and if sad, don't get hysterical. A religion seeing the world as tragedy must understand that the tragedy is as "cleansing". Religious sadness, wherever it is, means having to have a record of penance. The Divine should have meaning for someone as a primal reality where individuals feel compelled to respond truly and seriously, and not using curses or jokes.

Religious experience is cognitive, is essentially a matter of feeling, is confined to certain special "peak experiences", plays a central role in religion, provides evidence for religious beliefs, and so on (Alston, 1991: 35 [5]). In particular, it is worth stressing that the general experience of the presence and activity of God in one's life, the more or less constant and pervasive sense that God's providence is shaping the pattern of one's life, that God is guiding, sustaining, and directing one, can be of enormous religious importance, and may well contribute something to the grounds of one's religious beliefs. Even if none of this ever erupts into anything that clearly presents itself as a direct *presentation* of God to one's consciousness, even of a low-level, peripheral sort. Moreover, one's experience of the changes in one's life that follow a conversion, or one's experience of the gradual improvement of one's character in the course of sincere attempts to open oneself up to the influence of the Holy Spirit.

Stewart G. Cole (1926: 475-476 [6]) stated that religious experiences are as multiple-faceted and complex as are the vital life-interests and of human. The following types of religious experience need brief description. They are well known: that which guarantees security to the soul imperilled by misconduct and ("salvation from sin"); that which affords fuller tones of life satisfaction ("more abundant life"); toleration of a condemned world in anticipation of a new and redeemed world which the Messiah will bring (the experience millenarian); the provision of mystical companionship with cosmic reality ("fellowship with God"); that which amplifies Jesus Christ's life and teaching (the Jesus way life); self-expression of the just and kindly personality life-investment ("personality" instead of "soul").

Mark Webb (1985: 83 [7]) states that various reports on religious experience reveal different types of experiences. Most experiences are visual or auditory presentations, but they are not through the eyes or ears of the physical sense. The subject reported "seeing" or "hearing" but quickly rejected any claim about "seeing" by eyes or "hearing" by ears as physical sense of the subject. Such experiences are easy to be said as hallucinations, but the subjects of those experiences often claim that even though they are entirely internal (such as hallucinations or imagination), such experiences are still valid experiences, through some spiritual analogies about the eyes or ears.

The typical atmosphere of religious experience shows that some people have "objects" of their beliefs which are not in the form of mere conceptions accepted intellectually as truth, but which are in the form of pseudo realities understood directly. Because the feeling of the real presence of these "objects" fluctuates, the believer experiences dynamics in his faith. The manner in which the dynamics of life and faith being described in turns is more common in the pages of religious biography. Every religious person may have memories of certain crises where a vision directing the truth, directing perception of the existence of a living God, overwhelming, and flooding the calmness of more ordinary beliefs (James, 1902: 54-56). The issue is what is the relationship between religious experience and one's character?

William James (1902: 150) proves that the character changes occur in one type of religious experience which is conversion. According to James, conversion is not only a formal change in one's religion, but rather a quality measure of one's religious. A person experiencing conversion does not have to convert from one religion to another, but rather a depth of experiencing religion. Mystical experience in the event of conversion is an important thing in religious life. James believes that conversion, gift from god, living the religion, obtaining a guarantee of safety, are phrases indicating a process that can occur gradually or suddenly.

William James (1902: 150) states that conversion is a condition in which a person becomes more committed to religious reality after experiencing inner conflict, and consciously feels guilty, inferior, and unhappy, then unites and consciously feels right, superior, and happy. That is at least a general marker of conversion. Direct Divine intervention is needed to bring about such moral change. Such a change in the mind of a person can make her/him discover an unexpected depth beyond another, as if the opportunity for the character's emergence is in a series of layers or spaces, whose existence is unpredictable.

Conversion is a process of religious change that takes place in a dynamic force field of people, events, ideologies, institutions, expectations, and orientations' (Rambo Lewis, 1993: 5 [8]). Rambo further describes conversion in three points. First, conversion is a process over time and it is not a single event. Second, conversion is contextual and, thereby, influences and is influenced by a matrix of relationships, expectations, and situations. Third, the factors involved in a conversion process are multiple, interactive, and cumulative—There is no one cause of conversion, no one process, and no one simple consequence of that process.

Religious conversion poses a formidable challenge to the anthropological theory about the relationship between culture and the self. Anthropologists have long argued that religion involves more than just supernatural ideas; it constitutes a theory about the world, a way of building a reality that seems uniquely real to those who experience it (Buckser, 1964: xi [9]). If this is true, how could someone decided all of sudden to convert to new religion? To change one's religious belief means to change one's world, to voluntarily shift the basic presuppositions upon which both self and others are understood. The fact that this is possible—that it is, indeed, almost routine in certain religious traditions—raises difficult questions about the relationship of individuals to their cultural surroundings. What can prompt such an abrupt and total transformation? How is it achieved, and what are its effects?

The phenomenon of religious conversion also raises questions that go beyond the delineated terrain of the psychology of religion. Religious conversion is the event of a dramatic change in one's life and in the core elements of one's self. The conversion phenomenon is fascinating as it seems to violate our expectations of stability and continuity in major components of people's self-definition: their ideological affiliations and beliefs, their social ties, and their lifestyle (Ullman, 1989: xv [10]). What is the character of this transformation? What are the processes strong enough to precipitate it? Are there long-term propensities that make some people more prone to experience it?

James (1902: 153-154) explains that a change in a person's character can be divided into two. First, the ordinary change is when someone changes from one destination to another. Such change is not commonly called transformation, because each goal is quickly replaced by the other in the opposite direction. Second, the change called transformation is the change occurring in character when a goal grows so stable to get rid of previous competitors from individual lives. Such changes are the most complete ways in which one is divided two ways inside (experiencing inner conflict). An incomplete method is the simultaneous co-existence of two or more different goal groups, where one person has the right to determine the path and encourage activity while practically the other way is only a "holy" desire, and in practice it never becomes anything. Such fleeting aspirations are only a tendency or are considered fantasy. These aspirations are in a remote area of the mind. Human's true self, its energy center, is occupied by a completely different system. As life continues to pass, there is a constant change of interest, and consequent change of place in the system of ideas, from the more central to the more peripheral, and from the more peripheral to the more central part of consciousness.

Such change is caused by the way in which the emotional attraction changes. Things that are "hot" and are important to someone today can be "cold" in the next day. These "hot" parts are the source of personal willing and desires that arise suddenly. These parts are the center of dynamic human energy. Meanwhile, the cold part makes one indifferent and passive in proportion to their "cold" attitude. A great dynamic exists in emotional interest, and "hot" places can shift to other places as fast as "sparks on burning paper". Then, one becomes shaky and experiences inner conflict. The focus on attractiveness and the message becoming the point of view of the goals taken may become permanent in a particular system. and then, if the change becomes religion, James (1902: 155) calls it as conversion, especially, if it arises through a crisis, or it is suddenly. In other words, according to James, it can be said that conversion is a religious change occurring through a crisis or suddenly as a result of dynamics in emotional interest.

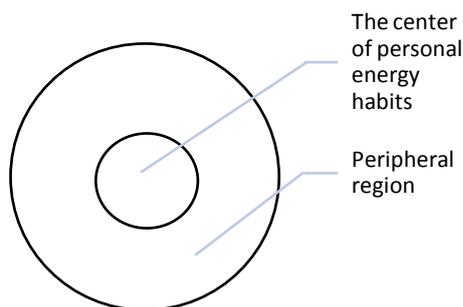


Figure 1. Human's Consciousness Structure

James (1902: 155) calls "hot spots" in human consciousness, the group of ideas in which humans express their attention and the reason of humans to work, as the habitual center of personal energy. It makes a big difference in a person whether he is setting up a set of ideas or something "other" becoming the center of energy. It also makes a big difference in terms of any set of ideas they might have, whether being central or remaining to be peripheral in them. A person undergoing change means that religious ideas that were previously peripheral in their consciousness take a central position, and religious goals form the center of their immediate energy habits.

James (1902: 155) eventually returned to the symbolism of mechanical equilibrium. The mind is a system of ideas, each idea containing an attraction that generates it with impulsive and inhibiting tendencies, which examine or reinforce one another. Collection of ideas can be reduced, or it can increase in the course of experience and tendency to grow older as organisms. The mental system can be damaged or weakened by this momentary change, just like a building, but for a while remains upright as an inanimate object. However, the new perceptions, the sudden emotional shocks, or the events causing organic change, become the center of gravity. Then, the center of gravity merges into a more stable attitude, because new ideas, reaching the center in the rearrangement, seem to have been locked in there, while the new structure remains permanent.

Collection of ideas and habits formed is usually obstacle factor in the change in balance (equilibrium). New information, however obtained, plays a role accelerating the change, and the slow mutation of instincts and inclinations under "unthinkable touches of time" has a extremely profound effect. In addition, all these influences can work on the subconscious (subconsciously) or half unconscious (half unconsciously). When finding a subject whose subconscious life develops well, and/or subjects whose motive mature itself, an element of miracle will emerge both in the subject and the person who sees it. Emotional events, especially those that are violent, are very powerful in accelerating mental rearrangement. Explosive and sudden ways in which love, jealousy, guilt, fear, regret, or anger, can seize someone and become known to everyone. Hope, happiness, security, determination, emotional characteristics of conversion, can be just as explosive. Emotions that arise in an explosive manner rarely leave something as it originally (James, 1902: 157).

James (1902: 162) states that there are two forms of mental events in humans leading to a significant discrepancy in the conversion process. There are ways done consciously and intentionally, and there are ways done unconsciously and unintentionally where mental results can be achieved. James found two examples of this case in the history of conversion, in the two types quoted from Dr. Starbuck is called the type of volitional and self-surrender. The two types are described as follows:

1. The volitional type is a regenerative change usually occurring gradually and consisting of gradual development, and it is a series of new moral and spiritual habits. However, there are always critical points where the forward movement seems much faster. Education in any practical achievement seems to begin with a jolt as well as the physical growth of the body.
2. This self-surrender type contains greater, and it is often surprising subconscious effects. Even in the conversion of the volitional type though, there are parts of partial surrender. In the vast majority of conversion cases, when the willing has done its best to bring someone closer to the

idealized conversion, the final step seems to be left to the "other forces" and carried out without the aid of its activities. In other words, self-surrender is very necessary (James, 1902: 164).

James (1902: 166) suggests the reason why the type of surrender is inevitable at the end. In the people's mind who will experience conversion, there are two things:

1. Feelings of guilt or imperfection, she/he wants to run away from "sin" and;
2. Positive ideals in which she/he has long wanted to be manifested.

Recently, most of guilt is a much clearer part of consciousness than imagination of the positive goals that can be achieved. In most cases, "sin" is almost exclusively preoccupied, so conversion is "a process of striving away from sin" rather than striving for good.

Fulfillment of personal desires means putting someone into self-territory of imperfect as the foremost thing. Conversely, in territory in which the subconscious forces are so powerful, it is likely that a better self is in a position to be the controller. What should someone? He must relax, surrender to the greater power creating goodness, whose existence is unshakeable, and let everything end in its own way as well as let it work as it is. In this point of view, trying means to surrender oneself to a new life, to make it the center of a new personality, and from within a life of truth be objective (James, 1902: 165-166). The crisis illustrated is the surrender of self-awareness at the mercy of any power that is more ideal than the real human being, and making redemption seen as a reason for surrender must be considered an important turning point in religious life as long as religious life is spiritual, and it does not deal with the outside world both ritual and sacrament.

Psychology and religion reach an agreement at this point because both recognize that there is a force outside the conscious individual bringing redemption into his life. However, psychology, defines these forces as "unconscious" (subconscious), and speaks of their effects as a result of "incubation" or "thinking" (cerebration), implying that they do not transcend individual personalities, and, here, psychology differs from religion which asserts that it is a supernatural operation directly from God (James, 1902: 167). James gave a connection to the gap by proposing the concept of crisis. James states that there are two possible ways to get rid of anger, worry, fear, despair, or other unwanted feelings. One is that the opposite feeling must overwhelm someone excessively, and the other is by becoming very tired of the struggle that she/he has to stop, so he drops down, gives up, and doesn't care anymore. His emotional brain center strike worked, and he lapsed into a temporary apathy state. Some evidence suggests that this temporary state of fatigue is common as part of a crisis in the event of a conversion. As long as the selfish worries of the sick soul are present, a broad belief of the faithful soul will not arise. However, when the first one is broken only for a moment, the last one gets benefits from the opportunity, and after possessing it, it can maintain it (James, 1902: 167-168).

James (1902: 171) states that one type of conversion becoming an important phase in religious experience is a sudden attack in an instant event. It is often in the midst of overwhelming emotional excitement or disruption of the senses, a complete division swiftly arranged between the old and the new life. A perfect separation occurs between old and new life. One of the results that can be found from a conversion event is the full elimination of desires from the past (James, 1902: 176). Examples of conversions occurring will be enough to show how real, certain, and memorable a sudden conversion event is for the subject who experiences it. During the process, she/he undoubtedly appears as a passive audience, or experiences an astonishing process that happens to her/him from "The Divine". Theology combines this fact with the doctrine of "free choice and grace", and has concluded that the Spirit of God accompanies a person at these dramatic times in a very magical way, unlike what happens at other points in her/his life. At that time, she/he believed that a completely new character was blown into her/him, and she/he became part of the substance of the Godhead (James, 1902: 178).

Such transformations are usually preceded by desperation. God will free a person from a state of having sin and from the responsibility for eternal suffering because God gives her/him a sensitive feeling about evil that reaches Him so that the person can know and feel the importance of salvation, and can appreciate the value of what God wants to do to her/him. Those who are "get saved" are in two very different situations in a sequence, namely:

1. Someone is in a state of "curse", and then, she/he continues to the second state.
2. Someone is in a state of justification and getting a blessing. God wants humans to be rational and intelligent beings in terms of their salvation.

God seems to agree with the wisdom that those who are "get saved" needs to be made to understand their existence under these two different circumstances. First, they need to be made to understand their situation, and, next, they need to be made to understand state of their freedom and happiness (James, 1902: 180).

In William James's ideas, one element of religious experience is the results or manifestations of religious experience in the pious character of personal figures in life. A person's piety is engraved in her/his daily attitude. That is what is both a marker and a differentiator of what is called the pure/genuine religious experience and the false religious experience in which it is just called by a confession. The manifestation of the conversion event is a change in the attitude of religious life. Conversion is a phase of changing one's behavior. Some of the factors influencing the conversion are very strong emotional sensitivity, a conditioned environment, and a personal dynamic energy center supporting it. Thus, it can be concluded that human character is dynamic and can be shaped by religion as an instrument. In other words, religion has the ability to shape one's character.

James (1902: 212) calls the term for the results of religion collectively in one character as "piety" (*saintliness*). Godly character is a character where spiritual emotion becomes the habitual center of personal energy. There are special universal characteristics of piety that are common to all religions, where the characteristics can be identified as follows:

1. Feelings of being in a life broader than the minor interests of this world's egotism and the belief (not only intellectual but also rational) of the existence of a "Power of Ideal"
2. A sense of compassion from the "Power of Ideal" continuing with personal life, and self-surrender willing to be controlled by Him
3. An extraordinary happiness and freedom are due to the sturdy veil of self-limits has melted away.
4. Shifting the emotional center toward loving and harmonious affection, and toward acceptance and being far from denying the reality

This basic mental condition has the following practical characteristics:

- a. Ascetic
Self-surrender can be very eager to turn into self-encouragement. Then, it overrides something usually preventing the holy body from finding positive pleasure, sacrifice and worship, measuring and expressing its level of loyalty to a higher power.
- b. Strong spirit
Feelings of the breadth of life evoke the motivation, while personal obstacles become less meaningful, and open new reach for patience and fortitude. Fear and anxiety pass, while happiness and balance of the heart take place.
- c. Sincerity
Shifting emotional center brings the increasing of purity. Sensitivity to spiritual opposition is increased, and the cleansing of existence from brutal attitudes and sensual elements is imperative. The contact with these elements is avoided, which means that the holy life must deepen its spiritual consistency and remain untainted from the world. In some temperaments the need for purity of the spirit turns into a hermit, and the weakness of body is hard forged without stopping.
- d. Mercy
Shifting emotional center brings the increasing of charity, being gentle with your fellow beings. Godly people love their enemies, and treat disgusting beggars as their brothers.

IV. Character of Umar bin Khattab (583-644 AD) in the Religiosity Dynamics

1. The figure of Umar bin Khattab before Embracing Islam

The full name of Umar bin Khattab is Umar ibn al-Khattab ibn Nufayl ibnu Abdul-Uzza ibnu Riyah ibnu Abdullah ibn Qurut ibnu Razah ibn Adiyay ibnu Ka'b ibnu Lu'ayy ibnu Ghalib al-Qurashi al-Adawi. His lineage met with Muhammad's lineage in Ka'b ibn Lu'ayy ibn Ghalib. Umar was known as Abu Hafs, and he got nickname Al-Farooq (the differentiator) because he showed his Islam openly in Mecca. Umar was able to distinguish between believers and non-believers from Islam (Ali Muhammad Ash Shalabi, 2001: 41 [11]).

Umar grew up like other children of Quraysh. However, what distinguishes him from the others was that he had learned to read and write it which it was something that rarely happened among them. Those who were good at reading and writing were only about seventeen people from all of the Quraysh tribe when Muhammad was sent as the prophet. Umar, who was a teenager, worked as a herdsman for his father's Camel in Dajnan or other places on the outskirts of Mecca. Umar's body seemed to develop faster, taller and bigger than his friends in his age. He is left-handed, and he has wide feet, so he can walk fast. He is good at various sports since he is young, including wrestling and horseback riding (Muhammad Husain Haekal, 2016: 11 [12]).

Umar has a high appreciation of poetry and likes to quote it. He likes to hear poets reading a poetry in Ukaz and other places. He also has the good ability to talk about the poets, al-Hutai'ah, Hassan bin Sabit, az-Zibriqan and others. His knowledge is quite prominent about the genealogy of the Arabs. It was learned from his father, so he became one of the reliable in that field. He is good at talking and rhetoric. The skill made him often becoming a messenger of Quraysh to deal with disputes with other tribes. His leadership is loved as his father's leadership (Muhammad Husain Haekal, 2016: 13).

Like other young men in Mecca, Umar likes to drink *khamar* (booze) to the excessive point, even it is more than the other hobbies. In his young age, he was also crazy about beautiful girls, so all working as his biographers agreed that he was an expert with the liquor and getting laid with women. However, at that time, it was indeed the custom of Quraysh community. The Meccan residents were indeed infatuated with liquor (Muhammad Husain Haekal, 2016: 13).

Umar inherited a violent and abusive attitude from his father, then it was supported by his body that was sturdy, well-built, and strong. He was stingy because he had never been rich, and his father had never been rich. He was in a modest state throughout his life even though he also traded like most Meccan residents. His violent character might have caused him not to be as fortunate as his other colleagues (Muhammad Husain Haekal, 2016: 15).

Umar was the most violent and cruel people and the most courageous to face the *Sabi'* (those who abandoned their ancestral beliefs). Violent and irritable attitude makes him often excessive in action. His age is relatively young, in which he is less than twenty-five years old, it makes him so fanatical about his own views. Such attitude is in line with his innate rough and tough. He fought those leaving worship to the idol without mercy, and those insulting the idols (Muhammad Husain Haekal 2016: 18-19).

2. Event That Changes Umar Bin Khattab

The event that changed Umar's personality began when he could no longer bear the call of Muhammad who had divided the unity of Quraysh, and that event encouraged people like him (Umar) to torture those who converted to Islam to leave the religion and force them to return to the religion of their ancestor. Syibli Nu'mani (1981: 34 [13]) reports that Umar's conversion to Islam occurred in the sixth year after Muhammad received revelations. This event was described by Ibn Hisham based on Abdullah bin Masud's narration. The statement of the Oneness of God is not uncommon for Umar's family members. Sa'id bin Zaid was the first person to convert to Islam of Umar's family. Sa'id married Umar's own sister, Fatimah, and because of his suggestion, Fatimah also accepted the new belief. Another family member who later converted to Islam was a quite respected person of that family, Nu'aim bin Abdullah.

Umar felt very sad because many people around him had left their homeland after being tortured and mistreated. He always thought of a way to save them from this situation. He believed that this situation can only be overcome if he immediately took decisive action. He made the decision to kill Muhammad at that time. He thought that Quraysh would not unite if Muhammad was still alive. One morning, he left with a sword accompanied some of his friends to kill Muhammad. He already knew that Muhammad and his friends were gathering at *Darul Arqam* in Safa. There are almost forty men and women. He met Nu'aim bin Abdullah on the way to that place. Nu'aim bin Abdullah then asked his purpose. He replied that he was looking for Muhammad, a person who had abandoned his ancestral beliefs and divided the Quraysh, defamed their living institutions, insulting their religion and worship, he wanted to kill him (Muhammad Husain Haekal, 2016: 23).

Nu'aim bin Abdullah warned Umar that the extended family of Abdu-Manaf would not allow Umar to walk freely on earth if he succeeded in killing Muhammad. Nu'aim bin Abdullah advised Umar to go home to

meet his family and set them straight. Umar was surprised to hear that, he asked about his family which needed to be straightened out. His friend told him that his brother-in-law and his cousin, Sa'id bin Zaid bin Amr, and his sister, Fatimah bint Khattab. They both have converted to Islam, and they become followers of Muhammad. They were what Umar must face first (Muhammad Husain Haekal, 2016: 23-24).

Then, Umar stopped his intention to kill Muhammad and returned to meet his younger sister and his sister's husband. Khabbab bin al-Arat was holding the pages of the Qur'an and reciting *Surah Ta-Ha* to Sa'id bin Zaid bin Amr and Fatimah bint Khattab. Those who felt Umar's arrival became afraid, Khabbab hid in their room, and Fatimah hid the Holy Book, the Qur'an. Umar who was close to home had heard the Khabbab reading, and when he entered, he asked for what he has heard. Fatimah said that she did not hear anything. Umar denied this, saying that he had heard that his younger sister and the husband of his sister had become followers of Muhammad and his religion. He said that while hitting Sa'id bin Zaid in hard. Fatimah, who tried to protect her husband, was also getting hard hitting. Thus, Umar's actions made them admit that they had embraced Islam, and they had faith in Allah and His Messenger. They surrendered to Umar and allowed him to do whatever he wanted.

Umar seeing the blood on his sister's face felt regret and realized his actions. He asked for the Holy Book he heard earlier. He wanted to see what Muhammad taught. Fatimah refused because she was worried that Umar would discard the Holy Book. Umar was offended by his sister's words because he could not touch the Qur'an held by his sister. Umar assured Fatimah by swearing by his gods that he would return it if he had finished reading it. Umar then stood up and washed himself, then he returned to his younger sister. Then, Fatimah gave him a piece of paper, which was written *Surah Taha* and several other Surahs. Umar read carefully to the words on the piece of paper. He was among those who were not many at that time in Arabic who could read and write. The piece of paper said: "*Bismillah ir-Rahman ir-Raheem*" (In the name of Allah, the Most Gracious, the Most Merciful). Umar who reads the words *ar-Rahman* and *ar-Rahim*, immediately becomes "remembered" and continued to the next section, then he loses control of himself.

Umar tried to open a new page again, and he found the verse:

"*Taa' Ha*" (these letters are miracles, no one knows their meaning except Allah). We (Allah) have not sent down to you (Muhammad) the Qur'an that you be distressed. But only as a reminder for those who fear (Allah). A revelation from He (Allah) who created the earth and highest heavens. The Most Merciful [who is] above the Throne established. To Him (Allah) belongs what is in the heavens and what is on the earth and what is between them and what is under the soil. And if you speak aloud - then indeed, He (Allah) knows the secret and what is [even] more hidden. Allah - there is no deity except Him. To Him (Allah) belong the best names (Al-Qur'an, Surah 20: 1-8).

These verses touched Umar so much that he doubted the Quraysh' rejection of them. Then, He reads further to the verse:

Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance. Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives. So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish (Al-Qur'an, Surah 20: 14-16).

Umar became amazed after reading part of the Holy Book, and he admired the beauty and glory of the words within it. Umar reading the verse as if "hearing" and "being called", then he spontaneously states that what is said in the verse is the Almighty, for whom there is nothing to worship but Him. Afterward, Umar intended to meet Muhammad.

Khabbab who had been hiding moved out after hearing Umar's confession. Then, Khabbab told Umar that he really hoped that Allah would honor Umar through Muhammad's teachings. Khabbab said that the day before he had heard Muhammad say a sentence asking his Lord to strengthen Islam with Abul-Hakam bin Hisham or with Umar bin Khattab. Umar, hearing information from Khabbab, asked to be escorted to meet Muhammad. He intended to meet him and declare his Islam. Then, Khabbab told Umar that Muhammad and

some of his friends were in a house in Safa. Afterward, Umar took his sword and went to knock on the door where the Messenger of Allah and his companions gathered (Muhammad Husain Haekal, 2016: 24).

One of Muhammad's friends who heard Umar's voice tried to peek through the gap in the door. He saw Umar carrying a sword. While felling afraid, he reported to Muhammad that Umar bin Khattab had come with a sword. Hamzah bin Abdul-Muttalib asked Muhammad to allow Umar bin Khattab to enter considering that if Umar's arrival with good intentions, we must be welcomed well, on the contrary, if Umar has evil intentions, they will kill him with his own sword. Muhammad allowed Umar to enter. Then, Muhammad met him in a room. Muhammad asked the purpose of Umar's arrival. afterward, Umar conveyed that the purpose of his coming was to express his belief in the existence of Allah and his belief that Muhammad is a messenger of God and believed in everything coming from God. Muhammad, hearing Umar's confession, immediately, mentioned the name of Allah (*Allahuakbar*) and everyone understood that Umar converted to Islam (Muhammad Husain Haekal, 2016: 25).

It is a strong proof that they are in the right path, and that Abu Jahl did not want to pay attention, did not believe, and did not believe in the religion of Muhammad because between the Abdu-Shams Family and the Abdu-Manaf Family there was strong competition. However, why didn't Umar want to pay attention to this new religion even though there was no competition between the Adi Family and the Abdu-Manaf Family? Umar was eager to read Surah Ta-Ha in the Holy Book in the hands of his younger sister. He had pondered all that, and thought for a long time until he finally got guidance. Allah has strengthened His religion with Umar, and he defended His Messenger (Mohammad Redha, 2007: 18 [14]). Umar converted to Islam in the *Dhul-Hijjah* in the sixth year of Muhammad's prophethood. At that time, he was 27 years old. He became Muslim three days after Hamzah. At that time, there were 39 Muslims (Ali Muhammad Ash-Shallabi, 2008: 30).

3. The Character of Umar bin Khattab after Believes Islam

This section intends to reveal the character of Umar bin Khattab after the events he experienced. Ali Muhammad Ash-Shallabi, (2008: 173) states that the key character of Umar bin Khattab is his belief in his Lord and his preparation for the "last day". Umar's belief was what caused the balance and attractiveness in Umar's character. His strength does not make him deviate from justice; his power does not make him deviate from affection; and his wealth does not make him deviate from his humble attitude. He became a person entitled to obtain confirmation and help from his Lord. He truly embodies knowledge, sincerity, acceptance, submission, and love. He truly has a correct understanding of the nature of religion. The effects of his deep conviction were manifested in his life. The Characters include:

1. *Taqwa* (fear) to Allah and introspective.
2. *Zuhud* which is equivalent to ascetic.
3. *Wira'i* which means to be careful.
4. Humility.
5. Wise.

Umar converted to Islam with the same spirit as when he was hostile to Islam. He announced his Islam openly to all the Quraysh as soon as they were in an Islamic family. Previously, the Muslims could not carry out worship at the Kaaba, but with the perseverance of Umar against the Quraysh, they were allowed to worship there. Islamic *da'wah* which was originally carried out clandestinely was done openly after Umar embraced Islam. Muslims are now able to sit around the Kaaba and do tawaf and be fair to those who used to treat them harshly (Muhammad Husain Haekal. 2016: 38).

The period between Umar converted to Islam and Muhammad's orders to his friends to follow the Ansar to Yasrib were important times that had occurred in the Islamic development. Umar is one of the toughest and the most patient among Muslims to endure the suffering, and he is the persistent person to provide as much defense as that he could in dealing with disturbances to Muhammad and the Muslims. However, he is also a person who strongly believes to the order, and he tries to obey and to maintain it wherever possible. This has been his character since the time before he embraced Islam, and even more so when he embraced Islam (Muhammad Husain Haekal 2016: 40-41).

Umar also migrated (*hijrah*) to Medina as other Muslims. His migration quietly left Mecca without noticed by Meccan residents. He did it because he is a discipline man, and he is not man with weakness or fear, which he had never known in his life. He followed Muhammad's advice and asked others to follow. All of the Muslims migrated (*hijrah*) in secret (Muhammad Husain Haekal 2016: 42).

The position and strength achieved by Muslims in their life in Medina has opened new horizons for Umar bin Khattab, in which it never be achieved by Muslim in Mecca. He is a disciplined man, a wise man who has fought for discipline. Muslims in Mecca are a minority, so they shower negative resistance to those trying to leave Islam. Such negative resistance is not in accordance with the character of Umar who always rebelled rebelliously challenging anyone who would obstruct him. Muslim life in Medina with all the disciplines that were so clear made Umar showing his personality, and there must be an influence in people's lives. Umar became a human being who could see events before they happened, and what happened as if he had expected it (Muhammad Husain Haekal 2016: 43-44).

Umar's attitude towards the prisoners of the Badr War, and the vision from God which later strengthened his opinion, and his attitude towards Khalid bin Walid before ambushing the Prophet and those around him, showed strong evidence of the strength of Islam in Umar so that he was so enthusiastic and increasingly strong to defend it. His heart was firm in what he had believed since he was young, and such a person was willing to give up his life for his beliefs. Blessing and Allah guided his heart, he firmly stood for Islam, defending it with the same spirit and manner as when he fought against it at the first (Muhammad Husain Haekal, 2016: 50-51).

Umar was willing to sacrifice everything in defending this religion, even it cost his life. The desperate feeling that had befallen him and befallen other Muslims when Quraish said that the Prophet had died, became part of his sense of enthusiasm for this religion, so that his sadness made him free from the sharpness of his mind. However, after he learned that the Messenger of Allah was still alive, he appeared to give up his whole life for his faith, and God gave him victory against the genius general who was very proud of Quraish and had benefited them in the Battle of Uhud (Muhammad Husain Haekal, 2016: 51).

Umar was among the people who had the most powerful arguments and was the most prominent person among Muslims. Umar who is the most honest and brave without reducing his love for the Messenger of Allah and the strength of his faith, he wanted to express his opinion in front of the Messenger of Allah and wanted to defend it. His attitude did not change in his friendship with the Messenger of Allah, and it was also the same during the reign of Abu Bakr. His *ijtihad* during the time of the Messenger of Allah and His *ijtihad* after the death of the Messenger of Allah were partly strengthened by the Qur'an which until now remains to be followed by the Muslims (Muhammad Husain Haekal, 2016: 51).

Umar' mind was not oriented towards abstract theories that were compiled and tested so that they could be used as a logical grip, but he was directly oriented towards Islam, as before that, with practical experience in the realities of life he faced. This practical experience which then aroused his mind, which was not accompanied by a vision from God, regarding the problems of Muslims in general, or specifically about the Prophet. For example, it was about the hobby of the people of Mecca drinking liquor, and Umar was before Islam, including people who are addicted to *khamar*. The Muslims also drank for as long as they lived in Mecca until a few years later after moving to Medina. Umar saw how the drink could ignite people's anger and make the drinkers denounce and curse one another. Umar asked about the liquor to the Messenger of Allah even though at that time the Qur'an had not discussed on it, after that the word of God came down (Muhammad Husain Haekal, 2016: 55-56).

All historians note that the revelation strengthened Umar's opinion. According to Sahih, Umar said: "God agreed with my opinion on three things. He said: "Prophet, we make Maqam Ibrahim the place of performing prayer. Second, He said: Prophet, your wives should wear hijab, because those who speak to them there are good people, there are evil people. Then, the hijab verse comes down. Third, when the wives of the Prophet gathered out of jealousy, I said to them: If you are divorced, hopefully God will replace you with better wives, then the verse will go down". Perhaps, the revelation in accordance with the opinion of Umar in these events so that the Prophet said: "Allah has placed the truth on Umar's tongue and on Umar's heart," or he said: "Allah has determined the truth on what Umar said"(Muhammad Husain Haekal, 2016: 60).

Umar's attention to how great all the public interests that he faced and the politics of his nation that received much his attention. He took care of all problems and worked with high discipline. This aspect of him was indeed more prominent than the others. That is why the Prophet called him his vizier. In addition, when discussing with his friends, he put the opinion of Umar together with the opinion expressed by Abu Bakr, the chosen person and a companion of the Prophet (Muhammad Husain Haekal, 2016: 61).

Umar is a good model in terms of not prioritizing his own interests, and willingly giving his opinion in the public interest. His opinions are indeed clean from all suspicious interests. What about his ideals if God forbid *khamar* which at that time had not been forbidden whereas, himself was a drunken before embraced Islam, His hope is that alcohol is forbidden only because of his love for all the good of the society along with his strong discipline. In addition, he was one of the *zahids* who were the persistent person away from wealth. The Messenger of Allah had given him the wealth of war captured by Muslims, he asked to give it to those who were poorer than him, so the Prophet asked him to accept and to save and then give as his charity (Muhammad Husain Haekal, 2016: 63).

Umar was also the first man to give an example of the waqf system among Muslims. When he got a piece of land at *Khaibar*, he met the Prophet and said that he had a piece of land in *Khaibar*, which he had never actually received so much wealth, but he did not know what to do with it. Then, the Prophet suggested donating and charity to the wealth he had. Thus, Umar offered what he had to the poor, relatives, freeing slaves, *fi sabilillah* and to guests. those who manage it may also enjoy appropriately or give to friends who do not have it. The land cannot be sold, granted, or bequeathed. This is the first charity giving in Islam (Muhammad Husain Haekal, 2016: 63).

The sincerity and cleanliness of Umar's heart from all desire and loving for justice is what makes the title of "al-Faruq" attached to him. When being asked, Aisha said that the Messenger of Allah said that Allah put the truth on the tongue and in the heart of Umar. He is al-Faruq ("Separator"), which separates the rights from the vanity. This is what enshrined the name of al-Faruq throughout history, which is attached to Umar until now, and will remain so forever (Muhammad Husain Haekal, 2016: 64).

Conclusion

The description of the above discussion can be concluded as follows:

1. Religious experience occurring in a person is accompanied by the person changes in which it will shape her/his character in future.
2. Umar bin Khattab suddenly experienced a conversion process of self-surrender type.
3. The religious experience of Umar bin Khattab occurred through the Qur'anic verses, which Muhammad conveyed in Islam, which had a significant influence on his character formation.

Conversion, after all, constitutes a process, whether it occurs gradually or suddenly. Gradual conversion can be categorized into volitional type, and sudden conversion can be categorized into self-surrender type. While both gradual and sudden conversions have their respective influencing factors, the former includes also the volitional type. That is because the shift in the habitual the process of occurs in regions where the subconscious forces take the lead, chances are that the better self is in a position of control. A person in a process of conversion, either self-surrender or volitional type, he must fall back on the larger Power that makes for righteousness, which has been welling up in his own being, and let it finish in its own way the work it has begun.

The conversion event is manifested in a sudden outburst of religious life that changed the attitudes. It is a phase of change in a person's behavior. Some of the factors affecting the conversion are pronounced emotional sensibility, conditioned environment, and supporting center of one's dynamic energy. Thus, it can be concluded that human character is something dynamic and formable, one of the instruments forming it is religion. To put it another way, religion has the ability to shape one's character, so it serves like magic that can change one's character.

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