

The Mentality of Umar bin Khattab's Character in the 2012 Omar Series: A Literary Psychology Study

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ABSTRACT

Behind the image of Umar ibn al-Khattab as one of history's most powerful and uncompromising leaders lies a profound psychological paradox: how could a man known for his fierce temperament transform himself into a figure whose self-discipline, empathy, and sense of justice reshaped an entire civilization. This study aims to identify and describe the mentality of Umar bin Khattab as portrayed in the series Umar. The focus of this research is the character, attitudes, and mental development of the main character as reflected in his life journey from the pre-Islamic (*jahiliyyah*) period to his life after embracing Islam. In addition, this study also examines the moral values presented through the depiction of the character, which can provide lessons for audiences in developing strong attitudes, justice, and commitment to the values of truth. The method used in this research is qualitative with a descriptive-analytical approach. Data were obtained through observation of scenes and dialogues that represent the character's mentality, which were then analyzed using content analysis techniques based on psychological interpretation. The results of the study show that the mentality of Umar bin Khattab develops through significant changes, from a firm and harsh personality during the *jahiliyyah* period to a figure who demonstrates strong faith, courage in defending the truth, sensitivity to social justice, and responsibility in leadership after embracing Islam. This transformation reflects a process of mental development influenced by life experiences, inner conflicts, and a deeper understanding of Islamic values.

Keyword

Character mentality; Literary Psychology; Umar bin Khattab

Introduction

Fundamentally, literary works emerge as a form of human inner expression that reflects experiences, thoughts, ideas, spirit, and beliefs manifested through language. A literary work is

not merely a series of words, but also a representation of life capable of capturing readers' attention. According to Jakob Sumardjo, a literary work serves as a means of recording an author's inner world using language as its medium. Literature can thus be understood as a form of linguistic art that contains deep meaning while reflecting the realities of human life (Syarif & Sumardjo, 2021).

In literary studies, understanding character becomes one of the important aspects that can be approached through various perspectives, one of which is literary psychology. This approach focuses on analyzing the psychological aspects of characters as well as the psychological conditions experienced throughout the storyline. According to Suwardi Endraswara, literary psychology examines literary works as a reflection of human psychological activity manifested through characters' behavior, dialogue, and attitudes (Endraswara, 2021). The development of the times has also influenced the forms literary works take, no longer limited to written text but also present in visual forms such as film. Film functions not only as a medium of entertainment but also as a means of conveying moral, social, and religious values. Supported by visual elements, dialogue, and plot, film is able to represent human life in a more concrete manner. Therefore, film can be examined using literary approaches, including literary psychology, which emphasizes the analysis of character and personality (Zakiyah, 2024).

The Omar series, produced by MBC Group in 2012, portrays the life journey of Umar bin al-Khattab, a companion of the Prophet Muhammad (peace be upon him) known in Islamic history as a firm and just leader. Consisting of 30 episodes, the series depicts Umar's life from before his conversion to Islam through his caliphate. In literary psychology studies, a character's mentality is a key aspect for understanding personality development within a narrative, as Tyson (2023) argues that psychological approaches in literature focus on the dynamics of personality and the mental condition of characters (Ashlah & Karman, 2024). Mentality itself encompasses patterns of thought, inner attitudes, and character traits reflected through a character's actions in confronting various situations.

Based on the explanation above, this study focuses on analyzing the mentality of the character Umar bin al-Khattab in Omar using a literary psychology approach. This research aims to identify and describe the forms of mentality displayed by the main character throughout the storyline, as well as to reveal the moral values that can be drawn from the character's life journey.

Literature Review

Mentality

Mentality refers to the overall psychological condition of an individual, encompassing patterns of thought, attitudes, values, and ways of responding to the social environment. In

modern psychological studies, mentality is understood as part of the personality system that influences how individuals interpret experience and make decisions in their lives (Saputro, 2022). It is reflected not only in what individuals think and believe but also in how they regulate emotions, evaluate situations, and translate internal dispositions into actions. From this perspective, examining mentality requires attention to the interaction between cognitive processes, emotional responses, and behavioral tendencies that shape an individual's adaptation to social experiences (Lazarus, 1991; Bandura, 1986).

Mentality has several characteristics, including: (1) it reflects an individual's patterns of thought and outlook on reality, (2) it relates to the values and beliefs held, (3) it influences behavior and action, and (4) it is dynamic, as it can change according to the individual's experiences and the social environment they encounter (Rustomo et al., 2025).

Umar bin Khattab

Umar bin Khattab is one of the pivotal figures in Islamic history, known as the second caliph after Abu Bakr. Within narrative contexts such as film or television series, Umar is represented as a character with a strong personality who undergoes significant character development. His transformation from a figure initially portrayed as firm, emotionally intense, and resistant to the emerging Islamic message into a leader characterized by self-discipline, empathy, and justice provides a rich basis for examining the psychological dimensions of character development. This transformation also illustrates how beliefs, emotional regulation, social experiences, and moral values may interact in shaping an individual's mentality and subsequent behavior (Faoji & Budianto, 2025).

The characteristics of Umar bin Khattab as portrayed across various representations include: (1) firmness in decision-making, (2) fairness in leadership, (3) courage in confronting conflict, and (4) a mental transformation from harshness toward greater wisdom after his conversion to Islam.

The Omar Series (2012)

Omar is a historical drama depicting the life journey of Umar bin Khattab from the pre-Islamic period to his caliphate. Produced by MBC Group, the series adopts a strong historical approach grounded in various sources of Islamic history. It also dramatically reconstructs significant events in Islamic history, helping viewers grasp the social and religious context of that era. Beyond its historical reconstruction, the series portrays Umar's psychological and moral transformation through his changing beliefs, emotional responses, interpersonal relationships, and patterns of decision-making. These representations make the series a relevant cultural text for examining how mentality is constructed and transformed through social experience, religious conviction, and moral development. The characteristics of this series

include: (1) being grounded in Islamic history, (2) portraying social and religious conflict, (3) depicting the character's development in depth, and (4) employing dialogue and visual elements to reinforce the character's psychological narrative (Khoironi et al., 2025).

Literary Psychology

Literary psychology is an approach within literary studies that applies psychological theories to understand the psychological dimensions of a literary work, whether in relation to the author, the characters, or the reader. According to Tyson (2023), the literary psychology approach focuses on analyzing characters' mental states, emotions, and motivations as representations of the complexity of human personality within literary texts. Literary psychology thus regards a text not merely as an aesthetic work, but also as a reflection of human psychological dynamicity.

Literary psychology has several key characteristics: (1) it emphasizes the analysis of characters' psychological aspects, such as emotions, motivations, and inner conflict, (2) it employs psychological theory as its analytical foundation, (3) it examines the relationship between a character's experiences and personality development, and (4) it views literary works as reflections of complex and dynamic human psychological conditions (Endraswara, 2021).

Big Five Personality Traits

The Big Five Personality Traits is a personality model that classifies individual character into five major, universal dimensions. These five dimensions include openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism (the degree of an individual's emotional stability) (Liu et al., 2023).

This model is widely used in literary psychology studies as an analytical framework for understanding the personality dimensions of characters in literary works. Through this theory, characters can be understood not merely on a surface level, but analyzed more deeply based on the patterns of thought, attitudes, and behavior displayed throughout the storyline.

Method

This study employs a qualitative approach aimed at deeply understanding and describing the mentality of the character Umar bin Khattab in Omar through a literary psychology lens. This approach was chosen because the research focuses on analyzing meaning, behavior, and the psychological dynamics of the character, which cannot be measured quantitatively but must instead be understood interpretatively within the context of the narrative (Nurrisa & Hermina, 2025).

The data sources in this study consist of primary and secondary data. The primary data comprises the Omar series produced by MBC Group in 2012, including scenes, dialogue, and

character expressions that reveal Umar bin Khattab's mentality. The Omar series was selected as the unit of analysis because it provides an extensive narrative representation of Umar bin Khattab's psychological transformation, allowing the study to examine his mentality through dialogue, emotional responses, interpersonal interactions, and behavioral changes across different stages of his life. The secondary data was obtained from various literature sources, such as books and journals relevant to the study of literary psychology.

Data collection techniques in this study were carried out through observation, note-taking, and documentation (screenshots). The data collection steps included: (1) watching the entire Omar series, (2) identifying scenes and dialogue related to the mentality of the character Umar bin Khattab, (3) noting important sections relevant to the research focus, and (4) documenting data in the form of screenshots from scenes that reveal aspects of the character's mentality. In this study, the researcher observed footage related to the changes and development of Umar bin Khattab's mentality based on a literary psychology approach (Sari et al., 2025).

The data analysis technique used in this study is the interactive analysis model developed, which consists of three stages: data condensation, data display, and conclusion drawing (Miles et al., 2014). In the data condensation stage, the researcher sorted and simplified the data by selecting sections relevant to the character's mentality. The data was then presented in narrative descriptive form to facilitate understanding. The final stage involved drawing conclusions based on the analysis that had been carried out. In addition, this study also employed thematic analysis to identify the mentality themes that emerged in the character's behavior and actions (Braun & Clarke, 2006).

Result and Discussion

In narrative film works, character traits are not conveyed directly but are instead constructed through dialogue, action, and interaction between characters. Unlike prose, which relies on authorial narration to explicitly depict character, film as a visual medium relies on the power of scenes and expressions to construct a character's image. This makes character analysis in film an interpretive process that demands close attention to every visual and verbal detail. Therefore, in examining the mentality of the character Umar bin Khattab in the Omar series (2012), this study analyzes scenes, dialogue, and actions as the primary data reflecting his psychological condition and character.

Accordingly, understanding of character is derived largely from what is said and done by the figure throughout the sequence of events in the story. In line with this, research conducted by Nurdiani (2026) affirms that in film media, character formation tends to rely on indirect

technique (showing) through the visualization of scenes, expressions, and dialogue between characters rather than explicit narrative explanation.

In the Omar series, there are several highly prominent portrayals of the main character's mentality that play an important role in shaping the storyline (Zahrah et al., 2024). The following presents the data related to the main character's mentality in the series:

Pre-Faith Phase

Indicator Mentality: Upholding Honesty



Figure 1. Umar refusing an unethical offer in Omar Series Episode 1 (25:12) (Source: MBC Group, 2012)

"ما بك؟ إنما أريد أن أنفعك. بئس ما اخترت أن تنفعني به! أخون أصحابي فأنتفع من خلفهم بغير علمهم، وأعينك على ظلم أهل بلدك؟ فإذا حكمت البضاعة غلوت كما تشاء وسمت ما شئت من الثمن. إنما أغار على الحق أنى كان، وما أرضى أن يغركم بعض أصحابي هؤلاء، فإن الظلم مرتعه وخيم، ومن كره الظلم لغيره كرهه لنفسه."

"What is wrong with you? I only wanted to benefit you, yet you betray your companions, take advantage behind their backs, and help me oppress your own people. If you hoard goods, you will raise prices as you please. I am only zealous for what is right. Injustice has terrible consequences, whoever hates injustice toward others should equally hate it toward himself."

The dialogue above was spoken by Umar to someone who offered him profit through betraying his companions. Through the showing technique, Umar's character is not described directly by a narrator but is instead revealed through his firm response to the immoral offer (Efendi et al., 2023). This dialogue demonstrates that even before embracing Islam, Umar already possessed strong moral principles, particularly regarding honesty and the rejection of injustice.

From a literary psychology perspective, Umar's attitude in this scene reflects the personality dimension of conscientiousness. The tendency to act according to principle and uphold integrity. His statement that whoever hates injustice toward others should equally hate it toward himself reveals a moral awareness deeply embedded long before Islam touched his heart. Honesty and integrity can therefore be understood as fundamental aspects of Umar's character as an individual (Patitsa et al., 2021).

Indicator Mentality: True to Tradition



Figure 2. Umar dialogue with his uncle in Omar Series Episode 2 (9:25) (Source: MBC Group, 2012)

"وقد صح عندي أن محمدا يدعو إلى دينه خفية من آمن له وطن أنه يقبل منه. فلم لم يبدأ بنا ونحن سادة قريش؟ ما أخطأ الظن بنا إذن! لا واللوات لا نقبل منه شيئا قبل أن نسمع منه. ما نحتاج إلى أن نسمع منه؟ غير الذي نعي إلينا من أمره."

"It is now clear to me that Muhammad is secretly calling those whom he believes will accept his teachings. Why did he not begin with us, the leaders of the Quraysh? By God, we will not accept anything from him before hearing directly from him."

The dialogue above is an exchange between Umar and his uncle as they discuss the Prophet Muhammad's (peace be upon him) preaching, which was being conducted in secret. Through the showing technique, Umar's character in this scene is revealed not through acts of violence but through his attitude and manner of thinking (Efendi et al., 2023). He reports the development of Islamic preaching to his uncle with a tone of vigilance, while firmly asserting that the Quraysh leaders would not simply accept this new teaching without first hearing it directly from the Prophet.

From a literary psychology perspective, this scene reflects the conscientiousness dimension, evident in Umar's strong sense of commitment to his responsibility as one of the Quraysh leaders (Patitsa et al., 2021). His statement that they would not accept anything before hearing it for themselves indicates that his loyalty at this phase was deeply bound to his tribal identity and the authority of the Quraysh. His mentality of loyalty and firmness toward tradition was therefore not mere blind fanaticism, but rather an expression of the sense of responsibility and collective dignity he felt obligated to uphold.

Post-Islam Phase

Indicator Mentality: Argumentative



Figure 3. Umar argument before the prophet Muhammad in Omar Series Episode 8 (27:59) (Source: MBC Group, 2012)

"يا رسول الله، ألسنا على الحق إن متنا وإن حيينا؟ ففيم الاختفاء؟ والذي بعثك بالحق لتخرجن، ولنصلين عند بيت الله الحرام، ولنغيظن أعداء الله حتى ييأسوا من باطلهم ويكفوا عنا. لا إله إلا الله، محمد رسول الله."

"o Rasulallah, are we not upon the truth, whether we live or die? Then why do we conceal it? By the One who sent you with the truth, you shall surely go forth and we shall pray at the sacred House of God, and we shall enrage the enemies of God until they abandon their falsehood and cease their aggression against us. There is no god but God, Muhammad."

The dialogue above was delivered by Umar directly to the Prophet Muhammad (peace be upon him) shortly after declaring his conversion to Islam. Through the showing technique, Umar's character in this scene no longer appears as a figure full of turbulence and hesitation as in the previous phase, but rather as someone firmly grounded in his conviction and bold enough to voice his opinion even before the Prophet himself (Efendi et al., 2023). He questions why Muslims should conceal the truth, and with full conviction presents his argument that truth ought to be proclaimed openly.

From a literary psychology perspective, this scene reflects several Big Five dimensions simultaneously. The extraversion dimension is particularly dominant, evident in his courage to voice his opinion directly and assertively before the Prophet without hesitation (Alwi et al., 2024). The conscientiousness dimension is reflected in his conviction that truth is something that must be consistently upheld and must never be concealed, a principle embedded in him since before his conversion to Islam. Meanwhile, the openness to experience dimension is also apparent in how Umar now regards Islam not merely as a new belief, but as a truth worthy of being openly defended before anyone. Umar's argumentative mentality at this phase is therefore not a form of defiance, but rather a reflection of the spirit and conviction that had grown strong within him as a newly devoted Muslim full of *ghirah* (Rahmatullah et al., 2025).

Indicator Mentality: Militant and Possessing Steadfast Faith



Figure 4. Umar declaration of faith under pressure in Omar Series Episode 11 (27:47) (Source: MBC Group, 2012)

"الله أحد أحد أحد"
"God is one, one, one."

Though remarkably brief, this utterance carries profound meaning. Through the showing technique, the repetition of the word "one" three times by Umar is not merely a theological

statement, but an expression of conviction delivered with intense resolve and steadfastness (Efendi et al., 2023). The context of this scene, most likely taking place amid pressure or threat from those who opposed Islam, renders this short utterance the purest manifestation of Umar's militant mentality in defending his faith.

From a literary psychology perspective, this utterance reflects several Big Five dimensions simultaneously. The conscientiousness dimension is evident in his unwavering commitment to the principle of tawhid he holds, without compromise under any circumstances or conditions. A low level of neuroticism is reflected in his emotional calm and stability in declaring his belief under pressure, without the slightest wavering (Nashori et al., 2024). The extraversion dimension is also apparent in his boldness in proclaiming the declaration of faith aloud in a situation fraught with tension. The repetition of "one" uttered by Umar becomes a symbol of his undivided and unshakeable mentality. Just as the oneness of God he affirms, so too is the wholeness and indivisibility of his faith (Awaliyah, 2024).

Amirul Mukminin Phase

Indicator Mentality: Trustworthy and Responsible



Figure 5. Umar speech upon being appointed caliph in Omar Series Episode 23 (5:24) (Source: MBC Group, 2012)

"أيها الناس، ما أنا إلا رجل منكم، ولولا أنني كرهت أن أرى خليفة رسول الله ما تقلدت أمركم. اللهم إني غليظ فليتي، اللهم إني ضعيف فقوني."

"O people, I am nothing but a man like you. Had I not despised defying the command of the successor of the Messenger of God, I would not have taken upon myself your leadership. O God, I am harsh, soften me. O God, I am weak, strengthen me."

This utterance was delivered by Umar before the Muslim community shortly after he was officially appointed as caliph. Through the showing technique, Umar's character is not portrayed as a leader proud of his authority, but rather as a figure of humility, self-awareness, and full consciousness of the immense burden he now carries (Efendi et al., 2023). The prayer he offers openly before his people becomes the most honest reflection of a leader's inner state. One who regards his position not as a privilege but as a weighty trust.

From a literary psychology perspective, this utterance reflects several Big Five dimensions simultaneously. The conscientiousness dimension is particularly dominant, evident in Umar's full awareness of the responsibility he bears and his commitment to fulfilling the trust of leadership to the best of his ability despite his sense of imperfection (Suak, 2021). The

agreeableness dimension is reflected in his sincere humility in acknowledging his own shortcomings before both his people and God, without attempting to conceal them behind a facade of strength (Dewi et al., 2025). A low level of neuroticism is also apparent in the inner calm and clarity with which he accepts this trust, even as he acknowledges how heavy the burden will be (Bulqis & Nurmina, 2024). The mentality of trustworthiness and responsibility displayed by Umar in this scene forms the central foundation of his leadership as Amirul Mukminin. A leadership built not on ambition for power, but on obedience and reverence toward God.

Indicator Mentality: High Social Empathy



Figure 6. Umar encounter with a starving family in Omar Series Episode 25 (41:40) (Source: MBC Group, 2012)

"السلام عليكم، وعليكم السلام، أأدنو؟ ادن بخير أو دع، ما بال هؤلاء الصبية يتضاغون من الجوع؟ وأي شيء في هذا القدر؟ ماء أسكتهم به حتى يناموا، والله بيننا وبين عمر، يا أمة الله، رحمك الله، وما يدري عمر بكم؟ يتولى أمرنا ثم يغفل عنا! أبشري، جاءك الفرج يا أمة الله، امكثي حتى أرجع إليك بشيء، جزاك الله خيرا أيها الرجل كنت بهذا أولى من أمير المؤمنين، قولني خيرا، إذا كان من الغد فاقصدي إلى أمير المؤمنين وستجدني هناك فيقسم لك إن شاء الله."

"Peace be upon you. What is the matter with these children? They are starving. What is in this pot? Water, to quiet them until they fall asleep. God stands between us and Omar. O woman, Omar does not know how great your neglected burden is. Relief has come, stay here until I return with something. May God reward you, good man. You were more deserving of this than the Amirul Mukminin. Tomorrow, go to the Amirul Mukminin and you will find me there. He will give you your share, God willing."

This scene depicts Umar quietly making his rounds among his people at night, where he comes upon a mother lulling her children to sleep with nothing but water because she has no food. Through the showing technique, Umar's empathy is conveyed not through formal speeches or policies, but through his spontaneous and compassionate direct action (Efendi et al., 2023). He does not hesitate to help with his own hands, even concealing his identity as caliph so that his assistance feels sincere rather than politically motivated.

From a literary psychology perspective, this scene reflects several Big Five dimensions simultaneously. The agreeableness dimension is powerfully evident in Umar's genuine concern for the suffering of his people, regardless of their social status or personal connection to him (Angela et al., 2024). The conscientiousness dimension is reflected in his profound sense of responsibility for the welfare of every individual under his leadership, compelling him to go

directly into the field rather than wait for reports from subordinates. The extraversion dimension is also apparent in his active initiative to engage directly with the community. The mother's remark that "God stands between us and Omar" becomes the most poignant reflection of Umar's mentality. A leader whose presence had not yet been felt by some of his people, yet when he did appear, he came fully, with both heart and tangible action (Dewi et al., 2025).

Indikator Mentality: Ascetic in Spirit (Simple in Heart Life)



Figure 7. Umar reflection on worldly wealth in Omar Series Episode 28 (23:49) (Source: MBC Group, 2012)

أتبكي يا أمير المؤمنين وهو يوم فرح عظيم؟ والله ما أخشى عليكم الشدة وضيق العيش، إنما أخشى عليكم سعتها، فما أقبلت الدنيا على قوم بمثل هذا إلا وقع فيهم التحاسد والتباغض والأثرة، وقدموا حظهم من الدنيا على حظهم من الآخرة.

"Why do you weep, O Amirul Mukminin? This is a day of great joy. By God, I do not fear hardship for you, I fear wealth. For whenever the world comes to a people in such abundance, it brings with it envy, hatred, and greed, until they begin to prioritize the world over the hereafter."

This utterance was delivered by Umar in a moment that should have been filled with celebration. Through the showing technique, Umar's zuhud (asceticism) is portrayed not merely through his outward appearance, but through a manner of thinking that extends far beyond momentary pleasure (Efendi et al., 2023). While those around him rejoiced over the prosperity that had arrived, Umar wept out of concern that this very prosperity would erode the moral character and unity of the community. This unconventional response stands as the most powerful indicator of the spiritual maturity and inner clarity of a true leader.

From a literary psychology perspective, this utterance reflects several Big Five dimensions simultaneously. The openness to experience dimension is evident in Umar's ability to look far ahead and perceive the hidden dangers lurking beneath seemingly joyful prosperity. The conscientiousness dimension is reflected in his heightened awareness of his responsibility to safeguard not only the material well-being of his people, but also their spiritual and moral health (Trifosa R & Rostiana, 2025). A low level of neuroticism is also apparent in the emotional maturity with which he regards worldly luxury, with a clear head and a heart firmly anchored in spiritual values (Bulqis & Nurmina, 2024). Umar's ascetic mentality at this phase is therefore not a rejection of prosperity, but rather an expression of the spiritual intelligence of a leader

who understands that worldly wealth, if not wisely managed, becomes the root of civilizational decline (Fauzi, 2024).

Conclusion

This study set out to examine the development of Umar bin Khattab's mentality in the *Omar* series (2012) through a literary psychology approach, using the Big Five Personality Traits framework as its analytical lens. The findings demonstrate that this mentality did not emerge abruptly, but evolved gradually across four interconnected phases. The pre-faith phase, the transformation phase, the post-conversion phase, and the Amirul Mukminin phase. Throughout these phases, honesty and integrity, traits already present during the jahiliyyah period, functioned as a stable foundation rather than being replaced after his conversion; what changed was how those values were expressed, shifting from rigidity and impulsiveness toward deliberation, fairness, and humility once channeled through religious conviction and leadership.

These findings extend the Big Five framework beyond its conventional use in assessing real individuals, demonstrating its viability as a qualitative tool for tracing character development within historical and faith-based narratives, an area still underexplored in literary psychology research. Practically, the study offers a model for analyzing character formation in faith-based film that can inform character-education materials emphasizing honesty, steadfastness, and social responsibility. Future research could extend this work by integrating the Big Five framework with complementary approaches, such as moral development theory or Islamic psychology, and by examining other characters within the *Omar* series or comparable Islamic-themed productions to determine whether similar patterns of character development emerge.

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