

THE REFLECTION OF MEDINA CHARTER AS A BASIS FOR RELIGIOUS MODERATION IN INDONESIA

Hamzah

Institut Agama Islam Negeri (IAIN) Bone

Email : hamzahlatif122@gmail.com

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ABSTRACT

Religious moderation is a government program that is encouraged in response to the movement of separates, independence, radicalism and terrorism. The existence of religious moderation has been pursued in various spaces as a form of internalization of moderate attitudes in state life. However, it is not impossible that religious moderation drew criticism because it is considered to moderate the Religion of Islam as something final. To urge to highlight religious moderation based on the Medina charter as an embodiment of tolerance. This study aims to describe the reflection of the Medina charter as a basis for religious moderation in managing the country and, in addition, reveal the dimensions of the Medina Charter, which is full of tolerance and moderate values. Meteorologists in this study used a literature method with the conceptual study. The approach used is a theological, historical and sociological approach, with descriptive-analytical analysis methods. The results of this study showed the construction of the Medina charter as a peace treaty and at the same time as the constitution of Medina. The Charter of Medina is referred to as the constitution because it has qualified the form and content of a constitution. The Medina Charter can be called a base of religious moderation. It can be seen from the indicators of religious moderation that they are full of the values of state unity, peace and tolerance. The rhythm of tolerance is evidence of the breath of the Medina charter inherent in religious moderation in heterogeneous cultures.

Keywords: Medina Charter; Religious Moderation; State.



INTRODUCTION

Modernization¹ is one of the great desires of every country to be called a developed and developing country. It is undeniable that modernization has brought significant changes to a country and includes society as one of the main elements in the state. Of course, the leader of a country has a mission to develop the country he leads, but realizing that requires a solid base to reflect the state's goals.

The country of Indonesia has recently been widely rumored with various movements that are considered to be able to break commitments in the state. The movement of radicalism, terrorism or its meaning has entered various dimensions. This situation is considered to have taken away the state's dignity because it has given birth to a separatist movement, which has adversely affected the order and security of a pluralistic society. Not even kidding, these movements have openly carried out heroic actions by carrying out acts of violence by bombing places of worship. Surprisingly, the movement has labeled Islam as part of its movement.

The separatist movement, which carries symbols of the Islamic religion, is considered to have harmed Islam as a religion that highly upholds tolerance and human values. In addition, the movement seemed to be in tune with the breath of jihad, which he thought would die a martyr. These ideas become vital doctrines to influence the nation's children, who are still relatively early in their religious understanding, so they have the potential to be recruited as victims in the terrorism movement.

The labeling of the radicalism movement in the name of religion is essential to focus on, considering that the image of Islam must be fought for looking back. This means that Islam, as a religion brought under by the Prophet Muhammad, is not anti-peace and intolerant but is very tolerant and full of human values. This can be seen in the Medina charter as an agreement full of the values of peace and tolerance. The

¹Modernization is a revolutionary social movement (rapid change from tradition to modernity). Modernization is complex in nature through many ways and disciplines, and is global and progressive in nature, and can affect human life rapidly. (See Ellya Rosana, "Modernisasi dan perubahan sosial." *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* Vol. 7 No. 1, (2011), p. 37).



Medina Charter is concrete evidence that the Islamic foundations built by the Prophet in Medina, which were classified as heterogeneous, could be accepted and even gave birth to peace agreements with non-Muslims so that Muslims and non-Muslims could live in harmony and peace in their relationships and interactions.² So it is very irrelevant if violent movements in the name of Islam, but their movements lead to acts of violence, are not in tune with the nawacita of the Medina Charter.

At the practical level of the state, Islam also does not escape providing examples that can be followed. The Sahifah of Medina is very authentic historical evidence of this. The Sahifah of Medina became the legal basis for social relations and interactions among the people of Medina at the time of the Prophet Muhammad. Through this Sahifah, Rasulullah SAW gave a valuable lesson on building a sizeable country-scale community with heterogeneous communities.

The government's response is to promote religious moderation in response to violent movements in the name of religion. By promoting religious moderation whose indicators are directed at national commitment, tolerance, anti-radicalism and violence, and see religious expressions that are accommodative to local culture. So observing the implementation of religious moderation as a solution to blocking intolerant movements which are considered to be injuring the joints of the state is in sync with the declaration of the Medina charter as a solution for peace in a plural society. Indonesia is also classified as plural with several beliefs, so it is essential to reflect on the Medina charter as a basis of tolerance which is full of values of religious moderation. For this reason, this study aims to explore information on the construction of the Medina charter and the values of religious moderation in the Medina charter, which have long been implemented in Medina as a symbol of peace in a diverse society.

METHODS

This research is classified as library research, a library research technique by reading, examining various literature related to the

²Ahmad Sadzali, "Konstitusionalitas Shahifah Madinah." *Millah: Jurnal Studi Agama* Vol. 18 No. 2, (2019), p. 237.



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substance of the study and then putting it into a framework of thought with a theoretical basis.³ The purpose of library research in this study is to explore as much information as possible regarding the Medina charter and correlate it with religious moderation. This proves theoretically and conceptually that the basis for religious moderation is the Medina charter, so it is not something new to criticize without knowing the basis or foundation.

This research approach includes a theological approach that intends to study through religious reasoning. The historical approach is intended to see the conception of the Medina charter in the historical context. The sociological approach is intended to tread the social conditions of the people of Medina by contextualizing them. This research uses the analytical descriptive analysis method, which intends to describe or provide an overview of the suitability of the basis of religious moderation with the Medina charter.

RESULTS AND DISCUSSION**The Construction of Medina Charter**

Medina is a green city because of its location on the mountain. The city of Medina is very close to Muslims, which unites Muslims. Medina's portrait illustrates a leadership closely related to human values of respect and appreciation for each other.⁴ This pattern has provided a basis for strengthening that Medina is the forerunner to the birth of an Islamic leadership initiated by the Prophet Muhammad. It is full of human values, which are historical evidence that Islam in Medina highly values the human side, to coexist with several groups with different ideologies.

The construction of the Medina Charter is the basis for laying the state and is touted as the first constitution and the first basic constitution. The pattern inherent in the Medina charter consists of 47 articles that substantially regulate the formation of the people, human rights, unity, the duties of citizens, protection of the state, state leaders

³Kartini Kartono, *Pengantar Metodologi Research* (Bandung: Alumni, 1998), p. 78.

⁴ Zuhairi Misrawi, *Madinah: Kota Suci, Piagam Madinah, dan Teladan Muhammad saw* (Jakarta: PT Kompas Media Nusantara, 2009), p. 2.



and the politics of peace. In principle, the Medina charter contains several principles, including; principles of the people, unity and brotherhood, equal rights, freedom, relations between religious adherents, defense, peace, deliberation and justice.⁵

The Medina Charter was the first agreement that existed in Arabia. The agreement is a unifying form among groups, tribes, tribes, Muslims and Jews in social and state bonds.⁶ The Jewish group was given freedom of religion and received protection from the state. They must fully support the Islamic state, give advice, not conspire to challenge, not divulge information, and not leave Madinah without permission. The social construction built in Medina through the Medina charter is concrete evidence of Islamic politics in the early days of Islam led by the Prophet Muhammad. The essential thing in the Medina charter is to have a human side, including mutual respect for ethnicity, race, and belief (religion) in social life.⁷ As regulated in the Medina charter, social life has the principle of being responsible and trustworthy toward what is stipulated in the Medina Charter.⁸

Axiologically, the Medina charter regulates ethics in interacting (socially) in people's lives. Given that in Medina, several groups live, the Medina charter provides restrictions between rights and obligations for each group. So the construction of the Medina Charter, there were requirements that must be implemented and not implemented.⁹ The aim is that there is no tension between groups, and they can live side by side without having to elbow each other between tribes and tribes in matters of community, including matters of belief.

⁵ Rahmad Asril Pohan, *Toleransi Inklusif Menapak Sejarah Kebebasan Beragama Dalam Piagam Madinah* (Cet. I; Yogyakarta: Kaukaba Dipantara, 2014), p. 24.

⁶ Salahi, *Muhammad Sebagai Manusia dan Nabi*, tejp. M. Sadat Ismail (Yogyakarta: Mitra Pustaka, 2010), p. 262-263.

⁷ Luqman Rico Khashogi, "Konsep Ummah Dalam Piagam Madinah." *IN RIGHT: Jurnal Agama Dan Hak Azazi Manusia* Vol. 2 No. 1 (2017), p. 93.

⁸ Luqman Rico Khashogi, *Konsep Ummah Dalam Piagam Madinah...* p. 93.

⁹ Ali Muhammad Ash-Shallabi, *Sejarah Lengkap Rasulullah; Fikih dan Studi Analisa Komprehensif*, trans. by Faesal Saleh, et.al, (Jakarta: Pustaka Al-Kautsar, 2012), p. 509.



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The presence of the Medina charter is a symbol of unity, meaning that the Medina charter can unite the people of Medina based on faith, regardless of ethnicity or group. Among them are the Aus and Khazraj tribes, who belong to the Ansar group. In contrast, the Ansar and Muhajirin groups are included in the Muslim group, so indirectly, the tribes in the two groups unite as a single Muslim community. So they are bound by the creed of the Muslims, even though they are not related by blood.¹⁰

Comparing the quantity between the Arab population and the Jews will be very far away. The Arabs at that time consisted of 8 tribes, including the prominent Aus and Khazraj tribes, while the Jews reached more than 20 tribes. Banu Quraizhat and Banu Nazhir are the most famous, besides the three Bani immigrants who have been mentioned. Both are original Jews from their ancestors who were pastor.¹¹

The Medina Charter also proves that Muhammad, peace be upon him, was the leader. Through the agreement, he could regulate and determine policies through the Medina charter. For this reason, the charter is a state law (the constitution of the state) that has a role in regulating and determining following the state's interests. This condition has indirectly stated the formation of a Medina state and was practiced by the Prophet Muhammad in running a government wheel. So the construction of the Medina charter is the forerunner of an Islamic-based government with the head of state and a prophet. Even though in some circles, it is only a prophetic treatise that was built by the Prophet Muhammad in Medina, in practice, it proves that he has also laid the foundation of the state.¹²

Medina Charter as a union between Muslims and Jews and their allies. The Medina Charter has laid a strong foundation in coexistence so that equal rights and obligations arise in each group or group in the frame of social and political life. The Prophet Muhammad was able to put the Medina charter as a stylist in the socio-political life of the

¹⁰Ali Muhammad Ash-Shallabi, *Sejarah Lengkap Rasulullah; Fikih...* p. 516.

¹¹J. Suyuthi Pulungan, *Prinsip-prinsip Pemerintahan dalam Piagam Madinah Ditinjau dari Pandangan Al-Qur'an* (Cet. I; Jakarta: PT. Raja Grafindo Persada, 1994), p. 92-95.

¹²J. Suyuthi Pulungan, *Fikih Siyasa: Ajaran, Sejarah dan Pemikiran* (Yogyakarta: Ombak, 2014), p. 91.



Medina community. This illustrates the strong relationship between Muslims and the constitutional framework regulated in the Medina charter, which is also a law to manage a social life.¹³

The Medina Charter is a product of the law or *siyasat dusturiyat* because there are provisions for the rights and obligations of every community. The agreement protects the rights of a Muslim and vice versa for other groups. This shows that there is no difference in getting the right to live in the city of Medina. In addition to the evidence of the *siyasat dusturiyat* lies in the interaction between the Prophet and the people of Medina, meaning that the Prophet as a leader has a reciprocal relationship with the community. So the rule becomes a reference in society as an agreement and a binding regulation.

The position of the Medina charter was not just a binding agreement for every tribe that existed in Medina at that time. However, the Medina charter is at the same time a social control that is embraced by the community. So it is not impossible to live side by side with various beliefs because the Prophet in managing Medina has practiced it. In addition to the Medina Charter, it is also a representation of Islam brought by the Prophet, who did not prioritize violence but instead was full of the values of brotherhood and peace. Therefore, the Medina charter building became a vital principle or foundation and a reference in building a country with a heterogeneous society. At the same time emphasizes that the Medina charter is a symbol of peace and brotherhood.

Medina Charter as the Constitution of the State

The city of Medina, which was pioneered by the Prophet Muhammad, has virtues that can be translated into socio-political realities. The city of Medina combines the dimensions of spiritual leadership and rationality. Spiritual evidence is in the form of revelation. At the same time, the rationality dimension can be seen from the birth of the constitution, a political policy known as the Islamic treasures in the form of deliberation (*shura*).¹⁴

The Medina constitution, known as the Medina charter, is the result of the thought and contribution of the Prophet in Medina in

¹³J. Suyuthi Pulugan, *Fikih Siyasah: Ajaran, Sejarah dan Pemikiran...* p. 85.

¹⁴Zuhairi Misrawi, *Madinah: kota suci, piagam Madinah, dan teladan...* p. 3.



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realizing equal rights. The Medina Charter, also known as the Shahifat al-Madinah or the Medina constitution, is an agreement agreed upon by the Prophet Muhammad as the great leader of the Muslims (Muhajirin and Ansar) with the residents of the Medina Jews.¹⁵

Considering the Medina charter has formed a harmonious Medina society, which previously was always shrouded in chaos and war between the tribes. In addition, the role of the Medina charter as a constitution can regulate the people and enforce the wheels of government fairly because there have been equal rights. Through the leadership of the Prophet Muhammad, Yathrib, which later changed its name to Medina, became the beginning of laying the foundation for social politics in social life. So it is not surprising that some political experts have dubbed the Medina charter as the first constitution or the first basic constitution in the history of Islamic government.¹⁶

The Medina Charter was the first written constitution that preceded the Magna Carta. Considering the existence of the Medina charter predating the Magna Charta by approximately six centuries and even approaching twelve years before the constitutions of the United States and France. The Medina Charter is considered the first constitution because it was made early in his hijrah to Yathrib, namely in 622 AD. So it is not impossible to call it the first written constitution in the world because Aristotle's constitution was discovered in 1890 and published in 1891, while the American constitution, The Union, was created a few years after independence and was ratified in 1776.¹⁷ For this reason, the Medina Charter is not impossible, being used as a reference in the subsequent constitution-making. So it deserves to be dubbed the Medina charter as the world's first extraordinary constitution initiated by the Prophet Muhammad.

Observing the Medina charter as a constitution certainly requires further analysis, whether in the form and content of the

¹⁵Imam Amrusi Jailani, "Piagam madinah: Landasan filosofis konstitusi negara demokratis." *Al-Daulah: Jurnal Hukum Dan Perundangan Islam* Vol. 6 No. 2 (2016), p. 279.

¹⁶Imam Amrusi Jailani, "Piagam madinah: Landasan filosofis konstitusi... p. 273.

¹⁷Imam Amrusi Jailani, "Piagam madinah: Landasan filosofis konstitusi... p. 280-281.



Medina charter it can be said to be a constitution. Some experts explain the meaning of the constitution, including that the term constitution comes from the French language, namely *constituer*, which means to form; the meaning of forming is to form a country.¹⁸ The same thing was stated by M. Solly Lubis that constitution or consider (in French) means to form.¹⁹

The meaning of the constitution as a state formation can also be interpreted as the beginning of all regulations relating to the state's interests, in connection with the Medina charter, which is also the basis of the government in Medina as a Medina state, which was previously Yathrib. The formation of Medina did not escape the Medina charter as an arrangement related to the formation of the Medina State. So it is not wrong if some experts call it the Medina constitution because it is in line with the meaning of the constitution in the meaning of language.

Observing further, the purpose of the constitution, as stated by several experts, including Wirjono Prodjodikoro, is that the purpose of the constitution is to establish rules for state institutions, their powers, and work methods and to state that human rights are guaranteed and protected.²⁰ Suppose it is related to the purpose of the Medina Charter, which aims to regulate people's lives regarding the obligations, ethics of relationships, and restrictions on rights and obligations, for each individual or group in Medina.²¹ It can be seen that the purpose of the Medina Charter is in harmony with the objectives of the constitution in regulating the rights of its people. This proves that the alignment of the objectives of the constitution is nothing but inherent in the body of the Medina Charter, which adheres to the principles of the state and equal rights.

In addition, the purpose of the constitution, as stated by Wirjono Prodjodikoro, also contains regulations; it is in sync with the expression of ethics in relationships. The publishing order in substance is the ethical values outlined in it which are good because ethics is orderly. In

¹⁸Astim Riyanto, *Teori Konstitusi* (Bandung: Yapemdo, 2000), p. 17.

¹⁹M Solly Lubis, *Hukum Tata Negara* (Bandung: Mandar Maju, 2008), p. 37.

²⁰Wirjono Prodjodikoro, *Azas-azas Hukum Tata Negara di Indonesia* (Jakarta: Dian Rakyat, 1983), p. 12-13.

²¹Ali Muhammad Ash-Shallabi, *Sejarah Lengkap Rasulullah; Fikih...* p. 509.



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addition, indicators of authority and working methods are in line with requirements, meaning that there is a role that a head of state must carry out.

Mohd Kusnardi emphasized that the constitution requires two conditions that must be attached or indicators referred to as a constitution, including the terms of form and content. The constitution, in its dimensions, is a written text which is the highest law and applies in a country. In terms, the constitution's content is a regulation that is fundamental and regulates essential matters or principles.²²

The position of the Medina charter was not just a binding agreement for every tribe that existed in Medina at that time. However, the Medina charter is at the same time a social control that is embraced by the community. So it is not impossible to live side by side with various beliefs because the Prophet in managing Medina has practiced it. In addition to the Medina Charter, it is also a representation of Islam brought by the Prophet, who did not prioritize violence but instead was full of the values of brotherhood and peace. Therefore, the Medina charter building became a vital principle or foundation and a reference in building a country with a heterogeneous society. At the same time emphasizes that the Medina charter is a symbol of peace and brotherhood.

When seated with the Medina charter, it aligns with Mohd Kusnardi's opinion as a condition in a constitution. The Medina Charter is a written agreement that governs the Yathrib (Medina) community. In addition, the Medina charter regulates fundamentally relating to the formation of the ummah, human rights, unity, the duties of citizens, protection of the state, state leaders and the politics of peace. So from these criteria, it is clear that the Medina charter is classified as a constitution in terms of its form and content. For this reason, the naming of the Medina charter as a constitution in the sense of language and constitutional requirements has been fulfilled in various dimensions.

²² Mohd Kusnardi dan Harmaily Ibrahim, *Pengantar Hukum Tata Negara* (Jakarta: Pusat Studi Hukum Tata Negara Fakultas Hukum Universitas Indonesia, 1988), p. 65.



The Value of Tolerance in the Medina Charter as a Basis for Religious Moderation

The Medina Charter is full of tolerance values, considering that the people of Medina are very plural with various ethnicities, religions and social strata. This diversity is possible for conflicts, especially those related to the trust; however, with the presence of the Medina charter, which is a universal scale agreement binding on all tribes or groups in Medina. Its binding nature makes it advise that must be obeyed so that all decisions and policies are taken based on the charter. So it is not wrong to say that the Medina charter is a unifying product of the Medina community.²³

The Medina Charter is a unifying and unifying Medina community that is very pluralistic in terms of belief, so it deserves to be said as the foundation of the practice of tolerance that has been carried out by the Prophet Muhammad. The nature of mutual acceptance and making the Medina charter a reference in personal resolution related to public relations and even in matters of protection in presenting their beliefs.

The Medina Charter is not only a unifying force but also has a role as a wise administrator and controller in regulating social relations. Role as administrator and controller in various dimensions of social life, religion (belief), economic issues and political issues.²⁴ In politics and government, the Prophet's tolerance in making decisions or policies would always be in consultation with his companions. It did not stop there; in confirming the decision, the Prophet also consulted with the tribes or other groups, including non-Muslims. For this reason, the Medina Charter is both a unifying force and historical evidence that Medina is classified as a solid phase of tolerance.

The connection with the Medina charter as an embodiment of tolerance is not only limited to a matter of belief, but the attitude of tolerance is nothing but the realization of unity. So that the value of

²³Muhammad Burhanuddin, "Conflict Mapping Piagam Madinah (Analisa Latar Belakang Sosiokultural Piagam Madinah)." *Jurnal Al-Ijtimaiyyah* Vol. 5 No. 2 (2019), p. 4-5.

²⁴Rahmad Asril Pohan, *Toleransi Inklusif; Menapak Jejak Sejarah Kebebasan Beraama dalam Piagam Madinah* (Yogyakarta: Kaukaba Dipantara, 2014), p. 68-69.



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tolerance strengthens unity in people's lives, meaning that the basis of tolerance is the foundation that aims to build the civilization of people who are determined to defend Medina. ²⁵

W. Montgomery Watt makes several points in the contents of the Medina Charter, including; (1) trust and responsibility in a single community (umma); (2) the community is responsible for blood and ransom for each member (articles 2-11); (3) every member of each community shows full solidarity to fight crime; (Article 13.21); (4) every member of the community shows full solidarity to fight infidels in peace and war (Articles, 14, 17, 19, 44), and also solidarity in protecting the living environment (Article 15); (5) the Jews were part of the community, and to defend their religion; they and the Muslims will help (assisting in the military) one another when needed (articles 24-35, 37, 38, 46). ²⁶

Observing the contents of the Medina Charter, which is full of the value of tolerance as a basis for fostering unity and integrity. The Medina Charter as a constitution has a content that is full of the values of the unity of the people, law enforcement, Muslim unity, general protection, minority protection, and the highest power in law as stated in the articles of the Medina Charter. ²⁷ This minority protection is concrete evidence that the Medina charter has given equal rights to minorities; this dimension is full of tolerance values.

In connection with the above explanation relating to the Medina charter as the foundation of the practice of tolerance, it is not wrong to say that it is the basis of religious moderation. Considering religious moderation as a government program encourages to prevent of intolerant ideas and radicalism that can lead to terrorism movements. Religious moderation is understood as a religious attitude balanced between the practice of one's religion (exclusive) and respect for religious practices of different beliefs (inclusive). This prevents extremes, fanaticism and revolutionary attitudes in religion. So religious

²⁵Zuhairi Misrawi, *Madinah: Kota Suci, Piagam Madinah, dan Teladan...* p. 3-4.

²⁶ W. Montgomery Watt, *Islamic Political Thought* (Endiburg: Endiburg University Press, 1980), p. 5.

²⁷Muhammad Burhanuddin, "Conflict Mapping Piagam Madinah... p. 2.

moderation is the key to creating tolerance, respectfully accepting differences, and living in harmony and peace so that civilization is maintained and peace is created.²⁸

In the sense that being moderate or moderate will bring stability and calm, which is very effective in improving one's welfare in society, considering that wasathiyah is the embodiment of the essence of honor and glory of Islam as a religion or belief.²⁹ For this reason, religious moderation prioritizes balance in matters of belief and consistently responds to differences by acknowledging the existence of other people. This condition is interpreted as religious moderation as a tolerant attitude in respecting differences and diversity by not imposing the will of religious understanding by employing violence.³⁰ So the indicators of religious moderation that we want to achieve together are expressions of religious understanding with national commitment, tolerance, anti-radicalism and violence, and seeing religious expressions that are accommodative to local culture.³¹

Observing the indicators in religious moderation, the commitment to the state and the tolerance that is emphasized is very much in line with the dignity of the Medina Charter. Religious moderation aims to build unity and prevent division; that breath is the breath of the Medina charter which is oriented towards the unity of the people of Medina. Acts of violence are strongly condemned and even unmitigated to be punished following the charter provisions. This shows the correlation of the breath of religious moderation in tune with the formation of the Medina charter by the Messenger of Allah in the very heterogeneous Medina community. Likewise, in Indonesia, the implementation of religious moderation in its heterogeneous society is a form of tolerance in society.

²⁸Kementerian Agama RI, *Moderasi Beragama* (Cet. I; Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), p. 18.

²⁹Wahbah Az-Zuhaili, *Qadāyā al-Fiqh wa al-Fikr al-Mu'āshir* (Beirut; Dar al-Fikr, 2006), p. 583.

³⁰Direktur Jenderal Pendidikan Islam, *Pedoman Implementasi Moderasi Beragama pada Pendidikan Islam* (Jakarta: Keputusan Dirjen Pendidikan Islam, 2019), p. 11

³¹Direktur Jenderal Pendidikan Islam, *Pedoman Implementasi Moderasi Beragama...* p. 12.



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Religious moderation in inter-religious relations is known as respect for other religions. Respect is meant to do good to them, as long as they do not interfere or fight. This is following the word of Allah SWT., in QS. Al-Mumtahanah/60:8:

لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

The translation:

Allah does not forbid you to do good and do justice to those who do not fight you in religious matters and do not expel you from your hometown. Verily, Allah loves those who act justly.

Wahbah Al-Zuhaili explained in his commentary on al-Munir that this verse was revealed in connection with the order of the Prophet Muhammad, peace be upon him, to Asma's daughter, Abu Bakr, to stay in touch with her mother, who had not yet embraced Islam. This shows respect for someone who has a different belief that was practiced at the time of the Prophet. A fragment of the verse has provided recommendations to continue doing good and acting reasonably as long as they are not fighting. In addition, the verse shows the coolness and peace shown in Islam, meaning that as long as a person is good, there is no reason not to be good.

For this reason, talking about religious moderation cannot be separated from the Medina charter as its basis. The values of the state and unity in the Medina charter show the character of peace brought by the Prophet Muhammad. The order was later adopted in religious moderation to build vital peace and tolerance in a pluralistic society. The reflection of the Medina charter through religious moderation may be a form of revitalizing tolerance as a joint in building peace in a country.

CONCLUSION

Based on the descriptions and discussions that have been stated in the previous sections, it can be concluded:



1. The construction of the Medina charter is a binding agreement for every tribe in Medina. The Medina Charter is, at the same time, a social control that is embraced by the community. The Medina Charter is a form of representation of Islam that upholds the values of brotherhood and peace. The Medina Charter consists of 47 articles that substantially regulate the formation and unity of the people, brotherhood, human rights, duties of citizens, protecting the state, peace, deliberation and the value of justice.
2. The Medina Charter is called the first constitution because it is the basis for laying the state and becomes the first basic constitution. The Medina Charter is a written agreement that governs the Yathrib (Medina) community. The Medina Charter regulates the formation of the ummah, human rights, citizens, leaders, and peace politics. The Medina Charter is classified as a constitution in terms of form and content; its written form and contents regulate fundamental (fundamental) matters.
3. The Medina Charter is the basis for religious moderation; state values and unity in the Medina charter show the character of peace brought by the Prophet Muhammad; the order was then adopted in religious moderation in building vital peace and tolerance in a very pluralistic society. The reflection of the Medina charter through religious moderation is a form of revitalizing tolerance as a joint in building peace in a country.

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