

The Madinah Charter as the Basis of the Concept and Implementation of Civil Society

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ABSTRACT

This research aims to understand the Medina charter as a basis for the concept and implementation of civil society. The basic premise of this research is that the Medina Charter was formed because the Prophet Muhammad wanted to bring social change to the people of Medina at that time. One example of the dynamics of social development in Yathrib (Medina) at that time was called structural change, namely change after change due to the processes of events that occurred in the form of increases in the number of adherents of Islam, the decline of hostility and civil war, so that the implication was that society had significant developments over the decades. per decade. Indonesia is a country whose social and cultural content is almost the same as Medina. If Indonesia is attributed to the Jakarta Charter which is implied in the 1945 Constitution as a legal role. The data collection method in this research uses a qualitative research method with a literature review as the approach, with heuristic, criticism, interpretation and historiography steps. The results of this research are that the Medina Charter was able to change the existence of every individual and human group from being just a collection of people to a political society, with the result of becoming a society that has sovereignty and political authority, thus forming a prosperous region and nation.

INTRODUCTION

The Medina Charter is an Islamic story that provides important lessons for Indonesian statehood. In its developmental work, the Medina Charter teaches how religious communities build a just and humane society. The Medina Charter fulfills the requirements for the realization of a just and civilized society. The Medina Charter is a glimpse of how humanity builds a mutually beneficial understanding and system of civilization. This becomes the rule of thumb for achieving a kind of collective ethic of living together. The first constitution in human history, which became the Medina Charter, was issued with the joint agreement of the Prophet Muhammad SAW and the representatives of the residents of the city of Medina. The birth of the Medina charter was thus a medieval innovation, born of a new tradition in which written agreements were negotiated between societal groups for the state. The Medina Charter is called a constitution because it functions as an official document that presents the main points of state policy, provides a socio-political foundation, regulates public interests, and makes the government a forum for national unity. The diverse population of Medina. Therefore, the content of the text is defined as freedom of religion, relations between groups, the obligation to maintain the unity of life and so on.

The Medina Charter contains texts that lead to unity and unity. Among other things, Article 1 states: "You are a people separated from others." In this way, the Medina Charter could become a social and political agreement for the people of Medina, with a sense of nationality in its articles as a glue for unity.

Thus, the constitutional discourse of the Medina Charter can finally be studied, especially in countries that are socio-culturally similar to the conditions of the people of Medina, Indonesia, for example.

In Islamic history, Muslims under the leadership of the Prophet Muhammad SAW formed a united life with other groups in accordance with the Medina Charter. Likewise, Indonesian society has different religions and in this modern era society has formed a living unity between religious adherents based on the 1945 Constitution (UUD 1945). The vast country of Indonesia is home to a population that is diverse in terms of ethnicity, customs, language and religion. In this way, the Indonesian nation became a politically diverse country, forming a single unit of coexistence according to Pancasila and the 1945 Constitution. Even though they have no real similarities, Pancasila and the 1945 Constitution were agreed upon by the Founders. The Fathers formed the constitution, the Medina Charter, especially in the spirit of building equality, peace and brotherhood despite differences in religious beliefs, social groups and ethnic groups. As stated in the first paragraph of the 1945 Constitution "Indonesian Unity".

Indonesia is a country with a majority Muslim population, in fact it is also the largest Muslim country in the world with a heterogeneous and conflict-ridden society. Unfortunately, there are many conflicts that occur. For example: the Shia case in Sampang, the Ahmadiyah case in Tasikmalaya, Muslims and Christians in Poso, Ambon, ethnic clashes in West Kalimantan (Sambas, Sampit), Lampung (Central Lampung, East Lampung and Mesuji), Aceh, East

Timor, Tanjung Priok, Irian Jaya and Medan. When conflict occurs in Indonesia, it is not uncommon for accusations to be directed at the teachings of Islam and its adherents. In the end, conflict and violence are often identified with the Islamic religion.

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THEORETICAL REVIEW

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METHODOLOGY

This research is a type of qualitative research with literature study as the approach, if seen from the content of the presentation of the problem formulation and objectives. Literature studies present the results of reading literature that has been carried out by researchers. The literature that can be used as a guide includes books, articles in journals and seminar papers. Overall, this study is divided into several stages of historical research literature, which consists of four stages, namely heuristics, criticism, interpretation and historiography.

Research objectives can be divided into several theoretical frames concerned with the data and related research qualifications. Namely theoretical qualitative and theoretically framed qualitative. The main objective of theoretical qualitative is to identify and formulate theories in the research being

studied. Meanwhile, quality is within a theoretical framework, data collection based on analysis which aims to state and prove existing social realities through theoretical criticism.

RESULTS AND DISCUSSION

History of the Medina Charter

The city of Medina has a very close relationship with the Prophet. Not only because Mecca and Medina are both in the Hijaz province, but also several other factors are determining, namely:

1. The Prophet's grandfather, Abdul Muttalib, was born and raised in Medina before finally settling in Mecca. The closeness of the Prophet's grandfather to Medina also made an impression on the Prophet himself.
2. The Prophet's father, Abdullah ibn Abdul Muttalib died and was buried in Medina. The Prophet once made a pilgrimage there with his mother. The Prophet's mother died while returning from the Hajj. So Medina was not a strange place for the Prophet. At least the Prophet had a relationship with the city or its inhabitants.
3. The people of Medina from the Arab tribe Bani Nadjar were related to the Prophet. The Prophet's arrival in Medina was welcomed like a relative who had come from afar, not a stranger.
4. Most of the residents of the city of Medina earn their living as farmers, besides that the climate there is more pleasant than the city of Makkah. For this reason, it is understandable that the residents are friendlier than the residents of the city of Mecca.
5. Apart from the various factors above, the people of Medina had also heard the news that the Messenger of the end times would come from the Jews in Medina. They hope and wait to have the honor of helping this religion.

Thus, there are several factors that we can mention that contributed to the reception of the Prophet in Medina and why the Prophet chose Yathrib or the city of Medina as the destination of the Hijrah and it was also Allah's guidance that paved the way for the opening. spread of Islam.

This is how the people of Medina reacted and awaited the arrival of their messenger. In addition to the Prophet's preaching every Hajj season in Baitullah, the first and second Baitul-Aqabah agreements agreed upon in the twelfth and thirteenth years of the prophethood paved the way for the Prophet's reception to Medina. The Treaties of Aqabah I and II prepared the Prophet and Muslims well psychologically and sociologically for the implementation of historical migration. Medina's population consisted of several Arab and Jewish tribes. The Jewish tribes consisted of the Bani Nadzir, Bani Qainuna and Bani Quraidzah, who had their own holy books and were more educated than the other residents of Medina. While the Arab tribes consisted of the Aus and Khazraj tribes, these two tribes always fought fiercely and were difficult to reconcile.

The Prophet Muhammad came to bring change and taught the elimination of classes between rich and poor, working class and employer class.

There is only a relationship of brotherhood, mutual love and support for those in need. He succeeded in creating a sacred and pure bond and succeeded in binding the Aus and Khazraj tribes in love and brotherhood.

Since the Prophet migrated and settled in Medina and when the mosque and his house were completed, nothing crossed his mind except spreading the religion of Islam, his main goal. As a leader, he feels great responsibility for himself and his followers. Not only must he actively participate in spreading the religion of Islam, but as a leader he must also not allow enemies from within and outside to interfere with the lives of Muslims. At this point he faces three main difficulties:

1. The danger posed by the Quraysh and other polytheists in Arabia.
2. Jews, who lived inside and outside the city and had enormous wealth and resources.
3. Other supporting differences due to different life circumstances.

And because of the different environments, Ansar Muslims and Muhajirin had very different cultural backgrounds and thoughts. Added to this is the bitter enmity that has existed for over 120 years between the two Ansar tribes, the Bani Aus and the Bani Khazraj. It was very difficult for the Prophet to choose a middle path to unite them in a peaceful religious and political life.

On the first and second issues, he succeeded in binding the people of Medina with a mutually beneficial agreement. He was able to solve the third problem with a very clever and ingenious solution.

The efforts made by the Prophet became a powerful tool to end all civil wars and hostility that always existed between them. This new climate greatly helped the development of Islam in Medina. Thus, in a very short time, no more than 12 months after the Prophet settled in Medina, according to the testimony of Ibn Ishaq who died during the day, there was no house in Medina that was not Muslim, except for a small tribe of the Aus tribe.

The history of the Medina Charter agreement cannot be separated from the sociocultural life that existed in Medina. The people of the Kabalah tribe were accustomed to the agreements that existed at that time. Although it is still very simple and comprehensive from tribe to tribe. Because the concept of *al-wala'* is often used in agreements with tribes outside the Arab tradition (*al-ajjam*). Treaties are very important for the purpose of protecting against attacks or forming fraternities or allies.

He succeeded in forming an Islamic society under the banner of *ukhuwah Islamiyyah* which was very strong and solid. He entered into an agreement of peace, harmony and tolerance with non-Muslim Arab tribal groups and Jews. This agreement is usually officially signed by the parties or by each tribe agreeing to live side by side peacefully, in a spirit of tolerance and in religious and religious freedom. In history, this agreement is known as the Medina Charter or the Medina constitution.

Munawir Sjadzali believes that the foundation of the Medina Charter as the basis for state life in a pluralistic society in Medina is:

1. All followers of Islam, even if they come from many tribes, are one people.

2. Relations between Muslims and between members of the Muslim community and members of other communities are based on the following principles: good neighbors to help each other in facing common enemies. defending the oppressed, advising each other and respecting religious freedom.

Regarding the number of articles, there are various differences. This is because in detail, as in the history by Ibn Ishaq or the book *As-sirah a'n-Nabawiyah* in the work of Ibn Hisyam (d. 218) does not mention the existing articles. Several sources say that the Medina Charter was drawn up around 622 AD. In the early days of the Prophet Muhammad, Muslims arrived in Medina.

Framework of Thinking

The development of a historical perspective is a change in several phases or conceptual processes, emphasizing the perspective of change, meaning that each periodization of historical events (must) have a context or relationship characterized by (separate) previous and subsequent events.

The Medina Charter was formed because the Prophet Muhammad wanted to bring social change to the people of Medina at that time. The Prophet overcame problems peacefully in a wise manner, his efforts ended up binding them to the concept of the Medina Charter by extinguishing all civil war riots and hostility that used to always arise in the Yathrib community which is now called Medina after the Prophet Muhammad declared it after his migration and residence in Medina. In fact, because of his patience in pursuing the revelations that Allah sent down two years before (632) he died, he succeeded in conquering the territory of his ancestors who previously oppressed him and his teachings, namely Mecca.

It should be noted beforehand that the era of globalization is a tough test for young intellectuals. Therefore, researchers hope to be able to use this research to address this in such a way that society can dialogue with the rapid development of the era of globalization and integrate with existing modern culture and actively fill the nuances of Islam in the development of Islam as a world religion with a broad and basic understanding of Islamic law. such as the implementation of the concept of the Medina Charter, which persists in social, political, cultural and governmental issues.

3. One example of the dynamics of social development in Yathrib (Medina) at that time was called structural change, namely change after change due to the processes of events that occurred in the form of increases in the number of adherents of Islam, the decline of hostility and civil war, so that the implication was that society had significant developments from today from day to year to year. Events that cause change can include questions and other social dynamics. For example, the dangers posed by the Quraysh and
4. polytheists in Arabia, Jews living in and outside cities with many resources, and differences among their own supporters due to differences in their living environments.

5. In the title "The Medina Charter as a Basis for the Implementation and Concept of Civil Society" the author uses the concept of the theory of social change (development) according to Spencer and Marx. Where the concept offered by Spencer and Marx describes the implementation and concept of society in the changes that occur. Through the concept of the Medina Charter, values, norms and laws can be sustained and supported by the power of civilized faith, science and technology, so that a community in various countries is civilized.
6. Spencer's model is a model that emphasizes social development that is evolutionary and linear. These changes are slow and cumulative (incremental) and determined from within (endogenous). This shows that the development of social and other constitutional support in Medina came from the Prophet Muhammad who declared the Medina Charter as the regulator of the existence of the people of Medina.
7. At the same time, the aim of Marx's model was to advance the theory presented in Spencer's model of social change. According to Marx, changes in existence must (fundamentally) be seen from within and without, even though the external world is only a stimulus for adaptation. Marx described the process of change as a conflict between traditional, religious society and modern secular society. Traditional society which is linear is equated with modern society which is secular and rational. The issue of rationality is that the characteristics of modernization include the concept of secular asceticism (zuhud), meaning that this determines the progress or retreat of the modernization process. On the one hand, Marx developed Spencer's model, but there are differences in Marx's model or simply called sequence. The relevant phase or period is the development of revolutionary society.
8. From the two models above, it is almost clear that social change in this model will make the development of society tend to change depending on the economic and social systems, giving rise to many conflicts in society, such as crises, revolutions and periodic changes. Such as tribal feuds and civil war. The difference between Marx's model and Spencer's model is that Marx's model is global and has external (exogenous) change factors, such as the influence of other immigrant cultures. The contribution of this change emphasizes changes in society from one society to another. Marx's two models actually emphasize dialectics, which means an emphasis on existing conflicts and what is planned and hoped for. For example, the Prophet Muhammad's policy of declaring the Medina Charter was solely to bury inhumane attitudes, such as hostility and hurting each other among brothers.

Of the two models of social change above, Spencer and Marx have their respective strengths and weaknesses which can be adapted into a synthesis or guide in the context of historical planning, such as historical research and the development of Islam. Islam not only shows dynamics in the development of historical events, but also in history in general there are the same events

(religious, political, economic, cultural, educational and others) besides Islam, the differences are only in the paradigms discussed and methodological ones. framework in departmental differentiation regarding course subjects, analytically or simply by description.

Aims and Benefits of the Medina Charter

The Medina Charter is a decree that promotes unity, national defense, freedom and religious harmony. Muslims and Jews, together with their allies, bear responsibility for the integrity and sovereignty of the state and its implementation. Jews and their allies are considered part of Muslims as long as they do not insult or oppose the government. This means that to create a sovereign state, a strong and firm society is needed that obeys the government. The Prophet also applied this not only to Muslims but also to non-Muslims. Apart from that, Rasulullah SAW's treaty also regulates the treatment of all residents of Medina without discrimination. Equality in law can also be demonstrated by not discriminating against Muslims or by discriminating against non-Muslims. Any cruelty or fraud will be punished according to applicable regulations.

The Medina Charter as a form of agreement between Muslims and non-Muslims in Medina certainly contains certain objectives.

1. Reform the Kabilahan System or Tribal System

The Prophet SAW brought a new institution called Ummah Wahidah to the community. The basis of the Wahidah Ummah is not lineage or ancestry but a form of Islam. This unity is also not an individual form, but rather a unity of different tribes or tribes, which still respects the existence of the tribe. This explains that Medina, even though it has several tribes and religions, is still one nation.

2. Introducing Freedom

This concept is expressly agreed upon in the Medina Charter. Jews stick to their faith, just like Muslims. Both parties should not impose their beliefs on each other, which could later cause anxiety or conflict. Of course, this is very in accordance with the Islamic concept, namely that one should not force teachings.

3. Introducing the Egalitarian Concept

In essence, all humans are the same. All humans do not have to differentiate between SARA. Anyone who violates either their own group or another group will be subject to sanctions. Of course, this is in accordance with the characteristics of Muslims who are not egalitarian. Everyone has the same rights and obligations, rich and poor, strong and weak, even men and women have the same obligation to worship Allah.

4. Uphold Justice

The Charter of Mainah agreement also shows the Prophet's fair behavior towards Muslims and non-Muslims. This agreement is intended to be a peaceful and fair agreement for the entire community. However, this agreement apparently did not last long, because the Jews were not

satisfied with the contents of the agreement. Apart from the benefits of the Medina Agreement for Muslims, especially the Muhajirin, the Medina Charter further strengthened their position. The unification of the people of Medina into one political unit made them safer from the agitation of the Quraysh believers. A safer atmosphere makes them focus more on preaching Islam. It is proven that Islam flourished in Medina. The people of Medina were also generally guaranteed freedom of religion for all groups, with the approval of the Medina Charter. In the implementation of defense and peace, there is greater emphasis on cooperation and equality of rights and obligations of all groups in socio-political life. The Medina Charter has proven capable of changing the existence of believers and others from just a group of people into a political society, namely a society that is sovereign and politically authoritative in the Medina region.

Implementation of the Medina Charter Concept

The concept of the Medina Charter can be implemented in many places and on social, political, cultural and other issues. The Medina Charter was formed because the people of Medina and their surrounding environment wanted to live in peace and quiet despite the many differences in ethnicity and religion. The reasons for the arrival of Muslims from Mecca to Medina were not only religious, but because food and clothing in Mecca were inadequate, despite the fact that it was an arid area and even had members of society who were weak and oppressed. Therefore, oppressed Muslims emigrated to Medina in the hope of a good, prosperous environment, while in fact Medina had a good position, was strong and independent.

A community consists of many types of people who have the same goals and solve problems together for the ideals of the community. There are two first communities of Muslims, namely the community who came from Mecca (Muhajirin), and the community of Medina residents who converted to Islam and welcomed the Prophet Muhammad when he arrived in Medina (Ansar). Both were Muslim communities that were developing at that time, but there were non-Muslim communities at that time such as Jews, and the remnants of Arabs who had not yet converted to Islam, and many other different ethnic groups. The communities that live in Medina do not blame each other, do not turn their backs on each other, and even respect each other's differences, that is the diversity of the Medina community.

The plural character of Medina made the Prophet Muhammad understand their needs as a community in Medina and its surroundings, especially for developing tribes. The implementation of siyasah in Medina made by the prophet was to make rules based on the interests of the benefit of Muslims and non-Muslims in Medina so that they could live side by side without conflict. The Medina Charter was used as a constitution that the country had to immediately adopt. because it is an agreement between the people within it to realize the love of peace rahmatalil 'alamin, form solemn organizations, organize the structure of power, government, and those related

to the state of the Prophet Muhammad in order to lead and apply the principles of the Medina Charter in the leadership environment at that time .

And now it seems that many studies on state administration have made the Medina Charter an expert and reference for every country to implement and implement the essence of the Medina Charter. When a country truly understands the purpose of the Prophet Muhammad in making the Medina agreement solely for the people to be moderate in any matter, the term in Indonesia is called "Bhinneka Tunggal Ika" which has different meanings but is still one, always taking the middle path without burdensome, and differentiating. And also learning from the pluralism attitude of the United States, which every year in the month of Ramadhan holds fasting together, at that time successively during the leadership periods of Bill Clinton, George Bush and Barack Obama, it is possible that this habit is still ongoing. The iftar at the White House was held with the intention of reflecting that America appreciates and respects Islam and provides freedom of religion and expression of their respective religions.

Indonesia is a country whose social and cultural content is almost the same as Medina. Medina uses the Medina Charter for its state order based on the commandments of the prophet Muhammad, then Indonesia uses the basis of the 1945 Constitution which was sourced and initiated by the Jakarta Charter. The heterogeneous character of Indonesian society, consisting of different religions, customs, ethnicities, languages, tribes, nations, forming and seeking to live together based on Pancasila and the 1945 Constitution, does not just happen, but is the result of agreement and mutual reduction of each other's demands. (compromise) regarding basic differences between countries, and of course it cannot be separated from Islamic and other religious figures. In short, the constitutions or the Medina Charter and the Jakarta Charter (1945 Constitution) have the same indicators, both were formulated by Muslims. Moreover, Azyumardi Azra's statement that the character of Indonesia as one of the Southeast Asian countries has a more peaceful, friendly and tolerant Islamic character, this was of course previously observed by him as a writer. When someone wants to visit the lands of Southeast Asia, they don't use the futuh process (liberation or war) like the Middle East, but use peaceful penetration (the path of peace). This is intended as an evaluative process (smooth and gradual) not a reflection, the character is far from being non-compromising, rigid, and difficult to accept progress.

The Indonesian character put forward by Azra echoes the essence of the Medina Charter, where the prophet Muhammad moved to Medina with a mission to resolve the disputes that were being experienced by the tribes and society (ummah) of Medina at that time (622 AD). The Prophet conveyed revelations from Allah to the ummah of Medina, and formed and attempted to resolve tribal problems in Medina with Islamic law, Islamic politics, and the structure of religious and social life to his followers. The Prophet instilled an attitude of honesty, generosity, hospitality, justice, humility and kindness. According to Jane I Smith, many American Muslims try to pattern their lives in

Medina after their lives in America on the traits that the prophet Muhammad exemplified.

A leader's sensitivity to his people is important when the leader truly wants to guide his people to prosperity in national and state unity. America is a world-famous liberal and secularist country, a country that is developed, broad, open, free, and known for its superpower. It turns out that the unified implementation of the constitutional concept instilled by the Prophet Muhammad, namely the Medina Charter, has reached America today, where in fact Muslims are only a minority and non-Muslims are more numerous. It has been said that the ideals of leaders or former presidents of the United States state that the ideals of the country are not to question religion, race and ethnicity as an obstacle to living life in America as long as they do not question the orderliness of the state order, Thomas Jefferson said this. , so that Islam can now more easily express its existence by establishing mosques and Islamic schools.

Thomas Jefferson has followed several political problems in the world while working in the world of politics. His experience with politics is that there is no strength for a country without a religious spirit, because it will be free without rules of mutual respect and respect. Indeed, initially some Muslim immigrants from oppressed countries in the 18th and 19th centuries, namely from Middle Eastern and African countries, flocked to America with the aim of gaining freedom and feeling safe, but then during that time there was still a state of slavery, in the end The immigrants were executed as slaves by native Americans at that time, but when the baton of leadership shifted, it was known as the era of the abolition of American slavery, namely Jefferson's inauguration as president marked the beginning of freedom for American slaves. He said at the time that:

"When we expel from our country the religious intolerance for which people have long shed blood and suffered, we will not have the slightest (religious tolerance) if we agree with political intolerance, which is despotic and evil, bitter and bloody." Persecution - blood".

Jefferson's attention to the abolition of slavery was one of the essences of the implementation of the Medina Charter, of course, although indirectly it is possible that Jefferson, American leaders, and the American people did not know the origin of the Medina Charter. Just like the goal of the Prophet Muhammad at that time, to create the Medina Charter by prioritizing the needs of the population of the Madinah people who are sovereign and prosperous, respecting religion, race and ethnicity without discriminating between each other. Because of Jefferson's policies, the American Declaration of Independence Charter emerged at that time and had a big influence on American Muslims being able to live better and develop. A section of the formulation of the American Declaration of Independence Charter mentions the need for human rights which is supported by America's First and Fourteenth Amendments. Jefferson's sensitivity arose not only from his sense of humanity, it turned out that he had studied and was inspired by the Al-Quran, as a similarity that the

prophet Muhammad formed the Medina Charter of course on the basis of Allah's commands in the Al-Quran kareem.

Thomas Jefferson understood the essence of the meaning of the verse in the Koran which states that all punishment and penance for the perpetrators is the freeing of the slaves. Before that, he was someone who upheld human values. After Jefferson's leadership, it turns out that the development of his policies continued until the emergence of democratic politics, including Barack Obama and the current president, Joe Biden. Except for Donald Trump, who is somewhat slanted in his policies regarding race and ethnicity, white and black, he differentiates them to the point of being called racism. Until then there was a Muslim Ban policy, where there was a ban on people from Muslim countries, and Muslim immigrants stopping in America, but then this policy was broken during Joe Biden's leadership at that time, but then all other policies, depending on and where we live and how we behave in that place.

The policies contained in the Medina Charter which was mentioned in the previous discussion, it turns out that not only America with its Declaration of Independence Charter, Indonesia with its Jakarta Charter and its Bhinneka Tunggal Ika, the majority of its people are capable of democracy, tolerance, moderation, mosques side by side with churches, then women and men are friends, and people of different religions are friends and even work together in an institution or company building, even the evidence of Barack Obama's election during the 2009 election is a democratic attitude without discriminating between races and ethnicities. Because there is not a single state unit that implements the concept of the Medina Charter and it can be implemented by every citizen, but instead they lack prosperity, peace, moderation and tolerance. However, I am sure that the concepts contained in the Medina Charter have led to a religious society like Indonesia, America and Medina from the time of the Prophet Muhammad until today. Although there are a small number of social problems that harm the value of moderation, this does not mean it is easy to shake a concept that is already intact and implemented continuously, such as the dynamics of cultures and the sovereignty of human rights.

CONCLUSIONS AND RECOMMENDATIONS

Discussing the Medina charter in general means discussing the concept of peace in real differences in life through the example of the Prophet Muhammad SAW, such as the concept of fostering a sense of appreciation and respect and the attitude of rahmatalil 'alamin.

Therefore, content that operates on state laws should study and implement the concept of the Medina Charter. It is likely that it will be difficult to implement this concept, because individual circumstances and each group have different backgrounds.

The Medina Charter is a reference and reflection in maintaining stability, security, peace and harmony in national and state life, as a basic ingredient for conflict resolution between groups, this is because the content of the Medina Charter is to uphold human values based on the historical background of the creation of the awareness that differences is something that is common because it is the sunnah of God Almighty.

The Medina Charter is Islamic history which provides important lessons for the constitution in Indonesia. In its development, the Medina Charter taught how religious communities build a just and humane society. The Medina Charter contains texts that lead to unity and unity. The vast country of Indonesia is inhabited by a heterogeneous population both in terms of ethnicity, customs, language and religion. The Indonesian nation has become a politically plural country, thus forming a unity of living together in accordance with Pancasila and the 1945 Constitution. Indonesia is a country with a majority Muslim population.

The Medina Charter is a regulation designed for the unity of the Ummah, national defense, freedom and religious harmony. Muslims and Jews together with their allies work together to be responsible and realize the integrity and sovereignty of the country. The Jews and their allies were considered part of the Muslims as long as they did not violate or oppose the government. The concept of the Medina Charter can be implemented in many places and on social, political, cultural and other issues. The Medina Charter was formed because the people of Medina and their surrounding environment wanted to live in peace and quiet despite the many differences in ethnicity and religion. Indonesia is a country whose social and cultural content is almost the same as Medina.

The policies contained in the Medina Charter were apparently adopted by Indonesia with its Jakarta Charter and its Bhineka Tunggal Ika, the majority of whose people are capable of democracy, tolerance, moderation, mosques are side by side with churches, then women and men are friends, and people of different religions are friends and even each other. work together in an institution or company building.

FURTHER STUDY

The Indonesian character echoes the essence of the Medina Charter, where the Prophet Muhammad moved to Medina with a mission to resolve the disputes being experienced by the tribes and society (ummah) of Medina. A leader's sensitivity to his people is important when the leader truly wants to guide his people to prosperity in national and state unity.

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