

MADINAH CHARTER AND PEACE BUILDING COMMUNITY

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ABSTRACT

This article shows that the Charter of Medina is a legal-constitutional instrument in building a harmonious and peaceful society. The substance of the Charter of Medina describes institutionalizing the consciousness of the people of Medina to lay the foundations of plural public relations with the principle of coexistence in differences. As a multi-ethnic community with different religious and political identities, there are often social conflicts, especially between two major tribes, namely Khazraj and Aus. The people of Medina live under the threat of prolonged horizontal strife between tribes. The Charter of Medina is a social consensus in arranging relations between groups and becomes a large umbrella to build the hope of peace and coexistence in differences. In this position, the Charter of Medina can be used as a model for conflict resolution to create social harmony. This article proves that the Charter of Medina is a political experiment of the People of Medina in conflict resolution to realize a peacebuilding community.

Keywords: Conflict Resolution, Madinah Charter, Peacebuilding, Social Disharmony, State Constitution.

INTRODUCTION

Medina is a multi-ethnic, tribal, and religious community with different political, cultural, and religious identity (Spielhaus, 2006) The consequence of heterogeneity is the birth of friction and prolonged conflict between tribes in the medina community, especially conflicts between two prominent tribes, Khazraj and Aus. The people of Medina live in competition, and the people of Medina yearn for peace and social harmony (Sumbulah, 2006).

From a sociopolitical perspective, the Arab region is geographically and culturally divided into two areas, namely North Arabia and South Arabia (Rae et al., 2001) Each has a different social and political structure. South Arabs adhered to the royal system. North Arabs adhere to a tribal design. The dominant character of the two Arab societies is the restriction of a leader's power. The southern king's power was limited by a council of notables, a council of prominent figures. The leader of the Northern region is a chieftain whose power is determined by a committee of elders. It is a council of older people. It's called assembly. Each member of the tribe is bound by blood relation.

In the structure of Arab society, every individual must have a tribe for their protection and security. The description of the objective situation of pre-Islamic Arab societies indicates that the pre-Islamic Arab social-political system has not been structured because there is no center of power (Lodhi, 1994).

The move of the Prophet Muhammad from Makkah to Yathrib (Medina) marked a new chapter in his career as Prophet and Apostle and a political leader (Witkam, 2021) With his moral prestige and political prowess, the people of Medina were attracted to his figure, who longed for the arbitrator to overcome the prolonged conflict in Medina. The strategic role of the Prophet Muhammad as an arbitrator and negotiator among the people of Medina was evidenced by the

agreement of a joint agreement called the Charter of Medina (Embong et al., 2021) The Charter of Medina was born because of lame social relations and the existence of views between social groups in contesting the space of public sphere dominance in the name of ethnic and religious identity (Peek et al., 2005).

The position of the Charter of Medina may be referred to as a constitution of a State and a resolution of conflicts to peacefully end disputes among members of the People of Medina. The Charter of Medina is also the starting point for the arrangement of relations between religious people in Medina to coexistence in a very effective dignified manner to be used as a model in building relationships between religious ummah and inter-religious relations (Seda Erel-Koselleck, 2004) This research will prove that the Charter of Medina is a political experiment as a conflict resolution design to realize a peace building community. The Charter of Medina, in the context of this research, is not only positioned as a textual source but also as a historical fact of the Prophet's ability to read the local wisdom of the people of Medina so that the Prophet can take strategic roles in negotiating and compromising, especially in the arrangement of relations between religious people (Kim, 2011).

The Charter of Medina can also be referred to as a manifesto of the new awareness of the Medinan community in arranging relations between religious people in Medina for coexistence in a dignified manner. In this position, the Charter of Medina can be used as a model in building relationships between religious people and inter-religious relations. The findings of this study prove that the Charter of Medina is a political experiment of the Prophet as a conflict resolution design to realize a peacebuilding community. The Charter of Medina offers a conflict resolution model of problem-solving that satisfies the parties to the conflict by seeking reconciliation efforts by the parties to the war (Seda Erel-Koselleck, 2004; Clarke & Wynn, 2002).

The study used the theory of continuity and change; the position of the Charter of Medina was born not in the empty time and space (space and time) social value system that is believed. From this, it is clear that the birth of the Charter of Medina is not an accident of history but a planned historical journey designed as a scenario to build a social structure that is harmonized with the recognition of equal socio-political, religious, and peaceful rights in diversity.

RESEARCH METHODS

This research was library research that was descriptive-analytical based on text study. The attachment used in this study was a historical approach that means a phenomenon by looking at and considering the narrative of an actual phenomenon that occurred in the course of a thorough social history (Siddiqui, 1996).

Examining the historical dimension of the emergence of the charter of Medina was to look at the historical aspects of the historical background agreed upon by the Charter of Medina and the function and role of the Prophet Muhammad in building an inclusive society in (French, 2005) a plural and plural society. The primary sources of this research were the book of Sirah al-Nabawiyah by Ibn Kathir, Sirah ibn Hisham by Ibn Hisham, and Kitab al-Amwal, by Abu Ubaid.

The approach used was qualitative with the method of content analysis used to conclude efforts to bring up the characteristics of messages which were carried out objectively and systematically. To enrich the world, the meaning of the charter of Medina used phenomenological analysis by reading the social settings and responses of the people of Medina to the charter of Medina as a social contract that binds all citizens of Medina.

REVIEW LITERATURE

Conflict and Social Integration

Human nature essentially wants harmony in life, and conflict is not human nature. Conflict is born because the socio-economic structure surrounding human life is what triggers conflict, especially when the basic human needs that he needs are not met. The pattern of relations that are not equal in social processes between individuals is what often gives birth to the friction of interests whose end is born a disharmonious atmosphere in the form of conflict. Thus, it can be said that conflict will exist as part of social change held due to the heterogeneity of interests such as the interests of values of belief. Conflict is the polarization of the various interests or beliefs of a group that is not accommodated continuously (Heppen, 2000).

Humans live inseparable from conflict, so it can be ascertained that the age of conflict is the age of war with human civilization. Conflict occurs due to differences, intersections, and movements. Value systems, cultures, and beliefs tend to group people in competitive and dominative groups rather than cooperative relationships (Berger et al., 2006) Dominative social relationships will eventually give birth to traditional and primitive laws that are who is strong, who wins, and rules, and who is the one who makes the law (Stolle et al., 2016).

Conflict or conflict has a close relationship with integration. This relationship is because the process of integration is simultaneously a process of disorganization and disintegration. The higher the degree of conflict of a group, the smaller the degree of integration Theoretically, in solidarity between groups (in-group solidarity) and opposition with outside groups (outgroup conflict), there is a relationship that influences each other (Cosgel & Minkler, 2004).

One of the most influential theories in reading conflict and designing conflict resolution is the theory of need initiated by John Burton. According to him, unmet needs are the most common cause and are very serious in conflict. Keys will not happen without these needs. If each warring party can know their individual needs, they may be able to see that these needs do not need to be achieved through conflict but can be through other means by bringing together the needs of each party. This method is better known as the win-win solution approach (Cosgel & Minkler, 2004).

There are several strategies used in resolving conflicts. First, the method is called contending (competing), an effort to solve the competition by fighting. Second, the yielding strategy lowers one's aspirations and is willing to be less in line with what he wants. Third, the problem-solving process is to find alternatives that satisfy both parties. Fourth, the strategy of withdrawing is to leave conflict situations, physically and psychologically—fifth, the inaction strategy (silence) strategy of avoiding conflict by doing nothing.

The primary goal of conflict resolution is to seek and develop an everyday basis for achieving mutually beneficial agreements through a process of cooperation rather than competition.(Kim, 2011) Dialogue is central to conflict resolution to build trust, understanding, and cooperation relationships or focus on searching for agreements described as negotiations. N (Ridwan, 2016) negotiation can take the form of a problematic bargaining condition, where the protagonists use their power to rake in each other's profits (Stolle et al., 2016).

The primary purpose of mediation is to find practical solutions to solving problems. In the negotiation process in the context of conflict resolution design, the role of a third party as a negotiator/arbitrator/mediator becomes very central as a mediator and facilitator of the idea of compromise between the parties to the conflict (Stolle et al., 2016) The negotiator is a party trusted by the parties to the war.

Conflict Resolution

Theoretically, conflict resolution is carried out using four stages continuously into a coherent unity: First, the Stage of Seeking De-escalation of Conflict This stage is the stage of reducing tension from the escalation of conflict. Second, the Stage of Humanitarian Intervention and Political Negotiation. The step of humanitarian intervention is more on the social rehabilitation efforts of victims of war accompanied by opening dialogue spaces to conduct political negotiations between parties to the conflict. Ketiga, Problem Solving Approach. This is more socially oriented, directed at creating conditions conducive for the parties to the conflict to transform the conflict towards resolution. Fourth, peacebuilding is a series of transition, reconciliation, and consolidation stages. This stage takes a long time because it has a structural and cultural orientation towards true peace (Eaton & Ree, 2013).

Using the above theoretical framework supported by hermeneutic analysis, we can understand why the Charter of Medina was born as a social agreement. The birth of the Charter of Medina was not at time and space (space and time) by the theory of continuity and change. The historical approach of the Charter of Medina was born as part of its historical demands (Garba, 2018) When Yathrib was wracked by a leadership crisis that spawned a situation filled with horizontal conflict with multi-interests surrounding it, the inhabitants of the city of Yathrib (Medina) longed for a leader who was able to get them out of the constant of conflict. The Prophet Muhammad appeared as a mediator who accommodated the interests of various community groups in Medina to build collective awareness as their critical awareness to find a common platform as a common ideal laid out in the narrative of the text of the 'constitution' called the Charter of Medina (Garba, 2018).

Socio-Religio Politik Society of Medina

The characteristics typical of the Yathrib (Medina) people are different from the people of Makkah both socially, economically, politically, and religiously. The inhabitants of Medina are socially inhabited by two groups of people (emigrants) of different origins and traditions. The first group of those from the North was the Jews. In contrast, the second group of those from the South is the people of the Arab tribes (Lodhi, 1994). The Arab tribes in Medina, there are two great tribes, the Aus and Khazraj. Both groups of Medina, the Jewish and Arab tribes, have always been hostile. Nevertheless, the Arab tribes, especially Aus and Khazraj, also engaged in continuous conflict. Jews generally controlled fertile land (Omer, 2020).

Medina is a pluralistic, multi-ethnic, tribal, and religious community with political, cultural, and religious identities. The consequence of heterogeneity is the birth of friction and prolonged conflict between tribes in the neighborhood of Medina/Yathrib, especially conflict between two prominent tribes, namely Khazraj and Aus. The war here is not synonymous with prolonged unrest and infighting. It is almost impossible for a plural society to be engaged and conflicted (Garba, 2018).

In pre-Islamic Arab culture, tribal relations were arranged in the spirit of just retaliation as a solution to evil. If implemented excessively, this situation proved to be more detrimental than the benefits to the general welfare. Relations between tribes in Arabia are tinged by bloody disputes in which corrective measures always exceed their proper levels (Lodhi, 1994). The tradition of the "*legal-punishment*" mechanism thus leads to a much more devastating escalation of violence and fatalities due to the vacuum of mutually recognized legal authority. The unsuitable cycle of the crime of life in return for life is the socio-cultural context of the descent of verses of the Qur'an surah al-Baqarah verse 178. This verse provides a path of peace by advocating forgiveness by

giving material compensation (diyat) and abandonment of revenge as the central point of preventing violence with peaceful solutions with the principle of justice. The Qur'an clearly offers an idea of conflict resolution towards a peaceful society (Nguyen et al., 2021).

Like other cities in the Arab Peninsula, the people of Medina did not have a single ruler who could guarantee common peace. The Jewish position in Medina before the Arabs became an enemy, but at the same time, the Jewish role sometimes mediated the conflict between the Arab tribes Aus and Khazraj. The Jewish community dominated Medina's economic life, especially in agriculture. They can plant plants Jewish and Arab economic relations are very lame. The Jews became superior while the Arabs in Medina became subordinated groups due to defeats in managing potential natural resources. This situation breeds hatred of Arabs, who often have conflicts between Jews and Arab tribes (Yildirim, 2006).

The Arabs longed for a figure who could free their shackles economically under the pressure of Jewish domination. This is one of the factors of interest of some Arab tribes of Medina towards the Prophet, who would later be expected to be a liberator from the confines of Jewish domination, in addition to them being saturated with internal conflicts among Arab tribes (Ridwan, 2016).

From a socio-political perspective, the people of Yathrib (Medina) still use a tribal system that a king does not rule as a country. This situation is then called '*jahiliyah*', as Islam indicated against the Arabs before the sending of Muhammad SAW. Ignorance means the absence of knowledge and no supportive conditions and becomes a prerequisite for the growth of knowledge, especially the absence of ties to laws or rules. Likewise, there is no comprehensive view that regards good as above all considerations.

Considering some of the above literature data, it is clear that the objective situation of Arab society in general and Medina, especially before the arrival of Islam, in anomaly situations both socially, politically, and morally religiously because various conflicts in the name of ethnic and religious identity become a continuous process without any hope for them to appear as a peaceful society and coexist in a reasonable and dignified manner.

The social reality of Medina, which is fraught with political conflict, greatly benefited the position of the Prophet Muhammad to carry out political movements (da'wah al-siyasy) and take a role in the reconciliation process among the Yathrib people. The prolonged conflict in Yathrib has given birth to saturation for some of the people of Yathrib city, and they are interested in information about the position of the Prophet Muhammad, who has built a new religious community in Makkah, and the Yathrib people also understand very well the quality and personal integrity of Muhammad. Therefore, some of the inhabitants of Yathrib took the initiative to meet the Prophet Muhammad and converted to Islam in the presence of the Prophet.

The points of the Charter of Medina powerfully describe the transformation process from coexistence to pre-existence, which is very useful for the formulation of the model of the stage of relations between religious people. The rivalry between the Arab tribes Aus and Khazraj in the context of the struggle for dominance space between the two made each of them make a scenario of scrambling to take the initiative to meet the Prophet Muhammad to convert to Islam and gain strong legitimacy. This they need as part of how to increase its dominance (Ridwan, 2016) with dialogue like this, it will give birth to tolerance and be a transformative experience for the parties involved. The purpose of the exchange is not only to stop at coexistence but pre-existence, not only to let that person exist but also to actively participate in it for the common good and by learning together

RESULTS

The vital schedule that the Prophet Muhammad first did after being in the midst of the

Medina community was to build the Quba mosque and organize the social, political life of the city's people who were in a pattern. The construction of the mosque is intended as a place where religious ritual activities are carried out and the media of the Prophet and the Muslim community to discuss social, political, and economic issues. As a heterogeneous city, Medina is inhabited by three distinct communities: the Muslim, Jewish, and Paganist (Ali, 2016) The internal arrangement of the Islamic ummah carried out by the Prophet is to unite the vision and mission of the religious life of the Ansor and Muhajirin groups with the identity of theological unity (Ridwan, 2016) After the internal arrangement is completed, it is to conduct various political negotiations to make the frame of life in togetherness as a community of Medina in general, especially with the Jewish community with the agreement of the Charter of Medina.

Muhammad was a religious leader, but he was also the chief coordinator of political and administrative issues and a military commander. All dimensions of Nabi's life are the subject of God's message of revelation. Nabi had shown a solid submission to disclosure, but at the same time, he was very flexible in dealing with new problems. Its ability to adjust appropriately is a unifying factor for the Muslim community. The social reality of Medina, which is fraught with political conflict, greatly benefits the position of the Prophet Muhammad to carry out political movements (da'wah al-siyasy) and take a role in the reconciliation process among the Yathrib people (Garba, 2018).

The rivalry between the Arab tribes Aus and Khazraj in the context of the struggle for dominance space between the two makes each of them make a scenario of scrambling to take the initiative to meet the Prophet Muhammad to convert to Islam and gain strong legitimacy (El Basyoni, 2011) This they need as part of how to increase its dominance. The concrete step they took was to build a commitment with the Prophet Muhammad (Perl et al., 2020; Garba, 2018).

The support of the People of Medina towards the Prophet was expressed in a statement of loyalty to the Prophet, which later this historical event was known as bai'at aqabah. This event occurred twice, which happened in the years 621 and 622 H, which was later called bai'at aqabah I and II. Bai'at aqabah was a "*Political alliance*" and for the Prophet was a tremendous political investment in the context of the earthing of Islam. The implications of bai'at are mutual protection and cooperation. In the Arab tradition, security becomes essential for a guarantee of safety during a tribal system fighting for dominance with the parameters of strength (Tobroni, 2020).

From this, it is clear that the birth of the Charter of Medina is not a historical accident but a historical journey that has been planned/designed as a scenario to ground Islamic da'wah. As a social contract, the Charter of Medina describes a spirit of togetherness, tolerance among religious people, and dialogue with the principle of equality. The Charter of Medina as a whole contains 47 chapters (Ali, 2016).

In terms of the content of meaning that is the essential message of the points of the Charter of Medina, it contains several analyses reflected in the articles, which are a cluster of basic norms of civilized socio-political institutions as follows (Table 1).

All the articles contained in the Charter of Medina, which amounted to 47 pieces, according to Munawwir Sjadzali, the basic principle includes two main things, namely:

1. Although coming from many tribes, all Adherents of Islam are one community.
2. The relationship between fellow members of the Islamic community with members of other communities is based on values, (a) good neighborliness, (b) helping each other in the face of common enemies, (c) defending those who are persecuted, (d) advising each other, and (e) respecting religious freedom.

Table 1 CIVILIZED SOCIO-POLITICAL INSTITUTIONS		
Number	Social-Propetik Values	Section
1	Formation of the Ummah	1
2	Human Rights (HAM)	2-10
3	Unity of Muslims	11-15
4	Union of All Citizens	16-23
5	Minority Rights	24-35
6	Citizen Duties	36-38
7	Protecting the Country	39-41
8	State Leader	42-44
9	Politics of Peace	45-56
10	Closing	47

This agreement is an attempt by the Prophet Muhammad to conduct careful and wise reform related to various conflicts in Medina. R.A. Nicholson said:

No one can review this document without being impressed by the political genius of its constituents. This Covenant is a wise and wise mind and a new breakthrough. Muhammad did not openly attack the independence of the existing tribes, but in fact beliu hit it by transferring the center of power in the chieftain into the hands of the people (Embong et al., 2021). The Muslim community is an active partner that in the near future will dominate the newly formed country."

Some of the dictums of chapters in the Charter of Medina describing respect for religious rights are reflected in chapters 2 and 25. While the article that explicitly describes socially coexistence relationships is illustrated in the following articles:

Article 2

Muslims are one whole ummah, they live side by side with other groups of society.

Article 25

As a group, the Jews of 'Auf coexisted with the Muslims. Both sides have their own religion. And so, it is with each other's allies and ourselves. If any of them commit persecution and sin in this relationship, then the consequences will be borne by themselves and their own citizens.

Article 37

The Jews and the Muslims financed their respective sides. Both sides will defend each other in the face of those fighting the community groups that approved the Medina charter agreement. Both sides also give each other advice and advice in goodness not in the deeds of sin.

The Charter of Medina is one of the documented evidence of histories as an actual model of designing patterns of relations between religious people. Through the Charter of Medina, the arrangement of interfaith relations in Islâm has been built its foundation by the Prophet in Medina. The name chosen by Nabi as his hijrah city shows Nabî's plan to carry out his holy mission from God, which is to create a highly cultured society, which then produces a socio-political entity of a state (Ali, 2016) The state of Medina, led by Nabi, was a model for the relationship between religions in Islam. In contrast, the substance of the Charter of Medina illustrates the process of institutionalizing the consciousness of the people of Medina to lay the foundation of plural public

relations with the spirit of coexistence and peace-building community.

The Charter of Medina is a testament to Muhammad's ability to negotiate and consolidate with various religious groups and social groups. This assessment is based on the belief that Muslims unite from various tribes into one ummah. He can also unite Muslims and Jews into one community and establish equal rights and obligations in general, social and political issues.

The radical structural change of the Charter of Medina was to transform the tribal confederation into a new society controlled by moral teachings with precise legal instrumentation. Jewish teachings focused more on the instructions of the law, while Christianity preached spiritual fraternity only. Thus, the teachings of Islam are built on law and morals in tandem. From a political point of purpose, the Charter of Medina describes a political-religious doctrine based on the universal rule. The ideal State of Islam is a community of faith or ummah, regardless of race or geographical considerations (Girmay et al., 2021; El Basyoni, 2011) (Figure 1).

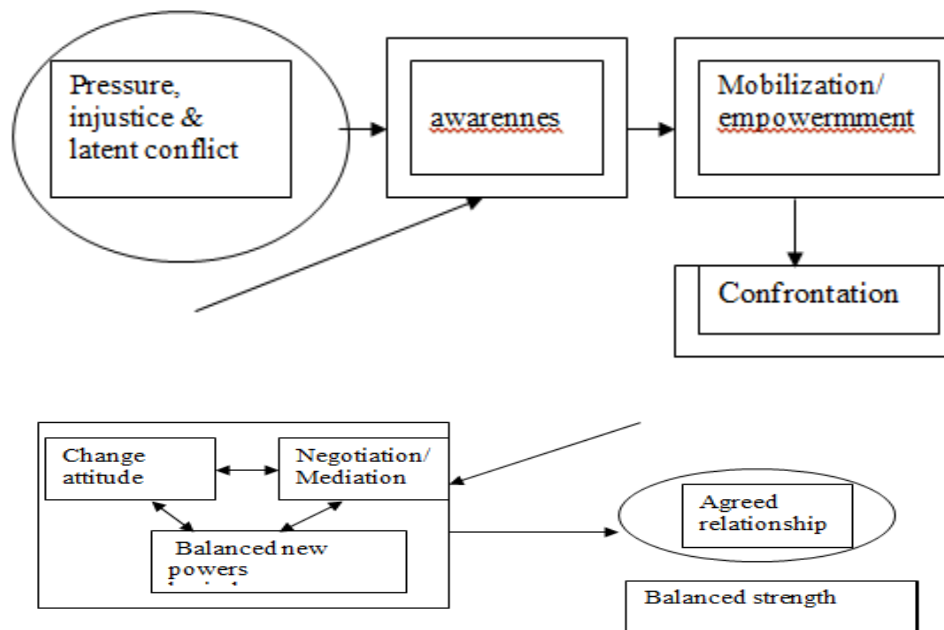


FIGURE 1
UNBALANCED POWER

From the document, the Charter of Medina also reflected the dialogue process of each existing community's belief system and traditions to build collective awareness through a process of negotiation and compromise that gave birth to an accommodative order (Peek et al., 2005) The delivery of the Charter of Medina gave birth to tremendous changes related to the position of the Prophet Muhammad and the Muslim ummah in general. First, the Islamic community has awakened a sense of pride and righteousness. Second, Muhammad's position is more vital than being a Prophet and Messenger of He is also recognized as the leader of the political community of Medina. Third, the shift and strengthening of the Prophet Muhammad's position as a community leader resulted in the attachment of judicial rights to structuring political and legal authorities, especially for Muslims involved in disputes (Embong et al., 2021; Johnson, 2021; Li et al., 2021). The three changes above, socially and politically, have changed the map of the socio-political power of the Islamic ummah from powerless (when in Makkah) to powerful or full force.

The combination of spiritual and political authority that the Prophet Mohammed had in Medina has smoothed the transformation of the Islamic ummah not only as a religious community

but also as a political community. This position makes it easier for Prophet Muhammad to build the social order of Medina as a model in creating a pattern of relations between religious people in harmony with the principles of openness, dialogical, and tolerance (Rahman et al., 2015). The Prophet's position as a negotiator in the process of finding conflict resolution formulations is described as follows:

DISCUSSION

Pattern of Relations between Religious People

The radical structural change of the Charter of Medina was to transform the tribal confederation into a new society controlled by moral teachings with precise legal instrumentation. The Charter of Medina describes a political-religious doctrine based on the universal rule from the political side. Jewish teachings focus more on the teachings of the law, while Christianity only preaches spiritual brotherhood (Ridwan, 2016). Thus, the teachings of Islam are built on law and morals in unison. The ideal State of Islam is a community of faith or ummah, regardless of race or geographical considerations.

Through dialogue, Islam provides space and an excellent opportunity for the enlightenment of the ummah because its values are always contextual, greeting life according to the very diverse character of life. The dialogue will put its people to the condition to always understand life and humanity and respond to it based on its original disposition. Consequently, pluralism in the religiousness of Muslims becomes a necessity to be developed.

Dialogue as a process of stripping themselves and an attempt to see other people, groups, or subjects as they are will lead Muslims to understand everything that exists outside themselves wisely. Thus, it will keep them away from the attitude of reducing the existence of others in their narrow interests. In turn, it will foster a firmly respectful attitude of other subjects in the form of embodiments of behavior that can bring good in life (Tobroni, 2020). The Charter of Medina has turned individual familial and tribal ties into fraternal bonds. The Charter of Medina also recognizes the existence of The Jews as a stand-alone community and coexists with the Ummah of Islam.

Religious pluralism for Islamic shari'ah is not just a matter of accommodating various spiritual truth claims in the territory of one's faith. Religious pluralism is inherently an issue of public policy. Every Islamic government must recognize and protect the god-giving right to every person to self-determination their spiritual destiny without coercion. The recognition of freedom of conscience in terms of faith is the main point of the Qur'anic concept of religious pluralism, interfaith and intra-religious pluralism.

The Charter of Medina became a reference model for building relationships between different religious, ethnic, and cultural groups with the principles of justice and tolerance. The beauty of the pattern of relations between religious people made by the Prophet and the community of Medina is a step forward and modern beyond his time. Islam's recognition of other religious groups (Jews) as an autonomous community under the auspices of Islamic rule is depicted in the proclamation of the articles of the Charter of Medina.

Some of the proclamations of chapters in the Charter of Medina depicting respect for religious rights are reflected in chapters 2 and 25. While the article that explicitly describes the relationship that is socially coexistent among others is shown in

Article 2

Muslims are one whole ummah; they live side by side with other social groups.

Article 25

As a group, the Jews of 'Auf coexisted with the Muslims. Both sides have their religion. And so it is with each other's allies and ourselves. If any of them commit persecution and sin in this relationship, then the consequences will be borne by themselves and their citizens.

Article 37

The Jews and the Muslims financed their respective sides. Both sides will defend each other in the face of those fighting the community groups that approved the Medina charter agreement. Both sides also give each other advice and advice in goodness, not in the deeds of sin.

The spirit of recognizing the presence of "*The other*" with an appreciative attitude is very clearly illustrated in the articles in the Charter of Medina. Respect for differences does not stop at the rhetoric of tolerance. Still, it comes to the stage of devising a framework of action to collaborate in maintaining a more macro identity, namely the existence and honor of the Medina community in general, especially when threats arise from outside Medina (Embong et al., 2021). The essential ideal of public benefit in maintaining Medina as a space for an ethical encounter between Muslims and Jews is actually a manifestation of the unity of humanity.

The idea that "*Man is one ummah*" is the basis of theological pluralism that demands equality of God-given rights to all men. Thus, the unity of the ummah is based more on the concept that humans are equally based on human values. To strengthen the argument of the need to build awareness of the unity of humanity as a basis for the development of multicultural societies parallel to Islamic belief systems that do not confront religion with other religions. In Islamic terminology, irreligious means kufr. Infidels are not non-Muslims but people who do not believe in any religion

Humanitarian Awareness

The development of a pluralistic society in Islam should be framed as a standard reference for all community members. Fundamental values that are normative as a reference in Islam are based on the Qur'an surah an-Nisa verse 59 "*Then when you are at odds, return it to Allah and His Messenger, that is when you believe in Allah and the last day. That's the best of ta'wil (explanation)*". The affirmation of the reference of plural communities is clearly illustrated in a proclamation of the chapter in the Covenant of Medina, which reads, "*If there is a dispute among the signatories of this Charter of Medina, or a dispute that is feared to cause damage, it is returned to Allah and Muhammad the Prophet.*"

The principle of brotherhood displayed by Islam is one of the greatness that Islam brings that does not stop at claims but has been proven in the span of Islamic history. In the sermon of Hajj Wada, the Prophet declared:

"Excellence is only in deeds. Pride of skin color and race was condemned. Arabs are no superior to non-Arabs. We are all sons of Adam, and Adam was created from the ground. Surely every Muslim is a brother listen and obey him."

The basic message of the Prophet's speech above guides Muslims that his achievements measure the personal quality of human beings, not because of ethnic identity. The basic argument of this thesis is that man was created from the common ancestor of The Prophet Adam. The unity of humanity is the basis of how respect for religious plurality and religiousness is an absolute prerequisite for developing tolerance in Islam (Ali, 2016).

The ethical norms of association in Islam are based on the principle of true brotherhood, which Ismail Raji al-Faruqi stated as follows:

To live as a member of society, Islam creates a brotherhood, in which every member of

society is on the same level except in piety. In this case Islam invites everyone to compete to achieve piety and prove its moral value. This field is open to all of humanity.

Operationally proper fraternity ethics is divided into three matras framed with the concept of ukhuwwah (brotherhood). First, the Islamic kingdom that underlies social association and brotherhood among fellow Muslims is bound by the bonds of theological belief. Second, Ukhuwah Wathaniyah is a social social social ethics that is based on national values as part of fellow children of the nation. Third, ukhuwah insaniyyah is the ethics of social association of fellow human beings as people of God's creation across ethnicities, traditions, and religions (Yildirim, 2006).

The teachings of tolerance were also directly practiced by the Prophet Muhammad himself. History records that the Prophet was once excommunicated and even expelled from Makkah. But when He returned to Makkah with the troops, he led and could control Makkah (Fath al-Makkah) did not immediately take revenge on the infidels of Makkah who used to persecute him, but what he said "*Antum tulaqa*" you are free. He took an agreed in disagreement while acknowledging the existence of other religions. Thus, in Islam, the basics of living together in a religiously pluralist society from the beginning have been built on a solid normative and historical foundation (Rahman et al., 2015).

The Charter of Medina is one of the historical pieces of evidence documented textually as a normative source and an actual model of how Muslim societies design patterns of relations between religious people. The intelligence and wisdom of the Prophet in reading the plural reality of Medina by building understanding with various groups with his Medina Charter is a testament to the Prophet's ability and a successful political leader. Inarticulate diversity into a strength rather than the other way around as a source of conflict.

The building of the framework of action for the living coexistence between the Muslim and non-Muslim communities pioneered and practiced by the Prophet by his successors continued as a political policy. A real example is what the four Khulafa al-Rashiddins did that ratified the treaty made by the Prophet with the Najran Christians. All of that proves how Islamic history provides an example of a gentle formulation of religiousness, full of appreciation with a spirit of tolerance.

Interfaith Dialogue Model

Freedom of belief and opinion is the central pillar of civilization. With this freedom, the differences appear in proper spaces and gain respect. The imposition of religions, religious views, or thoughts can no longer be tolerated, let alone by using violence. Dialogue requires a ruling between two parties and no truth claim on the group itself. The actual truth belongs only to God, and He has the authority to determine it (Tobroni, 2020). Therefore, the problem of claiming truth is not a matter of discretion/ now and here but a point later and there.

Conceptually, the formulation of the freedom of religion and belief in Islam is based on five basic principles:

1. The difference is something that God has designed.
2. Faith is a choice of the heart.
3. Interaction can only be done with awareness and dialogue.
4. Coercion, especially by force, is not allowed.
5. Truth belongs only to God, and judgment in the name of truth has exceeded God's authority.

There are several models of tolerance based on a conversation about the search for a model of interfaith dialogue as part of efforts to build tolerance.

First, Formal-Bureaucratic Dialogue is a model of religious harmony dialogue facilitated by the government in the context of increasing national integration to create national stability in order

to support national development. The concrete form of formal-bureaucratic dialogue is the birth of inter-religious deliberation institutions that are often referred to as the Forum for Religious Harmony (FKUB). There are three models of religious harmony that are carried out, namely (1) harmony between religious people, (2) harmony between religious people, (3) harmony between religious people and the government.

Second, the Model of Dialogue of Life is a simple form of interfaith gathering conducted by religious people. The followers of different religions meet each other in everyday life and live mingling in community activities to carry out social cooperation regardless of religious identity. This dialogue model is the capital for social dialogue, leading to a more organized and well-programmed interfaith collaboration.

Third, the Social Work Dialogue Model continues the dialogue of life that leads to cooperation motivated by religious awareness. The sociological basis is the recognition of pluralism with the creation of a trusting society. In this context, pluralism is more than just recognizing the fact that we are plurals but also actively involved in plurality itself.

Fourth, the Model of Theological Dialogue aims to build awareness beyond our beliefs and beliefs during this time, to then how to place our faith in the middle of the views of others, and this is the core problem in this type of model. The first attitude that must be built is the need to build critical awareness in the midst of the plurality of other religions.

Fifth, the model of spiritual dialogue that moves in the esoteric region is the "*Inner side*" of religions. Every religion has an aspect of birth (exoteric) and an inner (esoteric) aspect. Spiritual dialogue enters esoteric religious areas with more importance to development and enrichment and personalistic religious experiences.

The substance of religion, there will be found a universal message carried by religion, namely the creation of universal peace based on humanism-religion as the basis of its consciousness. Attitudes that need to be developed to build relations between religious people are three attitudes: Agree in disagreement, agree in agreement, and agree in different (Sardak et al., 2019).

Agree in disagreement is agreeing to disagree on a principle and religious basis, for example, creed or faith. Each religious group must establish the position of the faith of its ummah and be sure that its religion is different from the others. For Muslims, the faith of tawhid and the Qur'an as the holy book is absolutely the truth. Christians recognize that the Trinity is the Christian faith and the Gospel is its sacred chib. The Jews recognized the existence of Uzair and his book of revelation to the Torah and Talmud, and so on. Although different religions, social relations between followers of different faiths have no distance in the frame of discernment of the human right to believe the truth of the religion it embraces.

Agreeing in the agreement is agreeing to mutual understanding. The basic component of religious teachings must not be separated from exclusive religious teachings, and there are inclusive religious teachings. Many found religious teachings that are thick, one spirit or one goal. These equations must be presented, while differences must be recognized, appreciated, and respected. For example, in terms of the belief of the three pseudo-religions, they are both from the same human descendants, namely The Prophet Adam and Eve, and acknowledge the lordship of God. There is no religion without God, and God is the uniting point of a pseudonymous faith.

Agreeing in different is agreeing in differences. In some religions, there are doctrines agreed upon by pseudo-religions, although there are differences in viewpoints and beliefs in some parts. Islam claims the existence of the Gospel or Torah as a holy book derived from Allah, and the confession becomes part of the pillars of faith of a Muslim. However, recognizing the existence of the two scriptures also has differences in understanding and seating the two scriptures. Thus, recognizing reality becomes the basis for building awareness and the need to synergize in humanitarian actions. At the same time, the difference is left as a unique feature of each religion

(Hakim, 2017).

The phenomenon of denial (takfir) and judging heresy (tadalafil) by one Group of Islam to another group or between Muslims and non-Muslims about the claim of the salvation of the hereafter in Indonesia often occurs and becomes a reality that sometimes exists around the community that often gives birth to conflicts of a physical nature. This fact reinforces the pattern of intolerant and exclusive Islamic understanding that threatens the culture of '*Ukhuwwah*' among fellow citizens or fellow Muslims. In addition, there are also many cases of social conflicts triggered by social friction due to religious and ethnic differences.

The exploration of the basic idea of the Charter of Medina as a manifesto of conflict resolution is significant for the formulation of models of social relations for socially heterogeneous communities such as Indonesia. Therefore, the theoretical academic contribution of this research is to formulate the concept of a peace building community as an alternative model in creating a civilized and peaceful order of religious relations in Indonesia.

A complete and comprehensive understanding of the Charter of Medina as a historical concept and fact in establishing the arrangement of religious models in a pluralistic community is beneficial for developing an inclusive Muslim society that can appreciate and respect religious pluralism. Pluralism is defined as a historical inevitability or even pluralism positioned as the work of God. Public awareness of the reality of pluralism will give birth to a wise and not easy way of unfolding differences and not efficiently providing negative stigmas and putting forward truth claims when dealing with other different groups that often cause social frictions (Rahman et al., 2015).

Understanding the Charter of Medina as a result of a space of dialogue between religious communities that produces a pattern of coexistence of social relations, and it can be seen from Hans Kung's theory of dialogue that directs the situation of coexistence to pro-existence, namely:

1. Dialogue is meant to understand the beliefs and values of rites and symbols of others or our neighbors, then we will understand people seriously.
2. By understanding the beliefs of others, we can truly understand our faith, strengths, and weaknesses, constant and changing aspects.
3. By understanding the beliefs of others, we can find that the same basis despite their differences can be the foundation for living together in this world peacefully.

With dilogue like this, it will give birth to tolerance and be a transformative experience for the parties involved. The purpose of the exchange is not only to stop at coexistence but pre-existence, not only to let that person exist but also to actively participate in it for the common good and by learning together (Li et al., 2021). The details of the Medina Charter powerfully describe the transformative process from coexistence to pre-existence, which is very useful for the formulation of the model of raping relations between religious people in Indonesia.

From the results of the research findings as described above, the author provides some recommended notes on the development and creation of harmonious relations between religious people. The Charter of Medina as a written social consensus can be used as a model for forming conflict resolution formulations in a multicultural society both ethnically, culturally, and religiously.

CONCLUSION

The Charter of Medina is a legal-constitutional instrument for searching for conflict resolution formulations in Islam. The substance of the Charter of Medina illustrates the process of institutionalizing the consciousness of the people of Medina to lay the foundation of compound

community relations with the spirit of coexistence and peace-building community.

Operationalization of ideal conflict resolution formulation is by approaching problem-solving by basing the principle of a win-win solution, which is structured based on mutual awareness of all components of society in the form of agreements that are written and applicable binding on all elements involved in the contract. The charter of Medina as a constitution and common platform on the vision of the need to create harmony in the diversity of faith.

The Charter of Medina can also be referred to as a manifesto of the new awareness of the Medinan community in arranging relations between religious people in Medina for coexistence in a dignified manner. The findings of this study prove that the Charter of Medina is a political experiment of the Prophet as a conflict resolution design to realize a peacebuilding community. The Charter of Medina established the Prophet's ability to take a strategic role in negotiating and compromising, especially in structuring relations between religious people of multicultural societies.

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