

## Understanding Civil Society and Social Institution During The Period of Prophet Muhammad

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### ABSTRACT

This study examines the intricate dynamics of civil society and social institutions during the transformative period of Prophet Muhammad in the 7th century. Delving into historical narratives, the study aims to unravel the multifaceted dimensions of community life and societal structures that emerged under the guidance of the Prophet. It investigates the profound role of religious principles in fostering social cohesion, ethical values, and mutual support within the nascent Muslim community. Examining the Prophet's teachings, governance, and interpersonal relationships, the research sheds light on the formation and functioning of social institutions during this pivotal era. It scrutinizes the significance of religious principles in shaping civil society and influencing the establishment of social norms, thereby emphasizing the depth and importance of the study. Leveraging historical records, primary sources, and qualitative methods, the study navigates through the rich tapestry of early Islamic society, seeking to unravel patterns, trends, and dynamics that shaped civil structures and social institutions. Moreover, the study investigates the impact of the Prophet's actions on institutionalizing justice, inclusivity, and charity, elucidating their enduring influence on Muslim societies. By understanding civil society and social institutions in the context of Prophet Muhammad's time, the findings aim to contribute not only to historical scholarship but also to contemporary discussions on the role of religion in shaping civil societies and social institutions.

**Keywords:** *Civil Society, Social Institutions, Transformative, Religious Principles.*

### INTRODUCTION

Sunnah of the Prophet Muhammad, including regulating relationships among humans and with Allah Swt. Islam even governs matters related to social and state affairs (Romdhoni, 2013), which can be studied through the historical account of Prophet Muhammad's life in propagating Islam to the Arab people of that era. Prophet Muhammad S.A.W diligently prioritized a humanistic approach to embrace everyone, as the religion he preached is a path towards peace. It can be observed that Prophet Muhammad S.A.W highly upheld egalitarian principles in the Arab society, which is known for its period of ignorance, inspiring hope, and a sense of equality (Awaludin & Hasim, 2019).

When Prophet Muhammad S.A.W was born in 570 CE, Mecca was a highly significant and renowned city among Arabian cities due to its traditions and strategic location (Azyati et al., 2013). The city was a bustling trade route connecting Yemen to the south and Syria to the north. With the Ka'bah's presence in the city's center, Mecca became the religious center of Arabia, appearing prosperous and formidable. The religion and society of the Arabs at that time reflected the tribal reality of the Arabian Peninsula, a vast and diverse area covering one million square miles (Saeed et al., 2020). The inhabitants of the Arabian Peninsula (Samosir et al., 2023) could be broadly divided into two major groups: the Qahthaniyun (descendants of Qahthan) and the Adnaniyun (descendants of Isma'il Ibn Ibrahim). Initially, the northern regions were occupied by the Adnaniyun (Nafisah et al., 2023), while the southern regions were inhabited by the Qahthaniyun (Ismail & San, 2017). However, these two groups intermingled over time due to migrations from north to south or vice versa, showcasing the unity and diversity of the

Arabian Peninsula.

Prophet Muhammad S.A.W was a member of the Banu Hashim, a powerful clan within the Quraysh tribe (Cerić, 2020). Born into a respected yet relatively low-income family, he was the son of Abdullah, the son of Abdul Muthalib, a prominent leader of the Quraysh tribe. Aminah binti Wahab's mother belonged to the Bani Zuhrah (Yildirim, 2006). The year of the Prophet's birth, known as the Year of the Elephant (570 CE), was significant as it marked the failed invasion of Mecca by Abraha, the Abyssinian viceroy of Yemen, and the miraculous protection of the Kaaba by Allah. Prophet Muhammad S.A.W was orphaned at birth, as his father passed away three months after marrying Aminah. He was entrusted to his foster mother, Halimah Sa'diyyah, until age four (Embong et al., 2020). Subsequently, he spent about two years under the care of his biological mother. At six, he became an orphan (Rahman et al., 2015).

Mecca is a city of great significance and renown among the cities in the Arabian land, both due to its traditions and strategic location. At the heart of the city is the Kaaba, a cube-shaped structure believed to have been built by Prophet Ibrahim and his son Isma'il, and it became the religious hub of Arabia, serving as the focal point for their pilgrimage (Alwi, 2022). Mecca appears prosperous and formidable. The religion and society of the Arabs at that time reflected the tribal reality of the Arabian Peninsula, which covers an expansive one million square miles. The Arabian Peninsula is divided into two major parts: the central and coastal regions (Zada, 2023).

The Prophet's preaching encountered numerous obstacles, yet his resilience was unwavering. Despite the initial indifference of the Quraysh, they later turned hostile, vehemently opposing the Prophet and his mission (Hamzah, 2022). The Quraysh, fearing the increasing acceptance of Islam in Arab society, employed all means, from mockery to tormenting the Prophet's companions, in their efforts to thwart his preaching. However, the Prophet's steadfastness in the face of such adversity is a testament to his unwavering commitment to his mission (Ghozali & Zaeny, 2020).

In this city, Prophet Muhammad S.A.W engaged in efforts to foster brotherhood among diverse groups with different tribal and religious identities (Abid & Bioud, 2020). One of Muhammad's intellectual efforts was encapsulated in the Charter of Medina. This document, consisting of 50 articles of agreement, not only accommodated the diverse interests of various groups, tribes, religions, and different factions coexisting in Medina but also set a significant precedent for future agreements and charters (Ghozali, 2020).

The Arab tribes, including Banu Awf, Banu Sa'idah, Banu al-Harith, Banu Jusham, Banu al-Najjar, Banu' Amr bin' Awf, Banu al-Nabit, and Banu al-Aws, played a significant role in the Charter of Medina, as expressly mentioned (Yetkin, 2009). One of the key provisions of the charter was the prohibition of revenge among its signatories, a clear indication of the ummah's commitment to preventing internal disputes that could lead to bloodshed (Tobroni, 2020).

This study aims to provide insights into the Charter of Medina and its enduring relevance in the social construction of Arabian society during the time of Prophet Muhammad. The aspects embedded in the Charter of Medina not only serve as a benchmark for the type of civil society developed in the era of the Prophet but also offer perspectives on the social institutions that could be adopted in a contemporary context. This research serves as a reference for the public, highlighting that gaining perspectives on the civil society of the Prophet's era can be a breakthrough in the development of Islamic teachings. The socio-cultural aspects of Arabian society provide a glimpse into contemporary times, showcasing that during that era, Prophet Muhammad implemented a harmonious coexistence with others and different groups, emphasizing their commitment to obedience to prevailing rules.

## LITERATURE REVIEW

### Conflict Resolution and Peacebuilding Through Religiosity

Conflict, according to Haynes (2007), conflict is characterized as a "manifested struggle involving at least two mutually dependent parties who perceive conflicting goals, limited resources, and external interference hindering the achievement of their objectives." Frequently, conflicts become too complex for the involved parties to resolve through negotiation or informal means without the intervention of an impartial third party. This often leads to a deadlock where participants remain resentful and employ destructive tactics (Patel, 2012).

The Charter of Medina, formulated as the basis of the city-state of Medina under the guidance of Prophet Muhammad S.A.W, stands as the inaugural written constitution in Islam and arguably represents the earliest manifestation of constitutional law within a society (Sholikhah, 2017). This document served as a set of governing principles for the residents of Yathrib, later named Medina, signifying "city" in Arabic. It tackled distinct social concerns within the community, aiming to end the prolonged chaos and conflict that had afflicted the region for generations. The Charter of Medina brought a sense of unity and hope for the future, demonstrating the potential for conflict resolution even in the most challenging circumstances (Jailani, 2016).

Before the arrival of Prophet Muhammad, who sought refuge in Yathrib from religious persecution in Mecca, the city had a population of 10,000, organized into about 22 tribes. Half of the population was Jewish, and the other half was Arab (Amrusi, 2016). Irrespective of religious differences, these tribes pursued power through military dominance over one another, and numerous alliances formed between warring factions significantly escalated aggression (Fakhri, 2010). The persistent state of warfare was negatively impacting the tribes. While some sought external military aid, many were preparing for the possible ascent of a leader from one of the tribes. In this context, Prophet Muhammad's leadership and the Charter of Medina played a pivotal role in transforming the region.

The prospect of each tribe consenting to the leadership of a single individual remained uncertain. Additionally, it was unclear whether such a leader could establish a political structure, create a military defense for the city, reconcile tribal conflicts, and define local rights and obligations (Ahsan, 2015). Furthermore, addressing the issues of the increasing immigrant refugee population from Mecca, who were seeking refuge in Yathrib due to religious persecution, added to the complexities faced by the community.

The reorganization of power was crucial for achieving enduring peace in Yathrib. The allocation of power determines which objectives will be incorporated into the fabric of a community, asserting that 'once these interests are assimilated into the organizational structure, that structure simultaneously influences and perpetuates those interests.' The implementation of integrative power orientations, which refers to a power structure that integrates the interests of all parties involved, and the reinforcement of interdependence through power allocation effectively merged the objectives outlined in the Medina Charter with the framework of Yathrib (Zayyadi, 2015).

Prophet Muhammad S.A.W, a pivotal figure in Islam, played a significant role in the development of mediation practices. His teachings serve as a fundamental basis for interpreting Islamic principles. While mediation may not be a central theme in Islam, the Islamic community unquestionably supports its practice. When engaging with this community, mediators should educate all involved parties on the religious significance of the conflict resolution process (Rahmaningsih, 2022). Such enlightenment can contribute to increased acceptance of mediation. Using third-party intervention strategies in intra-community and international conflicts has garnered attention from dispute resolution advocates. However, research in this domain remains limited. This study delves into the analysis of the application of fractioning, goal-setting, and power-balancing methods within the Medina Charter, offering insights into how conflicts can be resolved by Islamic teachings (Rustandi & Sahidin, 2019).

### **The Ummah: Building inclusion, equality and social justice**

Justice encompasses various dimensions. In a broader context, the vertical dimension of justice, focusing on the relationship between humans and God, represents the theological concept of justice (Nurhadi, 2019). On the other hand, all expressions of justice within human interactions constitute different aspects of social justice. This encompasses a broad spectrum, ranging from macro-level considerations of politics and economics to micro-level interactions among family members, friends, and neighbors. The Qur'anic term that most aptly conveys the idea of social justice is "qist" in Arabic (Abid & Bioud, 2020), which signifies fairness. It involves a commitment to equality and just distribution, promoting a collective societal effort to ensure every member receives an equitable share. The political facet of justice involves the fair governance of people through mutual consultation, a concept that encourages the participation of all members of society in decision-making processes, as emphasized in the Qur'an (42:38).

In various aspects, Islam is fundamentally a faith characterized by active engagement. The Qur'an emphasizes that believers should actively participate in publicly promoting good and discouraging evil (Qur'an 3:110, 9:71). The Prophet Muhammad S.A.W underscored this principle, stating, 'If one witnesses something evil, they should strive to change it with their hand, if unable, then with their tongue; and if still unable, then with their heart, though this is the weakest form of faith.' In this context, Islam does not allow individuals to remain passive bystanders in the face of injustice; there is a moral obligation to exert all possible efforts to eliminate oppression (Zada, 2023). This duty is not just an individual burden, but a shared responsibility that is tempered by the need for wisdom. This ensures that attempts to address wrongdoing do not inadvertently result in more significant harm. Activism, as understood in Islamic terms, involves both collective and individual endeavors. The term 'farḍ kifāyah' denotes a communal obligation that the entire community shares, while 'farḍ 'ayn' signifies an individual obligation that each person must fulfill. Thus, Islam calls upon individuals to collaborate individually and collectively to address injustice at both micro and macro levels (Wiktorowicz, 2004).

Moreover, it is crucial to emphasize that the commitment to equality and justice in Islam is not confined to the Muslim community, but is a universal principle that encompasses everyone. Numerous Quranic verses underscore foundational Islamic principles, constituting the Maqasid al Shariah or Islam's essential intents and values (Islam, 2022). These principles align with the Universal Declaration of Human Rights, advocating for the protection of minorities and the appreciation of diversity. Examples include the oneness of God translating to the oneness of humanity (17:70), the prohibition of religious compulsion (2:256), recognition of diverse beliefs as divinely initiated (5:48; 10:99), acknowledgment of essential bonds among different tribes, races, and spouses (49:13; 30:22; 30:21), equality between men and women (49:13; 4:1), the imperative of kindness in interpersonal dealings (60:8), and the obligation to honor contracts and covenants (16:91). Similarly, in his final sermon, the Prophet declared, "All people are equal, as equal as the teeth of a comb. There is no claim of merit of an Arab over a non-Arab, or of a white person over a black person, or a male over a female. Only God-Fearing people merit a preference with God." Placed within its historical context, the Prophet addressed these core universal values in a society where such principles were systematically violated (Alwi, 2022).

Upon arriving in Madinah, Prophet Muhammad S.A.W gave instructions to the people, emphasizing the importance of 'supporting the weak, helping the oppressed, and spreading peace.' A core principle of Islamic activism is consistently standing alongside the oppressed, advocating for them as allies (Ramdany, 2021). The Prophet Muhammad imparted the wisdom, 'Beware the supplication of the oppressed, for there is no barrier between it and God.' If God pays heed to the pleas of the oppressed, we must do the same. Effectively championing the cause of those who have suffered injustice requires a starting point of lending an attentive ear, understanding the nature of their grievances, and comprehending their calls for justice and reconciliation. This empathetic approach is crucial in addressing the needs of the oppressed (Ridwan et al., 2021).

### **Responsibility in Heterogeneous Society**

The concept of responsibility is of paramount importance in human life, a topic that has been extensively deliberated upon. According to Jani (2015), humans are not just inhabitants of the Earth, but they are entrusted with the role of caliphs by Allah. This designation empowers them to engage in benevolent actions, avoid wrongdoing, and create a community that obeys Allah. Every action undertaken by humans will be subject to scrutiny in the afterlife. Responsibility, therefore, is the conscientious care of one's surroundings and a willingness to undertake any necessary tasks. This responsibility extends to oneself, society, religion, and the country. In this regard, Islam places the onus on Muslims to implement Islamic law, particularly in the pursuit of justice for the well-being and harmony of all individuals (Ghozali & Zaeny, 2020).

Islam acknowledges the diversity among human beings, aligning with Allah's words in chapter al-Hujurat, verse 13, which elucidates the creation of diverse nations and tribes to foster mutual understanding. However, the societal progression and modernization processes have impacted the significance of human connections (Saeed et al., 2020). Human relationships are becoming more marginalized, and there is a growing trend towards individualistic and materialistic attitudes within society. Addressing this issue is essential to prevent societal division.

Therefore, the Prophet Muhammad S.A.W was dispatched as a guide and exemplar for humanity. During his time in Medina, he adeptly governed a diverse society by formulating the Medina Charter, drawing inspiration from the guidance provided in the Qur'an. The pluralistic society during the era of Prophet Muhammad is an exemplary model (Ulum, 2016). The benevolent treatment extended by the Islamic government towards the non-Muslim community played a pivotal role in persuading many individuals to embrace Islam. The success of Prophet Muhammad S.A.W. in establishing an Islamic state can be attributed to the practice of *Palawan*. The significance of *ta'awun*, encompassing assistance, support, and love, is foundational in fostering Islamic brotherhood (Al-Munawwar, 2018). This practice, which emphasizes unity and cooperation, has the potential to cultivate a unified societal relationship. As a result, Medina emerged as a representation of Islamic resilience, serving as the primary stronghold for Islamic defense against formidable adversaries, including the mighty forces of Rome, Persia, the Arab tribes within the Arabian Peninsula, and the non-believing Quraysh of Mecca (Al-Mujtahid & Sazali, 2023).

### **METHODS**

This study employed a qualitative methodology to choose and examine the pertinent data. Using a qualitative approach involves collecting, analyzing, and interpreting non-numerical data, such as documents (Somantri, 2005). The qualitative paradigm, deemed most suitable for the current investigation into the Charter of Medina, was adopted. Consequently, standard techniques like qualitative content analysis, document analysis, and thematic analysis are applied to analyze qualitative data (Fadli, 2021). Moreover, this study predominantly relies on textual analysis, utilizing textual evidence as an objective and reliable tool for qualitative data analysis (Thalib, 2022).

Document analysis is also utilized as a form of qualitative research involving the interpretation of documents by a researcher to offer insights and narrative surrounding a specific evaluation topic (Mann & Stewart, 2011). This method entails a comprehensive and thorough review and analysis of documents to assess an appraisal theme, with the content being coded into distinct themes. Document analysis is not only a crucial social research method but also a valuable tool in its own right. It is significant in various data analysis schemes and the amalgamation of methodologies for studying the same phenomenon (Otani, 2017).

Furthermore, document analysis is a systematic procedure for scrutinizing or appraising documents. Like other analytical approaches in qualitative research, it necessitates thoroughly

examining and interpreting data to extract meaning, acquire comprehension, and cultivate empirical knowledge (Bhangu et al., 2023). However, it is important to note that document analysis, like any research method, has its limitations. For instance, it may be challenging to ensure the authenticity and reliability of the documents being analyzed. In this context, documents encompass text (words) and/or images that have been recorded without any intervention from the researcher. It is important to note that, for this discussion, silent or trace evidence, such as cultural artifacts, is not considered. Documents are regarded as social facts, generated, shared, and utilized in socially organized manners (McMullin, 2023).

## **RESULTS AND DISCUSSION**

### **Prophet Muhammad as the Founder of Global Ethics**

After the initial revelation, Prophet Muhammad's prophetic mission extended over 23 years. The first 13 years were situated in Mecca, while the subsequent ten unfolded in Medina, characterized by adversity and tribulation (Ramdany, 2021; Shobahah, 2019). The early and classical Sirah sources unanimously recount the severe hardships endured by the Prophet and his companions in Mecca (Rahman, 2020), encompassing verbal and physical harassment, escalating enmity, and eventual persecution and torture. The persecution reached its zenith when Prophet Muhammad S.A.W faced humiliation and physical torment at the hands of the Meccan polytheists, culminating in a three-year boycott affecting all Muslims, including women, the elderly, children, and non-Muslim allies. During the Meccan period, some early Muslim converts were even killed solely due to their religious beliefs.

The response of Prophet Muhammad S.A.W and the early Muslims to this escalating persecution is of utmost significance. Upon scrutiny, it becomes apparent that the Prophet expressly prohibited reactionary measures. This is evident in the predominant themes revealed during the Meccan period, which, aside from theological concepts, emphasized the essentials of faith and ethical considerations (Arjomand, 2009). Qur'anic verses from this period consistently enjoined believers to exercise patience and perseverance (Al Chaidar et al., 2019). The prevalence of accounts of previous prophets (qasas al-anbiya) and their struggles in Meccan-revealed chapters underscores the commitment to peaceful endurance (Hamka et al., 2022).

Unlike many historical periods, the Meccan period under Prophet Muhammad's leadership was marked by a distinct absence of revolutionary acts, wars, or violent reactionary movements. Instead, the Prophet unequivocally championed peace and actively sought to eliminate or neutralize elements that could incite violence (Fajriah, 2019). His strategies, such as the principle of avoidance as the main philosophy, were designed to avert any reactionary movement and conflict. He even established an educational institution, Dar al-Arqam, to keep his followers, particularly the youth, away from conflict zones. The first two migrations to Abyssinia during this time can also be viewed as a peaceful means to alleviate the mounting tension in Meccan society (Zayyadi, 2015).

The city-state of Madinah is one of the many nations with a written constitution, commonly known as the Madinah Charter or Constitution of Madinah. The presence of the Madinah Charter is intricately linked to the historical journey of Prophet Muhammad's leadership and the society of Madinah during that period (Riyantono, 2022). At that time, Madinah transformed from a city-state into a nation under the guidance of Prophet Muhammad S.A.W, becoming home not only to Muslim groups but also to non-Muslim residents such as the Auz and Khazraj tribes, prominent and influential Arab factions originating from the South. Additionally, other Jewish communities resided in Madinah. Over 20 tribes, including Bani Qaynuqa', Bani Quraydzah, Bani Nadir, Bani Tsa'labah, and Bani Hadh, were prominent Jewish groups dwelling in Yastrib (Madinah) (Fahruddin, 2013).

The establishment of the Madinah Charter was also supported by the community (Ummah), a significant transformation into a social group with political influence following the leadership of Prophet

Muhammad as the head of the Madinah state. Formulated by Prophet Muhammad, the Madinah Charter comprises 47 articles addressing human rights and responsibilities in the state, the right to legal protection, and religious tolerance.

Madinah, a nation inhabited by various tribes, is not immune to the influence of religious beliefs on its conflicts. The weight of these ideological differences, combined with tribal distinctions and variations in land ownership, can trigger inter-tribal conflicts (Aminah, 2019).

Madinah had a history of long-standing conflicts before Prophet Muhammad SAW arrived. The Aus and Khazraj tribes had previously united and defeated the Jews, resulting in the defeat and casualties among the Jewish community (Almufadda et al., 2020). Learning from this event, resistance against them proved futile. The Jews, with successful strategies, managed to divide them by provoking animosity. The Jews achieved success and economic power. The division between Aus and Khazraj led to factionalism and alliances with the Jews. The Khazraj group allied with Banu Qainuqa, while the Aus group aligned with Banu Quraizhat and Banu Nadhir (Cerić, 2020). Eventually, Prophet Muhammad SAW, through his wisdom, diplomacy, and teachings of Islam, resolved the conflicts, bringing peace between the conflicting tribes.

The conflict between the Aus and Khazraj tribes arose due to differences in customs between the Muhajirin, who were predominantly traders, and the Ansar, who were accustomed to agriculture. Another source of conflict emerged from the Jewish community, which opposed Prophet Muhammad for his Arab origin, not being of Jewish descent. The propagation of Islam by Prophet Muhammad led many residents to embrace his teachings, giving rise to various assumptions (Ghozali, 2020). Learning from this event, it becomes clear that resistance against the Jews was indeed futile. The Jews, with their successful strategies, managed to divide their opponents by provoking animosity. One such assumption was the belief that Jews would lose their primary source of income from usury practices, a form of lending money at exorbitant interest rates, coupled with a growing prejudice among the Jewish community that the lands pledged as collateral for usury would eventually be seized by the Arabs (Hamzah, 2022).

The Medina Charter, born amidst the pluralistic society of Medina, is a significant document in Islamic history. It was a constitution drafted by the Prophet Muhammad, which established the rights and responsibilities of the Muslim, Jewish, and pagan communities of Medina. The Charter illustrates Islam as the final religion with its universal, scripturalist teachings (which assert that the Holy Scriptures can be read and understood by anyone, not monopolized by a specific class in the religious hierarchy) and its teachings of spiritual egalitarianism. Therefore, it is reasonable for the Muslim community to demonstrate that this religion plays a significant role in realizing global ethics.

### **Constructing Religiosity and a Dignified Civilization**

Throughout history, when discussing religious pluralism or diversity, the primary focus has been fostering dialogical relationships among people of different faiths through conversations to achieve harmony among religious communities (Tamney, 1979). The history of Islam notably records the development of a cultured community following Prophet Muhammad's migration to Medina. Alongside all elements of the Medina population, the Prophet laid the foundations of civilization by establishing an agreement encompassing religious, economic, social, and political aspects of life. In this context, the bond of civilization is upheld by the universal spirit of divinity, aiming to establish a just legal system that upholds the values of humanity (Bahri et al., 2023).

The migration of Prophet Muhammad S.A.W. from Mecca to Medina marked a new milestone for human civilization. In Medina, the Prophet laid the groundwork for a modern civilization that prioritized unity over warfare, upheld humanitarian values, and emphasized national spirit over tribal or factional allegiance. The Prophet's assurance of freedom to practice their beliefs for Jews and Christians (Zayyadi, 2013) can be seen as a powerful lesson and a testament to his unwavering determination to break the chains of religious discrimination that he and his followers experienced in Mecca.



The establishment of the city-state of Madinah represents a historic moment in terms of implementing the theological framework, doctrines, and ideas of religious harmony in Islam towards followers of other religions, particularly Judaism and Christianity. This historical moment is encapsulated in the issuance of the Medina Charter, often referred to as the Constitution of Medina. The Charter, a document of immense historical significance, was promulgated in the first year of the Prophet's migration to Yathrib, precisely in 622 CE, two years before the Battle of Badr (Anas & Adinugraha, 2017). The Medina Charter, functioning as a written law, aimed to bind the ties between diverse ethnicities, beliefs, and tribes among the populations of Mecca and Medina, promoting a sense of unity and cohesion that was previously unseen.

In the Medina Constitution, it is explicitly stated that the followers of Judaism have the right to live peacefully alongside the Muslims. The Jewish community willingly accepted the Medina Constitution, a significant step that marked their transition from mere tribal clients to legitimate citizens (Ishak & Shamrahayu, 2022). This acceptance was a legal formality and a profound recognition of their rights and status. Prophet Muhammad's practice in this regard is also linked to the teachings of the Quran regarding their special status as the People of the Book (Ahl al-Kitāb) (Ahl al-Kitāb) (Al-Munawwar, 2018). There was a strong sense of unity in the cultural and societal structure of Arabia, based on ethnic and cultural ties rather than economic bonds. According to Crone, this sense of unity and cohesion was unrelated to Mecca trade. The trading sector in Mecca served as a means of communication and connection among wealthy merchants, predominantly aristocrats (Sarip, 2018). It cannot be said that it unified various ethnic and cultural elements of Meccan society.

#### **The essence of the Prophet Muhammad's awakening to patriotic consciousness**

Long before Western scholars delved into the intricacies of diverse constitutions, historical accounts within Islam reveal the visionary leadership of Prophet Muhammad S.A.W. He laid the groundwork for the inaugural written constitution, known as the Constitution of Medina or the Medina Charter. After the migration to Medina, Muhammad S.A.W established a political charter to regulate communal life in Medina (Amirudin, 2018), city inhabited by various segments of society. His foresight led him to establish fundamental rules for communal living in Medina, fostering unity among the diverse population. A collective agreement for peaceful coexistence was subsequently made among the groups in Medina, both among Islamic factions and with the Jewish communities. The agreements between the Muhajirin, the Ansar, and the treaties with the Jewish groups were formally documented in a script known as the shahifah (Zakaria & Salim Mulyadi, 2019).

The arrival of Prophet Muhammad S.A.W in Medina marked the initial step toward the unity of the Muhajirin and Ansar. In the first year in Medina, Prophet Muhammad S.A.W established a brotherhood relationship (Mu'akhkhhah) between these two groups. The newly formed Muslim community was then called the Ummah Wahidah. This relationship was further strengthened by forming an agreement based on mutual assistance among themselves, including the Jewish community. This collaborative agreement, known as the Constitution of Medina (Mitsaq al-Madinah), outlined the rights and obligations of each party involved (Abu Bakar & Qureshi, 2020).

The Medina Charter is an agreement made by Prophet Muhammad S.A.W. with 12 community groups in Medina, represented by three major factions: the Muslim community, the non-Muslim Arab community, and the Jewish tribes of Bani Nadhir and Bani Quraizah (Fauzi et al., 2021). This agreement was established to form a state. Establishing a state as a political institution would facilitate assistance and protection and serve as a force overseeing the Muslim community.

The agreement was implemented when Prophet Muhammad SAW arrived in Medina. The Jewish community did not fall under the group that pledged allegiance to Prophet Muhammad SAW in the agreements of Aqobah I or Aqobah II (Yani, 2021). This indicates that the Jewish people did not invite Prophet Muhammad S.A.W. to stay in Medina. Therefore, it is reasonable for Prophet Muhammad SAW to establish Muwada'ah (covenant) with the Jewish community by drafting several agreements. The



content of these agreements, among other things, emphasized that the Jewish community should not assist enemies fighting against the Muslim community; they must support the Muslim community if attacked, and non-Muslims who have paid Jizyah and are under the protection of the Muslim community should not be fought against (Efrinaldi, 2018).

The Medina Charter was formed during a challenging time for the Muslim community. This was evident as Muslims prepared to unite their ranks and establish effective rules to face their enemies. The Medina Charter is considered a foundation for the resurgence of the Muslim community. It is an open law, allowing its articles to be added based on consultation results. Prophet Muhammad consistently consulted with his companions to discuss the state of the community (Ulath & Wafa, 2023). Upon consensus in these discussions, the conclusions were integrated into the provisions of the Medina Charter.

### **Diversity in Modern State Politics**

The Charter of Medina stands as one of the most significant achievements and enduring legacies of the leadership history of Prophet Muhammad S.A.W after he migrated from Mecca to Medina. It is a document crafted and agreed upon by him and the residents of Medina (Muslims, Jews, Christians, and Polytheists) outlining the regulations for communal life in the Madinan State (Abu Bakar & Qureshi, 2020). As extensively documented by historians, including orientalists, at the time when Prophet Muhammad S.A.W and his companions arrived in Medina (known as Yathrib then, around the year 622 CE), the socio-political situation of the Medina residents was characterized by prolonged conflicts and cycles of tension. As expressed, among others, by Saeed al-Olaqi (2014), these conflicts arose both between the qabalah-qabalah (tribes) of the Jewish and Arab communities and internally within the Jewish and Arab communities. These conflicts culminated during the Battle of Bu'ath, resulting in victory for the Bani Aus (Arab) and their ally, Bani Nadhir (Jewish). The Arab nation consisted of six tribes, with Bani Aus and Bani Khazraj being the largest among them.

Meanwhile, the Jewish nation had more than 20 tribes, the most prominent being Bani Quraizah, Bani Nadhir, and Bani Qainuqa (Graf & Watt, 1962). Apart from the Jews, who adhered to Monotheism, and the Arabs, who followed Polytheism (Paganism, idol worship) then, a small fraction of the Medina population from the Arab tribes (Bani Aus and Khazraj) also embraced Christianity. The text of the Medina Charter, also known as Mitsaq al-Madinah Dustur al-Madinah or The Constitution of Medina, was formulated by Prophet Muhammad S.A.W in his capacity as the head of the Madinan State (Patmawati, 2016). This document was then presented to representatives of the diverse population of Medina from various nations and tribes, and it was agreed upon as a guide for communal living.

Before the Charter of Medina was established, Prophet Muhammad S.A.W had already reconciled (pacified) two Arab tribes (Aus and Khazraj) who had embraced Islam and previously engaged in conflicts, as explained above. They were then consolidated as a new entity and named the "Ansar" (helpers) (Abdulrheem, Jaman Alzahrani, 2017). The reconciliation of the Aus and Khazraj ethnic groups was a clever and tactical move by Prophet Muhammad S.A.W. to initiate and foster a sense of unity (integration) among the people of Medina. It represented a new model of integration based on spiritual (faith) and political (power) foundations, replacing the previous ties of blood and lineage (asabiyyah), which had proven unsuccessful in achieving cohesion, harmony, and peace among them (Sagap, 2007). In the spirit of building and realizing integration among the communities of Medina, Prophet Muhammad formulated and presented the concept of the Charter of Medina. This document, with its transformative power, was accepted and agreed upon by the residents of Medina in the first year of Prophet Muhammad's leadership in the Medina community. Scholars have referred to the Charter of Medina in various terms. Ibn Hisham calls it al-Shahifah, Muhammad al-'Aid al-Khathrawiy refers to it as al-Dustur al-Madaniy, C.W. Montgomery Watt terms it The Constitution of Madina, R.A Nicholson calls it The Charter, Majid Khadduri names it The Treaty, and Philip K. Hitti refers to it as The Agreement (Arjomand, 2009).

In addition to the acknowledgment of diversity and the spirit of building unity and brotherhood, the Charter of Medina also contains various regulations related to important issues in modern state politics. Principle of Equality: All residents of Medina have equal rights as citizens, including the right to life, the right to feel safe, the right to self-defense, the right to choose religion or belief, and equal responsibility in achieving peace and defending the city of Medina (Hamzah & Abidin, 2023). The Charter of Medina also grants freedom to practice good social customs, freedom from poverty and deprivation, freedom to demand rights, and freedom to organize cooperation in various aspects of social and political life to achieve harmonious coexistence among religious followers. Principle of Consultation: In this context, the Charter of Medina also stipulates that every resident has the right to engage in formulating, discussing, and collectively deciding on social matters that are needs or public interests (Dahlan, 2018). Principle of Consistent Living, the Charter of Medina also regulates and establishes the obligation of every citizen to live together peacefully and harmoniously, both with fellow residents of Medina and with people outside of Medina (Aziz, 2021). This charter also obliges every citizen to help and cooperate. Finally, the Charter of Medina also regulates and establishes the collective responsibility of all residents of Medina in efforts to achieve collective security and defend the sovereignty of the state of Medina from enemy attacks. (Anas & Adinugraha, 2017).

## CONCLUSION

The historical narrative of Prophet Muhammad's leadership, particularly during the transformative periods in Mecca and Medina, underscores the foundational principles of global ethics and the establishment of a diverse and inclusive society. The Charter of Medina is a testament to the Prophet's commitment to unity, tolerance, and justice in the face of socio-political challenges.

Prophet Muhammad's migration to Medina marked a pivotal moment in history. He not only laid the groundwork for a new civilization but also navigated complex socio-political landscapes to forge alliances and ensure the peaceful coexistence of diverse communities. As a written covenant, the Constitution of Medina exemplifies the Prophet's visionary approach to governance, emphasizing equality, liberty, consultation, and consistent living among its residents.

The Prophet's responses to persecution in Mecca and his proactive measures to unite the Muhajirin and Ansar showcase a commitment to peace, even in the face of adversity. Establishing institutions like Dar al-Arqam and strategic moves, such as sending followers to Abyssinia, highlight a comprehensive approach to fostering harmony and avoiding conflicts.

The Charter of Medina, recognizing the rights and responsibilities of diverse religious and ethnic groups, serves as a historical precedent for modern state politics. Its principles of equality, liberty, consultation, and consistent living offer valuable insights for contemporary societies grappling with issues of diversity and pluralism.

The Charter's significance extends beyond its historical context, resonating as a model for constructing religiosity and dignified civilizations. It reflects Prophet Muhammad's commitment to breaking the chains of religious discrimination, fostering dialogical relationships, and building a just legal system rooted in the values of humanity. Ultimately, the Charter of Medina embodies the essence of Prophet Muhammad's awakening to patriotic consciousness, his role as the founder of global ethics, and his contribution to developing a diverse and harmonious society. As societies navigate the challenges of religious pluralism and diversity in the modern era, the Charter's principles remain relevant, offering a timeless guide for fostering unity, understanding, and peace among diverse communities.

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