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REVITALIZATION OF MODERATION MESSAGES IN THE MADINAH CHARTER: Religious Development Communication Studies

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Abstract: *This paper aims to determine the role of the Medina charter as a role model in the Indonesian context. The Medina Charter and the Constitution in force in Indonesia both have the function of regulating a heterogeneous society. However, the results of the implementation of the two are very contradictory. The rise of religious problems in Indonesia has led to the assumption that the constitution is unable to accommodate the interests of the whole society. This type of research uses qualitative methods with data collection techniques in the form of interviews and virtual observations. For secondary data used is a literature review approach by comparing various reading materials. This approach is able to provide arguments and reveal problems in a scientific and actual way. The results of the research show that the construction of messages in the Medina charter is oriented towards social and cultural values so that it creates synergy between religious communities. The message of moderation contained in the Medina charter places the principles of humanity with religion as a moral force.*

Keywords: *Communication of Religious Development; Religious Moderation; Medina Charter*

INTRODUCTION

The tolerance crisis that occurred in Indonesia is still a prolonged polemic. The results of the Wahid Institute survey regarding intolerance in 2021 narrowed down to 54%, an increase of 8% from the previous year (Media Indonesia, 2022). Issues of religious sensitivity often occur in Indonesia and are motivated by several factors such as disharmony, intolerance, transnational culture, fanaticism and so on.

In general, religious problems in Indonesia are triggered by the subjectivity of differences. Furthemore, Gusdur argues that many differences actually give rise to many perspectives so that pluralism is vulnerable to sensitivity. Therefore, in fixing religious problems, it must be done with social and cultural approach, not religious itself (Taufani, 2018).

Efforts to improve in a religious context frequently include religious justifications, preventing the socialization of messages of moderation. In order to build a moderate society, it is ideally important to have norms managing multiculturality so that they can accommodate shared interests. In essence, Indonesia has attempted to maximize variety through a constitution that can govern the entirety of society.

Ironically, the challenges in Indonesia have led to the belief that the country's current constitution cannot accommodate the many interests of society. In fact, the Indonesian people continue to struggle with religious moderation. Several instances of intolerance, such as the destruction of houses of worship and the labelling of one another as infidels, demonstrate this. Idealistically, as a multicultural nation, Indonesian society should be able to maximise diversity as the moral foundation of the nation. In maximising the potential for religious diversity, the prosperity of the nation lead by the prophet Muhammad after the migration is portrayed.

. The migration of the prophet Muhammad to Medina, which incorporates numerous philosophical ideals, provides a depiction of the success of plurality. The Prophet Muhammad saw the importance of maintaining pluralism, thus he started the Medina constitution or the Medina Charter, which controls security and comfort in society. The draft constitution was then agreed upon by all parties since it reflects the life of a diverse society. It is intriguing to observe how the prophet Muhammad combined the plural in the Medina charter.

Regarding the background above, there is some comparable literature that discusses the Medina Charter as an illustration of legislation that is able to accommodate heterogeneous societal interests. In previous literature, it was stated that exclusivism is a catalyst for religious problems in Indonesia (Ghozali & Zaeni, 2019). On the other hand, the concerns regarding religious moderation demonstrate that development on a national scale is not followed by progress in religious thinking (Wijayanti, 2022).

The urgency to emphasise religious moderation based on the Medina Charter is a manifestation of tolerance because this charter presents a concrete picture (Hamzah, 2022) .The difference between this research and some previous literature is that this article discusses how to construct a moderate society through religious development communication. Then, the author makes the madinah charter a product that can be implemented in accommodating the heterogeneous interests of society.

In this article, the author focuses on reducing numbers of intolerance by utilising the manifestly illustrated Medina charter. This article seeks to help the Indonesian people internalise the Medina charter's values. In addition, this paper attempts to establish how the Medina charter's values are applied in the Indonesian context.

METHOD

This article uses a qualitative type with a phenomenological approach. According to Lexy J. Meleong (1998) this type of qualitative research is a perspective approach that describes phenomena, social activities, events and attitudes both individually and in groups. This study employs a historical and sociological approach to analyse the prophet Muhammad's success in establishing a moderate society.

Data collection techniques in this study are interview techniques, observation and documentation. According to Sugiyono (2014) data collection techniques are the latest techniques in research, because the main goal of research is to accumulate data and then process it into credible data. This study's primary source of information is the Medina charter, which has been reviewed by previous researchers, while the secondary data used are scientific articles, books related to themes and dictionaries. This paper forms a description of the approach with conceptual studies that stand in the type of literature review (Creswell, 2014)

The results of the data will be analyzed using content analysis techniques. According to Krippendorff (2022) content analysis does not limit the text in this definition to limited to written products, but also " *other meaningful matter* " which at this level will formulate data with an in-depth discussion context. Furthermore, Holsi in Moleong interprets it as any technique used to draw conclusions through the effort to find the characteristics of the message and it is done objectively and systematically (Weber, 2017) .

DISCUSSION

OVERVIEW OF INDONESIA'S HETEROGENITIES

Indonesia is a pluralist country that recognizes six religions. However, if there are adherents of local beliefs, it does not mean that they are not accommodated and protected by the constitution. The complete data of the Ministry of Home Affairs of the Republic of Indonesia are as follows:

percentage of adherents of religion in Indonesia

7,47   3,08   0,81   0,03   0,03   0,05

86,93

- Islam
- Kristen
- Katolik
- Hindu
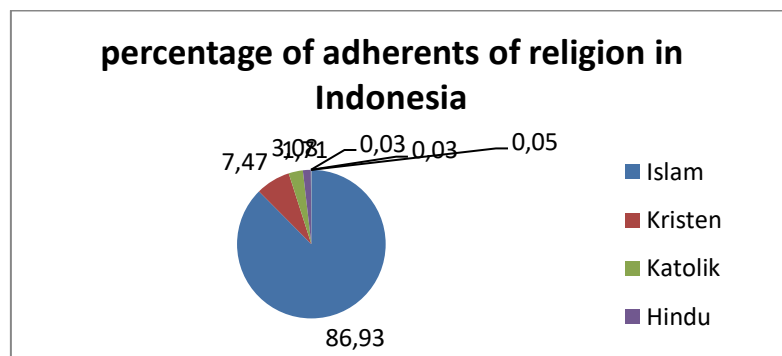
Diagram 1 Ministry of Home Affairs data (2021)

The portrait of religious plurality can be seen in the data that the authors describe above. Islam is the majority religion in Indonesia (86.9 % of the total population). Christianity is in second place, followed by Catholicism, Hinduism, Buddhism and Confucianism. As much as 0.05% of Indonesia's population still adheres to local beliefs and at this level adherents of local religions are still protected by the constitution.

The preceding table demonstrates the diversity of religious communities in Indonesia. In accordance with the aforementioned statistics, it is necessary to govern religious individuals in order to reach the highest level of socialization. Essentially, Indonesia already possesses a constitution that can suit the people's interests, but its implementation is not optimal.

Therefore, the author draws a parallel between the Medina charter and the Indonesian constitution. The President of the Republic of Indonesia and the Indonesian Ministry of Religion agree that the Medina charter is a *role model* for a plurality constitution that can be implemented in Indonesia (Kementrian Agama Republik Indonesia, 2017). The author assumes that the Medina charter and the constitution have similarities even though they differ in implementation results.

Messages of moderation with certain religious considerations result in the rejection of the message of diversity.The Islamic concept of religious moderation is reflected in the teachings of other faiths. Therefore, truth claims regarding the reality of religious moderation with specific religious undertones will only give rise to subjectivity and exclusivism.

In an effort to maximize the message of religious moderation, the government endorses the formation of the Forum for Religious Harmony (FKUB). The reason for the existence of FKUB in Indonesia is to accommodate religious interests. The Ministry of Religion declared on the FKUB website in (2022) that the socialization of religious moderation in society is a task that FKUB should do. With this FKUB, it is a shared responsibility to foster commitment among religious groups so that they can develop unity in the creation of secure religious conditions, both those that have been implemented and those that will be passed.

MESSAGE OF MODERATION IN THE MEDINA CHARTER

In language, religious moderation is the reduction of extremism in religion (Fatya Permata Anbiya, 2014) . Religious moderation is a program from the government to be able to reduce religious problems in Indonesia. Cumulatively, several experts formulate religious moderation with several transformations, namely harmony, middle attitude (*wasathiyyah*), belief and necessity in the nation (Abror, 2020; Akhmadi, 2019; Hasan, 2021; Wibowo, 2019). Quoted from Sazali (2015) the purpose of moderation itself is to bring about tolerance by building a harmonious social order.

The Medina Charter or *Shahîfat al-Madînah* is a constitutional formula that regulates social life in the city of Medina. In terms of history, in 622 AD the prophet Muhammad carried out the migration from Mecca to Medina in order to continue his da'wah (Adryamarthanino, 2022) . From a sociological perspective, the city of Medina during the hijrah period was inhabited by a

heterogeneous society. Therefore, they need an arbitrator who can unite the community (Hadi, 2020) .[1]

The figure of the prophet Muhammad deserves to be an arbitrator because he is known as an honest and trustworthy person. The results of the political charter compiled by the prophet Muhammad is one of the strategies that must be implemented (Surur, 1997) . This charter formed the unity and foundation of life for the heterogeneous people in Medina (Sukardja, 1995) .

Broadly speaking, the Medina Charter is a peace agreement as well as a draft law that regulates the diversity of communities. This draft is the basis of people's lives starting from political, social, economic, legal, human rights, resilience, peace, security to equality.

The Medina Charter consists of 47 articles with different urgency in each article. This charter is constructed in such a way that it can regulate the pluralistic order of Medina society. In general, the Medina charter's subject matter focuses on the social and cultural systems approach. In the social system approach, the Prophet Muhammad stressed equality by emphasizing the similarity of human origins. Regarding the cultural component, the prophet Muhammad highlighted the significance of good contact between diverse people through the exchange of pleasantries by adopting a compassionate and humanistic stance. To prevent rejection, the arrangement of messages transmitted to the plural must be logical.

At this level, the prophet Muhammad desired a strong knot so that varied relationships between people might be formed in such a way that it becomes a social and cultural system. Maintaining the dignity of other communities by refraining from demeaning, insulting, condemning, and using derogatory terms is an integral component of the intended knot (see, QS al-Hujurat verse 11).

The verse above begins his appeal to believers who are hard to predict by naked eye. The sentence *ya ayyuhalazina amanu* (يا أيها الذين آمنوا) is a common form that anyone can get if they try to get it (Shihab, 2004) . In other words , as long as the person concerned does not belittle, humiliate, ridicule and give negative titles, he is automatically a believer. As for what is implied from the use of this sentence is the value of personality not social status.

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[1] The crisis that occurred in Medina caused people to assume that they needed a judge who could be trusted to resolve disputes.

Another point, the Medina Charter also contains freedom of religion. This article explicitly emphasizes human values. Automatically, the human values implemented in the Medina Charter uphold tolerance. At this level, the people of Medina are not allowed to disturb other religions and there is no compulsion in the context of choosing a religion.

Religion freedom is the most important aspect of a pluralistic society's existence. Fundamentally, the human inner instinct is tightly tied to religion, making it sensitive to sensitivity. In order to establish social harmony among the people of Medina, the prophet Muhammad set aside his religious fanaticism.

In accordance with the preceding article, the Medina charter's next significant topic is peace and social stability. As an arbitrator, Muhammad is capable of establishing peace and ensuring social stability. Considering that the Medina community at the time was undergoing racial strife and extremism, the author considers this issue to be of great importance.

It is widely believed that this societal reality prompted the prophet Muhammad to take urgent action to make adjustments. Then, in the Medina charter the prophet Muhammad applied a pluralist and tolerant social concept (Burhanuddin, 2019) . Ideally, managing a pluralistic society must be accompanied by an attitude of tolerance. In retrospect, the intolerance that had been occurring in Medina often gave rise to polemics so that social frictions at that time were unavoidable.

In the study of the science of interfaith communication it is stated that for approaching a pluralistic society must be gentle. The messages conveyed must be oriented to social values and not damage the culture of society. This urgency was not understood by the people at that time where the emphasis on messages of tolerance for the majority was oriented towards religious arguments so that it gave rise to the impression of fanaticism which was far from the values of tolerance.

The development communication created by the prophet Muhammad is consistent with the innovation diffusion theory approach to religious development, as stated in the preceding message. This strategy emphasises the dissemination of new concepts, innovations, or modifications through the communication process. This theory examines how society receives and adopts innovations. This approach emphasises the significance of

communication in introducing and educating the public about change and development initiatives within the context of development (Rogers, 1962).

In plain view it can be seen that the articles in the Medina charter are oriented towards Islamic values. This orientation shows that the social values taught by Islam are much better when compared to the social values upheld by the people of Medina so far. Likewise, the social values mentioned in the Qur'an do not give rise to a religious impression, but what is emphasized are human values.

The Koran's exclamation that begins with the sentence *yes ayyuha al-nas* (يا أيها الناس) indicates that human values become a priority scale in social relations. Allah says in surah al-Hujurat verse 13 about human pluralism which is a priority in the Qur'an.

The verse above explains the importance of building relationships between human beings which is hinted at in the sentence at the beginning of the verse which means "O all humans". The attribute "taqwa" mentioned at the end of the verse does not describe a particular identity at all because the attribute in question can be obtained by anyone without being bound by social status.

Another message illustrated by the Medina charter is the message of solidarity which is evidently illustrated. Consecutively the second to tenth articles contain messages of working together in creating solidarity. On an ongoing basis this message was repeated several times emphasizing solidarity and kinship. In more detail, in article 18 there is a compulsion to work together in war. This is intended to maintain the sovereignty and life of the people in the city of Medina. According to al-Qarni (2008) , it is explained that this article deals with QS al-Hashr verse 9 which eliminates miserliness and solidarity in war.[2]

The correlation between the Koran and the Medina charter is very close because both are oriented towards social and cultural reform. In article 20 there is a prohibition for non-Muslim Medina residents to help the Quraysh. This is due to the fact that the Quraysh people in the city of Mecca have exceeded their limits by intimidating and terrorizing the community so that social and cultural reforms are almost impossible to do (Shihab, 2004) .

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[2] It is not justified to be stingy in dividing the spoils of war. The distribution of spoils of war must be based on the concept of generosity. At this level, those who are entitled to receive spoils of war are the Muhajirin.

Therefore, helping them is tantamount to allowing tyranny to continue. This prohibition is solely to strengthen the sense of community solidarity in the city of Medina by emphasizing that religious differences are not an excuse not to help others in need.[3]

As the arbitrator of the Medina charter, the prophet Muhammad not only issued universal articles, but also ensured that they were carried out precisely. Despite the fact that article 22 prohibits non-Muslims from aiding those fighting against Muslims, it demonstrates the prophet Muhammad's intention to foster a strong sense of solidarity among the people of Medina.

The solidarity sought by the prophet Muhammad in Article 22 is no longer in the name of a particular identity, but in the name of the people. This building demonstrates that all citizens of Medina have the same rights and responsibilities in many subjects, regardless of their religion, ethnicity, native status, or other identifying characteristics.

Articles 12 and 24 of the Medina charter state that Muslims are prohibited from forming partnerships without the approval of the prophet Muhammad in order to preserve the unity and integrity of the population. Then, if a dispute arises, it is resolved in accordance with Allah's rules. These two articles are consistent with the Qur'anic verses found in QS al-Nisa verse 59.

The Prophet Muhammad realized that the relationships that would be made could be precursors to the destruction of Medina's unity and cohesion. The requirements he proposed (must be recognized by himself as a leader) demonstrated that the prophet Muhammad did not want certain organizations to exist, as they could eventually threaten the unity and integrity of the Medinan people. If the alliance's establishment is inevitable, it must remain under its control.

PORTRAIT OF RELIGIOUS DEVELOPMENT COMMUNICATION IN THE MEDINA CHARTER

The life of plurality in a heterogeneous society is very susceptible to sensitivity. Therefore, cultivating enthusiasm in maintaining harmony is an obligation. This spirit of maintaining harmony is clearly illustrated in the events of the Medina charter. The Prophet Muhammad as a moderation

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[3] The infidels of Makkah who at that time carried out terror, expulsion and killings had to get revenge. This behavior is normalized by Allah because they have crossed the line.

figure carried out interfaith communication as a format for socializing the Medina charter.

Cumulatively, several experts argue that communication is a reciprocal process with several elements namely communicators, communicants, messages, media and effects (Anshari, 2013; Budiman, 2017; Mudjiono, 2012; Ni'mah Suseno, 2009; Nurhadi & Kurniawan, 2017; Rokhim et al., 2022; Syatar et al., 2020; Wisman, 2017) .

Meanwhile, religion is a belief that is embraced by an individual. Some argue that religion is a means of control, a way of life, necessity, belief and things that touch the heart (Azizah, 2015; Binsen Samuel Sidtanding, 2019; Qodir, 2018; Rahmadania et al., 2021; Sunarko, 2008; Tegeh et al. ., 2019; Umami, 2018) . Literally, interfaith communication is a way of conveying messages within the scope of religious heterogeneity

Interfaith linguistic communication indicates a two-way process between individuals in a religious setting. However, the bulk of communication specialists believe that interfaith studies and cultural studies cannot be separated. Therefore, the Prophet Muhammad always utilized a social and cultural approach when promoting moderation.

This approach makes the prophet Muhammad a reasonable figure whose example should be used. Primarily because to his religious moderation, the Prophet Muhammad was able to successfully spread the teachings of Islam throughout the world. Prophet Muhammad's method of indoctrination was compassionate and eliminated religious egocentrism, allowing the message to consolidate inside himself and his behavior.

This action is what leads the religion of Islam that he brings into society to develop swiftly. The Islamic teachings brought by the Prophet Muhammad are able to sit side by side with other religions because the Prophet Muhammad never started discrediting the religions around him. The Prophet Muhammad contained universal Islamic values in society. Shunhaji (2020) argues that the universal values contained in the Koran are cleanliness, nobility and respect for others.

The attitude of the Prophet Muhammad, who was influenced by Islamic teachings, accelerated the spread of Islam to Indonesia. Due to the rapid development of religious teachings and the diffusion of information, it is almost certain that there are no more unrecognized regions in Indonesia.

If there are still people who do not wish to accept Islam, it is due to their own free will and not ignorance. The message format contained in the story of the Medina charter contains elements of democracy. In fact, in a pluralistic nation, a peace agreement is the way out (Rozak, 2008) . Prophet Muhammad laid peace and converted into several chapters. Ideally, the message of peace is democratic and comprehensive. This is what makes the people of Medina accept the Medina charter as a social basis.

In interfaith studies, communication is positioned more as a process that unites certain parts. Generally, the primary goal of interfaith communication is to construct understanding between adherents of religions and to minimize friction between religions. Therefore, urgent communication is implemented because the process has the potential for change in every interaction. (Ridlwan, 2011) .

Interfaith communication is full of impressions of exclusivism between members of different religions. Muhtadi explained that exclusivism in religion only creates widening spaces so that every adherent of a religion will cross paths. It is in this position that *truth claims* about their religion further strengthen their beliefs by denying other truths (Asep S Muhtadi, 2019) .

The fact that the draught of the Medina charter became the valid constitution demonstrates that the prophet Muhammad was successful in combining social, political, and economic aspects. According to Patmawati (2016), the transformation of Medina into a state and governance is governed by the Medina charter, which serves as the state constitution. Despite the fact that there are theological differences between some religions, these differences do not hinder positive relations. The agreement to live in peace, as outlined in the agreement to respect and protect, is one of the written indicators of the current state of interreligious harmony.

By drafting the Medina charter, the prophet Muhammad was able to integrate political and social aspects by establishing a diverse, tranquil state. These laws provide protection for property, commerce, infrastructure development, and justice in an economic context. The Medina Charter provided a secure foundation for economic growth in Medina at the time. By providing legal certainty, protection, and an equitable framework, this document fosters an economic environment favourable to the expansion of trade, exchange, and infrastructure development. As part of the early annals

of economic development in the Muslim world, the influence of the Medina Charter is still felt today.

MEDINA CHARTER AND INTERFAITH COMMUNICATION

The Medina Charter, through its articles, is able to formulate the problems of a heterogeneous society. For example, before the prophet Muhammad migrated there were two tribes that were always at war. The tribes are the Aus tribe allied with the Bani Quraizhah and the Khazraj tribe allied with the Nadhr tribe. History records that these tribes have been involved in feuds and wars for 120 years (Al-Buthi, 2001) .

Evidently, the articles of the Medina charter contain the meaning of religious moderation. The Prophet Muhammad put forward the concept of freedom of religion, humanity and community unity in the Medina charter (Qurtubi, 2002) . [4]The success of the prophet Muhammad as an arbitrator in uniting society was not spared from the awareness of the importance of caring for plurality (Shomad, 2017) .[5]

It is these values of moderation that make Islam and other religions in the city of Medina coexist well. In addition, the articles that regulate society according to the perspective of the Koran are very capable of uniting heterogeneous societies so that divisions between communities disappear.

Problems that occur in Indonesia generally occur due to low acuity of thinking (Koto et al., 2021; Malik, 2020; Nasution et al., 2016) . In addition, the socialization of moderation messages implemented by community leaders is still full of nuances of certain religions so that they are rejected. Messages that contain certain religious nuances will produce messages with high subjectivity.

The Prophet Muhammad really understood the problems above. Therefore, the message brought by the prophet Muhammad in the Medina charter emphasizes social and cultural aspects. Unlike today, communicators always present messages of moderation with an emphasis on religious aspects. The existence of theological differences makes messages based on religion seem subjective and irrational (Katsir, 1999) .[6]

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[4] Al-Qurthubi stated that matters of religion and worship should not be mixed up.

[5] The Prophet Muhammad was not only an arbitrator but a political leader.

[6] In the second verse of Surah al-Kafirun, humans generally believe in God but the concept is different. Therefore, religious messages contain subjectivity values.

In a study, it was stated that Indonesian society faced two challenges, the first of which was religious moderation, which could only be comprehended in textual form. This provides concrete evidence of the subjectivity of this message. Second, the tendency of religion to follow desire, causing public consumption to frequently run aground on sham interests (Agung & Maulana, 2021). In addition, it can be observed that social media channels conveying messages of moderation only do so through a single religion, so that not all segments of society can embrace this viewpoint. This occurs because the resulting canalization may be subjective or represent only a small portion of the extant perspective.

In communication, the formulation of the intended message must be logical. At this level, a logical message is one that can advance the common good. Fundamentally, one's belief cannot be disturbed due to the subjective character of the belief itself. Therefore, the message of religious moderation focuses on humanity and communal cohesion.

THE MEDINA CHARTER IN THE INDONESIAN CONTEXT

According to historical accounts, the Medina charter was the first written constitution in the world. This constitution once existed on earth, as evidenced by the Medina charter's original documents. The constitution plays a crucial function in managing the lives of a diverse society so that socially destructive problems do not arise.

The Medina Charter has a strong connection to Indonesianness. Indonesia is governed by a constitution, the 1945 Constitution, which governs state life. Despite the fact that both states have constitutions, there are disparities in their application.

At that time, the Medina Charter was able to regulate Medina to be cosmopolitan and pluralistic, although in Indonesia, societal difficulties involving religion have never stopped. It is intriguing to examine in greater depth the occurrence of constitutional similarities with diverse effects. In addition to the implementation differences, the constitutions of Medina and Indonesia share several similarities.

The theological significance of these two constitutions is clear from a linguistic perspective. In comparison, Allah is addressed 14 times in the charter of Medina, Muhammad five times, and prophet and apostle once each. Meanwhile, the word Allah appears twice in the 1945 Constitution.

In the second paragraph of the 1945 Constitution and the first precept, there is a divine principle that reflects the religious nature of the Indonesian country. Thus, it can be interpreted that all words and sentences of the 1945 Constitution have a point in common with the Medina charter (Mursyid, 2016) . However, both of them have different ideological concepts where the Medina charter adheres to Islamic ideology while the 1945 Constitution adheres to Pancasila ideology. However, this difference is not considered principal.

Although the format of the document is distinct, the principles it contains are comparable. The use of the name "Allah" in both documents indicates that they adhere to monotheistic. Moreover, there are the values of unity, equality, justice, religious liberty, patriotism, human rights, politics, and peace.

The monotheism contained in these two constitutions is in stark contrast to religious fanaticism. The mention of the word "Allah" or "God" shows that the state does not regulate religious affairs but that people must believe in religion. There is no religious compulsion in both, even the Medina charter does not mention the words Islam, hadith and the Koran as evidence that the Medina constitution is a pluralist source of law (Khashogi, 2012) .[7]

Examining the Medina Charter suggests that the state's authority over society is restricted to providing assurances. The purpose is to assure continuity and the right to choose or accept a religion, as well as to preserve the integrity of the nation and communal peace. This is evident from the provisions of the constitution drafted by the Prophet sallallaahu 'alaihi wasallam, a prophet and apostle who is also the head of state.

When establishing the government of Medina, the prophet Muhammad did not refer to his country as an Islamic state, but with a general designation based on community agreements or social contracts. The relationship between religion and state is placed as a strong and official relationship. Religious plurality is seen as a necessity that must be protected (A. Wijaya, 2009) . In the Indonesian context, this can be seen in the Constitution which includes the First Precepts, namely Belief in One and Only God (Sukardja, 1995) . Even though it does not interfere in the

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[7] The substance of the Medina charter is a middle way for the life of a pluralist society.

internal affairs of religious communities, the state places religion as a source of value in the life of the nation and state.

Again, religious liberty is a requirement that cannot be avoided. The Medina Charter and the Constitution both provide freedom of religion, and the state guarantees the execution of views. However, this freedom exists so that it does not harm the views of other citizens and must not do so. In essence, the presence of the state is the protector of the people's wellbeing. Diversity and disparities must still be addressed. Citizens are permitted the right to practice their religions, but only within the confines of obeying the laws and accords of the Unitary State of the Republic of Indonesia. (MT Wijaya, 2022) .

The concept of the constitution in Indonesia from a religious perspective has been regulated in such a way. Religious values in the 1945 Constitution and the Medina charter indicate religious moderation. As for the aspects of religious moderation, according to some commentators, religion can be marked by proving faith, according to al-Jazâ'irî (2003) . According to al-Baydhâwî religious moderation can be marked by contemplating the propositions about truth (2010) . Meanwhile, according to al-Marâghî (1910) , namely giving everything whether it is his rights, the rights of his Lord, the rights of the body and the rights of his relatives.

The concept of religious moderation is included in the constitution. The existence of an equal power between the Medina charter and the constitution is considered relevant for regulating the life of a pluralistic society (Rustandi & Sahidin, 2019) . This diversity should be the opportunity and strength of the Indonesian people to live side by side with differences. If the plurality of the Indonesian nation can be maximized, then the social life of the Indonesian nation will fulfill the goals of the constitution.

The issue of religious moderation should be resolved by examining the Medina charter's occurrences. As an illustration, in Republika (2003), a number of specialists concur that the Medina charter was the first constitution in human history. This constitution paved the way for the ratification of all constitutions on earth, including the Magna Carta charter (1215) and the Aristotelian constitution of Athens (1890). Presumably, the success of the Medina charter in various works of literature indicates that the charter's substantive values can be applied to a diverse society.

Existence of Indonesian problems does not render Indonesia's current constitution useless. The government must identify its implementation priorities, which at this level are humanity-based. Today's rejection stems from the perception that religious messages are overly subjective. Therefore, the socialization and creation of the Medina charter's message should serve as a model for spreading the word of moderation effectively and accurately.

CONCLUSION

The preceding explanation demonstrates that the Medina charter, as a constitution, can satisfy the concerns of many groups. Messages in the Medina charter are constructed with social and cultural values in mind, so as to foster harmony between religious communities. The Medina charter's message of moderation equates the values of humanity with religion as a moral force. The urgent implementation of the Medina charter's precepts in Indonesia is necessitated by the fact that frictions between members of different religions center on neglecting human ideals. The authors of this study urge that the government and the ministry of religion reformulate messages of moderation prior to their dissemination. This article is flawed because the author did not undertake exclusive interviews with the ministry of religion, FKUB, and other agencies.

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