



Shahifatul Medina: between human rights education and religious moderation (analysis of the *mawdu'i tafsir* approach)

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ABSTRACT

Shahifatul Medina is one of the many verses on Human Rights, namely *Surah Al Isra* verse 70. The most fundamental statement of human rights in the history of Islamic civilization is the constitution of the world's first written agreement agreed upon Muhammad as the great leader of the Muslim community (Muhajirin and Ansar) with the Jewish population in Yathrib from various tribes and clans. This paper aims to describe the principle of *Shahifatul Medina* regarding human rights and the concept of religious moderation education. The results indicated that human rights in Medina charter referred to brotherhood, freedom, and equality and the concept of religious moderation education is found by correlating the three pillars of moderation: thought, action, and movement moderation.

Keywords: *Shahifatul Medina*; human rights; and religious moderation education

1. INTRODUCTION

Throughout the development of Islamic teachings, Islam has shown a framework for how people thought changes because they are created with the title *Al-Amin* (the trusted one). From the beginning, Prophet Muhammad organized social life by laying a comprehensive basic framework to create a democratic social system and produce a peaceful and prosperous society under his leadership.¹ However, nowadays, social issues

¹Taufiq Abdullah, Thematic Encyclopedia of the Islamic World: Teachings (Jakarta, PT. Ichtiar Van Hoeve). h. 218

continue to be discussed and are getting worse because differences in human rights remain in the spotlight.

The Indonesian constitution aims to unite differences in religion, ethnicity, and race so that society feels equality of rights and obligations. The constitution objective is also related to Islamic teachings, which has a significant effort to bring enlightenment in life so that *hablum minallah* (relationship between humans and God) and *hablum minannas* (relationship between humans and humans) are not neglected so that a religion that is *rahmahan lil aalamiin* (grace to all humankind and the environment) is realized. Furthermore, Islam does not place itself as a single subject but must look at the reality and historical facts about various similarities that religious communities synergize with each other and close the dark past by arranging the future according to what is stated in the Medina constitution as the embodiment of religious teachings. According to Phillip K. Hitti, this historical fact is clear evidence of Muhammad's ability to negotiate and consolidate with various groups of Medinan society.²

Around the 16th to 19th centuries, the Western world introduced human rights. One thousand three hundred years earlier, Islam introduced the concept of human rights. Even the Prophet Muhammad is a revolutionary figure and a reliable fighter for upholding human rights. He did not only convey a series of statements as contained in the holy Qur'an, but also with his great tenacity and sacrifice as a caliph who was given the power to regulate and create calm, harmony, and peace in social life as a real embodiment of Islamic teachings, which are *Rahmatan Lil Alamin*.

In 622 AD, a constitution was formed, known as the Medina Charter, as a form of respect for glorifying Human Rights. In 632 AD, Prophet Muhammad ever gave a speech at Arafah, later known as the Arafah Declaration. It was also referred to as the first written document whose contents were on issues of Human Rights. Its contents were related to every individual from the population of Medina, property rights, women, laborers, and slaves rights, human exploitation, and economic systems and transactions.³ The Prophet also provided examples, role models, and concrete evidence on human rights issues in Islam, such as providing understanding and fighting for human rights in Islam in everyday life.⁴

Later in its development, Human Rights became a normative legal concept because humans have inherent rights that apply whenever and wherever, regardless of differences in skin color, ethnicity, race, and religion. The principle is inalienable, indivisible,

² Phillip K. Hitti, *Capital Cities of Arab Islam*, (Minneapolis: University of Minnesota, 1973), p35-3

³Nurcholish Majid, *Islam, Modernity and Indonesianness* (Bandung: Mizan, 2008), p. 38

⁴Mustafa Kamal Pasha. *Citizenship Education (Civic Education)*. (Yogyakarta: Citra Karsa Mandiri. 2002). h. 123.

interrelated, and interdependent. In modern terminology, some human rights are civil and some are related to politics. Conceptually, human rights are based on the belief that the universe naturally bestows these rights. Thus, human rights are fundamental because it is an honor and glory that every individual must uphold and value.⁵

2. DISCUSSION

Human Rights Education in Islam

Islam regulates people's lives to create a harmonious and prosperous life at the level of one Muslim community and guarantee human rights.⁶ Islam is *rahmatan lil 'alamin* to realize goodness, justice, and the public interest by applying sharia (Islamic law) to protect and guarantee basic needs (*al-dharuriyyah*). The aim and objective of Islamic law (*maqashid shariah*) refers to Qur'an and *sunnah* (customary practice) of Prophet Muhammad, which contains the most comprehensive human rights education.

Each human being has Human rights. It cannot be revoked and taken away by anyone because these rights have existed since humans' existence. Theoretically, human rights are contained in the *ushul fiqh* rules. Classical tradition has formed individual and social rights. These personal rights and obligations constitute freedom to determine religion and beliefs of their own choice and freedom either individually or in groups, both public and private places, to practice religion and beliefs in worship and teaching activities.⁷

In addition to equal rights for every human being, the Medina charter has also explained the existence of freedom—within the scope of Sharia—which distinguishes it from today's freedom, prioritizing desires compared to Sharia. When actions committed by humans are often influenced by impulses of lust so that when a person leaves religious norms, he/she will automatically fall into following the rules of his/her desires, which Satan controls; this is the biggest source of disaster for himself/herself and people around him. Thus, Islam places norms in carrying out daily life. It is at this point that freedom will guarantee all human benefits from all inhumane treatment.⁸

⁵Masykuri Abdillah, *Democracy at the Crossroads of Meanings: Indonesian Muslim Intellectual Responses to the Concept of Democracy*, (Yogyakarta, Tiara Wacana, 1999), p. 101

⁶Ridhatullah As Syab'bani, *Human Rights in Islam Tracing the Concept of Human Rights in the Medina Charter*, *Al Falah Journal*, Vol. XVIII Number 2 of 2018, h. 138

⁷Muhammad Ichrom, *Religious Civil Rights in the Medina Charter*, *Mumtaz Journal of Al-Qur'an and Islamic Studies* Vol.4 No 02 2020, h, 233

⁸Yusuf Al-Qaradawi. *Anatomy of Islamic Society*. (Jakarta: Al-Kautsar Library. 1999), p. 113

Human Rights in Islam are very moral and fundamental because more than 1400 years ago, God (Allah) revealed to all mankind through His Messenger, namely Prophet Muhammad, as mentioned in Qur'an, including *Surah An-Nisa* verse 1, which mentions the oneness of Allah and human; *Surah Al-Rum* verse 22 and *Surah Al-Hujurat* verse 13, about knowing and helping each other; *Surah Al-Baqarah* verse 29, which discusses the distribution of goodness to all mankind; and *Surah Al-Mulk* verse 15, regarding the recommendation to exchange value benefits and prohibit exploitation in economic matters.

Al-Qur'an has revealed many verses related to human rights, either directly or indirectly. There are about 287 expressions of rights in the Qur'an in various forms.⁹ Islamic teachings regarding Human Rights are highly respected and glorified because their universal values do not look at differences in skin color, ethnicity, race and religion but equality of rights and obligations for all human beings to realize a life that is *Rahmatan lil Alamin*.

Achmad Abu Bakr outlines the very basic rights and obligations in the Qur'an. These rights are part of human life inherent in human existence, are evenly distributed, and cannot be transferred. The rights are: a) to life (mentioned in *Surah An-Nisa* verses 92 and 93), b) to own (*Surah Al-Imran* verse 189), c) to freedom of religion (*Surah Al-Kafirun* verse 6, and d) freedom of expression (*Surah An-Nahl* verse 79).¹⁰

Humans are creatures given advantages and privileges compared to others created by God. They are endowed with a sense of appearance and a harmonious body shape. According to Wahbah Zuhaili, blood, wealth, and human honor should not be flown and taken away; everything must be respected, glorified, and upheld. One of the verses that mention humans are wonderful creature is verse 70 of *Surah Al-Isra's* as follows:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ
۷. خَلَقْنَا تَفْضِيلًا

⁹Ahmad Abu Bakar, Discourse on Human Rights in the Koran: Conceptual Study of Al-Qur'anic Verses on Universal Humanitarian Problems, (Cet. I; Jakarta: Pustaka Mapan, 2007). h. 86-94

¹⁰Ibid., h. 41-46

Translation:

Indeed, we have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures.

There is great sustenance given by God to humankind. Nothing is lacking from His grace. God provides everything His creatures need, so humans cannot predict what He has bestowed upon them. Even creatures other than humans get sustenance without experiencing problems. To get sustenance, of course, humans must try in earnest. Provisions need power and effort to obtain them, accompanied by prayer and resignation; using them must be accompanied by gratitude and always hope for His blessing. God also subdues all something that exists on land and in the sea to benefit human life. The glory of humans can be proven by the purpose of their creation, namely as caliph (leader) on earth. Humans must balance the environment and social life to create a harmonious and sustainable life.

In addition to verse 70 of Surah Al-Isra', many verses still mention human rights issues. They are the rights to a) life in Surah Al-Isra': 33; b) get a job in Surahs Al-Baqarah: 188, An-Nisa: 29 and 32, Al-Jum'ah: 1; c) honor in Surahs An-Nur: 27, Al-Hujurat: 11 and 12; d) argue or to express an opinion in Surah An-Nisa: 59; e) freedom of having religion and religious tolerance in Surahs Al-A'raf: 33, Al-Baqarah: 256, Al-An'am: 108, Yunus: 99, Al-Ankabut: 46, and Al-Mumtahanah: 8; f) equal rights before the law in Surah An-Nisa: 58; and g) be free from fear in Surah Al-Maidah: 32.

By understanding human existence, self-knowledge is born, namely, the form of human rights, from using natural terms with the meaning of granting rights. With the use of rights that humans have expressed in Qur'an, by looking at the verses that pertain to Human Rights, it is clear that Islamic teachings are universal religious teachings, highly respecting Human Rights regardless of social status. So, Prophet Muhammad warned through his hadith, narrated by Abu Umamah bin Tsa'labah, that "Whoever robs a Muslim of his/her rights, he/she has the right to come to the fires of hell and is forbidden to heaven." Furthermore, Previous scholars have explained that in maqasid asy-syariyah (an Islamic law theory regarding the objectives of commands and prohibitions), all human needs must be met to realize human benefit by protecting and realizing things that are inherent in humans, such as protection of life, soul, mind, property, and offspring.

Shahifatul Medina

Shaifatul Medina means the Medina charter, a designation for al-shahifah (written sheets, mentioned eight times) and al-kitab (book, mentioned eight times). The word "Medina" refers to where the manuscript was made. The word "charter" means an official

letter that contains a statement relating to rights or a statement and confirmation regarding something.

The Principles of Human Rights in the Medina Charter, fundamentally, human rights in Islam refer to brotherhood (solidarity), freedom (liberty) and fairness (equality). Thus, to maintain human rights, Islam as rahmatan lil Alamin must realize justice by applying Sharia as protection and guarantee of basic needs. Thus, universality must be upheld to create a safe, peaceful, and prosperous life.

Shahifatul Medina is the constitution, the first written agreement document in the world written and agreed upon by Muhammad. In 622 AD, each tribe had allies; the Aus tribe allied with the Jews of the Bani Quraizdah, and the Khazraj tribe allied with the Nadir people. The two great tribes experienced a long conflict of about 120 years. These tribes longed for peace but did not find a figure to unite and reconcile them. Two years before the Prophet (Muhammad) hijrah (move to Medina), leaders from the two tribes often contacted him because of his reputation as Al Amin, an honest and reliable person. He once resolved a dispute regarding the laying of the Black Stone during the restoration of the Kaaba.

At the first hijri year of the Prophet, he made agreements with various groups consisting of various tribes, races, and religions in Yathrib, which became known as the Medina Charter. It contained a statement that Muslims and non-Muslims in Yathrib were one nation. Other Muslims were protected from all forms of social disturbance and discomfort. The Medina Charter contained 47 articles governing the political system, security, religious freedom, equality before the law, peace, and defense; then, a peaceful and prosperous society was born under the leadership of the Prophet Muhammad. Furthermore, Medina became the center of Islamic studies and activities and became the basis for expanding the spread of Islamic teachings, emphasizing human rights so that they become one unity in diversity.

The Medina Charter was the initial phase of the Prophet's preaching in Medina by changing ethnic confederations into a new society based on the teachings of morality. The confederation was an attempt to unite the dispute as sworn enemies between the Aus and Kazraj tribes, suspected to be Jewish tribes, which always exuded hatred for the two tribes in the hope of gaining material benefits from the conflict.

There are two contents of the Medina charter. The first is freedom of religion, and the second is the existence of humanistic thinking, solidarity, and protecting equal rights and equality in all things related to humans of all its citizens, which is the Medina Charter agreement. The agreement discussed equality in rights and obligations between groups in carrying out social, community, and state life.

The existence of the Medina Charter as a constitution indirectly made the capacity of Muhammad as Prophet. He was a leader and an accomplished politician who was intelligent and reliable because various ethnicities, races, and even beliefs were united, namely Shahifatul Medina (Medina charter). The hope was that all ethnicities, races, and beliefs/religions, as well as Arabic Muslims, unite the faith in guaranteeing their rights as members of the charter. According to Munawir Adzali, the Shifatul Medina has the meaning of study as the main foundation for a pluralistic life based on two things: 1) all adherents of Islam, even though they come from various ethnic groups, are one community, 2) Relations between communities based on mutual assistance, good neighbors, facing a common enemy, advising one another and respecting freedom of religion.

Freedom in the Medina charter is one of the characteristics of modernity and Islamic commitment to human rights. Every human being is born free and equal in dignity and rights. They have also been endowed with reason and conscience, and they can knit relationships among themselves on the principle of brotherhood. According to Al-Jabiri, everyone has the right to choose and embrace a certain religion according to their respective consciences, which has been confirmed in Islamic law (al-kulliyah al-khamsah).

Muhammad succeeded in uniting the groups—Muhajirin, Ansar, and others—without seeing the differences in each of these groups with the Medina Charter and the Prophet. Therefore, a peaceful and prosperous society was born under the leadership of Muhammad.

The intention of Muhammad in the mandate of the articles of the Medina Charter was to provide a noble role model in uniting diverse religious groups, Jews, Christians, and Zoroastrians, under a modern Islamic social system with equal rights and obligations. More than that, every religious group was given the freedom to practice their religion and belief and an "autonomy" status to regulate the affairs of their community's life following trusted concepts and systems. In addition, Ibn Hisham, in his book, wrote the history of Ibn Ishaq that the Medina Charter was one of the texts that was used as a reference by many people because of its popularity as follows:

a. Contents of the Shahifatul Medina

Research on the Medina Charter has led to many undergraduate studies systematizing the contents of the Shahifatul Medina Charter into 10 chapters and 47 articles containing important formulations on human rights. The contents of the Shahifatul Medina Manuscript, according to Montgomery, are as follows: 1) Preamble; 2) Formation of the nation consisting of articles 1; 3) Human rights consisting of Articles 2 to 10; 4) Unity of one religion consisting of articles 11-15; 5) Unity of all citizens, consisting

of articles 16-23; 6) Protection of minority groups in articles 24-35; 7) Fulfillment of citizen duties in articles 26-38; 8) Protection of the state in articles 39-41; 9) Fulfilling duties of state leaders in articles 42-44; 10) Politics of peace in articles 45-46; and 11) Closing in article 47. Relating to the contents of the Shahifatul Medina, Ibn Hisham stated that all people have rights and obligations. Each person is responsible for his/her actions. Indeed, God justifies what is contained in this charter as good.

b. The Manuscript of Shahifatul Medina

The Preamble of Medina Charter is: In the name of Allah, the Most Gracious, the Most Merciful, this is the written charter from Muhammad. for the Mu'minin (believers) and Muslims who come from Quraysh and Yathrib and those who follow them, join themselves and fight with them. Moreover, the formation of the nation is in Article 1) Verily, they are one ummah (community), free from humans (influence and power).

Human rights are in Articles: 2) The Muhajirin (Islamic believers who emigrated from Mecca to Medina) from Quraysh, according to their custom, worked hand in hand to pay financial compensation (diyat) for a murder in a good and fair manner among believers; 3) Bani Auf (from Yathrib) according to their custom work together to pay diyat between them as before, and each tribe pays it properly and fairly among believers; 4) Bani Sa'idah (from Yathrib) according to their custom work hand in hand to pay diyat in a good and fair manner among the believers; 5) Bani Al-Harits (from Yathrib), according to their circumstances, work together to pay their diyat as before, and each tribe pays it captives properly and fairly among the believers; 6) Bani Jusyam, according to their custom, worked hand in hand to pay diyat between them as before, and each tribe paid it properly and fairly among the believers; 7) Bani An-Najjar, according to their custom, work hand in hand to pay diyat among them, and each tribe paid the compensantation properly and fairly among believers; 8) The Children of Amr bin Auf, following their custom, worked hand in hand to pay diyat between them as before, and each tribe paid it properly and fairly among the believers; 9) Bani An-Nabit following to their circumstances, work hand in hand to pay diyat between them as before, and each tribe pays it properly and fairly among the believers; and 10) The children of Aws, according to their custom, worked together to pay diyat among themselves as before, and each tribe paid it properly and fairly among the believers.

Furthermore, the religious union is in Articles: 11) Surely the believers are not allowed to let other people bear the burden of debt between them, but help him properly in payment; 12) A believer is not allowed to make alliances with partners of other believers without his consent; 13) The believers who have faith and are pious must oppose those among them who seek or demand something unjustly, evilly, commit hostility or damage among the believers. Their strength is united in opposing it, even if he/she is the child of

one one of them; 14) A believer may not kill another believer for killing an infidel, nor is it permissible for a believer to help an infidel to kill a believer; and 15) God's guarantee is one and equal, guarantees and protects those who are weak. Indeed, believers help each other and do not depend on other groups.

Unity of all citizens is in Articles: 16) Surely the Jews who follow us are entitled to help and compensation, as long as the believers are not wronged by it; 17) The peace of the believers is one. A group of believers may not make peace without the participation of other believers in a war in the way of God, except based on equality and justice between them; 18) Every army that fights must be together and work with one another; 19) The believers must provide a defense for every blood that is shed in the way of God. Believers and pious people must be on good and straight paths; 20) The protection given by an unbeliever to the property and soul of an enemy is not recognized, and any interference is not permitted for the loss of a believer; 21) Whoever kills a believer and has sufficient evidence for his actions, must be executed, unless the guardian who was killed is willing and willing to accept diyat. And all believers must unite in condemning this act; 22) It is not permissible for a believer who recognizes this charter to believe in Allah and the Last Day to help and provide him with a place to live, and for those who provide a place and residence for the offender, he will receive a curse from Allah on the Day of Resurrection, and will not be accepted his/her remorse and ransom; and 23) If there is a dispute between you, then return the settlement to God's provision and the decision of Muhammad.

Protection for minority groups is in Articles: 24) The Jews bear the costs with the believers during the Warring States; 25) The Jews from the house of Auf are one community with the believers. Jews and Muslims were freed to obey their own religion. This freedom also applied to allies and themselves, except for those who were tyrannical and would damage themselves and their families; 26) Bani Najjar of Jews were treated the same as the Bani Auf; 27) Bani Hars of Jews were treated the same as Bani Auf; 28) Bani Sa'idah of Jews were treated the same as Bani Auf; 29) Bani Jusyam of Jews were treated the same as Bani Auf of Jews; 30) Bani Aus of Jews were treated the same as Bani Auf; 31) Bani Sa'labah of Jews were treated the same as Bani Auf; 32) Bani Jafnah of Jews who were related by blood to Bani Sa'labah of Jews were treated with Bani Auf; 33) Bani Syutaibah of Jews were treated the same as Bani Auf; 34) The allies of Bani Sa'labah were treated the same as Bani Sa'labah; 35) All Jewish relatives/followers outside the city of Medina were treated the same as the Jews.

Fulfillment of citizen duties is in Articles: 36) It was not justified for anyone to fight, except with the permission of Muhammad. Whoever does evil, retribution for that evil will befall himself/herself and family unless he/she was wronged. Indeed, Allah protects those wronged; 37) Jews had financial obligations, as did Muslims. For them (Jews and Muslims) to help each other and oppose every enemy of this charter. They gave each other advice

and avoided betrayal, and one did not bear the punishment due to the mistakes of his allies. The defense was given to the persecuted party; 38) During the war, Jews and Muslims jointly bear the costs.

Protection of the state is in Articles: 39) Indeed, the city of Yathrib (Medina) was a holy city, and no followers of the Medina Charter may violate its sanctity; 40) People who get guarantees were treated like self-guarantors, as long as they did not act detrimentally and betray; 41) Guarantees might not be given except with the permission of the expert.

Fulfilling the duties of state leaders are in Articles: 42) If something occurred between the supporters of Medina Charter, the settlement would be left according to the provisions of Allah and the decision of Muhammad. Indeed, Allah preserves and views the contents of the Medina Charter favorably; 43) Surely there was no protection (enemies) Quraysh also for his supporters; and 44) Supporters of the Medina Charter Strongly oppose the attack on the city of Yathrib (Medina).

Peace Politics are in Articles: 45) If the supporters of the Medina Charter were invited to make peace and the opposing party could fulfill and carry out the contents of the peace, then the peace must be obeyed, and the Muslims were obliged to fulfill the invitation and carry it out, except for those who show hostility. And everyone is obliged to participate for peace; 46) Indeed, Bani Aus of Jews and their allies had the same rights and obligations as other people as supporters of this Medina Charter. Indeed, good deeds eliminate mistakes and receive help from Allah.

Closing is in Article 47: This Medina Charter does not defend anyone who commits injustice and betrayal. People who leave the city of Yathrib and/or remain in the city of Yathrib are guaranteed safety. God protects those who do good and righteousness.

Human Rights Education

On the Basic Content of Human Rights Education, at Shahifatul Medina Manuscript, which is the commitment of Muhammad. Article 1 to Article 47 has a fundamental purpose of human rights education, which, in essence, has the pillars of universal human rights education, namely:

a. Wahid Ummah

Ummah wahiddah means one community. The presence of Islamic teachings in Qur'an as its holy book, apart from bringing a divided nation to pure faith in the sense that it is following the nature of human events, most fundamentally also contains the mission of uniting individuals in one larger community unit within the umbrella of the ummatan wahidatan, namely a united community based on faith in Allah (God). The basic

philosophy of human rights in Islam is contained in the main teachings, namely monotheism and omnipotence. God in monotheism contains the unified intent of the origin of creation for the universe and its contents, which manifests itself concerning the one ummah.

b. Equality and Freedom

Equality and freedom are two things that humans must have. Equality, in essence, is humanity that wants between humans and one another and does not want differences in rights and obligations. Even before God, humans are equal. Besides human equality, it also requires freedom of religion, thought, politics, and freedom from all pressure, coercion, dictatorship, and colonialism; thus, human rights are recognized and applied in life, which is framed in Islamic teachings under Shahifatul Medina, equality not and the obligation to have the freedom of each individual to be involved in efforts to bargain for a bargaining position in the character of a multicultural and pluralistic society is a nature related to freedom of religion.

c. Tolerance and mutual help

Tolerance and help will be realized when the problem of togetherness and real freedom is applied in society. Tolerance and helping each other become one of the characteristics of Islamic culture. God mandates it in the Qur'an to all mankind in Surah Al-Maidah verse 2: "And help you in goodness and righteousness. And do not help each other in committing sins and transgressions. And fear Allah, verily Allah's punishment is very heavy."

d. Guarantee security and peace

Security and peace have become the dreams of every human being. The security and tranquillity under Muhammad were proven when the ignorant society before Islam lived in hostility and pressure and then appeared to foster ummah whose results were truly amazing. This happens in all aspects of life so that people feel a harmonious life free from all forms of pressure that squeeze life, from the majority to minorities, protection of the majority Muslims to non-Muslim minorities, and vice versa. The majority of non-Muslims provide freedom of security and guarantee peace in the choice of creed and practice of worship, as the Prophet coming with a minority in the form of a single person with all his efforts succeeding in becoming a majority then having the good intentions of making a Shahifatul Medina agreement. God describes His word in Surah Al-Ambiya' verse 107, which means, "I did not send you, O Muhammad, but to be a mercy to the whole world."

Religious Moderation Education

Education forms intellectual and emotional fundamental skills towards nature and fellow human beings. Education is a process of transformation or change in the potential abilities of individual students into real abilities to improve their living standards physically and spiritually. There are two directions of efforts in the educational process, namely maintaining its survival and producing something. The results of education are graduates who have been educated based on or referring to predetermined educational goals, so it takes effort to strengthen religious moderation according to the Qur'an. It must be based on a moderate or balanced attitude, inviting people to always side with the truth, trying to uphold justice, and calling for good and leaving evil.

Religious Moderation Education in this context is an effort to bring people a moderate understanding, to be in the middle, not to be extreme in religion, and not to exalt reason that thinks freely without limits. In Islam, moderation is known as "wasathiyah". It is an attitude of life or a frame of mind, how to behave and maintain a balanced pattern between all dimensions of life. Yusuf Al-Qardawy is the scholar who popularized the term. Through the attitude of *tawadhu'*, he said that moderation is the result of the collaboration of the Islamic attitude itself, which is then based on the religious attitude of a Muslim both from the dimensions of worship and *muamalah* (mutual dealings), as well as the world and the hereafter.

Shahifatul Medina found the concept of education religious derivation by correlating the three pillars of moderation. Those pillars are thought, action, and movement moderation. The first pillar of Moderation Education is moderation of thought. This is manifested by the ability to mix and match texts and contexts. Texts are not only the foundation of religious thought; new realities and contexts in texts are not subordinated to religious texts. The second pillar is strengthening the relationship between religion and the traditions and culture that grow in society. The presence of religion is not diametrically confronted with culture but is open to each other in building dialogue to produce new, fresher cultures. The third pillar is moderation manifested through movement. The movement to introduce religion, whose goal is to invite to the path of virtue and to distance oneself from all forms of evil, must have a foundation on the principle of doing good using commendable methods, not vice versa, using evil to spread goodness, for example by forcing other people to agree with one's beliefs, which we have through violence. Thus, pillar moderation education is moderation embedded in religious traditions and practices.

Shahifatul Medina's manuscript contains the educational value of religious moderation. The educational content can be realized on the application of Islamic education that is *Rahmatan Lil Alamin*, and there are some Islamic values that we need to

understand and implement in the process of moderation in Islamic education that has goals as follows:

a. Tawasuth

Tawasuth is the attitude of the middle or being between the two sides, not too far to the right (fundamentalist) and too far to the left (liberalist). With this attitude, Islam can be accepted at all levels of society. Following this, it is hoped that humanity will not be trapped by behaviours that deviate from Islamic law, which lead them to misguided paths. The character of tawasuth in Islam is the midpoint between the two ends, goodness that God has placed from the beginning. These principles and characteristics that have become the character of Islam must be applied in all fields so that the religion of Islam and the attitudes and behaviour of Muslims always become a witness and measure of truth for all human attitudes and behaviour in general. Tawasuth is explained in Surah Al-Baqarah verse 143, translated in English as "And so We have made you (believers) an upright (moderate) community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those (rightly) guided by Allah. And Allah would never discount your (previous acts of) faith. Surely Allah is Ever Gracious and Most Merciful to humanity."

Tawasuth can be applied by doing three attitudes. They are: a) not being extreme in spreading Islamic teachings; b) not accusing fellow Muslims because of differences in religious understanding; c) Positioning oneself in social life by always upholding the principles of brotherhood and tolerance, coexisting both fellow Muslims and citizens who embrace other religions.

b. Tawazun

The concept of tawazun is very necessary because this concept is complete for the social life of a Muslim. Tawazun comes from the word tawazana, which means balanced. Tawazun means giving something due without any additions or subtractions. An individual can balance his life in various dimensions to create stable, healthy, safe, and comfortable conditions. Tawazun is urgent in an individual's life as a Muslim, as a human being, and as a member of society. Tawazun can lead humans to achieve true and inner/soul happiness in the form of peace of mind and physical/outward happiness in the form of stability and serenity in life activities. Tawazun is a balance between using the 'aqli argument (from a rational mind) and the naqli argument (from Qur'an and Hadith). Allah stated in His revelation in Surah Al-Hadid verse, "Indeed, We sent Our messengers with

clear proofs, and with them, We sent down the Scripture and the balance (of justice) so that people may administer justice.”

c. I'tidal

I'tidal means straight and firm, putting something in its place, exercising rights, and fulfilling obligations proportionally. I'tidal is part of the application of justice and ethics for every Muslim. Allah explains justice commanded by Islam that He orders His servants to act fairly, that is, to be in the middle and balanced in all aspects of life to carry out the commands of Qur'an and to do ihsan (virtue). Fair means realizing equality and balance between rights. Religious values feel dry and meaningless without promoting justice because justice is a religious teaching that directly touches many people's lives. Without it, prosperity and prosperity will only be wishful thinking.

d. Tasāmuḥ

Etymologically, tasāmuḥ came from Arabic, which means tolerant, tolerant. Tasāmuḥ is a sentence with the form madhi (past) and mudhori' (present and future), which means tolerance. Tasā saysh in Arabic with its derivation forms such as samāh, samahāh, musāmahah, which are synonymous with the meaning of generosity, forgiveness, convenience, and peace.

Tasāmuḥ etymologically is to tolerate or accept things lightly. In terminology, it means to tolerate or accept differences with a light heart. Tasāmuḥ is an attitude manifested in a willingness to accept various views and stances that vary, even if you do not agree with them. It is closely related to the freedom or independence of human rights and the order of social life to allow room for differences in the opinions and beliefs of each individual.

e. Musawah

Musawah linguistically means equality. According to the terms, Musawah is equality, togetherness, and respect for fellow human beings as God's creatures. Al-musawah (equality) is the view that all human beings are equal in dignity and worth, regardless of gender, race or ethnicity. The high and low of human degrees are only based on his holiness, the assessment and level of which only God knows. Equality refers to togetherness and respect for fellow human beings as God's creatures. This principle is described in the holy scriptures as a continuation of the principle of brotherhood among the believers. So, brotherhood is based on faith (ukhuwah islamiah).

In social science discourse, Al-Musawah is often called human Rights, namely that humans have equal rights before the law and courts. In the Qur'an draft, Musawah

explained in Surah Al-Hujurat verse 13, "O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may (get to) know one another. Surely, the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware." This verse emphasizes the unity of human origins by showing the equality of human degrees, both men and women. The point is that both men and women are the same; there is no difference. Al-Musawah, as contained in modern legislation, implies that everyone is equal before the law. There is no difference between them because of race, sex, religion, language, or social group in claiming rights and wealth and carrying out their obligations. Musawah's principle is the basic principle that attaches all general rights and liberties to it. Shaykh Wahbah al Zuhaili, in a textbook for Damascus University students, stated that this regulation stood based on moderate freedom.

f. Shura

The word shura comes from the verbs sywara or yusyawiru, which means explaining, stating, proposing, and taking something. Other forms derived from the word sywara are tasyawara, which means negotiating and exchanging opinions, and syawir, which means asking for opinion or deliberation. Thus, shura or deliberation is mutually explaining and negotiating or asking each other and exchanging opinions regarding a matter. Most Sharia scholars and experts on constitutional laws place deliberation as an Islamic obligation and a basic constitutional principle above the general principles and basic principles set out by Qur'an and hadith. Therefore, deliberation is very commonly used and there is no reason for anyone to abandon it. Regarding the deliberation, it is mentioned in Surah Al-Imran verse 159, "It is out of Allah's mercy that you (O Prophet) have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So, pardon them, ask Allah's forgiveness for them, and consult with them in (conducting) matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him."

Religious denominations cannot move alone but must go hand in hand with the current conditions of their society to achieve targets. Education religious moderation is a field of jihad (effort) that acts as a basis for strengthening religious understanding in the digital space and open dialogue characterized by multitasking to strengthen religious understanding that is tolerant, moderate, and full of compassion.

CONCLUSION

1. Islam introduced Human Rights 1,300 years before the Western world introduced it in the 16th to 19th centuries. Muhammad was a revolutionary figure and a reliable enforcer with full tenacity and sacrifice. In its development, Human Rights is a

normative concept that states that humans have inherent rights that apply whenever and wherever they are because they are universal regardless of skin color, ethnicity, race, and religion. Its principles cannot be divided, interconnected, and interdependent for the sake of the realization of goodness and justice as well as the public interest through the application of Sharia as a protection and guarantee of basic needs to achieve the objectives of Islamic law in Qur'an and Hadith.

2. In principle and fundamentally in the Medina charter, human rights referred to brotherhood, freedom, and equality. In this way, what is the aspiration and hope of humans to live in peace with high solidarity can be realized in reality because the application of Human Rights and the Medina Charter (Shahifatul Medina) becomes an inseparable whole by dumping all differences to reconcile togetherness. Medina Charter consists of 10 chapters and 47 articles in which all differences are buried in the nuances of Ukhuwah.
3. In the Medina Charter (Shahifatul Medina), the concept of religious moderation education is found by correlating the three pillars of moderation: thought, action, and movement moderation. By combining these three moderations in the application of Islamic education, several Islamic values need to be understood and implemented. The aims of the process of moderating Islamic education are 1) Tawasut, namely being in the middle; 2) Tawazun, namely balancing, or giving something of its rights; 3) I'tidal, which is upright and straight, meaning putting something in its place and exercising rights and obligations proportionally; 4) Tasamuh, namely to tolerate or accept differences gracefully; 5) Musawah, namely equality and togetherness as well as respect for fellow human beings; 6) Shura, namely explaining and negotiating with each other or asking each other and exchanging opinions regarding a matter. Thus, religious moderation cannot move alone but must go hand in hand by looking at the current conditions of its people to achieve targets and, at the same time, become a field of jihad which plays a role in strengthening the understanding of religion in the digital space for dialogic openness characterized by multitasking to strengthen religious understanding that is tolerant, moderate, and full of compassion.

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