



The Medina Charter and Lessons of Multiculturalism in Contemporary Islamic Politics

Zakiati Salma¹, Rahmad Hidayat², Sumper Mulia Harahap³

^{1,2}Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia

³Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Indonesia

Correspondence: zakiati.salma@gmail.com

Abstract. This article aims to analyze the relevance of the multicultural values contained in the Medina Charter within the context of contemporary Islamic politics. The method used in this research is a descriptive qualitative approach, involving a literature review on the Medina Charter and political policies in majority-Muslim countries that adopt pluralistic values. Data collection was conducted through library research, which included reviewing primary texts and academic studies on multiculturalism in Islamic politics. The analysis was carried out using content analysis to understand how the multicultural values in the Medina Charter can be applied in modern politics. The results show that the Medina Charter offers relevant solutions to address the challenges of multiculturalism, particularly in terms of social justice, equal rights, and religious freedom. This research concludes that the values within the Medina Charter can serve as a foundation for political reform in Muslim-majority countries, emphasizing intergroup dialogue and inclusive policies that respect diversity. Thus, the Medina Charter can serve as a model for Islamic politics in the era of globalization, capable of creating a more just and harmonious society.

Keywords: *Medina Charter, multiculturalism, Islamic politics, social justice, religious freedom*

Introduction

The Medina Charter, written during the early Islamic period by Prophet Muhammad SAW, is often considered the first written constitution in human history. This document regulated the relationships between various societal groups in Medina, including Muslims, Jews, and other tribes with diverse religious and cultural backgrounds¹. The charter reflects values of inclusivity, justice, and religious freedom, serving as the foundation for a multicultural society in Medina. In Islamic history, the Medina Charter is appreciated not only as a part of the early Islamic political system but also as an example of leadership that emphasizes social harmony and pluralism in a heterogeneous society².

In contemporary contexts, the concept of multiculturalism is becoming increasingly important amid rising social divisions, religious conflicts, and identity politics in many nations, including Muslim-majority countries. These nations often experience social tensions related to ethnic, cultural, and religious diversity³. Therefore, there is an urgent need to revisit the Medina Charter and its multicultural values as an example of how plural societies can coexist peacefully. In contemporary Islamic politics, the lessons from the Medina Charter can serve as a foundation for more inclusive and tolerant approaches to managing multicultural societies.

However, despite being frequently cited in contemporary Islamic discourse, the application of the Medina Charter in modern political policies remains limited. Many Muslim-majority countries, whether adopting Islamic or secular political systems, face significant challenges in creating policies that support the coexistence of different groups⁴. Discussions about pluralism and

¹ H. Zainal Abidin Ahmad, *Piagam Madinah: Konstitusi Tertulis Pertama di Dunia* (Jakarta: Pustaka Al-Kautsar, 2014).

² Nazil Mumtaz al-Mujtahid and Hasan Sazali, "Revitalization of Moderation Messages in the Madinah Charter: Religious Development Communication Studies," *AT-TURAS: Jurnal Studi Keislaman* 10, no. 1 (June 30, 2023): 59–79, <https://doi.org/10.33650/at-turas.v10i1.5301>.

³ Khadijah Mohd Khambali Hambali, Nur Hidayah Mohd Paudzi, and Abdul Nasser Sultan Mohsen Sallam, "Islamic Perspective on the Concepts of Interaction among Multicultural Society," *Afkar: Jurnal Akidah & Pemikiran Islam* 23, no. 2 (December 30, 2021): 249–74, <https://doi.org/10.22452/afkar.vol23no2.7>.

⁴ Peter Mandaville, "Chapter Nine. From Medina To The Ummah: Muslim Globalization In Historical And Contemporary Perspective," in *World Religions and Multiculturalism*,

multiculturalism are often overshadowed by political policies focused more on Sharia law or the dominant ideology of the majority group. This study seeks to highlight the relevance of the Medina Charter as a potential model for understanding and addressing diversity in contemporary Islamic politics.

In an era of globalization marked by migration, urbanization, and cross-cultural interactions, Islam, as a religion followed by over a billion people worldwide, faces the challenge of addressing multiculturalism. The study of the Medina Charter offers an opportunity to revisit the early Islamic principles of embracing diversity and to reflect on how these values can be applied in contemporary Islamic politics to support social harmony in multicultural societies.

Several studies have explored the historical and legal significance of the Medina Charter. Ahmad⁵ highlights the Charter as the first written constitution in the world, emphasizing its foundational role in Islamic governance. Pulungan⁶ and Yildirim⁷ focus on the principles of governance and conflict resolution found in the Charter. These works establish the Charter's importance as a guiding document for ensuring justice, equality, and religious freedom in a pluralistic society. However, these studies primarily remain historical and descriptive, with limited focus on applying these principles to modern political contexts.

Other research has looked at the relevance of the Medina Charter in contemporary Muslim-majority societies. Jani⁸ and Hasan⁹ discuss how the Charter's principles can be used to frame secularism and pluralism in modern political systems, such as Malaysia and Bangladesh. They argue that the Charter offers a basis for fostering inclusive political frameworks in multicultural

by Peter Mandaville (Brill, 2010), https://brill.com/display/book/9789004189188/Bej.9789004188921.i-408_011.xml.

⁵ Ahmad, *Piagam Madinah*.

⁶ Dr J Suyuthi Pulungan, *Prinsip-Prinsip Pemerintahan dalam Piagam Madinah Ditinjau dari Pandangan Alquran* (Yogyakarta: Penerbit Ombak, 2014).

⁷ Yetkin Yildirim, "Peace and Conflict Resolution in the Medina Charter," *Peace Review* 18, no. 1 (January 1, 2006): 109–17, <https://doi.org/10.1080/10402650500510750>.

⁸ Haza Hanurhaza Md Jani et al., "A Review on the Medina Charter in Response to the Heterogeneous Society in Malaysia," *Procedia Environmental Sciences*, The 5th Sustainable Future for Human Security (Sustain 2014), 28 (January 1, 2015): 92–99, <https://doi.org/10.1016/j.proenv.2015.07.014>.

⁹ Mubashar Hasan, "Religious Freedom with an Islamic Twist: How the Medina Charter Is Used to Frame Secularism in Bangladesh," Online resource, South Asia @ LSE (London School of Economics and Political Science, June 13, 2016), <http://blogs.lse.ac.uk/southasia/>.

societies. However, much of this research is focused on specific nations and lacks a broader application across different political systems in the Muslim world.

Works such as Alwi¹⁰ and Hambali¹¹ examine the concept of religious freedom and multiculturalism in the Charter, especially in the context of *wasathiyah* (moderation). Their studies emphasize the importance of religious tolerance and cooperation among different groups, but these analyses tend to focus on theoretical frameworks, without offering clear guidelines on policy implementation. Other scholars like Latif¹² and Gemilang¹³ compare multiculturalism and identity politics in various Islamic nations, particularly Indonesia, and analyze the challenges of achieving justice and equality. These studies highlight the tensions between political ideologies and multiculturalism, noting how policies often fail to address social inequalities.

From the literature review above, it is clear that the Medina Charter has been widely studied in relation to multiculturalism and Islamic politics. However, most research focuses more on historical or legalistic analysis, with little emphasis on how the multicultural values in the Medina Charter can be adapted to contemporary contexts. This forms the basis for this study to offer a new perspective on the study of multiculturalism and contemporary Islamic politics.

While many studies have discussed the Medina Charter as a model of pluralism in Islam, a gap remains in exploring the deep application of these values in contemporary Islamic politics. Most studies tend to be historical or legalistic without directly linking them to the challenges of multiculturalism faced by modern Muslim-majority countries. In this context, this article will offer a more

¹⁰ Zulfahmi Alwi, "Non-Muslims in The Nation-State: The Medina Charter as a Prototype for Islamic Wasathiyah Implementation in Indonesia," *Ihyaussunnab : Journal of Ulumul Hadith and Living Sunnah* 2, no. 1 (May 17, 2022): 1–14, <https://doi.org/10.24252/ihyaussunnah.v2i1.28431>.

¹¹ Hambali, Paudzi, and Sallam, "Islamic Perspective on the Concepts of Interaction among Multicultural Society."

¹² Muhaemin Latif, "Politik Multikulturalisme: Sebuah Gerakan Keadilan Dan Kesetaraan," *Jurnal Politik Profetik* 9, no. 2 (December 28, 2021): 205–29, <https://doi.org/10.24252/profetik.v9i2a3>.

¹³ Muhammad Padjar Gemilang, "Fenomena Politik Identitas Dalam Kacamata Kritis Multikulturalisme Di Indonesia," *Journal of Multidisciplinary Inquiry in Science, Technology and Educational Research* 1, no. 3c (July 12, 2024): 1483–88, <https://doi.org/10.32672/mister.v1i3c.1968>.

practical approach by exploring how the principles of the Medina Charter can be applied to modern political policies that aim to create inclusive and plural societies.

The novelty of this study lies in two main aspects. First, it will analyze the Medina Charter not just as a historical document but as a model of multiculturalism that can be applied to contemporary Islamic politics. Second, this article will provide a comprehensive analysis of the relevance of the multicultural values in the Medina Charter to political policies in Muslim-majority countries, a topic rarely addressed in previous research. Thus, this study will contribute to the discourse on Islamic politics, particularly in addressing the challenges of multiculturalism and pluralism in the modern era.

The main issue raised in this article is how the multicultural values reflected in the Medina Charter can be applied to contemporary Islamic politics. Historically, the Medina Charter demonstrated principles of diversity and inclusiveness that underpinned peaceful coexistence between various groups. However, there is a gap between these values and political practices in many Muslim-majority countries today, which still face challenges in creating inclusive societies that respect diversity. In this context, this article will explore the relevance of the Medina Charter in addressing modern multiculturalism.

This article aims to answer several key questions regarding the implementation of multiculturalism in Islamic politics. The first question concerns how the Medina Charter regulated relationships between different groups in a pluralistic society. Second, the article will explore the lessons that can be drawn from the Medina Charter to be adapted to contemporary political policies in Islamic countries. Additionally, this article will analyze the challenges faced by Muslim countries in implementing multiculturalism and seek solutions that the Medina Charter can offer in this context.

This study aims to contribute to the discourse on Islamic politics by exploring the relevance of the Medina Charter in the modern era, particularly in addressing issues of multiculturalism. The expected outcome is a better understanding of how the values of the Medina Charter can serve as the foundation for inclusive political policies. Ultimately, this article is expected to provide practical

recommendations for policymakers in Muslim-majority countries to support diversity and peaceful coexistence in heterogeneous societies..

Research methods

This research uses a descriptive qualitative approach¹⁴ to explore the application of multicultural values in the Medina Charter and its relevance to contemporary Islamic politics. This approach was chosen to provide an in-depth understanding of complex social and political phenomena, as well as how the theoretical concepts from the Medina Charter can be applied in a modern context. The primary data sources for this research are literature related to the Medina Charter, including primary texts, Islamic history books, and relevant academic studies on multiculturalism and Islamic politics.

Data collection was carried out through library research, involving a critical review of various academic literature and historical sources¹⁵. The collected data include studies of the Medina Charter itself, as well as literature analyzing multiculturalism concepts within the context of Islam. Additionally, this research examines political policies in majority-Muslim countries that claim to adopt pluralistic values, aiming to explore to what extent the principles of the Medina Charter are implemented in their political policies.

Data analysis was conducted using content analysis¹⁶, focusing on interpreting the meanings contained within the Medina Charter text and how its multicultural values can be applied in contemporary politics. The analysis results were then connected with existing literature to identify gaps in previous research and offer new contributions. This method also enables the researcher to develop a more comprehensive understanding of the historical and modern relevance of the Medina Charter within the context of Islamic politics, particularly regarding the

¹⁴ Kåre Moen and Anne-Lise Middelthon, "Chapter 10 - Qualitative Research Methods," in *Research in Medical and Biological Sciences (Second Edition)*, ed. Petter Laake, Haakon Breien Benestad, and Bjorn Reino Olsen (Amsterdam: Academic Press, 2015), 321–78, <https://doi.org/10.1016/B978-0-12-799943-2.00010-0>.

¹⁵ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (London: SAGE Publications, 2016).

¹⁶ Norman K Denzin and Yvonna S. Lincoln, *Handbook of Qualitative Research* (Yogyakarta: Pustaka Pelajar, 2009).

challenges and opportunities of implementing multiculturalism in the era of globalization.

Discussion

The Relevance of Multicultural Values in the Medina Charter to Contemporary Islamic Politics

The Medina Charter, as the first written constitution in Islamic history, offers a crucial foundation for multicultural values that remain relevant to contemporary Islamic politics¹⁷. One of the main values embedded in the Medina Charter is justice, where a society composed of various ethnic, religious, and tribal groups is given fair rights without discrimination. Justice in this context means not only granting individuals or groups their due rights but also ensuring social balance that allows all groups to coexist peacefully. This principle is particularly relevant in the context of modern Islamic politics, especially in Muslim-majority countries that face challenges in upholding justice for minorities.

Additionally, equality of rights is another key element in the Medina Charter. Under this Charter, all members of the Medina community, both Muslim and non-Muslim, were recognized as part of a single political community, with equal rights and responsibilities¹⁸. This was revolutionary at the time, as tribal and religious systems often differentiated individual rights based on ethnic or religious affiliation. This equality of rights created a social climate that allowed every individual to participate in public life regardless of their background. In contemporary Islamic politics, the principle of equal rights remains a major challenge, particularly in countries that still have legal systems or policies that discriminate against minority groups¹⁹. The application of the principle of equality adopted from the Medina Charter can be a solution for creating a more inclusive and just society.

¹⁷ Kishwar Sultana, "Media and Multiculturalism," in *Proceedings of the LADIS International Conferences Web Based Communities and Social Media 2011 Collaborative Technologies 2011 Internet Applications and Research 2011* (Rome, Italy: International Association for Development of the Information Society, 2011), 57–64.

¹⁸ Alwi, "Non-Muslims in The Nation-State."

¹⁹ Luqman Rico Khashogi, "Konsep Ummah Dalam Piagam Madinah," *IN RIGHT: Jurnal Agama Dan Hak Azazi Manusia* 2, no. 1 (2012), <https://doi.org/10.14421/inright.v2i1.1234>.

Religious freedom is also one of the main values outlined in the Medina Charter²⁰. This freedom guarantees non-Muslim groups, such as Jews and Christians, the right to practice their faith and rituals without interference from others. In Medina, this religious freedom was clearly applied through the recognition of religious rights for every group and the assurance of peaceful coexistence with Muslims. This concept of religious freedom demonstrates how Islam from the outset respected religious pluralism, providing space for every individual to practice their beliefs according to their religious teachings²¹. In contemporary Islamic politics, the implementation of religious freedom remains a challenge in many Muslim-majority countries, especially those that enforce Sharia-based laws that tend to restrict the religious freedom of minority groups. Drawing inspiration from the Medina Charter, political policies that support religious freedom can offer a solution in creating a more inclusive and harmonious society.

During the Prophet Muhammad's era, the multicultural values of the Medina Charter were applied effectively, considering the plural composition of Medina society²². Medina was made up of various tribes, religions, and factions that had frequently clashed before. Through the Medina Charter, Prophet Muhammad successfully created a political system that accommodated this diversity, where every group had the same rights and responsibilities under a single constitution. Prophet Muhammad also acted as a mediator to ensure justice for both Muslims and non-Muslims. By adopting this approach, Prophet Muhammad was able to build solidarity among different groups and ensure that no group felt marginalized or neglected. These principles inspire how pluralism can be maintained in a multicultural state.

Contemporary Islamic politics, particularly in Muslim-majority countries, presents different challenges in applying the multicultural values exemplified by the Medina Charter²³. In many Muslim-majority countries, the political system is often dominated by a single religious or ethnic group, which results in the marginalization of minority groups. For example, some countries enact laws that

²⁰ Yildirim, "Peace and Conflict Resolution in the Medina Charter."

²¹ Yetkin Yildirim, "The Medina Charter: A Historical Case of Conflict Resolution," *Islam and Christian-Muslim Relations* 20, no. 4 (October 2009): 439–50, <https://doi.org/10.1080/09596410903194894>.

²² Khashogi, "Konsep Ummah Dalam Piagam Madinah."

²³ Nur A. Fadhil Lubis, "Multikulturalisme Dalam Politik: Sebuah Pengantar Diskusi," *ETNOVISI: Jurnal Antropologi Sosial Budaya* II, no. 1 (2006): 22–31.

limit religious freedom or freedom of expression for minority groups, ultimately creating social injustice and political tension. Additionally, issues of discrimination based on religion and ethnicity remain serious problems in many Muslim countries. In this context, lessons from the Medina Charter can be adopted to create a more just and inclusive political system, where all groups have equal opportunities to participate in political and social life.

In countries like Indonesia, which has the largest Muslim population in the world, the multicultural principles embedded in the Medina Charter have indeed become the foundation for political policies supporting pluralism. Indonesia, through its national ideology of Pancasila, has recognized the diversity of ethnicities, religions, and cultures as a national asset²⁴. However, challenges in implementing multiculturalism persist, particularly in dealing with groups that seek to promote religious exclusivism. In this case, the Medina Charter can serve as an inspiration for Indonesia and other countries looking to strengthen inclusive and tolerant political foundations.

Conversely, in several Middle Eastern countries, the application of multicultural principles remains far from ideal. Countries like Saudi Arabia or Iran, which enforce strict interpretations of Islamic law, often disregard the rights of minority groups, both in terms of religion and gender²⁵. Discrimination against groups like the Shia in Saudi Arabia or the Baha'i in Iran illustrates a significant gap between the principles of justice, equality, and religious freedom outlined in the Medina Charter and the political practices in these countries. Therefore, the Medina Charter can serve as a foundation for political reform in these countries, emphasizing the importance of respecting pluralism as part of Islamic teachings.

Thus, the relevance of the multicultural values in the Medina Charter to contemporary Islamic politics lies in its ability to offer a political model that is just, inclusive, and respectful of diversity. Muslim-majority countries facing challenges in managing pluralism can learn much from the Medina Charter, particularly in terms of how to accommodate different groups without

²⁴ Mahbub Junaidy, "Multicultural Da'wah in The Charter of Medina Concept and Implementation in Indonesia," *Jurnal Syntax Transformation* 4, no. 10 (October 30, 2023): 180–96, <https://doi.org/10.46799/jst.v4i10.789>.

²⁵ Durotun Nafisah, Khalid Mawardi, and Nasrudin Nasrudin, "Islam and Multiculturalism in The Charter of Medina (Socio-Historical Studies)," *International Journal of Social Science, Education, Communication and Economics (SINOMICS JOURNAL)* 2, no. 2 (June 27, 2023): 249–56, <https://doi.org/10.54443/sj.v2i2.133>.

compromising the principles of justice and equality. In an increasingly complex global context, the values espoused by the Medina Charter hold great potential as a guide for Islamic countries in building political systems that respect diversity and foster peaceful coexistence among groups²⁶.

The Medina Charter offers relevant and practical solutions to the challenges of modern Islamic politics, particularly in managing pluralism. The principles of justice, equality, and religious freedom contained in the Charter can be adopted by Muslim-majority countries as the foundation for creating more inclusive societies. Although the challenges in implementing multiculturalism in these countries are significant, the experience of Prophet Muhammad in Medina shows that Islam has the capacity to create pluralistic and peaceful societies, a lesson highly relevant to the Islamic political world today.

Lessons from the Medina Charter for Modern Political Policies

The Medina Charter is a historic document that contains important values for managing multicultural societies. Written during the Prophet Muhammad's time in Medina, the Charter became the foundation for social, political, and religious relations in a heterogeneous society composed of various ethnic and religious groups. The values it contains offer relevant lessons for modern Muslim countries facing challenges in managing pluralism. The successful governance in Medina, based on the principles of justice, equality of rights, and religious freedom, serves as an inspiration for more inclusive political policies in the contemporary era. Below are some key lessons from the Medina Charter and their implications for modern political policies.

Key Lessons from the Medina Charter

One of the main lessons from the Medina Charter is the courage to embrace diversity within the political and social structure. Through this Charter, Prophet Muhammad successfully united a society composed of various tribal and religious groups under a fair constitution. The Medina Charter states that all groups, including Muslims, Jews, and others, form a single community (*ummah*) with equal rights and obligations²⁷. This demonstrates that pluralism is not a threat to social stability but an asset that can strengthen unity when managed properly. For modern Muslim countries, this lesson is relevant for creating policies that embrace diversity and respect the rights of all citizens, regardless of their religious

²⁶ Paul Burstein and Kathleen Monaghan, "Equal Employment Opportunity and the Mobilization of Law," *Law & Society Review* 20, no. 3 (1986): 355–88, <https://doi.org/10.2307/3053580>.

²⁷ Khashogi, "Konsep Ummah Dalam Piagam Madinah."

or ethnic background.

The second lesson is the importance of social justice and equality of rights for all citizens. The Medina Charter guarantees equal rights for all groups in terms of legal protection, security, and social rights. There is no discrimination based on tribe or religion, and all members of society have equal rights before the law. In the context of modern politics, this lesson highlights the importance of upholding justice in state policies²⁸. Muslim countries aiming to maintain social and political stability must ensure that every individual, regardless of their religion or ethnic background, is treated fairly and given equal access to public services and political participation.

The third lesson from the Medina Charter is religious freedom and interfaith tolerance. The Charter guarantees that every religious group in Medina has the right to practice their faith without interference from others. This became the foundation for peaceful coexistence in a pluralistic society. In modern politics, religious freedom remains a crucial issue, especially in Muslim countries that sometimes experience tensions between religious groups²⁹. The lesson from the Medina Charter teaches that religious freedom must be preserved as part of human rights, and the state has a role in ensuring that all religious groups can practice their faith without pressure or discrimination.

Implications of the Medina Charter for Contemporary Muslim Countries

The lessons above have significant implications for Muslim countries in managing pluralism and creating inclusive societies. Many Muslim countries today face major challenges in maintaining harmony between religious and ethnic groups. Discrimination, sectarian conflict, and social tensions often arise due to unjust policies or a lack of respect for diversity. Therefore, the values contained in the Medina Charter can serve as the foundation for policy reforms in various Muslim countries.

First, Muslim countries must start by formulating policies that respect pluralism and recognize diversity as a strength rather than a threat³⁰. Following the example of the Medina Charter, these countries must create policies that ensure all groups, whether majority or minority, have equal rights in political and social life. This

²⁸ Burstein and Monaghan, "Equal Employment Opportunity and the Mobilization of Law."

²⁹ Tahir Abbas, *Islamic Radicalism and Multicultural Politics: The British Experience* (London: Routledge, 2011), <https://doi.org/10.4324/9780203850046>.

³⁰ Hamdan Hamdan et al., "Principles of Leadership and Deliberation Principles of Islamic Education in the Qur'an, Sirah Nabawiyah and the Medina Charter," *Nusantara Education* 2, no. 1 (July 12, 2023): 10–18, <https://juna.nusantarajournal.com/index.php/nula/article/view/49>.

includes providing legal protection for minority groups, respecting religious rights, and encouraging broader political participation across all social strata. With inclusive policies, tensions that often arise due to marginalization can be minimized.

Second, it is essential to implement a system of social justice that is fair to all citizens³¹. The Medina Charter emphasizes that every group has the right to protection and justice under the same legal system. Modern Muslim countries can learn from this principle by ensuring that their policies are not biased or discriminatory against certain groups. Reforms in the legal system and national regulations to ensure that all citizens, regardless of their religious or ethnic background, receive the same justice are crucial steps. Additionally, the state must strengthen the legal system that guarantees justice for all, including equal access to education, employment, and healthcare services.

Third, another implication of the Medina Charter is the importance of promoting interfaith dialogue and building tolerance³². In Medina, Prophet Muhammad maintained good relations between different groups by encouraging communication and cooperation in social and political affairs. Modern Muslim countries can adopt this approach by promoting interfaith dialogue and establishing forums that facilitate communication between different groups. Such policies can help create understanding and mutual respect between majority and minority groups, which in turn will strengthen national unity.

Examples of Policies that Adopt the Principles of the Medina Charter in the Modern Context

Some Muslim countries have already begun adopting the principles contained in the Medina Charter as part of their political policies. For example, Indonesia, as the largest Muslim-majority country in the world, applies the principle of pluralism in its national ideology, Pancasila³³. Pancasila emphasizes the importance of respecting religious, ethnic, and cultural diversity. With Pancasila as the foundation of the state, Indonesia has sought to uphold equal rights for all its citizens, regardless of their religious background. This policy aligns with the spirit of the Medina Charter, where each individual is recognized as part of a large community that must coexist peacefully.

³¹ Khairiah Khairiah, "Manajemen Multikultural dalam Berpolitik," *Al Imarah: Jurnal Pemerintahan Dan Politik Islam* 5, no. 2 (August 24, 2020): 169–82, <https://doi.org/10.29300/imr.v5i2.3432>.

³² Zuhairi Misrawi, *Madinah: kota suci, piagam Madinah, dan teladan Muhammad SAW* (Jakarta: Penerbit Buku Kompas, 2009).

³³ Hamzah Hamzah, "The Reflection of Medina Charter as a Basis for Religious Moderation in Indonesia," *Jurnal Al-Dustur* 5, no. 1 (June 1, 2022): 1–17, <https://doi.org/10.30863/jad.v5i1.2601>.

Similarly, Malaysia provides an example of policies that adopt the principles of pluralism from the Medina Charter³⁴. Although Malaysia is a Muslim-majority country, its government implements policies that allow other religious groups to practice their faith. The Malaysian Constitution guarantees religious freedom, and the country has laws that protect minority rights. Despite challenges in implementation, these policies represent efforts to create a more inclusive and pluralistic society.

Moreover, in several other Muslim-majority countries, there are initiatives to increase minority participation in politics as part of efforts to maintain inclusivity³⁵. For instance, in Tunisia, political reforms following the Arab Spring revolution have provided broader opportunities for minority groups to participate in politics. This shows that the principles of the Medina Charter, particularly regarding equal political rights, can be adapted to promote broader participation in modern democracy.

However, many challenges remain. Saudi Arabia, for example, as a country that enforces strict Sharia law, still faces limitations in granting full rights to non-Muslim groups. This country can learn from the Medina Charter to create more inclusive policies, especially in respecting minority groups and granting religious freedom. Political reforms in Saudi Arabia that follow the values of the Medina Charter could help improve the country's image regarding human rights and create a more just and tolerant society.

Overall, the Medina Charter provides important lessons for Muslim countries in terms of managing pluralism, social justice, and religious freedom. The principles contained in the Charter are not only relevant to the past but also highly applicable to modern politics. Muslim countries that aim to create inclusive and peaceful societies can adopt the values of the Medina Charter as the foundation for building more just and tolerant political policies. The Medina Charter is an example of how Islam, from the beginning, has valued pluralism and social justice, values that remain essential in today's modern world.

Challenges in Implementing Multiculturalism in Muslim Countries

The challenges of implementing multiculturalism in Muslim countries are complex and varied, depending on each nation's historical, political, social, ethnic, and religious contexts. Muslim-majority countries face various difficulties in

³⁴ Jani et al., "A Review on the Medina Charter in Response to the Heterogeneous Society in Malaysia."

³⁵ Hambali, Paudzi, and Sallam, "Islamic Perspective on the Concepts of Interaction among Multicultural Society."

managing diversity, ranging from issues of national identity, discriminatory policies, to intergroup conflicts. In this context, multiculturalism is not just an ideal concept but an urgent necessity to ensure social stability and justice for all citizens, including minorities. This section will explain the main challenges faced by Muslim countries in implementing multiculturalism, analyze policies that limit minority rights, and compare countries that have successfully managed diversity with those still experiencing conflict.

Challenges in Implementing Multiculturalism

One of the main challenges in implementing multiculturalism in Muslim countries is the legacy of colonialism and nationalism, which shaped national identities³⁶. Many Muslim countries, especially in the Middle East, South Asia, and North Africa, have a long history of colonialism that imposed borders that do not reflect the ethnic and religious composition of their populations. For example, countries like Iraq, Syria, and Lebanon were created through post-colonial agreements, often grouping together different communities without strong social consensus. This has led to ongoing tensions between majority and minority groups.

The second challenge is the interpretation of religion and the influence of conservative Islamic politics. Some Muslim countries implement Sharia law as the basis of their legal systems. Although Sharia embodies principles of justice and equality, its modern implementation can sometimes become a source of discrimination, particularly against religious and ethnic minorities. For instance, in Saudi Arabia, strict Sharia law limits the rights of non-Muslims in worship and social life. Additionally, countries like Iran, which officially declare themselves Islamic republics, often face criticism for restricting the religious and civil rights of minority groups³⁷. These conservative interpretations of Sharia are often the main obstacles to inclusive and multicultural policies.

Another challenge is poverty, economic inequality, and lack of access to quality education. In many Muslim countries, poverty is a structural issue that worsens tensions between majority and minority groups. Minority groups often experience greater economic and social marginalization, exacerbating inequalities in access to employment, healthcare, and education. For example, in Pakistan, religious minorities such as Hindus and Christians often occupy the lowest social

³⁶ Hasan, "Religious Freedom with an Islamic Twist."

³⁷ Mohd Zuhdi Ahmad Khasasi, Ahmad Dahlan Salleh, and Mohammad Zaini, "Position of Islam as a Federal Religion and a Determinant of Stable Socio-Religious Relations in Malaysia: Medina Charter for Reference," *Pertanika Journal of Social Sciences and Humanities* 28, no. 3 (2020): 1975–94, <http://www.pertanika.upm.edu.my/pjssh/browse/regular-issue?article=JSSH-5275-2019>.

strata, with limited access to formal employment and quality education. This acute poverty deepens social tensions and creates a wider gap between different groups³⁸.

The third significant challenge is the lack of a legal framework to protect minority rights. In some Muslim countries, existing laws do not provide adequate protection for minority groups. Even in countries that have ratified international human rights treaties, there is often a gap between formal commitments and on-the-ground implementation³⁹. In Egypt, for instance, although the constitution guarantees religious freedom, Coptic Christians frequently face discrimination, particularly in building places of worship. This inconsistency between formal policies and actual practices is a major obstacle to implementing genuine multiculturalism.

Critical Analysis of Policies Limiting Minority Rights

Many Muslim countries enforce policies that directly or indirectly restrict the rights of religious or ethnic minorities. These policies are often based on interpretations of religious law or state regulations that prioritize the majority group. A clear example can be seen in Saudi Arabia and Iran, where religious minority groups, such as the Shia in Saudi Arabia or the Sunnis in Iran, face various forms of discrimination in terms of both religious freedom and political participation.

In Saudi Arabia, for instance, restrictions on religious freedom for the Shia minority are a prominent issue. While the Saudi government officially recognizes Shia rights to worship, in practice, they are often limited in accessing key positions in government, the military, and the private sector. Additionally, the Shia minority in the eastern region of Saudi Arabia often faces close surveillance and discrimination in accessing natural resources and economic opportunities. This structural discrimination creates tensions between the Sunni majority and the Shia minority, ultimately hindering efforts to build an inclusive and multicultural society.

In Iran, a similar situation is experienced by the Sunni minority, which, despite being constitutionally recognized, often faces discrimination in accessing important positions in government and the military. This discriminatory policy causes Sunnis in some regions, such as Sistan-Baluchistan province, to feel marginalized and excluded from political and social processes. This has led to

³⁸ Burstein and Monaghan, "Equal Employment Opportunity and the Mobilization of Law."

³⁹ Ika Arinia Andryany, "Keberagaman Beragama Sebagai Tantangan Mewujudkan Masyarakat Multikultural," *Jurnal Polinter: Kajian Politik Dan Hubungan Internasional* 2, no. 2 (February 20, 2017): 20–30, <https://doi.org/10.52447/polinter.v2i2.598>.

prolonged social instability in several parts of Iran.

However, not all Muslim countries experience the same challenges regarding multiculturalism. Egypt, for example, despite facing issues in its treatment of the Coptic Christian minority, has made some progress in creating more inclusive policies. President Abdel Fattah el-Sisi, for instance, has openly supported Coptic rights and encouraged the construction of new churches as part of efforts to improve interfaith relations in the country. Nevertheless, tensions remain, particularly in the regulations governing church construction in rural areas, which often face resistance from the Muslim majority⁴⁰.

Comparison Between Successful and Conflict-Ridden Countries

When comparing several Muslim countries, significant differences can be seen in how they implement the principles of pluralism and multiculturalism. Indonesia, for example, is often praised as one of the Muslim countries that has successfully managed religious and ethnic diversity⁴¹. With Pancasila as its national ideology, Indonesia has created a relatively inclusive legal framework that respects the rights of religious minorities. Although challenges remain, such as discrimination against the Ahmadiyya and Shia communities, Indonesia continues to be a model for other Muslim countries in embracing pluralism as part of its national identity.

In contrast, countries like Syria and Iraq are still facing prolonged social and sectarian conflicts. In Syria, the civil war that began in 2011 has fractured the country along sectarian lines, with Alawites, Sunnis, and Christians involved in a complex conflict⁴². In Iraq, conflicts between Sunni, Shia, and Kurdish groups have led to ongoing political instability⁴³. Despite attempts by the Iraqi government to create a more inclusive political framework, the legacy of sectarian conflict and past discriminatory policies remain significant obstacles.

On the other hand, Tunisia has emerged as one of the positive examples in applying pluralism principles in the Muslim world after the Arab Spring revolution. Tunisia has successfully implemented inclusive political reforms,

⁴⁰ Hambali, Paudzi, and Sallam, "Islamic Perspective on the Concepts of Interaction among Multicultural Society."

⁴¹ Mentari Mentari and Hardi Alunaza, "Multikulturalisme Dan Politik Identitas Di Indonesia," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 1 (January 11, 2022): 163–70, <https://doi.org/10.35931/aq.v16i1.810>.

⁴² Nikolaos Van Dam, *Destroying a Nation: The Civil War in Syria* (New York: Bloomsbury Publishing, 2017).

⁴³ Muntazra Nazir, "Democracy, Islam and Insurgency in Iraq," *Pakistan Horizon* 59, no. 3 (2006): 47–65, <https://www.jstor.org/stable/41394370>.

providing space for minority groups to participate in the political process⁴⁴. Tunisia's new constitution guarantees religious freedom and freedom of expression and grants equal rights to all citizens. These reforms have made Tunisia one of the most progressive Muslim countries regarding minority rights and political pluralism.

However, not all Muslim countries have the same level of success in managing pluralism. Pakistan, for instance, despite its long history as a country founded on the two-nation theory (India-Pakistan) to accommodate Muslims, has faced ongoing social tensions between the Sunni majority and the Shia minority, as well as other religious minorities such as Hindus and Christians⁴⁵. Violent attacks against religious minorities are frequent, and the government struggles to enforce laws that protect minority rights.

Overall, implementing multiculturalism in Muslim countries faces various challenges, from historical legacies, conservative religious interpretations, to social and economic inequalities. Muslim countries that have successfully managed diversity, such as Indonesia⁴⁶ and Tunisia⁴⁷, can serve as models for other nations still grappling with social conflict and discrimination. Conversely, countries struggling to implement multiculturalism need to strengthen their legal frameworks to protect minority rights and promote social inclusiveness as part of a broader national identity.

Solutions Offered by the Medina Charter

The Medina Charter, drafted by Prophet Muhammad SAW in 622 AD, is one of the earliest historical documents that established governance for a plural society. It contains principles highly relevant to addressing the challenges of multiculturalism, such as justice, equality, religious freedom, and collective responsibility in maintaining security. In the modern context, the values of the Medina Charter can provide a strong foundation for Muslim-majority countries attempting to manage pluralism within their societies. This section will discuss concrete solutions from the Medina Charter to address modern multiculturalism,

⁴⁴ Inmaculada Szmolka, "Exclusionary and Non-Consensual Transitions Versus Inclusive and Consensual Democratizations: The Cases of Egypt and Tunisia," *Arab Studies Quarterly* 37, no. 1 (2015): 73–95, <https://doi.org/10.13169/arabstudquar.37.1.0073>.

⁴⁵ Jawad Kadir and Majida Jawad, "Politics and the Family: Rethinking the India–Pakistan Two-Nations Theory through the Familial Construction of Political Ideas," *India Review* 19, no. 3 (May 26, 2020): 223–53, <https://doi.org/10.1080/14736489.2020.1754009>.

⁴⁶ Hamzah, "The Reflection of Medina Charter as a Basis for Religious Moderation in Indonesia."

⁴⁷ Szmolka, "Exclusionary and Non-Consensual Transitions Versus Inclusive and Consensual Democratizations."

the application of the Medina Charter model in managing intergroup conflicts, and policy recommendations based on its values that can promote peace and inclusivity in Islamic countries.

Solutions from the Medina Charter for the Challenges of Multiculturalism

The Medina Charter offers several relevant solutions for addressing the challenges of multiculturalism in the modern era. First, the Charter emphasizes the importance of justice and equality among various societal groups. In modern contexts, this can be translated into policies that promote social and political inclusion for all groups, regardless of their religious, ethnic, or cultural backgrounds. The principle of equality in the Medina Charter is reflected in the recognition of non-Muslim groups, such as Jews and Christians, who were granted the same rights as Muslims as long as they contributed to the maintenance of peace and security⁴⁸.

This principle is particularly important for Muslim-majority countries struggling with structural injustice toward minority groups. In some countries, for example, discriminatory policies against religious or ethnic minorities often lead to social tensions and conflicts⁴⁹. The Medina Charter demonstrates that an inclusive and just society can be achieved through the recognition of equal rights for all members of society and the elimination of discrimination based on religion or ethnicity.

Second, the Medina Charter recognizes the importance of religious freedom and guarantees the right of every group to practice their beliefs without interference⁵⁰. In the context of contemporary Islam, religious freedom remains a sensitive issue. Some countries have laws that restrict religious practices for minority groups. The Medina Charter, which explicitly protects the rights of non-Muslim groups to practice their faith, can serve as a model for Muslim countries to strengthen their legal frameworks that protect religious freedom.

Third, the Medina Charter emphasizes intergroup cooperation in maintaining peace and social stability⁵¹. Through the Charter, Prophet Muhammad successfully united various religious and ethnic groups to work together in safeguarding the peace of Medina. This principle can be adopted by modern

⁴⁸ Abbas, *Islamic Radicalism and Multicultural Politics*.

⁴⁹ Alwi, "Non-Muslims in The Nation-State."

⁵⁰ Ibrahim Elbadawi and Samir A. Makdisi, *Democratic Transitions in the Arab World* (London: Cambridge University Press, 2017).

⁵¹ Togar Natigor Siregar, "Comparative Study of Political Principles of Medina Charter Which Covers Several Principles of Democracy," *Proceeding International Conference on Law, Economy, Social and Sharia (ICLESS)* 2 (March 24, 2024): 438–46, <https://proceeding.icless.net/index.php/icless22/article/view/98>.

Muslim countries facing social conflict. Governments and civil society must collaborate to foster dialogue between groups, establish effective conflict resolution mechanisms, and encourage the participation of all groups in political and social processes.

The Application of the Medina Charter Model in Managing Intergroup Conflicts

One of the strengths of the Medina Charter is its ability to regulate relations between groups based on principles of justice and unity⁵². During Prophet Muhammad's time, Medina was a city comprised of various tribes and religious groups, and the potential for conflict was high. The Medina Charter functioned as an agreement binding all groups to live together in peace and mutual respect. In modern times, countries facing intergroup conflict can learn from this model.

One way to apply the Medina Charter model is through building conflict resolution mechanisms based on intergroup dialogue. During Prophet Muhammad's era, dialogue and negotiation between groups were key methods for resolving disputes. This can be applied in modern contexts by establishing institutions responsible for mediating between groups, whether religious, ethnic, or political. For instance, in countries like Iraq and Syria, which continue to experience sectarian conflict, the establishment of peace commissions or mediation institutions involving all conflicting parties can help create space for dialogue and reduce the potential for violence.

Moreover, the application of the concept of collective responsibility promoted in the Medina Charter can serve as a model for strengthening intergroup solidarity in modern societies. The Charter required every group to participate in maintaining security and peace, as well as protecting Medina from external threats⁵³. This concept can be adopted by modern nations by encouraging all groups to participate in maintaining national stability. For example, policies that strengthen the role of minority groups in the armed forces or police can help foster a sense of collective responsibility and build trust between different groups.

Managing intergroup conflict also requires fair resource distribution policies, as regulated in the Medina Charter. During Prophet Muhammad's time, one source of tension between groups was disparities in access to economic resources. The Medina Charter helped alleviate this tension by establishing principles of economic justice and equitable distribution of resources. In modern times, economic inequality is often a root cause of social conflict. Therefore, Muslim countries can learn from the Medina Charter by developing more equitable resource distribution policies, reducing economic disparities between majority

⁵² Alwi, "Non-Muslims in The Nation-State."

⁵³ Hasan, "Religious Freedom with an Islamic Twist."

and minority groups.

Policy Recommendations Based on the Values of the Medina Charter

Based on the values contained in the Medina Charter, several policy recommendations can be formulated to promote peace and inclusivity in Muslim countries. First, Muslim countries need to strengthen legal frameworks that protect minority rights⁵⁴. The Medina Charter provided formal recognition to non-Muslim groups and guaranteed their rights as equal citizens. Similar policies should be implemented in Muslim countries still facing discrimination against minority groups. For instance, policies that guarantee freedom of worship, the right to build places of worship, and equal political participation should be prioritized.

Second, Muslim countries need to establish multicultural education programs that emphasize the importance of respecting differences and promoting tolerance⁵⁵. Education is one of the most effective tools for preventing social conflict and building an inclusive society. The Medina Charter demonstrates that intergroup cooperation can be achieved through dialogue and a deep understanding of each group's role in society. Therefore, educational curricula in Muslim countries should reflect the importance of pluralism and equality among all citizens.

Third, Muslim countries need to develop inclusive social policies that ensure equal access to public services for all groups, including healthcare, education, and employment⁵⁶. Discriminatory social policies can exacerbate social tensions and push certain groups toward marginalization. By adopting the principles of social justice found in the Medina Charter, Muslim countries can create more just and harmonious societies. For instance, countries like Egypt and Pakistan, which face challenges related to economic inequality for minority groups, can adopt fairer redistribution policies to ensure that all citizens benefit equally from economic development.

Fourth, Muslim countries must strengthen political participation mechanisms for all groups, including minorities⁵⁷. The Medina Charter provides an example of how different groups can participate in governance fairly. In modern contexts,

⁵⁴ Burstein and Monaghan, "Equal Employment Opportunity and the Mobilization of Law."

⁵⁵ Jani et al., "A Review on the Medina Charter in Response to the Heterogeneous Society in Malaysia."

⁵⁶ Junaidy, "Multicultural Da'wah in The Charter of Medina Concept and Implementation in Indonesia."

⁵⁷ al-Mujtahid and Sazali, "Revitalization of Moderation Messages in the Madinah Charter."

Muslim countries can encourage political reforms that broaden minority access to political institutions, either through better representation in parliaments or through participation in local government. Inclusive political participation can help reduce feelings of marginalization and increase a sense of belonging among minority groups.

Fifth, Muslim countries need to establish mediation and conflict resolution institutions based on intergroup dialogue⁵⁸. As demonstrated in the Medina Charter, dialogue and consensus are key to maintaining social stability. Countries facing sectarian conflicts, such as Iraq and Syria, can draw inspiration from the Medina Charter by forming peace commissions involving all groups to reach fair and sustainable solutions.

By implementing these solutions, Muslim countries can better manage diversity and build more inclusive and peaceful societies. The Medina Charter, with its universal values, remains relevant as a guide for Muslim nations in addressing the challenges of multiculturalism in the modern era.

Implications of Medina Charter's Multiculturalism for Future Islamic Politics

The Medina Charter is one of the most historic documents in Islam, regulating social, political, and religious relations in a plural society during the Prophet Muhammad's era in Medina. In today's era of globalization and cultural interconnectivity, the multicultural values embedded in the Medina Charter are increasingly relevant in creating inclusive political systems in Muslim-majority countries. As a document emphasizing justice, equality, and religious freedom, the Medina Charter has the potential to serve as a model for global Islamic politics in addressing the challenges of multiculturalism in the future.

This section will explore how the implementation of the values of the Medina Charter can influence the development of Islamic politics, assess its potential as a global political model in the context of globalization, and examine the implications for policymakers and Islamic political leaders in building a harmonious and inclusive society.

Predictions for the Application of Medina Charter Values in Future Islamic Politics

In response to the challenges of globalization and increasing interconnectivity among nations, the application of the multicultural values contained in the Medina Charter is expected to become more crucial for Islamic politics. Some

⁵⁸ M. Abdul Aziz, "The Principles of Islamic Polity in the Qur'an and Sunnah: Revisiting Modern Political Discourse," *Al-Burhan: Journal of Qur'an and Sunnah Studies* 7, no. 1 (August 31, 2023): 5–28, <https://doi.org/10.31436/alburhn.v7i1.296>.

key principles taught by the Medina Charter, such as justice, equality, religious freedom, and collective responsibility, are highly relevant in building political systems that adapt to changing times. In the future, Muslim countries that successfully implement these values in their political systems will be better able to manage diversity and reduce the potential for social conflict⁵⁹.

One important prediction is that Muslim countries will be increasingly encouraged to implement the principles of equality and religious freedom, as outlined in the Medina Charter. As cultural and religious interactions increase due to globalization, many Muslim countries will face pressure to improve their records regarding minority rights⁶⁰. Here, the Medina Charter offers a solution by demonstrating how plural societies can be governed fairly and inclusively. By adopting the Medina model, Muslim countries can create more open political systems where minorities have equal rights and can actively participate in social and political life.

Additionally, another prediction from the implementation of the Medina Charter's values is the growing role of interfaith and intercultural dialogue in Islamic politics. During the Prophet Muhammad's time, the Medina Charter facilitated effective dialogue between different groups, ultimately maintaining social stability and security. In modern contexts, such dialogue will become increasingly important in resolving social conflicts arising from religious or ethnic differences. Muslim countries that promote intergroup dialogue will be better equipped to address the challenges of pluralism, both domestically and internationally.

Potential of the Medina Charter as a Model for Global Islamic Politics in the Era of Globalization

The era of globalization has introduced new challenges for Muslim countries, particularly in managing diversity and creating inclusive societies. In this context, the Medina Charter has great potential to serve as a global Islamic political model capable of addressing these challenges. As a document that successfully united different groups in Medina, the Medina Charter provides a clear framework for creating pluralistic and inclusive political systems.

One of the main potentials of the Medina Charter as a global Islamic political model is its ability to bridge cultural and religious differences. In the era of globalization, interactions between different cultures and religions are more intense, often leading to social friction. Muslim countries that adopt the values of the Medina Charter, such as religious freedom and social justice, can serve as

⁵⁹ Khairiah, "Manajemen Multikultural dalam Berpolitik."

⁶⁰ Mandaville, "Chapter Nine. From Medina To The Ummah."

examples of how such differences can be managed peacefully⁶¹. The Medina Charter teaches that religious and ethnic differences are not obstacles to creating a harmonious society, as long as there is a shared agreement on principles of justice and respect for individual rights.

Furthermore, the Medina Charter also has the potential to become a model for inclusive governance. In modern contexts, many Muslim countries face challenges in terms of minority group political representation. By adopting the principles of the Medina Charter, these countries can create more inclusive political systems where all groups, whether majority or minority, have an equal voice in political decision-making⁶². The Medina Charter emphasizes the importance of active participation from all groups in maintaining social stability, and this principle can be adapted by Muslim countries to improve their political systems, making them more democratic and inclusive.

Additionally, the Medina Charter can play a role in strengthening international cooperation among Muslim countries. In the era of globalization, Muslim countries face common challenges related to issues such as terrorism, immigration, and climate change, all of which require collective solutions. The Medina Charter, which emphasizes the importance of collective responsibility in maintaining security and societal welfare, can inspire Muslim countries to strengthen regional and international cooperation in addressing these challenges.

Implications for Islamic Policymakers and Political Leaders

For Islamic policymakers and political leaders, the values contained in the Medina Charter offer clear guidance for creating harmonious and inclusive societies. One of the main implications of applying the Medina Charter's values is the need for reforming legal frameworks and policies in Muslim countries to become more inclusive. Policymakers must ensure that the laws and policies they create reflect the principles of justice and equality outlined in the Medina Charter⁶³. This includes eliminating discriminatory laws that restrict minority rights, whether in terms of religious freedom, education, or political participation.

Furthermore, Islamic political leaders must understand that dialogue and consensus are key to maintaining social stability. The Medina Charter demonstrates that cooperation between different groups can only be achieved through open dialogue and mutual respect⁶⁴. Therefore, political leaders must

⁶¹ Nafisah, Mawardi, and Nasrudin, "Islam and Multiculturalism in The Charter of Medina (Socio-Historical Studies)."

⁶² Latif, "Politik Multikulturalisme."

⁶³ Hambali, Paudzi, and Sallam, "Islamic Perspective on the Concepts of Interaction among Multicultural Society."

⁶⁴ Misrawi, *Madinah*.

promote intergroup dialogue as part of their efforts to maintain political stability. This can be achieved through the establishment of mediation institutions tasked with facilitating dialogue between groups, both at the national and local levels.

Another important implication is that Islamic policymakers and political leaders need to develop multicultural education programs aimed at raising awareness about the importance of diversity and inclusivity. Education is one of the most effective tools for creating a tolerant society that values differences. Therefore, the educational curriculum in Muslim countries should reflect the multicultural values contained in the Medina Charter, emphasizing the importance of respecting the rights of all individuals, both majority and minority.

On the other hand, Islamic political leaders must also ensure that their economic policies reflect the principles of social justice outlined in the Medina Charter. Economic inequality often becomes a source of social conflict, and the Medina Charter shows that societal welfare can only be achieved through fair distribution of resources. Therefore, policymakers must ensure that all groups, both majority and minority, have equal access to economic resources, including education, healthcare, and employment.

Ultimately, the main implication of applying the values of the Medina Charter in future Islamic politics is the creation of a more inclusive, just, and harmonious society, where all individuals, regardless of their religious or ethnic background, have equal rights and can live peacefully side by side. The Medina Charter offers a clear model of how plural societies can be managed fairly, and the values contained within it remain relevant as a guide for Islamic politics in addressing the challenges of multiculturalism in the future. Islamic political leaders and policymakers who adopt these principles will be better equipped to face the challenges of globalization, cultural interconnectivity, and pluralism, creating a more peaceful and prosperous society.

Conclusion

Based on the analysis in this article, it can be concluded that the Medina Charter offers highly relevant lessons for contemporary Islamic politics, particularly in addressing the challenges of multiculturalism. The Charter emphasizes principles of justice, equality, and religious freedom, which are fundamental for creating a pluralistic and inclusive society. Although many Muslim-majority countries continue to struggle with implementing these principles, the lessons from the Medina Charter can be adapted to create more open and just political systems, where every group has equal rights to participate in social and political life.

Furthermore, this study reaffirms that the values contained in the Medina Charter

can help reduce social tensions and conflicts caused by religious and ethnic differences. The Charter demonstrates that dialogue between groups and consensus in political decision-making are key to maintaining social stability and harmony. Therefore, Muslim countries that successfully adopt these values will be better able to manage diversity and build more peaceful and prosperous societies.

Finally, this study makes an important contribution to the discourse on Islamic politics by proposing that the Medina Charter can serve as a global political model for Muslim countries in the era of globalization. Political leaders and policymakers who adopt the principles of the Charter will be better equipped to address global challenges related to pluralism and cultural interconnectedness, thereby creating more inclusive and harmonious societies.

Bibliography

- Abbas, Tahir. *Islamic Radicalism and Multicultural Politics: The British Experience*. London: Routledge, 2011. <https://doi.org/10.4324/9780203850046>.
- Ahmad, H. Zainal Abidin. *Piagam Madinah: Konstitusi Tertulis Pertama di Dunia*. Jakarta: Pustaka Al-Kautsar, 2014.
- Alwi, Zulfahmi. "Non-Muslims in The Nation-State: The Medina Charter as a Prototype for Islamic Wasathiyah Implementation in Indonesia." *Ihyaussunnah: Journal of Ulumul Hadith and Living Sunnah* 2, no. 1 (May 17, 2022): 1–14. <https://doi.org/10.24252/ihyaussunnah.v2i1.28431>.
- Andryany, Ika Arinia. "Keberagaman Beragama Sebagai Tantangan Mewujudkan Masyarakat Multikultural." *Jurnal Polinter: Kajian Politik Dan Hubungan Internasional* 2, no. 2 (February 20, 2017): 20–30. <https://doi.org/10.52447/polinter.v2i2.598>.
- Aziz, M. Abdul. "The Principles of Islamic Polity in the Qur'an and Sunnah: Revisiting Modern Political Discourse." *Al-Burhān: Journal of Qur'an and Sunnah Studies* 7, no. 1 (August 31, 2023): 5–28. <https://doi.org/10.31436/alburhn.v7i1.296>.
- Burstein, Paul, and Kathleen Monaghan. "Equal Employment Opportunity and the Mobilization of Law." *Law & Society Review* 20, no. 3 (1986): 355–88. <https://doi.org/10.2307/3053580>.
- Creswell, John W., and Cheryl N. Poth. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. London: SAGE Publications, 2016.
- Dam, Nikolaos Van. *Destroying a Nation: The Civil War in Syria*. New York: Bloomsbury Publishing, 2017.
- Denzin, Norman K, and Yvonna S. Lincoln. *Handbook of Qualitative Research*. Yogyakarta: Pustaka Pelajar, 2009.

- Elbadawi, Ibrahim, and Samir A. Makdisi. *Democratic Transitions in the Arab World*. London: Cambridge University Press, 2017.
- Gemilang, Muhammad Padjar. “Fenomena Politik Identitas Dalam Kacamata Kritis Multikulturalisme Di Indonesia.” *Journal of Multidisciplinary Inquiry in Science, Technology and Educational Research* 1, no. 3c (July 12, 2024): 1483–88. <https://doi.org/10.32672/mister.v1i3c.1968>.
- Hambali, Khadijah Mohd Khambali, Nur Hidayah Mohd Paudzi, and Abdul Nasser Sultan Mohsen Sallam. “Islamic Perspective on the Concepts of Interaction among Multicultural Society.” *Afkar: Jurnal Akidah & Pemikiran Islam* 23, no. 2 (December 30, 2021): 249–74. <https://doi.org/10.22452/afkar.vol23no2.7>.
- Hamdan, Hamdan, Pasiska Pasiska, Rohimin Rohimin, and Khairuddin Khairuddin. “Principles of Leadership and Deliberation Principles of Islamic Education in the Qur’an, Sirah Nabawiyah and the Medina Charter.” *Nusantara Education* 2, no. 1 (July 12, 2023): 10–18. <https://juna.nusantarajournal.com/index.php/nula/article/view/49>.
- Hamzah, Hamzah. “The Reflection of Medina Charter as a Basis for Religious Moderation in Indonesia.” *Jurnal Al-Dustur* 5, no. 1 (June 1, 2022): 1–17. <https://doi.org/10.30863/jad.v5i1.2601>.
- Hasan, Mubashar. “Religious Freedom with an Islamic Twist: How the Medina Charter Is Used to Frame Secularism in Bangladesh.” Online resource. South Asia @ LSE. London School of Economics and Political Science, June 13, 2016. <http://blogs.lse.ac.uk/southasia/>.
- Jani, Haza Hanurhaza Md, Nor Zalina Harun, Mazlina Mansor, and Ismawi Zen. “A Review on the Medina Charter in Response to the Heterogeneous Society in Malaysia.” *Procedia Environmental Sciences, The 5th Sustainable Future for Human Security (Sustain 2014)*, 28 (January 1, 2015): 92–99. <https://doi.org/10.1016/j.proenv.2015.07.014>.
- Junaidy, Mahbub. “Multicultural Da’wah in The Charter of Medina Concept and Implementation in Indonesia.” *Jurnal Syntax Transformation* 4, no. 10 (October 30, 2023): 180–96. <https://doi.org/10.46799/jst.v4i10.789>.
- Kadir, Jawad, and Majida Jawad. “Politics and the Family: Rethinking the India–Pakistan Two-Nations Theory through the Familial Construction of Political Ideas.” *India Review* 19, no. 3 (May 26, 2020): 223–53. <https://doi.org/10.1080/14736489.2020.1754009>.
- Khairiah, Khairiah. “Manajemen Multikultural dalam Berpolitik.” *Al Imarah: Jurnal Pemerintahan Dan Politik Islam* 5, no. 2 (August 24, 2020): 169–82. <https://doi.org/10.29300/imr.v5i2.3432>.
- Khasasi, Mohd Zuhdi Ahmad, Ahmad Dahlan Salleh, and Mohammad Zaini. “Position of Islam as a Federal Religion and a Determinant of Stable Socio-Religious Relations in Malaysia: Medina Charter for Reference.”

- Pertanika Journal of Social Sciences and Humanities* 28, no. 3 (2020): 1975–94. <http://www.pertanika.upm.edu.my/pjssh/browse/regular-issue?article=JSSH-5275-2019>.
- Khashogi, Luqman Rico. “Konsep Ummah Dalam Piagam Madinah.” *IN RIGHT: Jurnal Agama Dan Hak Azazi Manusia* 2, no. 1 (2012). <https://doi.org/10.14421/inright.v2i1.1234>.
- Latif, Muhaemin. “Politik Multikulturalisme: Sebuah Gerakan Keadilan Dan Kesetaraan.” *Jurnal Politik Profetik* 9, no. 2 (December 28, 2021): 205–29. <https://doi.org/10.24252/profetik.v9i2a3>.
- Lubis, Nur A. Fadhil. “Multikulturalisme Dalam Politik: Sebuah Pengantar Diskusi.” *ETNOVISI: Jurnal Antropologi Sosial Budaya* II, no. 1 (2006): 22–31.
- Mandaville, Peter. “Chapter Nine. From Medina To The Ummah: Muslim Globalization In Historical And Contemporary Perspective.” In *World Religions and Multiculturalism*, by Peter Mandaville. Brill, 2010. https://brill.com/display/book/9789004189188/Bej.9789004188921.i-408_011.xml.
- Mentari, Mentari, and Hardi Alunaza. “Multikulturalisme Dan Politik Identitas Di Indonesia.” *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 1 (January 11, 2022): 163–70. <https://doi.org/10.35931/aq.v16i1.810>.
- Misrawi, Zuhairi. *Madinah: kota suci, piagam Madinah, dan teladan Muhammad SAW*. Jakarta: Penerbit Buku Kompas, 2009.
- Moen, Kåre, and Anne-Lise Middelthon. “Chapter 10 - Qualitative Research Methods.” In *Research in Medical and Biological Sciences (Second Edition)*, edited by Petter Laake, Haakon Breien Benestad, and Bjorn Reino Olsen, 321–78. Amsterdam: Academic Press, 2015. <https://doi.org/10.1016/B978-0-12-799943-2.00010-0>.
- Mujtahid, Nazil Mumtaz al-, and Hasan Sazali. “Revitalization of Moderation Messages in the Madinah Charter: Religious Development Communication Studies.” *AT-TURAS: Jurnal Studi Keislaman* 10, no. 1 (June 30, 2023): 59–79. <https://doi.org/10.33650/at-turas.v10i1.5301>.
- Nafisah, Durotun, Khalid Mawardi, and Nasrudin Nasrudin. “Islam and Multiculturalism in The Charter of Medina (Socio-Historical Studies).” *International Journal of Social Science, Education, Communication and Economics (SINOMICS JOURNAL)* 2, no. 2 (June 27, 2023): 249–56. <https://doi.org/10.54443/sj.v2i2.133>.
- Nazir, Muntazra. “Democracy, Islam and Insurgency in Iraq.” *Pakistan Horizon* 59, no. 3 (2006): 47–65. <https://www.jstor.org/stable/41394370>.
- Pulungan, Dr J Suyuthi. *Prinsip-Prinsip Pemerintaban dalam Piagam Madinah Ditinjau dari Pandangan Alquran*. Yogyakarta: Penerbit Ombak, 2014.

- Siregar, Togar Natigor. "Comparative Study of Political Principles of Medina Charter Which Covers Several Principles of Democracy." *Proceeding International Conference on Law, Economy, Social and Sharia (ICLESS) 2* (March 24, 2024): 438–46. <https://proceeding.icless.net/index.php/icless22/article/view/98>.
- Sultana, Kishwar. "Media and Multiculturalism." In *Proceedings of the LADIS International Conferences Web Based Communities and Social Media 2011 Collaborative Technologies 2011 Internet Applications and Research 2011*, 57–64. Rome, Italy: International Association for Development of the Information Society, 2011.
- Szmolka, Inmaculada. "Exclusionary and Non-Consensual Transitions Versus Inclusive and Consensual Democratizations: The Cases of Egypt and Tunisia." *Arab Studies Quarterly* 37, no. 1 (2015): 73–95. <https://doi.org/10.13169/arabstudquar.37.1.0073>.
- Yildirim, Yetkin. "Peace and Conflict Resolution in the Medina Charter." *Peace Review* 18, no. 1 (January 1, 2006): 109–17. <https://doi.org/10.1080/10402650500510750>.
- . "The Medina Charter: A Historical Case of Conflict Resolution." *Islam and Christian–Muslim Relations* 20, no. 4 (October 2009): 439–50. <https://doi.org/10.1080/09596410903194894>.