Intensity of Religious Moderation According to the Medina Constitution

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Abstract
This study aimed to examine the intensity of concept and practice of religious moderation according to the Constitution of Medina. There is a gap between the divine constitution as an ideal guide to religious moderation and the regulation and practice of religious moderation in various countries. So it is very important to have a comprehensive understanding of the concepts and practices of religious moderation according to the constitution of medina. Study use normative Islamic legal research methods with primary legal materials as the main data. The approach used is semantic aproach and the concept of legal intensity. The result of the study was that the intensity of religious moderation based on the constitution of medina is very strong, great and is at the highest degree which includes aspects of believe, sharia, and morals. Based on the analysis of the data it was found that there are several concepts that mean moderation in the material of the translated content, hadith, and constitution of Medina. The concept is use of the word best, currently, mid, fair, choice, and moderate. Manifestation of moderation in the mission objectives of the Prophet, in the field of faith, in the treatment of human error, in the rights and duties of the physical and family, in the gathering of the good of the world and the hereafter, in communicating with culture, and manifestation of moderation in dealing with others. The intensity of religious moderation according to the constitution of medina is called qur'ani moderation.

Keywords: Intensity; Religious Moderation; Madinah Constitution

INTRODUCTION

The background to this study is that there is a gap between the ideal guidance of religious moderation based Devine Constitution and its regulation in various countries. It is known that Allah made religion moderate. It is also Allah who commands people to be moderate. Therefore, religious moderation must be regulated and practiced in accordance with Allah's provisions. The moderation is the basis of Islamic law (*al-*

tawsith huwa asas al-tasyri' fi al-Islam), Islam is middle.[1] Islam has united the interests of the world and the hereafter. Moderation means fair (QS. Al-Baqarah: 143), the middle between exaggeration and lack (Ibu Jarir al-Thabari), *al-afdal*/virtue (HR. Al-Bukhari: 279, Ahmad: 8269, dan Ibnu Hibban: 4611), between the edge of something and the end (QS. Al-Maidah: 89, HR. Ibnu Majah: 2113).[2]

The ideal conditions of religious moderation are contrary to the fact in today's modern state. There is a view that some adherents of God's religion are intolerant, extreme, radical, and fundamentalist. Surprisingly, this condition occurs in the midst of the rampant study of religious moderation. Based on the review of the literature it is known that the study of religious moderation is very rife. Review using the keyword "religious moderation" in the last 6 years (2015-2021) there are a number of 991 papers in google scholar. While the review using the keyword "madinah conctitution" in the same year span found a number of 994 papers. Among the latest and still little studies done are about moderation literacy, moderation content, and sources of moderation.

This latest study is very important to understand the intensity properly, because there is a great opportunity for moderation that is echoed not in accordance with the original source. Among the studies mentioned that Islam is a religion of tolerance wherever it is embraced, and the tolerant spirit will reside in the souls of the followers of this religion.[3] Sutrisno's study results stated that religious moderation is very appropriately applied in the life of the nation and state, especially in multicultural societies. Religious moderation as a middle ground in making up differences between extreme and fundamental groups. To implement religious moderation in multicultural communities that need to be done is; making educational institutions as the basis of religious moderation laboratories and taking a socio-religious approach in religion and state.[4] Fahri and Zainuri's study found that radicalism in the name of religion can be eradicated through moderate and inclusive Islamic education. Religious moderation can be demonstrated through tawazun (balanced), i'tidal (straight and firm), tasamuh (tolerance), musawah (egalitarian), shura (deliberation), ishlah (reform), aulawiyah (priority first), and tathawwur wa ibtikar (dynamic and innovative).[5] Purnomo in his

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[1] Ahmad Muhammad Husni et al., "Moderation Via Maqasid Al-Shariah: An Analytical Study," *International Journal of West Asian Studies* 3, no. 2 (2011): 83–99, https://doi.org/https://doi.org/10.5895/ijwas.2011.11.

[2] Muhammad Abu Al-Laits Al-Khair Abadi; and Isham al-Tijani Muhammad Ibrahim, *Al-Wahy Wa Al-Ulum Fi Al-Qarn Al-Wahid Al-Isrin* (Kuala Lumpur: IIUM Press, 2015).

[3] M M Meirison, "Religious Tolerance in the Ottoman Empire," *Nurani: Jurnal Kajian Syari'ah Dan …* 19, no. 2 (2019): 185–97, https://doi.org/https://doi.org/10.19109/nurani.v19i2.3261.

[4] Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (December 27, 2019): 323–48, https://doi.org/10.37302/jbi.v12i2.113.

[5] Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (2019): 95–100.

study mentioned that Islam is a religion with a welfare orientation not only for Muslims but also for all humanity. Thus, a guide in Islam must certainly aim for good and benefit, and vice versa. However, several guidelines in Islam have clashed with various things including clashing with Human Rights.[6] Muharam through his study revealed that violations of religious freedom in some regions still occur. This violation of religious freedom is even supported by the regulation of laws and regulations and decrees issued by local governments.[7] The ideal condition of moderation is very different from the factual conditions that mention religious moderation emergencies. [8]

Some recent studies on the constitution of Medina are the studies of Rahman et al which mention that the remarkable and landmark document of the Medina Charter is no doubt a very practical solution in building peacemaking theory. An attempt has been made to draw out some steps or axioms in just peacemaking from the Medina Charter. 1) affirmation of common security (defence), 2) independent initiatives, 3) consultation (shura), 4) negotiation, 5) autonomy, 6) confederation, 7) seeking human rights and justice, 8) identities, 9) compatibility with secular, pluralistic societies, 10) economic security.[9]

Ahmad Yani's study entitled The Madinah Charter as A Culture and Civilization Concept mentions that efforts to build a modern civilized society by upholding human values and justice were pioneered by the Prophet Muhammad long before the UN Universal Declaration of Human Rights in 1948, the French Revolution of 1789 or the birth of the American constitution in 1776. Prof. HAR Gibb in his book Writer Islam states, "Islam is actually more than a religious system, Islam is a complete culture." History has recorded well, any nation that struggles for their survival by facing all obstacles in order to maintain its existence, of course one day it will reach a high level of civilization, will find its own culture. They can give "cultural lessons" to other nations in addition to passing on the culture to the nations after that. The Medina Charter is a document drawn up by the Prophet Muhammad SAW, as a formal agreement in 622 AD between himself and all the important tribes and people in Medina. The Medina

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[6] Bitoh Purnomo, "Maqâshid Al-Syarî'ah and Human Rights Problems," *Nurani : Jurnal Kajian Syari'ah Dan Masyarakat* 20, no. 1 (2020): 1–11, http://jurnal.radenfatah.ac.id/index.php/Nurani/article/view/5631.

[7] Ricky Santoso Muharam, "Membangun Toleransi Umat Beragama Di Indonesia Berdasarkan Konsep Deklarasi Kairo," *Jurnal HAM* 11, no. 2 (August 28, 2020): 269, https://doi.org/10.30641/ham.2020.11.269-283.

[8] Abdul Syatar et al., "Darurat Moderasi Beragama Di Tengah Pandemi Corona Virus Desease 2019 (Covid-19)," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 13, no. 1 (June 2, 2020): 1–13, https://doi.org/10.35905/kur.v13i1.1376.

[9] Farhat Naz Rahman, Kiran Sami, and Fehmida Memon, "Medina Charter And Just Peacemaking Theory," *The Government: Annual Research Journal of Political Science* 4, no. 4 (2015), https://sujo-old.usindh.edu.pk/index.php/THE-GOVERNMENT/article/view/1617.

Charter is also known as the Medina Constitution. Among the important objectives behind the Medina Charter are the creation of security, happiness and goodness for all human beings (all related segments of society), management of the territory by agreement. Because it contains a number of rules related to tolerance and harmony among the Ummah at a time when the world is filled with group fanaticism (Yani, 2021).[10]

Based on the condition of the last study that has not revealed about religious moderation in the time of the Prophet (peace be upon him), prophet Muhammad is a figure and example that is a reference to know the quality of his people, especially in this context is religious moderation. Therefore, the main problem of this study is about intensity of the concept and practice of religious moderation based on the constitution of Medina. The purpose to be obtained with this study is the existence of comprehensive knowledge and understanding the intensity of the concept and practice of religious moderation according to the Constitution of Medina.

METHOD

Research methods use normative Islamic legal research methods with primary legal materials as the main data.[11] The approach used is manhaj irfani/semantic aproach and bayani.[12] The bayani method is a research method for discovering knowledge, through maximum effort to read, understand, study and study the explanations of the nash-nash qur'an and sunnah to capture the messages contained in it.[13] This method and approach was taken by the Prophet (peace be upon him) and he taught his companions and the next generation.[14] Among them mu'az Bin Jabbal's friends in solving legal problems.[15] The deployment of ra'yi's abilities is not based on strict standards and requirements set by scholars.[16] It is an attempt to carry out God's command to use reason.[17] Therefore, the various weaknesses that are very likely to

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[10] Ahmad Yani, "The Madinah Charter as A Culture and Civilization Concept," *Spektra : Jurnal Ilmu-Ilmu Sosial* 3, no. 1 (2021), https://doi.org/https://doi.org/10.34005/spektra.v3i1.1206.

[11] Faisar Ananda Arfa, *Metodologi Penelitian Hukum Islam*, ed. Watni Marpaung (Bandung: Citapustaka Media Perintis, 2010); Kornelius Benuf; Muhamad Azhar and Staf, "Metodologi Penelitian Hukum Sebagai Instrumen Mengurai Permasalahan Hukum Kontemporer," *Jurnal Gema Keadilan* 7 (2020): 20–33, https://doi.org/10.14710/gk.7.1.20-33.

[12] Muhammad Fadhli Musa and Adham Muhammad Ali Hamawiya, "Al-Manhaj Al-Bayani Fiy Tafsir Al-Kasysyaf Lil-Zamakhsariy," no. December (2018).

[13] Duski Ibrahim, "Metodologi Penelitian Dalam Kajian Islam (Suatu Upaya Iktisyaf Metode-Metode Muslim Klasik)," *Intizar* 20, no. 2 (2016): 247–66, https://doi.org/10.19109/intizar.v20i2.432.

[14] Muhammad Ihwan, "Studi Analisis Ijtihad Rasul SAW Dalam Kitab Ijtihad Rasul SAW," *Istidlal: Jurnal Ekonomi Dan Hukum Islam* 2, no. 2 (October 2, 2018): 164–78, https://doi.org/10.35316/istidlal.v2i2.115.

[15] Abī Dāwud, "Sunan Abī Dāwūd Juz 5" (Beirut: Dar Ar-Risalah Al-"Arabiyah, 2009).

[16] Abd Wafi Has, "Ijtihad Sebagai Alat Pemecahan Masalah Umat Islam," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 1 (2013), https://doi.org/10.21274/epis.2013.8.1.89-112.

[17] Muhammad Taufiq, "Pengutusan Muaz Ke Yaman," *Al-Hurriyah* 11, no. 1 (2010): 55–57.

occur in this study are investigated by taking the path of istighfar, remembrance, and prayer in the process. In addition, maximally trying to compile and complete this study in a state of completion of ablution' or finished prayer. At some times, research is conducted while fasting. Consideration of the selection of this method is solely due to a love of science and scholars.[18] It can be said that the study approach is included in the concept of legal intensity.[19]

Data collection instruments in this study with documentation techniques. With practical considerations and facilitate the search of legal materials used by the Qur'an translated ministry in 2019, hadith books, several websites of Qur'anic interpretation and hadith such as tafsirweb.com and carihadis.com. Search and data processing is assisted by Harzing's Publish or Perish and Vosviewer apps, as well as QDA Miner Lite. Data is processed by the process of content analysis or content analysis and qualitative analysis, and the presentation of data is done descriptively. QDA Miner Lite is a qualitative and easy-to-use data analysis software package for encoding textual and graphical data, annotating, retrieving and examining encoded data and documents. Programs can manage complex projects involving large numbers of documents combined with numerical and categorical information. Data analysis is carried out in several stages, including: (1) preparing data; (2) prepare the application; (3) open the application; (4) data input; (5) data encoding; (6) text retrieval; (7) looking at coding frequency. The results of the analysis are presented descriptively according to the needs of the research using theory so that the answers to the research problems are obtained.

RESULT AND DISCUSSION

This description of the results and discussion contains the intensity of the concept and practice of religious moderation according to the Constitution of Medina. So that religious moderation can be known at a theoretical and practical level as taught by the Prophet Muhammad SAW.

1. Intensity of the Concept of Religious Moderation According to the Medina Constitution

To know and understand the intensity of religious moderation according to the Constitution of Medina begins with the knowledge of the material content of the constitution. The Constitution of Medina was the first written constitution in the world (*awwalu dusturun maktubun fi al-alam*).[20] Some other names for this constitution are: *al-*

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[18] Muhtar Tajuddin Munawwir and Abdul Muhid, "Analisis Psikologi Terhadap Adab-Adab Guru Dalam Kitab Adab Al-Alim Wa Al-Muta'allim," *Jurnal Pendidikan Islam Indonesia* 5, no. 1 (October 15, 2020): 80–97, https://doi.org/10.35316/jpii.v5i1.233.

[19] Arlis Arlis, "Intensitas Syariah Dalam Negara Berdasar Atas Ketuhanan Yang Maha Esa," *JURIS (Jurnal Ilmiah Syariah)* 15, no. 1 (2017): 33, https://doi.org/10.31958/juris.v15i1.486.

[20] Ardiansah, "Kedudukan Piagam Madinah Sebagai Konstitusi Negara" (Malaysia, 2021), https://osf.io/xkuba/download/?format=pdf.

shahifah, al-kitab, al-watsiqah, and *al-dustur*. Compiled by the best human beings, the Choice and lovers of Allah, the Prophet Muhammad (peace be upon him) was sent to be a mercy to the universe, the ruler of all Prophets and Apostles. The Constitution of Medina consists of an opening and 47 articles.

The following is summarized keywords that become the content material of the constitution to describe the best arrangements on moderation. Among the keywords in quick succession are Allah, prophet, Muhammad, believer, Muslimin, Quraysh and Yathrib (Medina), one who follows them, joins themselves and fights with them, one ummah, the Muhajirin, the good and just way. The banu mentioned in the constitution include Banu 'Awf, Banu Sa'idah, Banu al-Hars, Banu Jusyam, Banu al-Najjar, Banu 'Amr Ibn 'Awf, Banu al-Nabit, and Banu al-'Aws. Another important concept is the concept of please help, not unjust, peace, equality, justice, piety, best and straight instructions, joint costs in war, guarantees, dispute resolution, protection, cooperation, implementation of obligations and responsibilities. In addition, it is also quite important in the context of moderation of the existence of Jewish and Musyrik groups.

The first choice of sentence used in the preamble to the constitution of Medina is bismillahirrahmanirrahim. By mentioning the name of Allah the Merciful Again Is Merciful. He began the constitution, wrote, read, and practiced in the name of God while asking for His help. Based on Al-Ulama,[21] Al-Tafsir,[22] and Al-Zuhaili, [23] Allah is the name of the Lord who has many blessings, a substance that is entitled to worship that is nothing but Him. And this is the most special name among the names of Allah almighty which is not named after this name other than Allah. الرَّحْمَنِ (the most loving) who has a common Grace that includes all beings, الرَّحِيمِ (the most merciful) to the Believers. And both are two names among the names of Allah almighty which both include the determination of the nature of Rahmah (love) for Allah as worthy of his majesty. It is circumcised to read bismillah when you want to eat and drink, to wear clothes, when entering or exiting the mosque, when driving a vehicle, and every good thing to do. Then it is obligatory to say bismillahi allahu akbar when slaughtering animals.[24]

Values make up the fundamental principles of human behavior, and religion influences the values in terms of the transfer of certain values and standards to its followers. Thus, religious values can have a strong influence on the behavior of followers of religions. Since most values are universal in nature, it is difficult to determine the values associated with a specific religion or group. The sources of religious values are founded on the principles outlined in religious books, such as the

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[21] Nukhbah Min Al-Ulama, *Al-Tafsir Al-Muyassar* (Makkah: Majma' Al-Mulk, 2009).

[22] Jamaah Min al-Ulama Al-Tafsir, *Al-Mukhtashar Fi Tafsir Al-Qur'an Al-Karim* (Riyadh: Markaz Tafsir Lid-Dirasah al-Qur'aniyyah, 2016).

[23] Wahbah Al-Zuhaili, *Al-Tafsir Al-Wajiz* (Beirut: Dar al-Fikr, 1996).

[24] Abu Bakar Jabir Al-Jazairi, *Aisar Al-Tafasir Jilid 1* (Jeddah: Jami' Huquq al-Thab' Mahfuzah, 1990).

Qur'an and Hadith (Prophet Muhammad's traditions). In the Islam religion, values are related to virtues as ethics and moral values. Many Qur'anic and Sunnah verses have claimed virtues and good qualities, such as justice, equality, good cooperation, consistency, forgiveness, gratitude, moderation, patience, transparency, trust, strength, and many others.

Recognizing Islamic Moderation to Millenial Students in University (Ayuanita & Febrianingrum, 2019).[25] The principle of straight path moderation. Qur'anic verses relating to moderation use word wa-sa-tha (QS. Al-Baqarah [2]: 143), al-wu-s-tha (QS. Al-Baqarah [2]: 238), a-w-sa-th (QS. Al-Maidah [5]: 89), a-w-sa-thu-hu-m (QS. Al-Qalam [68]: 28, dan wa-sa-th-na (QS. Al-Adiyat [100]: 5). (Al-Baqi, 1981). Muslims are moderates, the best, just, middle, and chosen (QS. Al-Baqarah [2]: 143) Maintaining moderate prayer/ashar prayer (QS. Al-Baqarah [2]: 238), Moderation in feeding the poor (QS. Al-Maidah [5]: 89). The moderate is the one who best his mind (QS. Al-Qalam [68]: 28. Moderate horse (QS. Al-Adiyat [100]: 5).[26] Allah says:

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِي كُنتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ

And so We have made you (Muslims), just and chosen people that you be witnesses to mankind and that the Messenger (Muhammad) be a witness to you. And We did not establish the qibla which is your qibla but that We may know (to be manifest) who follows the Messenger and who defects. And indeed it is very heavy, except for those who have been guided by Allah; God will not waste your faith. Surely Allah is merciful to mankind.[27]

Allah has made the people of The Prophet Muhammad (peace be upon him) the best and just chosen people. That you may in the Hereafter testify before the other people that their apostles have delivered the treatise of Allah to them, and so will the Prophet Shalallahu Wassalam be a witness to you in the Hereafter that he has delivered the treatise of his Lord.[28] Allah has made you the best, just and moderate people among the rest of the people, both in matters of creed, worship and muamalah.[29]

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[25] Kristanti Ayuanita and Lasmi Febrianingrum, "Recognizing Islamic Moderation to Millenial Students in University," in *Proceedingsofthe 3rdInternational Conference on Islamic Studies (ICONIS)* (Madura: State Islamic Institute of Madura, 2019), 82–89, https://conference.iainmadura.ac.id/index.php/iconis/article/view/32.

[26] TafsirWeb, "Baca Al-Qur'an Dan Tafsirnya," 2021, https://tafsirweb.com/.

[27] Lajnah, *Al-Qur'an Dan Terjemahannya* (Kementerian Agama Republik Indonesia, 2019).

[28] Nukhbah Min Al-'Ulama, *Tafsir Al-Madinah Al-Munawwarah* (Madinah: Markaz Ta'dzhim al-Qur'an, 2015).

[29] Al-Tafsir, *Al-Mukhtashar Fi Tafsir Al-Qur'an Al-Karim*.

Allah made you a chosen people, just and in the midst so that you might testify to all mankind on the Day of Resurrection that their prophets had delivered the treatise of Allah to them.[30] Meaning of the word: { أُمَّةً وَسَطًا } Ummatan Wasathan: The middle of something is the best thing. What is meant is that the people of the Prophet Muhammad صلى الله عليي وسلم are the middle and best people.[31] As a figure, the existence of the Prophet Muhammad (peace be upon him) recognized his capabilities. This confession is given by God as well as the results of human studies. Allah through His word says that you (Muhammad) are truly of superior character (QS. Al-Qalam: 4). Michael H. Hart's study found that the Prophet Muhammad was the most influential figure in the world.

Table 1. Hadith on Moderation

No	Name of the Book	Number	Sum
1	Akhlak Rawi Khatib	[1598]	1
2	Aunul Mabud	[613] [702] [1083] [1276] [1811] [2914] [3304] [3310]	8
3	Faidhul Qadir	[660] [2431] [2480] [2726] [3039] [3047] [3433] [6104] [6529] [6769] [6843] [6903] [7589] [8092] [8364]	15
4	Fathul Bari Ibnu Hajar	[290] [1942] [2080] [2177] [3877] [5812] [5813] [6206] [8271] [8791] [9056] [9762] [9868] [9909]	14
5	Hasyiatus Sindi Ibnu Majah	[3047]	1
6	Hasyiatus Sindi Nasai	[1856] [2137] [3036]	3
7	Hilyatul Aulia	[5111] [8078]	2
8	Majmauz Zawaid	[64] [1967] [2441]	3
9	Mirqatul Mafatih Ali Al Qari	[682] [952] [1665] [1790] [1796] [1817] [2423] [2429] [2579] [2608] [3251] [3258] [4075] [5854] [6012] [6156] [6373] [6646] [6972] [7011] [7690] [7930] [7985] [8028] [8031] [8038] [8239]	27
10	Mujam Thabarani Awsath	[2401]	1
11	Mukhtashar Qiyamullail Marwazi	[395] [396]	2
12	Mushannaf Abdurrazzaq	[2313] [3172] [3560] [17368]	4
13	Mushannaf Ibnu Abi Syaibah	[2861] [8851] [35989]	3
14	Musnad Abu Yala	[1181] [1215] [6132]	3
15	Musnad Ahmad	[10646] [10841] [11132] [19910] [5928]	6

[30] Al-Zuhaili, *Al-Tafsir Al-Wajiz*.
[31] Al-Jazairi, *Aisar Al-Tafasir Jilid 1*.

		[10853]	
16	Musnad Bazzar	[4863] [9126]	2
17	Musnad Syafii	[224]	1
18	Mustadrak Hakim Arab	[1468] [3111] [3112]	3
19	Shahih Bukhari	[3091] [4127] [6803]	3
20	Shahih Ibnu Hibban Arab	[12928] [14396]	2
21	Shahih Ibnu Khuzaimah Arab	[1276]	1
22	Shahih Muslim	[1015] [2400]	2
23	Silsilah Shahihah Albani	[270] [2448]	2
24	Sunan Abu Daud	[1340]	1
25	Sunan Baihaqi Kabir	[6634] [6636] [12740]	3
26	Sunan Baihaqi Shaghir	[492] [493]	2
27	Sunan Ibnu Majah	[4274]	1
28	Sunan Tirmidzi	[2886] [3118] [2887]	3
29	Syarh Shahih Muslim Nawawi	[619] [916] [1278] [3122]	4
30	Syuabul Iman Baihaqi	[338] [7677]	2
31	Tamhid Ibnu Abdil Barr	[6481]	1
32	Tuhfatul Ahwadzi	[1962] [2589] [2864] [3381] [3673] [3929] [3972] [4153] [4191] [4624] [4638]	11
	Sum		137

Source: Processed from carihadis.com website, 2022

Based on the table above it can be known that there are 137 hadiths related to moderation. Hadith searches are done with the keyword wa-sa-tha (Arabic): Among the hadiths are:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَجِيءُ نُوحٌ وَأُمَّتُهُ فَيَقُولُ اللهُ تَعَالَى هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ أَيْ رَبِّ فَيَقُولُ لِأُمَّتِهِ هَلْ بَلَّغَكُمْ فَيَقُولُونَ لَا مَا جَاءَنَا مِنْ نَبِيٍّ فَيَقُولُ لِنُوحٍ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأُمَّتُهُ فَنَشْهَدُ أَنَّهُ قَدْ بَلَّغَ وَهُوَ قَوْلُهُ جَلَّ ذِكْرُهُ { وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ } وَالْوَسَطُ الْعَدْلُ

Has told us Musa bin Isma'il, has told us 'Abdul Wahid bin Ziyad, has told us Al A'masy of Abu Shalih of Abu Sa'id said; The Prophet shallallahu 'alaihi wasallam said: "(On the day of qiyamat) Noah 'alaihissalam and his people came and Allah said: "Have you delivered (the teachings)? Noah 'Alaihissalam replied, "Already, O my Lord." Then God asked his people, "Is it true that he has told you?" They replied; "No. No prophet

came to us." Then God said to Noah, "Who is the witness of you?" Noah Alaihissalam said; "Muhammad shallallahu 'alaihi wasallam and his people". So we testified that Noah 'alaihissalam had delivered the treatise he had given to his people. Thus, as Allah the Most High (QS al-Baqarah verse 143) says, ("And thus we have made you as the middle ummah to be witnesses of mankind." *Al-washathu means al-'adl* (just). This hadith has the following reinforcement (Shahih Bukhari 4127 and 6803).

The middle is just and Allah makes Muslims the middle of the world. (HR. Ahmad: 10841). Moderate prayer imam (HR. Al-Syafii: 224). The Prophet prayed moderately. (HR. Ahmad: 19910). The prophet's resting place was in Dhul Hulaifah in a valley. He received the greeting "He is in a blessed Batha' (HR. Ahmad: 5928). The proportion of the use of the word that is in moderation in the interpretation, hadith and material of the Constitution of Medina is seen in the following diagram:

Diagram 1. Meaning of Term "wa-sa-tha"
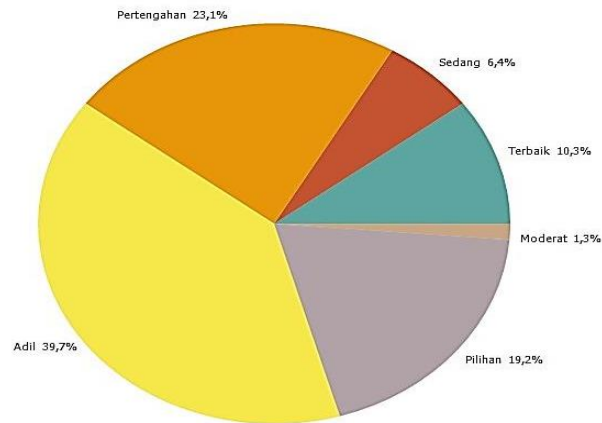
Source: Processed from Translated, Tafsir, Hadith, and Material Content of the Constitution of Medina, 2022

Based on the diagram above it can be known that the use of the word Best (*terbaik* 10,3%), currently (*sedang* 6,4%), mid (*pertengahan* 23,1%), fair (*adil* 39,7%), choice (*pilihan* 19,2%), dan moderate (*moderat* 1,3%). This does not include data on moderation traced to the keyword *al-i'tidal* in carihadis.com found a number of 197 hadiths. The definition of moderation is: "A characteristic acquired by a Muslim as a result of his adherence to the Holy Quran and the Prophet's Sunnah, which qualifies him to be a martyr to the people, and to make an argument against them, martyrs whose testimony is accepted by Allah." The terms synonymous with the term moderation are: moderation, fairness, balance, integrity, intent, repayment, approach, ease and straight path. The terms anti-centrist are: hyperbole, introspection, extremism, cost, default, negligence and dryness. A successful nation is the nation that adheres to moderation, following the Prophet's Sunnah, to which its areas have been defined.

The existence of the intensity of the concept of religious moderation according to the constitution of medina is very comprehensive and is at the best level. This is because it was the Messenger who established the constitution to be God's chosen man as well as His beloved. The Apostle decreed something was based on the revelation that God revealed to him. The intensity of this concept of religious moderation must absolutely be a reference for all human beings in formulating religious moderation in whatever country they are in. Because, Allah sent the Messenger of Allah SAW to be the mercy of all nature. Allah immediately certified that the Messenger of Allah had a superior character. Allah mentioned that in the Messenger of Allah there is a good example. In the context of the constitution as the basic rule of the state, this study shows that the constitution of medina is not the only constitution. There is a divine constitution and another nabawi constitution. Therefore, the intensity of the hierarchical regulation of religious moderation is: first, the divine constitution; Second, the Nabawi Constitution; third, the constitution of Medina. The implication is that a country that wants to increase the intensity of regulation and practice of religious moderation absolutely makes the divine constitution and the nabawi constitution its benchmark.

2. Intensity of the Practice of Religious Moderation According to Medina Constitution

Among the interesting things to know in this section is the existence of the Prophet Muhammad SAW who made and established the constitution of Medina accepting Islamic treatises since the Makkah period, while the Constitution of Medina in the Medina period. In certain aspects, especially before the Prophet Muhammad SAW had not yet determined the country's policy as a whole, he had been practicing religious moderation since the Makkah period.After moving to Medina, the prophet Muhammad (peace be upon him) was able to set a strategy in eliminating tribal primordialism between them. So that makes them brothers and sisters. In fact, he was able to form the Islamic state of Medina in the midst of tribal primordialism, and unite them in one command even though the people were different races, tribes and religions. In the end, there was a sense of mutual help and tolerance that was so high between them, and the realization of a country full of peace and civility.[32]

The leadership practiced by the Prophet Muhammad in the early days of Islam's birth in Madinah was a prototype of the next Muslim leadership. Therefore, it is not excessive to say that leadership in Muhammad as the bearer of Islamic mission is the masterpiece of Muhammad the founder of the foundations of Islamic leadership, which can make Madinah labeled al-Qur'an as, "Baldatun thayyibatun wa rabbun ghafūr" a

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[32] Ummu Salamah Ali, "Peradaban Islam Madinah (Refleksi Terhadap Primordialisme Suku Auz Dan Khazraj)," *Kalimah Jurnal Studi Agama Dan Pemikiran Islam* 15, no. 2 (September 30, 2017): 191, https://doi.org/10.21111/klm.v15i2.1495.

good country in the pleasure of Allah. The order of the Medina state is described as "the best, just and civilized society," later termed, "civil society." The Madani community-building proved ahīh unravels the political and social problems-the the current state of affairs. Thus, it is necessary to reflect on the prophetic leadership, in order to become a role model for Islamic leadership in the present context, to solve the problems of disintegration national and disintegration .[33]

The results of Aswad's study showed that the Messenger of Allah provided guidance for moderation in various aspects of life. The moderation is compiled into 12 (twelve) kinds, namely: moderation of the belief (*al-wasathiyyah al-'aqidiyyah*), morals (*al-wasathiyyah al-akhlaqiyyah*), worship (*al-wasathiyyah al-'ibadiyyah*), da'wa (*al-wasathiyyah al-da'wiyyah*), health (*al-wasathiyyah al-shihhiyyah*), environment (*al-wasathiyyah al-biiyyah*), family (*al-wasathiyyah al-usriyyah*), social (*al-wasathiyyah al-ijtima'iyyah*), economics (*al-wasathiyyah al-iqtishadiyyah*), criminal/punishment (*al-wasathiyyah al-jinaiyyah*), politics (*al-wasathiyyah al-siyasiyyah*), and military (*al-wasathiyyah al-'askariyyah*). Moderate Muslims are the ones who consistently follow the Messenger of Allah.[34]

One of the most prominent features of the religion of Islam is characterized by "moderation", which is a divine approach, inspired by the Almighty God. The moderation has brought the Muslim nation to assume, Day of Resurrection, the rank of witness over all previous nations that their messengers of God have communicated to them the message of Allah, a matter which is consistent with the nature of the human being. Since the moderation in Islam covers all aspects of the human life, so, this is why this research focuses on the areas of moderation in the Prophet Traditions "Sunnah", Therefore, this study aims to understand the meaning of moderation in the prophet traditions (Sunnah) and its fields, as well as distinguishing correct and false interpretation of the concept of moderation. This study is based on the analytical inductive approach, and recommends for actual practice of the method of moderation in Islam by scholars, religion's students and preachers, a matter which allows the people to see the good example which they desperately need.[35]

Moderation of aspects of prophetic history.[36] Prophetic history is the best example for all mankind. Indeed, in the Messenger of Allah there is a guide to Allah and the last day and remembers Allah a lot.[37] Manifestation of moderation in the mission objectives of the Prophet, manifestation of moderation in the field of faith, manifestation of

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[33] Robingun Suyud El Syam, "Prophetic Leadership: The Leadership Model of Prophet Muhammad in Political Relation of Social – Ummah," *Jurnal Pendidikan Islam* 6, no. 2 (December 27, 2017): 371, https://doi.org/10.14421/jpi.2017.62.371-396.

[34] Aswad, "Majalat Al-Wasathiyah Fi Al-Sunnah Al-Nabawiyyah: Namazuj Tathbiyqiyyah."

[35] Aswad.

[36] Ahmad Wildan Muhammad Saidi, "Mazhahir Al-Wasathiyyah Min Khilal Al-Sirah Al-Nabawiyah," 2019, https://www.aqlamalhind.com/?p=1409.

[37] Lajnah, *Al-Qur'an Dan Terjemahannya*.

moderation in the treatment of human error, manifestation of moderation in the rights and duties of the physical and family, manifestation of moderation in the gathering of the good of the world and the hereafter, manifestation of moderation in communicating with culture, manifestation of moderation in dealing with others.[38]

Moderation is a legitimate description that God praises Muslims, distinguishes them from other nations, not the rituals or worship necessary to perform, but the description of Allah's law in beliefs and actions and includes all features of religion, faith, worship, and behavior, and therefore the Prophet ensured that the nation attained a description of moderation in all its affairs. Minhaj's moderation of the Prophet is very comprehensive, covering personal and social aspects. There is no doubt that the Prophet's intermediate approach through his biography is a combination of individuality and collectiveity, between the former and the other, and between the devotion to worship and enjoy the goodness and aesthetics of life created by Allah SWT and utilized for man. The manifestation of moderation is embodied in many aspects of prophetic biography, and bears tender fruits on young people who become priests in da'wa and science, guided by them and followed by their curriculum, which does not deviate from the gift of peace upon him.[39]

The Medina constitution is a legal product at the time of the Prophet Muhammad. Muslims are not obliged to establish a form of Islamic State and a constitution that is exactly the same as what was done by the Prophet Muhammad. In substance, the Medina Charter is a symbol of peace, tolerance and moderation.[40] The Constitution of Medina is the most important element of the establishment of civil society. This Constitution was formed by the collective consensus of the people of Medina as a common reference in the multicultural society of diverse religions, races, tribes and nations. This Constitution was formed to create social integration of the post-hijrah Society of the Prophet Muhammad (peace be upon him) to Medina and anticipated the emergence of differences of interest that often trigger horizontal conflicts caused by tribal and religious fanaticism behind the social life of the People of Medina. The Constitution of Medina is a Peace Charter to unite kabilah or tribes that are still tribal and often in conflicts contained in the policies and principles of statehood of the Prophet Muhammad (peace be upon him) are democratic and humane in the frame of spirituality by upholding the values of brotherhood, openness, equal rights, respect for human rights, and the rule of law.[41]

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[38] Saidi, "Mazhahir Al-Wasathiyyah Min Khilal Al-Sirah Al-Nabawiyah."

[39] Saidi.

[40] Faiq - Tobroni, "The Similarity of the Medina Charter and the Indonesian Constitution in Human Right's Protection," *Al-Bayyinah* 4, no. 2 (October 9, 2020), https://doi.org/10.35673/al-bayyinah.v4i2.836.

[41] Faiz Ibrahim et al., "Konstitusi Madinah Dalam Membangun Civil Society," *Jurnal TAPIS* 16, no. 1 (2020), https://doi.org/https://doi.org/10.24042/tps.v16i1.6541.

The best practices exemplified by the Prophet on religious moderation are sufficient as a reference. The history that mentions the answer of the wife of the Prophet Muhammad SAW when she was asked about the character of the Messenger of Allah is a practical guide about the practice of all aspects of religion, including the practice of moderation. If simplified by a concise sentence on how the practice of religious moderation actually is, the answer is qur'ani moderation. This moderation of the Qur'ani is a religious moderation that is at its best and a very powerful force.

CONCLUSION

The conclusion of this study is based on the analysis of the data it was found that intensity of the concept and practice of religious moderation based on the constitution of Medina very comprehensive, being at the highest level and quality. There are several concepts that mean moderation in the material of the translated content, hadith, and constitution of Medina. The concept is use of the word best (*terbaik* 10,3%), currently (*sedang* 6,4%), mid (*pertengahan* 23,1%), fair (*adil* 39,7%), choice (*pilihan* 19,2%), dan moderate (*moderat* 1,3%). The building of moderation applied by the Prophet is based on the principle of tawhid based on the Qur'an and Sunnah. The Constitution of Medina is one of the main references in practicing religious moderation. The intensity of practice of religious moderation based on the constitution of Medina was shown by the Prophet in all activities both in personal scope, family, nation, and state. The manifestation of moderation carried out by the Prophet was able to realize the country with the pleasure of Allah Subhanahu wa Ta'ala. The intensity of moderation of the Prophet in addition to the Constitution of Medina, is also based on the Qur'an and Sunnah. The concepts and practices of religious moderation that refer to the medina constitution are unlikely to give birth to an intolerant, extreme, radical, and fundamentalist generation. The intensity of religious moderation according to the constitution of medina is called qur'ani moderation. It is recommended that this study be followed up by presenting concrete cases that were completed by the Prophet very well. Furthermore, the best practices of the Prophet became a reference for all generations in order to formulate, arrange, establish, and apply various rule about religious moderation in all corners of the world. *Allah wa Rasuluhu a'lam*.

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