

## **Affirming Multicultural Values in Contemporary Islamic Constitutional Law: A Study on the Principles of the Medina Charter**

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### **Abstract**

*The Medina Charter represents not only a historical foundation of early Islamic politics but also a relevant paradigm for addressing the challenges of multiculturalism in modern constitutional systems. This study examines the extent to which the principles embodied in the Charter, such as equality of citizens (al-musawah), justice (al-'adalah), freedom of religion, minority protection, social solidarity, and consultation (shura), can serve as constitutional values to promote inclusive, democratic, and just governance in contemporary contexts. Employing a qualitative-descriptive approach with a normative-juridical analysis, this research examines classical Islamic political texts in conjunction with modern constitutional theories. The findings suggest that, if interpreted contextually and supported by institutional strengthening and constitutional reform, the Medina Charter can provide a constructive framework for establishing a pluralistic and democratic state. Furthermore, the integration of Islamic-based multicultural education is identified as a strategic means to foster collective awareness of peaceful coexistence in diverse societies. This study highlights that the Charter should not remain a static historical document, but instead be viewed as a living constitutional reference capable of inspiring the development of Islamic constitutional practices that promote justice, democracy, and harmony. The novelty of this research lies in its effort to connect early Islamic constitutional values with contemporary challenges of multicultural governance, offering new insights for the actualization of the Medina Charter in modern state systems.*

*Keywords: Medina Charter, Islamic Constitutional Law, Multicultural Values.*

### **Abstrak**

Piagam Madinah merupakan dokumen historis yang tidak hanya menandai awal terbentuknya sistem politik Islam, tetapi juga menyimpan relevansi

penting dalam menjawab tantangan tata negara modern yang sarat dengan keragaman budaya, agama, dan etnis. Artikel ini bertujuan untuk menganalisis nilai-nilai multikultural yang terkandung dalam Piagam Madinah serta signifikansinya terhadap penguatan prinsip konstitusionalisme dalam konteks negara modern. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan analisis literatur, melalui telaah kritis terhadap teks Piagam Madinah dan berbagai kajian akademik yang mengulas nilai-nilai keadilan ('adl), kesetaraan (al-musawah), musyawarah (shura), kebebasan beragama, serta perlindungan minoritas. Hasil kajian menunjukkan bahwa prinsip-prinsip dasar Piagam Madinah memiliki relevansi universal dalam membangun tatanan masyarakat yang demokratis, inklusif, dan harmonis. Namun, implementasi nilai-nilai tersebut di era kontemporer memerlukan reinterpretasi agar sesuai dengan konteks sosial-politik yang terus berkembang, termasuk melalui reformasi hukum, penguatan lembaga demokrasi, dan pendidikan multikultural berbasis Islam. Temuan penelitian ini menegaskan bahwa Piagam Madinah tidak hanya berfungsi sebagai artefak sejarah, melainkan juga sebagai sumber inspirasi konstitusional yang dinamis untuk mewujudkan tata kelola pemerintahan yang adil dan seimbang di tengah realitas pluralisme modern. Dengan demikian, Piagam Madinah dapat diposisikan sebagai landasan normatif sekaligus rujukan praktis bagi upaya membangun masyarakat yang damai, demokratis, dan menjunjung tinggi nilai keadilan.

Kata Kunci: Piagam Madinah, Hukum Tata Negara Islam, Nilai Multikultural.

### **A. Introduction**

The emergence of the Charter of Medina cannot be separated from the significant transformation that occurred in the city of Yathrib, which later became known as Medina. This change of name was not merely a geographical designation but also marked the beginning of a new socio-political order initiated by the Prophet Muhammad (peace be upon him). Through a long process filled with dialogue, mediation, and negotiation among various groups in Medina, including the Muhajirun and the Ansar, a monumental document was established in the first year of Hijrah (622 CE), known as the Charter of Medina.<sup>1</sup>

The majority of historians and scholars of Islamic politics regard this document as the first constitution in the history of the Islamic state. Although it does not explicitly outline a governmental structure or system of authority as seen in modern constitutions, the Charter's appeal lies in its foundational principles that uphold justice, civil rights, and respect for diversity. Even

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<sup>1</sup> Ahmad zayyadi, "sejarah konstitusi madinah nabi muhammad saw (analisis piagam madinah dan relevansinya di indonesia)," *supremasi hukum: jurnal kajian ilmu hukum* 4, no. 1 (2015), <https://doi.org/10.14421/sh.v4i1.1976>, hlm. 13.

among Western scholars, the text has received special attention, signifying global recognition of the Charter of Medina's importance in the development of Islamic statecraft.<sup>2</sup>

In the context of contemporary Islamic constitutional law, the Charter of Medina offers an ideal model of how a state can be built upon equality, legal protection, and recognition of diverse social identities. Fundamental principles such as the acknowledgment of minority rights, guarantees of legal justice without discrimination, and tolerance toward differences constitute essential elements that resonate with the spirit of modern democracy.<sup>3</sup>

The modern era presents considerable challenges. Many Muslim-majority countries continue to struggle in balancing the application of Islamic principles with universal values such as democracy and human rights. In such circumstances, the Charter of Medina can serve as a conceptual bridge that addresses the needs of the times: constructing an inclusive, participatory, and pluralistic Islamic constitutional system.

This research offers a new perspective by viewing the Charter of Medina not merely as a historical document but as an early model of a multicultural constitution that can be applied within modern Islamic governance. Unlike previous studies that are predominantly historical and normative, this study emphasizes the practical value of the Charter of Medina in responding to the challenges of globalization and legal pluralism.<sup>4</sup> Research that positions the Charter of Medina as a model for a multicultural constitution applicable in the context of modern statecraft remains limited.

The aim of this study is to examine the principles of the Charter of Medina that regulate inter-community relations in a multicultural society and to analyze how these principles can be implemented and transformed within the framework of modern Islamic constitutional law. It also seeks to explore the challenges encountered in its application while offering relevant solutions. By unpacking the universal values embedded within the Charter of Medina, this research aspires to provide a new perspective on Islam's role as a moral and legal foundation for building a democratic, just, and harmonious system of governance amid global pluralism.

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<sup>2</sup> Nurush shobahah, "piagam madinah dan konsep demokrasi modern islam masa klasik," *ahkam*, 2015, hlm. 17.

<sup>3</sup> Wildan and mursyidul, "piagam madinah: strategi politik dakwah nabi muhammad periode madinah," *jurnal kependidikan dan sosial keagamaan* 8, no. 1 (2021), hlm. 21.

<sup>4</sup> Majidatun ahmala dan ahmad fauzi, "piagam madinah sebagai model restrukturisasi sistem pemerintahan demokrasi di indonesia," *proceedings of annual conference for muslim scholars*, 2024, hlm. 12.

## **B. Research Methods**

This research was conducted through a library study, with the primary object of analysis being the text of the Charter of Medina and constitutional law documents relevant to the context of contemporary Islam. It employs a historical and comparative approach, focusing on the analysis of legal norms contained in the Charter of Medina and their relevance to the modern Islamic constitutional system. The primary data source consists of the Charter of Medina itself, while secondary sources include books on Islamic constitutional law, scholarly journals, and writings of contemporary Muslim scholars, along with tertiary sources such as information from credible online platforms. Data collection was carried out through literature review, while data analysis employed a qualitative approach by reducing, classifying, and drawing conclusions from the data to address the research questions.

## **C. Discussion and Research Results**

### **Concept of Multiculturalism and Islamic Constitutionalism**

In its simplest sense, multiculturalism means cultural diversity. The term is often used to describe societies composed of diverse religions, races, languages, and cultural traditions. Within the academic discourse, multiculturalism is distinguished from related notions: plurality denotes the existence of many, diversity highlights the fact that these multiple entities differ from one another, and multiculturalism itself presupposes heterogeneity that cannot be homogenized.<sup>5</sup> Multiculturalism, by recognizing differences, promotes the spirit of peaceful coexistence within cultural diversity.

The Islamic state is not an end in itself but a means toward a higher goal: the emergence of a community that struggles for equality and justice, defends truth, and resists falsehood. More precisely, it is a community that strives to create and sustain social conditions enabling as many people as possible to live both morally and physically in accordance with God's natural law. Islamic constitutionalism is a system of governance grounded in the principles of *shariah* as the supreme source of law, with justice (*al-'adalah*), welfare (*al-maslahah*), equality (*al-musawah*), and consultation (*shura*) as its central orientations.<sup>6</sup> It possesses a strong spiritual and moral dimension, yet it also provides space for the adoption of universal values so long as they do not contradict the objectives of *maqasid al-shariah*.

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<sup>5</sup> Abd mu'id aris shofa, "memaknai kembali multikulturalisme indonesia dalam bingkai pancasila," *jurnal pancasila dan kewarganegaraan*, 2020, hlm. 34.

<sup>6</sup> Ahmad syafii maarif, "negara, islam, dan demokrasi: pemikiran politik islam kontemporer di indonesia," *jurnal mashlahah* 9, no. 1 (2025), hlm. 5.

Within the framework of multiculturalism, Islamic constitutionalism can be understood not only as a political system based on shariah but also as a structure responsive to the realities of societal plurality. The principle of *shura* serves as a participatory mechanism, allowing diverse groups to express their views and aspirations, thereby preventing governance from becoming unilateral or authoritarian. Islam, on this basis, provides normative legitimacy for inter-community dialogue between Muslims and non Muslims so long as it upholds justice, collective welfare, and human dignity.<sup>7</sup> This is consistent with the idea of multiculturalism, which emphasizes recognition and protection of diverse identities within national life.

The application of multicultural principles within Islamic constitutionalism requires reinterpretation of classical texts to remain relevant to modern demands. The framework of *maqasid al-shariah* can serve as a conceptual instrument to bridge shariah norms with universal values such as human rights, gender equality, and freedom of religion.<sup>8</sup> A contemporary Islamic state is thus expected not to be rigid or exclusive but inclusive, democratic, and respectful of pluralism thereby reflecting Islam's vision as *rahmatan lil-'alamin*, a mercy to all humankind.

#### **Charter of Medina as a Foundation of Multicultural Values**

In the earliest period of Islam, particularly during the Prophethood of Muhammad (peace be upon him), concrete principles were already applied to regulate inter-community relations and promote peaceful coexistence within a plural social-political structure. Upon migrating to Medina, the Prophet not only relocated the center of his mission but also laid the foundations of governance based on justice, brotherhood, and peace. In this context, the mosque functioned not only as a place of worship but also as a center of governance, education, and community unification.<sup>9</sup>

The foundational principles of the Charter of Medina were designed to guarantee harmony within a plural society, in line with the Qur'anic verse (al-Hujurat 49:13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

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<sup>7</sup> Suparman kholil, "etika produksi islami berbasis maqashid al-shariah: pilar kesejahteraan sosial dan ekonomi," *equality: journal of islamic law (ejil)* 3, no. 1 (2025): hlm. 23.

<sup>8</sup> Risma hermawati apriliani, "analisis maqashid al-syari'ah dalam pemikiran islam imam al-syātibi," *journal of islamic economics and finance* 3, no. 2 (2025): hlm. 95.

<sup>9</sup> Usman hamid sayfullloh, "kepemimpinan nabi muhammad saw sebagai kepala negara : fondasi kepemimpinan dan pemerintahan islami," *jurnal riset hukum kenegaraan & politik* 3, no. 2 (2024), hlm. 27.

*Meaning : O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (Q.S. Al-Hujarat: 13).*

Piagam Madinah merupakan dokumen politik pertama yang secara formal mengatur hubungan antarkelompok dalam masyarakat multikultural. Rasulullah menuliskan piagam ini sebagai perjanjian sosial yang menjamin hak dan kewajiban semua kelompok, serta menetapkan nilai-nilai dasar seperti keadilan, persaudaraan, dan tanggung jawab kolektif. Dokumen ini bahkan lebih awal dari konsep kontrak sosial di Barat seperti yang dirumuskan oleh Hobbes, Locke, dan Rousseau.<sup>10</sup>

It granted equal rights and obligations to all citizens of Medina under the Prophet's leadership. All communities were allowed to live harmoniously provided they recognized the Prophet's authority and abided by the agreed terms. The Charter, consisting of 47 articles and 14 core principles including equality, unity of the ummah, freedom, religious tolerance, social solidarity, justice, citizens' rights and duties, neighborhood relations, security, *amar ma'ruf nahi munkar*, piety, and collective leadership served as the first blueprint for a structured, inclusive, and stable Islamic polity.<sup>11</sup>

At its core, the Charter embodies universal values such as *al-musawah* (equality), *al-hurriyyah* (freedom rooted in shariah), *al-'adalah* (substantive justice), *al-ukhuwah* (brotherhood across identities), and *at-tasamuh* (tolerance). Social solidarity was not merely recommended but mandated to preserve stability. Hence, the Charter stands as more than a treaty it is the first constitutional model for Islamic governance.<sup>12</sup>

### **Critical Review of Multicultural Principles in the Charter of Medina**

The Charter of Medina still requires a critical re-reading so that its values do not remain confined to a purely normative dimension, but can instead be reinterpreted and adapted to contemporary contexts. The multicultural values contained within it emerged from the realities of seventh-century society, which was still deeply marked by tribal structures and communal modes of life. Some of its provisions carried a particularistic tendency and cannot be considered fully universal. The model of leadership reflected in the Charter relied heavily on the charisma and prophetic authority

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<sup>10</sup> Muhammad kaulan karima et al., "telaah piagam madinah sebagai konstitusi pertama dunia," *pendis (jurnal pendidikan ilmu sosial)* 2, no. 1 (2023), hlm. 13.

<sup>11</sup> Kurniati, syamsinar bahar, and ernawati, "penerapan etika politik rasulullah dalam tinjauan etika politik islam masa kini," *jurnal budi pekerti agama islam* 2, no. 5 (2024), hlm. 9.

<sup>12</sup> Embong zaleha, "nilai-nilai universal dalam piagam madinah: peranannya dalam membentuk hubungan kerjasama dalam masyarakat majmuk," 2016, hlm. 9.

of the Prophet Muhammad (peace be upon him), which rendered the principle of *shura* more consultative than institutional.<sup>13</sup> At that stage, no formal political structures yet existed to divide powers functionally in the way modern governments do.

Although the Charter affirmed the presence of non-Muslim groups such as the Jewish community and guaranteed their freedom of religion, historical records also show frictions and conflicts that suggest the mechanisms for sustaining long-term diversity were not yet fully established. Thus, the Charter of Medina was oriented toward collective rights of communities rather than the fulfillment of individual rights as independent legal entities a dimension that modern human rights systems emphasize. If the Charter's multicultural principles are to serve as a reference for contemporary Islamic constitutional law, then contextual reinterpretation as well as renewal of political systems and institutions are crucial.<sup>14</sup> The Charter's grand ideas will remain relevant and effective only if they are integrated into an open, just legal framework that guarantees equality for all citizens without discrimination.

The Charter of Medina arose from a practical need to establish political stability amid the religious and tribal diversity of Medina, rather than from a theoretical formulation of a multicultural state in the modern sense. Applying its values within today's nation-state framework requires a more developed legal system and political institutions, including guarantees of civil rights, protection for minority groups, and enforcement of constitutional rule of law. The Charter may rightly be regarded as the seed of constitutionalism in Islam, though in a form that was still simple and heavily dependent on the Prophet's personal authority as a charismatic leader and mediator.<sup>15</sup> This, of course, differs from modern constitutions, which emphasize the separation of powers, checks and balances, and formal institutions that guarantee justice independently of personal authority.

The Charter also has limitations in addressing global issues such as democracy, human rights, and social equality. Matters such as gender equality, the protection of non-religious groups, and guarantees of freedom of expression were not explicitly articulated in the text. Contextual reinterpretation is therefore necessary so that its multicultural values are not merely treated as historical romanticism, but rather serve as a genuine source

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<sup>13</sup> Hamdan basyar, "piagam madinah sebagai konstitusi multikultural: reinterpretasi dalam konteks modern," *jurnal konstitusi* 2, no. 1 (2024), hlm. 20.

<sup>14</sup> Siti maryam, "relevansi pasal 16 dan 25 piagam madinah dalam konstitusi negara muslim kontemporer," *jurnal ilmiah al-dustur uin alauddin makassar* 9, no. 2 (2024), hlm. 14.

<sup>15</sup> Muhammad ridwan, "piagam madinah dan konstitusionalisme islam: sebuah kajian historis-normatif," *al-ahkam: jurnal ilmu syariah* 32, no. 1 (2022), hlm. 25.

of inspiration for governance that is democratic, participatory, and rooted in universal principles of justice.<sup>16</sup> In this way, the integration of Islam's normative values with modern constitutional principles may give rise to a system of governance that is not only Islamic in identity but also consistent with inclusive and non-discriminatory standards of humanity.

### **Relevance and Implementation of the Charter of Medina in Contemporary Islamic Constitutional**

Within the framework of modern Islamic constitutional law, the values of the Charter of Medina can be transformed into inclusive constitutional principles. At least six fundamental values serve as its ideal foundation:

1. Equality of citizens (*al-musawah*), which guarantees equal rights and obligations for all communities regardless of religion or ethnicity.
2. Justice and rule of law (*al-'adalah*), ensuring that every dispute is resolved fairly under impartial laws without discrimination.
3. Protection of minorities, by recognizing the existence and autonomy of non-Muslim communities so long as they uphold the shared social contract.
4. Freedom of religion, allowing every community to practice its faith freely, as articulated in the clause: "For the Jews their religion, and for the Muslims their religion."
5. The concept of *ummah*, understood as a multicultural collective identity encompassing all inhabitants of Medina, irrespective of religion or tribe, as long as they adhere to the common agreement.
6. The principle of *shura* and conflict resolution, which stresses the importance of dialogue and participation in maintaining socio-political stability.<sup>17</sup>

These six values remain highly relevant for building a democratic and pluralistic system of Islamic governance in the modern era. A comparison with the constitutions of contemporary Muslim-majority states reveals both similarities and divergences. For example, Articles 16 and 25 of the Charter, which affirm equality between Muslims and non-Muslims, resemble Indonesia's 1945 Constitution, which guarantees freedom of religion and equal citizenship rights. Yet in practice, Indonesia still faces challenges,

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<sup>16</sup> Riza fahmi, "relevansi nilai multikultural dalam piagam madinah bagi tata kelola pemerintahan demokratis," *jurnal politik profetik* 10, no. 2 (2024), hlm. 201.

<sup>17</sup> M. Patamatta, "konsep negara hukum di indonesia dalam perspektif piagam madinah.," *al amin: jurnal kajian ilmu dan budaya islam*, 2020, hlm. 17.



particularly regarding recognition of indigenous belief systems.<sup>18</sup>

In Tunisia, the spirit of multiculturalism embodied in the Charter is reflected in the 2014 Constitution, which enshrines freedom of religion, gender equality, and protection of minority groups, even while Islam remains the state religion. By contrast, Turkey's Atatürk-era secularism sought to establish equality without regard to religion, though this approach simultaneously eroded the religious foundation that provided moral grounding in the Charter Morocco, meanwhile, has attempted to revive the spirit of tolerance embedded in the Charter through reforms of its religious education curriculum since 2016, eliminating intolerant content and promoting respect for diversity.<sup>19</sup> These examples illustrate that the Charter of Medina can be understood not merely as a historical document but also as a normative reference against which modern governance practices whether successful or flawed may be measured in the pursuit of inclusive Islamic constitutional systems.

The Charter's values align closely with the principles of modern multiculturalism. Both emerge from the need to build coexistence amid diverse identities. In contemporary multiculturalism, social justice, minority rights, and the protection of cultural diversity serve as key pillars—principles already reflected in the Charter's guarantees of religious freedom, equal citizenship, and recognition of non-Muslim communities. The main difference lies in implementation: modern multiculturalism relies on democratic law and institutions, whereas the Charter was built on a faith-based social contract under the Prophet's leadership.<sup>20</sup> The Charter deserves to be regarded as one of the roots of multicultural thought in Islamic tradition, with enduring relevance for contemporary constitutional development..

### **Solutions and Recommendations**

The urgency of adopting the principles of the Charter of Medina in modern constitutional law emerges as a response to various pressing issues faced by many Muslim-majority states today. First, the rise of socio-religious and ethnic polarization has fueled horizontal conflicts that threaten national cohesion. The Charter of Medina offers a solution through the principle of civic

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<sup>18</sup> Ahmad muhamad mustain nasoha, "kewarganegaraan dan pengakuan budaya lokal: tantangan multikulturalisme di era modern indonesia," *presidensial: jurnal hukum, administrasi negara, dan kebijakan publik* 1, no. 3 (2024), hlm. 9.

<sup>19</sup> Sahiron syamsuddin, "piagam madinah: relevansi multikulturalisme dalam konstitusi negara muslim modern," *jurnal studi islam, uin sunan kalijaga*, 2024, 18.

<sup>20</sup> Ahmad zayyadi, "sejarah konstitusi madinah nabi muhammad saw (analisis piagam madinah dan relevansinya di indonesia)," *supremasi hukum: jurnal kajian ilmu hukum* 3, no. 2 (2015), hlm. 6.

equality (*al-musawah*) and the spirit of peaceful coexistence.<sup>21</sup>

Second, inequality before the law remains a structural problem in many Muslim countries. The Charter of Medina explicitly rejects legal discrimination and upholds the principle of the rule of law, whereby all citizens, regardless of their social background, are subject to fair and impartial justice. This underscores the need for comprehensive legal reform to ensure objective justice and equal protection under the law.<sup>22</sup>

Third, the challenge of religious freedom and minority protection continues to be a serious issue within modern legal systems. The Charter of Medina provides clear recognition for non-Muslim communities to freely practice their religion, as articulated in the statement: "*For the Jews their religion, and for the Muslims their religion.*" This principle may serve as a constitutional foundation for safeguarding religious freedom in line with universal human rights standards.<sup>23</sup>

Fourth, the lack of meaningful public participation in policymaking hampers democratization across many Muslim states. By emphasizing the principle of *shūrā* (consultative deliberation), the Charter of Medina already practiced a substantive form of public participation in early Islamic history. This principle strongly resonates with modern democratic mechanisms, including legislative involvement, checks and balances, and oversight of executive power.<sup>24</sup>

Fifth, widespread corruption, authoritarianism, and social injustice have fueled a crisis of trust between citizens and the state. The Charter of Medina presents an ethical-political approach grounded in justice, social solidarity (*ta'āwun*), and collective leadership, which can help restore legitimacy and public trust in state institutions. Its emphasis on collective security and shared social responsibility also makes it highly relevant for modern national defense frameworks.<sup>25</sup>

Revitalizing the relevance of the Charter of Medina within modern Islamic constitutionalism requires not only conceptual reflection but also

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<sup>21</sup> Tri yuliana wijayanti, "kebebasan beragama dalam islam," *jurnal al-aqidah* 11, no. 1 (2019), hlm. 8.

<sup>22</sup> Implementasi supremasi et al., "lex et iustitia" 1, no. 2 (2024), hlm. 2-7.

<sup>23</sup> Ketut arianta et al., "perlindungan hukum bagi kaum etnis rohingya dalam perspektif hak asasi manusia internasional universitas pendidikan ganesha e-journal komunitas yustitia universitas pendidikan ganesha jurusan ilm," *journal komunitas yustitia universitas pendidikan ganesha jurusan ilmu hukum* 3, no. 2 (2020), hlm. 17.

<sup>24</sup> Ibnu jazari, "studi komparasi konsep kewarisan anak tiri perspektif kompilasi hukum islam (khi)," *jurnal ilmiah ahwal syakhshiyah (jas)* 1, no. 1 (2019), hlm. 15.

<sup>25</sup> Elkhairati, "piagam madinah dan spiritnya dalam undang-undang dasar (uud) 1945," *al-istinbath: jurnal hukum islam* 4, no. 1 (2019), hlm. 10.

concrete implementation. Reinterpretation of its provisions must consider universal principles of human rights while remaining anchored in the values of *sharī'ah*, ensuring that the document does not remain a mere historical artifact but rather serves as a guiding framework for contemporary challenges. Equally important is strengthening multicultural education rooted in Islamic values, so that the principles of tolerance, unity, and consultation embedded in the Charter of Medina can genuinely shape collective awareness. Constitutional and regulatory reforms are also essential to align state law with Islamic notions of justice, as exemplified by Tunisia's establishment of a Constitutional Court to ensure compatibility between legal norms and human rights.<sup>26</sup> Combining the moral inspiration of the Charter of Medina with practical reforms from contemporary Muslim societies, its principles can serve not only as a normative foundation but also as an operational framework for building Islamic governance that is just, inclusive, and responsive to global challenges.

#### **D. Conclusion**

The Charter of Medina should not be viewed merely as a historical document marking the early phase of Islamic political development, but as a source of enduring relevance for addressing the challenges of multiculturalism in modern governance. Its core principles citizens' equality (*al-musawah*), justice (*'adl*), freedom of religion, minority protection, social solidarity, and consultation (*shura*) can serve as the foundation for building inclusive, just, and democratic constitutional systems. To realize these values, contextual reinterpretation, institutional strengthening, and constitutional reforms attuned to contemporary socio-political dynamics are required. Islamic-based multicultural education also plays a pivotal role in shaping collective awareness of the importance of peaceful coexistence. The Charter of Medina, therefore, should be regarded not as a relic of history but as a living constitutional inspiration, capable of guiding modern Islamic governance toward justice, democracy, and harmony.

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<sup>26</sup> Lisa anggraini dan komarudin sassi, "pendidikan islam dan penyiaran nilai-nilai agama: studi neomodernisasi di yaman dan maroko," *peshum: jurnal pendidikan sosial dan humaniora* 4, no. 1 (2024), hlm. 3.

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