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by Hasrat Efendi Samosir

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PROPHET COMMUNICATIONS IN THE MADINAH CHARTER FOR CONSTRUCTING A MULTICULTURAL SOCIETY

Hasrat Efendi Samosir¹, Effiati Juliana Hasibuan², Tappil Rambe³

30 *Abstract*

The Medina Charter is a reference by the Prophet Muhammad in dealing with the conditions of a pluralistic society. The Medina Charter was also made to recognize the rights and interests people of Medina for the common good. The success of implementing the Medina Charter is inseparable from the political communication skills of the Prophet Muhammad. Even scientists call it a charter which is considered the first modern state constitution in the world. In this case, the Prophet Muhammad was able to lobby and political communication to convince people who were different from him, not only ethnicity and culture, but even different religions to live together in a country.

The purpose of this study is to find the communication of the prophet in the Medina Charter to construct a multicultural society. The research method used is library research by reviewing various references, both journals and books. Data processing and analysis was carried out by collecting various literatures related to research problems and described through deductive and inductive methods. The results of the study show that the forms of communication are clearly visible in the Medina Charter, both group communication and mass communication. In addition, interpersonal communication can be seen in the ability of the Prophet Muhammad to preach directly (face to face) in groups or in a fardiyah manner with the people of Medina.

Keywords: Communication, Medina Charter and Multicultural.

Introduction

30 Islam, which is sourced from the Qur'an and Sunnah brought by the Prophet Muhammad SAW, is not only a teaching that carries a spiritual and individual mission, but also in practice carries a social and collectivity mission, the dimensions of the benefit of hereafter are also

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¹ Universitas Islam Negeri Sumatera Utara Medan, Indonesia,
hasratefendisamosir@uinsu.ac.id

² Universitas Medan Area, Medan, Indonesia

³ Universitas Negeri Medan, Medan, Indonesia

worldly. Islamic teachings which consist of Aqidah and Shari'ah (Worship and Muamalah) show the universalism characteristic of the scope of Islamic teachings. The Muamalah (worldly) aspect is an aspect that has flexibility and innovation to be developed.

⁴⁷ Islamic da'wah carried out by the Prophet Muhammad SAW, for 23 years consisting of two periodizations (Mecca and Medina periods), if seen the key to its success about the development of Islam in Medina. During the 13 years in Mecca, even Islam's development was very slow not to say it was stagnant, it even seemed secretive (Sirriyah), during this Mecca period various intimidations, terrors and boycotts were experienced by Muslims. The da'wah of the Prophet Muhammad was carried out with the underground movement facing obstacles and challenges as well as rejection from the people of Mecca. History shows that the Prophet Muhammad and the Muslims, while in Mecca since his appointment as the Apostle, did not yet have the power and political unity to control an area. Muslims became a free and independent community after 622 M, namely after moving to Medina, the city previously called Yathrib, when in Mecca they were previously weak and oppressed people. In Medina they had a good position and soon became a strong and independent people.

The Medina Charter which was used by the Prophet Muhammad as a reference in dealing with the conditions of a pluralistic society becomes interesting when viewed from the aspect of political communication. Even historical scientists mention it as a charter which is considered the constitution of the first modern state in the world, through this draft the Medina Charter it is clear how the flexibility and value of Islamic inclusivity were understood and practiced by the Prophet. Islam is a teaching that is Rahmatan Lil'alamin, here the Prophet is able to lobby and political communication to convince people who are different from him, not only ethnicity, culture and even different religious beliefs.

THEORETICAL DESCRIPTION

Medina Charter

Experts of science, especially historians, mention ⁷ the political texts made by Muhammad saw with various names. W. Montgomery Watt named it "The Constitution of Mesdina" , R.A Nicholson "charter", Majid Khaduri "treaty", Phillip K. Hitti "agreement", Zainal Abidin Ahmad "Piagam". "al-Shahifah" is the name mentioned in the text itself. The word Al-Shahifah is written eight times in the text of the Medina Charter. In addition to this name, in the text, the mention of "book" is written twice. The words Treaty and agreement refer to the content of the text. The words Charter refer more to an official letter

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containing a statement about a matter. The word constitution refers more to the text as an official document that contains the main points of the state. Al-Shahifah's words are synonymous with the words charter. Meanwhile, the book refers more to writing (about something). In this case, it is more likely to use the term "Medina Charter".

The stipulation of political charter as one of the strategies of the Prophet after moving to Medina, which was intended to foster the unity of life of various groups of citizens of Medina. In the charter it is formulated freedom of religion, inter-group relations, the obligation to maintain the unity of life, and others, which will be used as material for analysis in the discussion of this thesis. Based on the Medina Charter, the people of Medina were diverse, politically nurtured under the leadership of Muhammad.

1 Politic communication

Political communication consists of two syllables, communication and politics, is a series of words which when separated have their respective meanings. Communication is everywhere: at home, when family members talk at the dinner table, on campus, when students discuss results; at the office, when the section head distributes tasks; in the mosque, when the preacher preaches; in the Parliament, when people's representatives decide the fate of the nation; in the gardens when a lover expresses his longing for revenge. Communication touches all aspects of our lives. A study revealed that 70% of our waking time is spent communicating. Communication determines the quality of our life.

Rochajat Harun and Sumarno AP in their book political communication as an introduction state that political communication is a process and activities that shape political attitudes and behavior that are integrated into a political system by using meaningful symbols. Jack Plano et al in the Dictionary of political analysis state that political communication is the dissemination of actions, meanings or messages related to the function of a political system, involving political elements such as communicators, messages and others.

RESEARCH METHODS

19 Research approach

The method used in this research is library research. It is classified as library research where to analyze the problem, because the data needed in research comes from libraries in the form of books, magazines, encyclopedias and other documents. In this case the researcher will collect, examine, explore books or other written

documents that are directly related to the Medina charter and political communication as a primary source, as for books or other reading sources that support and have relevance to the object of this research study. will be secondary data.

Data Management and Analysis

The type of research is qualitative research if it is related to the paradigm of data processing and analysis can be carried out simultaneously by a researcher. The research data that the authors obtained were collected, read and analyzed for their content, then the findings were described descriptively and objectively and described through deductive and inductive methods. So the data processing and analysis that the researchers did run simultaneously with the steps. Collecting all literature materials that have relevance to the research problem, grouping them on a priority scale with their level of significance, reading and understanding and analyzing the various literatures, then revealing the results of research findings descriptively and objectively and described through deductive and inductive methods.

DISCUSSION AND ANALYSIS

Elements and Forms of Communication in the Medina Charter

Communication is a must, even communication is the oldest thing in the history of human civilization, when humans were created (Adam A.S) there was a very communicative dialogue and very constructive criticism, between Allah and angels against God's offer to make humans as human beings. Caliph on earth. Although denied by the angels, but Adam's amazing ability of argumentation and dialogue as well as diplomatically answering and describing all the universe's systems caused the angels to submit to this spectacular plan, even though the angels were only obedient and obedient without ever contradicting His commands, but in Adam's case there were exception. Constructive communication, intelligent, dialogical, civilized, showing real existence, even angels show respect and ta'zim by prostrating to Adam (QS: 2:30-35).

The elements in question are; first, the communicator. Second, the communicant (recipient of the message). Third, message. Fourth, channel (media). And fifth, effect (influence). The division of the elements of communication into the five groups above is based on the definition of communication put forward by Harold Lasswell, a political scientist from Yale University, he suggests that communication is the process of passing symbols, ideas, feelings and thoughts to others by answering questions. the question who says what in which channel to

whom with what effect? (who, said what, with what channel or media, to whom and how?). From this definition, the elements of communication are divided into five groups:

1. Communicator

The task of the communicator is encoding, namely think the ideas, thoughts, opinions, wisdom or events into communication symbols (language, images, gestures, attitudes) that can be understood by the recipient which is the goal of communication activities.

Jalaluddin Rahmat added, a communicator must also adhere to several other Islamic communication principles, including; 1) The principle of words that imprint on the soul (Qaulan Baligha), 2) The principle of gentle speech (Qaulan Layyina), 3) The principle of light speech (Qaulan Maisura), 4) The principle of noble speech (Qaulan Karima), 5) The principle of right words (Qaulan Sadida), 6) The principle of proper speech (Qaulan Ma'rufan), 7) Good words (Falyaqul Khairan). We can see these terms in the book *Islam Actual* by Jalaluddin Rahmat, the book *Ethics of Communication in Islam in an Islamic View* by Mafri Amir as well as in the book *Psychology of Da'wah* by Ahmad Mubarak, all of the above terms are found in the Koran, while specifically the last term (Falyaqul Khairan) the author catch in the hadith: "Fal Yaqul Khairan auw Liyasmut" means to say good or be silent, this term is in line with the popular saying "Silent is Gold" (silence is gold). In addition to the principles above we also catch the Islamic commandment to be careful in speaking or to always guard the mouth (Hifz Lisan)

Based on the perspective of the Medina charter, if it is associated with the elements of communication in it, then the communicator in this case is the Prophet Muhammad. The Messenger of Allah is a reliable communicator, and as stated by Cangara above, as a communicator the apostle becomes the source in conveying the messages or contents contained in the charter. If you look at the Medina charter text, the editor who shows the apostle as a communicator, can be seen in the opening which begins with the name of Allah, who is most merciful and most merciful, then continues with the sentence "this is a charter (book) from Muhammad". This sentence explicitly mentions the Prophet as a communicator or source of information who will convey messages to the public of Medina.

2. Communicant

The communicant is who receives the message or information conveyed by the communicator. The communicant itself can be; first, the general public. Second, special public. Third, individual/personal, namely individuals in the form of particular groups which are also known as audiences, such as newspaper readers, television viewers, radio listeners, which are clearly essentially individuals.

These three forms of communication are the targets of communication. Herein the difference that is used in the form of communication both in the form of interpersonal communication, group communication, and mass communication. In society we can find this factually, ranging from national groups, ethnic groups, clan groups even in smaller groups in the form of families and members of each family. Community stratification/social stratification is very diverse in society, both from profession, gender, place of residence, religion, race, and other groups.

The communicant is also called the recipient of the message, namely who is the target of the message sent by the source. The recipient can consist of one or more people, it can be in the form of an organization, agency, department, party, or state. Recipients can be referred to by various terms such as audience, target, communicant, consumer, client, target, or in English called audience or receiver.

If you look at the mission of the Prophet Muhammad, then the communicants are all mankind, unlike the previous Prophets who were only sent to one people or community, then the mission of the message brought by the Prophet Muhammad was shown to all mankind (Rahmatan Lil 'alamin), regardless of ethnic origin, language or skin color. However, in the historical perspective, who became the communicant (the audience/recipients of messages from the Prophet), covered the entire Arab community at that time. If it is associated with the Medina Charter, then the communicants are all residents of Medina city where the text of the law was made and enforced. Communicate here both from among the Muslims (Muhajirin and Ansar), as well as the Jews and the religion or belief of the original inhabitants of the Medina city. This can be seen in the opening article, even the researcher's analysis the articles 1-47 of the text of this law shows the recipient of the intended message (communicant). Both in the form of mass (a very heterogeneous community), as well as in the form of groups and individuals.

3. Message

The message in the communication process is something that is conveyed by the sender to the recipient. Messages can be delivered face-to-face or through communication media. The content is in the form of science, entertainment, information, advice or propaganda. In English the message is usually translated with the word message, content, or information.

Messages in Islamic communication are all provisions, both in commands and prohibitions contained in the Qur'an and Hadith as a way of life (view of life as a Muslim). So all the teachings of Islam contained in the two Islamic guidelines can be said to be the contents

of the messenger's communication message to all humans, the Qur'an functions as Hudallinnas (guidance for humans), as well as Furqan (differentiating good and wrong), Bayyinah (explanatory, even as az-zikru (warning) and Syifa (medicine; in the sense of managing people who are mentally ill from human values), while Hadith as an explanation, reinforcement and source of teachings/messages after the Qur'an (bayan tafsir, bayan tauhid and bayan taudih). The Medina Charter is the message of communication to the entire population of Medina is the entire content of the message contained in the text of the law, which consists of 47 articles, which contain the main ideas, both about the formation of the people, unity, brotherhood, human rights, justice, leadership, peace and more

4. Media

Media is a tool used to transfer messages from the source to the recipient. There are communication media in the form of interpersonal channels, group media, and some are in the form of mass media. The term media is widely used with different names, for example channel, tool, arena, means or in English it is called channel or medium.

Media is a channel used by communicators in disseminating information. Seeing the target of a communication, the channels used are all mass communication tools commonly called mass media of communication. Each medium has advantages and disadvantages. Therefore, it is necessary to plan especially related to persuasive communication, including the ability of the communicator to also become the focal point of attention.

Factually in conveying Islamic messages, the Prophet used communication media in accordance with his era, at that time. The power of this communication medium was highly recognized by the Prophet to help the success of the mission he carried out. For example, the Prophet used communication media by means of face to face, discussion media, deliberation, informal meetings; even this is very often done by the Prophet, door to door media, Friday sermons, sermons Id and other things. Even recorded in the history of the Prophet also used the media to send letters or correspondence to the rulers, so that they would accept and convert to Islam in a persuasive way. Of course, at that time the correspondence media was very advanced and modern in the use of media to convey Islamic messages.

In relation to the Medina Charter which was applied to the entire population of Medina, the medium of communication was the Medina Charter itself as a consensus for the common good. This manuscript became a very modern style of life at that time and is still very relevant to be studied today. This is the first law in the world to designate a modern state. Before this text was made, for any people or society that

was a decree or word and what a leader such as a king or emperor wanted was considered a decree that could not be rejected, but with the media of the Medina Charter the Prophet built and made laws together, which was not only among the people. non-muslim, but Prophet Muhammad, his family, his own friends are involved and bound to obey him.

5. Effect

Influence is the difference between what the recipient thinks, feels, and does before and after receiving the message. This influence can occur in a person's knowledge, attitudes and behavior. Therefore, influence can be interpreted as a change or strengthening of belief in one's knowledge as a result of receiving a message. Influence can be called impact, effect, or effect in English. So the effect can also appear as a desired goal as a communicator in the communication process carried out.

Effects are the results achieved from communicating activities aimed at the communicant. An important issue that needs special attention is how efforts can be made to find out the results obtained and the failures experienced in communicating. However, in reality it is difficult to get exact and detailed data, because social facts or social phenomena are the benchmarks for a certain time.

New communication is considered effective and successful when in the communication process a feeling of understanding and opinion arises between the communicator and the communicant, and not only that there are also changes in cognitive, affective and psychomotor aspects in accordance with what is to be achieved.

The description explains the purpose or desired effect of the Islamic communication process on the happiness and benefit of individuals and society. When viewed from the goals of Islamic law (maqasidus shari'ah), at least there is an essential purpose of the teachings of Islam, namely; hifzun nafs (protecting/preserving the soul), hifzul amwal (protecting property), hifzun nasab (protecting offspring), hifzul aqal (maintaining reason) and hifzid din (protecting religion). And it can be added also hifzul wathan (protecting the country). Thus the effect that wants to be born in the Islamic communication process is for the common good of mankind. Its relevance to the Medina Charter as an effect felt by the people of Medina can be seen from the messages to be achieved in the charter, both explicitly and implicitly, in the form of a united, harmonious, just, peaceful, prosperous, tolerant, mutual-protecting society, leaving unjust and treacherous acts, obedience to rights and obligations.

Types of Communication

Humans as social beings always want to be in touch with other humans "zoon politicon" he wants to know more about the surrounding environment, even wants to know what is inside him. This feeling of curiosity is what forces humans to always communicate. This communication has become an eternal part of human life, just as we breathe air. In the life of people who do not want to communicate with other people, he must be alienated from society. This will cause mental disorders which will eventually lead to a loss of mental balance.

Islamic communication also always tries to change the bad behavior of individuals or audiences to better behavior, while the views of Islamic communication regarding forms of communication include:

1. Intrapersonal communication

2. Communication with other people, whether in the form of individuals, the public or the masses.

3. Communication with Allah that is done by someone while praying, dhikr or praying.

4. Communication with animals such as cats, parrots, dogs, buffalo and other pets.

5. Communication with spirits, such as jinn, is carried out by certain people who can benefit from Allah.

Interpersonal Communication

Effendy divides interpersonal communication which he termed personal communication into two groups, namely; interpersonal communication.

Intrapersonal communication

Intrapersonal communication is communication that takes place within a person. That person acts as both a communicator and communicant. He can talk to himself, he has a dialogue with himself. He asked himself and was answered by himself.

It's not wrong if intrapersonal communication is called daydreaming, but if daydreaming can be about everything, for example daydreaming about wanting to be rich, and so on. Intrapersonal communication is talking to oneself and asking questions with oneself in order to communicate with other people, or society as a whole. So, before communicating with other people, in other words, before doing social communication, someone should do interpersonal communication first. While we are talking to ourselves, reflecting, planning, and evaluating, we are experiencing neo-physiological processes that form

the basis for our responses, motivations and communication with people or factors in our environment.

Interpersonal Communication

Factually a person in life can make decisions that can be done independently, but some actually make decisions after communicating with other people (defendant). As for the process of someone consulting with other people, it is passed through interpersonal communication, this is where the importance of interpersonal communication comes in. Jalaluddin Rahmat in his book Psychology of Communication explains that there are psychological factors that influence interpersonal communication, namely;

1. Perception; namely the experience of objects, events or relationships obtained by inferring information and interpreting the message. Perceiving means giving an assessment or meaning to a result of sensory stimulation. For example, when we hear the sound of coughing we will perceive someone is coughing, so the perception will arise when our senses catch the stimulus. In this case, perception can be interpreted as conjecture or prejudice, but what is based on sensory reality (al-idrak) is not just a temporary assumption or presumption (dzan).

2. Self-concept, namely our views and feelings towards ourselves. Self-concept is a factor that really determines the success of interpersonal communication. Self-concept will give birth to behavior. Someone who has a good self-concept, then he will try to actualize it into a good person not only according to his size, but also according to other people that some is good. Eastwood Atwater & Karen G Duffy also stated about self-concept "essentially, the self-concept is the overall image or awareness we have of ourselves", adding that self-concept also includes how we perceive "I" or active/subject) and "Me" (I, as the self who becomes the object).

3. Attractions. Attraction comes from the Latin, namely attrahere (at) which means to go; trahere (interesting). In interpersonal communication what is meant by 'attraction' is liking for others, positive attitude and attractiveness of a person. The more attracted we are to someone, the more likely we are to communicate with him or her. There are two factors that influence this attraction, namely personal factors and situational factors. Personal factors include similar characteristics, emotional pressure (stress), low self-esteem and social isolation. The situational factors include physical attractiveness, reward, familiarity, closeness and ability.

4. Relationships; The relationship between the actors of communication is no less important in making interpersonal communication effective. Interpersonal relationships will involve and

shape both parties. When I come into contact with you, you are no longer the usual you; you changed because of meeting me; I changed because of your presence. This happened because you and I shared experiences. If you feel the need for a serious relationship after that, then continue. And vice versa, if it turns out that there is no match, it ends with the termination of the relationship. Interpersonal communication will be more effective due to a harmonious relationship. To establish a harmonious relationship, there must be a factor of trust (mutual trust), a supportive attitude (reducing defensiveness in communication), and an open attitude (open mindedness).

In the perspective of the Medina Charter, the success of the Prophet's migration, which was greeted with joy and longing by the people of Medina, cannot be separated from the strong influence of interpersonal communication by the Prophet on the people of Medina who performed the pilgrimage and they met with the Prophet and made a pledge of allegiance (bai'at) to protect the Prophet. The event of their conversion to Islam and carrying out the pledge of allegiance is known as the Bai'at Aqabah one and second Bai'at Aqabah. The number of residents of Medina is increasingly embracing Islam, moreover when they get to Medina after returning from Hajj they also convey messages to Islam that they receive to their brothers in Medina. This is evidence of the strong interpersonal communication that the Prophet did so that Islam could be accepted and believed by the people of Medina. If you examine the contents of the Medina Charter, you can also find forms of intrapersonal communication, namely:

1. The opening, begins with bismillahirrahmanirrahim, as a form of intrapersonal communication also transcendental.
2. Articles 12, 14, 17, 18, 23, a believer, every army, you differ; as a form of interpersonal communication.
3. Article 36, no one is justified.... ; as a form of interpersonal communication.
4. Article 40, the person who gets the guarantee.... ; as a form of interpersonal communication.
5. Article 47, in fact this charter does not make people unjust and treacherous; as a form of interpersonal communication.
6. Article 47, Allah is the guarantor of people who do good and piety and then closed by Muhammad Rasulullah SAW, as a form of intrapersonal and interpersonal communication.

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Group Communication

Humans basically want to live in groups, sometimes they have different perceptions and goals from one group to another. This can not be separated from differences in space and time, even distinguished by the cultural background or culture of the group itself. Regarding this difference, it usually occurs in ethnic groups, especially when talking about ethnic minorities with ethnic majority.

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Kartini Kartono stated that a group is a collection consisting of two or more individuals and the presence of each has meaning and value for others, and exists in a situation of mutual influence. Andrik Purwasito gives the understanding of groups, namely several people based on some basic similarities such as their perceptions, motivations, and goals to join the group.

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Group communication is communication that takes place between a communicator and a group of more than two people. Similar to interpersonal communication, group communication also creates direct feedback. Furthermore, Effendy classifies this group communication into two aspects, namely: first, small group communication. Second, large group communication, in this case small group communication is more rational, while large group communication is more emotional. Same with the group itself which quantitatively is called a small group and on the other hand there is a large group.

Small group communication is communication aimed at the communicator's cognition and the process takes place in a dialogical manner. In such communication situations logic plays an important role. The communicator will be able to judge whether or not the communicator's description is logical. The second characteristic is that the process is circular. Feedback occurs verbally. The communicator can respond to the communicator's description, can ask if he doesn't understand, can refute if he doesn't agree, and so on. Some examples of small group communication, for example; meetings (work meetings, leadership meetings, weekly meetings), lectures, briefings, brainstorming (suggestions).

Large group communication is communication aimed at the communicator's affection and the process is linear. The message conveyed by the communicator in a large group communication situation is addressed to the communicator's affection, to his heart or feelings. If small group communication is generally homogeneous, large group communication is generally heterogeneous. For example, at a general meeting, the number of which is more. As for being linear, it means that in large group communication, the possibility of dialogue between a communicator and the communicant is very small.

The event of the Prophet's migration from a communication point of view is very relevant to the forms of communication itself, if the Prophet's migration was accompanied by Abu Bakr as-Siddiq then this reflects more on interpersonal communication, as for the migration of the Prophet's companions which followed later in several groups in principle an application of communication groups, both small groups and in large groups. After the Prophet emigrated accompanied by Abu Bakr, the group of migration were also followed by the Muslims together, even Umar bin Khattab in history was recorded to have migrated openly with other Muslims, although some historians have analyzed that hijrah was the fear of the Prophet and the Muslims. for the oppression of the Quraysh infidels in Mecca, but generally historians say that hijrah as a communication strategy of the Prophet was phenomenal and became a visionary step as a milestone in the renewal of the order of life and progress to shape human civilization. Even today, hijrah (expedition/expansion) activities are very relevant to achieve progress and success, both individually and collectively.

Through this migration momentum, the Prophet united the Muhajirin (immigrants) and the Ansar (local residents) as well as other groups outside Islam, both Jews, Christians and the Medinan polytheists (paganism). This is the form of large groups in Medina where they are very heterogeneous consisting of small groups with the term Bani or Qabilah.

The expressions in the Medina Charter covering 47 articles when viewed from the point of view of group communication can be found in various expressions, including;

1. Opening; among the believers and Muslims from Quraish and Yathrib as a large group.
2. Articles 1 and 43; Quraysh as a large group.
3. Articles 3-10; Bani 'Awf, Bani Sa'idah, Bani al-Hars, Bani Jusyam, Bani al-Najjar, Bani 'Amr ibn 'Awf, Bani an-Nabit, Bani al-Was, as a form of small group.
4. Article 11; the term believers, as a form of large group.
5. Chapters 16, 37 and 38, the Jews, as a form of large group.
6. Articles 20 and 24; the Mushrik Yastrib, as a form of large group.
7. Articles 25-31 and 46; The Jews of Bani 'Awf, Jews of Bani Najjar, Jews of Bani Hars, Jews of Bani Sa'idah, Jews of Bani Jusham, Jews of Bani al-'Aws, Jews of Bani Sa'labah, formed a small group.
8. Articles 32-35; Banu Jafnah, Bani Shuthaybah, allies of Banu Sa'labah, Jewish community outside Medina, show a small group.

The researcher's analysis of the contents of the Medina Charter, explicitly the text designed and made by the Prophet, appreciates every group that exists or lives in the city of Medina so that each has a shared sense of responsibility to comply with all the rights and obligations clauses contained in it. Thus group ties appear there, both regarding perceptions, goals, situations and conditions as well as interactions between these groups to give birth to a harmonious and tolerant life order in diversity.

Mass Communication

Britter (1940) provides a simple definition of mass communication, namely; Mass communication is messages communicated through a mass medium to large numbers of people. Other communication experts define by detail; the characteristics of mass communication, Gerber (1976) states; "mass communication is the technologically and institutionally based production and distribution of the most broadly shared continuous flow of message in industrial societies, and there are still a number of other definitions of what mass communication is, the point of which is communication through mass media.

From the perspective of communication by the Prophet in conveying Islamic messages, this form of mass communication is also carried out. It is recorded in the history of the Hijrah journey, in addition to the journey of the Prophet who was accompanied by Abu Bakr, then followed by small groups, but also followed by a large group of the Muslims of the population of Mecca to Medina (Muhajirin), they sacrificed both their lives, property and families. love to achieve the progress of the Islamic mission brought by the Prophet. Furthermore, this form of mass communication can also be seen, that the Prophet often used the market as a place for preaching, in this case the Ukaz market, which of course was a mass gathering (audience). Likewise, Nabui uses mass communication media (which includes many people in it, such as the implementation of Friday Sermons, Eid al-Adha/Eid al-Fitr sermons, Istisqa sermons and others, currently for example there is the term tablig akbar as in the implementation of Islamic holidays, for example Maulid Nabi, Isra' Mi'raj, welcoming the Hijri new year and so on.

If viewed from the Medina Charter, then in the opening sentence, among the believers and Muslims (from) Quraysh and Yathrib, and those who follow them, join themselves and struggle with them, it shows an implicit form of mass communication. But explicitly the form of mass communication can be seen in Article 1 "Indeed they are one people". The word Ummah indicates a large number of masses/audiences. Also article 39 "Indeed Yastrib is Haram land for the residents of this charter". The word citizen is also classified as a mass / audience consisting of a large number of people. Likewise, articles 42

to 45, with the expression of residents supporting the charter. Borrowing the meaning of mass communication given by Rogers above, where the communication media does not only use modern technology such as newspapers, television, etc. But it can also use traditional media such as markets and other written media. So according to the writer's opinion, this form of communication is very visible in the communication practices carried out by the Prophet, it can even be said that the Medina Charter formulated by the Prophet is a communication medium itself that protects, protects, provides an umbrella and becomes a guide for all the interests of the masses/wide audience.

Communication theory

1. Bullet Magic theory

The magic bullet theory basically assumes that mass communication has a strong influence and directly affects the behavior of the audience. Mass media messages are seen as "magic bullets" that have the power to influence the opinions and behavior of many people according to the wishes of the communicator.

The psychological theory of behavior at that time argued that humans were irrational creatures. They do not have the power to determine their own behavior. Their behavior is determined by the stimuli they receive from the environment. Therefore, humans are seen to be receiving mass media messages uniformly in accordance with the wishes of the communicator. This opinion, for example, was strengthened by the success of the German army in the first world war, which was judged to have been greatly assisted by the power of the mass media.

The Syringe theory argues that the audience has absolutely no power to reject information once it is shot through the communication medium. The audience is so complacent as if they were given drugs through a syringe, so they can't have an alternative to make other choices, except what is broadcast by the media. This theory is also known as the bullet theory.

According to Syukur Kholil, based on the theory of this magic bullet, Islamic communication messages conveyed through various types of mass media can have a strong influence on their audience. Therefore, in an effort to broadcast Islam to all corners of the earth, mass media services should be used as much as possible. So that Islamic values can be understood and practiced by mankind.

Research findings related to the review of the bullet theory of communication theory on the Madina Charter, can be traced to the communication messages contained in the Medina Charter text made

by the Prophet Muhammad. Simultaneously hit the targets of all components of the Medina community with a very binding force and were adhered to and carried out together. If likened to a syringe where people have no other alternative according to the meaning and substance of the bullet theory, then this happens in applying the regulations formulated in the Medina Charter. The Apostle explicitly mentions the word ummah (Muslims and believers both Ansar and Muhajirin) as well as the word side by side with other people, which is clearly addressed to the polytheists of Medina and the Jews, even more so for all groups (small groups) that exist in the community. This large group is also mentioned, this is where the relevance of the bullet theory is where all messages that become information from the Prophet hit/bind the entire audience of the people of Medina.

2. Two Steps Flow Model

The two-step flow model was first introduced by Katz and Lazarsfeld (1955), they conducted a study in Erie County, Ohio in 1950 to find out who influenced the electorate of the country's presidential candidate. In this study, it was found that the real answer was that few answered that the mass media influenced their opinion in the general election. Most of them said that their choice was more influenced by interpersonal communication with peers, neighbors, family members and so on. Based on the findings in Erie County, it gave rise to an opinion about mass communication media, ideas are always spread through the mass media through their leaders, but from this leader the opinion or idea is spread again to the people who are less active, this is what is called two-level streaming.

Based on the view of this two-level flow theory, Islamic communication messages conveyed through various mass media, need to be communicated by opinion leaders face to face to individuals and society. Opinion leaders who are tasked with conveying Islamic messages are those who have influence in the family and society, such as parents to their children, religious leaders and community leaders to community members, and so on. Thus they can receive the messages of Islam and practice them.

The findings of this two-level flow model research are also found in the success of the agreements and laws made by the Prophet, namely the Medina Charter. Where apart from the Prophet as a communicator who makes messages that must be carried out together in the points of the agreement/constitution of the Medina Charter. The Prophet was also assisted and involved all components of society, especially his figures, to socialize the contents of the charter, both from the Muhajirin, Ansar and from among the Jews and Mushrikin consisting of their respective groups/groups. The success of the Prophet emigrating and becoming a political leader in Medina was also

inseparable from the interpersonal communication carried out by the Prophet and the noble companions of the Prophet in conveying the mission of Islam itself which was contained in the Medina Charter agreement, so that it was actually carried out, obeyed and carried out together. The Companions also played a role in addition to being communicants (objects) but when others also switched roles as communicators who became mouthpieces (messengers) from the Messenger of Allah after they received a message from the Prophet, there is a well-known Hadith phrase "Convey it from Me" Rasulallah), even though it is a piece of verse "this means that the slightest message must be conveyed to the public/Ummah or the community itself.

3. Agenda Setting Theory

Agenda setting theory was first introduced in 1973 by Mawwel McCombs and Donald L. Shaw from the School of Journalism, University of North Carolina through their writings *The Agenda Setting Function of the Mass Media*. These two experts are interested in seeing whether voters' opinions on issues that are seen as very important are shaped by the amount of news coverage on these issues. From the results of this research, McCom and Shaws found a significant correlation between issues raised by the media and issues considered important by voters.

Agenda setting theory holds that the media and the content of mass communication media such as newspapers, television, the internet and so on, can form opinions and influence the behavior of individuals or communities by paying greater attention to a problem and reducing attention to the other problem. People judge the importance or not of something based on the reports made by the mass media. According to agenda setting theory, the mass media have the power to influence public opinion and behavior by setting the agenda for issues that are considered important.

Syukur Kholil added that in order to actualize Islamic values in human life, the mass media must broadcast as many Islamic messages as possible, both printed and electronic mass media. If the mass media gives greater focus to Islamic communication messages, according to agenda setting theory, society will view these messages as very important and interesting, so that people try to understand and then want to put into practice the messages that are on the agenda of the media. the mass.

Associated with the context of the Medina Charter as the medium used by the Prophet in conveying the messages in it, if analyzed, the substance of the agenda setting has been included and internalized in the Medina Charter. Starting from what the community thought,

namely to unite the community at that time there were often disputes and conflicts between community groups. Determining the facts that must be believed by the community, here it is clear that the Messenger of Allah was known as Al-Amin (a trustworthy person) also the characteristics of the Prophet Muhammad which consisted of Siddiq (saying and doing the right thing), Amanah (trustworthy), Tabligh (convey/reliable communicator) and Fatah (intelligent and wise) this is what builds a sense of trust for the entire Medina community about the importance of the Medina Charter being promulgated and enforced in addition to the content of the message in it is also very detailed and does not arouse suspicion and concern from the leaders from various components of the people of Medina at that time.

Aspects of determining the course of a problem, it is clear that the Medina Charter was made by the Prophet whose output resulted in a focus on a problem, especially with regard to the need to create a society that is peaceful, respectful and tolerant, so it is appropriate that scientists consider that the Medina Charter is a law. The world's first modern law to regulate state life has never been heard of before. Likewise with regard to determining what the community needs to know and do, in detail the Medina Charter stipulates it is especially related to the rights and obligations of associating, neighbouring, social and state that all components of the Medina community need to know and do, so that it does not only highlight the 'Ashabiyah (ethnicity) which will give birth to an exclusive life attitude, but on the contrary will give birth to thinking and actualizing an inclusive lifestyle and socializing.

The analysis above clearly shows that the agenda setting theory is very relevant if it is related to the Madina Charter, where Muhammad SAW as the communicator and who made the law in influencing and shaping people's opinions and behavior based on the agenda seen from the reality of the needs of the community itself and society. considered the message important and attractive to the Medina audience at that time.

Medina Charter Political Communication Principles

1. The main ideas of the Medina Charter

Muhammad Tahir Azhari from the results of his research, which seems to place more emphasis on aspects of legal review, even he argues that the right predicate for the concept of state in Islam is nomocracy (Islam) and not Islamic theocracy. The rule of law (nomocracy) is more compatible with Islam, with the following main ideas;

- a. The principle of power as a trust
- b. The principle of conference

c. Principle of justice

d. The principle of equality

e. The principle of recognition and protection of human rights.

f. The principle of free justice

g. The principle of peace

h. The principle of well-being and

i. The principle of people's obedience

Munawir Sadjali, ex-Indonesian Minister of Religion in his book *Islam and State Administration*, stated that the basic ideas set out in the Medina Charter as the basis for a pluralist state life include:

a. All followers of Islam, even though they come from many tribes, are one community.

b. Relations between fellow members of the Islamic community and between members of the Islamic community and members of other communities are based on the following ideas: First, good neighbors. Second, help each other in the face of a common enemy. Third, defend the persecuted. Fourth, advise each other. Fifth, respect religious freedom.

c. The charter as the first Islamic state constitution does not mention the state religion (theocratic system).

2. Principles of Political Communication in the Medina Charter

According to Umar Abduh, the Medina Charter is an Islamic law that applies universally and contains basic values for the realization of *Rayatan Mubarak*. In terms of its weight, Kholid Orba Santosa stated that the Medina Charter was the first Islamic state charter that had summarized all the characteristics needed by state organizations. Both the nature of the proclamation of the declaration of agreement or other statements are contained in the charter. Because of this quality which includes this, the Medina Charter is recognized as "the first written constitution in the world." Allah swt states that indeed the Messenger of Allah has been a good role model for you for those who hope for Allah's mercy with the coming of the Day of Judgment and he calls Allah very much.

Besides the Qur'an and Hadith, the Prophet left a legacy in the form of the Medina Charter as a plenary example as a reference in managing the life of a pluralistic nation-state society. The Medina Charter is not an agreement, a political compromise agreement, a national consensus, is not the result of a deliberative deliberation from a deliberative assembly. The Medina Charter is a gift of giving provisions

from the Messenger of Allah as the holder of the mandate, the wishes of the people, for peace and tranquility, representing public opinion.

The rights and obligations in Islam that are stipulated through the Medina Charter are a number of rights and obligations of the people and the government as well as sanctions for violators of the law in order to promote Islamic unity and the unity of the ummah. Among other things, that in Islam the guarantee of protection is one comprehensive for all regardless of ethnic origin, religion. All people are protected by law, except for those who commit crimes or who commit acts of disorder. All Muslims are not justified in protecting, defending, assisting, supporting people who commit crimes or who commit acts of disorder. Anyone who kills a Muslim without a valid reason is subject to qisas, unless the family of the slain forgives him. Everyone is not justified in protecting, defending, assisting, supporting those who carry out acts of sabotage, espionage, subversion, intervention, invasion or aggression. Each group leader is responsible for the actions of his group. Everyone is free from prosecution for the guilt of others and is only responsible for his own mistakes unless the fault is in self-defense because of being mistreated. Everyone is free to live and travel within the territory of the country. Everyone is not allowed to enter other people's territory without their permission. Everyone is obliged to mobilize the unity of the people to take action against those who carry out sabotage, espionage, subversion, intervention, invasion or annexation aggression. Everyone is not allowed to tarnish the honor of the people and the honor of the government. Everyone is obliged to bear the cost of defending the country.

The main ideas as stated above when associated with the principles of political communication, there are a number of principles related to the process of political communication, these principles include:

Persuasive and Lobby Principles

The lobby can be interpreted as a place to "pour the terrace near the hotel entrance (cinema and so on), which is equipped with a table, which functions as a sitting room or waiting room". Medium in the sense of activity "activities carried out by a person to influence others in relation to voting before the election of the chairman of an organization such as parliament and political parties". Lobbying is defined as taking an informal approach; when he succeeds either individually or in a team, so that his wishes are fulfilled. So lobbying can be formulated "The process, method, act of contacting or approaching (to government officials or political parties) to influence other parties in deciding a case or matter, usually by negotiating informally or privately". Lobbying is also defined as a form of political participation that includes individual or group efforts to contact

government officials or political leaders with the aim of influencing or problems that can benefit a number of people . In this context, lobbying is intended as an activity or activity carried out by the Prophet to influence the entire Medina community regarding the importance of agreeing, enacting and complying with the Medina Charter laws. While the negotiations are: (1) The process of bargaining by negotiating in order to reach a mutual agreement between a party (group or organization) and another party (group or organization). (2) Amicable settlement through negotiations between the disputing parties.

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Negotiations are often found in everyday life. Negotiation can also be interpreted as a bargaining process to pass someone's wishes in order to reach an agreement. Negotiation components include there are parties who are negotiating, the bargaining process and the goals to be achieved. The stages include: (1) Introduction to other pleasantries, (2) Expressing wishes, (3) Bargain, (4) Reaching a decision, and (5) Deal.

In addition, there are several considerations presented. First, preparation. Second, often ask questions to explore the opponent's desire to have a good tactic. Third, provide maximum and minimum bids. Fourth, use existing strengths. Fifth, convince the other party. Sixth, use identity. Seventh, have ideas to offer. Eighth, be friendly so that decisions are easy to reach and not both insistent. Another thing that needs to be realized in negotiating is the existence of honesty, this is a key factor in the ongoing cooperation in the negotiation.

The factual and textual historical aspects in the Medina Charter formulated by the Prophet, the principles of lobbying and negotiation as part of the political communication process carried out by the Prophet can be seen from two aspects. First, the process prior to the formulation of the Medina Charter. Second, in the text (content) of the Medina Charter itself. The lobbying and negotiations carried out by the Prophet can be seen from the beginning of the Prophet's arrival to Medina, he often held meetings with Jews and polytheists. Muhammad's early Jews were in Medina, generally well-behaved. He often chatted with Jewish leaders and figures. A group of monks and Jewish leaders, for example, came to Muhammad SAW. At the beginning he arrived in Medina. From his dialogue with them it was revealed that Abdullah Ibn Salam, a prominent person from the Bani Qaynuqa, was acknowledged by them that he was indeed their most pious figure, but after Abdullah Ibn Salam acknowledged the apostleship of Muhammad SAW. In front of them and the Messenger, they turned against Abdullah Ibn Salam and called him the ugliest person. In other arguments, the lobbying and negotiations carried out by the Prophet can also be seen from; First, the approach taken is more informal and face to face. Second, the Prophet was very flexible and

accommodating (even the attitude of his companions and the Prophet's silence was also part of the hadith called Taqrir Hadith). Third, the Prophet often had banquets before he conveyed his wishes, so that the atmosphere was more fluid and full of kinship. Fourth, the Prophet's very persuasive attitude in conveying his Islamic mission and avoiding confrontational forms such as war and the way of war was only taken as a last resort. Fifth, the Prophet carried out correspondence activities (sending letters) to invite other leaders to embrace Islam. Sixth, in various practices of delivering the Islamic mission, the Prophet took other ways by sending envoys or confidants such as the case of sending Muaz Ibn Jabal to Yemen to resolve a problem.

4. THEORY OF MULTICULTURALISM SOCIETY

⁶ Multiculturalism begins with the melting pot theory which is often discussed by Hector, an immigrant from Normandy. In his theory, Hector emphasizes the unification of cultures and melting the original culture, so that all American immigrants only have one new culture, namely American culture, although it is recognized that their monoculture is more colored by the White Anglo Saxon Protestant (WASP) culture as the culture of white immigrants from Europe. Then, when American ethnic composition became more diverse and their culture more diverse, the melting pot theory was then criticized and a new theory emerged which was popular with the name salad bowl as an alternative theory popularized by Horace Kallen. The four models of multiculturalism presented by MC. Cormick are: The molting pot model of fusion of ethnicity and culture into a new nation, so that the old ethnic and cultural characteristics that make up the unity of the nation are lost. The assimilation model is a view that justifies eliminating existing differences and blending in with the dominant group culture. Usually the dominant group's cultural color is still easily recognizable even though it has been reduced. On the other hand, a weak group culture will run away and disappear. The salad bowl model which views the necessity of every individual or group in society must respect cultural diversity, which comes from differences in ethnicity, culture, religion, language, and the region where individuals and groups come from. And at the same time support the mutually agreed agreement to unite and respect each other in one platform and live side by side peacefully. The Indonesian nation follows this third model with the motto Bhinneka Tunggal Ika. The open nation model: an open society view, people with all their diversity are freed to take the desired way in forming a nation.

THE IMPLEMENTATION OF HARMONY TO MADINAH COMMUNITY

The description of the social conflict of the people of Medina, can be seen explicitly from asbabun nuzul from QS. Ali Imran 102-103. At that

time, among the companions of the Prophet from the Ansar group from the tribes of 'Aus and Khazraj who were gathered there was a quarrel that even led to fights and even gun battles, only because a Jew awakened their memories of past conflicts and conflicts. between the two tribes and this was done because of jealousy of the intimacy between the 'Aus and Kharaj tribes after embracing Islam. Then the incident was conveyed by Bilal to the Messenger of Allah, and the Apostle finished until the verse was revealed. If this matter is not quickly resolved by the Prophet, then it can threaten the existence of the Prophet as a religious leader and leader as well as the renewal of social life.

The Prophet Muhammad was not only the founder of a new religion, the creator of a new nation, but also a reformer for a great social order. Since the beginning of history, the world has seen many reforms in every time and place, but no one has matched the Prophet in revolutionary growth in a society that was completely unknown to the civilization of the world at that time as a civilized nation. At the time of the appearance of the Prophet Muhammad, the Arabs were going through a period of ignorance. All Arab social life has fallen into abjections and social abuses, as described in the previous discussion.

This is where the Prophet of Allah was sent and raised the people at that time to the conditions that surrounded them. He carried out his humanitarian mission in the midst of customs and prevailing ideas. The Prophet understands that Arab society must eliminate social injustice and eliminate privileged classes in society, which is the reason why many Arab elites oppose the teachings of Islam that he brings. In other words, all have the same rights. Between the poor and the rich, masters and slaves are all the same as the teachings that are practiced in prayer.

Prophet Muhammad was a socialist whose aim was to bridge the social gap between the rich and the poor, between the high and the low. He introduced people who no longer exploited other groups, to help the poor who suffered, he introduced zakat, alms and fitrah in Islamic society. Meanwhile, for groups outside Islam, they are required to pay a jizya (tax) which is not burdensome and is used for the benefit of the community fairly and equitably. This is where the Prophet's success as a political communicator is extraordinary. He didn't just come for certain nations, he came to save all of humanity. Its mission is universal and cosmopolitan (for the whole world). The Prophet devoted his whole life to the promotion of humanity and to unite heterogeneous nations into a universal unity. This is where the view of the Encyclopedia Britanica is displayed which states: "Of all the religious personalities in the world, the Prophet Muhammad was the most successful person".

Although Watt stated that originally the Islamic state was based on pre-Islamic political concepts and he (Medina) was an example, so is the conclusion of Hanna Rahman who stated that with the Charter the Prophet did not impose an entirely new social situation, but a description of previously found regarding the basic ideas of the Medina Charter refutes this conclusion. This is because the socio-political situation of Medina before and after being organized by the Prophet was clearly different. Previously, there were always conflicts between tribes (social conflicts), social norms according to tribal rules, and each of them was proud of their tribe. This results in a lack of unity. So after being organized by the Prophet with his political communication skills, all tribes were united, rights and security were protected. Watt himself mentions a new type of political unit (political unit a new type). The ideas contained in the Medina Charter can be said to be a revolutionary idea for the time. From a modern perspective, it can be accepted as a source of inspiration for building a pluralistic society.

Other implementations gave birth to a concept that was hereinafter known as civil society, which was inspired by the characteristics of the Medina community which was built by the Prophet through the Medina Charter. To give birth to a civilized society and the supremacy of civil society that is not under the shadow of military rule. Civil society is more characterized by adherence to the state constitution. Anwar Ibrahim first coined the term civil society into civil society in his lecture at the National Symposium in the framework of a scientific forum at the Istiqlal festival, 26 September 1995 in Jakarta. This concept shows that the civil society is a group of people who have an advanced civilization. He stated that what is meant by civil society is a fertile social system that is based on moral principles that ensure a balance between individual freedom and the stability of society. Society encourages individual effort and initiative, both in terms of thinking, the art of implementing government, following the law and not individual passions or desires. make predictability or predictability and sincerity or transparency of the system.

This opinion was also followed by scholars Nurcholish Madjid, M. Dawam Reharjo, Azyumardi Azra and others. With the principles and concepts, civil society is a community order that prioritizes tolerance, democracy and civility. On the other hand, civil society requires tolerance and respect for pluralism. If the concept of civil society is compared with the main ideas and ideas contained in the Medina Charter, it can be seen that the relevance of the two is significant, so the concept of civil society in the opinion of the researcher considers the implications of the Medina Charter compiled by the Prophet.

The Medina Charter, which was made to recognize the rights and interests of the people of Medina for the common good, is an exemplary example in the history of humanity in building a pluralistic society. This is not only in the ideas as contained in the text of the Medina Charter, but also in the Prophet's practice of leading the people of Medina, not only an idea and a discourse in concept, but also practiced directly by the Prophet operationally in leading the people of Medina, resulting in a change towards civilization. new world, so that the Arabs are known and even become champions of world civilization, with Islam as the mission of rahmatan lil'alaimin. If it is associated with political communication, then the Prophet's political communication was very successful and achieved success in various dimensions, both related to building public opinion, as a solution to social conflicts and state life (power sharing). The Prophet practiced that politics is not only for power alone, but politics for the common good and benefit. The Prophet carried out high politics (politics with universal moral values); power is for the benefit, not as it is now only at the level of practical politics, solely to achieve power alone (low politics), without paying attention to the process of getting and the goal of power itself. Everything was communicated by the Prophet intelligently and elegantly. The social conflicts of the Arab community, including the people of Medina, turned into strong and solid unity and brotherhood, resulting in a peaceful and harmonious society.

Conclusion

The condition of the pre-Islamic Medina community was filled with conflicts between tribes and other forms of backwardness, such as the occurrence of historical events through several residents of Medina who carried out the pilgrimage and met and committed to the Prophet to convert to Islam and defend it, then followed by a larger number in the following year. . The commitment is meant by making an agreement of Ba'iat Aqobah one and two, being the beginning of the entry of Islam to Medina, followed by the migration of the Prophet and followed by the emigrants (people of Mecca), the event of the Prophet's migration became an inspiration for the success of the Prophet in conveying Islamic messages, and what is more monumental is that the Prophet made one law, namely the Medina Charter.

The forms of communication ²⁰ also seen in the perspective of the Medina Charter, including interpersonal communication, group communication and mass communication. Interpersonal communication, this can be seen from the practice of siriyah preaching and the Prophet's habit of meeting directly with the personalities of the residents of Medina. Group communication can be seen from the Prophet's acknowledgment of the diversity of groups, ethnicities and

religions of the people of Medina and it is included in the Medina Charter in constructing a multicultural society, as well as the form of mass communication that is clear with the expression⁵⁶ that the people of Medina are a community (ummah wahidah). The principles of political communication in the Medina Charter include; ³⁴ principle of persuasion and lobbying, accommodating and sharing, the principle of deliberation, the principle of justice and equality, the political principle of peace, the principle of tolerance and the principle of unity and brotherhood. This charter has implications for the implementation of the creation of a harmonious and harmonious Medina society and able to build civilization and become an important key in history so that in a relatively short time in Medina (only 10 years) Islam became the largest civilization throughout the Arabian peninsula and even the whole world. Islam being rahmatan lil 'alamin shows the modern life of the nation.

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