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FOR CONSTRUCTING A MULTICULTURAL SOCIETY

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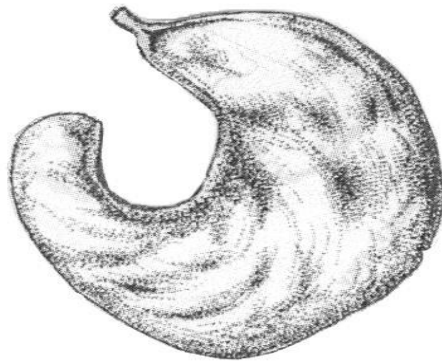
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[AQ1] Please describe the appropriateness of the title's content

# PROPHET COMMUNICATIONS IN THE MADINAH CHARTER FOR CONSTRUCTING A MULTICULTURAL SOCIETY

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**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.

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**Keywords:** Communication, Medina Charter and Multicultural

## INTRODUCTION

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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 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.

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

[AQ7] Please adjust your writing to fit the available number of paragraphs



43 and challenges as well as rejection from the people of Mecca. History shows that the Prophet  
44 Muhammad and the Muslims, while in Mecca since his appointment as the Apostle, did not yet  
45 have the power and political unity to control an area. Muslims became a free and independent  
46 community after 622 M, namely after moving to Medina, the city previously called Yathrib,  
47 when in Mecca they were previously weak and oppressed people. In Medina they had a good  
48 position and soon became a strong and independent people.<sup>1</sup>

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

## 57 THEORETICAL DESCRIPTION

58 **Medina Charter** [AQ8] Please pay close attention to the format for composing subtitles

59 Experts of science, especially historians, mention the political texts made by  
60 Muhammad saw with various names. W. Montgomery Watt named it "The Constitution of  
61 Mesdina"<sup>2</sup>, R.A Nicholson "charter", Majid Khaduri "treaty", Phillip K. Hitti "agreement",  
62 Zainal Abidin Ahmad "Piagam". "al-Shahifah" is the name mentioned in the text itself. The  
63 word Al-Shahifah is written eight times in the text of the Medina Charter. In addition to this  
64 name, in the text, the mention of "book" is written twice. The words Treaty and agreement refer  
65 to the content of the text. The words Charter refer more to an official letter containing a  
66 statement about a matter. The word constitution refers more to the text as an official document  
67 that contains the main points of the state. Al-Shahifah's words are synonymous with the words  
68 charter. Meanwhile, the book refers more to writing (about something). In this case, it is more  
69 likely to use the term "Medina Charter".<sup>3</sup>

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

## 77 Politic communication

78 Political communication consists of two syllables, communication and politics, is a  
79 series of words which when separated have their respective meanings. Communication is  
80 everywhere: at home, when family members talk at the dinner table, on campus, when students

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<sup>1</sup> Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya* (Jakarta: Penertbit Universitas Indonesia, 1985),  
cet. Ke-5, Jilid I, h.92.

<sup>2</sup>W. Montgomery Watt, *Muhammad; Prophet and Statesman* (London: Oxford University Press, 1969), h.  
93.

<sup>3</sup>Ahmad Sukarja, *Piagam Madinah dan Undang-Undang Dasar 1945, Kajian perbandingan tentang dasar  
hidup bersama dalam masyarakat yang majemuk* (Jakarta: UI-Press, 1995), h. 2-3.

[AQ9] Please leave a space after each citation at the conclusion of the article

81 discuss results; at the office, when the section head distributes tasks; in the mosque, when the  
82 preacher preaches; in the Parliament, when people's representatives decide the fate of the  
83 nation; in the gardens when a lover expresses his longing for revenge. Communication touches  
84 all aspects of our lives. A study revealed that 70% of our waking time is spent communicating.  
85 Communication determines the quality of our life.<sup>4</sup>

86 Rochajat Harun [AQ10] Please modify the format of the article citation so that it corresponds with the title

87 introduction state that political communication is a process and activities that shape political  
88 attitudes and behavior that are integrated into a political system by using meaningful symbols.<sup>5</sup>

89 Jack Plano et al in the Dictionary of political analysis state that political communication is the  
90 dissemination of actions, meanings or messages related to the function of a political system,  
91 involving political elements such as communicators, messages and others.

## 92 **RESEARCH METHODS**

### 93 **Research approach**

94 The method used in this research is library research. It is classified as library research  
95 where to analyze the problem, because the data needed in research comes from libraries in the  
96 form of books, magazines, encyclopedias and other documents. In this case the researcher will  
97 collect, examine, explore books or other written documents that are directly related to the  
98 Medina charter and political communication as a primary source, as for books or other reading  
99 sources that support and have relevance to the object of this research study. will be secondary  
100 data.

### 101 **Data Management and Analysis**

102 The type of research is qualitative research if it is related to the paradigm of data  
103 processing and analysis can be carried out simultaneously by a researcher. The research data  
104 that the authors obtained were collected, read and analyzed for their content, then the findings  
105 were described descriptively and objectively and described through deductive and inductive  
106 methods. So the data processing and analysis that the researchers did run simultaneously with  
107 the steps. Collecting all literature materials that have relevance to the research problem,  
108 grouping them on a priority scale with their level of significance, reading and understanding  
109 and analyzing the various literatures, then revealing the results of research findings  
110 descriptively and objectively and described through deductive and inductive methods.  
111

## 112 **DISCUSSION AND ANALYSIS**

### 113 **Elements and Forms of Communication in the Medina Charter**

114 Communication is a must, even communication is the oldest thing in the history of  
115 human civilization, when humans were created (Adam A.S) there was a very communicative  
116 dialogue and very constructive criticism, between Allah and angels against God's offer to make  
117 humans as human beings. Caliph on earth. Although denied by the angels, but Adam's amazing  
118  
119

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<sup>4</sup>Jalaluddin Rahmat, *Psikologi Komunikasi* (Bandung: Remaja Rosdakarya, 2003), Edisi Revisi, h.vii.

<sup>5</sup>Rochajat Harun dan Sumarno AP, *Komunikasi Politik sebagai suatu Pengantar* (Bandung: Mandar Maju, 2006) h.5. As a note, the understanding put forward by Maswadi Rauf, Rusadi Kantraprawira and Astrid S. Soesanto above can also be seen in the same book in footnote no. 34 is on pages 2-5.

120 ability of argumentation and dialogue as well as diplomatically answering and describing all  
121 the universe's systems caused the angels to submit to this spectacular plan, even though the  
122 angels were only obedient and obedient without ever contradicting His commands, but in  
123 Adam's case there were exception. Constructive communication, intelligent, dialogical,  
124 civilized, showing real existence, even angels show respect and ta'zim by prostrating to Adam  
125 (QS: 2:30-35).<sup>6</sup>

126 The elements in question are; first, the communicator. Second, the communicant  
127 (recipient of the message). Third, message. Fourth, channel (media). And fifth, effect  
128 (influence).<sup>7</sup> The division of the elements of communication into the five groups above is based  
129 on the definition of communication put forward by Harold Lasswell, a political scientist from  
130 Yale University, he suggests that communication is the process of passing symbols, ideas,  
131 feelings and thoughts to others by answering questions. the question who says what in which  
132 channel to whom with what effect? (who, said what, with what channel or media, to whom and  
133 how?).<sup>8</sup> From this definition, the elements of communication are divided into five groups:

### 134 1. Communicator

135 The task of the communicator is encoding, namely think the ideas, thoughts, opinions,  
136 wisdom or events into communication symbols (language, images, gestures, attitudes) that can  
137 be understood by the recipient which is the goal of communication activities.<sup>9</sup>

138 Jalaluddin Rahmat added, a communicator must also adhere to several other Islamic  
139 communication principles, including; 1) The principle of words that imprint on the soul  
140 (Qaulan Baligha), 2) The principle of gentle speech (Qaulan Layyina), 3) The principle of light  
141 speech (Qaulan Maisura), 4) The principle of noble speech (Qaulan Karima), 5) The principle  
142 of right words (Qaulan Sadida), 6) The principle of proper speech (Qaulan Ma'rufan), 7) Good  
143 words (Falyaqul Khairan).<sup>10</sup> We can see these terms in the book Islam Actual by Jalaluddin  
144 Rahmat, the book Ethics of Communication in Islam in an Islamic View by Mafri Amir as well  
145 as in the book Psychology of *Da'wah* by Ahmad Mubarak, all of the above terms are found in  
146 the Koran, while specifically the last term (*Falyaqul Khairan*) the author catch in the hadith:  
147 "*Fal Yaqul Khairan auw Liyasmut*" means to say good or be silent, this term is in line with the  
148 popular saying "Silent is Gold" (silence is gold). In addition to the principles above we also  
149 catch the Islamic commandment to be careful in speaking or to always guard the mouth (*Hifz*  
150 *Lisan*)

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

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<sup>6</sup>Departemen Agama RI, *Alquran dan terjemahannya*

<sup>7</sup>*Ibid*,h.27

<sup>8</sup>Mulyana, *Ilmu Komunikasi.....*(Bandung: Remaja Rosdakarya, 2005), h.62.

<sup>9</sup>Santoro Sastropoetro, *Public Opinion, Public Opinion and Audience Opinion in Social Communication*  
(Bandung: Remaja Rosdakarya, 1990), h.47 in Syukur Kholil, *IlmuKomunikasi.....*, h.28

<sup>10</sup>Kholil, *Ilmu Komunikasi.....*, h.29

158 Muhammad". This sentence explicitly mentions the Prophet as a communicator or source of  
159 information who will convey messages to the public of Medina.

## 160 **2. Communicant**

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

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

173 The communicant is also called the recipient of the message, namely who is the target  
174 of the message sent by the source. The recipient can consist of one or more people, it can be in  
175 the form of an organization, agency, department, party, or state. Recipients can be referred to  
176 by various terms such as audience, target, communicant, consumer, client, target, or in English  
177 called audience or receiver.<sup>11</sup>

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

## 191 **3. Message**

192 The message in the communication process is something that is conveyed by the sender  
193 to the recipient. Messages can be delivered face-to-face or through communication media. The  
194 content is in the form of science, entertainment, information, advice or propaganda. In English  
195 the message is usually translated with the word message, content, or information.<sup>12</sup>

196 Messages in Islamic communication are all provisions, both in commands and  
197 prohibitions contained in the Qur'an and Hadith as a way of life (view of life as a Muslim). So

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<sup>11</sup>Cangara, *Komunikasi Politik....*, h.22.

<sup>12</sup>*Ibid*,h. 21.

198 all the teachings of Islam contained in the two Islamic guidelines can be said to be the contents  
199 of the messenger's communication message to all humans, the Qur'an functions as Hudallinnas  
200 (guidance for humans), as well as Furqan (differentiating good and wrong), Bayyinat  
201 (explanatory, even as az- zikru (warning) and Syifa (medicine; in the sense of managing people  
202 who are mentally ill from human values), while Hadith as an explanation, reinforcement and  
203 source of teachings/messages after the Qur'an (bayan tafsir, bayan tauqid and bayan taudih).  
204 The Medina Charter is the message of communication to the entire population of Medina is the  
205 entire content of the message contained in the text of the law, which consists of 47 articles,  
206 which contain the main ideas, both about the formation of the people, unity, brotherhood,  
207 human rights, justice, leadership, peace and more

#### 208 4. Media

209 Media is a tool used to transfer messages from the source to the recipient. There are  
210 communication media in the form of interpersonal channels, group media, and some are in the  
211 form of mass media. The term media is widely used with different names, for example channel,  
212 tool, arena, means or in English it is called channel or medium.<sup>13</sup>

213 Media is a channel used by communicators in disseminating information. Seeing the  
214 target of a communication, the channels used are all mass communication tools commonly  
215 called mass media of communication.<sup>14</sup> Each medium has advantages and disadvantages.  
216 Therefore, it is necessary to plan especially related to persuasive communication, including  
217 the ability of the communicant to also become the focal point of attention.

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

227 In relation to the Medina Charter which was applied to the entire population of Medina,  
228 the medium of communication was the Medina Charter itself as a consensus for the common  
229 good. This manuscript became a very modern style of life at that time and is still very relevant  
230 to be studied today. This is the first law in the world to designate a modern state. Before this  
231 text was made, for any people or society that was a decree or word and what a leader such as a  
232 king or emperor wanted was considered a decree that could not be rejected, but with the media  
233 of the Medina Charter the Prophet built and made laws together, which was not only among  
234 the people. non-muslim, but Prophet Muhammad, his family, his own friends are involved and  
235 bound to obey him.

236 **5. Effect** [AQ11] Please provide free space in a more proportional manner

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<sup>13</sup>Cangara, *Komunikasi Politik.....*, h. 21.

<sup>14</sup>*Ibid*,h. 29.

237 Influence is the difference between what the recipient thinks, feels, and does before and  
238 after receiving the message. This influence can occur in a person's knowledge, attitudes and  
239 behavior. Therefore, influence can be interpreted as a change or strengthening of belief in one's  
240 knowledge as a result of receiving a message. Influence can be called impact, effect, or effect  
241 in English.<sup>15</sup> So the effect can also appear as a desired goal as a communicator in the  
242 communication process carried out.

243 Effects are the results achieved from communicating activities aimed at the  
244 communicant. An important issue that needs special attention is how efforts can be made to  
245 find out the results obtained and the failures experienced in communicating. However, in reality  
246 it is difficult to get exact and detailed data, because social facts or social phenomena are the  
247 benchmarks for a certain time.<sup>16</sup>

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

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

263

## 264 **Types of Communication**

265

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

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

- 275 1. Intrapersonal communication
- 276 2. Communication with other people, whether in the form of individuals, the public or the  
277 masses.

---

<sup>15</sup>Cangara, *Komunikasi Politik.....*, h.22

<sup>16</sup>Kholil, *Ilmu Komunikasi.....*, h. 32.

- 278 3. Communication with Allah that is done by someone while praying, dhikr or praying.  
279 4. Communication with animals such as cats, parrots, dogs, buffalo and other pets.  
280 5. Communication with spirits, such as jinn, is carried out by certain people who can  
281 benefit from Allah.<sup>17</sup>  
282

### 283 **Interpersonal Communication**

284 Effendy divides interpersonal communication which he termed personal  
285 communication into two groups, namely; interpersonal communication.<sup>18</sup>  
286

287 **Intrapersonal communication** [AQ12] Does this fall under the category of subtitles? Please rectify it once more

288 Intrapersonal communication is communication that takes place within a person. That  
289 person acts as both a communicator and communicant. He can talk to himself, he has a dialogue  
290 with himself. He asked himself and was answered by himself.<sup>19</sup>  
291

292 It's not wrong if intrapersonal communication is called daydreaming, but if  
293 daydreaming can be about everything, for example daydreaming about wanting to be rich, and  
294 so on. Intrapersonal communication is talking to oneself and asking questions with oneself in  
295 order to communicate with other people, or society as a whole. So, before communicating with  
296 other people, in other words, before doing social communication, someone should do  
297 interpersonal communication first. While we are talking to ourselves, reflecting, planning, and  
298 evaluating, we are experiencing neo-physiological processes that form the basis for our  
299 responses, motivations and communication with people or factors in our environment.<sup>20</sup>  
300

### 300 **Interpersonal Communication**

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

- 307 1. Perception; namely the experience of objects, events or relationships obtained by  
308 inferring information and interpreting the message.<sup>21</sup> Perceiving means giving an  
309 assessment or meaning to a result of sensory stimulation. For example, when we hear  
310 the sound of coughing we will perceive someone is coughing, so the perception will  
311 arise when our senses catch the stimulus. In this case, perception can be interpreted as  
312 conjecture or prejudice, but what is based on sensory reality (al-idrak)<sup>22</sup> is not just a  
313 temporary assumption or presumption (dzan).

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<sup>17</sup>Syukur Kholil, *Komunikasi dalam Perspektif Islam*, in Hasan Asari and Amroeni Drajat (ed), *Antologi Kajian Islam* (Bandung: Cipta Pusaka, 2004) h. 253, can also be seen in Syukur Kholil, *Komunikasi Islami* (Bandung: Ciptapustaka Media, 2007), h.7.

<sup>18</sup>*Ibid*, h. 57-58.

<sup>19</sup>*Ibid*, h. 57.

<sup>20</sup>Casmir in Onong Uchajana Effendy, *Ilmu, Teori...*, h.58.

<sup>21</sup>Jalaluddin Rahkmat, *Psikologi Komunikasi* (Bandung: Remaja Rosdakarya, 2005), h.51.

<sup>22</sup>Faraj Abd al-Qadir Taha, *Ushul 'almu an-Nafs al-Hadist*(Kairo: Daar al-Ma'arif, 1989), h.141.

- 314 2. Self-concept, namely our views and feelings towards ourselves.<sup>23</sup> Self-concept is a  
315 factor that really determines the success of interpersonal communication. Self-concept  
316 will give birth to behavior. Someone who has a good self-concept, then he will try to  
317 actualize it into a good person not only according to his size, but also according to other  
318 people that someone is good. Eastwood Atwater & Karen G Duffy also stated about  
319 self-concept "essentially, the self-concept is the overall image or awareness we have of  
320 ourselves", adding that self-concept also includes how we perceive "I" or  
321 active/subject) and "Me" (I, as the self who becomes the object).<sup>24</sup>
- 322 3. Attractions. Attraction comes from the Latin, namely *attrahere* (at) which means to go;  
323 *trahere* (interesting). In interpersonal communication what is meant by 'attraction' is  
324 liking for others, positive attitude and attractiveness of a person. The more attracted we  
325 are to someone, the more likely we are to communicate with him or her. There are two  
326 factors that influence this attraction, namely personal factors and situational factors.  
327 Personal factors include similar characteristics, emotional pressure (stress), low self-  
328 esteem and social isolation. The situational factors include physical attractiveness,  
329 reward, familiarity, closeness and ability.<sup>25</sup>
- 330 4. Relationships; The relationship between the actors of communication is no less  
331 important in making interpersonal communication effective. Interpersonal relationships  
332 will involve and shape both parties. When I come into contact with you, you are no  
333 longer the usual you; you changed because of meeting me; I changed because of your  
334 presence. This happened because you and I shared experiences. If you feel the need for  
335 a serious relationship after that, then continue. And vice versa, if it turns out that there  
336 is no match, it ends with the termination of the relationship. Interpersonal  
337 communication will be more effective due to a harmonious relationship. To establish a  
338 harmonious relationship, there must be a factor of trust (mutual trust), a supportive  
339 attitude (reducing defensiveness in communication), and an open attitude (open  
340 mindness).<sup>26</sup>

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

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<sup>23</sup>Rahmat, *Psikologi.....*, h. 99.

<sup>24</sup>Eastwood Etwater & Karen G Duffy, *Psychology for living: Adjustment, Growth and Behaviour Today* (USA; PrenticeHall, 1999), h. 150.

<sup>25</sup>Rahmat, *Psikologi.....*, h. 111-117.

<sup>26</sup>*Ibid*, h. 119.



- 352 1. The opening, begins with bismillahirrahmanirrahim, as a form of intrapersonal  
353 communication also transcendental.
- 354 2. Articles 12, 14, 17, 18, 23, a believer, every army, you differ; as a form of interpersonal  
355 communication.
- 356 3. Article 36, no one is justified.... ; as a form of interpersonal communication.
- 357 4. Article 40, the person who gets the guarantee.... ; as a form of interpersonal  
358 communication.
- 359 5. Article 47, in fact this charter does not make people unjust and treacherous; as a form  
360 of interpersonal communication.
- 361 6. Article 47, Allah is the guarantor of people who do good and piety and then closed by  
362 Muhammad Rasulullah SAW, as a form of intrapersonal and interpersonal  
363 communication.
- 364

### 365 **Group Communication**

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

371 Kartini Kartono stated that a group is a collection consisting of two or more individuals  
372 and the presence of each has meaning and value for others, and exists in a situation of mutual  
373 influence.<sup>27</sup> Andrik Purwasito gives the understanding of groups, namely several people based  
374 on some basic similarities such as their perceptions, motivations, and goals to join the group.  
375<sup>28</sup>

376 Group communication is communication that takes place between a communicator and  
377 a group of more than two people.<sup>29</sup> Similar to interpersonal communication, group  
378 communication also creates direct feedback. Furthermore, Effendy classifies this group  
379 communication into two aspects, namely: first, small group communication. Second, large  
380 group communication, in this case small group communication is more rational, while large  
381 group communication is more emotional.<sup>30</sup> Same with the group itself which quantitatively is  
382 called a small group and on the other hand there is a large group.

383 Small group communication is communication aimed at the communicant's cognition  
384 and the process takes place in a dialogical manner. In such communication situations logic  
385 plays an important role. The communicant will be able to judge whether or not the  
386 communicator's description is logical. The second characteristic is that the process is circular.  
387 Feedback occurs verbally. The communicant can respond to the communicator's description,  
388 can ask if he doesn't understand, can refute if he doesn't agree, and so on. Some examples of  
389 small group communication, for example; meetings (work meetings, leadership meetings,  
390 weekly meetings), lectures, briefings, brainstorming (suggestions).<sup>31</sup>

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<sup>27</sup>Kartini Kartono, *Pemimpin dan Kepemimpinan* (Jakarta: RajaGrafindo Persada, 1998), h. 98

<sup>28</sup>Purwasito, *Komunikasi.....*, h. 165.

<sup>29</sup>Onong Uchajana Effendy, *Dinamika Komunikasi* (Bandung: Remaja Rosdakarya, 2002), h. 8.

<sup>30</sup>*Ibid*, h. 8-9.

<sup>31</sup>*Ibid*, h. 76-77.

391 Large group communication is communication aimed at the communicant's affection  
392 and the process is linear. The message conveyed by the communicator in a large group  
393 communication situation is addressed to the communicant's affection, to his heart or feelings.  
394 If small group communication is generally homogeneous, large group communication is  
395 generally heterogeneous. For example, at a general meeting, the number of which is more. As  
396 for being linear, it means that in large group communication, the possibility of dialogue  
397 between a communicator and the communicant is very small.<sup>32</sup>

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

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

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

- 417
- 418 1. Opening ; among the believers and Muslims from Quraish and Yathrib as a large group.
  - 419 2. Articles 1 and 43; Quraysh as a large group.
  - 420 3. Articles 3-10; Bani 'Awf, Bani Sa'idah, Bani al-Hars, Bani Jusyam, Bani al-Najjar, Bani  
421 'Amr ibn 'Awf, Bani an-Nabit, Bani al-Was, as a form of small group.
  - 422 4. Article 11 ; the term believers, as a form of large group.
  - 423 5. Chapters 16, 37 and 38, the Jews, as a form of large group.
  - 424 6. Articles 20 and 24; the Mushrik Yastrib, as a form of large group.
  - 425 7. Articles 25-31 and 46 ; The Jews of Bani 'Awf, Jews of Bani Najjar, Jews of Bani Hars,  
426 Jews of Bani Sa'idah, Jews of Bani Jusham, Jews of Bani al-'Aws, Jews of Bani  
427 Sa'labah, formed a small group.
  - 428 8. Articles 32-35; Banu Jafnah, Bani Shuthaybah, allies of Banu Sa'labah, Jewish  
429 community outside Medina, show a small group.

430 The researcher's analysis of the contents of the Medina Charter, explicitly the text  
431 designed and made by the Prophet, appreciates every group that exists or lives in the city of  
432 Medina so that each has a shared sense of responsibility to comply with all the rights and

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<sup>32</sup>*Ibid*,h. 77-79.

433 obligations clauses contained in it. Thus group ties appear there, both regarding perceptions,  
434 goals, situations and conditions as well as interactions between these groups to give birth to a  
435 harmonious and tolerant life order in diversity.

436

### 437 **Mass Communication**

438 Britter (1980) provides a simple definition of mass communication, namely; Mass  
439 communication is messages communicated through a mass medium to large numbers of people.  
440 Other communication experts define by detailing the characteristics of mass communication,  
441 Gerber (1976) states; “mass communication is the technologically and institutionally based  
442 production and distribution of the most broadly shared continuous flow of message in industrial  
443 societies,<sup>33</sup> and there are still a number of other definitions of what mass communication is,  
444 the point of which is communication through mass media.

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

457 If viewed from the Medina Charter, then in the opening sentence, among the believers  
458 and Muslims (from) Quraysh and Yathrib, and those who follow them, join themselves and  
459 struggle with them, it shows an implicit form of mass communication. But explicitly the form  
460 of mass communication can be seen in Article 1 "Indeed they are one people". The word  
461 Ummah indicates a large number of masses/audiences. Also article 39 "Indeed Yastrib is  
462 Haram land for the residents of this charter". The word citizen is also classified as a mass /  
463 audience consisting of a large number of people. Likewise, articles 42 to 45, with the expression  
464 of residents supporting the charter. Borrowing the meaning of mass communication given by  
465 Rogers above, where the communication media does not only use modern technology such as  
466 newspapers, television, etc. But it can also use traditional media such as markets and other  
467 written media. So according to the writer's opinion, this form of communication is very visible  
468 in the communication practices carried out by the Prophet, it can even be said that the Medina  
469 Charter formulated by the Prophet is a communication medium itself that protects, protects,  
470 provides an umbrella and becomes a guide for all the interests of the masses/wide audience.

### 471 **Communication theory**

#### 472 **1. Bullet Magic theory**

[AQ13] Please utilize the vacant space more effectively for the title and paragraph content

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<sup>33</sup>Rahmat, *Psikologi.....*, h. 188.

473 The magic bullet theory basically assumes that mass communication has a strong  
474 influence and directly affects the behavior of the audience. Mass media messages are seen as  
475 "magic bullets" that have the power to influence the opinions and behavior of many people  
476 according to the wishes of the communicator.<sup>34</sup>

477 The psychological theory of behavior at that time argued that humans were irrational  
478 creatures. They do not have the power to determine their own behavior. Their behavior is  
479 determined by the stimuli they receive from the environment. Therefore, humans are seen to  
480 be receiving mass media messages uniformly in accordance with the wishes of the  
481 communicator. This opinion, for example, was strengthened by the success of the German army  
482 in the first world war, which was judged to have been greatly assisted by the power of the mass  
483 media.<sup>35</sup>

484 The Syringe theory argues that the audience has absolutely no power to reject  
485 information once it is shot through the communication medium. The audience is so complacent  
486 as if they were given drugs through a syringe, so they can't have an alternative to make other  
487 choices, except what is broadcast by the media. This theory is also known as the bullet theory.  
488<sup>36</sup>

489 According to Syukur Kholil, based on the theory of this magic bullet, Islamic  
490 communication messages conveyed through various types of mass media can have a strong  
491 influence on their audience. Therefore, in an effort to broadcast Islam to all corners of the earth,  
492 mass media services should be used as much as possible. So that Islamic values can be  
493 understood and practiced by mankind.<sup>37</sup>

494 Research findings related to the review of the bullet theory of communication theory  
495 on the Madina Charter, can be traced to the communication messages contained in the Medina  
496 Charter text made by the Prophet Muhammad. Simultaneously hit the targets of all components  
497 of the Medina community with a very binding force and were adhered to and carried out  
498 together. If likened to a syringe where people have no other alternative according to the  
499 meaning and substance of the bullet theory, then this happens in applying the regulations  
500 formulated in the Medina Charter. The Apostle explicitly mentions the word ummah (Muslims  
501 and believers both Ansar and Muhajirin) as well as the word side by side with other people,  
502 which is clearly addressed to the polytheists of Medina and the Jews, even more so for all  
503 groups (small groups) that exist in the community. This large group is also mentioned, this is  
504 where the relevance of the bullet theory is where all messages that become information from  
505 the Prophet hit/bind the entire audience of the people of Medina.

## 506 2. Two Steps Flow Model

507 The two-step flow model was first introduced by Katz and Lazarsfelt (1955), they  
508 conducted a study in Eric Country, Ohio in 1950 to find out who influenced the electorate of  
509 the country's presidential candidate. In this study, it was found that the real answer was that  
510 few answered that the mass media influenced their opinion in the general election. Most of

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<sup>34</sup>Syukur kholil, *Komunikasi.....*, h.33. Another definition of bullet theory can also be seen in Onong Ucahjana Effendy, *Ilmu, Teori.....*, h. 264, see also in Hafied Canggara, *Komunikasi Politik; Konsep, Teori dan Strategi* (Jakarta: Raja Grafindo persada, 2009), h. 119-120.

<sup>35</sup>*Ibid*,h. 33.

<sup>36</sup>Hafied Canggara, *Komunikasi Politik.....*, h. 119-120.

<sup>37</sup>*Ibid*,h. 34.

511 them said that their choice was more influenced by interpersonal communication with peers,  
512 neighbors, family members and so on. Based on the findings in Eric Country, it gave rise to an  
513 opinion about mass communication media, ideas are always spread through the mass media  
514 through their leaders, but from this leader the opinion or idea is spread again to the people who  
515 are less active, this is what is called two-level streaming.<sup>38</sup>

516 Based on the view of this two-level flow theory, Islamic communication messages  
517 conveyed through various mass media, need to be communicated by opinion leaders face to  
518 face to individuals and society. Opinion leaders who are tasked with conveying Islamic  
519 messages are those who have influence in the family and society, such as parents to their  
520 children, religious leaders and community leaders to community members, and so on. Thus  
521 they can receive the messages of Islam and practice them.<sup>39</sup>

522 The findings of this two-level flow model research are also found in the success of the  
523 agreements and laws made by the Prophet, namely the Medina Charter. Where apart from the  
524 Prophet as a communicator who makes messages that must be carried out together in the points  
525 of the agreement/constitution of the Medina Charter. The Prophet was also assisted and  
526 involved all components of society, especially his figures, to socialize the contents of the  
527 charter, both from the Muhajirin, Ansar and from among the Jews and Mushrikin consisting of  
528 their respective groups/groups. The success of the Prophet emigrating and becoming a political  
529 leader in Medina was also inseparable from the interpersonal communication carried out by the  
530 Prophet and the noble companions of the Prophet in conveying the mission of Islam itself which  
531 was contained in the Medina Charter agreement, so that it was actually carried out, obeyed and  
532 carried out together. The Companions also played a role in addition to being communicants  
533 (objects) but when others also switched roles as communicators who became mouthpieces  
534 (messengers) from the Messenger of Allah after they received a message from the Prophet,  
535 there is a well-known Hadith phrase "Convey it from Me" (Rasulullah), even though it is a piece  
536 of verse "this means that the slightest message must be conveyed to the public/Ummah or the  
537 community itself.

### 538 **3. Agenda Setting Theory**

539 Agenda setting theory was first introduced in 1973 by Mawwel McCombs and Donald  
540 L. Shaw from the School of Journalism, University of North Carolina through their writings  
541 *The Agenda Setting Function of the Mass Media*. These two experts are interested in seeing  
542 whether voters' opinions on issues that are seen as very important are shaped by the amount of  
543 news coverage on these issues. From the results of this research, McCom and Shaws found a  
544 significant correlation between issues raised by the media and issues considered important by  
545 voters.<sup>40</sup>

546 Agenda setting theory holds that the media and the content of mass communication  
547 media such as newspapers, television, the internet and so on, can form opinions and influence  
548 the behavior of individuals or communities by paying greater attention to a problem and  
549 reducing attention to the other problem.<sup>41</sup> People judge the importance or not of something

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<sup>38</sup>*Ibid*,h. 34-35.

<sup>39</sup>*Ibid*,h. 35.

<sup>40</sup>Hafied Cangara, *Komunikasi Politik.....*, h. 124.

<sup>41</sup>Wimmer dan Doinick in Syukur Kholil, *Komunikasi.....*, h.36.

550 based on the reports made by the mass media.<sup>42</sup> According to agenda setting theory, the mass  
551 media have the power to influence public opinion and behavior by setting the agenda for issues  
552 that are considered important.

553 Syukur Kholil added that in order to actualize Islamic values in human life, the mass  
554 media must broadcast as many Islamic messages as possible, both printed and electronic mass  
555 media. If the mass media gives greater focus to Islamic communication messages, according  
556 to agenda setting theory, society will view these messages as very important and interesting,  
557 so that people try to understand and then want to put into practice the messages that are on the  
558 agenda of the media. the mass.<sup>43</sup>

559 Associated with the context of the Medina Charter as the medium used by the Prophet  
560 in conveying the messages in it, if analyzed, the substance of the agenda setting has been  
561 included and internalized in the Medina Charter. Starting from what the community thought,  
562 namely to unite the community at that time there were often disputes and conflicts between  
563 community groups. Determining the facts that must be believed by the community, here it is  
564 clear that the Messenger of Allah was known as Al-Amin (a trustworthy person) also the  
565 characteristics of the Prophet Muhammad which consisted of Siddiq (saying and doing the right  
566 thing), Amanah (trustworthy), Tabligh ( convey/reliable communicator) and Fatah (intelligent  
567 and wise) this is what builds a sense of trust for the entire Medina community about the  
568 importance of the Medina Charter being promulgated and enforced in addition to the content  
569 of the message in it is also very detailed and does not arouse suspicion and concern from the  
570 leaders from various components of the people of Medina at that time.

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

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

## 586 **Medina Charter Political Communication Principles**

### 587 **1. The main ideas of the Medina Charter**

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<sup>42</sup>Samsudin A. Rahim in Syukur Kholil, *Komunikasi.....*, h. 36.

<sup>43</sup>*Ibid*,h. 36-37.

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

- 592 a. The principle of power as a trust
- 593 b. The principle of conference
- 594 c. Principle of justice
- 595 d. The principle of equality
- 596 e. The principle of recognition and protection of human rights.
- 597 f. The principle of free justice
- 598 g. The principle of peace
- 599 h. The principle of well-being and
- 600 i. The principle of people's obedience<sup>44</sup>

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

- 604 a. All followers of Islam, even though they come from many tribes, are one community.
- 605 b. Relations between fellow members of the Islamic community and between members of  
606 the Islamic community and members of other communities are based on the following  
607 ideas: First, good neighbors. Second, help each other in the face of a common enemy.  
608 Third, defend the persecuted. Fourth, advise each other. Fifth, respect religious  
609 freedom.
- 610 c. The charter as the first Islamic state constitution does not mention the state religion  
611 (theocratic system).<sup>45</sup>

## 612 **2. Principles of Political Communication in the Medina Charter**

613 According to Umar Abduh, the Medina Charter is an Islamic law that applies  
614 universally and contains basic values for the realization of Hayatan Mubarakah. In terms of its  
615 weight, Kholid Orba Santosa<sup>46</sup> stated that the Medina Charter was the first Islamic state charter  
616 that had summarized all the characteristics needed by state organizations. Both the nature of  
617 the proclamation of the declaration of agreement or other statements are contained in the  
618 charter. Because of this quality which includes this, the Medina Charter is recognized as "the  
619 first written constitution in the world." Allah swt states that indeed the Messenger of Allah has

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<sup>44</sup>Muhammad Tahir Azhari, *Negara Hukum; Suatu studi tentang ide-ide dilihat dari segi hukum Islam*, Its implementation in the period of the State of Medina and the present (Jakarta: Bulan Bintang, 1992), as many as 226 pages in Sukarja, *Pagam Madinah.....*, h. 93-94.

<sup>45</sup>Sadjali, *Islam dan Tata Negara.....*, h. 15-16.

<sup>46</sup>Kholid Orba Santosa, *Prinsip Komunikasi Politik dalam Piagam Madinah*, www.yahoo.com. Quoted on November 18, 2009

620 been a good role model for you for those who hope for Allah's mercy with the coming of the  
621 Day of Judgment and he calls Allah very much.

622 Besides the Qur'an and Hadith, the Prophet left a legacy in the form of the Medina  
623 Charter as a plenary example as a reference in managing the life of a pluralistic nation-state  
624 society. The Medina Charter is not an agreement, a political compromise agreement, a national  
625 consensus, is not the result of a deliberative deliberation from a deliberative assembly. The  
626 Medina Charter is a gift of giving provisions from the Messenger of Allah as the holder of the  
627 mandate, the wishes of the people, for peace and tranquility, representing public opinion.<sup>47</sup>

628 The rights and obligations in Islam that are stipulated through the Medina Charter are  
629 a number of rights and obligations of the people and the government as well as sanctions for  
630 violators of the law in order to promote Islamic unity and the unity of the ummah. Among other  
631 things, that in Islam the guarantee of protection is one comprehensive for all regardless of  
632 ethnic origin, religion. All people are protected by law, except for those who commit crimes or  
633 who commit acts of disorder. All Muslims are not justified in protecting, defending, assisting,  
634 assisting, supporting people who commit crimes or who commit acts of disorder. Anyone who  
635 kills a Muslim without a valid reason is subject to qisas, unless the family of the slain forgives  
636 him. Everyone is not justified in protecting, defending, assisting, assisting, supporting those  
637 who carry out acts of sabotage, espionage, sebverson, intervention, invasion or aggression.  
638 Each group leader is responsible for the actions of his group group. Everyone is free from  
639 prosecution for the guilt of others and is only responsible for his own mistakes unless the fault  
640 is in self-defense because of being mistreated. Everyone is free to live and travel within the  
641 territory of the country. Everyone is not allowed to enter other people's territory without their  
642 permission. Everyone is obliged to mobilize the unity of the people to take action against those  
643 who carry out sabotage, espionage, sebverson, intervention, invasion or annexation  
644 aggression. Everyone is not allowed to tarnish the honor of the people and the honor of the  
645 government. Everyone is obliged to bear the cost of defending the country.<sup>48</sup>

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

### 649 **Persuasive and Lobby Principles**

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

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<sup>47</sup>*Ibid.*

<sup>48</sup>*Ibid.*



660 influencing or problems that can benefit a number of people<sup>49</sup>. In this context, lobbying is  
661 intended as an activity or activity carried out by the Prophet to influence the entire Medina  
662 community regarding the importance of agreeing, enacting and complying with the Medina  
663 Charter laws. While the negotiations are: (1) The process of bargaining by negotiating in order  
664 to reach a mutual agreement between a party (group or organization) and another party (group  
665 or organization). (2) Amicable settlement through negotiations between the disputing parties.  
666 <sup>50</sup>

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

672 In addition, there are several considerations presented. First, preparation. Second, often  
673 ask questions to explore the opponent's desire to have a good tactic. Third, provide maximum  
674 and minimum bids. Fourth, use existing strengths. Fifth, convince the other party. Sixth, use  
675 identity. Seventh, have ideas to offer. Eighth, be friendly so that decisions are easy to reach  
676 and not both insistent. <sup>51</sup> Another thing that needs to be realized in negotiating is the existence  
677 of honesty, this is a key factor in the ongoing cooperation in the negotiation.

678 The factual and textual historical aspects in the Medina Charter formulated by the  
679 Prophet, the principles of lobbying and negotiation as part of the political communication  
680 process carried out by the Prophet can be seen from two aspects. First, the process prior to the  
681 formulation of the Medina Charter. Second, in the text (content) of the Medina Charter itself.  
682 The lobbying and negotiations carried out by the Prophet can be seen from the beginning of  
683 the Prophet's arrival to Medina, he often held meetings with Jews and polytheists. Muhammad's  
684 early Jews were in Medina, generally well-behaved. He often chatted with Jewish leaders and  
685 figures. A group of monks and Jewish leaders, for example, came to Muhammad SAW. At the  
686 beginning he arrived in Medina. From his dialogue with them it was revealed that Abdullah  
687 Ibn Salam, a prominent person from the Bani Qaynuqa, was acknowledged by them that he  
688 was indeed their most pious figure, but after Abdullah Ibn Salam acknowledged the apostleship  
689 of Muhammad SAW. In front of them and the Messenger, they turned against Abdullah Ibn  
690 Salam and called him the ugliest person. In other arguments, the lobbying and negotiations  
691 carried out by the Prophet can also be seen from; First, the approach taken is more informal  
692 and face to face. Second, the Prophet was very flexible and accommodating (even the attitude  
693 of his companions and the Prophet's silence was also part of the hadith called Taqrir Hadith).  
694 Third, the Prophet often had banquets before he conveyed his wishes, so that the atmosphere  
695 was more fluid and full of kinship. Fourth, the Prophet's very persuasive attitude in conveying  
696 his Islamic mission and avoiding confrontational forms such as war and the way of war was  
697 only taken as a last resort. Fifth, the Prophet carried out correspondence activities (sending

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<sup>49</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2007),  
Edisi ketiga, h. 679. *Third edition*

<sup>50</sup>*Ibid*,h.778

<sup>51</sup>Asruldin Azis, *Teknik Negosiasi*,www.yahoo.com. 07 Januari 2009.

698 letters) to invite other leaders to embrace Islam. Sixth, in various practices of delivering the  
699 Islamic mission, the Prophet took other ways by sending envoys or confidants such as the case  
700 of sending Muaz Ibn Jabal to Yemen to resolve a problem.

#### 701 4. THEORY OF MULTICULTURALISM SOCIETY

702 Multiculturalism begins with the melting pot theory which is often discussed by Hector,  
703 an immigrant from Normandy<sup>52</sup>. In his theory, Hector emphasizes the unification of cultures  
704 and melting the original culture, so that all American immigrants only have one new culture,  
705 namely American culture, although it is recognized that their monoculture is more colored by  
706 the White Anglo Saxon Protestant (WASP) culture as the culture of white immigrants from  
707 Europe.<sup>53</sup> Then, when America's ethnic composition became more diverse and their culture  
708 more diverse, the melting pot theory was then criticized and a new theory emerged which was  
709 popular with the name salad bowl as an alternative theory popularized by Horace Kallen.<sup>54</sup> The  
710 four models of multiculturalism presented by MC. Cormick<sup>55</sup> are: The molting pot model of  
711 fusion of ethnicity and culture into a new nation, so that the old ethnic and cultural  
712 characteristics that make up the unity of the nation are lost. The assimilation model<sup>56</sup> is a view  
713 that justifies eliminating existing differences and blending in with the dominant group culture.  
714 Usually the dominant group's cultural color is still easily recognizable even though it has been  
715 reduced. On the other hand, a weak group culture will run away and disappear. The salad bowl  
716 model<sup>57</sup> which views the necessity of every individual or group in society must respect cultural  
717 diversity, which comes from differences in ethnicity, culture, religion, language, and the region  
718 where individuals and groups come from<sup>58</sup>. And at the same time support the mutually agreed  
719 agreement to unite and respect each other in one platform and live side by side peacefully. The  
720 Indonesian nation follows this third model with the motto *Bhinneka Tunggal Ika*. The open

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<sup>52</sup>Ach Fikri Fausi, Implementing Multicultural Values of Students Through Religious Culture in Elementary School Islamic Global School Malang City, *International Journal Islamic Education and Multiculturalisme* (IJIERM), Vol. 2 No. 1 tahun 2020, h. 18-29, DOI: <https://doi.org/10.47006/ijierm.v2i1.32>

<sup>53</sup>Dhikrul Hakim, Inclusivism And Exclusivism As Well As Their Effect On Islamic Education Based Multicultural, *International Journal Islamic Education and Multiculturalisme* (IJIERM), Vol. 1 No. 1 tahun 2019, h. 18-29, DOI: <https://doi.org/10.47006/ijierm.v1i1.3>

<sup>54</sup>Muhandis Azzuhri, *Konsep multikulturalisme dan Pluralisme dalam Pendidikan Agama (Upaya Menguniversalkan Pendidikan Agama dalam Ranah Keindonesiaan)*. Forum Tarbiyah Vol. 10, No. 1, juni 2012. h. 15-16.

<sup>55</sup>Theresa E. McCormick (1984) *Multiculturalism: Some principles and issues, Theory Into Practice*, 23:2, 93-97, doi: [10.1080/00405848409543097](https://doi.org/10.1080/00405848409543097)

<sup>56</sup>Firmansyah, Class Together In Realizing The Values Of Moderation Of Islamic Education Through Multicultural School Culture, *Journal Education Multicultural of Islamic Society*, Vol. 2 Issue 1 Januari 2022 h. 1-12. DOI: <http://dx.doi.org/10.33474/jemois.v2i1.13119>

<sup>57</sup>Firmansyah, Multicultural Society Horizontal Dimensions, *Journal of Applied Transintegration Paradigm* (JATP), Vol. 1 No. 1 Tahun 2021 h. 110-121

<sup>58</sup>Ifa Nurhayati dan Lina Agustina, Masyarakat Multikultural: Konsepsi, Ciri dan Faktor Pembentuknya, *Jurnal Akademika*, Vol. 14 No. 1 Tahun 2020, h. 17-26, DOI: <https://doi.org/10.30736/adk.v14i01.184>

721 nation model: an open society view, people with all their diversity are freed to take the desired  
722 way in forming a nation.<sup>59</sup>

## 723 **THE IMPLEMENTATION OF HARMONY TO MADINAH COMMUNITY**

724 The description of the social conflict of the people of Medina, can be seen explicitly  
725 from asbabun nuzul from QS. Ali Imran 102-103. At that time, among the companions of the  
726 Prophet from the Ansar group from the tribes of 'Aus and Khazraj who were gathered there  
727 was a quarrel that even led to fights and even gun battles, only because a Jew awakened their  
728 memories of past conflicts and conflicts. between the two tribes and this was done because of  
729 jealousy of the intimacy between the 'Aus and Kharaj tribes after embracing Islam. Then the  
730 incident was conveyed by Bilal to the Messenger of Allah, and the Apostle finished until the  
731 verse was revealed. If this matter is not quickly resolved by the Prophet, then it can threaten  
732 the existence of the Prophet as a religious leader and leader as well as the renewal of social life.

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

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

747 Prophet Muhammad was a socialist whose aim was to bridge the social gap between  
748 the rich and the poor, between the high and the low. He introduced people who no longer  
749 exploited other groups, to help the poor who suffered, he introduced zakat, alms and fitrah in  
750 Islamic society. Meanwhile, for groups outside Islam, they are required to pay a jizya (tax)  
751 which is not burdensome and is used for the benefit of the community fairly and equitably.  
752 This is where the Prophet's success as a political communicator is extraordinary. He didn't just  
753 come for certain nations, he came to save all of humanity. Its mission is universal and  
754 cosmopolitan (for the whole world). The Prophet devoted his whole life to the promotion of  
755 humanity and to unite heterogeneous nations into a universal unity. This is where the view of  
756 the Encyclopedia Britannica is displayed which states: "Of all the religious personalities in the  
757 world, the Prophet Muhammad was the most successful person".<sup>60</sup>

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<sup>59</sup>Candra Wijaya,dkk, Managementof Islamic Education Based on Interreligious Dialogue in The Learning Process in Schools as An Effortto Moderate Religion in Indonesia, *Jurnal Reviewof International Geographical Education*, Vol. 11 No. 5 h. 4306-4314<https://doi.org/10.48047/regio.11.05.310>

<sup>60</sup>*Ibid*,h. 122.

758           Although Watt stated that originally the Islamic state was based on pre-Islamic political  
759 concepts and he (Medina) was an example, so is the conclusion of Hanna Rahman who stated  
760 that with the Charter the Prophet did not impose an entirely new social situation, but a  
761 description of previously found regarding the basic ideas of the Medina Charter refutes this  
762 conclusion. This is because the socio-political situation of Medina before and after being  
763 organized by the Prophet was clearly different. Previously, there were always conflicts between  
764 tribes (social conflicts), social norms according to tribal rules, and each of them was proud of  
765 their tribe. This results in a lack of unity. So after being organized by the Prophet with his  
766 political communication skills, all tribes were united, rights and security were protected. Watt  
767 himself mentions a new type of political unit (political unit a new type). The ideas contained  
768 in the Medina Charter can be said to be a revolutionary idea for the time. From a modern  
769 perspective, it can be accepted as a source of inspiration for building a pluralistic society.<sup>61</sup>

770           Other implementations gave birth to a concept that was hereinafter known as civil  
771 society, which was inspired by the characteristics of the Medina community which was built  
772 by the Prophet through the Medina Charter. To give birth to a civilized society and the  
773 supremacy of civil society<sup>62</sup> that is not under the shadow of military rule. Civil society is more  
774 characterized by adherence to the state constitution. Anwar Ibrahim first coined the term civil  
775 society into civil society in his lecture at the National Symposium in the framework of a  
776 scientific forum at the Istiqlal festival, 26 September 1995 in Jakarta. This concept shows that  
777 the ideal society is a group of people who have an advanced civilization. He stated that what is  
778 meant by civil society is a fertile social system that is based on moral principles that ensure a  
779 balance between individual freedom and the stability of society. Society encourages individual  
780 effort and initiative, both in terms of thinking, the art of implementing government, following  
781 the law and not individual passions or desires. make predictability or predictability and  
782 sincerity or transparency of the system.<sup>63</sup>

783           This opinion was also followed by scholars Nurcholish Madjid, M. Dawam Reharjo,  
784 Azyumardi Azra and others. With the principles and concepts, civil society is a community  
785 order that prioritizes tolerance, democracy and civility. On the other hand, civil society requires  
786 tolerance and respect for pluralism.<sup>64</sup> If the concept of civil society is compared with the main  
787 ideas and ideas contained in the Medina Charter, it can be seen that the relevance of the two is  
788 significant, so the concept of civil society in the opinion of the researcher considers the  
789 implications of the Medina Charter compiled by the Prophet.

790           The Medina Charter, which was made to recognize the rights and interests of the people  
791 of Medina for the common good, is an exemplary example in the history of humanity in  
792 building a pluralistic society. This is not only in the ideas as contained in the text of the Medina  
793 Charter, but also in the Prophet's practice of leading the people of Medina, not only an idea and  
794 a discourse in concept, but also practiced directly by the Prophet operationally in leading the  
795 people of Medina, resulting in a change towards civilization. new world, so that the Arabs are

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<sup>61</sup>Pulungan, *Ide-Ide Pemerintahan dalam Piagam Madinah.....*, h. 121-122.

<sup>62</sup>There are several characteristics of civil society, namely; First, the free public sphere (there is a free public space as a means of expressing opinions). Second, democratic. Third, tolerance. Fourth, pluralism. Fifth, social justice.

<sup>63</sup>A. Ubaidillah dkk. (et.al), *Pendidikan Kewarganegaraan (civic education ) ; Demokrasi, HAM dan Masyarakat Madani* (Jakarta: IAIN Jakarta Press, 2006), h. 140.

<sup>64</sup>*Ibid*,h. 140.

796 known and even become champions of world civilization, with Islam as the mission of  
797 rahmatan lil'alaimin. If it is associated with political communication, then the Prophet's  
798 political communication was very successful and achieved success in various dimensions, both  
799 related to building public opinion, as a solution to social conflicts and state life (power sharing).  
800 The Prophet practiced that politics is not only for power alone, but politics for the common  
801 good and benefit. The Prophet carried out high politics (politics with universal moral values);  
802 power is for the benefit, not as it is now only at the level of practical politics, solely to achieve  
803 power alone (low politics), without paying attention to the process of getting and the goal of  
804 power itself. Everything was communicated by the Prophet intelligently and elegantly. The  
805 social conflicts of the Arab community, including the people of Medina, turned into strong and  
806 solid unity and brotherhood, resulting in a peaceful and harmonious society.

## 807 **Conclusion**

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

817 The forms of communication are also seen in the perspective of the Medina Charter,  
818 including interpersonal communication, group communication and mass communication.  
819 Interpersonal communication, this can be seen from the practice of *siriyah* preaching and the  
820 Prophet's habit of meeting directly with the personalities of the residents of Medina. Group  
821 communication can be seen from the Prophet's acknowledgment of the diversity of groups,  
822 ethnicities and religions of the people of Medina and it is included in the Medina Charter in  
823 constructing a multicultural society, as well as the form of mass communication that is clear  
824 with the expression that the people of Medina are a community (*ummah wahidah*). The  
825 principles of political communication in the Medina Charter include; the principle of  
826 persuasion and lobbying, accommodating and sharing, the principle of deliberation, the  
827 principle of justice and equality, the political principle of peace, the principle of tolerance and  
828 the principle of unity and brotherhood. This charter has implications for the implementation of  
829 the creation of a harmonious and harmonious Medina society and able to build civilization and  
830 become an important key in history so that in a relatively short time in Medina (only 10 years)  
831 Islam became the largest civilization throughout the Arabian peninsula and even the whole  
832 world. Islam being *rahmatan lil 'alamin* shows the modern life of the nation.

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