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THE MADINAH CHARTER AND RELIGIOUS MODERATION: THE LINK, STRATEGIES, AND METHODS FOR EFFECTIVE IMPLEMENTATION IN MADRASAH

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Abstract The Madinah Charter stands as Islam's fundamental law, encompassing principles such as tolerance, the rule of law, humanism, and societal norms. These principles align closely with the values upheld in religious moderation, a concept prevalent in contemporary media. This study aimed to elucidate the intersections between the Madinah Charter's principles and the implementation of religious moderation strategies within Madrasahs. Conducted in two specific Madrasahs in Malang, this comprehensive investigation involved six students and two Islamic history instructors as data sources. 1) Analysis of the data revealed a significant correlation between the Madinah Charter and religious moderation. 2) Teachers employed diverse methodologies and tactics to translate the ideals of the Madinah Charter and religious moderation into practical application. The research highlights the pivotal role of Madrasahs as key platforms for instilling the values of the Madinah Charter and religious moderation, serving as a preventive measure against extremism among students

Keywords Madinah Charter; Religious Moderation; Strategies; Implementation; Madrasah

A. INTRODUCTION

Even if it was introduced a few years ago, religious moderation is still a matter worth discussing. Conflict may have arisen in the region because of Indonesia's multiculturalism and pluralism for several causes. Indainanto et al., (2023) have stated that miscommunication and a diminished sense of *tasamuh* among Indonesians—the desire to understand one another and appreciate one another's differences—were to blame for several incidents that occurred there. Teachers and other advocates for promoting the virtues of religious moderation have challenges and possibilities as a result. (Anggarini et al., 2022).

Moreover, Anggarini, (2022) has stated that the effective implementation of religious moderation can be done by insertion the values of religious moderation at any educational level. Teachers must integrate and insert the values of religious moderation such as EFL class and Islamic vocabulary, Islamic history and Madinah charter, Aswaja, and local wisdom, etc.

Further, Syahbudin et al., (2023) have asserted that Extreme religiosity is one of the difficulties that religious moderation faces. Extreme is the highest possible level, the loudest, the most steadfast, and the most fanatical. This gives problems for teachers specifically to protect them from extreme religious behavior.

Furthermore, The study that has been done provides a stimulus for this study, referring to the relevance of religious moderation revival in educational institutions, and it was discovered in the study results that religious moderation dynamics are influenced by context and culture (Jati et al., 2022). Fauzan, (2023) has stated that Critical discourse analysis can be used to filter religious moderation's values to put the right values into practice and reduce islamophobia. This is in line with Pajarianto et al., (2022) who asserted that Religious moderation can be put into practice with the use of local knowledge and incorporated with numerous Islamic principles, particularly in Madrasah.

Based on the introduction above, several cases might have caused different results in implementing the values of religious moderation specifically in Madrasah. Determining how to effectively implement religious moderation and the Madinah Charter requires several tactics and methodologies, which the researcher is interested in examining. The Madinah Charter has been chosen because there are similar values that might contribute to various strategies or methods in implementing religious moderation in Madrasah.

B. MATERIAL & METHODS

First of all, it seems necessary to define what religious moderation is. Rahman et al., (2022) have defined religious moderation as a viewpoint that advocates for humanity in religious life (Sihombing et al., 2020), tolerance (Pajarianto et al., 2023), and cultural understanding by teaching Islamic philosophy (Syahnan & Ja'far, 2021). Falikul Isbah, (2012) has stated that In Pesantren who uphold Pesantren ideals like *tabayyun*, religious moderation is understood. Subchi et al., (2022) have asserted that a Muslim's notion of coexistence with non-Muslims under the direction and acceptance of diversity is known as religious moderation. (Karim et al., 2022) and cultural understanding (Syahbudin et al., 2023). Hanafi et al., (2022) have asserted that religious moderation for students is an understanding to make them live with five values such as moderate, tolerance, justice, balance, and civilized. The last, (Burhanuddin & Ilmi, 2022)

Moreover, religious moderation can be identified by several values such as moderate (Faisal et al., 2022), tolerance (Marzuki et al., 2020), justice (Naim et al., 2022), nationalism (Nasir & Rijal, 2021), civilized (Kustati et al., 2023), balanced, and peace (Daheri et al., 2023). In addition, Hernawan et al., (2021) have stated that the values of religious moderation are tolerance (Kamaludin et al., 2021) and harmony (Mietzner & Muhtadi, 2018). Meanwhile, Ropi, (2019) proposed the values of religious moderation are moderate to counter extremism and radicalism. This value is important in maintaining and consolidating democracy specifically in Indonesia (Yani et al., 2022).

Based on the definition above, the researcher asserted that religious moderation is the point of view of muslim holding four pillars such as nationality commitment, against violence, tolerance, and adaptation to local culture.

Meanwhile, conversing about the Madinah Charter, Hasrat Efendi Samosir et al., (2023) have argued that the title "Medina Charter" is more appropriate in this situation. One of the Prophet's tactics after arriving in Medina was the drafting of a political charter, which was meant to promote the oneness of living among the city's many ethnic groups. The freedom of religion, relations between groups, the responsibility to preserve the unity of life, and other concepts are articulated in the charter and will be utilized as analysis material in the discussion of this thesis. The inhabitants of Medina were multicultural and politically developed under Muhammad's leadership, according to the Medina Charter.

Meanwhile, the researcher found the document of the Madinah Charter in the Islamic History book for tenth-grade students. Madinah charter is required for Muslim, Musyrikin, and Jewish. This agreement contains several topics that will be stated as follows:

a) For Moslem

1. Moslem from Quraisy and Madinah that battle together is one group. For others, it isn't.
2. Mukminin from Muhajirin, Bani Sa'idah, Bani Auf, Bani Al Harits, Bani Jusyam, Bani Najjar, Bani Amr bin Auf, Bani An Nabit, and Al Aus is allowed to do the usual activity such as hand in hand in helping each other, paying for *diyat*, and redeem prisoner with good and justice way.
3. Helping another moslem specifically in having a debt or *diyat*.
4. As mukminin must fight the cruel person even though their kids.
5. Allah's guarantee is one. For the lowest person and who helped the most or who helped each other.
6. For Jewish who follow Moslem deserve protection as long as they keep good and unmerged from the enemy

b) For Musyrikin

Madinah's musyrikin is forbidden to protect Quraisy and not allowed to barrier Muslims from them.

c) For Jewish

1. Jewish will gather in battle payment with Moslem
2. Jewish from Bani Auf is one of the Moslem family. Jewish people have their authority. This requirement also allowed Bani Sa'idah, Bani Al Harits, Bani Jusyam, Bani Najjar, Bani Amr bin Auf, Bani An-Nabit, Al Aus, and Bani Tsa'labah. Also, for Jews outside Madinah.
3. There is no permit for Jews to follow the battle except from the Prophet Muhammad SAW.
4. Moslems and Jews go hand in hand and help each other. Also, there is advice for those who support this agreement to hand in hand in facing the enemies.

d) For Common Rules

1. Yatsrib (Madinah) is a holy place for those who support this agreement.
2. If there is a problem or disagreement between those who support this agreement and worry about in appearing danger, the solution is according to Allah SWT and the Prophet Muhammad SAW.
3. Kafir Quraisy (Non-Moslem) and who support them are lost of safe guarantee.
4. All the supporters of the Madinah Charter go hand in hand in facing the enemies who are against Yastrib city.
5. visitor or traveler is safe specifically in or outside Madinah except for those who have disintegrity. Allah SWT is the best guarantor for good and loyalty specifically to the Prophet Muhammad SAW.

Moreover, researchers necessary to define learning strategies and methods. (Febriza et al., 2022) have stated learning strategy is the teacher's way of organizing the class and reaching the learning goal. Fahyuni et al., (2022) have asserted that learning strategy is a learning process that needs several bridges such as methods or media to reach the best outcome appropriate to the lesson plan. The researcher stated that learning strategy can be described as the teacher's planning to provide the best learning process depending on the student's skills and background.

Meanwhile, the learning method is the way to conduct the learning process based on strategy (Yandri et al., 2023). Primartadi et al., (2023) stated that the learning method is the teacher's efforts in choosing the correct way to improve the quality of the learning process such as Jigsaw, PBL, PjBL, active learning, and so on. Based on that, the researcher asserted that the learning method is the way to implement the lesson planning through any instruments, tools, or media.

Further, This is a qualitative method under the guidance (Creswell, 2014). Technically, this is a qualitative case study held in two Madrasah Aliyah in Malang MA Al-Ittihad Poncokusumo and MA Integratif NU Tumpang. This school was chosen because has similar criteria such as tenth-grade students and Islamic history material. Here are the details of the participants;

Table 0.1 Participants

Name	Subject
Siti Mukarromah, M.Pd	Islamic History Teacher of MA Al-ittihad
Amanda Cyntia A.Z.A	Student of MA Al-ittihad
Fanesya Eka	Student of MA Al-ittihad
Rahma Asri Maulida	Student of MA Al-ittihad
Chalimatus Sa'diyah, S.Pd	Islamic History Teacher of MA Integratif NU
Cacha Andana D.S	Student of MA Integratif NU
Nanda Zahra Camelia	Student of MA Integratif NU
Maslukhatis Sa'idah	Student of MA Integratif NU

Meanwhile, the technique for collecting data started with observing, interviewing, and documenting related to the topic(Braun et al., 2021). In this case, the researcher will observe the link, strategies, and methods that are implemented by the teacher in teaching Islamic history and the relation with reality to find out the ways for effective implementation. Further, the data was analyzed by comparing the data to the Madinah charter point. This step follows (Ball, 2005).

C. RESULT & DISCUSSION

In this phase, the researcher will classify the data with three themes such as the link, strategy, and method between Madinah Charter and Religious Moderation for effective implementation. This is related to the research focus which is concerned on the effective implementation of religious moderation in Madrasah.

The Link between the Madinah Charter and Religious Moderation

As mentioned before, the Madinah Charter is required because of the multicultural society in Madinah under the guidance of Rasulullah SAW. By analyzing data and literature, there is a correlation between the Madinah charter and religious moderation that will be stated as follows;

1. The Madinah charter is used for four subjects such as Moslem, Musyrik, Jewish, and Others who support the agreement to live harmoniously in diversity. This contains the values of religious moderation which is nationality commitment. This is in line with Anggarini, (2022) who stated that the values of religious moderation such as nationality commitment, against violence, tolerance, and adaptation to local culture.
2. There is a point in the Madinah Charter for Non-Moslem. It shows that Madinah Charter is non-moslem friendly. It means Rasulullah SAW shows how to be tolerant of other people who have different beliefs. Certainly, this is the point of religious moderation which is tolerance. Pajarianto et al., (2022) have asserted that religious moderation can be extracted from a

tolerant attitude toward students. This behavior can protect them from extremism and radicalism by spreading the values of religious moderation in Madrasah.

3. There are equal rights for all who support the Madinah charter. This value can be filtered into religious moderation values such as balance and moderation. Rasul also gives an example to guarantee their equal rights of them. This is related to Pajarianto et al., (2023) who asserted that this value can be implemented by a humility attitude. It means Rasul asked them to know that they have an equal position in Allah's eyes.
4. Rasul asked them to fight for everyone who was against Madinah. It means Rasul teaches them to improve the feeling of nationalism. This is also related to (Kustati et al., 2023) who stated that nationalism is one of the values of religious moderation.

Based on the data and discussion above, the researcher concludes there is a link between religious moderation and the Madinah charter such as the values of nationalism, moderation, tolerance, and balance (equality). Disclaimer, the researcher only found these values. Further research may reveal another value that correlates with one another.

The Strategies and Methods between the Madinah Charter and Religious Moderation for Effective Implementation

The Madinah charter is found in the tenth grade of Madrasah which means they study about Madinah charter in Islamic History lessons. Based on the interview, there are strategies done by the teacher in teaching Islamic history specifically the Madinah charter that integrate and insert the values of religious moderation, will be stated as follows;

1. Project-based learning

Project-based learning (PjBL) is one of the strategies that integrate with collaborative methods whereas implemented in both schools. For example, the teacher asks them to create of mind map about the Madinah Charter and then present it in front of the class while the others give feedback. This is related to Fahyuni et al., (2022) who asserted that learning strategy and learning method must integrate each other to reach the goal of learning.

2. Problem-based learning

Problem-based learning (PBL) is implemented in MA Al-Ittihad integrated with religious moderation. Based on observation, the teacher gives the reality of education that contains tolerance and extremism. Through this problem, the teacher drives them to analyze the link of religious moderation as one perfect solution to conquer extremism. This is in line with (Rahman et al., 2022) who asserted that instilling the values of religious moderation in the class can be the learning method to grow and spread the values of religious moderation in Madrasah. Meanwhile, in this context, the teacher used the QnA method to make sure all students understood what had been discussed

Based on the findings and discussion above, the researcher asserted that effective strategies in teaching and spreading the values of religious moderation and the Madinah Charter are stated as follows;

1. PjBL strategy with a collaborative method
2. PBL strategy with the QnA method

D. CONCLUSION

This study concludes by affirming the strong link between the enduring principles outlined in the Madinah Charter and the contemporary practice of religious moderation. The focused examination conducted within two Madrasahs in Malang highlights the pivotal role of these principles in cultivating a balanced, tolerant, and law-abiding society. The findings underscore a tangible correlation between the core values of the Madinah Charter and the methodologies employed by educators to promote religious moderation within educational settings.

Moreover, the diverse strategies implemented by instructors in integrating the ideals of the Madinah Charter into their teachings not only showcase adaptability but also emphasize the resilience of these foundational Islamic values in addressing extremist ideologies. The Madrasah emerges as a crucial space for nurturing these principles, serving as a key influencer in instilling moderation and curbing radicalization among students.

While this study emphasizes the importance of incorporating these principles into broader societal frameworks, it acknowledges the ongoing need for their implementation and adaptation across various contexts. The Madinah Charter's emphasis on tolerance, justice, and humanism remains relevant, offering a roadmap to counter extremism and promote peaceful coexistence in diverse communities.

However, as this research highlights the constructive role of religious moderation rooted in the Madinah Charter, it also emphasizes the necessity for continual efforts within educational institutions and society at large. Sustained endeavors are crucial to ensure the perpetuation and effective application of these timeless values in our ever-evolving world.

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