Religious Social Tolerance During the Time of the Prophet Muhammad SAW and Its Relevance in the Development of a Pluralistic Society in Indonesia

Budimansyah
State Islamic University Raden Intan, Lampung, Indonesia
budi@radenintan.ac.id

MA. Achlami HS.
State Islamic University Raden Intan, Lampung, Indonesia
ma.achlami@radenintan.ac.id

Safari
State Islamic University Raden Intan, Lampung, Indonesia
safari@radenintan.ac.id

Abstract: *Muslims recognize the right to "existence" (not "truth") of other religions based on the principles of religious freedom and a tolerant attitude towards other religious communities. Discussions about religious tolerance are an interesting object of study. This is because apart from the operational details in the Qur'an and hadith, this attitude was practiced directly by the Prophet Muhammad during his lifetime. On this basis, this article attempts to analyze the attitude of social religious tolerance during the time of the Prophet Muhammad SAW and is related to religious tolerance in Indonesia. This study is descriptive qualitative literature research using a historical and sociological approach to religion, while the analysis used is content analysis and comparative methods. The results of this study show that the principles of social and religious tolerance practiced by the Prophet Muhammad SAW in the city of Medina have implications and shared values in terms of the diversity of Indonesian society. Religious social tolerance can be used as an alternative model in developing a pluralistic society in Indonesia.*

Keywords: *Religious Social Tolerance, Prophet Muhammad SAW, Plural Society, Indonesia.*

A. Introduction

An attitude of tolerance is actually highly recommended in all religious teachings,[1] included in Islam. Every Muslim should have an attitude of tolerance within himself. The concept of tolerance or *tasamuh* in Arabic is a way to implement differences peacefully and orderly.[2] This attitude reflects an attitude of mutual respect and cooperation between various groups in society, including in terms of ethnicity, language, culture, politics and religion.[3]

Tolerance in English means being open-minded and accepting.[4] In Arabic, it is called *ikhtimal* and *tasāmuḥ*, meaning to be fair, gentle, to forgive each other.[5] Tolerance means allowing, not forcing.[6] *Al-tasamuh,* comes from three words: *al-sin, al-mim,* and *al-ha'u,* the original meaning of *samaha* is *Suhulat.* It is said, *samaha lahu bi al-syai* (make things easy).[7] The concept of *tasamu*h itself contains the concept of *rahmatan lil 'alamin*, even though the Qur'an does not explicitly explain *tasamuh*.[8]

Islam as a religion of *rahmatan lil 'alamin* really appreciates and upholds a tolerant attitude towards non-Islamic religious

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[1] M. Yusuf Wibisono, Dody S. Truna, and Mochamad Ziaul Haq, *Modul Sosialisasi Toleransi Beragama* (Bandung: Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2020), 32; See also Najamuddin Petta Solong, *Pendidik Lintas Agama & Toleransi Beragama: Konsep, Strategi, Problem, dan Solusi* (Sulawesi Tengah: Feniks Muda Sejahtera, 2022), 51.

[2] Ilma Kharismatunisa' and Mohammad Darwis, "Nahdlatul Ulama dan Perannya dalam Menyebarkan Nilai-Nilai Pendidikan Aswaja An-Nahdliyah pada Masyarakat Plural," *Tarbiyatuna: Jurnal Pendidikan Islam* 14, no. 2 (August 15, 2021): 141–163, https://doi.org/10.36835/tarbiyatuna.v14i2.1094.

[3] Aslati Aslati, "Toleransi antar Umat Beragama dalam Perspektif Islam (Suatu Tinjauan Historis)," *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 4, no. 1 (May 10, 2012): 52, https://doi.org/10.24014/trs.v4i1.1032.

[4] John A. Echols and Hasan Sadely, *Kamus Inggris-Indonesia* (Jakarta: Gramedia Pustaka Utama, 1996), 596.

[5] Mahmud Yunus, *Kamus Arab Indonesia* (Jakarta: Gunung Agung, 2000), 178.

[6] M. Tholhah Hasan, *Islam Dalam Perspektif Sosial Kultur* (Jakarta: Lantabora Press, 2000), 158.

[7] Abi al-Husain Ahmad ibn Faris Ibn Zakariya, *Mqayis Al-Lugat*, Tahqiq, 'Abd al-Salam Muhammad Harun, Juz 3 (Beirut: Lebanon: Dar al-Fikr, tt.), 99.

[8] DThere are several themes related to *tasamuh* in the Qur'an, namely: *rahmah* or compassion (QS. al-Balad verse 17), *al-Afw* or forgiveness (QS. al-Nur verse 22), *al-Safh* or be tolerant (QS. al-Zukhruf verse 89), *al Salam* or safety (QS. al-Furqan verse 63), *al-'Adl* or justice, *al-Ihsan* or goodness (QS. al-Nahl verse 90) and *al- Tawhid* which means deifying Allah SWT. (QS. al-Ikhlas verses 1-4).

communities. Muslims recognize the right to "existence" (not "truth") of other religions based on the principles of religious freedom and a tolerant attitude towards non-Islamic religious communities.[9] Religious tolerance in this context includes respect between followers of religions who have different beliefs in efforts to practice religious teachings and religious understanding in everyday life, with the aim of maintaining peace and harmony in social life.[10]

The phenomenon of tolerance is an interesting object of study because apart from its operational details, it has been described in many verses of the Qur'an and Hadith, but some people still think that it means respecting other religious beliefs by not getting involved in religious practices according to certain teachings in a religion. considered an ideology that is intolerant of religious freedom. In fact, the attitude of tolerance itself was practiced by the Prophet Muhammad SAW during his lifetime.[11]

Respecting other people's beliefs does not categorize following their understanding and teachings, nor is it interpreted as a form of recognition of the truth of those teachings. Because all religions are exclusive, this means that every adherent of a particular religion certainly considers his religion to be the most correct.[12] Likewise with Islam, if the Prophet Muhammad saw that other religions were true after the arrival of Islam, of course the Prophet Muhammad would not have preached to all mankind to invite and embrace only Islam.[13]

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[9] Faisal Ismail, *Dinamika Kerukunan Antar Umat Beragama* (Bandung: Remaja Rosdakarya, 2014), 5–7.

[10] Ali Rohmad, *Kapita Selekta Pendidikan* (Yogyakarta: Sukses, 2009), 403.

[11] Ahmad Deni Rustandi, *Tafsir Toleransi dalam gerakan Islam di Indonesia: Analisis Teoritis Tafsir Al Mishbah Karya M. Quraish Shihab dan Analisis Praktis Gerakan Islam di Tasikmalaya* (Tasikmalaya: CV. Pustaka Turats Press, 2022), 102; See also Mohammad Takdir, *Seni Mengelola Konflik* (Yogyakarta: Noktah, 2021), 163.

[12] Harda Armayanto, "Kristen-Barat Membangun Kerukunan," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 11, no. 1 (2013): 18–35, https://doi.org/10.21111/klm.v11i1.482; See also Dewi Magdalena Rotua, "Toleransi Agama dan Motif Misi Kristen," *Missio Ecclesiae* 3, no. 2 (October 30, 2014): 145–161, https://doi.org/10.52157/me.v3i2.41.

[13] Muhammad Hasan Alu Syaikh, *Ensiklopedi Dakwah* (Yogyakarta: Hikam Pustaka, 2017), 590; See also Adian Husaini, *Pendidikan Islam: Membentuk Manusia Berkarakter*, Cet. Ke-1 (Jakarta: Cakrawala Publishing, 2010), 8.

At the beginning of the arrival of the Prophet Muhammad SAW to Medina,[14] the population of Medina, the majority of whom are from various ethnicity and religions, are united in a pluralistic forum that adheres to the principle of mutual respect and respect for each other's beliefs under a constitution better known as the Medina Charter, which regulates the rights and obligations of all citizens as well as social relations for all community in Medina.[15]

What was exemplified by the Prophet Muhammad SAW in the phenomenon of social religious tolerance that he carried out in Medina is an important reference and reference in the pluralism of Indonesian society which is multi-ethnic, ethnic, racial, linguistic and religious, so that the role of individual members of society is equally important, no one is treated specifically and no one is left out, so that a society of harmony and mutual respect can be formed regardless of race, ethnicity or religion.[16]

Viewed in the Indonesian context, freedom of religion is guaranteed in the 1945 Constitution (UUD) Chapter XI Article 29 paragraph 2.[17] This means that religious freedom is a principle that supports the freedom of individuals or communities to practice religion or belief in private or public spaces.[18] In a country that practices freedom of religion,

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[14] The population of Medina when the Prophet came consisted of: 1). Muslim immigrants from Mecca (the Muhajirin), 2). Medina Muslims (Ansar) consist of the Aus and Kharaj tribes who embraced Islam, 3). Members of the idol-worshiping Aus and Kharaj tribes, 4). The Jews belonged to three main tribes, the Banu Qainuga, Nadhir, and Quraizhi. See in Zafrulla Khan, *Muhammad Seal of the Prophets* (London and New York: Routledge and Kegan Paul, 1980), 88.

[15] Enur Nurjanah, "Piagam Madinah sebagai Struktur Masyarakat Pluralistik," *Al-Tsaqafa : Jurnal Ilmiah Peradaban Islam* 16, no. 2 (December 18, 2019): 210–214, https://doi.org/10.15575/al-tsaqafa.v16i2.5913; See also M. Quraish Shihab, *Wasathiyyah, Wawasan Islam Tentang Moderasi Beragama*, Cet. II (Jakarta: Lentera Hati, 2020), 74.

[16] According to Azyumardi Azra, the Islamic experience in Indonesia is relatively different from the Islamic experience in other regions. If the Middle East, South Asia or the Indian Subcontinent experienced direct political conquest by Muslim military forces from Arabia, Indonesia has never experienced such a process. Because of this, experts often say that Indonesia is the region that has experienced the least Arabization. The spread of Islam in Indonesia generally took place through a process that is often referred to as penetration pacifique (peaceful spread). See Azyumardi Azra, *Konsep Bertiologi Di Indonesia* (Jakarta: Paramadina, 1999), 39–40.

[17] M. Amin Djamaluddin, *Ahmadiyah Menodai Islam: Kumpulan Fakta dan Data* (Jakarta: Lembaga Penelitian dan Pengkajian Islam, 2007), 1.

[18] M. Ridwan Lubis, *Merawat Kerukunan: Pengalaman di Indonesia* (Jakarta: Elex Media Komputindo, 2021), 98.

other religions are free to practice and they do not punish or oppress followers of other beliefs outside the existing official religion.

Indonesia is a pluralistic country, which recognizes several beliefs, so it is prone to conflict between religious communities. It is important to recognize that tolerance is a means to unite the nation. Vice versa, an attitude of intolerance has the potential to break national unity and can even trigger physical conflict between religious communities. This then attracted researchers' attention to the importance of studies related to the theme of tolerance, especially social and religious tolerance taught by the Prophet and associated with the development of a pluralistic society in Indonesia.

This study is a follow-up study to previous research with the aim of obtaining elements of novelty, especially related to social tolerance of diversity. Among the existing research is Bakar and Hurmain's research.[19] The result of his research is that the Medina Charter strictly regulates religious freedom for all religious adherents in Medina, including Muslims, Jews, Christians and other groups. Likewise, the principle of religious harmony in Indonesia has been regulated in such a way, and this regulation is in line with the principles contained in the Medina Charter. Likewise, the research results of Lutfi et.al,[20] where the results of his research concluded that the tolerance built by the Prophet in Medina was very dominant with a positive-active tolerance model. This model allows for tolerance, not just mutual respect for differences in beliefs, but furthermore, this model of tolerance allows for active interaction between religious adherents, and the reality of tolerance in Medina is basically very relevant to the religious plurality that exists in Indonesia.

Referring to the previous literature review, this study is quite interesting to be developed further with the aim of getting something

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[19] Abu Bakar and Hurmain Hurmain, "Kerukunan Antarumat Beragama; Telaah atas Piagam Madinah dan Relevansinya bagi Indonesia," *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 8, no. 2 (January 9, 2017): 204–216, https://doi.org/10.24014/trs.v8i2.2479.

[20] Muhamad Lutfi *et.al.*, "Model Toleransi Prophetik Di Madinah Pasca Hijrah Dan Relevansinya Terhadap Pluralitas Sosial Budaya Indonesia," *Jurnal Alwatzikhoebillah : Kajian Islam, Pendidikan, Ekonomi, Humaniora* 7, no. 1 (February 25, 2021): 25–35, https://doi.org/10.37567/alwatzikhoebillah.v7i1.410.

new. The type of research used is descriptive qualitative library research. The approach used is a historical and sociological approach to religion.[21] This approach is used to look at the socio-religious conditions of society during the time of the Prophet Muhammad as depicted in historical books. The analytical methods that will be used are *content analysis* and comparative methods.[22] The comparative method is applied to compare and find solutions through analysis of cause and effect relationships, looking at the situations and phenomena being studied by comparing one with another.[23]

B. Description and Historical Context of Religious Social Tolerance in the Reality of the Life of the Prophet Muhammad

Before the Prophet Muhammad SAW was appointed as a prophet and apostle, the character and attitude of high social tolerance had been demonstrated to society with behavior and actions that were different from the habits of the Arab people at that time. For example, when the Prophet Muhammad was thirty-five years old, the Quraish people agreed to renovate the construction of the Ka'bah where the Quraish tribe's custom at that time was to implement a development distribution system for the Quraish tribes. According to Ibn Ishaq, the Quraysh people divided up the construction of the Ka'bah, the Ka'bah door being allocated to the Bani Abdu Manaf and Zuhra. Between the Aswad pole and the Yamani pole became the share of the Bani Makhzum and the tribes that joined them. The ridge of the Ka'bah became the share of the Bani Jumah and Sahm bin Amr bin Hushaish bin Ka'ab bin Luai. Black Stone became the share of Bani Abduddar bin Qushai, Bani Asa bin Uzza, and Bani Adi bin Ka'ab bin Luai.[24]

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[21] Imam Suprayoga and Tobroni, *Metodologi Penelitian Sosial-Agama* (Bandung: Remaja Rosdakarya, 2003), 56.

[22] I Susanto, "Analisis Hukum Islam Dan Hukum Positif Terhadap Money Politics Pada Pemilu," *Istinbath : Jurnal Hukum* 15, no. 2 (November 28, 2018): 157–186, https://doi.org/10.32332/istinbath.v15i2.1218.

[23] Julianto, Endang Darmawati, and Fitria Hidayati, *Buku Metode Penelitian Praktis* (Jawa Timur: Zifatama Jawara, 2018), 138; See also Muhammad Mustofa *et.al.*, *Metode Penelitian Kepustakaan (Library Research)* (Sumatera Barat: Get Press Indonesia, 2023), 35.

[24] Ibnu Hisyam, *Sirah Nabawiyah*, *Jilid I*, Terj. Fadhli Bahri (Bekasi: Darul Falah, 2019), 161.

This tradition shows that the Quraysh tribes basically had a high level of mutual cooperation and tolerance in social and religious matters, especially the religious beliefs of their ancestors, even though the religious beliefs of their ancestors had mixed with their habits by placing idols around them. Kaaba. However, excessive attitudes and wanting to stand out from other tribes have influenced these habits, so that the competition that arises sometimes causes disputes and even war between tribes. Like when the process of building the Kaaba entered the stage of laying the Black Stone, they quarreled. Each tribe wants to elevate the Black Stone to its place without involving other tribes. This caused tension and even almost war between the tribes.[25] The conflict over the placement of the Black Stone was resolved thanks to the decision of the Prophet Muhammad SAW which was considered fair by the tribes. Since that incident, the Quraysh people nicknamed the Prophet *al-Amin*, which means a trusted person.[26]

After the Prophet Muhammad SAW was appointed as an Apostle, the Prophet did not immediately invite the general public to embrace Islam,[27] but invited his closest relatives first in secret as mentioned in the Al-Qur'an surah Al-Syuara' verse 214. The order to call the closest relatives This was because it was feared that it would cause commotion among the Quraish community, who in fact were idol worshipers. With a gentle and honest approach and delivery of the message he received, the Prophet's closest relatives sincerely declared themselves to have embraced Islam.[28]

Al-Buthy explained that the secrecy of the Prophet's preaching during the first years was not due to concerns about his safety. This is because when he was burdened with preaching and it was revealed to him, he realized that he was the messenger of Allah SWT to humans. Because of that, he believes that Allah SWT gave him the inspiration to

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[25] Hisyam, 162.

[26] Hisyam, 163.

[27] Alif Jabal Kurdi, "Dakwah Berbasis Kebudayaan Sebagai Upaya Membangun Masyarakat Madani Dalam Surat Al-Nahl: 125," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 19, no. 1 (2018): 21–42, https://doi.org/10.14421/qh.2018.1901-02.

[28] Purwo Prilatmoko, "Unsur-Unsur Dakwah Nabi Muhammad pada Keluarganya Bani Hasyim," *Inteleksia - Jurnal Pengembangan Ilmu Dakwah* 4, no. 2 (December 5, 2022): 313–36, https://doi.org/10.55372/inteleksiajpid.v4i2.215; See also Samsul Munir Amin, *Sejarah Dakwah* (Jakarta: Amzah, 2022), 30.

start preaching at an early stage in secret and in secret so as not to convey it except to people who are believed to receive it. This is intended as a lesson that da'wah requires careful planning by paying attention to the consequences while still holding the element of trust in Allah SWT.[29]

The preaching attitude of the Prophet Muhammad SAW who invited the Quraysh people to embrace Islam in secret could be interpreted as a tolerant attitude to maintain security stability in society in the early period of the prophethood, even though that was part of Allah SWT command. If the Prophet Muhammad SAW invited the Quraish people openly at the beginning of the spread of Islam, of course the Prophet would get strong resistance from the Quraish people, because the Quraish people still adhered to the beliefs of their ancestors as idol worshipers.

When the Prophet Muhammad SAW was ordered to openly call for Islam, the Quraysh community began to stir, the words of their call to confirm God by abandoning the teachings of their ancestors became their worry. So the Quraysh sent several people to go to Abu Talib, and asked the Prophet Muhammad SAW to stop his preaching by offering three options in the form of abundant wealth, women, and position, but the Prophet Muhammad SAW rejected all of this firmly.[30]

The Quraish's rejection of Islam gave rise to various threats and torture against their friends, especially slaves who embraced Islam, until finally the Prophet Muhammad ordered his friends to emigrate to the land of Habasyah. The reason Habasyah's country was chosen as the place of emigration was because King Al-Najasyi who led the country did not allow anyone to be oppressed in his country. That's why the friends led by Uthman bin Madz'un left for Habasyah's country. According to Ibn Hisham, this was the first hijrah that occurred in Islam.[31]

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[29] Muhammad Sa'id Ramadhan Al-Buthy, *Fiqhuhs As-Sirah an-Nabawiyah* (Beirut: Lebanon: Dar al-Fikr al-Mu'ashir, 1991), 71.

[30] Hisyam, *Sirah Nabawiyah*, 221.

[31] Hisyam, 282–83.

The arrival of friends (the Muhajirin) in Habasyah's country was well received, they were given freedom to worship, their security was guaranteed and they lived a peaceful and serene life.[32] This attitude shows the social tolerance of the king al-Najasyi and the Habasyah community as a reflection of religious adherents who consistently carry out their religious teachings, namely mutual respect for other religious beliefs, living side by side even though they have different religions.

After preaching in Mecca for approximately 13 years, the Prophet Muhammad SAW was ordered by Allah SWT to move to Medina to spread Islam to the people of Medina.[33] The first effort made by the Prophet Muhammad SAW while in Medina was to build a mosque.[34] The first mosque built was called the Quba' mosque.[35] The construction of this mosque is intended so that Muslims, especially those in Quba', can gather to pray with the Prophet Muhammad. Besides functioning as a place of friendship, a center for gathering and unity of Muslims.

The next step taken by the Prophet in Medina was to unite the Muhajirin and Ansar. Efforts to unite the Muhajirin and Ansar have their own goals, namely eliminating feelings of alienation among Muhajirin friends in the city of Medina, building ties of brotherhood based on the religion of Allah SWT that fellow Muslims are brothers, and one another is to help each other, the strong help the weak. , and who is able to help those in need.

The presence of the Prophet Muhammad SAW in Medina has changed the foundations of its society into a dynamic and harmonious

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[32] Hisyam, 293.

[33] Muhammad Yamin, "Peradaban Islam Pada Masa Nabi Muhammad Saw," *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 3, no. 1 (June 7, 2017): 108–122, https://doi.org/10.30821/ihya.v3i1.705; See also Halimatus Sakdiah, "Komunikasi Interpersonal sebagai Strategi Dakwah Rasulullah (Perspektif Psikologi)," *Alhadharah: Jurnal Ilmu Dakwah* 15, no. 30 (2016): 1–13, https://doi.org/10.18592/alhadharah.v15i30.1219.

[34] Rached Ghannouchi, *Public Freedoms in the Islamic State* (London: Yale University Press, 2022), 261; See also Maulana Mohammad Razi Khan Afridi, *Encyclopaedia of Quranic Studies: Fundamentals Under Quran* (New Delhi: Anmol Publications Pvt. Limited, 2006), 237.

[35] Al-Hafiz Ibn Kathir, *The Exegesis of the Grand Holy Qur'an*, Translator: Muhammad Mahdi al-Sharif (Beirut: Lebanon: Dar Al Kotob Al Ilmiyah, 2006), 780.

society in all aspects of life. The change in Medina society, which was previously full of endless conflict between tribes such as the Aus and Khazraj, became a bond of brotherhood united based on religious and state ties, as well as the strong brotherhood of the Muhajirin and Ansar, so that the Prophet ordered them to be able to inherit from each other. , even though in the end Allah SWT revealed a verse that forbade this.

During the conquest of the city of Makkah (*Fath al-Makkah*), the Prophet Muhammad saw very beautiful tolerance. The people of Makkah, who had been hostile to Islam, were afraid when the Muslims succeeded in conquering the city of Makkah. Because, previously Muslims were often oppressed by the Quraish infidels in Makkah, who even obstructed the preaching of the Prophet Muhammad and intended to kill him. However, after the conquest of the city of Makkah, the Prophet Muhammad SAW forgave the attitude of the Quraish infidels and gave freedom to the Quraish infidels.[36]

C. Values of Religious Social Tolerance during the Time of the Prophet Muhammad and Their Relevance in the Development of a Pluralistic Society in Indonesia

The social setting of Indonesian society which is diverse with various cultures, languages, ethnicities, races and religions inhabiting various islands in the territory of Indonesia, with various characters and cultural traits of each, has shaped Indonesian society into a plural society rich in culture. and customs of each region. On the one hand, this diversity becomes social capital for nation building, and on the other hand, it becomes the potential for social conflict.[37] Therefore, as a pluralistic nation, the consequence is that we need an attitude of respect for the plurality of society.

Between the inhabitants of one island and another, even though they are in the same country, this does not make the Indonesian nation's

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[36] M. Yakub Amin, "Amnesti Umum Nabi Muhammad SAW Pada Peristiwa Fathu Mekkah," *Politea : Jurnal Pemikiran Politik Islam* 4, no. 1 (2021): 109–128, https://doi.org/10.21043/politea.v4i1.10527.

[37] Ali Muhtarom, Sahlul Fuad, and Tsabit Latif, *Moderasi Beragama: Konsep, Nilai, dan Strategi Pengembangannya di Pesantren* (Jakarta Selatan: Yayasan Talibuana Nusantara, 2020), 16–17.

lifestyle a mono-cultural nation, but is different and diverse with the cultural heritage of each island's culture. For example, the inhabitants of the Sumatran islands and the inhabitants of the Javanese islands, even though they are in the same country, have different characteristics and cultures in their daily customs.

On the basis of all this, this form of cultural and linguistic pluralism in each region has more or less had an impact on the polarization of national and religious social life in implementing it in social life. And to unite the unity and integrity of all different levels of society, the state came up with a national ideology, namely Pancasila as a state philosophy that must be practiced and upheld. Pancasila values as the nation's ideology should be instilled from an early age in every individual in Indonesian society.

Ethnic, social, cultural, linguistic and religious diversity as instruments of the pluralism of Indonesian society can be a crucial issue for the process of community development. In this context, people's religious understanding greatly influences the realization of attitudes of tolerance between religious communities, religion which encourages the creation of a peaceful society.

Pancasila as the nation's ideology is a tool that glues and unifies all Indonesian people.[38] So the values of Pancasila should always be practiced in everyday life. The first principle of Pancasila, which reads "*Belief in one and only God*", illustrates that the Indonesian nation is a religious nation,[39] then religious teachings should be implemented, and stay away from what has been prohibited.

All religions certainly teach goodness and truth. There is not a single religion in this world that justifies its adherents to do bad things. For someone who has practiced the teachings of his religion well, carried out all its commands and avoided its prohibitions, in

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[38] Abd Mu'id Aris Shofa, "Memaknai Kembali Multikulturalisme Indonesia Dalam Bingkai Pancasila," *JPK (Jurnal Pancasila Dan Kewarganegaraan)* 1, no. 1 (July 27, 2016): 34–40, https://doi.org/10.24269/v1.n1.2016.34-40; See also Bambang Sugiyono, *Pancasila sebagai Perekat dan Pemersatu Bangsa* (Malang: Media Nusa Creative (MNC Publishing), 2022), 127.

[39] T. Heru Nurgiansah, *Pendidikan Pancasila* (Sumatera Barat: CV. Mitra Cendekia Media, 2021), 34.

principle he has implemented the first principle of Pancasila. However, on the other hand, if a citizen recognizes himself as a person who adheres to Pancasila, but does not implement the five principles contained in Pancasila, then he has actually tarnished the honor of the values of Pancasila itself. Therefore, learning and understanding religion is very important for all citizens in order to practice the values of Pancasila.

The diversity of the Indonesian nation has similarities during the time of the Prophet Muhammad SAW when he was in Medina. The city of Yathrib before becoming *al-Madinah al-Munawarah*, was a city that had tribes, tribes and religions, so that conflicts often occurred both between tribes and between religions. The people of Medina, before the arrival of the Prophet, were residents whose lives only revolved around their respective tribes and groups. Tribal and class fanaticism has divided the population of Medina into groups based on class and tribe. The presence of the Prophet and the *wasathiyah* Islam that he brought has made the city of Medina a modern, tolerant city that always upholds harmony, both between religions and countries.

The pluralistic society of Medina which consists of various ethnic groups and religions consists of four groups: the Muhajirin - the companions who accompanied the Prophet Muhammad SAW to Mecca, the Ansar - the residents of Medina who embraced Islam, the Jews, and the Mushrikin and Hypocrites.[40] Likewise, another opinion says that the Madinah community consisted of four groups: "Muhajirin, Ansar, Hypocrites, and Pagan and Jewish tribes".[41]

The pluralism of Medina society can be seen from various aspects such as nationality, social structure, economy and religion. Pluralism in nationality, they consist of Arabs and Jews. In terms of social structure, they are one tribe, but different in their customs. From an economic perspective, the Jews are a strong economic community and the Arabs are second class economically. In terms of

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[40] Hasan Ibrahim Hasan, *Tarikh Al-Islam*, Jilid I (Kairo: Maktabah Al-Nahdhat Al-Misriyat, 1979), 102.

[41] H. Zainal Abidin Ahmad, *Piagam Madinah: Konstitusi Tertulis Pertama di Dunia* (Jakarta Timur: Pustaka Al-Kautsar, 2014), 93.

religion, they are followers of Judaism, Christianity and Islam as well as polytheists.[42]

The condition of the Madinah community which is diverse has different desires or desires, both in the way of thinking and acting to realize their respective interests. In these conditions, according to Suyuti Pulungan "it will be prone to conflict because there are two mutual interests: one party wants to cooperate, the other tends to compete with each other".[43] Likewise, Ibn Khaldun's opinion said that the aspect of hetrogyny has the power to trigger conflict, "humans are social creatures who want to work together and tend to compete with each other".[44] This condition of society requires a solution, "a strong person is needed who can control part or all of the Medina area".[45] But such a society requires "wise rules through laws that can create a sense of security, peace, harmony and justice that is accepted by existing groups".[46]

The Jews as a community consisting of various tribes were dissatisfied with the existence of the Prophet Muhammad SAW and his followers, so they created an unpleasant situation for the Prophet Muhammad SAW in spreading the teachings of Islam. The reason is because they feel their position is diminished in everyday life. Therefore, Ibn Hisham believes that in order to reduce divisions and disputes between the people of Medina, the Prophet Muhammad SAW took strategic steps by making a written political agreement".[47]

The strategic steps taken by the Prophet Muhammad SAW were aimed at creating an atmosphere of mutual help, mutual cooperation and tolerance between groups. Including an agreement to help each other between Muslims and non-Muslims. This written agreement is known as the Medina Charter (*Mitsaq al-Madinah*). The agreement in the Medina charter aims to maintain societal stability and maintain

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[42] Ali Sariyati, *Muhammad SAW Khatim Al-Nabiyyin Min Al-Hijrah Hatta Al-Wafat*, Terj. Afif Muhammad (Jakarta: Pustaka Hidayah, 1995), 30.

[43] J. Suyuti Pulungan, *Prinsip-Prinsip Pemerintah Dalam Piagam Madinah Ditinjau Dari Pandangan Al Quran* (Jakarta: Rajawali Pers, 1996), 16.

[44] Ibnu Khaldun, *Muqaddimah* (Beirut: Dar al-Fikr, tt.), 41.

[45] Mathgomery Watt, *Muhammad At Madina* (London, New York: Oxford University Press, 1956), 173.

[46] Soerjono Soekamto, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Pers, 1982), 199.

[47] Hisyam, *Sirah Nabawiyah*, 150.

harmony among all religious communities in Medina and the areas under its auspices, becoming a legal reference that must be followed by all levels of society. The consequences of denial This agreement is to be hostile or fought together, as was done by the Prophet Muhammad SAW against the Jewish group Bani Al-Nadhir after the battle of Uhud in the 4th year AH.[48]

In the context of a country that has laws as a reference in running government, enforcing these laws is an obligation that must be obeyed. If the laws that have been drafted and mutually agreed upon are not obeyed by the people, then state leaders or law enforcement officials are responsible for taking firm action to uphold these laws, as was the action of the Prophet Muhammad SAW against the Bani Al-Nadhir who violated the collective agreement stated in in the Medina charter, as well as in the event of the betrayal of the Jews of Bani Quraizhah who were in Medina.

Paying attention to the events of Bani Al-Nadhir and Bani Quraizhah, it can be seen that the Prophet Muhammad SAW set an example of national commitment to shared responsibility in maintaining the stability and security of the country. The firm action taken by the Prophet was a preventive action to prevent violations that could threaten state security. Before taking firm action against the betrayal of the Bani Quraizhah, the Prophet carried out tolerant actions towards them to provide clarification as a form of proof of the conspiratorial actions carried out.

Looking at the Indonesian context, actions that disturb the stability of state security, including disturbances to security and attempts to divide society, such as intolerant attitudes, disturbing peace, security and social harmony, both social harmony and religious diversity, are acts that are contrary to the state law and must be given strict action. Therefore, movements that attempt to disturb the peace and harmony of society, either through physical or ideological actions, such as the Islamic State of Iraq and Syria (ISIS), Jemaah Islamiyah (JI), and other radical terrorist groups, should be given decisive action by the government. If not, this could become a serious threat to religious, national and state life.

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[48] Syaikh Shafiurrahaman Al-Mubarak Furi, *Al-Rahiq Al-Makhtum*, Terj. Hanif Yahya (Jakarta: Mulia Sarana Press, 2001), 431.

The firm actions taken by the government against groups that
threaten security and harmony in Indonesia, when viewed in the
context of events during the time of the Prophet Muhammad, are
actions that are in accordance with Islamic principles. In Indonesia,
many cases that result in attitudes that can damage religious harmony
or intolerance stem from miscommunication and social interactions
that lead to religious issues. For example, the case of SARA (tribe,
religion, race and inter-group) riots in Ambon in 1999 started with a
dispute between two youths, a youth of Bugis descent who was
Muslim and a youth from Mardika who was Christian. This conflict
then expanded into a conflict between Islam and Christianity.[49] Then
there was an inter-tribal conflict in Sampit, Central Kalimantan in
2001.[50] Likewise, the conflict in Balinuraga, South Lampung
Regency in 2012.[51]

Looking at the examples of conflicts above, the values of
tolerance and religious harmony as well as the role of the government
in resolving these conflicts are alternative solutions to prevent social
conflicts that can escalate into religious conflicts. Therefore, the
presence of the trilogy concept of religious harmony established by
the government and agreed upon with various derivatives is an effort
to build the values of tolerance both internally and between religious
communities and the government itself,[52] so as to create an

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[49] Jerry Indrawan and Ananda Tania Putri, "Analisis Konflik Ambon
Menggunakan Penahapan Konflik Simon Fisher," *Jurnal Kolaborasi Resolusi Konflik* 4,
no. 1 (February 10, 2022): 16, https://doi.org/10.24198/jkrk.v4i1.36608.

[50] Kumpiady Widen, "Dampak Konflik Sosial Antar Etnis Tahun 2001 Terhadap
Pola Interaksi Sosial Di Kabupaten Kotawaringin Timur Kalimantan Tengah," *Journal
Sosiologi* 4, no. 1 (February 2, 2021): 2, https://doi.org/10.59700/jsos.v4i1.3710.

[51] Anisa Utami, Puji Astuti, and Turtiantoro, "Resolusi Konflik Antar Etnis
Kabupaten Lampung Selatan (Studi Kasus: Konflik Suku Bali Desa Balinuraga Dan
Suku Lampung Desa Agom Kabupaten Lampung Selatan)," *Journal of Politic and
Government Studies* 3, no. 2 (March 18, 2014): 126–135.

[52] Tri-religious harmony is a concept introduced by the Indonesian
government in an effort to create a harmonious inter-religious community life. The Tri
Religious Harmony aims to ensure that Indonesian people can live in togetherness,
even though there are many differences. This tri-harmony includes three harmonies:
Internal harmony between religious communities, Harmony between religious
communities, and Harmony between religious communities and the government. Read
more in Rustandi, *Tafsir Toleransi dalam gerakan Islam di Indonesia: Analisis Teoritis
Tafsir Al Mishbah Karya M. Quraish Shihab dan Analisis Praktis Gerakan Islam di
Tasikmalaya*, 98.

atmosphere of harmony and peace within the nation and state as well as in practicing religious teachings.

The values of tolerance and religious harmony in Indonesia are basically in line with the principles of harmony in Islam as practiced by the Prophet Muhammad SAW and his companions. Where socio-religious interactions between the majority and minorities are balanced, each is given a portion according to their circumstances. In commemoration of religious holidays, for example, the state, in this case the government, provides equal space for religious followers to carry out their religious teachings according to their respective portions.

The Prophet Muhammad SAW has set an example of tolerance that can be used as a reference for a pluralistic Indonesian society. In terms of religious principles, the Prophet taught how to behave with followers of other religions, such as giving freedom for followers of other religions to worship according to their religious law. In socio-cultural principles, the Prophet taught by his example to respect the social and cultural principles of other people, so that mutual respect and respect for fellow religious believers and social creatures remains harmonious.

In order to maintain internal harmony among religious communities in Medina, the Prophet Muhammad SAW brought together the Muhajirin and Ansar,[53] brotherhood built by the Prophet to unite natives and immigrants who share the same faith and beliefs in order to create harmony among Muslims. The brotherhood that was built based on Islamic religious ties or known as ukhuwah Islamiyah has been able to unite the Muhajirin and Ansar Muslims. Previously, the Prophet Muhammad SAW had united the people of Yathrib (Medina) between the Aus and Khazraj tribes into one unit as a large community which we know as the Anshar.[54]

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[53] Madawi Al-Rasheed, Carool Kersten, and Marat Shterin, *Demystifying the Caliphate: Historical Memory and Contemporary Contexts* (New York: Oxford University Press, 2012), 228.

[54] Yamin, "Peradaban Islam Pada Masa Nabi Muhammad Saw," 108–122; See also Vrisko Putra Vachruddin, "Konsepsi dan Strategi Muhammad SAW dalam Mendirikan Negara Madinah Al-Munawwarah," *Fajar Historia: Jurnal Ilmu Sejarah Dan Pendidikan* 5, no. 1 (June 30, 2021): 70–88, https://doi.org/10.29408/fhs.v5i1.3355.

Apart from that, in order to safeguard and protect all citizens in Medina, both minorities and the majority as well as to maintain the stability and security of the country, maintain harmony between people of different religions, cultures, races and groups, the Prophet Muhammad SAW stated this in an agreement known as with the Medina charter.[55]

The spirit of tolerance and harmony practiced by the Prophet Muhammad SAW in religious and state life must be emulated. We can trace the attitude of forgiving and protecting all levels of society in the *Faht al-Makkah* incident, where the Prophet Muhammad SAW during the conquest of the city with a force of ten thousand soldiers entered the city of Mecca, as if he wanted to show strength to the Pagan people from the Quraysh tribe that the consequences for violations an agreement of peace and harmony can result in a war. However, in this case the Prophet Muhammad SAW did not take revenge for the bad treatment of the Quraysh tribe during their preaching in Mecca by attacking them, but gave them three options for their safety, namely taking refuge in Abu Sufyan's house; close the door of the house and stay inside; and took refuge in the Grand Mosque.[56] The Prophet Muhammad SAW did not force the Quraysh tribe to embrace Islam, but instead demonstrated an attitude of religious freedom and tolerance.

Through the incident of the conquest of the city of Mecca, the author believes that the universal forgiveness given by the Prophet Muhammad SAW to weak and minority communities was part of the spirit of reconciliation by providing security and political asylum for people of different religions. This is where the intelligence of the Prophet Muhammad SAW as a leader of religion and state lies. The act of aggression carried out by Muslims in order to teach a lesson about betrayal of the agreement can bear sweet fruit with not a single drop of blood being shed in that event but can free the city of Mecca from the elements of paganism.

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[55] Ahmad, *Piagam Madinah*, 75.

[56] A. Said, *Riwayat Nabi Muhammad Saw* (Jakarta Timur: PT Balai Pustaka (Persero), 2012), 79; See also Muhammad Sulaiman and Aizuddinur Zakaria, *Jejak Bisnis Rasul*, Penerjemah: Gita Romadhona (Malaysia: PTS Profesional Publishing, 2010), 213.

Referring to the explanation above, it can be seen that the Prophet Muhammad SAW has implemented the principles of social and religious tolerance on the basis of a polite and tolerant religious understanding. This has made Islam a moderate religion in responding to differences. Therefore, to maintain the integrity of a pluralistic nation, and prevent horizontal conflicts between people of different religions, tribes, races and groups, religious insight and understanding is needed, and to apply it with a humanist spirit as taught by the Prophet Muhammad SAW. The aim is to create a just, prosperous and tolerant society within the framework of Indonesia's diversity.

D. Conclusion

The implementation of the principles of social and religious tolerance that were practiced during the time of the Prophet Muhammad SAW has implications and shared values both in terms of the diversity of Indonesian society and the complexity of problems that are almost the same. The presence of Pancasila as a state ideology is a forum for unifying the nation. The implementation of Pancasila values is reflected in handling social and religious conflicts. In its relevance to the development of a pluralistic society in Indonesia, the principles of social and religious tolerance that were practiced during the time of the Prophet Muhammad SAW with the *washatiyah* approach, demanding the attitude of a Muslim who is *hanif*, not radical and fundamental in practicing the teachings of the Shari'ah, have shaped the Indonesian nation as a nation. followers of the Islamic religion are the most moderate in responding to differences. Religious social tolerance can be used as an alternative model in developing a pluralistic society in Indonesia.

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S e n g a j a   D i k o s o n g k a n