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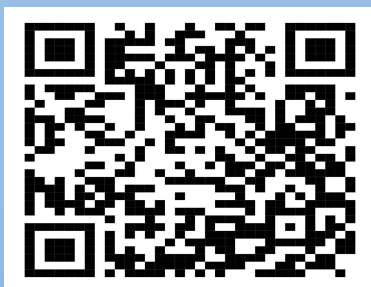
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## Recontextualizing the Medina Charter: Consensus-Based Political Communication for Contemporary Plural Societies

**Abstract:** This study explores the Constitution of Medina as an early model of prophetic political communication grounded in consensus, offering a relevant framework for managing diversity and fostering social cohesion in pluralistic societies. Utilizing a qualitative library research method, the study draws upon the primary source—the text of the Constitution of Medina—and integrates secondary literature from the field of political communication. The data were analyzed through content analysis to identify underlying communicative principles and political strategies within the Charter. The findings reveal that the Constitution operationalizes participatory dialogue and peaceful conflict resolution mechanisms, aligning closely with contemporary consensus-based political communication theories. These principles served not only to manage inter-group tensions but also to build a cooperative and just social order. The study concludes that the Constitution of Medina is not merely a historical document but a normative model that offers practical insights into inclusive governance, interfaith cooperation, and the ethical foundations of political discourse. Its relevance is especially significant today, where polarized societies seek coexistence and constructive engagement frameworks. Thus, the Medina Charter is relevant as a prophetic guide for inclusive political communication in multicultural and multireligious contexts. This study contributes to Islamic political thought and communication by providing a normative and historically grounded model for inclusive governance. It bridges classical Islamic sources with contemporary political communication theory, offering a framework applicable to modern pluralistic societies seeking ethical and participatory governance models.

**Keywords:** Constitution of Medina, Consensus, Political Communication, Pluralism, Social Cohesion.

## INTRODUCTION

Plurality is an unavoidable sociological reality in modern society, especially in state life characterized by religious, cultural, and ethnic diversity.<sup>1</sup> In the legal system, this plurality creates dynamics that demand an inclusive approach to community governance. The issue of legal pluralism is one of the central discourses in contemporary Islamic political thought that needs to be critically reviewed.<sup>2</sup> The Medina Charter is an important historical example in the Islamic tradition of legal plurality.<sup>3</sup> This document shows how the Prophet Muhammad built a socio-political system that recognized the existence of different groups in one society. Therefore, the Medina Charter should be revisited as a conceptual foundation for formulating a fair and participatory government system.<sup>4</sup>

The Medina Charter is substantially not only a political agreement but also a form of prophetic consensus that prioritizes the principles of deliberation, equality, and protection of the rights of minority communities.<sup>5</sup> In this context, consensus is not interpreted as a mechanistic product of the majority vote but rather as the result of a deliberative process that respects all societal voices. This prophetic approach emphasizes the ethics of dialogue, accommodation, and integration between different groups.<sup>6</sup> Prophetic consensus is important in formulating a democratic and plural Islamic political order. Therefore, the approach taken by the Prophet Muhammad in the Medina Charter has great significance for developing contemporary Islamic political thought. This shows

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<sup>1</sup> Rahmad Nasution and Meyniar Albina, 'Pendidikan Multikultural: Membangun Kesatuan Dalam Keanekaragaman', *Scholars: Jurnal Sosial Humaniora Dan Pendidikan* 2, no. 2 (2024): 164-173.

<sup>2</sup> A.F. Ibrahim, 'Legal Pluralism in Sunni Islamic Law the Causes and Functions of Juristic Disagreement', in *Routledge Handbook of Islamic Law*, 2019, 208-220, <https://doi.org/10.4324/9781315753881-14>.

<sup>3</sup> Sofyan Wegi Alfariki, 'Makna Dan Relevansi Piagam Madinah Dalam Konteks Persatuan Umat, Kebebasan Beragama Konstitusi Negara Modern di Indonesia', *Bulletin of Community Engagement* 4, no. 2 (2024): 257-264.

<sup>4</sup> Kardi Leo et al., 'Pendidikan Multikultural Berdasarkan Perspektif Teologi Islam', *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 2 (2022): 460-469.

<sup>5</sup> Nurhadi, 'Ideologi Konstitusi Piagam Madinah dan Relevansinya dengan Ideologi Pancasila', *Volkgeist: Jurnal Ilmu Hukum Dan Konstitusi* 2, no. 1 (2019): 107-129, <https://doi.org/10.24090/volkgeist.v2i1.1778>.

<sup>6</sup> Z. Embong et al., 'Principles of Social Integration in the Constitution of Medina', *Academic Journal of Interdisciplinary Studies* 10, no. 1 (2021): 382-390, <https://doi.org/10.36941/ajis-2021-0032>.

that Islam has a historical foundation in building an inclusive model of multicultural community governance.<sup>7</sup>

The discourse of legal pluralism in contemporary Islamic political thought is inseparable from the need to respond to the complexities of modern society. Muslim countries now face challenges such as sectarianism, identity politics, and legal exclusivism.<sup>8</sup> In such conditions, a re-reading of the Medina Charter is important to find a normative foundation that is more tolerant and accommodating. This Charter explicitly recognizes the existence of different legal systems, including the laws of the Jewish community, that continue to be carried out internally.<sup>9</sup> This reflects a pluralistic approach that permits and facilitates legal diversity. Therefore, the values in the Medina Charter are still relevant and can be transformed into the context of a modern pluralistic state.

In recent decades, several studies have examined the Medina Charter from various perspectives. Some researchers, such as Murdan,<sup>10</sup> Faza,<sup>11</sup> and Warsudi,<sup>12</sup> emphasized the historical and constitutional side of the Charter. On the other hand, Junaidy,<sup>13</sup> Ridwan, et al., and Dan Anello<sup>14</sup> highlighted the document's legal pluralism

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<sup>7</sup> Burhanudin Mukhamad Faturahman, 'Pemikiran Kritis Sound Governance Terhadap Globalisasi: Pandangan Dari Ali Farazmand', *MADANI Jurnal Politik Dan Sosial Kemasyarakatan* 11, no. 2 (2019): 139-151.

<sup>8</sup> M.S. San and N.A. Ismail, 'Pluralistic Islamic Cities and the Significance of Marrakesh Declaration', *Pertanika Journal of Social Sciences and Humanities* 25, no. August (2017): 217-222.

<sup>9</sup> Ahmed Al-Karboly, 'The Impact of Evoking Models of Peaceful Coexistence in The History of Islam, Achieving Moderation and Building Peace', *Dirasat: Human and Social Sciences* 50, no. 6 (2023): 293-303, <https://doi.org/10.35516/hum.v50i6.7084>.

<sup>10</sup> Muhammad Nur Murdan, 'Membangun Hubungan Antara Ummat Dan Kekuasaan: Konsep Negara Dalam Piagam Madinah', *PAPPASANG* 1, no. 1 (2019): 44-67.

<sup>11</sup> M. Dzikrullah Faza, Hafiz Ghulam, and Ouedraogo Saidou, 'Pancasila Dan Piagam Madinah: Konvergensi Nilai-Nilai Dalam Prespektif Ideologi Negara', *Jurisprudensi: Jurnal Ilmu Syariah, Perundang-Undangan Dan Ekonomi Islam* 16, no. 1 (2024): 1-18.

<sup>12</sup> Warsudi Warsudi and Munawir Sajali, 'Kontribusi Piagam Madinah Dalam Konsep Demokrasi Pancasila', *Jurnal Ilmiah Hospitality* 12, no. 2 (2023): 525-50.

<sup>13</sup> Mahbub Junaidy, 'Multicultural Da'wah in The Charter of Medina Concept and Implementation in Indonesia', *Jurnal Syntax Transformation* 4, no. 10 (2023): 180-196.

<sup>14</sup> Giancarlo Anello, 'The Concept of Contractual Citizenship' in the Charter of Medina (622 Ce): A Contemporary Interpretation', *Islamochristiana, Journal of the PISAI Rome* (2021), 2021, [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=3784632](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3784632).

and human rights aspects. Shohib,<sup>15</sup> Mansur,<sup>16</sup> Ulfa<sup>17</sup> and his friends linked this Charter to the principles of deliberation and participatory democracy. However, these studies are generally normative-descriptive and have not fully explored the dimensions of deliberative political communication in the Medina Charter. Few studies still see this Charter as a practical model of prophetic consensus in managing legal and social diversity. Therefore, this gap is an important space to be filled in a more in-depth and contextualized scientific study.

This research offers a new approach by placing the Medina Charter as a prophetic political instrument that reflects the synergy between legal plurality and ethical consensus. Using the deliberation-based Islamic political communication perspective, this research examines how the Charter established a fair and participatory decision-making mechanism. This approach differs from previous studies focusing on the Charter's legal-formal aspects. This study focuses on the praxis dimension of communication and political negotiation carried out by the Prophet Muhammad in shaping the society of Medina. This study also adopts the conceptual framework of deliberative communication theory to elaborate on prophetic consensus dynamics. Thus, this study is not only historical but also theoretical and applicable.

Theoretically and practically, this research enriches contemporary Islamic political discourse by asserting that Islamic political systems contain deliberative values that support democracy, justice, and governance based on Islamic ethics. The prophetic consensus approach in the Medina Charter is an alternative to the liberal democracy model that often ignores local and spiritual values while offering a solution to the tension between national law and community norms through the concept of legal pluralism. The

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<sup>15</sup> Shohib Shohib, 'Memahami Konsep, Etika Dan Adab Bermusyawarah Mufakat Dalam al-Qur'an (Sebuah Kajian Tafsir Tematik)', *Al-Thiqah: Jurnal Ilmu Keislaman* 6, no. 2 (2023): 52-72.

<sup>16</sup> Ali Mansur and Deden Mula Saputra, 'Analisis Wacana Nilai Moderasi Beragama: Kajian Ceramah Lisan Habib Husain Jafar AL-Hadar', *INSANI: Jurnal Ilmu Agama Dan Pendidikan* 2, no. 1 (2024): 49-73.

<sup>17</sup> Mawaddatul Ulfa, Indah Pratiwi Utami, and Suci Mubrani, 'Urgensi Dan Peran Partai Politik Dalam Islam Menuju Masyarakat Good Citizen', *MADANIA Jurnal Hukum Pidana Dan Ketatanegaraan Islam* 14, no. 1 (2024): 12-21.

values in this Charter can be used as a basis for formulating inclusive public policies, promoting social cohesion, and resolving conflicts using values and religiosity rather than power. Thus, this research is academically relevant and strategic for policymakers and interfaith dialog actors. Conceptually, this study bridges the legacy of classical Islamic thought and the modern era's governance needs of plural societies. Therefore, the Medina Charter deserves to be reviewed as a responsive, solutive, and just model of an Islamic political system.

## **METHOD**

This research uses a qualitative and library research approach to analyze the Medina Charter as a consensus-based political communication model within the contemporary Islamic political thought framework. The methodological framework used is descriptive-analytical, focusing on text interpretation and its relevance to legal pluralism and prophetic consensus. Data sources consist of primary documents in the form of the text of the Medina Charter, as well as secondary sources such as classic and contemporary books, scientific journal articles, and relevant previous research results. The data was collected through a systematic search of scientific literature, both in print and digital form, with keywords such as "Medina Charter," "legal pluralism," "Islamic political communication," and "deliberation."

The analytical technique used is content analysis to identify key themes in the Charter relating to the principles of justice, deliberation, consensus, and inclusiveness, and combined with a normative approach to examine the ethical aspects and legitimacy of the law within the framework of Islamic politics. To maintain the validity and reliability of the data, source triangulation is carried out by comparing various types of literature from classical and contemporary perspectives, as well as interdisciplinary studies, and the results of the interpretation are critically analyzed through academic discussions with peers to ensure consistency and depth of analysis of the meaning of politics and law in the Medina Charter.

## RESULTS AND DISCUSSION

### Consensus-Based Prophetic Political Communication in the Medina Charter

Prophetic political communication is an approach that relies on prophetic values such as honesty, justice, and deliberation for the sake of creating common benefits.<sup>18</sup> The Medina Charter, drafted by the Prophet Muhammad in 622 AD, can be considered an early manifestation of consensus-based prophetic political communication.<sup>19</sup> This document is not just a social contract but a normative political system that regulates cross-group relations in the plural society of Medina. From the 47 articles in the Medina Charter, five main principles represent an inclusive and deliberative model of political communication: community, deliberation, freedom, peace, and justice.<sup>20</sup> The analysis is based on a textual analysis of the content of the Charter, supported by secondary data from historical and contemporary literature. These principles are not only relevant in the context of early Islamic history but also offer applicable insights for responding to the challenges of pluralism and socio-political polarization in the modern era.<sup>21</sup>

First, the principle of community is reflected in the early articles of the Medina Charter, which states that the Muslim, Jewish, and other tribal communities are part of one people (*ummah wāḥidah*). For example, article 2 states that “the Muslims of Quraysh and Yathrib and the Jews of Banu’ Awf are one people with the Muslims.”<sup>22</sup> It shows formal recognition of the diversity of groups within one socio-political structure. In political communication, this principle emphasizes the importance of building a

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<sup>18</sup> Rahmat Hidayat and Suwanto Suwanto, ‘Membumikan Etika Politik Islam Nabi Muhammad SAW Periode Madinah Dalam Konteks Perpolitikan Indonesia’, *JUSPI (Jurnal Sejarah Peradaban Islam)* 3, no. 2 (2020): 124–141.

<sup>19</sup> Rasha Diab, ‘Legal-Political Rhetoric, Human Rights, and the Constitution of Medina’, *Rhetorica* 36, no. 3 (2018): 219–243.

<sup>20</sup> Vrisko Putra Vachruddin, ‘Konsepsi Dan Strategi Muhammad SAW Dalam Mendirikan Negara Madinah Al-Munawwarah’, *Fajar Historia: Jurnal Ilmu Sejarah Dan Pendidikan* 5, no. 1 (30 June 2021): 70–88, <https://doi.org/10.29408/fhs.v5i1.3355>.

<sup>21</sup> Ridwan Ridwan, ‘Pelebagaan Nilai Pluralisme Agama Dan Politik Dalam Piagam Madinah Dan Refleksinya Di Indonesia’, *Akademika: Jurnal Pemikiran Islam* 21, No. 2 (2016): 291–308.

<sup>22</sup> N.B.B.A. Hamid, H.H. Karim, and M.I.S. Zulkepli, ‘Madani Society’s Insights on Prophetic Communication for Enhancing Social Well-Being: Events from the Madinah Era’, *SEARCH Journal of Media and Communication Research* 2025, no. Special Issue (2025): 127–138, <https://doi.org/10.58946/search-SpecialIssue.ICIMaC2024.P9>.

collective identity without negating the diversity of internal identities. The emphasis on community implies constructing a shared narrative that is the basis of social cohesion. In contemporary terms, this principle can be a reference in forming a national narrative emphasizing unity in diversity.<sup>23</sup>

*Secondly*, the principle of deliberation is demonstrated in the joint decision-making mechanism reflected in several articles, such as article 37, which emphasizes the importance of collaboration in conflict resolution and mutual defense. Deliberation here is not just an administrative procedure but rather a deliberative process that emphasizes the equal voice of all parties. This principle emphasizes the importance of openness, equality, and participation in formulating shared policies in prophetic political communication. This is the basis of a governance model that is not elitist but responsive to social dynamics. In modern situations, the principle of deliberation can inspire participatory democracy mechanisms that uphold the principles of consultative and procedural justice.<sup>24</sup>

*Third*, the principle of freedom is enshrined in recognizing each community's religious and social rights, as contained in articles 25 and 31, which guarantee freedom of religion and the protection of the Jewish community.<sup>25</sup> The Charter recognizes the autonomy of each community in practising its beliefs, customs, and laws as long as they do not threaten public stability. In terms of political communication, this freedom allows for an inclusive public discourse where each group can voice its views. This principle is relevant in the face of discriminatory and marginalizing tendencies towards minority

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<sup>23</sup> Ahmad Anas and Hendri Hermawan Adinugraha, 'Dakwah Nabi Muhammad Terhadap Masyarakat Madinah Perspektif Komunikasi Antarbudaya', *Ilmu Dakwah: Academic Journal for Homiletic Studies* 11, no. 1 (1 July 2017): 53-72, <https://doi.org/10.15575/idajhs.v11i1.1356>.

<sup>24</sup> Ester Galende-Sánchez et al., 'Behind the Curtains of Deliberation: Unveiling Climate Policy and Behavioural Challenges through a Mini-Public in Spain', *Journal of Environmental Policy & Planning* 26, no. 4 (3 July 2024): 402-416, <https://doi.org/10.1080/1523908X.2024.2364620>.

<sup>25</sup> M. Muhammadong, M. Shobri, and M. Yaqien Makkarateng, 'Religious Freedom in Islamic Law: A Review of Maqasid, Aqidah, Ibadah, and Muamalat', *Manchester Journal of Transnational Islamic Law and Practice* 20, no. 4 (2024): 137-149.



groups in contemporary political systems. Legal pluralism accommodated in the Charter set an early precedent for multicultural legal systems in modern states.<sup>26</sup>

Fourth, the principle of peace is the main spirit in the Medina Charter, which rejects violence as a way to resolve conflicts. Articles 14 and 17 explicitly state the obligation to maintain internal peace and prevent hostile acts between groups.<sup>27</sup> In prophetic political communication, this implies that conflicts must be resolved through dialogue, not domination. This approach prioritizes an agreement-based conflict resolution mechanism, not confrontation. This principle teaches that cross-identity dialogue is the key to social resilience in global politics, which is full of identity conflicts and communal violence. This concept can be translated into multicultural mediation and diplomacy policies in the contemporary era.<sup>28</sup>

Fifth, the principle of justice is emphasized in articles 42 and 46, which state that any violation of the law must be dealt with according to the applicable law regardless of social status or group. The justice in question is distributive and retributive, binding the entire community equally.<sup>29</sup> In political communication, this fairness is the basis for creating trust between groups, which is indispensable in a pluralistic society. It is also the foundation of legitimacy in an inclusive system of governance. In the modern context, this principle inspires the need for a just rule of law in a multiethnic and multireligious democratic system.<sup>30</sup>

Thus, the Medina Charter is an early model of a consensus-based political communication system that relies on procedural agreements and prophetic ethical values.

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<sup>26</sup> M. Aris Rofiqi and Mochamad Ziaul Haq, 'Islamic Approaches in Multicultural and Interfaith Dialogue', *Integritas Terbuka: Peace and Interfaith Studies* 1, no. 1 (21 November 2022): 47-58, <https://doi.org/10.59029/int.v1i1.5>.

<sup>27</sup> Y. Yetkin, 'The Medina Charter: A Historical Case of Conflict Resolution', *Islam and Christian-Muslim Relations* 20, no. 4 (2009): 439-450, <https://doi.org/10.1080/09596410903194894>.

<sup>28</sup> Zuhairi Misrawi, *Madinah: kota suci, piagam Madinah, dan teladan Muhammad SAW* (Penerbit Buku Kompas, 2009).

<sup>29</sup> Embong et al., 'Principles of Social Integration in the Constitution of Medina'.

<sup>30</sup> Rudiawan Sitorus, 'Masyarakat Madani Dalam Prespektif Piagam Madinah Dan Piagam Jakarta (Suatu Perbandingan)' (PhD Thesis, Pascasarjana UIN-SU, 2012), <http://repository.uinsu.ac.id/2948/1/tesis%20Rudiawan%20Sitorus.pdf>.



When analyzed critically and contextually, this Charter provides important lessons on building a fair and stable socio-political order amid diversity. This study shows that values such as deliberation, freedom, and justice are not just normative ideals but have been practiced concretely in Islamic history. The emphasis on deliberative and ethical approaches makes the Medina Charter an important reference in dealing with contemporary challenges such as political polarization, intolerance, and legal exclusivism. Therefore, rebuilding a prophetic consensus-based political communication model, as reflected in the Medina Charter, is a strategic contribution to the discourse of inclusive and democratic governance in the modern era.

The Medina Charter's deliberation principle is very relevant to contemporary democratic systems. In many countries, dialogue and negotiation have become the primary mechanisms for public policy-making. Parliamentary systems and public debates reflect the essence of *shura* advocated in Islam.<sup>31</sup> Deliberative and participatory democracy are growing, indicating that decisions made through community involvement are more accepted and have stronger legitimacy. This proves that the concept of deliberation introduced in the Medina Charter can be applied in modern political dynamics to ensure fair representation for all parties.<sup>32</sup>

The concept of justice in the Medina Charter can also be used as a reference in modern impartial law enforcement. In the contemporary justice system, the independence of judicial institutions reflects this principle of justice. Transparency and accountability in the judiciary are key elements in ensuring that justice is accessible to all citizens, regardless of social or political background. By adopting the principles of justice promoted by the Medina Charter, modern legal systems can avoid discrimination and ensure equal protection of the law for all citizens. In addition, agreement as the foundation of the Constitution is also a principle that can be emulated from the Medina Charter. In many countries, the Constitution is drafted through an agreement between

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<sup>31</sup> John L. Esposito, *Islam and Politics* (Syracuse university press, 1998).

<sup>32</sup> Elkhairati Elkhairati, 'Piagam Madinah Dan Spiritnya Dalam Undang-Undang Dasar (UUD) 1945', *Al-Istinbath: Jurnal Hukum Islam* 4, no. 1 May (26 May 2019): 51-68, <https://doi.org/10.29240/jhi.v4i1.776>.

various political groups. As in the Medina Charter's formulation, modern constitutions are often drafted through convention and deliberation.<sup>33</sup> Countries that follow constitutionalism often adopt this principle to create a stable government that has strong legitimacy in the eyes of society. Thus, collective agreements become a solid foundation for building an inclusive and sustainable governance system.

The Medina Charter is also a model for protecting minority rights in liberal democracies. The principle of non-discrimination affirmed in this treaty is in line with various international human rights conventions. Protecting minority rights is important in modern democracies to prevent social conflict and enhance national cohesion. By applying this principle, democratic countries can build political systems that guarantee the rights and freedoms of all groups, regardless of their religious, ethnic, or cultural backgrounds.<sup>34</sup> In the context of pluralism-based national identity building, the Medina Charter offers an approach that can be applied in modern state governance. The success of this agreement in uniting various ethnic and religious groups inspires diverse states to manage their diversity. In Indonesia, for example, Pancasila is used as the basis for building an inclusive national identity.<sup>35</sup> Similar principles can be found in multiculturalism policies implemented in developed countries such as Canada and Australia. By adopting this model, countries can create a harmonious union amidst differences. Overall, the Medina Charter is a historical document and a relevant source of inspiration for building political governance based on ethics, justice, and deliberation. The principles contained therein apply to modern democracy, the protection of human rights, and the management of pluralism in society. By understanding and adopting the values contained in the Medina Charter, contemporary countries can build a more inclusive, stable, and equitable political system for all its citizens.

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<sup>33</sup> Nathan J. Brown, *Constitutions in a Nonconstitutional World: Arab Basic Laws and the Prospects for Accountable Government* (State University of New York Press, 2012).

<sup>34</sup> H. Yilmaz, 'The Culture of Coexistence in the Context of the Medina Agreement', *Cumhuriyet İlahiyat Dergisi* 25, no. 1 (2021): 239-258, <https://doi.org/10.18505/cuid.867558>.

<sup>35</sup> Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern 'Ulam' in the Seventeenth and Eighteenth Centuries* (University of Hawaii Press, 2004).

## The Medina Charter: A Prophetic Model of Consensus in Contemporary Plural Societies

The Medina Charter is a political document that serves as a foundation for building consensus-based political communication patterns amid social and religious diversity in Medina.<sup>36</sup> This Charter serves as the first Constitution of Islam and as a model for managing a multicultural society in harmony. By recognizing the existence of various groups, both Muslim and non-Muslim, the Medina Charter provides equal rights and obligations for every member of society. One of the main principles in the Medina Charter is equality of rights and obligations. Every individual and group in Medina society is recognized as part of the political community and has equal responsibility for maintaining social stability and security. This reflects a pattern of political communication that prioritizes justice and participation of all parties in decision-making.<sup>37</sup> Deliberation or *shura* became the primary mechanism in the decision-making process in the political system of Medina.<sup>38</sup> With deliberation, each group can voice their opinions and find joint solutions to various problems. This communication pattern emphasizes the importance of consensus in building inclusive and democratic political governance.<sup>39</sup> In the Medina Charter, some rules prevent internal conflict and emphasize the importance of solidarity between groups in the face of external threats. This rule proves that political communication is about policy formulation and includes efforts to maintain unity and social cohesion.

In addition, the Medina Charter affirms religious freedom for every existing community. Each group is given the right to practice their beliefs without coercion or discrimination. This reflects political communication patterns that prioritize tolerance

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<sup>36</sup> Ridwan Ridwan, 'Pelembagaan Nilai Pluralisme Agama Dan Politik Dalam Piagam Madinah Dan Refleksinya Di Indonesia', *Akademika: Jurnal Pemikiran Islam* 21, no. 2 (2016): 291-308.

<sup>37</sup> Ridhatullah Assya'bani, 'Hak Asasi Manusia (HAM) Dalam Islam: Menelusuri Konsep HAM Dalam Piagam Madinah', *Al-Falah: Jurnal Ilmiah Keislaman Dan Kemasyarakatan* 18, no. 2 (2018): 152-175.

<sup>38</sup> Yahdi Qolbi et al., 'Geopolitics and Muslim Countries: Navigating Challenges and Opportunities in Contemporary International Political Dynamics', *MILRev: Metro Islamic Law Review* 3, no. 2 (13 December 2024): 217-235, <https://doi.org/10.32332/milrev.v3i2.9910>.

<sup>39</sup> Sahid Wahid, Muhammad Yusuf, and Mardani Mardani, 'The Implementation of Deliberation as a Form of Collective Decision in Islamic Law', *Journal of Universal Community Empowerment Provision* 4, no. 3 (2024): 131-136.

and respect for differences. The Medina Charter also provides fair legal protection for all groups. The laws applied apply to Muslims and include non-Muslims following the principle of justice. This shows that the political communication built in the Medina Charter is based on mutually agreed laws.<sup>40</sup>

In addition to the legal aspect, the Medina Charter regulates the economic aspect. Each group can carry out its economic activities without any intervention harming one party. This strengthens social stability and reduces the potential for conflict between groups. The success of the Medina Charter in creating consensus-based political communication can be seen from the stability maintained in Medina during the leadership of Prophet Muhammad SAW. With clear rules and mutual agreement, the people of Medina can coexist peacefully despite their different social and religious backgrounds.<sup>41</sup> One important aspect of the political communication of the Medina Charter is transparency in policy-making. Every policy is made openly and involves all elements of society. This strengthens the decisions' legitimacy and increases people's trust in their leaders. The Medina Charter also emphasizes the importance of collective responsibility in maintaining security and order. No single group is given special privileges in this regard, but rather, every individual and group has an equal obligation to maintain peace together.

The diversity in Medina was managed with the principles of mutual respect and cooperation. This principle became the foundation for creating a stable and harmonious political environment. With consensus, each group felt it had a role and responsibility in social development. The Medina Charter also emphasizes the importance of conflict resolution through peaceful means and dialogue. Every dispute is resolved through mutually agreed mechanisms, without violence or coercion. This creates a political culture that prioritizes deliberation and negotiation. As a political document, the Medina

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<sup>40</sup> Mohd Zuhdi Ahmad Khasasi, Ahmad Dahlan Salleh, and Mohammad Zaini Yahaya, 'Position of Islam as a Federal Religion and a Determinant of Stable Socio-Religious Relations in Malaysia: Medina Charter for Reference', *Pertanika Journal of Social Sciences and Humanities* 28, no. 3 (2020): 1975-1994.

<sup>41</sup> Dudung Abdurahman, *Komunitas Multikultural Dalam Sejarah Islam Periode Klasik* (Penerbit Ombak, 2014).

Charter is also an example of how law can be used as a tool to create social justice. The laws agreed upon in this Charter protect each group's rights and ensure that no party is disadvantaged. In a modern context, the principles contained in the Medina Charter are still relevant to be applied in a multicultural society. The consensus-based political communication pattern applied in the Medina Charter can inspire the building of an inclusive and democratic political system.

The Medina Charter also shows that diversity is not a barrier to building a harmonious society.<sup>42</sup> With diversity, society can complement each other and create a fairer and more transparent political system. One of the important lessons from the Medina Charter is that political power must be exercised with the principles of justice and balance. Every decision must be based on shared interests, not just for the benefit of one particular group. In practice, consensus-based political communication can prevent social polarization, as applied in the Medina Charter. With an active dialogue mechanism, differences of views can be resolved constructively.<sup>43</sup>

In addition, the Medina Charter also emphasizes the importance of leaders who are fair and wise. Good leadership is listening to the voices of the people and trying to find the best solution for all parties. The pattern of political communication applied in the Medina Charter also emphasizes the importance of building trust between the government and the community. This trust is earned through openness, fairness, and community involvement in decision-making. The Medina Charter also provides an example of how the state can facilitate peace and prosperity for all citizens. People can live in order and security with clear rules and strong agreements.

The success of the Medina Charter in creating consensus-based political communication proves that an inclusive political system is more effective in creating long-term stability. Consensus built on the principles of justice and equality is a significant factor in the sustainability of the political system. Thus, the Medina Charter is a model

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<sup>42</sup> Azzah Sholihah and Imam Syafi'i, 'Civil Society Dan Multikulturalisme Dalam Pendidikan Islam', *Indonesian Journal of Sociology, Education, and Development* 4, no. 2 (2022): 79-86.

<sup>43</sup> Roswati Nurdin, 'Multikulturalisme Dalam Tinjauan Al-Qur'an', *AL ASAS* 3, no. 2 (2019): 1-23.

for modern society to manage diversity harmoniously. The principles contained therein can be applied in various local, national, and global political contexts. Overall, the Medina Charter proves that consensus-based political communication can be a solution to managing a heterogeneous society. People can coexist in peace and harmony by prioritizing the principles of justice, openness, and cooperation.

### **The Medina Charter and the Effectiveness of Prophetic Political Communication in the Modern Era**

The Medina Charter is a political document that serves as a foundation for building consensus-based political communication patterns amid social and religious diversity in Medina.<sup>44</sup> This Charter serves as the first Constitution of Islam and as a model for managing a multicultural society in harmony. By recognizing the existence of various groups, both Muslim and non-Muslim, the Medina Charter provides equal rights and obligations for every member of society.<sup>45</sup> One of the main principles in the Medina Charter is equality of rights and obligations. Every individual and group in Medina society is recognized as part of the political community and has equal responsibility for maintaining social stability and security. This reflects a pattern of political communication that prioritizes justice and participation of all parties in decision-making.

Deliberation or *shura* became the primary mechanism in the decision-making process in the Medina political system. With deliberation, each group had the opportunity to voice their opinions and find joint solutions to the various problems faced.<sup>46</sup> This communication pattern emphasizes the importance of consensus in building inclusive and democratic political governance. In the Medina Charter, some rules prevent internal conflict and emphasize the importance of solidarity between groups in the face of

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<sup>44</sup> A. Krajnc, 'The „Constitution of Medina“: Context, Translation and Commentary', *Bogoslovni Vestnik* 82, no. 4 (2022): 925-952, <https://doi.org/10.34291/BV2022/04/Krajnc>.

<sup>45</sup> P.L. Rose, 'Muhammad, The Jews and the Constitution of Medina: Retrieving the Historical Kernel', *Islam - Zeitschrift Fur Geschichte Und Kultur Des Islamischen Orients* 86, no. 1 (2011): 1-29, <https://doi.org/10.1515/ISLAM.2011.012>.

<sup>46</sup> Diab, 'Legal-Political Rhetoric, Human Rights, and the Constitution of Medina'.

external threats. This rule is clear evidence that political communication is not just about policy formulation but also includes efforts to maintain unity and social cohesion.<sup>47</sup>

In addition, the Medina Charter affirms religious freedom for every existing community. Each group is given the right to practice their beliefs without coercion or discrimination. This reflects political communication patterns that prioritize tolerance and respect for differences. The Medina Charter also provides fair legal protection for all groups.<sup>48</sup> The law applies not only to Muslims but also to non-Muslims following the principle of justice. This shows that the political communication built in the Medina Charter is based on mutually agreed laws. In addition to legal aspects, the Medina Charter also regulates economic aspects. Each group can carry out its economic activities without any intervention harming one party. This strengthens social stability and reduces the potential for conflict between groups. The success of the Medina Charter in creating consensus-based political communication can be seen from the stability maintained in Medina during the leadership of the Prophet Muhammad SAW. with clear rules and mutual agreements, the people of Medina can coexist peacefully despite differences in social and religious backgrounds.<sup>49</sup>

One important aspect of the political communication of the Medina Charter is transparency in policy-making. Every policy is made openly and involves all elements of society. This strengthens the decisions' legitimacy and increases people's trust in their leaders. The Medina Charter also emphasizes the importance of collective responsibility in maintaining security and order. No group is given special privileges in this regard, but every individual and group has the same obligation to maintain peace together. The diversity in Medina was managed with the principles of mutual respect and cooperation.

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<sup>47</sup> Sumardi Efendi, 'Prinsip Syura Dalam Pembentukan Kebijakan Publik Menurut Hukum Islam', *CONSTITUO: Journal of State and Political Law Research* 3, no. 1 (2024): 69-78.

<sup>48</sup> Deri Rizal et al., 'Reinterpreting Religious Texts on Gender Equality: The Perspective of Ahmad Syafii Maarif', *JURIS (Jurnal Ilmiah Syariah)* 23, no. 2 (20 November 2024): 327-336, <https://doi.org/10.31958/juris.v23i2.10233>.

<sup>49</sup> Ridwan Rustandi and Syarif Sahidin, 'Analisis Historis Manajemen Dakwah Rosulullah Saw Dalam Piagam Madinah', *Jurnal Tamaddun: Jurnal Sejarah Dan Kebudayaan Islam* 7, no. 2 (2019), <https://www.syekhnujrati.ac.id/jurnal/index.php/tamaddun/article/view/5503>.



This principle became the foundation for creating a stable and harmonious political environment. With consensus, each group feels it has a role and responsibility in social development. The Medina Charter also emphasizes the importance of conflict resolution through peaceful means and dialogue. Without violence or coercion, every dispute is resolved through a mutually agreed mechanism. This creates a political culture that prioritizes deliberation and negotiation.<sup>50</sup>

As a political document, the Medina Charter is also an example of how law can create social justice. The laws agreed upon in the Charter protect each group's rights and ensure that no party is disadvantaged.<sup>51</sup> In the modern context, the principles contained in the Medina Charter are still relevant to be applied in a multicultural society. The consensus-based political communication pattern applied in the Medina Charter can inspire the building of an inclusive and democratic political system.<sup>52</sup> The Medina Charter also shows that diversity is not a barrier to building a harmonious society. Instead, people can complement each other with diversity and create a fairer and more transparent political system. One of the important lessons from the Medina Charter is that political power must be exercised with the principles of justice and balance. Every decision must be based on shared interests, not just for the benefit of one particular group. In practice, consensus-based political communication can prevent social polarization, as applied in the Medina Charter. With an active dialogue mechanism, differences of views can be resolved constructively.<sup>53</sup>

In addition, the Medina Charter also emphasizes the importance of leaders who are fair and wise. Good leadership is listening to the voices of the people and trying to

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<sup>50</sup> Hasrat Efendi Samosir, 'Strategi Komunikasi Politik Dalam Sejarah Islam', *Journal Scientific of Mandalika (JSM)* 6, no. 1 (2025): 187-196.

<sup>51</sup> K. Ahmad and M.K. Muhammad, 'Revisiting Medinah Charter: Towards the Realization of Maqasid Al-Shariah for Contemporary Plural Societies', *International Journal of Islamic Thought* 27 (2025): 105-116, <https://doi.org/10.24035/ijit.27.2025.321>.

<sup>52</sup> S.A. Arjomand, 'Legitimacy and Political Organisation: Caliphs, Kings and Regimes', in *The New Cambridge History of Islam: Volume 4: Islamic Cultures and Societies to the End of the Eighteenth Century*, 2010, 225-273, <https://doi.org/10.1017/CHOL9780521838245.009>.

<sup>53</sup> Hasanuddin Haris and Noor Hikmah, *Piagam Madinah: Peletak Dasar Pendidikan Multietnik (Mengurai Nilai-Nilai Pendidikan Dalam Piagam Madinah Dengan Teori Ilmu Sosial)* (Deepublish, 2024).

find the best solution for all parties. The pattern of political communication applied in the Medina Charter also emphasizes the importance of building trust between the government and the community. This trust is earned through openness, fairness, and community involvement in decision-making. The Medina Charter also provides an example of how the state can facilitate peace and prosperity for all citizens. People can live in order and security with clear rules and strong agreements.<sup>54</sup>

The success of the Medina Charter in creating consensus-based political communication proves that an inclusive political system is more effective in creating long-term stability. Consensus built on the principles of justice and equality is a significant factor in the sustainability of the political system. Thus, the Medina Charter is a model for modern society to harmonize diversity. The principles contained therein can be applied in various local, national, and global political contexts. Overall, the Medina Charter proves that consensus-based political communication can be a solution to managing a heterogeneous society. People can coexist in peace and harmony by prioritizing the principles of justice, openness, and cooperation.

The implementation of the Medina Charter in consensus-based prophetic political communication can be analyzed through Deliberation and Consensus Theory (Deliberative Democracy-Habermas) and Islamic Communication Theory (*Qaulan sadida*, *Qaulan ma'rufa*, *Qaulan layyina*, *Qaulan baligha*). Habermas emphasizes that deliberative democracy can only be effective based on rational, open, and inclusive discourse.<sup>55</sup> The Charter of Medina's principle of deliberation (*shura*) applied in decision-making allows every Muslim and non-Muslim group to participate in political discussions fairly. This mechanism ensured that policies reflected the collective will of the people of Medina, which in turn strengthened political stability and public trust in the Prophet Muhammad's government.

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<sup>54</sup> Warsudi and Sajali, 'Kontribusi Piagam Madinah Dalam Konsep Demokrasi Pancasila'.

<sup>55</sup> Fahrul Muzaqqi, *Diskursus Demokrasi Deliberatif Di Indonesia* (Airlangga University Press, 2019).

From the perspective of Islamic Communication Theory, the implementation of the Medina Charter is also in line with the principle of *Qaulan sadida*, which is honest and firm communication in developing public policies. This principle can be seen in the clarity of the law contained in the Medina Charter, where each community has clear rights and obligations, thus preventing misunderstandings that can trigger conflict. In addition, political communication in the Medina Charter also applies *Qaulan ma'rufa*, which is good and helpful communication that reflects mutual respect between groups. This can be seen from the recognition of the diversity of the people of Medina and the guarantee of protection of minority rights in the government system.<sup>56</sup>

Furthermore, the Medina Charter also reflects the principle of *Qaulan layyina*, which is gentle and persuasive communication, which plays a role in creating social harmony. In practice, the Prophet Muhammad SAW did not impose rules authoritatively but prioritized a dialogical approach that allowed all elements of society to accept the Medina Charter as a collective agreement. This principle aligns with Habermas' concept of deliberative democracy, where impartial discourse based on rational arguments can shape fairer policies. In addition, political communication in the Medina Charter also reflects *Qaulan baligha*, which is effective communication and reaches the goal. This effectiveness can be seen in how the Medina Charter can regulate social and political relations in Medina stably and sustainably.<sup>57</sup>

Thus, applying the principles of communication in Islam and the concept of deliberation in Habermas' theory shows that the Medina Charter is an effective consensus-based prophetic political communication model in the modern era. This principle can inspire building a more inclusive, transparent, and justice-based government system, especially in countries with multicultural societies. In today's digital era,

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<sup>56</sup> Munawarah Munawarah, 'Revitalisasi Prinsip Tabayyun Dan Qaula Sadida', *Syams: Jurnal Kajian Keislaman* 2, no. 2 (2021): 35-48.

<sup>57</sup> Najhan Dzulhusna, Nunung Nurhasanah, and Yuda Nur Suherman, 'Qaulan Sadida, Qaulan Ma'rufa, Qaulan Baligha, Qaulan Maysura, Qaulan Layyina Dan Qaulan Karima Itu Sebagai Landasan Etika Komunikasi Dalam Dakwah', *Journal Of Islamic Social Science And Communication (JISSC) DIKSI* 1, no. 02 (2022): 76-84.

deliberation and polite Islamic communication can also serve as guidelines in dealing with political polarization and increasing public trust in government institutions. This proves that the principles in the Medina Charter remain relevant in contemporary political dynamics. The following table shows the implementation of the principles of the Medina Charter in political communication in Muslim-majority countries over the past 5 years.

Table 1: Implementation of Medina Charter Principles in Political Communication in Muslim Majority Countries (2019-2024)

Principles of the Medina Charter	Implementation of Era Modern	Case Example	Source	Year
<b>Deliberation</b>	Deliberation process in public policy making	The Tanjungbalai City Government applies the Islamic communication principle of <i>qaulan sadida</i> to realize religious moderation through honest and fair communication in public policy.	<a href="#">el Buhuth: Borneo Journal of Islamic Studies</a>	2024
<b>Inclusivity</b>	Participation of various community groups in politics	The Majelis Ulama Indonesia (MUI) revives the essence of the Medina Charter by encouraging the spirit of tolerance and inclusiveness among religious communities in Indonesia.	<a href="#">Indonews</a>	2023
<b>Public Trust</b>	Transparency in government and policy	Implementing the Medina Charter will build trust between the government and society by protecting individual rights.	<a href="#">Al-Jamahiria: Jurnal Komunikasi dan Dakwah Islam</a>	2022
<b>Balance of Interests</b>	Protection of minority rights in a democracy	The Medina Charter is a political strategy of Prophet Muhammad's	<a href="#">Edugama: Jurnal Kependidikan</a>	2022

		da'wah that guarantees the rights of various groups.	<a href="#">dan Sosial Keagamaan</a>	
<b>Ethics Policy</b>	Regulation of the spread of hoaxes in politics	The Indonesian government reminds people to maintain civility and avoid spreading slander on social media.	<a href="#">Rappler</a>	2017

Source: Last five years' articles

The table above shows that implementing the Medina Charter in consensus-based prophetic political communication shows that deliberation, inclusiveness, and justice can be applied effectively in building a harmonious and democratic social order. In the framework of deliberative democracy developed by Jürgen Habermas, ideal political communication demands equal participation of all citizens in the decision-making process through rational discourse.<sup>58</sup> The Charter of Medina reflects this concept through deliberation (*shura*), where the entire community, both Muslims and non-Muslims, are actively involved in forming social consensus.<sup>59</sup> This process fostered political legitimacy and public trust in the leadership of the Prophet Muhammad. In addition, Islamic communication theory, especially the principle of *qaulan sadida* (honest and firm communication),<sup>60</sup> *qaulan ma'rufa* (good communication),<sup>61</sup> *qaulan layyina* (gentle and persuasive),<sup>62</sup> and *qaulan baligha* (effective and impactful)<sup>63</sup> represents the ethical

<sup>58</sup> B. Dolni, 'Possible Application of Deliberative Democracy in Parliament', *Human Affairs* 21, no. 4 (2011): 422-436, <https://doi.org/10.2478/s13374-011-0041-5>.

<sup>59</sup> R.A. Saeed et al., 'Minorities' Rights from Islamic Socio-Political Perspective: Exploration of Madīnah Charter and Constitution of Pakistan', *Journal of Al-Tamaddun* 15, no. 2 (2020): 133-145, <https://doi.org/10.22452/JAT.vol15no2.10>.

<sup>60</sup> S.M.A. Darweesh and R.R. Al-Khanji, 'Conversational Implicatures in Medical Discourse: An Analysis of Doctor-Patient Dialogues in Amman, Jordan', *Theory and Practice in Language Studies* 14, no. 7 (2024): 2203-2210, <https://doi.org/10.17507/tpsl.1407.28>.

<sup>61</sup> A.L. Lando Sr. and R. Musembi, 'Enhancing Ethics in Varied Communication Contexts through Dialogical Communication', in *The Handbook of Communication Ethics, Second Edition*, 2024, 187-202, <https://doi.org/10.4324/9781003274506-16>.

<sup>62</sup> S.R. Voolma, 'Presenting and Speaking About Your Work', in *Survival Guide for Early Career Researchers*, 2022, 155-167, [https://doi.org/10.1007/978-3-031-10754-2\\_14](https://doi.org/10.1007/978-3-031-10754-2_14).

<sup>63</sup> M. Prabu et al., 'Navigating Emotional Landscapes: Enhancing Communication through Facial Emotion Analysis in Presentations', in *Adopting Artificial Intelligence Tools in Higher Education: Teaching and Learning*, 2025, 251-271, <https://doi.org/10.1201/9781003469315-12>.

dimension of prophetic communication that is highly relevant in the modern multicultural context.<sup>64</sup> These four principles were applied in managing diversity in Medina, with an approach that did not impose but rather embraced all groups through constructive dialogue.<sup>65</sup>

Recent studies have shown that the values in the Medina Charter have been contextually adapted in various Muslim-majority countries. For example, the principle of *qaulan sadida* is applied in the deliberative practices of the Tanjungbalai City Government to promote religious moderation.<sup>66</sup> MUI also actively advocates the principles of inclusivity and tolerance among religious communities, reflecting the Medina Charter's spirit.<sup>67</sup> In terms of public trust and the protection of minority rights, government policies in Indonesia and other Muslim countries refer to the principles of transparency and balance of power that are drawn from the Prophet's example.<sup>68</sup> During the digital disinformation era, the principles of political ethics, which are also contained in the Medina Charter, are the basis of regulation to fight hoaxes and hate speech, as seen in the government's approach to social media dynamics.<sup>69</sup>

Theoretically, this research expands the study of Islamic political communication by placing the Medina Charter as a conceptual model that is not only historical but also applicable in facing the challenges of modern democracy. In this context, the Medina Charter bridges the Islamic normative approach and Western deliberative democracy

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<sup>64</sup> Ahmad Ash Shiddieqy, Padlan Padil Simamora, and Dinda Difia Madina, 'Contemporary Islamic Politics in Tunisia: The Journey of Islamic Democracy Post-Arab Spring', *MILRev: Metro Islamic Law Review* 3, no. 1 (11 April 2024): 119-140, <https://doi.org/10.32332/milrev.v3i1.8976>.

<sup>65</sup> J.P. Caughlin and J. Soliz, 'Identity, Difference, and Interpersonal Relationships: (Re)Considering Interpersonal Communication Ethics', in *The Handbook of Communication Ethics, Second Edition*, 2024, 141-154, <https://doi.org/10.4324/9781003274506-13>.

<sup>66</sup> Kaya Arfah, Rubino Rubino, and Mailin Mailin, 'Implementasi Prinsip Komunikasi Islam Qaulan Sadida Pemerintah Kota Tanjungbalai Dalam Mewujudkan Moderasi Beragama', *El Buhuth: Borneo Journal of Islamic Studies*, 2024, 467-477.

<sup>67</sup> M.L. Hakim et al., 'Between Exclusivity and Inclusivity of Institutions: Examining the Role of the Indonesian Ulema Council and Its Political Fatwa in Handling the Spread of Covid-19', *Khazanah Hukum* 5, no. 3 (2023): 230-244, <https://doi.org/10.15575/kh.v5i3.30089>.

<sup>68</sup> Adam Rizal Nurmansyah, 'Piagam Madinah Dalam Perspektif Negara Hukum', *Journal Sains Student Research* 3, no. 2 (2025): 270-275.

<sup>69</sup> Joni Helandri et al., 'Kebangkitan Trend Aplikasi Media Sosial TikTok Dalam Perspektif Hukum Islam', *Hutanasyah: Jurnal Hukum Tata Negara* 1, no. 2 (2023): 99-115.

theory by integrating spiritual values and public ethics into the design of political governance. This approach significantly contributes to the development of Islamic political communication theory, which has been minimally studied in the mainstream literature. Practically, the values of the Medina Charter can be used as a reference in formulating public policies that are responsive to social plurality while encouraging dialogue-based conflict resolution mechanisms, not domination.

The Medina Charter proves that consensus is not a pragmatic compromise but an expression of ethical, participatory, and fair communication. In the modern era marked by social polarization and a crisis of public trust, these prophetic communication principles are becoming increasingly relevant as normative and operational solutions for building political stability. This study shows that Islam has a set of values and discourse mechanisms that can compete intellectually with contemporary democratic theories. Thus, the Medina Charter is a historical artifact and a normative roadmap for developing a civilized, inclusive, and sustainable political communication system.

## CONCLUSION

The principles of prophetic political communication in the Medina Charter—such as deliberation (*shura*), inclusiveness, balance of interests, and political ethics—prove their relevance in building a political system that is fair, stable, and responsive to the diversity of modern society. The findings of this study show that when these values are implemented in public policies, government transparency mechanisms, and the protection of minority rights, consensus-based political communication can strengthen social harmony and increase public trust. Case studies in several Muslim-majority countries also indicate that these values still guide governance, particularly in responding to social polarization and strengthening national cohesion. Nonetheless, this research has limitations, including geographical coverage and empirical data that are more descriptive case studies than systematic cross-country comparative analysis. Therefore, further research could examine more deeply the application of the principles of the Medina Charter in the context of digital democracy, as well as in non-Muslim government systems



that face similar pluralism challenges. The government, policymakers, and social institutions need to refer to these prophetic political communication values in drafting inclusive and fair regulations, especially related to strengthening interfaith dialogue, drafting religious freedom laws, and preventing hate speech in public spaces. Thus, the Medina Charter is not only a monumental Islamic historical document but also a normative and inspirational reference for the design of public policies that are fair, democratic, and oriented toward the common good.

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### **AUTHOR CONTRIBUTIONS STATEMENT**

Hasrat Efendi Samosir contributed to the study's conceptualization, the research design's development, and the overall project's coordination. Md Noor Bin Hussin provided critical theoretical insights, supervised the research process, and reviewed the manuscript for academic consistency. Sudianto was responsible for data collection, content analysis, and supporting the interpretation of key findings. Marlina contributed to the literature review, data organization, and refinement of the manuscript structure. Azman participated in methodological validation, language editing, and final proofreading of the manuscript. All authors have read and approved the final version of the manuscript.

## CONFLICT OF INTEREST

The authors declare that there is no conflict of interest regarding the publication of this manuscript. The research was conducted independently, and no financial or personal relationships have influenced the outcomes or interpretations presented in this study.

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