

Interreligious Relations in the Structural Da'wah Framework: A Historical Review of the Medina Charter, the 1945 Indonesian Constitution, and the Aceh Qanun No. 4 Year 2016

Arifin Zain^{*1}, Maturidi²

¹Faculty of Da'wa and Communication, Ar-Raniry Banda Aceh State Islamic University, Banda Aceh, Indonesia.

² Postgraduate Program, Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia.

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Abstract

This paper examines the Medina Charter, the 1945 Constitution, and Aceh Qanun No. 4 of 2016 as a fundamental source of structural da'wah policies. Structural da'wah is a character of da'wah that involves the state directly in regulating policies related to the implementation of da'wah. The primary purpose of this research is to describe the role and position of the Medina Charter, the 1945 Indonesian Constitution, and Aceh Qanun No. 4 of 2016, being the basis for the implementation of structural da'wah and discussed the regulation about the inter-religious correlation in those three regulations. This research is qualitative research using the content analysis method. The results showed that the Medina Charter, the 1945 Indonesian Constitution, and Aceh Qanun No. 4 of 2016 is a state acknowledgment of the structural da'wah implementation in Aceh because the da'wah is under the direct control of the state or government. The Medina Charter, as a result of the Prophet's *ijtihad*, contains guidelines for inter-religious relations and the role of the state in regulating people's lives. The 1945 Constitution of Indonesia is the highest source of law in the Republic of Indonesia, which states the guarantees the independence of citizens to embrace religion according to their beliefs. While Aceh Qanun No. 4 contains the rules for spreading religion amid society.

Keywords: Structural Da'wah, Medina Charter, The 1945 Indonesian Constitution, Aceh Qanun No. 4 of 2016

Introduction

Historically the Prophet Muhammad has set the best model regarding the relation between religion and the state. The model was taught by Prophet Muhammad and practiced after the Muslims migrated from Mecca to Medina (*al-Madinah city par excellence*). This hijrah is to carry out the holy duty mandated by Allah to realize the life of a society with high culture and produces a socio-political order in the form of a state (Nurcholish Madjid, 2007).

Equality between Muslims and non-Muslims in an Islamic state has been implemented by the Prophet Muhammad. This equality is a crucial point for Muslims because, for the first time, the Prophet Muhammad was afforded to create freedom and equality for Islamic community life. It is challenging to regulate society with various communities, including Muslims, Jewish communities, Christians, and Arab tribes who worshiped idols.

***Author Correspondence:** Arifin Zain, email: zain.ifinzain@gmail.com, Lorong Ibnu Sina No.2, Kopelma Darussalam, Kec. Syiah Kuala, Kota Banda Aceh, Aceh, 23111.

This equality is a crucial taught for Muslims because a free and independent Islamic society under the leadership of the Prophet Muhammad is a new milestone. To maintain the relationship between the various community members (about seven variant groups of Jews), the Prophet Muhammad arranged a rule by the Medina Charter (Munawir, 1990).

A rule called the *Shahifat al-Madinah* (Medina Charter), some experts called the Madina Constitution, regulates the relationship between Muslims and non-Muslims. This charter mentions the equal obligations for all citizens of Medina, whether Muslim or not, as contained in articles 24 and 25 (Nurcholish Madjid, 2005). So, the Medina Charter has created a sense of belonging for all parties as a social responsibility and personal responsibility regardless of community differences. This rule shows that the non-Muslim community has equivalent status as the Islamic community in political life. (Bahtiar Effendy, 1999).

Indonesia has regulated inter-religious relations and has provided freedom of religion and faith following their beliefs. This term is stated in the Indonesian Constitution. In the local context of Aceh province, the Aceh regional government produces regulations or Qanuns that manage relations among religious believers and include rules for the establishment of houses of worship. The regional policy is a derivative taught of the Prophet Muhammad and the provisions in the Indonesian Constitution. The policy of the Prophet Muhammad with the Medina Charter, the Indonesian Constitution, and the coercion of the Qanun in Aceh is the representation of structural da'wah. Aceh Province actively participates in carrying

out da'wah, supervising, preventing, and providing guidance to the community and law enforcement through institutions that have been established and recognized by the state.

The Medina Charter, which regulates inter-religious relations and the Constitution in Indonesia, proves that the principles contained have been established to effectively regulate religious people's lives (Syahrin Harahap, 2014). A similar rule, The Aceh Qanun No. 4 of 2016; although it is still new and practical, it has the same principles. The primary purpose of this research is to describe the role and position of the Medina Charter, the 1945 Indonesian Constitution, and Aceh Qanun No. 4 of 2016, being the basis for the implementation of structural da'wah and discussed the regulation about the inter-religious correlation in those three regulations.

Research about the Medina Charter, the Indonesian Constitution, and the qanuns in Aceh have been provided by numerous researchers from various science disciplines, such as constitutional law, government administration, politics, fiqh, and sociology. These discussions are also related to da'wah, especially structural da'wah that involves the government. Among the research is Hamzah Khaeriyah's study, which states that the state/government is the most crucial instrument in structural da'wah activities. In the practice of the Prophet Muhammad in Medina, the Medina charter explicitly states that social reality manifests the recognition of plurality in the life of the nation and society, which is marked by the diversity of religions, beliefs, ethnicities, tribes, and other backgrounds. (Khaeriyah, 2018). The Medina Charter was designed by the Prophet Muhammad to provide insight to Muslims on ways to develop

cooperation with adherents of different religions, which ultimately resulted in the desire to defend the faith. (Jailani, 2016).

For the Indonesian context, Syahrudin, in his research, stated that in addition to cultural da'wah, structural da'wah is also a factor that supports the creation of development in Palopo. Within the framework of structural da'wah, the focus is directed at the government's struggles to encourage the embedding of Islamic values in government policies. These two da'wah methods are integrated into the grand scheme of the Palopo City development strategy formulated in the seven dimensions of Palopo City development (Syahrudin, 2020).

The essential difference between this research and previous research is its broader objective: the Medina Charter, the 1945 Indonesian Constitution, and the Aceh Qanun. This paper also has novelty and current value because it blends the three elements above in structural da'wah simultaneously.

Method

This research is qualitative research emphasizing the quality or the essential core of a trait or object. In practice, qualitative research is designed in such a way to contribute to constructing theories, procedures, policies, social problems, and actions (Djam'an Satori, 2011). The qualitative method in this research presents and analyzes data in verbal sentences and patterns of interaction between humans classified according to their religion.

This research is also categorized as content analysis in analyzing the messages related to structural da'wah inside the Medina Charter, the 1945 Indonesian Constitution, and Aceh Qanun No. 4 of 2016. The focus of the

research discussion is based on the analysis of the three documents.

There are five basic principles in the study of content analysis: the process of following the rules, the existence of a systematic process, the process that is directed at analyzing, the study of content questions about the manifested content, and emphasizing the simultaneous analysis of quantitative and qualitative research (Djam'an Satori, 2011).

Result and Discussion

The Medina Charter Perspective About Structural Da'wah

In Medina, the Prophet Muhammad drafted a charter popular as the Medina Charter. The Medina Charter contains a guarantee of freedom of religion for the Jewish community as part of the Medina community. In the Madina charter, the Prophet Muhammad emphasized the importance of developing cooperation among communities as solid and steady as possible and commanded all religious believers, both Muslims and Jews, to create mutual environment security cooperatively.

The Prophet Muhammad was particularly concerned about the rights and fairness of minorities and tried his best to build a balanced life system indeed. Nevertheless, historical records prove that the Jews finally slowly, group by group, betrayed the contents of the Medina Charter that they had been reciprocally agreed. The Prophet Muhammad punished them, and they had to leave the city of Medina. The spirit contained in the Medina Charter always lived in his successor's soul, even though the Prophet Muhammad had died. Prophet Muhammad regulates and leads by prioritizing the rule of law in the state and

society, as a city-state, with a solid legal system (Nurcholish Madjid, 2005). During the reign of the Khulafa al-Rassyidin after the death of the Prophet Muhammad, they continued the legacy of the Prophet Muhammad's policy when they controlled areas outside the Arabian Peninsula.

During the reign of the Prophet Muhammad, power was in the hands of Muslims. However, people who adhered to different religions were treated as citizens of the same status and position as Muslims, not second-class citizens. This situation apprises that the relation among Muslims and non-Muslims in Medina did not begin by conquest. Muslims migrated to Medina not to conquer the city. On the contrary, they were invited and accepted peacefully.

The Prophet Muhammad gave equal religious freedom to Muslims, Jews, and Christians and freedom of expression. With the guarantee of the freedom of life, there will be unity in this world. On the other hand, acts of oppression can deliver falsehood, eventually eroding the spark of light in the human conscience. (Muhammad Husain Haekal, 2005)

In Bellah's perspective, the life of the people in Medina represents modern society whose values are better than presumed and display a real example of egalitarian, participatory nationalism. Thus, the struggles of some Muslims in the modern era to make Medina a reference for civil society has their roots and historical proofed to build an open civil society (Syahrin Harahap, 2015).

The Medina Charter had started a new way for social and political life and human civilization at that time. Several centuries ago, political documents created by the Prophet Muhammad had become a solid foundation

in creating freedom of religion, the safety of property and life, and the prohibition of people from committing crimes.

The principles of religious freedom in classical Islamic practice have similarities with the implementation of religious freedom nowadays. Religious freedom in the modern period is a continuation of classical Islamic taught as one example is Umar ibn al-Khaththab's policy. His policy regulates giving freedom of religion to the residents of Jerusalem or Bait al-Maqdis, al-Quds, after the city was liberated (Nurcholish Madjid, 2005).

This example is an actual implementation of structural da'wah, in the sense that da'wah is carried out through state political policies without compromising other minority groups and even guarantees freedom and equality for those categorized as minorities.

The Qur'an reminds people always to be pluralist, egalitarian, inclusive, and cosmopolitan, not the other way around, being exclusive, racist, extremist, or tribal fanaticism. Such attitudes will hinder and close the door of communication with the outside world. Islam is an all-inclusive religion (*hanif*) and very tolerant (*samhah*). The Qur'an even strongly condemns the morality of subjugation among humans, both between individuals, institutions, and social classes. Islam also required deliberation as a process in making decisions related to the fate and interests of the community at large (M. Quraish Shihab, 2007).

Quoting Harold, Farichatul explained that a plurality of religions always surrounds the world in a religious context. All phenomena in human life, such as ethnicity, culture, education, military, politics, and religion, are no exception; all of them present a highly pluralistic face. (Maftuchah, 2015).

The political structure developed by the Prophet Muhammad while in Medina was a futuristic and very modern idea. The policies carried out by the Apostle and his companions turned out to give extraordinary results, which directed to the creation of civil society.

Bellah describes the policy in Medina charter as a very modern construct beyond of time (Robert N. Bellah, 2019). The dimensions of civil society, for example, can be seen in the Medina Charter. The Medina Charter, for some political experts, is seen as the state constitution or the first constitution of a nation in the world (Zainal Abidin Ahmad, 2019).

The Medina Charter as a political document designed by the Prophet Muhammad fourteen centuries ago, has established religious freedom, property and life safety, and the prohibition of people from committing crimes (Muhammad Husain Haekal, 2015).

Perspektif UUD 1945

The Indonesian Constitution provides and guarantees the right of every religious person in Indonesia to carry out worship following the taught of their respective religions. This freedom is as stated in Chapter XI (religion) article 29, paragraph 2: "*The state guarantees the independence of each resident to embrace their religion and to worship according to their religion and beliefs*" (Syahrin Harahap, 2018).

Recently, there has been a tendency to disintegrate in society due to highly complex factors, not slightly ideological differences or religious beliefs (Kuntarto et al., 2021). This disintegration is mainly caused by economic, social, political, legal, religious, and

cultural injustices (Widyaningsih, 2019). The triggering factor for disintegration is the lack of models represented by political, religious, and community leaders. These various complex factors trigger the emergence of conflicts that lead to the disintegration of the nation. Indonesia's diversity is prone to creating national damage, but it will accelerate achieving prosperity and national unity if managed and developed correctly. Indonesia's pluralism is a blessing from God that requires severe and competent handling (Abdulrahman Abdulkadir Kurdi, 2002).

Dealing with the problem of plurality requires the presence of government institutions in community development to managing the issue of plurality. For example, religious pluralism should be following the direction of fostering spiritual life that has been determined by the state, not as a secular state or as a theocratic state, as stated in Article 29 of the Indonesian Constitution concerning religion. However, this article has not been described as widely as other articles of the 1945 Constitution. For this reason, structurally and historically functional, the state considered it essential to establish the Ministry of Religion on January 3, 1946. The establishment of this ministry was the responsibility of a state based on the belief in one God as stated in the first principle of Pancasila. The Ministry of Religion has the legal authority to guarantee the freedom for citizens to embrace their religion according to their respective beliefs (Abdulrahman Abdulkadir Kurdi, 2002).

The Ministry of Religion was given the mandate to carry out complex duties, so it needed assistance and support from various elements. The primary support arises from government officials and socio-religious

organizations. The support is essential to defeating the void of the general rules needed, both regarding the relationship between religious groups and society's public ethics and morals. Building a foundation for harmony between various elements of society needs to be followed by creating and developing a national strategic vision. The problem of community harmony and national integrity must be maintained perpetually in the future with good cooperation among the parties (Said Agil Husin Al Munawar, 2005).

Comparing the Medina charter and the Indonesian constitution is a relevant subject to be studied based on several reasons: *First*, Comparing the Medina Charter and the 1945 Constitution, although it remains a polemic among Muslim intellectuals, the comparison is still relevant regarding the development of law science. *Second*, The Medina Charter and the 1945 Constitution were arranged in different situations. In Medina, a new Islamic society has not been established yet, while in Indonesia, the community has long been established. *Third*, The Medina Charter was born by Muhammad, a prophet who received the Qur'an from Allah, while Pancasila is arranged based on the consensus of the founding fathers. *Fourth*, The originators are equally realistic in reading the socio-political map of the community that they require to develop.

Medina society is a heterogeneous community with an incredible illiteracy rate. Indonesia also faced similar statuses when developing the constitution, which had heterogeneity and an enormous level of illiteracy due to lengthened colonialism (Syahrin Harahap, 2014b). The Indonesian constitution was written in a pluralist Indonesian society. Indonesia has many

religious groups, but officially, only six religions are recognized by the government, namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism.

Perspektif Qanun Aceh No.4 Tahun 2016

In Aceh Qanun No. 4 of 2016, several matters related to maintaining harmony, as stated in Chapter II article 2 regarding the responsibility to maintain religious harmony, are the joint responsibility of the Central Government, Aceh Government, Regency / City Government, and religious communities. Furthermore, in Chapter III, Article 3, concerning Duties and Obligations, it is stated that (1) Maintenance of Religious Harmony in Aceh is the duty and obligation of the Governor of Aceh. (2) The implementation of the Governor's task and obligation as referred to in paragraph (1) is assisted by the Aceh Province Regional Office head of the Ministry of Religion and the Head of the related SKPA.

Regarding the duties and obligations of the Governor, it is stated in Article 5, which states: (1) The duties and obligations of the Governor in the Maintenance of Religious Harmony include: a. maintain unity and facilitating the accomplishment of religious harmony in Aceh; b. coordinate the activities of related vertical agencies and SKPA in the maintenance of religious harmony; c. fostering harmony, mutual understanding, mutual respect and trust among religious communities; and D. fostering and coordinating the Regent/Mayor in administering the Regency/City Government about peace and harmony issue in religious life. (2) The implementation of tasks referred to in paragraph (1) letter b, letter c, and letter

d can be delegated to the Deputy Governor.

Meanwhile, Article 6 states that: (1) The duties and obligations of the Regent/Mayor as referred to in Article 4 include: a. maintain unity and facilitating the accomplishment of religious harmony in the Regency/City; b. organizing the activities of related vertical agencies and SKPK in maintaining religious harmony in the Regency/City; c. fostering harmony, mutual understanding, mutual respect and trust among religious communities; d. fostering and coordinating the *Camat, Imeum Mukim, Keuchik* or other names, and Tuha Peut in government administration in peace and harmony issue in religious life; and e. issue a Building Permit (IMB) for Areas of Worship. (1) The maintenance of religious harmony in the Regency/City is the duty and obligation of the Regent/Mayor. (2) The implementation of the Regent/Mayor duties and obligations as referred to in paragraph (1) shall be assisted by the Head of the Regency/City Ministry of Religion Office and the Head of the relevant SKPK.

The articles above show that the Aceh Government actively participates and is responsible for building harmonious relations among religious believers. This Qanun was made to answer the necessities of the community that remains to grow and develop. Without an adequate legal certainty, harmonious relations between all elements, both between ethnic groups and religions, will be challenging to regulate.

Considering the Prophet Muhammad's policies in the Medina Charter, mainly in regulating relations among religious communities, it is evident that these policies provide equal space for Muslims and non-Muslims. There is no discrimination in terms of religion, ethnicity, and social status. The

position of people in society is equal and egalitarian even though the applicable rules are based on Islam. All groups were asked to be responsible for maintaining the stability of the city of Medina. All religious adherents and all tribes are required to provide support and contribute to the welfare, security, prosperity, development, and stability of the state of Medina.

Such regulation is referred to as structural da'wah, in which the state, through its political and administrative policies, is actively involved directly in supporting da'wah. It is not surprising that the Prophet's policy directly motivated the migration of the tribes around Medina to Islam, including some Jews and Christians. They saw that the Prophet Muhammad regulation is an extraordinary rule comparing the habits of previous religious and political figures in Mecca and Medina.

Quoting M. Sulthan, Hamzah said that structural da'wah is a da'wah movement under state power. Based on this definition, structural da'wah emphasizes Islamic teachings through social, political, and economic structures. The state is a strategic da'wah media because the state is the most crucial instrument in da'wah activities (Khaeriyah, 2018). Structural da'wah in Indonesia is carried out through government policies that are the Ministry of Religion's principal duties from the center to the regions (Shahrudin, 2020).

Regarding the structural da'wah, Syahrudin illustrated the structural and cultural da'wah model in Indonesia in general and Palopo City. The implementation of structural da'wah is related to government policies through the Ministry of Religion related to implementing laws and regulations.

This context is distinct from da'wah as expected some Muslim parties that aspired to base the state on Islamic Shari'a law. The implementation of structural da'wah is related to primary policies from the government. The government argues that the legitimacy of policy will be more substantial if supported by religion. This explanation includes those related to the authority of regional autonomy. Local governments base the mainstays of regional development on local religion and culture (Shahrudin, 2020).

Referring to Bellah's opinion, it is proven accurate that the Medina Charter is highly modern and futuristic. The delivery of the Medina charter was a revolutionary policy far beyond the time's thoughts, ideas, and customs. This policy has made Medina equal, possibly even more advanced, than modern countries nowadays.

Judging from the Medina Charter facts, it is confirmed that the prophet Muhammad preaches Islamic values through his doctrine, attitude, and political policies written on sheets of paper as an authentic sign of a state rule. This step has been divergent from the leaders before because almost every country has unwritten rules. Media Charter is a pioneer for written nation rules.

Structural da'wah has a broader impact on inter-religious relations. It also makes da'wah a state responsibility. Moreover, as the fundamental and highest source of law in Indonesia, the Indonesian constitution not exclusively regulates relations between religious believers but includes all matters relating to the interests of the state and society. Relations between religious communities, especially the freedom to embrace religion, are solely Indonesian Constitution content.

As stated in the explanation of the Indonesian Constitution, the first principle, Belief in One God, means that the government and state administrators are accommodated and responsible for maintaining the human character and upholding noble moral ideals in fostering and developing the religious life of the Indonesian people. (Syahrin Harahap, 2014b). In practice, this responsibility is carried out by the Government through the Ministry of Religion with three harmonies principles (trilogy of harmony): (1) Internal harmony of religious communities, (2) Harmony among religious communities (3) Harmony between religious communities and the Government.

As a country with a high diversity of religions, ethnicities, races, cultures, and groups, harmony in religion is a crucial part of national harmony that is essential to be maintained. It is challenging for Indonesia to avoid friction that triggering national disintegration. Religious issues are compassionate matters for the community and the nation and state-level (Wiranata and Marzuki, 2018).

Indonesia is blessed with pluralism by God; this plurality has the potential to cause problems if it is mismanaged. One of the problems related to the element of pluralism is relations and tolerance in religious life. Religion should ideally be a guide to the lives of its adherents and support the peace. Inability to manage will lead to social tension and violence. Religious conflicts between communities have been triggered by a sense of religious exclusivism and are easily provoked by hoax news (Rusydi and Zolehah, 2018).

Indonesia has lived as a heterogeneous multi-religious society before the establishment of the Indonesian state.

Muslims have crucial contributed to maintaining the unity and integrity of the nation by implementing inter-religious tolerance. The nationalist Muslim leaders who initially wanted Indonesia as an Islamic State were finally willing to accept Indonesia as a Republican State based on Pancasila and the 1945 Indonesian Constitution. This event was the first implementation of tolerance given by Muslims to the nation and the newly independent Republic of Indonesia. Furthermore, when the seven phrases in the first principle of Pancasila were removed at the demand of the non-Muslim religious community, the Muslims returned to be tolerant with enthusiasm. They gave their tolerance for the unity and integrity of Indonesia (Suryan, 2017).

Currently, religions in various parts of the world realize that different religions need to establish social harmony and brotherhood rather than hatred and hostility. The basic idea is that religion is not just an idea but a responsibility that every adherent must carry out (Kawangung, 2019).

Besides the Medina Charter, the state has carried out structural da'wah through the messages contained in the 1945 Indonesian Constitution. The state is responsible for giving freedom to its people to embrace the religion they believe in and the state's

command that all adherents of religion are obliged to maintain relations with adherents of other religions.

Aceh Qanun No. 4 of 2016 is a rule made by the Aceh government, becomes a reference and guide for the community in building harmonious relations between religious believers. It even further regulates the rules for the establishment of houses of worship. Another structural da'wah represented by the Aceh Government is by creating Qanun of the Province of Nanggroe Aceh Darussalam No. 11 of 2001 concerning the Implementation of Islamic *Shari'a* in the Field of *Aqidah*, Worship and Islamic Shari'a. Chapter II clearly stated on Objectives and Functions that the regulation of the implementation of Islamic *Shari'a* in *aqidah*, worship, and Islamic symbols is stated. These arrangements aim to: *First*, foster and maintain the faith and holiness of individuals and society from the influence of heretical teachings. *Second*, improve the understanding and practice of worship and the provision of facilities. *Third*, support and succeed religious activities to build an Islamic atmosphere and environment.

If formulated, the scope of the Medina Charter, the 1945 Indonesian Constitution, and Qanun No. 4 of 2016, which regulates da'wah and inter-diverse relations, as shown in table 1.

Table 1 The Coverage of the Medina Charter, the 1945 Indonesian Constitution, and Qanun No. 4 Year 201

No	Base	Contents
1	Medina Charter	1. Minority Group Article 25 1. The Jews of the Auf tribe are one nation-state (ummah) with believers. 2. The Jews are free to embrace their religion, as the Muslims are free to embrace their religion. 3. This freedom also applies to the members of their allies and themselves. Likewise, other tribes also obtain the same manner. See Articles 26 to 36.

2	The 1945 Indonesian Constitution	<p style="text-align: center;">Article 29</p> <p>(1) The state is based on Believe in one God (2) The state guarantees the citizen freedom to embrace his religion and worship according to his religion and belief.</p>
3	The Qanun No. 4 of 2016	<p style="text-align: center;">CHAPTER II RESPONSIBILITY</p> <p>Section 2 The maintenance of Religious Harmony is the shared responsibility with the Central Government, the Aceh Government, Regency/City Government and religious communities.</p> <p style="text-align: center;">CHAPTER III DUTIES AND OBLIGATIONS</p> <p>Article 3 (1) The Maintenance of Religious Harmony in Aceh is the duties and responsibilities of the Governor of Aceh. (2) The implementation of the Governor’s duties and obligations as referred to in paragraph (1) shall be assisted by the Regional Office head of the Aceh Province Religion Ministry and the Head of the relevant SKPA.</p> <p style="text-align: center;">CHAPTER VI RELIGIOUS BROADCASTING/ DA’WAH</p> <p>Article 20 The implementation of religious da’wah is carried out by spirit of harmony, tolerance, mutual respect among internal religious members and external religious members and based on respect to the rights and freedoms of a person to embrace/adhere to and perform worship according to their religion.</p> <p>Article 21 Implementation of religious broadcasting/da’wah as intended in Article 20 is not allowed to be directed against person or group of people who have embraced other religions by:</p> <ol style="list-style-type: none"> a. persuading and/or in any method against people or groups of people who have embraced/adhered to a religion others to move and embrace/adhere to a different religion broadcast / preached; b. distribute pamphlets, magazines, bulletins, books, and other customs of printed material to person or group of people who have embraced other religions; and/or c. visiting people or groups people privately who have embraced/adhered to another religion

The articles above show that the Aceh Government has a huge role in realizing inter-religious religious life and inter-religious harmony. This policy implements the right of freedom to implement Islamic law without ignoring the rights of adherents of other religions.

Taking into account the contents of the Medina Charter, the 1945 Indonesian Constitution, and Aceh Qanun No. 4/2016, it could be noted that although these regulations were made in quite different periods and places and with different social backgrounds, they have substantive similarities, specifically

the state directly role in regulating religion and the spread of religion.

The Medina Charter gave freedom to all its citizens to embrace their religion before Islam arrived. On the other hand, Muslims were forbidden by the Prophet Muhammad to force and intimidate people of different faiths into converting to become Muslims. Even if, in the end, most of them turn to Islam with their own consciously, without coercion, and goes naturally because of interest in the actual values of Islamic teachings and the exemplary behavior of Muslims.

Likewise, the 1945 Indonesian Constitution provides the broadest possible freedom for all Indonesians to embrace religion according to their respective beliefs and beliefs. Although it does not directly mention the procedure for spreading religion, it has the same basic idea. The implementation of religious broadcasting/da'wah is carried out in the spirit of harmony, tolerance, and mutual respect intern religious communities and based on respect for the right and freedom of a person to embrace/adhere to by worshiping according to his religion." This rule Refers to the Joint Decree of the Minister of Religion and the Minister of Home Affairs No. 1 of 1979 in CHAPTER III of Procedures for the Implementation of Religious Broadcasting Article 3 concerning Procedures for Implementation of Religious Broadcasting and Foreign Assistance Religious Institutions in Indonesia.

Meanwhile, in article 4, it is stated that religious broadcasting or religious thought is harmful to spread into people who have embraced/followed another religion.

Some methods that are prohibited include a. Using persuasion with or without

giving goods, money, clothes, food, and or drinks, treatment, drugs/healthy service, and other forms of giving so that people or groups of people who have embraced/ adhered to another religion move and embrace/ adhere to a broadcast religion the. b. Distribute pamphlets, magazines, bulletins, books, and other printed publications to people or groups of people who have embraced/ followed another religion. c. Make home visits s to people who have embraced/ followed another religion.

The explanations above show that the three rules are interrelated and in harmony. Aceh Qanun No. 4 of 2016 mentions similar rules to the Medina Charter and the 1945 Constitution, as seen in the picture. The similarity is because the Qanun made refers to the existing rules in the Republic of Indonesia.

In addition, the making of Qanun refers to the Joint Decree of the Minister of Religion and the Minister of Homeland Affairs. While the Joint Decree refers to the 1945 Indonesian Constitution. The 1945 Indonesian Constitution itself was formulated by the majority of Muslim figures who were inspired by the thoughts and struggles of the Prophet Muhammad contained in the Medina Charter. So it can be concluded that the 1945 Constitution also refers to the Medina Charter. Thus, the three regulations have the same spirit in interpreting da'wah amid society.

Conclusion

The descriptions above can be concluded; *First*, the Medina Charter, the 1945 Indonesian Constitution, and Aceh Qanun No. 4 of 2016 is an instrument of state structural da'wah. It is called the structural da'wah instrument because its regulations give the state authority

to directly regulate religious members' relations and even establish worship houses. This structural da'wah is interesting da'wah to be developed because the state can regulate the community's religious life in various dimensions of life. *Second*, the three rules with different histories and periods have related content about religion, da'wah, and inter-religious relations. The Medina Charter, the 1945 Indonesian Constitution, and Qanun No. 4/2016 contain the freedom to embrace religion for citizens according to their respective beliefs, not to coerce and encourage mutual respect and honor among religious adherents.

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