

THE ROLE OF THE PROPHET IN PEACEBUILDING IN MEDINA

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ABSTRACT

Abstrak: Latar belakang penelitian ini adalah pentingnya memahami strategi diplomasi yang digunakan oleh Rasulullah dalam menyelesaikan konflik antar suku Arab. Tujuan penelitian ini adalah untuk meneliti strategi-strategi yang digunakan Rasulullah dalam membentuk kesepakatan damai, membangun hubungan harmonis antar suku, dan mengukuhkan fondasi negara Islam di Madinah. Penelitian ini menggunakan jenis penelitian kualitatif dengan pendekatan historis. Teknik pengumpulan data yang digunakan adalah analisis terhadap sumber-sumber sejarah Islam, seperti al-Qur'an, hadis, dan literatur sejarah. Data yang diperoleh dianalisis dengan teknik analisis deskriptif. Validasi data dilakukan melalui triangulasi sumber untuk memastikan keakuratan informasi. Hasil penelitian menunjukkan bahwa peran Rasulullah dalam mempromosikan perdamaian meliputi tindakan sebagai penengah konflik, serta sebagai pembangun keadilan dan rekonsiliasi di tengah masyarakat Madinah yang beragam. Kesimpulannya, pemahaman mendalam terhadap peran Rasulullah dalam perdamaian di Madinah memberikan wawasan berharga tentang prinsip-prinsip diplomasi Islam yang relevan hingga saat ini.

Kata Kunci: *Sejarah; Sejarah Peradaban Islam; Sejarah Rasulullah*

Abstract: The background of this study lies in the importance of understanding the diplomatic strategies employed by the Prophet Muhammad in resolving conflicts among the Arab tribes. The objective of this research is to examine the strategies used by the Prophet Muhammad in forming peace agreements, fostering harmonious relations among tribes, and consolidating the foundation of the Islamic state in Medina. This study adopts a qualitative research approach with a historical perspective. The data collection technique used is the analysis of Islamic historical sources such as the Quran, Hadith, and historical literature. The data obtained are analyzed using descriptive analysis techniques. Data validation is conducted through source triangulation to ensure the accuracy of information. The research findings indicate that the role of the Prophet Muhammad in promoting peace includes acting as a mediator in conflicts, as well as being a builder of justice and reconciliation in the diverse Medina community. In conclusion, a profound understanding of the Prophet Muhammad's role in peace in Medina provides valuable insights into the relevant principles of Islamic diplomacy to the present day.

Keywords: *History; History of Islamic Civilization; History of the Prophet Muhammad*



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A. INTRODUCTION

Peace is not merely the absence of conflict, but a state of harmony and security that brings broad benefits to society. In Islamic history, the city of

Medina serves as a fundamental example of building a peaceful and prosperous society under the leadership of Prophet Muhammad (SAW). His role in establishing and maintaining peace in Medina not only provides an inspirational model for Muslims but also holds relevance in addressing contemporary issues of violence and tension. For approximately 13 years in Mecca, Prophet Muhammad and the early Muslims did not possess political power over a specific territory. However, after the Hijra to Medina in 622 CE, formerly known as Yathrib, the Muslims became an independent and self-sufficient community (Ridwan M, 2021).

In Medina, Prophet Muhammad crafted a political document to govern communal life in the city, which was inhabited by various groups. He laid down fundamental principles for coexisting in Medina, to foster unity among all its inhabitants. Amid the diverse society of Medina, the Prophet sought to create a framework for communal life that included all groups present in the city. As a first step, he fostered brotherhood between the emigrant Muslims (Muhajirin) and the Muslims of Medina (Ansar). At that time, Medina was a diverse city with two distinct cultures and traditions. Although some Arabs had converted to Judaism and there were even intermarriages among them, the overall attitudes and lifestyles of the twenty Jewish tribes were different from those of the Arabs (Nugraha A., 2023).

Subsequently, a peace agreement for coexisting in Medina was established among the various groups, including both Muslims and Jews. The agreement between the Muhajirin and Ansar, as well as the pact between the Muslims and the Jewish community, was formally documented in a treaty known as the Charter of Medina (Shahifah). This framework for communal life was directly led by Prophet Muhammad, establishing a sovereign state. Thus, Prophet Muhammad not only served as the Messenger of Allah but also as the head of state (Ridwan M, 2021).

In this writing, we will explore the role of the Prophet in establishing peace in Medina and its relevance in the contemporary context. This brotherhood extended beyond mere daily assistance among individuals, permeating to the level of shared ownership and mutual support.

B. METHOD

The methods used in this research involve several detailed analytical steps through Islamic Historical Source Analysis. This includes an in-depth study of various Islamic historical sources, including the Qur'an, hadiths, and relevant historical literature. It involves critical reading and interpretation of these texts to understand the Prophet's role in maintaining peace in Medina. Historical interpretation is often referred to as historical analysis, which involves detailed explanation, terminologically distinct from synthesis, which combines. Despite the differences, both analysis and synthesis are viewed as primary methods of interpretation (Abdurrahman, 2011).

This research focuses on analyzing specific cases of the Prophet's role in maintaining peace in Medina. It includes examining the strategies he used to establish peace agreements, build harmonious relationships among tribes, and solidify the foundations of the Islamic state in Medina. A qualitative method is used to deeply understand the historical, cultural, and political context of Medina during the early period of Islam. This involves detailed discussions about the actions and decisions of the Prophet and their impact on the society of Medina. The results of the analysis from historical sources and case studies are used to make a profound interpretation of the Prophet's role in peacekeeping in Medina. The conclusions of this study also provide valuable insights into Islamic diplomacy principles that remain relevant today. By combining these methods, this research can offer a comprehensive understanding of the Prophet's role in maintaining peace in Medina and its relevance in the historical context and modern life.

C. RESULTS AND DISCUSSION

1. Background of Medina Before the Arrival of the Prophet

Sebelum Before the Prophet Muhammad and the Muslims migrated to Medina, the society there consisted of several different social groups. They did not share a unified belief system and lived in a state of fragmentation. Broadly speaking, the society of Medina could be classified into three main groups. First, there were the Muslims, consisting of the Aus and Khazraj tribes, as well as the Muhajirun. Second, there were the polytheists, including some members of the Aus and Khazraj tribes who had not yet embraced Islam. Lastly, there was a significant Jewish population comprised of several tribes, such as the Banu Qaynuqa, who were associated with the Khazraj, the Banu Nadir, and the Banu Qurayza, who had alliances with the Aus tribe (Dakwah et al., 2023).

Compared to Mecca, Jews were more commonly found in Medina and its surrounding areas. These two peoples, Arabs and Jews, share a common ancestry in the Semitic race, both descending from the Prophet Abraham (Ibrahim) through his sons Ishmael (Ismail) and Isaac (Ishaq). The Arabs trace their lineage through Ismail, while the Jews trace theirs through Ishaq (Ridwan M., 2021). The Jewish tribes had settled in Medina long before the arrival of the Prophet Muhammad. They had migrated there to escape Roman persecution. Once settled in Medina, they adopted Arabic culture, language, and names. However, despite intermarrying with Arabs and adapting to the local culture, they maintained a view that Arabs were inferior, conservative, backward, and lacked their holy scripture. Consequently, the Jews often saw Arab property as legitimate targets for plunder whenever the opportunity arose. Additionally, the Jewish groups frequently engaged in intrigues and formed alliances with other factions within Arab society, leading to ongoing conflicts and hostilities. They wielded significant economic power, amassed through usury, and played a dominant role in the economic sector (Dakwah et al., 2023).

When the Prophet Muhammad arrived in Medina, the city already had a rich history and complex socio-political dynamics. His arrival brought significant changes to the society of Medina and laid the foundation for the establishment of a new Islamic community.

2. The arrival of the Prophet to Medina

The arrival of Prophet Muhammad (SAW) in Medina marks a significant event in Islamic history known as the Hijrah. This migration from Mecca to Medina occurred in 622 CE, at a time when the Prophet and his followers faced increasing persecution from the Quraysh tribe in Mecca. The decision to migrate was likely motivated not only by the need to escape mounting pressures but also to gather a community capable of establishing a state that could serve as a stronghold. The Hijrah was not merely a retreat due to a lack of followers; it was a strategic move in the Prophet's mission to spread Islamic teachings and laws effectively, ensuring Islam's firm establishment in society (Ridwan M, 2021).

At that time, Medina was known as Yathrib, and it extended an invitation to the Prophet to mediate the ongoing conflicts among the tribes there. The people of Medina, including the Aus and Khazraj tribes, had heard of Islam and the message of peace brought by the Prophet. They invited him and his followers to live in Medina and take on a leadership role. The residents of Medina welcomed the Prophet warmly, seeing his arrival as an opportunity to mend the social and political fragmentation in their city. The Prophet was chosen as the leader of Medina after several prominent Ansar figures appointed him during the event of Aqabah. His selection as leader was based on the majority's support rather than a unanimous decision. The Prophet began by strengthening internal governmental relations and gradually forming alliances with the surrounding tribes. To enhance the state's power, he initiated new measures and established a central government, which was seen as having an effective governance model (Dakwah et al., 2023).

Mecca, as a major trade center, and Medina, renowned for its agriculture, posed complex challenges for the Prophet in his efforts to educate the populace. Both cities had diverse populations, including various Arab tribes and the Khazraj, who often engaged in disputes over leadership in Medina. These conflicts made Medina an unsafe and unstable region. The community needed a leader who could mediate and resolve these prolonged disputes. The Prophet Muhammad (SAW) emerged as such a leader, successfully uniting people from different tribes and religions into a cohesive community with agreed-upon boundaries (Rohmah et al., 2018).

Penduduk Madinah, termasuk suku-suku Aus dan Khazraj, menerima Islam secara luas dan banyak yang mengikuti ajaran-ajaran Rasulullah. Mereka merasa terinspirasi oleh ajaran-ajaran Islam yang menekankan persaudaraan, keadilan, dan perdamaian.

3. Formation of the New Medina Society

The response of the people of Medina to the arrival of Prophet Muhammad (SAW) extended beyond mere acceptance of Islamic teachings; it also involved active participation in building a society based on Islamic principles. The arrival of the Prophet in Medina and the positive reception by its inhabitants marked a crucial milestone in Islamic history. This event signified the beginning of a strong and united Islamic community in Medina and affirmed the Prophet's role as both a political and spiritual leader who brought peace and progress to his society.

Upon arriving in Medina, the Prophet initiated his political strategies by emphasizing the importance of internal relationships. He strengthened the bonds of brotherhood between the Muhajirin (the migrants from Mecca) and the Ansar (the native inhabitants of Medina). This foundation of brotherhood created a solid political structure, serving as the basis for every political action taken in external relations. In terms of foreign politics, the Prophet first formed alliances with tribes located between Medina and the Red Sea coast, such as the Juhainah, Dhamrah, and Ghifar tribes. These tribes controlled the main routes used by the Quraysh to travel to Syria and Egypt. By forming these alliances, the Prophet effectively blocked the Quraysh's movement routes (Dakwah et al., 2023).

The Prophet quickly engaged in building the new society of Medina by uniting previously warring tribes. He also established the Constitution of Medina, a charter that ensured political agreement and diversity within the community. Prophet Muhammad was a leader who successfully carried out his leadership responsibilities in a diverse society. Besides being the head of state, he also acted as an educator. His pedagogical skills enabled him to make wise decisions in fulfilling his leadership duties, aiming to create a tolerant society (Rohmah et al., 2018).

Long-standing conflicts, especially the civil war that culminated in the Battle of Bu'ath in 168 CE, involved nearly all Arab tribes in Medina, including Jewish tribes. Upon the Prophet's arrival, he adopted a nurturing and welcoming approach, successfully unifying the deeply divided factions. His gentle demeanor allowed him to bring people together based on brotherhood, not merely blood ties, but also shared values and freedom. This led to the formation of a new society united in the spirit of brotherhood (Dakwah et al., 2023).

The Prophet's attitude is reflected in his behavior of respecting people of different beliefs. This is evident in a hadith that recounts the story of Prophet Muhammad standing to honor the funeral procession of a Jewish person:

حَدَّثَنَا آدَمُ ، حَدَّثَنَا شُعْبَةُ ، حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ ، قَالَ : سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنِ أَبِي لَيْلَى ، قَالَ : كَانَ سَهْلُ بْنُ حُنَيْفٍ ، وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ ، فَمَرُّوا عَلَيْهِمَا بِجَنَازَةٍ ، فَقَامَا ، فَقِيلَ لَهُمَا إِنَّهَا مِنْ أَهْلِ الْأَرْضِ أَيُّ مِنْ أَهْلِ الذِّمَّةِ ، فَقَالَا : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ ، فَقِيلَ لَهُ : إِنَّهَا جَنَازَةُ يَهُودِيٍّ ، فَقَالَ : أَلَيْسَتْ نَفْسًا وَقَالَ أَبُو حَمْرَةَ عَنِ الْأَعْمَشِ ، عَنْ عَمْرٍو ، عَنْ ابْنِ أَبِي لَيْلَى ، قَالَ : كُنْتُ مَعَ قَيْسٍ ، وَسَهْلٍ رَضِيَ اللَّهُ عَنْهُمَا ، فَقَالَا : كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَقَالَ زَكَرِيَاءُ عَنِ الشَّعْبِيِّ ، عَنْ ابْنِ أَبِي لَيْلَى ، كَانَ أَبُو مَسْعُودٍ ، وَقَيْسٌ : يُقُومَانِ لِلْجَنَازَةِ

“Adam narrated to us, Syu'bah narrated to us, 'Amru bin Murrah said; I heard 'Abdurrahman bin Abu Laila say: 'One-day Sahal bin Hunaif and Qais bin Sa'ad were sitting in Qadisiyah when a funeral procession passed by them, and they stood up. It was then said to them that the deceased was a resident or from among the Ahlu dhimmī (non-Muslims under Muslim protection). They said: 'The Prophet (peace be upon him) once had a funeral procession pass by him, and he stood up. When he was told that it was the funeral of a Jew, he said: 'Is it not a soul?'” And Abu Hamzah narrated from Al A'masy from 'Amru from Ibn Abu Laila who said: 'I was with Qais and Sahl (may Allah be pleased with them), and they said: We were with the Prophet (peace be upon him).’ And Zakariya narrated from Sya'biy from Ibn Abi Laila that Abu Mas'ud and Qais used to stand for the funeral procession.”(Bukhari: 1263).

The hadith records how the Prophet Muhammad stood up when the funeral procession of a Jew passed by. Although there are views from some scholars suggesting that the Prophet stood not out of respect but due to the odor emanating from the deceased, Ibn Hajar Al-Asqalani in Fathul Bari concluded that the reason for standing due to the odor is a matter of ijtihad (scholarly interpretation) and lacks definitive sources (Al-Asqalani, 215). However, what is clear is the narration of the expression "alaysat nafsan," which translates to "Is it, not a soul?" (even though he was Jewish). From this, it can be understood that Prophet Muhammad honored the passing of a Jewish individual (L. T. Abdurrahman et al., 2021).

4. Medina Charter.

Medina Charter is an undisputed historical document that guarantees the protection of the rights of all individuals to practice their beliefs without fear. This charter outlines a framework for a state that prioritizes common interests, protects collective rights, and encourages cooperation among individuals. At that time, Medina became a haven for all religions to coexist peacefully, creating a joint declaration for Muslims, Jews, and Christians. Piagam Madinah is a historical document that showcases the triumph of Islam, asserting that Islam is not only focused on religious aspects but also

regulates all aspects of human life. Prophet Muhammad set an example of how to live socially, nationally, religiously, and sheltered in a state. This makes Islam a religion that brings blessings to the entire universe (Nugraha A., 2023).

Piagam Madinah is a constitutional agreement established by Prophet Muhammad after he arrived in Medina in 622 AD. This charter governs the relationships between Arab tribes and Jewish tribes in Medina and establishes the basic principles for forming a united and harmonious society. Piagam Madinah consists of ten (10) sections which include: Introduction; Part I: Creation of the Community: containing one chapter. Part II: Human Rights: consisting of 9 chapters. Part III: Unity of Religion: containing 5 chapters. Part IV: Unity of All Citizens: consisting of 8 chapters. Part V: Rights of Minorities: covering 12 chapters. Part VI: Responsibilities of Citizens: consisting of 3 chapters. Part VII: Defense of the State: contains 3 chapters. Part IX: Peace Politics: covers 2 chapters, and Part X: Conclusion: contains one chapter (Nugraha A., 2023).

R. A. Nicholson referred to Piagam Madinah as a 'charter' because its contents recognize the rights to religious and ideological freedom, freedom of speech, and the collective will of the citizens of Madinah to ensure justice in their lives, regulate societal obligations, apply the formation of unity and unity of all citizens and principles to eliminate bad tribal traditions and regulations (Wildan M., 2022). W. Montgomery Watt made several points in the contents of Piagam Madinah, including (1) belief and responsibility in one community (2) the community is responsible for the blood and ransom for each member (3) each member of the community shows full solidarity in fighting crime (4) Every member of society shows full solidarity in fighting people in peace and war, and also solidarity in protecting the environment (5) Jews are part of the community, and to maintain their religion; they and Muslims will help each other (help the military) when needed (Ardiansyah et al., 2023). Thus, Piagam Madinah is not just a political agreement, but also a document that establishes the foundation for the formation of Medina society based on principles of justice, equality, and interfaith harmony.

5. The Relevance of the Role of the Prophet in the Current Context.

Rasulullah's role in peace has significant relevance in today's context. Here are several reasons why his role remains relevant:

- a. **Leadership Example:** Prophet Muhammad exemplified fair, wise, and empathetic leadership. Amidst conflicts and differences, he led with peace and promoted tolerance among various tribes and religions. Today, leaders can study the principles of leadership from Prophet Muhammad to resolve conflicts and achieve peace. His success in uniting a diverse religious community serves as a reference for nation-building, reflecting the interests of a diverse populace (Rohmah et al., 2018). The Medina Charter, established by Prophet Muhammad, provides comprehensive guidelines for governance within and beyond

Medina, for both individuals and tribes. The justice system in the Medina Charter is in line with the Sharia law and its principles because it is based on the teachings of the Quran and the Sunnah of the Prophet. With the existence of this Medina Charter, the civilization of the state of Madinah, which has the correct and strong principles, was born (Rosyadi, 2021).

- b. **Respect for Diversity:** Prophet Muhammad advocated respect for human diversity. His messages of human equality, regardless of ethnicity, skin color, or religion, remain relevant in addressing ethnic, racial, and religious conflicts prevalent today. Prophet Muhammad not only succeeded in making peace agreements between Muslims and Jews but also reconciled various Jewish sub-clans who were previously at odds with each other. The specifics of the Medina Charter depict principles of modern governance as a basis for building a civil society, which does not differentiate people based on ethnic origins, groups, religions, cultures, and others, and unites them in a state (Ainusyamsi Y.F., 2019).
- c. **Interfaith Dialogue:** Prophet Muhammad actively engaged in dialogue with followers of other religions and emphasized the importance of tolerance among religious communities. Such openness and dialogue are crucial in promoting understanding and cooperation among religions amidst religious polarization and conflicts today. The Medina Charter was Prophet Muhammad's strategic effort to address various political conflicts among tribes, religions, and political elites in Medina at that time. With the Medina Charter, society can live side by side to fight for common interests through a spirit of unity based on togetherness and love (Wildan M., 2022).
- d. **Conflict Resolution:** Prophet Muhammad also demonstrated the ability to resolve conflicts peacefully and justly. Lessons from his conflict resolution can be applied to managing modern conflicts at both local and international levels. These agreements demonstrate how Prophet Muhammad SAW tried to build peace and unity among the heterogeneous society of Medina. These agreements also show the principles of justice and tolerance upheld by Prophet Muhammad SAW as the basis for coexistence in Medina. These agreements show how Prophet Muhammad SAW to establish good relations with Arab tribes around Medina and guarantee their security and protection. These agreements also show the principles of justice, tolerance, and unity that are the basis for coexistence in Medina (Rusmala Dewi et al., 2022).
- e. **Social Justice:** Prophet Muhammad fought for social justice, affirming the rights of individuals and weaker groups and providing protection to them. Principles of social justice are relevant in combating inequality and social injustice that still exist in today's society. Also,

legal products that are discriminatory, such as determining diyat for non-Muslims who are only a third of the price of diyat for a Muslim man. This can be considered reasonable during the context of the war and has not yet formed a nation-state like today. However, in the modern era, with the concept of a nation-state, discriminatory attitudes towards other religions cannot be justified. So basic ideas of social interaction between religions in the modern era need to be returned to basic ideas of social interaction in the Madinah era of the Prophet Muhammad SAW's tolerance (L.T. Abdurrahman et al., 2021).

To achieve peace amidst the complexity of the modern world, understanding and applying the values taught by the Prophet Muhammad is important. By drawing inspiration from his teachings and practices, we can contribute to the development of a more peaceful, just, and harmonious society.

D. CONCLUSION AND SUGGESTIONS

The arrival of Prophet Muhammad in Medina brought significant changes to the city's socio-political dynamics. Before his arrival, Medina was composed of several fragmented social groups, including Muslims, polytheists, and Jewish tribes. Prophet Muhammad successfully unified this heterogeneous society through fair and wise leadership, promoting tolerance among various tribes and religions. The Medina Charter became a pivotal milestone in the formation of a new Madinan society. This charter was not only a political agreement but also laid the foundation for a society based on principles of justice, equality, and interfaith harmony. The relevance of Prophet Muhammad's role in today's context is immense. His leadership example, respect for diversity, interfaith dialogue, conflict resolution, and struggle for social justice remain pertinent and can serve as a guide for building a more peaceful, just, and harmonious society amidst the complexities of the modern world. By drawing inspiration from Prophet Muhammad's teachings and practices, we can contribute to the development of a better society where tolerance, justice, and peace are upheld as core values.

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