



Basic Principles of the Islamic State: Relevance to the Constitution of the Republic of Indonesia

Aulia Hamdi Dwi Syahroni¹, Misdin Arifin HM², Abdul Hakim³

¹State Islamic University of North Sumatra

^{2,3}University of Malaysia

E-mail: auliahamdi@gmail.com ioa180018@gmail.com iva170089@siswa.um.edu.my

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Abstract

The Medina Charter is a formulation of the principles of agreement between the Muslims of Medina under the leadership of the Prophet Muhammad SAW with various non-Muslim groups to build a joint socio-political order. As a political agreement between religious communities, the Medina Charter has several similarities in substance with the 1945 Constitution. Viewed from a material perspective, Pancasila, especially our constitution, the 1945 Constitution and the Medina Charter have several similarities, after the preamble, recognition of equal rights was also included in both, the Medina Charter became a solution to social conflict in the form of religious freedom seen in the Jews who realized cooperation with Muslims to unite. stated in article 25 paragraph 2, namely; "The Jews are free to embrace their religion, as Muslims are free to embrace their religion". In addition, the Indonesian constitution also does the same thing by emphasizing that Indonesia is a unitary state that has a legal basis of Pancasila and the 1945 Constitution as the state structure. It can be seen in article 29 paragraph 2 that it states "The state guarantees the freedom of each resident to embrace their own religion and to worship according to their religion and beliefs."

I. INTRODUCTION

The Medina Charter is a historical landmark in Islam that provides important lessons for the modern state constitution. In its development, the Medina Charter teaches how religious communities can build a just and humane society. Muslims began their national life after the Prophet Muhammad migrated to Yathrib, which later changed its name to Medina. It was in Medina that the first free and independent Islamic community was born under the leadership of the Prophet Muhammad. Muslims were not the only community in Medina at that time; there were also other communities, such as Jews and remnants of Arab tribes who had not yet accepted Islam and continued to worship idols. In other words, Muslims are still a pluralistic religion (Munawir, 1993).

Shortly after the Prophet Muhammad migrated to Medina, he created a political charter called the Medina Charter, as the Medina Charter was deemed necessary to regulate life in Medina, which had many groups. The Medina Charter was very helpful as a form of social order to achieve a

just and civilized order. With the birth of the Medina Charter, this was an innovation throughout the Middle Ages, which began a new tradition in the form of a joint agreement between community groups to form a state with an agreement written down. This Medina Charter is called a constitution because it functions as an official document containing the main guidelines for statehood and contains the basics of socio-politics as well as to regulate public interests, so that it can become a government as a forum for unity for the diverse population of Medina (Amin, 2013).

Based on the analysis of the relevance of Article 1 and Article 25 of the Medina Charter and the modern State constitution, this paper attempts to discuss the basic principles of the Islamic State and the constitution of the State of Indonesia as these basic principles can later be called the State constitution. As the author's analysis, this study becomes the focus point because Article 1 and Article 25 are closely related to how the State can provide a sense of justice and unity in every society today.

Therefore, the author also tends to the opinion of Muhammad Husain Haikal, hereinafter referred to as Haikal, a thinker and academic who lived during the Turkish Caliphate until the fall of the Turkish Caliphate, so that the discourse of the Islamic State that Haikal discussed was widely discussed by political thinkers since the fall of the Turkish Caliphate.

As explained above, the State of Indonesia in its statehood also has a Constitution in running a State, namely Pancasila and the 1945 Constitution, where in summary the contents of both also provide a sense of justice and unity in society where Indonesian society also consists of many groups including differences in ethnicity, religion, race, and culture. This is very continuous with the Medina Charter, Article 1 and Article 25.

Based on the description above, the author examines the basic principles of the Islamic State, as outlined in Articles 1 and 25, as well as the basic principles of the Indonesian State. This aims to create a state that fosters a sense of justice and unity.

II. RESEARCH METHODS

This research uses Normative research, an effort to find and analyze article 1 and article 25 as well as the basic principles of the Indonesian State, namely by conducting a literature study approach and comparison (comparative approach), an approach carried out by comparing the basic principles of the Islamic State in articles 1 and 25 of the Medina Charter through the thoughts of Muhammad Husain Haikal with the constitution of the Indonesian State. Then carrying out a historical approach (historical approach), an approach carried out by examining the history of the Medina Charter and the basic principles of the Indonesian State to understand the concept underlying this research. The purpose of the historical approach is to better understand the changes and developments in philosophy in underpinning the basic principles of the Islamic State and the constitution of the Indonesian State, as well as a conceptual approach with this conceptual

approach to identify and examine the developing views and doctrines. The legal materials or sources used in this research can be distinguished as follows: First, primary legal materials which are binding legal materials, in the form of the Medina Charter, Pancasila and the 1945 Constitution. Second, secondary legal materials related to primary legal materials, in this case the author tried to find other sources that are related to the research problem, namely books on the constitution, Islamic history, journals on the Islamic constitution and the Indonesian constitution that support the basic principles of the State (Soekanto, 2012).

III. RESULTS AND DISCUSSION

A. Understanding the Medina Charter

The contract, often known as the Medina Charter, is the term for the shahifat (meaning written sheet) and book created by the Prophet Muhammad. The word charter refers to the manuscript, while the word Medina refers to the place where the manuscript was created. Thus, the Medina Charter is an important political document created by the Prophet Muhammad as an agreement between the Muhajirin, Ansar and Jewish groups, and their allies, which contains important principles or regulations that guarantee their rights and determine their obligations as a basis for their life together in socio-political life (Suyuti, 1996).

B. Basic Principles of an Islamic State

Before explaining what and how Haikal views the basic principles of the Islamic State, the author first needs to explain the term "basic principles." The word "principle" in the Great Dictionary of the Indonesian Language is defined as "basis" or "foundation" (the truth that forms the basis for thinking, acting, and so on). In the English version, "Principle" is defined as 1) the basis of truth, the general law of cause and effect, and 2) the regulatory requirements for moral behavior. It appears that, in both Indonesian and English, the word "principle" contains two key meanings: "basis of truth" and "basis for human behavior" (Harun, 1985).

Thus, the basic principles in this description refer to the fundamental foundations or principles of truth, the moral

guidelines contained in a teaching that serve as the basis for human thought, action, and behavior in governing a nation. As stated in the Quranic verses, there is no detailed explanation of state issues. However, this does not mean that the Quran contains no guidance whatsoever for national life.

In regulating human life on earth, including state life, the Quran outlines basic principles in the form of a set of ethical values sufficient to serve as a foundation for state life. These basic principles are the principle of human brotherhood, the principle of equality, and the principle of human freedom. These three principles were used by the Prophet Muhammad as the foundation for managing state life (Husain, n.d.).

The highest sovereignty in the Islamic State after the time of the Prophet Muhammad was not in the hands of God, but in the hands of the people. Even during the time of the Prophet, the Prophet did not always rely on revelation. In matters of state for which there was no revelation of revelation, the Prophet made decisions through deliberation with his companions. Below we will discuss one by one the basic principles of the Islamic State.

a) The Principle of Brotherhood

According to Haikal, the principle of brotherhood is paramount in the governance of an Islamic state. Islam places great emphasis on the importance of brotherhood, in fact, no other religious teaching emphasizes this principle as much as Islam. Islam eliminates all barriers that separate one human being from another. Brotherhood in Islam is not merely a verbal teaching or mere lip service, but rather a fundamental principle that reflects a person's level of faith (Haikal, n.d.).

Apart from that, historical facts show that only the words of the prophet are the cornerstone of the teachings of brotherhood in Islam, but also his deeds, the words and deeds of the Prophet Muhammad. It is an example of the teachings of brotherhood in its most perfect form. Among these examples is that even though the prophet had occupied the position of head of state, he never appeared in the style of a person in power. He does not want to be respected and treated like a king or sultan, but he still wants to be treated as an ordinary human being. This can be seen from

his words as follows, "Don't worship me like the Christians worship Maryam, I am only a servant of Allah. Therefore, call me as a servant of Allah and his apostle" (HRAhmad).

The implementation of this teaching of brotherhood in the state was clearly exemplified by the Prophet Muhammad when he began to organize social life in Medina. In order to create complete and strong unity among Muslims as a foundation for the development of a broader society, the Prophet Muhammad invited them to declare themselves brothers, a brotherhood built in the name of Allah (Haikal, 1978).

The brotherhood fostered by the Prophet Muhammad gave birth to unity among Muslims, which in turn created a unity of the ummah bound by a common creed. In this way, unity among Muslims became stronger, brotherhood among them became closer, and this effort was able to erode the seeds of old hostility between them. It can be concluded that the cornerstone in the development of an Islamic state is brotherhood among human beings. A bond of brotherhood that makes a person feel that his faith is incomplete until he can love his brother as he loves himself (Haikal, 1993).

This teaching of brotherhood among human beings is stated implicitly in the articles of the Medina Charter. The articles in question include Article 1 which states that "In the Name of Allah, the Most Gracious and the Most Merciful, this is a written charter from the Prophet Muhammad SAW among those who believe and embrace Islam (who come from) Quraysh and Yatrib, and those who follow them, unite and fight with them." Furthermore, supported by Article 15, it is emphasized that Muslims are defenders or helpers for other Muslims (Haikal, 1993).

From the above description, it can be concluded that the teachings of brotherhood are the cause of unity, social solidarity, and peace in society. These three halites are the pillars of a nation's standing. The need for this teaching of brotherhood among human beings to be implemented in national life is so that a leader or ruler treats the people he leads as brothers, they have perfect equality in rights. Therefore, rulers should treat the people they lead in an equal and fair manner, regardless of religion, skin color, ethnicity, language, and class. The ruler or leader also does not

deserve to ask for special rights that distinguish him from his people.

Furthermore, Islam also teaches that the true and absolute ruler is only God. God's power is vast and limitless, encompassing everything in the universe. The power entrusted to humans, particularly in the context of state power, should be viewed as a trust, a trust delegated by God to humans, or a mandate originating from God. Therefore, the power entrusted to a person must be exercised and accounted for in the best possible manner, in accordance with the basic provisions outlined in Islam (Marcel, 1980).

b) Principle of Equality

The principle of equality between humans, apart from being one of the three basic principles of Islam for governance and management of social life, in this description the explanation of the principle of equality between humans is emphasized more in relation to national life and its implementation in the practice of Islamic politics in the early days.

In explaining how important the teaching of equality is for managing state life, Haikal first describes the condition of the pre-Islamic Arab nation. According to Haikal, Arabs are very proud of their tribe. This pride gives birth to arrogant and haughty attitudes as well as excessive ethnic fanaticism. Each tribe views that their tribe is noble, whereas other tribes are seen as despicable. Thus, the teaching of equality is primarily intended to reduce arrogance and erode tribal fanaticism among Arab people (Husni, n.d.).

In conclusion, it can be said that the principle of equality between humans proposed by Haikal was influenced by the situation and conditions of his time, and has a strong foundation in Islamic teachings, as explained in the explanation presented. The implementation of the principle of equality between humans in national life is essentially intended so that each individual in society realizes their respective identities as servants of God, and understands the dignity and worth of humanity so that they can develop their potential to the maximum.

Based on the principle of equality proposed by Haikal above, the formation of society in Islam is not based on primordial considerations, such as family prestige or

wealth, nor on tribal or group fanaticism, or even power. Rather, it is based on the values of the Quran and the Sunnah of the Prophet, which, among other things, emphasize the need for equality among humans. Therefore, in Islamic society, there are no classes, no majorities, no elite or bourgeoisie, and no aristocratic groups. There are only groups of people who believe in Allah and His Messenger.

The consequence for national life is that the election of the head of state or representatives of the people is not based on material considerations, such as noble lineage, wealth, tribal fanaticism and power, but is based on their understanding of religious laws and their practice of the teachings of that religion.

c) The Principle of Freedom

The principle of freedom in Islam is demonstrated by its teachings, which do not discriminate between humans. This is why, in Islam, the word "haikal" (God) is not recognized as a church hierarchy, as in Christianity. Therefore, while Christianity restricts human freedom through the Church, Islam actually teaches the opposite, that only God is worthy of worship (Haikal, 1992). Furthermore, Haikal explains that freedom is essential in human life. The fundamental difference between humans and other creatures lies in this element of freedom. With freedom, humans can achieve truth, progress, and unity. In fact, freedom is one of the most important teachings in Islam.

The following human freedom is divided into four very important forms as a basis for managing the state.

- 1) Freedom of religion
- 2) Freedom to Think and Express Opinions
- 3) Freedom from hunger
- 4) Freedom from fear

C. The relevance of the basic principles of the Islamic State and the Constitution of the Republic of Indonesia

The Medina Charter also constitutes a formulation of the principles of agreement between the Muslims of Medina under the leadership of the Prophet Muhammad and various non-Muslim groups to establish a shared socio-political order. As a political agreement between religious communities, the Medina Charter shares several

substantive similarities with the 1945 Constitution.

Seen from a material perspective, Pancasila, especially our constitution, the 1945 Constitution, and the Medina Charter have several similarities. After the preamble, the recognition of equal rights was also included in both, the Medina Charter became a solution to social conflict in the form of religious freedom seen in the Jews who realized cooperation with Muslims to unite. It is stated in Article 25 paragraph 2, namely; "Jews are free to embrace their religion, as Muslims are free to embrace their religion." In addition, the Indonesian constitution also does the same thing by emphasizing that Indonesia is a unitary state that has the legal basis of Pancasila and the 1945 Constitution as the state structure. It can be seen in Article 29 paragraph 2, which states "The state guarantees the freedom of each citizen to embrace their respective religion and to worship according to their religion and beliefs."

Then, all citizens have equality before the law, to respect each other and cooperate between ethnic groups. Even the weak among them must be protected and assisted (Article 11). Compare with the 1945 Constitution Article 27 Paragraph (1) "all citizens have the same position before the law and government without exception". And Article 34 of the 1945 Constitution states "the poor and neglected children are cared for by the state" (Anshari, 1945).

Thus, the Medina Charter and the 1945 Constitution share a common goal of building on the basis of the unity of the people, inhabiting a specific territorial boundary. This even surpasses the current concept of the nation-state, which is based on a shared commitment to defending its nation. This is one people, a unified society that defends and protects one another against enemy attack. Regarding the differences seen in the Medina Charter and the 1945 Constitution, namely the implementation of the guarantee of the right to freedom of religion, it turns out there are differences, namely in Medina each religion and belief that exists is given religious and legal authority by the state, while in Indonesia religion is not given authority in both religious and legal matters, the state intervenes in both matters by

making various laws and regulations, disputes that occur between people of the same religion or between religious communities are resolved together with religious institutions, such as the MUI (Indonesian Ulema Council), PGI (Indonesian Communion of Churches), KWI (Indonesian Wali Gere Conference), PHDI (Indonesian Hindu Dharma Parish), Walubi (Indonesian Buddhist Representatives), and others.

The Medina Charter explicitly emphasizes the need for internal unity within Muslims based on religious unity, in addition to unity with other groups. Furthermore, the explicit mention of group names in the Medina Charter is not recognized in the Constitution. Furthermore, regarding disputes, the Medina Charter states that dispute resolution is determined according to the provisions of Allah and the decisions of the Prophet Muhammad (pbuh) (Articles 23 and 42). The Indonesian Constitution does not have such a formulation, but rather the resolution is in accordance with the provisions of applicable regulations (Pulungan, 1996).

IV. CONCLUSION AND SUGGESTIONS

A. Conclusion

In essence, these three basic principles can be concluded to be the key to the success of Islamic preaching. The proof is that when the Islamic State succeeded in expanding its territory, Muslim leaders immediately scattered to these new areas. There they accused Islam. There they preached Islam, they instilled the values of brotherhood, equality and freedom in the population, wherever they were, in the Muslim rulers over them: they were not forced to change their religion, they were given freedom of diversity, freedom of thought and freedom to them which they had never found in previous times. With this new experience they were attracted and lured to embrace Islam. In short, they are very impressed with the Islamic religion, whose teachings are full of the values of brotherhood, equality and freedom (Haikal, n.d.).

Indonesia, which also has a pluralistic society, especially in terms of religion and belief, as was the case with the state of Medina in the past, the regulations implemented in Indonesia at the present time regarding harmony and freedom of religious belief,

which are stated in the body of Chapter IX concerning religion, namely Article 29 paragraphs 1 and 2, have similarities in terms of content and implementation with the text of the Medina Charter, Article 25, namely both provide freedom to its citizens to embrace religion according to their respective beliefs.

So the Medina Charter has a concept of unity not only with Muslims but living in harmony with other tribes and religions. The concept of national unity in the Indonesian constitution gives its citizens freedom of religion according to their respective beliefs. In addition, the placement of Pancasila as the state ideology has a very clear function and role in uniting the diverse nation (*Bhineka Tunggal Ika*) as stated in the third principle, namely the Unity of Indonesia which is strengthened by the guidelines for the practice of Pancasila. The similarities and differences in the concept of national unity in the Medina Charter and the 1945 Constitution, in the similarities between the Medina Charter and the 1945 Constitution, namely;

- 1) Both are built on the basis of the unity of the people
- 2) The Medina Charter and the 1945 Constitution both give full rights to every religious community to practice their worship according to their respective beliefs.
- 3) Both provide protection to those who do not commit injustice. What is meant by injustice is not acting fairly and not carrying out obligations and violating other people's rights. In this way, those who commit injustice will be given sanctions, regardless of their ethnicity or religion.
- 4) Both accommodate all groups, without explicitly including "Islamic law" in the body text.

And then the difference can be seen in the Medina Charter which explicitly emphasizes the need for internal unity among Muslims based on religious unity, in addition to unity with other groups, however the 1945 Constitution does not recognize this and there is no explicit mention of groups.

B. Suggestion

Based on the description in this journal, it can be recommended that the basic values embodied in the principles of the Islamic

state, such as brotherhood, equality, and freedom, continue to be explored and contextualized in national and state life in Indonesia. These values have proven key to the success of Islamic preaching in the past, and their relevance remains very strong in maintaining harmony in a diverse society like Indonesia today.

The government, educational institutions, and religious and community leaders need to promote an understanding that Islam has taught tolerance and respect for differences since its inception. The Medina Charter, an early example of an Islamic state constitution, demonstrates that these principles can serve as a foundation for unity, not only among Muslims but also with other religious and ethnic communities. This understanding aligns with the values of Pancasila and the 1945 Constitution, particularly the third principle and Article 29, which guarantee freedom of religion.

Thus, the values embodied in the Medina Charter should serve not only as a historical reference but also as inspiration for formulating public policy and building an inclusive and just social life. In the context of Indonesia's pluralistic society, these values can serve as a strong foundation for strengthening national unity and fostering interfaith harmony.

Furthermore, it is necessary to continue developing scientific studies comparing the principles of the Medina Charter with the Indonesian constitution to gain a deeper and more comprehensive understanding of the intersection between Islamic values and the Indonesian constitutional system. This is crucial to strengthen the argument that Islam and the Pancasila state are not contradictory, but rather complementary in shaping a just, peaceful, and prosperous society.

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