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CITIZENSHIP EDUCATION MATERIAL IN ISLAM: A NEW INTERPRETATION OF THE CONCEPT OF THE UMMAH

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ABSTRACT

This article is aimed at revealing the range meaning of the term ummah and reformulating it in the current modern context. The reconstruction of a comprehensive understanding of the concept of the ummah can become the main education material in the content of citizenship in Islam. The term is stated in the Qur'an 64 times in 24 different chapters, surah, through two expressions of meaning. First, it is used in homonym with several meaning like certain time, model, animals, related to term ummî, or genie. Secondly, it is used in terms of unification of religious community with its all branches. As comparison, in the Madinah Carter the term is used in two senses of meaning. First, in the article 1, with likely exclusive sense, it is used to mean an organization or community that shares a same religion. Secondly, in the article 25, with more inclusive sense, it is used to mean a pluralistic community. The two kind of using the term ummah indicate that Islam has given clear identity to the concept of ummah and taught a spirit of universality. It is important to explain this valuable material to broaden the horizons of Islamic religious education teachers in fiqh siyasah insight.

INTRODUCTION

In Islamic history, the interplay of religion and politics may be traced back to the Prophet Muhammad's time. On the one hand, the Prophet was a supreme religious leader who also succeeded in establishing a political society and

exercising government and state management (Suyadi & Sabiq, 2021). However, reconstruction of the concept of the ummah as an entity of Islamic political thought has not received special attention in the classical sunni fiqh siyâsah. Literary fiqh siyâsah which is a reference to Islamic political theory as can be observed in the monumental works of some figures such as Ibn Abî Rabî', al-Fârâbî, al-Mawardî, al-Juwaynî, al-Ghazâlî, and Ibn Taymiyyah, tend to study more about the theme nuances of the "centric state" (Pulungan, 1994). The classical Sunni fiqh siyâsah discusses the process of forming the state, elements and joints of the state, appointment, dismissal and conditions of the head of state, existence of government institutions, sources of power, forms of government, and the like and pay little attention to the agenda of creating an independent society oriented to empowerment (Sjadzali, 1993).

In the next sequence, the situation begins to shift. A number of modern Islamic political thinkers such as Jamal al-Din al-Afghânî (Sjadzali, 1993), Muhammad 'Abduh, and Husayn Haykal (Haykal, 1983), began to develop counter discourse on the classical siyâsah fiqh discourse. They, who are more or less in touch with the socio-political dynamics of the West, begin to develop a discourse on fiqh siyâsah that gives proportional attention to the political power of the people and strengthens the bargaining position of the people vis-a-vis the state.

However, those who started to pay serious attention to the ummah as a concept of Islamic politics were actually Orientalists, especially (Watt, 1961) and (Lewis, 1988). Only recently from Islamic circles came the name Alî Syarî'atî (Syarî'atî, 1995) and Ismâ'îl Râjî al-Fârûqî (Fattah, 2004). Therefore, this manuscript finds a point of significance, at least it can become an "outlet" when an intellectual desire (precisely the intention) to study the concept of citizenship in Islam can be juxtaposed with the same concept from other entities such as the West.

Etymological Discourse of Ummah Concept

The word "ummah" is taken from the word amma-ya'ummu which means to lead, support, and emulate. From the same root word, born among others the word umm which means "mother" and imâm which means "leader"; because they are role models, views, and hopes of community members (Shihab, 1996). Then (Manzûr., 1994) expressed the lexical meaning of the ummah with the meanings: (1) a group of people (jamâ'ah), (2) each group of people attributed to the Prophet, and (3) each generation of humans as one people.

Meanwhile, Ibn Khaldun (1332-1406 AC) analyzed the term with a sociological approach. Through this approach, he articulates that the term "ummah" has meaning that is very closely related to the concept of group, people, or race, with a slight exclusion of language factors. For him, term ummah is a new phenomenon that has a wider scope than the state (dawlah) (Ayubi, 1993).

According to Frederick M. Denny (professor at the Department of Religious Studies at the University of Colorado Boulder), the ummah is an ancient Arabic communal-religious term involving religious ranks, shared values, and related

matters need to be considered together. For Denny, the ummah in one side has a cultural understanding, but it does not show nationality, family ties, or association. At least, the notion that the ummah that has been fully developed is the same ummah or is connected with the "Muslim community." Muslims are the totality of Muslims in the world at a certain time and or those who share a shared sense of history about Islamic "adventures" inherited from the past (Deny, 1987).

Among Muslim thinkers who are serious about reviewing the generic meaning of the ummah are 'Alî Syarî'atî. According to him, the ummah comes from the word umm which means "intend" (qashada) and "intend hard" ('azama). Alî Syarî'atî in (Syarî'atî, 1995) also sees a number of different meanings that form from the origin of this word, including "amâm" (front) as opposed to the word "war" and "khalaf" (back). 'Am al-ra's which means leader, role model, and example. While ta'mîm means changing the special ability to be general and social nature possessed by the ummah. This understanding consists of three meanings, namely "movement", "purpose", and "determination of a conscious heart". The word "umm" originally included the meaning of "taqaddum" or "progress". So there are four meanings included, namely effort, movement, progress, and purpose (Al-Thabâtâbâî, 1991).

Furthermore, 'Alî Syarî'atî regards the term as having features compared to the following terms; nation, qabîlah, qawm, shahab, thabaqah, mujtama 'or jamâ'ah, thâ'ifah, race, mass / jumhûr, or people (i.e. a group of human individuals who occupy a certain region and settle) (Machendrawaty & Safei, 2001) The location of its privileges in Syarî'atî's view is the term ummah, fully requires and requires the existence of 'imâmah. In short, in Syarî'atî's perspective, the ummah is a term that contains the value of dynamism and the value of progressivism, because the most basic element of the ummah is "motion".

In the context of Indonesian Islam, especially in Java, as stated by (Jones, 1997) also shows the dynamics of the application of the concept of the ummah. Ummah in the XVII century AC has a global meaning, which includes Muslims in any region of the world. Then in the XX century AC, after the fall of the Ottoman Empire, the meaning was "contracted" to become a "national" scale, covering the Indies. Next after the Islamic Union was established and confronted with the European and Chinese groups, the ummah was interpreted as the son of the earth. After Indonesia's independence, the ummah was identified with the voters of the Islamic party. Later there was a tendency to globalize the meaning of the ummah, for example with the formation of the OIC (Organization of Islamic Conference).

LITERATURE REVIEW: UMMAH IN THE QUR'AN

In the Qur'an, the words ummah and the plural umam, are mentioned 64 times in 24 letters, 52 of which are mentioned in the singular (mufrad) and used in two different ways of expression (Rahardjo, 1996). First, the use of the term ummah homonymously with a number of meanings, such as "specific times" (Qur'an, 11: 8 and Qur'an, 12: 45), "examples" (Qur'an, 16: 120), is "related to the term ummî" (Qur'an, 7: 157-8), "animals on earth or birds that fly with two

wings” (Qur’an, 6: 38), and mean “jinn beings” (Qur’an, 46: 18). And second, the use of the term ummah in the sense of religious community union and its branching. Once again, each meaning of the different ummah, has a correlation that is not the same as one another (Soetapa, 1991). According to (Zainuddin, 2016) findings, mankind was separated into two divisions before the advent of Islam. First, there are the maddiyun (materialists), who are only interested in the (material) world, such as Jews and polytheists. Second, spiritualist groups (spiritualists) who are too attached to psychological practices, thus isolating themselves from society, such as Christian sects, Shabiah, and Hindus who worship idols.

Ummah Wâhidah.

In al-Qur’an, the term ummah wâhidah which means the idea of unity can be found in (Qur’an, 43: 33, Qur’an, 23: 52-4; Qur’an, 21: 92; Qur’an, 6: 2-93; Qur’an, 11: 118; Qur’an, 42: 8; Qur’an, 10: 19; Qur’an, 2: 213; Qur’an, 16: 120; and Qur’an, 5: 48).

According to Djaka Soetapa the term ummah wâhidah in the Qur’an appears in the period of Mecca I and II (for example (Qur’an, 43: 33; Qur’an, 23: 52-4; and Qur’an, 21: 91-4), and refers to the unity of mankind in a religious sense, which ideally has one and the same belief. However, in the period of Mecca III, the term period Makkah I, II, and III seems to refer to the division of "sikuens" / part of the time when the Prophet Muhammad was in Mecca pre-pilgrimage (since receiving the first revelation on the 17th of Ramadhan in 611 AC). If examined, the Prophet Muhammad was in Makkah for approximately 12 years (counting 611-622 M). Thus, the period of Mecca I, II, and III refers to the first 4 years, the second 4 years, and the last 4 years (pre-hijrah), and the Medina period, that unity became divided due to the hardness of the hearts and behavior of humans, as well as a mystery desired by Allah Himself (Qur’an, 16: 93; Qur’an, 11: 118; Qur’an, 42: 8; Qur’an, 10: 19; Qur’an, 2: 213; and Qur’an, 5: 48). Because it is divided, certain communities emerge, for example, Ahl al-Kitâb or Ibrâhîm (Qur’an, 23: 52; Qur’an, 21: 92; Qur’an, 16: 92; Qur’an, 29: 18), followers of Nûh (Qur’an, 11: 48), Jews and Christians (Qur’an, 35: 42), and Banî Isrâ’îl (Qur’an, 7: 168). (Soetapa, 1991).

According to the Qur’an, the positive benefit of the diversity of religions and groups is that they compete with one another in virtue, as read from (Qur’an, 5: 48). The verse for Rahman, can be compared with Qur’an, 2: 148 and 177); where after stating the change in Qibla from Jerusalem to Mecca, it was stressed that the Qibla was actually not important, while the important thing was piety and competing in virtue (Rahman, 1986).

Ummah Wasath.

This concept emerged in the Medina period, namely when the concept of the ummah as a religious community was increasingly developed. If in the period of Mecca, the ummah rejects Allah's messenger (Qur’an, 40: 5; Qur’an, 27: 83; and Qur’an, 29: 18), then in the Medina period, the concept of the ummah it has developed to become more exclusive, which is imposed on Muslims as the

ummah par excellence. Ummah, consists of followers of the Prophet Muhammad who "surrendered to Allah" (Qur'an, 2: 128) (Soetapa, 1991).

According to its origin, al-wasath is the best part, which is the part that is in the middle or what is between two edges (Sya'râwî, 1991). Many occur that a group becomes superior in the political arena, because it places itself as a moderate and stands in the middle. Successful leaders are generally those who can stand in the middle and be moderate. Borrowing the term Ibn Taymiyyah, the community has al-'aqidah al-wasathiyyah or moderate ethos (Rahardjo, 1996)

As stated in Qur'an, 2: 143, ummah wasath is a predicate given to Muslims. The purpose of the center position in the verse is not to embody the middle position itself. With this middle position, it is expected that Muslims can be witnesses (shuhada') to human actions in general. In the thought of Muhammad Rasyîd Ridlâ, to be a witness, a middle position is needed, in order to see the two sides equally (Ridla, n.d.).

Thus, the location of the virtues of the Islamic ummah is in its characteristics that are wasath, moderate, and are in the middle. According to Rahman and Ridla, the middle position was between a very hard Jew and a very soft Christian because his ethics were too spiritual and gentle (Ridla, n.d.). Whereas Mutawallî Sya'râwî argues that the middle position is in the context of îman and 'aqidah, namely between the atheists and the polytheists (Sya'râwî, 1991).

(Kuntowijoyo., 1997) is of the view that the middle position of Muslims is not only at the concept level, but also at the geographical and historical level. Geographically, Islam was born in the Middle East (Lewis, 1986), which is located halfway between Western (Roman) and Eastern (Persian) civilizations. According to Lewis, the term Middle East (Middle East) was discovered in 1902 by an American water historian named Alfred Thayer Mahan, to refer to the zone / area located between Arabia and India, with its center - from the point of view of the water expert - is Persian Gulf. This relatively recent "geographical expression" has been reported by The Times and later by the British Government. And along with a more recent term, namely the Near East (Near East) soon both commonly used. Both terms (Middle East and Near East) are included as new names although they are not categorized in modern terms. Both of these terms also include historical relics with West-Europe as the central parameters.

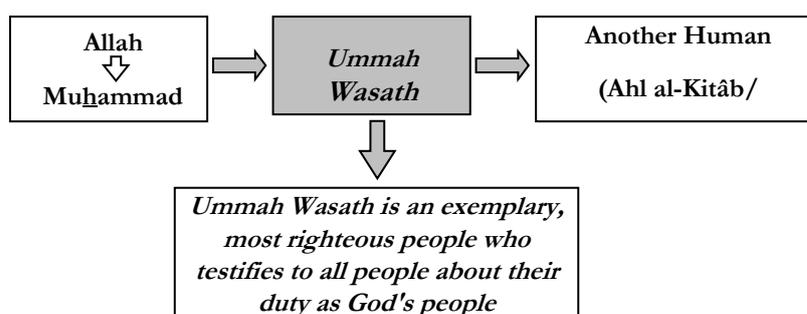


Figure 1: Mid-position Ummah Wasath as God's People

Apart from these differences of opinion, when referring to the verses of the Qur'an above (Qur'an, 2: 143], it appears that the middle position (visualization see picture 1 above) because Muslims are among the Prophet Muhammad who received revelations from God and other people. In that position, the ummah wasath is a witness for humans (shuhada' 'ala al-nās), according to Abdullah Yusuf Ali, the witness (shuhada'/ the witness) must not be selfish, be equipped with knowledge directly from the first source (first-hand knowledge) and side with justice. And the Prophet Muhammad is a witness for these Muslims (ummah wasath). The process of witnessing flowed from Allah to the Prophet Muhammad, from the Prophet Muhammad to the ummah and passed on to all humans. Verses of the Qur'an that explain this, for example, Qur'an, 4: 33 or 79. Both of these verses are supported by other verses in Qur'an, 13: 43.

Ummah Muslimah.

It means a godly community, a moral community, which not only hears the laws of God, but at the same time observers of those laws faithfully and obediently. The idea of the Muslim ummah can be traced to the following group of verses; Qur'an, 23: 52; Qur'an, 21: 92; Qur'an, 45: 28; Qur'an, 16: 89 and 92; Qur'an, 29: 18; Qur'an, 7: 181; Qur'an, 13: 30; Qur'an, 2: 128, 134, 141, and 143; Qur'an, 3: 104, 110 and 113; Qur'an, 16: 120; Qur'an, 22: 34; and Qur'an, 5: 66.

Among the several verses above, Qur'an, 2: 127-8 is specifically illustrating clearly and consciously, how the Qur'an combines the religion of Hebâhîm and the people of Muhammad. The prayer of Abraham received its fulfillment in the Muslim ummah, the ummah submitting to Allah. In the Hebrew prayer, it is not the Jews or Christians who are used as the highest and best examples, but the Muslim ummah. That was clarified again in Qur'an, 2: 135. The broader context shows that the innovative practices of Islam and their beliefs are related to the sacred history, namely the history of the Hebrews who built the Kaaba. Changes to the qiblah in the month of Rajab or Shabran 2nd year of Hijrah from Jerusalem to Mecca, are central aspects Qur'an, 2: 142-243 (Soetapa, 1991).

To become a member of the Muslim Ummah requires certain conditions that determine its quality as a member, while also determining the interpersonal relationship with the Muslim Ummah. The conditions in question can be categorized into two parts; First, the conditions relating to the batiniyah attitude (mental attitude), which includes four main things, namely Islam, Islam, Hanîf, and Dinin. The second condition, related to lahiriyah actions, which includes prayer, fasting, almsgiving, and performing hajj for those who are able. Through this pilgrimage, Mecca as a holy city, re-tightened the relationship between Muslims and Ibrâhîm as "ancestral father", also strengthened relations between Muslims (Soetapa, 1991).

Ummah In the Medina Charter

The move of the Prophet Muhammad to Madinah in the year 622 AC, The Holy Prophet arrived in Medina when the hijrah began with the first stop at the house

of Abû Ayyûb (Banî Najjâr) on Friday the 12th of Rabbi al-Awwal in the year 1 of Hijrah or to coincide with September 28, 622 M, was a new era in his efforts to streamline the da'wah of Islam, because in this city he had received strong support from his citizens (Fawrî, 1991). Citizens of Medina at that time were divided into three groups, namely (1) the Muslims, which consisted of the Muhuhirir and the Ansar, The Ansar group is a combination of the Aws and Khazraj tribes. At that time, for the first time, people from different geographical origins, ethnicities and backgrounds, in totality worked together and identified themselves as one particular social group. Later, Suhayl of Rome, Salmân al-Fârisî of Persia, and Gavan of Kurds, were included in this group (Bulac, 2001). As the majority population, The Muslim population belongs to the minority group in Medina (Yathrib) when the Prophet Muhammad took the first census after arriving in Medina. Out of a total of 10,000 residents of Medina, the Muslim population is 1,500 (Djaelani, 1997). (2) Arab polytheists, including hypocrites, with the character 'Abd al-Lâh bin Ubay bin Salûl, When the Apostle conducted a population census, the Muslim musyaq included the majority population in Medina. Of the total population of Madînah (minus muhâjirîn), 4,500 people belong to the Arabic musyriq (Bulac, 2001), (3) Jews, which consisted of three small clans, namely Banû Qaynûqâ', Banû Nadlîr, and Banû Qurayzhah as minority inhabitants. Before the arrival of the Muslims from Mecca to Medina, the Jews belonged to the second majority group after the Arab polytheists. Of the total population of Medina (10,000) at the time of the census, this group numbered 4,000 people (Djaelani, 1997).

In order to realize a unified and unified Madinah society, the Prophet Muhammad made a written agreement called shahîfah. Al-Shahîfah is the name mentioned in the treaty text and was written 8 times. Also included in the text is the term kitâb twice. Scientists, especially historians, refer to these political texts by different names. Ismâ'îl R. al-Fârûqî, William Montgomery Watt, along with Antony Black, Andrew Rippin, and Jan Knappers, named him "The Constitution of Medina". R.A. Nicholson, Fazlur Rahman, and Munawir Sjadzali called "Charter". Philip K. Hitty named it "Agreement". Maxime Rodinson calls "Document (as The Leaf)". Muhammad S. El-Awa wrote "Dustûr al-Madînah". Nurcholish Madjid named it "Mîtsâq al-Madînah", and Zainal Abidin Ahmad with "Charter". This paper uses the term "Medina Charter". In translation, the word "Charter" refers to the text, while the word "Medina" refers to the place where the text was made. The charter itself means "an official letter that contains a statement about something". Whereas conventionally, the words "madînah" are defined as cities. Therefore, the action of the Prophet Muhammad who changed Yathrib's name to Madînah was a statement of intent that he and his supporters wanted to develop a civilized society (Madjid, 1983). Which was acceptable to all social groups of a pluralistic pattern. The written agreement can be called a "Charter of Cooperation" or "Social Contract" that is democratically agreed upon among the three groups of Madinese people who came to be known as the "Madinah Charter" or "Madinah Constitution". This Charter has two different parts. First, it consists of 23 articles relating to refugees (muhâjirîn) and helpers (anshâr). Second, it consists of articles concerning the rights and obligations of Jewish tribes. With this charter announced, the Prophet Muhammad. unifying the heterogeneous tribes of Madinah, namely the Aws and Khazraj tribes who for

more than a century fought a war, including the muhâjirîn and anshâr, into a unified political unity (Nasir, 1994).

Medina is recognized as the first Islamic city-state through the establishment of the Medina charter. The Prophet Muhammad PBUH established the Medina charter for the citizens of Medina in 622 AD. Because of the intense fighting among the tribes at the time, the charter is regarded as a tool for conflict resolution according to (Hanurhaza et al., 2015). The Medina Charter is the first political document in the Islamic world which contains formulations on the principles of collective agreement in order to build a political society (Madjid, 1999). According to Muhammad Tahir Azhari, experts on Islam regard the Constitution / Charter as the first written constitution in the world. What was stated by Azhari can be justified by looking at the historical reality that the Medina Charter goes far beyond the United States Constitution (1787) which is usually seen as the first constitution in the world, spearheaded by the Declaration of Human Rights (5 July 1775). He also preceded the French Constitution (1795) which was pioneered by Les droits de l'home et du citoyen (August 1789). In fact he also preceded the British convention (unwritten constitution) called Magna Charta (15 June 1215) (Hidayat, 2003).

In the perspective of political science and cultural history, the Medina Charter presents itself as a unique document. It is the first constitution in the world that is modern in nature but was born in premodern times. The key word lies in the word ummah. Western scholars consider the document to be a constitution which gives legal legitimacy for the establishment of a country. Therefore, the word ummah here can be interpreted as a country. The state or government is essentially a political body that is given power, if necessary, by force, to carry out the will and maintain the public interest and avoid it from threats. With this definition, the Medina Charter is indeed the constitution of a country, with Muhammad as the head of state. If detailed, the elements of the state consist of: (1) a group of people, (2) subject to certain rules, (3) inhabit certain areas, (4) have power, and (5) have sovereignty. In Abdul Karim Zaidan's assessment, these elements were found in the first Islamic state founded by the Prophet in Medina. A group of people are Muslims who consist of muhâjirîn and anshâr. The rules adhered to by a group of people is the Islamic shar'a with all its rules. The area they occupied was Medina. The power he possesses is inherent in the Holy Prophet with his position as head of state. And his sovereignty is clearly seen from the agreement entered into by the Prophet in his position as head of state (Zaidan, 1984).

Interpretation Of the Ummah in The Medina Charter

In the Medina Charter, the understanding of the ummah and its scope of meaning are used in two models with different articles, namely (1) used to refer to religious communities, and (2) used to refer to a pluralistic community consisting of various religions, races and tribes but joining in one socio-political entity (Karni, 1999).

The understanding of the first model can be seen in article 1 which states that Muslims and believers from the Quraysh and Yathrib groups and those who

follow and fight together, they are one ummah. The article reads: The text is the version of Ibn Hisham / Shafī al-Rahman al-Mubârak Fawrī. While the version of Ibn Salâm, the text without using the letters min. The sound of chapter 1 version of Ibn Salâm in question is *innahum ummah wâhidah min dûn al-nâs*. This difference does not cause a difference in meaning. The word *min dûn* is *min ghayr* which means "without / without", and *dûn* is the same as *ghayr* which means "other than" (Salâm, n.d.). *Innahum ummah wâhidah min dûn al-nâs* (Surely, they [the Quraysh tribe and the original inhabitants of Medina] were one people, different from other human communities). In this article, the term *ummah* contains the understanding of the organization that is bound by 'aqîdah Islam. The word *ummah* is used here to refer to the population of people who have converted to Islam, regardless of ethnicity, origin, race, social position, and so on (Sukardja, 1995). Thus, the scope of the *ummah* in article 1 tends to be homogeneous and exclusive, ie only to Muslims.

This decree is a fundamental statement and principle that unites believers and Muslims from two large groups (*muhâjirîn* and *anshâr*) who come from various tribes and groups into one people. In empirical reality, the Prophet Muhammad (SAW) had established an individual brotherhood between *Muhâjirîn* Makkah and the *Ansar* Madinah. This can be seen, for example, how he gave a relationship between *Abû Bakr* (*muhâjir*) and *Kharja 'bin Zayd* (*anshâr*); between *Umar bin Khatthâb* (*muhâjir*) and 'Utba bin Mâlik (*anshâr*) or between 'Uthma bin 'Affân (*muhâjir*) and *Aws bin Tsâbit* (*anshâr*) (Hosain, 1995). The basis that binds them is the faith (faith), namely 'aqîdah Islam, which distinguishes them from other people. The concept of unity of this kind in Ahmad Sukardja's view is a new mode, namely unity based on religious ties (Sukardja, 1995)(Sufyanto, 2001).

Whereas the understanding of the *ummah* with the second model above can be traced further to article 25 which shows a wider and inclusive scope of the *ummah*. Article 25 (as article 1) has two versions. The versions of Ibn Hisham, Fawrī (Fawrī, 1991), Hamîd al-Lâh (Hamîd al-Lâh, 1969), and Mamdûh al-Arabî, read:

إِنَّ يَهُودَ بَنِي عَوْفٍ أُمَّةٌ مَعَ الْمُؤْمِنِينَ لِلْيَهُودِ دِينُهُمْ وَ لِلْمُسْلِمِينَ دِينُهُمْ
مَوَالِيَهُمْ وَأَنْفُسُهُمْ إِلَّا مَنْ أَظْلَمَ وَ أَتَمَّ فَإِنَّهُ لَا يُؤْتَعُ إِلَّا نَفْسَهُ وَ أَهْلَ بَيْتِهِ

Meaning: "The Jews of Bani 'Awf is a people with a believer. For Jews their religion, and for Muslims their religion. Also (this freedom applies) to allies and themselves, except for the wrongdoers and evil. This will damage themselves and their families ". (Bulac, 2001)

While the *Abû 'Ubayd al-Qâsim bin Salâm* version chapter 25 reads:

إِنَّ يَهُودَ بَنِي عَوْفٍ وَ مَوَالِيَهُمْ وَأَنْفُسُهُمْ أُمَّةٌ مِنَ الْمُؤْمِنِينَ لِلْيَهُودِ دِينُهُمْ وَ لِلْمُسْلِمِينَ
دِينُهُمْ إِلَّا مَنْ أَظْلَمَ وَ أَتَمَّ فَإِنَّهُ لَا يُؤْتَعُ إِلَّا نَفْسَهُ وَ أَهْلَ بَيْتِهِ

The difference in the composition of the editors of the two versions is the placement of the words *mawâlîhim* and *anfusahum*, although they still contain

similar meanings. The problem is the use of the word ma'a in the first version and the word min in the second version. However, if the word ma'a which means "together" and the word min which means "part" is emphasized, then the word ummah in the article brings together diverse communities as one people. So that the understanding of the ummah in this article, implies the organization of the people who gather various hours or communities on the basis of social, economic, and political ties. In this article, Jews are not intended in terms of religion, but rather the understanding of a group in a Medina state. This is also hinted at by matching the word "yahûdî" with the word "mu'minîn", not the word "Muslim" at the beginning. Only in the next section, the word "yahûdî" is coupled with "Muslimîn" to denote religion. Based on this article, Muhammad 'Abduh asserted that the concept of the ummah in Islam was bound based on religion and humanity. Abduh acknowledged religion as one of the factors of social glue. Another more universal social adhesive is the element of humanity. Apparently, these two factors of social glue are in the Medina Charter (articles 1 and 25). (Ridla, n.d.)

The provisions of Article 25 also apply to Banî al-Najjâr Jews (article 26), Banî al-Hârîts Jews (article 27), Banî Sâ'idah Jews (article 28), Banî Jusîmam Jews (article 29), Banî Aws Jews (article 27) 30), Banî Tsa'labah Jews (article 31), Banî Jafnah families of Tsa'labah families (article 32), Banî al-Syutaybah Jews (article 33), allies (mawâli) Tsa'labah (article 34), people close / Jewish friend (bathânah) (article 35).

As one ummah, all citizens of Madinah with a diversity of religious groups and social groups assume a common duty to realize social order that is grounded in the main principles, such as justice (the principle of justice is reflected in articles 2-10. While Article 17 states that the conditions for making a peace agreement must be based on the principle of equality and justice. Article 16 emphasizes that the principle of justice must be applied to the Jews), equality (The concept of equality in the Medina Charter can be seen in chapters 22, 23, 24, 37, and 40.) The principle of obedience to the law is reflected in article 21. In practice, this principle has led to the expulsion of the Banî Qunayqâ', Nadhîr, and Qurayzah Jews who have betrayed the agreement. That was caused by the actions of those who together with the munafiq had helped the Quraysh infidels in opposing the believers) (Hamka, 1994), freedom (The principle of freedom set forth in the Medina Charter, covers at least six things, namely (1) freedom of applying good customs (reflected in articles 2-10); (2) freedom from poverty, it is emphasized that every believer is obliged to help his fellow needy (article 11); (3) freedom demands rights and is free from persecution (articles 16 and 36); (4) freedom from fear (article 47); (5) freedom of opinion (articles 23 and 37); and (6) religious freedom (article 25), defending the country (This is stated / implied in articles 24, 37, and 38 and 44 of the Medina Charter), deliberation, (The principle of deliberation is implicit in article 17. In the view of (Pulungan, 1994), the clause "must be based on equality and fairness between them" requires the existence of consultation or consultation. This fact shows that the Prophet Muhammad was not an authoritarian, tyrannical, despotic, static, and antidialogical leader, peaceful politics and protection and protection (The concepts of peace and internal protection, contained in articles 15, 17, 36, 37, 39, 40, 41, and 47. The attitude of peace is externally affirmed by article 45 of

the Medina Charter, unity and brotherhood (Unity and unity in the Charter are written in articles 1, 15, 17, 25, and 37), and amr ma'rûf and nahy munkar (Kuntowijoyo., 1997).

The principles of state and society in the view of (Bellah, 1976), were too modern in his time, so that after the Prophet Muhammad died he did not last long. The Middle East and humanity were not yet ready with the social infrastructure needed to sustain a modern social order as pioneered by the Prophet Muhammad SAW. The modern principles which were adopted in the Medina ummah at that time constituted the initial pioneering national life in the history of humanity (Arnold, 1995).

CONCLUSION

Referring to the explanation of the verses of the Qur'an and the Medina Charter above, it can be underlined several essences that illustrate the concept of citizenship in Islam as engraved in terms of the ummah. First, the ummah has trust in God and confidence in the Prophet Muhammad as the last prophet, has one book (al-Qur'an) and one form of devotion to God. In short, members of the umma are bound by Islam. Second, Islam gives identity to the ummah and teaches universal spirit. The Qur'an explains that humans are all the same, the only difference being piety. Islam does not recognize caste, social class or skin color as differentiators.

Third, because Muslims are universal, they are naturally organic in nature too. This organic unity is bound by the spirit of brotherly brotherhood. Brotherhood in Islam is not based on primordial relations such as kinship, blood, and descent. Even the Qur'an negates these relations. Fourth, Islam cannot support the teachings of the collectivity of communism and individualism of the capitalists. Islam recognizes the rights of individual property and allows his people to look for as much wealth as possible in a good and lawful manner. However, Islam also teaches that in the possession of these individuals there are rights of others. Therefore, Allah requires the payment of zakat and infaq as a mode of equity distribution.

Fifth, based on the above principles, the political system outlined by Islam is not the same as Western views such as nationalism and territorialism which are based on regional boundaries, blood, color, skin, and language. Islam, in politics, provides universal values in order to establish and realize the revelations of God. The basis of Islamic political ideology is tawhîd, which recognizes the laws of God.

Through these essential characteristics and identities, it can be stressed that the ummah in Islam is built on the foundation of a strong 'aqîdah spirit, the absolute equality of every human being, example, humanity, and respect for the most basic individual rights. The Ummah in Islam crosses narrow boundaries and at the same time respects territorial, religious and social class differences. Thus, the concept of citizenship in Islam engraved in terms of the ummah presupposes and implies as a different "entity" in the same concept when it is minus, let alone zero, from the five conclusions above. That's where the common thread. Once again, it is important to explain this valuable material to broaden the horizons

of Islamic religious education teachers in fiqh siyasa insight, so that the learning provided is moderate in nature.

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