

Religious Moderation through Prophetic Ethics: Qur'anic Principles, the Medinan Experience, and Indonesian Moderation Discourse

*Elok Faiqoh¹, M Zainuddin², Ahmad Izzuddin³

^{1,2,3}Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia

*Corresponding Author: 240204320002@student.uin-malang.ac.id

Abstract

Religious moderation in Indonesia is commonly articulated through policy indicators intended to support peaceful coexistence, yet Qur'anic ethics, the Medinan experience, and contemporary moderation discourse are frequently examined as separate domains. This article analyzes how selected Qur'anic texts and the Medinan experience can inform an ethical reading of religious moderation in contemporary Indonesia. It employs qualitative library research that combines a thematic reading of Q.S. Al-Hujurat 49:13, Q.S. Al-Anbiya 21:107, Q.S. An-Nisa 4:135, and Q.S. Al-Baqarah 2:256; a historical-contextual reading of scholarly accounts of the Charter of Medina; and a conceptual comparison with Indonesia's religious moderation framework and selected studies of religious and digital discourse. The analysis identifies three interrelated ethical dimensions—humanization, liberation, and transcendence—from which five principles are derived: human dignity, justice, transcendental accountability, inclusivity, and social responsibility. The Medinan experience illustrates how distinct communal identities could coexist within an arrangement of reciprocal obligations, although it cannot be treated as a directly transferable model of modern governance. In the Indonesian context, the prophetic framework complements existing policy indicators by foregrounding ethical questions concerning dignity, coercion, unequal treatment, and moral accountability. The article contributes a heuristic framework for evaluating religious moderation without presenting it as an empirically validated theory or an alternative administrative model.

Keywords: *Religious Moderation; Prophetic Ethics; Qur'anic Ethics; Charter of Medina; Indonesia*

A. Introduction

Religious moderation has become an important framework for addressing religious diversity in Indonesia. Within Islamic discourse, religious moderation, often associated with *wasathiyah*, refers to a religious orientation grounded in justice, balance, tolerance, and respect for human dignity (Asmanidar, 2023; Kamali, 2015; Rahmadi et al., 2023; Santoso, 2024). These principles are particularly relevant in a plural society where religious commitments intersect with differences in ethnicity, culture, belief, and political affiliation. Religious moderation can therefore contribute to peaceful coexistence without requiring

religious communities to weaken their theological commitments. Nevertheless, its increasing use in public discourse raises a conceptual question: should religious moderation be understood primarily as a means of maintaining social stability, or should it also function as an ethical framework for responding to injustice, exclusion, and dehumanization?

In Indonesia, religious moderation has been institutionalized through public policy, education, religious outreach, and digital communication. The Ministry of Religious Affairs formulates the concept through four principal indicators: national commitment, tolerance, nonviolence, and accommodation of local culture (Kementerian Agama Republik Indonesia, 2019). Studies of religious discourse on social media have also identified both support for and opposition to religious moderation, while digital *da'wah* has become an important means of communicating moderate Islamic values (Albana, 2022; Choirin et al., 2024; Mubarak & Sunarto, 2024). These developments have expanded the public reach of religious moderation. At the same time, the growing reliance on policy indicators and simplified public messages may encourage moderation to be treated primarily as an administrative category or public slogan. This possibility does not mean that state-based moderation is inherently technocratic; rather, it indicates the need for a stronger ethical and theological account of what moderation requires in practice.

The prophetic mission provides one possible foundation for such an account. Prophet Muhammad's mission joined theological commitment with the transformation of social relations, including the affirmation of human dignity, the protection of vulnerable groups, and the regulation of relations within a religiously and socially diverse community. Kuntowijoyo's prophetic social thought offers a conceptual language for examining this relationship through three interconnected dimensions: humanization, liberation, and transcendence (Kuntowijoyo, 2006; Syihabuddin & Huda, 2024). Humanization concerns the protection of human dignity against dehumanizing social relations; liberation refers to the ethical demand to confront oppression and unjust structures; and transcendence grounds these commitments in accountability to God. This framework allows religious moderation to be examined not only as restraint from extremism but also as an ethical relationship among faith, justice, and public responsibility. This ethical orientation also resonates with approaches to Qur'anic interpretation that relate moral vocabulary and textual meaning to broader historical and contemporary contexts (Izutsu, 2002; Saeed, 2006). More broadly, it is consistent with scholarship showing that religion can operate as a public moral and civic resource rather than being confined to private belief (Casanova, 1994; Hefner, 2000).

The literature represented in this study addresses several related dimensions of religious moderation. Qur'anic and Hadith-based studies have

explained *wasathiyah* through such principles as justice, balance, consistency, and tolerance (Nuridin, 2021; Rahmadi et al., 2023). Other studies have examined religious moderation in relation to radicalism prevention, human rights, social harmony, and digital religious communication (Albana, 2022; Iffan et al., 2020; Santoso, 2024). Historical studies of the Charter of Medina have examined the formation of the *ummah*, recognition of distinct communal groups, shared obligations, and relations among the communities participating in the Medinan arrangement (Arjomand, 2009; Denny, 1977; Lecker, 2004; Nurjanah, 2019; Zainudin, 2002). These strands establish the normative, social, and historical relevance of religious moderation. However, their relationship is less explicitly developed: Qur'anic principles, the prophetic experience in Medina, and contemporary Indonesian moderation discourse are often examined separately rather than as parts of a single ethical framework. Consequently, further analysis is needed to explain how prophetic ethics may connect theological commitment, historical practice, and the contemporary public meaning of religious moderation.

This study addresses that gap by examining religious moderation through a thematic reading of selected Qur'anic passages and a historical reading of scholarly accounts of the prophetic experience in Medina and the Charter of Medina, followed by an assessment of their relevance to contemporary Indonesian discourse. It asks three questions: (1) What ethical dimensions of the prophetic mission emerge from the selected Qur'anic texts? (2) How are these dimensions illustrated in scholarly accounts of the Prophet's leadership in Medina and the Charter of Medina? and (3) How can these normative and historical dimensions inform a critical reading of religious moderation in contemporary Indonesia? These questions organize the analysis around the relationship among theological principles, historical interpretation, and contemporary relevance.

The article argues that religious moderation can be interpreted as an ethical praxis organized around humanization, liberation, and transcendence. In this formulation, moderation does not require a compromise of theological commitments. It requires those commitments to be expressed through respect for human dignity, opposition to injustice, peaceful coexistence, and moral accountability. The argument does not treat the Medinan experience as an administrative model that can be transferred directly to contemporary Indonesia, nor does it presume that all state-sponsored moderation is merely technocratic. Instead, prophetic ethics is used as an analytical framework for assessing whether contemporary moderation connects tolerance and social stability with justice, human dignity, and responsibility toward vulnerable groups. This formulation constitutes the article's principal conceptual contribution to the study of religion in the Indonesian public sphere.

B. Methods

This study employed a qualitative library-research design to examine religious moderation through the ethical framework of the prophetic mission. The analysis combined a thematic reading of selected Qur'anic passages with a historical-contextual reading of the Prophet's leadership in Medina and a conceptual assessment of contemporary religious moderation discourse in Indonesia. The unit of analysis was the construction of religious moderation through the interconnected dimensions of humanization, liberation, and transcendence. This design was used to address the three research questions concerning the normative dimensions of prophetic ethics, their historical illustration in Medina, and their relevance to the contemporary Indonesian context. The study was interpretive and conceptual; it was not designed to measure the implementation or effectiveness of religious-moderation policies.

The normative corpus comprised the Qur'anic passages explicitly examined in the article: Q.S. Al-Hujurat [49]: 13 and Q.S. Al-Anbiya [21]: 107 in relation to human dignity and mercy, Q.S. An-Nisa [4]: 135 in relation to justice, and Q.S. Al-Baqarah [2]: 256 in relation to freedom of belief. Secondary interpretations were used to contextualize the ethical meanings attributed to these passages (Fauzi, 2024; Hayya, 2026; Massofia & Rahmawati, 2023; Sari et al., 2026). The historical component examined scholarly accounts of the Charter of Medina and the Prophet's leadership in Medina, including Arjomand (2009), Denny (1977), Lecker (2004), Nurjanah (2019), Watt (1961), and Zainudin (2002). The contemporary component drew on the Ministry of Religious Affairs' framework and selected scholarship concerning policy, civil Islam, Muslim organizations, religious tolerance, digital narratives, and the relationship between religion and the Indonesian state (Albana, 2022; Choirin et al., 2024; Hefner, 2000; Hidayah et al., 2024; Kementerian Agama Republik Indonesia, 2019; Menchik, 2016; Mubarok & Sunarto, 2024; Nasikhin et al., 2022; Ropi, 2019). Only texts explicitly cited and discussed in the article were treated as part of the analytical corpus.

The analysis proceeded through three connected stages. First, the selected Qur'anic passages were read thematically and organized through the categories of humanization, liberation, and transcendence developed in Kuntowijoyo's prophetic thought (Kuntowijoyo, 2006). The analysis then identified the ethical principles associated with these categories, including human dignity, justice, transcendental accountability, inclusivity, and social responsibility. Second, the cited scholarly accounts of the Charter of Medina and the Prophet's leadership were examined to determine how these normative principles were represented in accounts of social relations and governance in Medina. Third, the Indonesian religious-moderation framework and related studies were compared with the prophetic ethical categories to assess points of convergence, difference, and

omission. The final synthesis distinguished among normative findings derived from the selected Qur'anic texts, historical illustrations drawn from the Medinan context, and contemporary implications developed through conceptual comparison. Because the study did not analyze a defined and representative corpus of policy or digital-media materials, its contemporary analysis should be understood as contextual and interpretive rather than as a comprehensive critical discourse analysis.

C. Results and Discussion

1. Results

1) Prophetic Ethical Dimensions in the Selected Qur'anic Texts

The thematic reading identified humanization, liberation, and transcendence as three interconnected dimensions of prophetic ethics. Humanization and liberation emerged from the explicit ethical content of the selected passages, while transcendence functioned as a cross-cutting interpretive dimension that connected social obligations with accountability to God. These dimensions were used to organize five related principles: human dignity, justice, transcendental accountability, inclusivity, and social responsibility.

The humanization dimension was identified primarily in Q.S. Al-Hujurat [49]: 13 and Q.S. Al-Anbiya [21]: 107. Q.S. Al-Hujurat [49]: 13 presents humanity as originating from a common source while recognizing differences among peoples and communities. In this reading, diversity does not establish a hierarchy of human worth but creates a basis for mutual recognition. The interpretation discussed by Fauzi (2024) similarly associates the verse with a common human origin and the ethical meaning of social diversity. Q.S. Al-Anbiya [21]: 107 extends this orientation through the concept of mercy, presenting the Prophet's mission as a source of *rahmah* whose ethical scope is not restricted to a single social group (Massofia & Rahmawati, 2023). Read together, the two passages connect humanization with dignity, recognition, mercy, and inclusion.

The liberation dimension was identified in Q.S. An-Nisa [4]: 135 and Q.S. Al-Baqarah [2]: 256. Q.S. An-Nisa [4]: 135 requires justice to be upheld even when doing so conflicts with personal interest, family loyalty, or socioeconomic status. The interpretation cited in the manuscript also associates the verse with objective justice, equal rights, and the protection of socially vulnerable groups (Hayya, 2026). Q.S. Al-Baqarah [2]: 256 rejects compulsion in matters of religion. The study of *Tafsir At-Tanwir* cited in the manuscript interprets this prohibition as encompassing verbal and physical coercion and associates religious commitment with freedom of conscience rather than forced conformity (Sari et al., 2026). Within the present analysis, liberation therefore concerns impartial justice,

freedom from religious coercion, and responsibility toward people exposed to unequal social relations.

Transcendence was not derived from a separate verse within the bounded corpus. Instead, it functioned as an interpretive category through which the ethical obligations contained in the selected passages were related to divine accountability. Following Kuntowijoyo's prophetic framework, transcendence prevents humanization and liberation from being treated only as secular social objectives; it locates them within a religious understanding of responsibility before God (Kuntowijoyo, 2006). In this formulation, transcendence does not replace social action with ritual observance. It connects religious commitment with the ethical consequences of justice, mercy, recognition, and freedom of belief.

Table 1.
Prophetic Ethical Dimensions Identified in the Selected Qur'anic Texts

Ethical dimension	Qur'anic basis	Textual emphasis identified in the analysis	Related ethical principles
Humanization	Q.S. Al-Hujurat [49]: 13; Q.S. Al-Anbiya [21]: 107	Common human origin, recognition of diversity, and the extension of mercy	Human dignity and inclusivity
Liberation	Q.S. An-Nisa [4]: 135; Q.S. Al-Baqarah [2]: 256	Impartial justice, protection from coercion, and responsibility toward vulnerable people	Justice and social responsibility
Transcendence	Cross-cutting reading of the selected passages through Kuntowijoyo's prophetic framework	Ethical action situated within accountability to God	Transcendental accountability

Source: Authors' thematic synthesis of the Qur'anic passages and secondary interpretations cited in the study.

The matrix shows that the three dimensions perform different but connected functions. Humanization identifies the dignity and equality of persons; liberation concerns justice and freedom from coercive social relations; and transcendence provides the religious basis for ethical accountability. The five principles derived from this matrix are therefore analytical expressions of the three dimensions rather than independently measured variables.

2) Historical Illustration in the Medinan Context

The historical component addressed the second research question by examining how the three ethical dimensions were represented in the cited accounts of the Prophet's leadership in Medina and the Charter of Medina. The historical literature describes Medina as a religiously and tribally diverse society in which different communities were incorporated into a shared political arrangement. Scholarly accounts of the Charter indicate that it recognized distinct communal identities while establishing shared responsibilities related to security, social order, and relations among the participating groups (Lecker, 2004; Nurjanah, 2019; Watt, 1961; Zainudin, 2002).

Within this arrangement, humanization was reflected in the recognition of different religious and tribal communities as participants in a shared political arrangement. The concept of *ummah* did not erase all communal differences; rather, the cited historical accounts indicate that it created a framework in which distinct groups could retain their identities while accepting shared obligations. This pattern corresponds with the principles of dignity and inclusivity identified in the Qur'anic analysis.

Liberation was illustrated more cautiously through the regulation of mutual obligations, protection, and social responsibility. Within the limits of the cited sources, these arrangements can be read as efforts to connect moral responsibility with organized social obligations. They do not, however, demonstrate that all economic or social hierarchies in Medina were eliminated.

Transcendence appeared in the religious accountability attached to social and political responsibilities. The historical material presents governance not as an autonomous exercise of power but as an activity subject to moral obligations derived from religious commitment. In this sense, the Medinan context illustrates how humanization and liberation could be situated within a transcendental framework. The historical evidence is used here as an illustration of the relationship among revelation, ethics, and social organization, not as proof that the Medinan arrangement can be transferred directly to a contemporary state.

3) The Contemporary Indonesian Context

The third research question concerned the relevance of the prophetic ethical dimensions to contemporary religious moderation in Indonesia. The Ministry of Religious Affairs' framework organizes religious moderation through four principal indicators: national commitment, tolerance, nonviolence, and accommodation of local culture (Kementerian Agama Republik Indonesia, 2019). These indicators provide an administratively recognizable structure for identifying moderate religious attitudes in a plural national context.

The academic literature included in the corpus shows that religious moderation is also communicated and contested through digital media. Albana (2022) identifies competing narratives that support or reject religious moderation

on Instagram. Choirin et al. (2024) examine the use of digital *da'wah* to communicate moderate Islamic values to Generation Z, while Mubarok and Sunarto (2024) discuss both the opportunities and challenges associated with religious moderation in digital environments. These studies indicate that digital communication expands the circulation of religious-moderation narratives, but they do not establish a single or uniform pattern across Indonesian digital media.

The cited literature on Nahdlatul Ulama and Muhammadiyah presents another contextual pattern. Both organizations connect religious identity with national commitment and the acceptance of Pancasila and the Unitary State of the Republic of Indonesia as a shared political framework (Nasikhin et al., 2022). In this literature, religious moderation is associated not only with tolerance but also with the relationship between Islamic commitments, civic responsibility, and coexistence within the Indonesian nation-state. Broader scholarship on civil Islam and religious tolerance similarly shows that the relationship among Islamic organizations, democracy, national identity, and religious pluralism in Indonesia is historically layered rather than uniform (Hefner, 2000; Menchik, 2016).

Comparison with the prophetic ethical matrix revealed both convergence and difference in emphasis. Tolerance, nonviolence, and accommodation of diversity correspond with the humanization principles of dignity, recognition, and inclusion. National commitment and shared civic responsibility also resemble aspects of the historical arrangement described in the literature on Medina. However, liberation and transcendental accountability are less explicit in the four policy indicators as summarized in the corpus. This difference does not demonstrate that government policy deliberately excludes justice or religious ethics. It indicates that the prophetic framework asks an additional analytical question: whether moderation also addresses unequal social relations, responsibility toward vulnerable groups, and the moral purposes underlying peaceful coexistence.

4) Analytical Synthesis: The Prophetic Moderation Framework

The three levels of analysis produced an interconnected set of findings. The primary normative finding was the identification of humanization, liberation, and transcendence as the ethical dimensions through which the selected Qur'anic passages could be organized. Human dignity, justice, transcendental accountability, inclusivity, and social responsibility emerged as the related principles of this normative matrix.

The historical analysis provided an illustration of how these dimensions were associated with social organization in the cited accounts of Medina. Recognition of distinct communities corresponded with humanization; shared obligations and protection corresponded with liberation; and the religious accountability of public action corresponded with transcendence. The historical material supported the conceptual relationship among these dimensions without

establishing the Medinan arrangement as a universally applicable governance model.

The contemporary comparison showed that the Indonesian framework shares several concerns with prophetic ethics, particularly tolerance, nonviolence, national commitment, and accommodation of diversity. The prophetic framework adds a more explicit analytical emphasis on justice, human dignity, social responsibility, and accountability before God. Prophetic moderation can therefore be provisionally defined as an ethical framework that connects peaceful coexistence with humanization, liberation, and transcendence. This formulation is a conceptual synthesis of the textual, historical, and contextual materials examined in the study; it is not presented as an empirically validated model.

2. Discussion

The findings suggest that the selected Qur'anic passages form a coherent ethical configuration in which religious moderation involves the recognition of human dignity, resistance to coercion and injustice, and accountability to transcendent moral values. This interpretation moves the discussion beyond defining moderation solely as a position between two extremes. Within the limited corpus examined in this study, moderation emerges as a mode of ethical engagement that connects religious conviction with conduct toward others. The purpose of this interpretation is not to claim that the four selected passages represent an exhaustive Qur'anic theory of moderation. Rather, their thematic convergence demonstrates how humanization, liberation, and transcendence can provide an integrated lens for interpreting the ethical implications of religious moderation.

The relationship among these three dimensions is central to the proposed framework. Humanization identifies the dignity and welfare of human beings as an ethical concern, while liberation directs attention to coercion, exclusion, and unequal treatment. Transcendence provides the moral orientation through which these concerns are understood as responsibilities rather than merely personal preferences. These dimensions are therefore mutually reinforcing: transcendence without humanization may remain abstract, humanization without attention to injustice may become limited to interpersonal goodwill, and liberation without moral accountability may lose its ethical direction. This interpretation develops Kuntowijoyo's (2006) formulation of prophetic social thought while remaining consistent with studies that associate *wasathiyah* with justice, balance, and responsible social conduct (Rahmadi et al., 2023; Santoso, 2024). The contribution of the present study lies in organizing these concerns into a framework that connects Qur'anic ethics, the Medinan experience, and contemporary Indonesian discourse.

This ethical interpretation does not imply that every theological conviction automatically produces a particular social or political program. Nor does it require the categorical elimination of distinctions between religious devotion and public life. It indicates, more cautiously, that the selected passages give religious commitments public ethical implications when they address justice, freedom from coercion, mercy, and relations among different communities. Casanova's (1994) account of religion entering public life helps explain why religious convictions may contribute to debates about dignity and justice without requiring religious institutions to control the state. From this perspective, prophetic moderation is neither passive neutrality nor the imposition of a single religious interpretation. It is an ethical orientation through which religious actors can participate in plural public life while remaining accountable for the effects of their actions on others.

The Medinan experience provides a historical illustration of this relationship between religious commitments and shared social responsibilities. The Charter of Medina brought communities with different affiliations into a political arrangement that regulated mutual obligations, collective security, and the management of disputes (Lecker, 2004; Nurjanah, 2019). The arrangement did not erase the religious and communal identities of its participants. Instead, it combined the recognition of distinct groups with responsibilities concerning the security and continuity of the wider community. This combination supports the humanizing principle of recognition and the liberating concern with protection from arbitrary violence, while transcendence can be interpreted as the moral accountability surrounding the exercise of authority. Watt's (1961) historical account further situates these developments within the political and social conditions of Muhammad's leadership in Medina.

Nevertheless, the Medinan experience should not be described as empirical validation of a contemporary theory or as a complete equivalent of modern citizenship. Such descriptions would impose current political categories on a seventh-century document and exceed the evidence examined in this study. The Charter is more appropriately treated as a historically situated illustration of how distinct communities could be incorporated into a framework of reciprocal obligation. Its relevance lies in the ethical questions it raises, such as how difference is recognized, how collective responsibilities are established, and how power is subjected to moral constraints, rather than in its direct transfer as an administrative model for contemporary states.

This distinction is particularly important when the framework is compared with Indonesia's contemporary religious moderation policy. The four indicators formulated by the Ministry of Religious Affairs, namely national commitment, tolerance, nonviolence, and accommodation of local culture, provide an operational vocabulary for promoting coexistence in a religiously and

culturally diverse society (Kementerian Agama Republik Indonesia, 2019). The Indonesian state has long participated in the management of religious affairs and the promotion of interreligious harmony, although this role continually requires a balance between national cohesion, religious freedom, and the autonomy of religious communities (Hidayah et al., 2024; Ropi, 2019). The evidence examined in this article does not support the stronger claim that the state intentionally removes the critical dimensions of religion or employs moderation merely to preserve the political status quo. What the comparison shows is more specific: humanization, liberation, and transcendental accountability foreground ethical questions that are not always directly articulated by the four policy indicators. The prophetic framework should therefore be understood as a complementary evaluative lens rather than as a rejection of the existing policy.

Through this lens, tolerance is not limited to the absence of open conflict but includes recognition of the dignity of those whose identities and beliefs differ. Nonviolence concerns not only physical aggression but also resistance to coercive and dehumanizing practices. National commitment entails participation in a shared political community while retaining responsibility for justice and the protection of vulnerable groups. Accommodation of local culture requires attention to whether cultural engagement promotes inclusion without denying the rights of particular communities. These interpretations do not replace the Ministry's indicators; they clarify the ethical questions that may accompany their implementation.

The literature on Indonesian religious organizations and digital communication further demonstrates why such ethical clarification matters. Nasikhin et al. (2022) show that the moderation discourses associated with Nahdlatul Ulama and Muhammadiyah emphasize peace, cooperation, and pluralistic values within the Indonesian context. In the digital sphere, Albana (2022) identifies competing supportive and oppositional narratives about religious moderation on Instagram, indicating that the meaning of moderation is actively contested rather than uniformly accepted. Choirin et al. (2024) likewise demonstrate the potential of digital *da'wah* to communicate moderate Islamic values to younger audiences. These studies do not establish that all civil society or digital actors follow the same pattern. Instead, they indicate that religious moderation is interpreted through multiple institutional and communicative settings. The prophetic framework contributes to this discussion by providing criteria for examining whether a particular narrative advances dignity, challenges coercion and exclusion, and maintains ethical accountability.

Conceptually, the proposed prophetic moderation framework should be regarded as a heuristic rather than an empirically validated model. Its five principles, namely human dignity, justice, transcendental accountability, inclusivity, and social responsibility, translate the three broader dimensions into

questions that can guide further analysis. Humanization asks whose dignity is recognized or neglected. Liberation asks whether a practice reduces coercion and unequal treatment or reproduces them. Transcendence asks how religious claims generate responsibility and moral restraint. Inclusivity concerns the terms on which differences are accommodated, while social responsibility directs attention to the consequences of religious conduct for the wider community. Framed in this manner, prophetic moderation does not offer a fixed policy formula. It provides an interpretive structure for evaluating religious discourse and practice.

The framework also has cautious practical implications. Religious education programs may use it to connect lessons on tolerance with reflection on dignity, justice, and responsibility. Policymakers and religious organizations may employ its questions when assessing whether moderation initiatives reach communities experiencing exclusion or remain limited to formal declarations. Digital communicators may similarly evaluate whether their messages encourage dialogue and recognition or reinforce polarization through simplified identity labels. These implications remain proposals derived from the conceptual analysis; the present study does not test the effectiveness of any educational, policy, or communication intervention.

D. Conclusion

This study examined the ethical dimensions emerging from selected Qur'anic passages, their historical illustration in the Medinan experience, and their relevance to contemporary religious moderation in Indonesia. The thematic analysis identified humanization, liberation, and transcendence as interrelated dimensions of prophetic ethics. These dimensions respectively direct attention to human dignity, resistance to coercion and unequal treatment, and moral accountability. Their relationship produces five principles, namely human dignity, justice, transcendental accountability, inclusivity, and social responsibility, that position religious moderation as an ethical mode of engagement rather than merely a passive position between competing extremes. The Charter of Medina illustrates how distinct communities could retain their identities while participating in an arrangement of shared obligations and collective security. Its significance lies in the ethical questions it raises, not in its direct adoption as a contemporary system of governance.

The article's conceptual contribution is the formulation of prophetic moderation as a heuristic framework connecting Qur'anic ethics, a historically situated Medinan experience, and contemporary Indonesian discourse. In relation to the Ministry of Religious Affairs' four indicators, the framework does not reject national commitment, tolerance, nonviolence, or accommodation of local culture. Instead, it provides additional questions for examining how these

indicators engage with dignity, justice, coercion, exclusion, and moral responsibility. The framework may therefore support the critical evaluation of religious education, public policy, organizational practices, and digital communication. These applications remain analytical possibilities rather than interventions whose effectiveness has been established by this study.

The conclusions are limited by the bounded Qur'anic corpus, the reliance on secondary historical literature, and the selective examination of Indonesian policy and public discourse. The study does not provide a comprehensive Qur'anic exegesis, a complete reconstruction of Medinan society, or a systematic empirical assessment of government institutions, religious organizations, or digital media. Future research should examine a wider textual and policy corpus, compare alternative interpretations of the Charter of Medina, and assess the framework through interviews, institutional case studies, or systematic digital discourse analysis. Such research would clarify how prophetic moderation operates in particular settings and whether its analytical dimensions require further modification.

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