

## The Medina Charter as the Basis of Social Unity for Multi-Ethnic Communities in Medina

Piagam Madinah Sebagai Asas Kesepaduan Sosial Masyarakat Multietnik di Madinah

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### ABSTRACT

*The Medina Charter is the first written constitution in the world, drafted by the Prophet to manage the community in Medina. Before the inception of Islam, Medina did not have an organised political system, and the people lived in factions and separated. Madinah frequently experienced conflicts due to its people's strong sense of asabiyyah, leading them to engage in disputes over minor matters. Nevertheless, the Prophet had drafted the Medina Charter to manage the multi-racial community. As a result, mutual respect and good relations, regardless of Muslim or non-Muslim ethnicity, positively impact the relationship, enabling the community to coexist in harmony and peace. Thus, this article aims to identify and analyse the Charter of Medina as the basis of social cohesion in a multi-ethnic society in Medina. This article employed data collection methods through interviews and a literature review. Furthermore, the content analysis method is used to analyse the data obtained. The study's findings indicate that the Medina Charter successfully fostered good relations, mutual assistance, and social unity within Medina's multi-ethnic community.*

*Keywords: Charter of Medina; social cohesion; multi-ethnic*

### ABSTRAK

*Piagam Madinah merupakan perlembagaan bertulis pertama dunia yang digubal oleh Rasulullah untuk mengurus masyarakat di Madinah. Sebelum kedatangan Islam, Madinah tidak mempunyai sistem politik yang teratur dan masyarakatnya hidup secara berpuak-puak serta terpisah. Madinah sering timbul konflik kerana masyarakatnya mempunyai semangat asabiyyah yang tinggi sehingga sanggup berperang walaupun melibatkan isu kecil. Namun begitu, Baginda telah menggubal Piagam Madinah yang mengurus masyarakat multietnik. Oleh demikian, hal ini memberi kesan baik kepada hubungan kerana wujud sikap saling menghormati dan hubungan baik tanpa mengira etnik Islam dan etnik bukan Islam, manakala komuniti pula dapat hidup dalam keadaan harmoni dan aman damai. Justeru, artikel ini bertujuan mengenal pasti dan menganalisis Piagam Madinah sebagai asas kesepaduan sosial dalam masyarakat multietnik di Madinah. Artikel ini menggunakan kaedah pengumpulan data melalui temu bual dan kajian kepustakaan. Manakala, kaedah analisis kandungan digunakan untuk menganalisis data yang diperolehi. Hasil dapatan mendapati Piagam Madinah telah berjaya membentuk hubungan baik dan saling membantu dalam masyarakat multietnik di Madinah serta mewujudkan kesepaduan sosial di Madinah.*

*Kata kunci: Piagam Madinah; kesepaduan sosial; multietnik*

## INTRODUCTION

God created multiracial people with different skin colours and lineages, races, languages, cultures, and customs, not to show arrogance and pride among them. According to Hairol Anuar et al. (2020), Islam recognizes the diversity of human beings in line with the words of Allah in chapter al-Hujurat verse 13 which explains the creation of human beings who are made into nations and tribes so that human beings know each other. Allah has said, which means:

“O mankind, verily we created you from a male and a female and made you into nations and tribes so that you may know each other. Indeed, the noblest of you in the sight of Allah SWT are the pious. Verily, Allah is All-Knowing and All-Knowing and All-Knowing” (Al-Hujurat, 49:13)

According to Hamka (1985), this verse explains that Allah SWT created humans of multiple races and tribes so that humans recognize each other's origins, ancestors, descendants, and so on. Human glory in the eyes of Allah SWT is the glory of the heart, mind, morals, and piety to Allah. This verse was revealed to control the feelings of people who think they are better than others.

A society consisting of people of various social backgrounds is usually prone to conflict. This can lead to issues such as discrimination, fights, wars, oppression, and so on. For this reason, social cohesion plays an important role in achieving harmony in a multi-ethnic society (Banban 2018 & Salimi et al. 2019). Thus, cultural diversity is more likely to foster than threaten social cohesion (Watters et al. 2020)

Social cohesion is an important element in ensuring that a society is in a state of peace and harmony. This is a prerequisite for a stable and conflict-free situation. Thus, developed countries such as the United States, Canada, the United Kingdom, France, and Australia have placed social cohesion as an important policy for their countries. So, it is clear that the discussion related to social cohesion is not something new (Mohd Syarifudin, Mohd Mahadee & Mansor 2013).

The city of Medina, for example, is etched in the history of Arabian Peninsula civilization as an area of conflict due to continuous battles and wars between Aus and Khazraj. His Majesty as head of state has enacted the Medina Charter in an effort to manage the people of Medina who have various races, languages, religions and cultural customs (Mohd Zuhdi Ahmad Khasasi et al. 2020).

The Charter of Medina is the first written constitution in the world that managed to manage the multi-ethnic community so that Medina became a respected country. In addition to the aspect of citizenship, the Madinah Charter also contains strategies capable of creating harmony between various races (Helimy Aris, Amran & Nazri 2021).

The conflict that arose in a city full of history in human civilization has been proven to be successfully resolved through the Medina Charter as a measure of the success of the construction of the Medina community (Wan Syatirah & Zuliana 2021). The Charter of Medina has laid down the principle of responsibility to be followed by every individual for the common good and has succeeded in uniting and fostering cooperative relations within the cross-cultural community of Medina (Zaleha Embong et al. 2023).

The people of Medina have an Asabiyyah spirit, so they are willing to fight to defend their respective tribes. Because of that, the people of Medina often fight, even if it involves small matters. The event of the Prophet's migration from Mecca to Medina has opened a new chapter for the people of Medina. The arrival of Islam has changed the concept of ethnicity held by the people of Medina. The Prophet, as head of state, has enacted the Charter of Medina, which aims to manage and build cooperative relationships in multi-racial society. Because he has solved several problems. First of all, he outlined the rights and responsibilities of Muslims and the local residents of Medina. Second, glorify the Muslims who migrated. Third, understand non-Muslims, especially Jews. Fourth, the arrangement of political and defence issues in Medina Fifth, payment of compensation for the loss or loss of life and property suffered by the emigrants His Majesty has recognized every ethnic group as a citizen, and the entire community of Madinah needs to respect each other and cooperate in creating a peaceful atmosphere in Madinah. As a result, the multi-ethnic community became a symbol of Medina's strength when the entire community joined hands to defend Medina from the threat of the enemy (Zaleha Embong 2019).

Some Islamic guidelines for creating racial harmony are found in the Charter of Medina, which is considered to be the pioneer of constitutional ideas in Islamic history. Rasulullah SAW, as the head of state, has enacted the Charter of Medina in an effort to manage the people of Medina, who are different in race, language, religion, and cultural customs. The Charter of Medina is the first written

constitution in the world that managed to manage a plural society so that Medina became a respected country. In addition to the aspect of citizenship, the Charter of Madinah is also believed to contain principles capable of harmonizing relations between races. This shows that Islam is not hostile to ethnic diversity but instead considers ethnic diversity as one of the cultural, economic, and political catalysts of a civilized country (according to Helimy Aris, Amran & Nazri 2021). This shows that Islam is a religion that celebrates multiculturalism and religious pluralism (Asilatul Hanaa & Fauziah 2021).

#### METHODOLOGY

This study is qualitative in nature. This descriptive study was in the form of a case study and literature. Data collection methods were obtained through interviews with expert from the field of Islamic studies and ethnic relations. The data also was obtained from literature review. While the content analysis method is used to analyse the data obtained. This study focuses on the Medina Charter as the basis for social cohesion in Medina.

#### RESULT AND DISCUSSION

Madinah is a small town with an estimated population of between 4000 and 5000 people (Mat Saad 1995). From a political aspect, Madinah never recognized the state structure because it only cared about racial issues (Afzalur Rahman 1992). While the social system of Madinah is based on the tribal system, where each tribe protects its own members (Muhammad Al-Hasyimi 2006). There is also a community in Medina that practices a nomadic life known as Bedouin Arabs (Naeem Siddiqi 1982).

The people of Medina at that time consisted of various races, tribes, and groups, such as the Arab race, consisting of the Aus and Khazraj tribes, who were immigrants from South Arabia, and other Arab tribes who settled in Medina (Amjad-Ali 2014). According to Ibn Sa'id al-Baghdadi, in the Aus and Khazraj tribes, there are eight tribes, as mentioned in the Medina Charter, as well as 33 small groups that were together in the Badr War (Watt 1956). These Arabs adhere to superstitions, worship idols, and adhere to Judaism and Christianity. While the Jews who follow the teachings of Prophet Moses are estimated to number 20 tribes, the famous tribes

are Bani Quraizah, Bani Nadhir, and Bani Qainuqa' (Pulungan 1993). Each group lives in a special area, and they rarely interact in a multi-ethnic society. Because of that, disagreements and fights often happen among them.

This migration has changed the composition of the people of Medina into three large groups, namely the Meccan Arabs who migrated with the Prophet, the Medinan Arabs, and the Jews. The Muslim Arabs of Mecca are immigrants known as Muhajirin, while the Muslim Arabs of Medina are known as Ansar. The non-Muslims are made up of two groups, namely Jews and idol worshipers known as wathaniyyin (Zainal Abidin 1973).

#### FORMATION OF THE MEDINA CHARTER

After facing terrible pressure from the people of Mecca, including death threats to the Prophet, His Majesty decided to migrate. In His Majesty's first Hijrah series to Taif, His Majesty failed to get proper defense from the people of Taif, causing him to decide to migrate to Madinah with his companions. In Medina, the Prophet was not only guaranteed protection, but His Majesty's arrival was also welcomed by the people of Medina. When the Prophet and his entourage arrived in Medina, the number of Muslims, including the Muhajirin, was only a few hundred compared to the total population of Medina at that time, estimated to be approximately 10 thousand people, with half of them being Jews (Muhammad Hamidullah 2007).

The Madinah Charter is an authentic document and has content that is suitable to the sociological and historical conditions at that time (Watt 1956; Peters 1994; Ahmad Khairuddin 2007). The Charter of Medina is the first written constitution in the world that was drafted by the Prophet as a guide for the multi-ethnic community in Medina (Watt 1956 & Muhammed Hamidullah 1968). The Madinah Charter was completely written by two Islamic writers, namely Ibn Ishaq (died 151 H) and Ibn Hisyam (died 213 H) (Izzuddin 2008). According to Guillame (2004), the Charter of Medina is known as the Friendly Agreement in his book entitled *The Life of Muhammad*. He is of the view that the Charter of Medina emphasized the coexistence between Muhajirin and Ansar as well as Jews. These groups respect each other's religion, protect property rights, and have the same obligation to defend Medina. Ibn Ishaq is of the view that (quoted from Peters 1994):

“And the Apostle of God wrote document between the Migrants and the Helpers and in it he made a peace (wada‘a) with the Jews and the pact (‘ahada) with them and he confirmed them according to their religion/law (‘ala dinihim) and properties and laid down obligations due to them and imposed obligations upon them”

It is clear that the purpose of the Medina Charter is to control relations and solve problems among the multi-ethnic community in Medina. Next, the Charter of Medina was prepared in the first and second years of the Hijrah, which contains 47 clauses and is divided into two parts. The first part contains Clauses 1 to 23, which touch upon the relationship between the Muhajirin and the Ansar, which was settled before the Battle of Badr. While Articles 24 to 47 deal with the rights and obligations of the Jews that were settled after the Badr War (Zul-Kifli 2003), The Charter of Medina is His Majesty’s strategy to reorganize the political and social system in Medina. This is because Madinah needs an organized administrative system to manage the multi-ethnic community as well as strengthen social unity to face various threats.

#### SOCIAL UNITY

Jenson (1998) is of the view that social cohesion describes a process that does not only involve the country or nation but also a sense of commitment, responsibility, desire, and the ability to live together harmoniously. Weber (1949) saw social cohesion as a collective idea and an important value in social development.

Parsons (1965) sees social cohesion from the aspect of functional structure, which is a united society based on a shared value system. Shamsul Amri (2021) is of the opinion that:

“Social unity refers to a state of peace, stability, and prosperity that exists in a society. Social cohesion involves social norms that include certain behaviors and morals in society, such as polite behavior and friendly attitudes in daily relationships between parties of different religions and ethnicities”

He believes that the concept of social cohesion is an important formula for managing a multi-ethnic society. Social cohesion is a social phenomenon that influences members of society to dismantle various efforts and activities to create peace in society.

Therefore, social cohesion describes the level of attachment to community norms and values as well as the sharing of common goals to build a harmonious community. Social cohesion is also

an indicator that shows the community’s ability to live together and accept each other to build mutual harmony and be mature in facing the challenges of religious and ethnic differences (Suraya Sintang et al., 2019).

#### MEDINA CHARTER AS THE BASIS OF SOCIAL UNITY

Despite the success of the Charter of Medina, the Prophet took three major steps to reorganize the multi-ethnic society in Medina. This is as stated by Shukeri Mohamad (2022):

“The main step taken by the Messenger of God on the wisdom of the prophet, his majesty, took several big steps - at least three big steps”

Afzalur (1992) also stated that among the steps he took were as follows:

##### Establish a Mosque

The Quba’ Mosque was the first mosque built by the Prophet. This mosque was built during the Prophet’s stopover in Quba’ on the 8th of Rabiulawal before arriving in Medina. This mosque was built on the basis of piety for God.

An-Nabawi Mosque is the second mosque built in Islamic history. This mosque is not only used for worship but also as a place of discussion, administrative centre, study centre, social activities, and other activities. In fact, it became a place of deliberation and strengthened relations in the Islamic community (Shaikh Sofiy Al-Rahman; Mustafa 1985). This mosque is also where the Muslim community meets the Prophet to learn Islamic teachings and social rules (Afzalur 1992).

##### Bringing together the Muslim Community

After establishing the mosque, the Messenger of Allah made brothers among Muslims so that they could help each other and have a strong bond of Islamic brotherhood (Saari Sungib, 2013). This is according to the word of God, which means:

“Indeed, those who believe, emigrate, and strive with their property and souls in the way of Allah SWT, and those who give shelter and help (to the Muhajirin). They protect each other” (Al-Anfal, 72:8)

This is also in line with the words of the Prophet, which mean:

“From Abu Musa r.a. that indeed a believer to a believer is like a building that reinforces each other. When speaking, the Prophet crossed his fingers” (HR. Bukhari, No. 285)

The ukhuwah done by the Prophet includes the brotherhood between the Ansar and the Muhajirin and the Muhajirin among the Muhajirin (Muhammad Sa'id Ramadhan 1997 & Saari Sungib 2013). Ukhuwah Muhajirin consists of people of high rank and people of lower rank. This aims to eliminate the disparity because, according to the practices of the ignorant Quraish community, there is a different determination of degrees in each tribe. In addition, the brotherhood among the Ansar consists of the Aus and Khazraj tribes. This aims to bring closer Islamic brotherhood among the Muslim community. The implications of this brotherhood as the word of God means:

“The people (Ansar) who occupied the city of Madinah and had faith before their arrival (Muhajirin) loved the people who migrated to their place. And there was no desire in their hearts for what was given to them (Muhajirin). And they prioritize the Muhajirin over themselves, even though they themselves are in trouble” (Al-Hasyr, 9:59)

According to Muhammad Al-Ghazaliy (1997), this verse explains that this brotherhood aims to eliminate the ignorance of asabiyyah and differences based on descent. This brotherhood brings change to the community, so they are willing to sacrifice their possessions.

#### Formation of the Medina Charter – An Agreement between Muslim and Non-Muslim Communities

Madinah consists of a multi-ethnic society that requires agreement to build good relations in society. Therefore, the Prophet outlined some things that need to be prioritized, namely (Ahmad Ibrahim & Dzafir 1985):

1. Outline the rights and responsibilities of the Muslim community as well as the local residents of Madinah.
2. Honouring the Muslim community that migrated.
3. Understanding with non-Muslim communities, especially Jews.
4. The organization of Medina's political and defence systems.
5. Payment of compensation for loss, loss of life, and property suffered by the Muhajirin group against the Quraish of Makkah.

Therefore, the Prophet has made an agreement between the Muslim and non-Muslim communities in Medina. According to Ibn Ishaq (1970), this agreement involves the relationship between the Muhajirin and the Ansar as well as the agreement with the Jews. The Prophet has outlined the role and duties of each community group in defending the country. For example, the Jewish tribes as stated in the Charter of Medina are Bani Auf, Bani al-Najjar, Bani al-Harith, Bani Saidah, Bani Jusyaim, Bani al-Aus, Bani Tha'labah, Bani Jafnah, and Bani Shutaibah. While the Muslim community of Medina consists of Bani Auf, Bani al-Harith, Bani Sa'idah, Bani Jusyam, Bani al-Najjar, Bani Amru bin Auf, Bani al-Nabiet, and Bani Aus,

This clearly shows that the main action taken by the Prophet was to start with the unity of the ummah. All forms of race relations and their approaches start with the unity of the community, then build relationships with other races. The unity between the Muslims of Madinah through the centre of unification, which is the mosque, and the centre of spiritual unification, or brotherhood, is considered very strong. Next, the Prophet focused on relations with non-Muslim communities (Shukeri Mohamad 2022).

The concept of ummah was used by the Prophet to unite the people of Medina for the sake of peace and common prosperity. They realize the need to live together peacefully (H. Abd. Salam Arief t. t.). Wellhausen (1977) is of the view that the concept of ummah in the Charter of Medina is a bond in the religious community but has a broad meaning that includes the entire region of Medina, uniting Ansar, Muhajirin, and Jews as well as other groups in a bond of unity for a harmonious life. However, the concept of ummah in the Quran does not only refer to religious groups. This is in accordance with the word of God, which means:

“Humans are one community, so God sent the prophets as bearers of good news and warners” (Al-Baqarah, 2:213)

According to Musthafa (1976), this verse explains the concept of ummah, not only referring to religious groups. Therefore, this shows that the concept of ummah used by the Prophet in the Charter of Medina does not only refer to Muslims but also has al-jinsiyyah wa al-wathaniyyah (national spirit and love of country). Therefore, the Prophet put the concept of this community as stated in clause 2 and clause 25 as follows:

## Clause 2:

“That they are a people (race or nation) that are different from other people”

## Clause 25 also states:

“That the Jews of Bani ‘Auf are one community with the believers. They are free to practice their own religion. The Muslims with their religion, and also those who associate with them and themselves. Except whoever is unjust and has committed a sin. So, it will only happen to him and his own family”

Starting from Clause 25 to Clause 34, the Jewish tribes have been mentioned to explain their position as a community together with the Muslim community. For this reason, Muhammad Sa’id Ramadan al-Buti (1997) stated that the implementation of the ummah succeeded in eliminating the caste system that damaged the social system.

Therefore, the study found that the Medina Charter has a strong foundation of social cohesion. This is in line with the view of Ahmad Nasir b. Mohd Yusoff et al. (2021), who found that one of the strategies implemented by the Prophet through the Charter of Medina was compatible with the culture and society in Medina. Through the Charter of Medina, the multi-ethnic community consisting of Bani Nadhir, Qainuqa, and other ethnic groups can live in harmony by making the Charter of Medina a rule in the life of the multi-ethnic community. This is in line with the view of Siti Aisyah (2021), Islam places the responsibility on all Muslims to implement Islamic law, especially justice for the welfare of all human beings.

The principles of relational justice was deeply rooted in the prophetic approach to solving issues during his time. By adhering to the general principles of the Quran, the Prophet was able to demonstrate justice in his words and deeds with the help of the revealed knowledge. His method should not be abandoned or deemed obsolete owing to the enormous generational difference because is the best model to follow. In actual fact, his method are relevant to be used at all times to address the complex relational justice problems of the modern era (Juliana et al., 2023).

The results of the study also found that the Charter of Medina succeeded in generating respect and good relations regardless of Muslim and non-Muslim ethnicity. The community can live in a state of harmony and peace and can lighten the workload through the spirit of cooperation. Every individual

and citizen is guaranteed by the provisions explained above, including the implementation of Shariah, making Islam a way of life that can be practiced by anyone. This is in line with the view of Shamsul Amri (2021), who states:

“Social cohesion can be created if society can put aside inequality, ethnic marginalization, social class, nationality, or any difference and can reduce gaps, social tension, conflict, and mistrust”

Arnold (1913) also opined that the Prophet allowed religious freedom and protected the places of worship of Christians and Jews. The values of tolerance encourage multiracial communities to respect each other and work together. While Clauses 26, 27, 28, 29, 30, 31, 32, 33, 34, and 35 state freedom of religion for non-Muslims, The clause mentions the Jewish tribe to explain the responsibilities and roles of the citizens of Medina. The Jewish tribes in the Charter of Medina are Bani ‘Auf, Bani al-Najjar, Bani al-Harith, Bani Saidah, Bani Jusyaim, Bani al-Aus, Bani Tha’labah, Bani Jafnah, and Bani Shutaibah. Those clauses establish that the Jews and the Muslim community are one community. This shows the government’s attitude of tolerance when the Islamic state of Madinah becomes the property of a diverse religious community and not the exclusive property of the Muslim community alone (Ali Khan 2003). Therefore, it clearly shows the seriousness of the Prophet in organizing society through the value of tolerance (Muhammad al-Ghazaliy 1997; Zul-Kifli 2003; Zuhairi 2011).

In addition, the non-Muslim community is not only guaranteed freedom of religion but also guaranteed security, as stated in Clause 40, which is:

“When the neighbour is treated as oneself, no harm or sin can be done to him”

In other words, this clause shows the importance of loving one’s neighbour. This is in line with the view of Mansor (2021), who states:

“The best human being is a human being who benefits fellow human beings. Generating sympathy not only for Muslims but also for non-Muslims. This foundation is important in building a nation”

He is of the view that the command to do good to fellow human beings is not limited to fellow Muslims. In fact, everyone is told to do well to others, even if they are of different religions and races.

Clause 41 states that women's rights need to be respected. Clause 41 states:

“No woman's honour can be approached except with the permission of her own family”

This clause has proven that Islam recognizes women's rights in contrast to the Jahiliyya period, which did not recognize and looked down on women. In those days, women were also under the influence of powerful people and traded like commodities. In fact, ignorant society also kills baby girls because it is considered unlucky (Shaikh Sofy al-Rahman 2011).

In addition, the Charter of Medina has united the Muslim and non-Muslim communities who are responsible for defending Medina and funding the country, as stated in Articles 24, 37, and 38. The responsibility assumed is to finance the cost of war, donate property and weapons, and cooperate with the Muslim community in defending Medina (Ibrahim 2001; Abdul Monir 1986; Raziah 2004). The clause is as follows:

Clause 24:

“The Jews should spend their wealth with the believers as long as they are at war”

Clause 37:

“That the Jews should fund the country, and they should help each other against those who fight against the people who are members of this charter. And they should advise each other to act against immoral acts”

Clause 38:

“That the Jews bear the burden with the believers as long as they are in a state of war”

Roziah (2004) states that community members are responsible for participating in reconciliation matters as recorded in Clause 45(b) and Clause 46. Clause 45 (b) states:

“Each party must take their part in reconciliation”

While Clause 46 states:

“Should bear the same obligation as any other party who is a member of this charter for the sole good (reconciliation) of the members of this charter. They should do well without committing a sin, because whoever does something, then he himself bears it. Allah SWT witnesses the truth of the content of this charter and approves it”

According to Mustafa (1991), these clauses show the existence of the value of responsibility in the Medina Charter. The Prophet gave every member of the community the responsibility to work together to protect the safety of Madinah from the threat of the enemy. In the end, Medina became a symbol of Islamic strength and the main bastion of Islamic defence in the face of the threat of the four great powers, namely Rome, Persia, the Arab tribes in the Arabian Peninsula, and the infidel Quraysh of Mecca.

This coincides with the view of Jane Jenson (1998) that social cohesion describes a sense of commitment, responsibility, desire, and the ability to live together harmoniously. Similarly, Parsons (1965), who sees social cohesion as a united society based on a shared value system.

## CONCLUSION

Efforts to foster social unity involving the relations of multi-ethnic communities are not easy because they demand the willingness of the community at the grassroots level to cooperate and tolerate each other to resolve the conflicts faced. Nevertheless, the discussion above shows the basis of social cohesion, which is respect, tolerance, responsibility, and love that was successfully created in the Medina Charter. This clearly shows that the clauses in the Charter of Medina practiced by the Prophet became the basis of social cohesion in the multi-ethnic society in Medina. This basis of social cohesion has created harmony and well-being in a multi-ethnic society and contributed to socio-political and economic stability in Madinah. Therefore, the Charter of Medina should be used as the best model since the Islamic system and the constitution of the Charter of Medina can be accepted and practiced in the multiracial community of Medina. The implication is that the Charter of Medina, founded by the Prophet, is loaded with guidance in all state affairs. Therefore, the Madinah Charter should be used as a guide in organizing national life for the multi-ethnic community in Malaysia. This study suggests that future studies discuss social cohesion and conflict resolution, community engagement, and dialogue. In addition, diversifying the principles of the Medina Charter from the perspective of integration and its challenges among multi-ethnic communities.

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## AUTHOR'S CONTRIBUTIONS

Conceptualization, Lina Mastura Jusoh., Nuradlin Syafini Nawi., Zaleha Embong.; methodology, Nuradlin Syafini Nawi.; formal analysis, Lina Mastura Jusoh., Nuradlin Syafini Nawi., Zaleha Embong.; resources, Lina Mastura Jusoh., Zaleha Embong.; writing-original draft preparation, Lina Mastura Jusoh., Zaleha Embong.; writing-review and editing, Zaleha Embong., Nuradlin Syafini Nawi., Wahyudi Rahmat.; project administration, Zaleha Embong.; funding acquisition, Zaleha Embong.: All authors have read and agreed to the published version of the manuscript.

## INTERVIEW LIST

Interview with Prof. Ulung Datuk Dr. Shamsul Amri Baharuddin, on September 26, 2021, at 10 a.m.

Interview with Prof. Dr. Mansor Md. Noor on September 30, 2021, at 10 a.m.

Interview with Associate Prof. Dr. Shukeri Mohamad on December 6, 2022, at 11 a.m.

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