

The DNA of Moderation: Reactualizing the Quranic Vision of an Inclusive Society Based on the Dialectics of the Medina Model

Sayyid Muhammad ^{a.1,*}, Amalia Desy Wahyuni ^{b.2}

^{*ab} Pascasarjana Universitas Islam Negeri Madura

^{*1} dmr2449@gmail.com ; ^{*2} amaliadesywahyuni@gmail.com

^{*}Correspondent Author

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ABSTRACT

Amidst rising polarization, the Religious Moderation (Moderasi Beragama) agenda in Indonesia often faces legitimacy challenges, being perceived as a political project lacking a solid theological foundation in the Qur'an. This article aims to address this challenge by reconstructing a Qur'anic theology of an inclusive society, presenting it not as a utopian vision but as a realistic and dialectical model. Using the *mawḍū'ī* (thematic) tafsir method within a metaphorical Genotype-Phenotype analytical framework, this study distinguishes between universal principles (genotype) and their contextual manifestations (phenotype), employed as an analytical analogy, not biological determinism. Findings indicate that: (a) the theological genotype of moderation, such as *al-'adl* (justice) and *al-mīthāq* (covenant), remains robust even when confronted with difficult texts regarding *al-walā' wa al-barā'*; (b) the Medina Phenotype was dialectical, critically balancing the radical inclusivity of the Charter of Medina against strict community boundary defense mechanisms; (c) A hermeneutical bridge via *maqāṣid al-sharī'ah* is constructed as a critical tool, not mere justification, to re-actualize this genotype. This article offers a theological foundation for moderation that is non-apologetic, realistic, and contextually relevant for the Indonesian nation-state.

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Introduction

The contemporary Indonesian public sphere is confronted with the phenomenon of an increasingly sharp war of narratives between two poles of religious understanding.¹ On one hand, there is a current of right-wing extremism that tends to be rigid, literalist, and fundamentalist in practicing religious teachings, which often has the potential to breed intolerant attitudes.² On the other hand, as a response, a current of left-wing extremism has emerged espousing liberal and secular thought, which is occasionally feared to risk uprooting religious values from their foundations.³ This polarization, exacerbated by the dynamics of identity politics and disinformation

¹ Abdurrohman Kasdi, "Wasathiyyah Islam as the Road to Moderatism in Indonesia," *Al Albab* 8, no. 2 (Desember 2019): 180.

² Akhmad Siddiq, "Academic Approach for Religious Radicalism," *Al Albab* 8, no. 2 (Desember 2019): 164.

³ Kasdi, "Wasathiyyah Islam," 180.

in the digital era, creates a social climate prone to conflict, suspicion, and the erosion of social cohesion amidst the reality of a pluralistic nation.⁴

In this context, the narrative of Religious Moderation (*Moderasi Beragama*) has been massively introduced by the state, particularly through the Ministry of Religious Affairs, as a balancing discourse as well as a national strategic policy.⁵ Religious Moderation is promoted as the "middle path" (*wasathiyyah*), defined as a religious perspective, attitude, and practice that is just, balanced, anti-violence, tolerant, and accommodating of local culture, for the sake of realizing social harmony and concord.⁶ This policy has even become an integral part of the 2020-2024 National Medium-Term Development Plan (RPJMN), signifying the state's seriousness in mainstreaming this discourse across various lines of societal life.⁷

Although promoted with ideal objectives, the concept of Religious Moderation is not immune to challenges regarding its legitimacy. A number of circles, ranging from academics to civil society activists, have leveled sharp criticisms highlighting its potential conceptual and practical limitations.⁸ Concerns have arisen that moderation, in its formulation as state policy, risks becoming a tool of control or a political instrument to discipline groups considered misaligned with the official government narrative, thereby potentially curtailing freedom of religion or belief.⁹

The most fundamental critique identifies a significant gap between the discourse of Religious Moderation, which is heavily nuanced by sociological and political dimensions, and its solid theological foundation derived from the primary source of Islam, namely the Qur'an.¹⁰ Its legitimacy is contested because it appears more frequently as a pragmatic response to the socio-political situation, rather than as a concept inherently and argumentatively excavated from the womb of revelation itself. Consequently, instead of serving as a theological solution, it is vulnerable to accusations of being a project lacking strong spiritual roots in the eyes of some of the *ummah*.

This article aims to bridge this theological gap by offering a rereading of the Quranic vision regarding the ideal social order through the metaphorical analytical framework of Genotype-Phenotype. The central argument advanced is that moderation—not in its sense as political jargon, but in its most fundamental meaning as principles of justice (*al-'adl*), balance (*tawāzun*), and public interest (*maṣlahah*)—is not merely a contextual option or a compromising attitude. Moderation, in this view, is a theological genotype: the fundamental blueprint or civilizational DNA inherent in the Quranic message. However, the historical manifestation of this genotype (historical phenotype), the prototype of which can be traced to the Medina community of the Prophet Muhammad's era (peace be upon him), is dialectical, complex, and non-utopian; it demonstrates a dynamic balance between the practice of radical inclusivity and the establishment of firm community boundaries in certain situations.

To substantiate this thesis, this article will undertake three argumentative steps. First, it will prove the robustness of the inclusive Quranic genotype by confronting it with the internal complexity of the text, including navigating verses often interpreted exclusively, such as QS. Al-

⁴ Herman Bakti Manullang, "Analisis Kritis terhadap Moderasi Beragama dalam Upaya Pengembangan Perdamaian dalam Konteks Kemajemukan Agama," *Aradha* 5, no. 1 (Januari-April 2025): 17.

⁵ Hasan Basri, "Mitigasi Intoleransi Melalui Pendidikan Islam Inklusif Perspektif Al-Qur'an" (Disertasi Doktor, Universitas PTIQ Jakarta, 2023), 291.

⁶ *Buku Saku Moderasi Beragama* (Jakarta: Kementerian Agama RI, t.t.), 1-5.

⁷ Manullang, "Analisis Kritis," 17.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ihsan Ali-Fauzi, dkk., *Menakar Moderasi Beragama: Pembacaan Kritis atas Konsep dan Kebijakan Moderasi Beragama Kemenag* (Jakarta: PUSAD Paramadina & Friedrich Ebert Stiftung, 2023), 1.

Ma'idah (5): 51.¹¹ Second, it will critically analyze the dynamics of the Medina phenotype, dialoguing the inclusive narrative of the Medina Charter¹² with counter-narratives regarding exclusive events (such as the expulsion of Jewish tribes)¹³, to avoid an apologetic and naive reading.¹⁴ Third, it will construct a critical *maqāṣid al-sharī'ah* (fundamental objectives of Islamic law)-based hermeneutical bridge to reactualize the universal Quranic genotype within the contemporary Indonesian context, rather than merely blindly imitating its historical phenotype.¹⁵

Method

This research utilizes a qualitative paradigm with a library research approach.¹⁶ This method was selected because the research focus is to understand, analyze, and interpret ideas, concepts, as well as religious and historical texts.¹⁷ The specific approach utilized is a combination of critical content analysis and Quranic hermeneutics. Critical content analysis is employed to uncover the assumptions and implications of the religious moderation discourse, while Quranic hermeneutics, as an interpretive method, is applied to explore the meaning of primary texts (the Qur'an and Hadith) in depth, transcending literal understanding toward a contextual and substantive understanding.¹⁸

The data sources in this research are categorized into primary and secondary sources. Primary data sources include: (a) The text of the Qur'an, specifically key verses related to *al-'adl* (QS. Al-Mumtahanah [60]: 8), *al-mīthāq* (QS. Al-Ma'idah [5]: 1), as well as verses that frequently trigger debate regarding *al-walā' wa al-barā'* (such as QS. Al-Ma'idah [5]: 51); (b) Representative primary exegesis (*tafsir*) books, covering classical styles (*bi al-ma'tsūr*) such as *Jāmi' al-Bayān* by al-Ṭabarī and *Tafsir Ibn Kathīr*, as well as the modern-contextual Indonesian style such as *Tafsir Al-Mishbah* by M. Quraish Shihab; (c) The text of the Medina Charter as recorded in primary *Sīrah Nabawiyyah* literature, particularly the work of Ibn Hisham. Secondary data sources include: (a) Comparative exegesis books (such as *Tafsir al-Qurṭubī* and *Tafsir Al-Azhar* by Hamka); (b) *Sīrah* literature and critical historical analysis (such as the works of W. Montgomery Watt, Ahmad Syafii Maarif, and Maxime Rodinson); (c) Fundamental literature on *Maqāṣid al-Sharī'ah* (specifically *Al-Muwāfaqāt* by Al-Shatibi and the works of Jasser Auda); and (d) Relevant journal articles, dissertations, and books discussing the discourse of Religious Moderation in Indonesia and contemporary hermeneutics such as the works of Fazlur Rahman.¹⁹

The data analysis procedure in this research is conducted through three systematic steps inspired by the Genotype-Phenotype framework. The first step is thematic exegesis (*mawḍū'ī*) analysis to identify and reconstruct the Theological Genotype (*al-'Adl & al-Mīthāq*). In this stage, a critical resolution of the text's internal tensions is performed, for example by investigating *asbāb al-nuzūl* or *asbāb al-wurūd* to understand the specific context of the prohibition of *auliyyā'* in QS. Al-Ma'idah (5): 51 so that it does not absolutely contradict the command to act justly in QS. Al-

¹¹ Zain Faqih Mubarak, "Penafsiran Al-Qur'an Surat Al-Maidah Ayat 51 (Studi Komparasi Penafsiran Buya Hamka dan Sayyid Quthb)," *Jurnal Ilmiah Mahasiswa* (2021): 80.

¹² Ibn Hisyam, *Al-Sīrah al-Nabawiyyah*, terj. Team Cordoba (Jakarta: Qisthi Press, 2017), 231-235.

¹³ W. Montgomery Watt, *Muhammad at Medina* (Oxford: Clarendon Press, 1956), 208-220.

¹⁴ Maxime Rodinson, *Muhammad*, terj. Anne Carter (New York: Pantheon Books, 1980), 190-210.

¹⁵ Nuraini, "Islam dan Ideologi Negara dalam Tinjauan: Relevansi Pemikiran Ahmad Syafii Maarif dalam Konteks Indonesia Dewasa Ini," *Maarif* 18, no. 1 (Juni 2023): 110.

¹⁶ Basri, "Mitigasi Intoleransi," 21.

¹⁷ Manullang, "Analisis Kritis," 18.

¹⁸ Khansa' Azizah, "Analysis of Amina Wadud's Hermeneutic Weaknesses Through Wasatiyyah Yusuf Qardhawi's Perspective," *Islamuna: Jurnal Studi Islam* 10, no. 2 (2023): 105.

¹⁹ Nuraini, "Islam dan Ideologi Negara," 102.

Mumtahanah (60): 8.²⁰ The second step is a historical-critical analysis of the Medina Phenotype, which dialogues the inclusive narrative (Medina Charter) with counter-narratives regarding exclusive events (such as the expulsion of Jewish tribes), in order to understand its dialectical reality without falling into apologetics. The third step is the construction of a hermeneutical bridge based on operational and critical *maqāṣid al-sharī'ah*,²¹ to extract universal principles from said Genotype and Phenotype for the purpose of reactualizing them within the Indonesian context (Pancasila).²²

The validity of the analysis is maintained through several strategies. First, triangulation of exegesis sources, namely comparing interpretations from various styles (classical, modern, Indonesian) to obtain a rich and balanced understanding.²³ Second, verification of *Sīrah* and Hadith context, by referring to primary sources (Ibn Hisham) and the methodology of *asbāb al-wurūd* to ensure the interpretation of historical events is not ahistorical. Third, active engagement of counter-narratives, wherein this research consciously dialogues its arguments with critical perspectives (e.g., from Watt or Rodinson) to test the robustness of the analysis. Fourth, consistent application of the Genotype-Phenotype theoretical lens which has been qualified as an analytical analogy, not as biological determinism, to ensure coherence throughout the entire argument structure.²⁴

Result and Discussion

Key Findings (Genotype): Navigating Textual Complexity

An analysis of the Qur'an to identify the Theological Genotype of moderation necessitates not only collecting seemingly inclusive verses but also dialectically engaging them with verses often interpreted exclusively. The Quranic vision of an ideal society is built upon two fundamental, intertwined strands of DNA: the principle of interfaith justice (*al-'adl wa al-birr*) and the principle of the sanctity of covenants (*al-mīthāq*). These two strands form the normative foundation for a just, equal, and orderly social order.

Strand 1: The Principle of Interfaith Justice (*Al-'Adl wa Al-Birr*)

The first genotype strand is the principle of universal justice, which explicitly transcends the boundaries of faith identity. The primary theological foundation for this is found in QS. Al-Mumtahanah (60): 8.

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.²⁵

This verse, revealed in the Medinan context, establishes a revolutionary legal and ethical precedent. It does not merely permit, but actively employs the word *al-birr*—a highly positive term usually reserved for the highest virtues such as filial piety—to describe the ideal relationship with

²⁰ Basri, "Mitigasi Intoleransi," 22.

²¹ Herdiansyah, "Al Muwafaqat Karya Masterpiece Imam Asy-Syatibi (W: 790 H/1388 M): Kajian Historis, dan Kandungan Isi Kitab," *Tasamuh* 13, no. 2 (2021): 278.

²² Sulthan Syahril, "Munawir Syadzali (Sejarah Pemikiran dan Kontribusinya bagi Perkembangan Pemikiran Islam Indonesia Kontemporer)," *Analisis* 11, no. 2 (Desember 2011): 229.

²³ Basri, "Mitigasi Intoleransi," 16.

²⁴ Muhammad Ali, "Asbab Wurud Al-Hadits," *Tahdis* 6, no. 2 (2015): 84.

²⁵ Tim Penerjemah, *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019*, (Jakarta LPMQ, 2019), 811.

non-aggressive non-Muslims.²⁶ This is a normative affirmation that differences in creed do not necessarily preclude the establishment of good and just *muamalah* (social interaction). Exegetes, both classical and modern, generally agree that this verse is a *rukḥṣah* (concession) or even an exhortation to maintain peaceful humanitarian relations.²⁷

However, the inclusive principle in QS. Al-Mumtahanah (60): 8 is often juxtaposed (critical response) against other verses that seem to command the opposite attitude. The text most frequently used as justification for exclusivism is QS. Al-Ma'idah (5): 51, which forbids believers from taking Jews and Christians as *auliya'*.²⁸ The debate regarding the meaning of *auliya'* constitutes one of the most crucial points in the interpretive war of narratives. Textualist-exclusive groups often translate it rigidly as "leaders" or "loyal friends" in all conditions, implying a total prohibition on socio-political interaction with non-Muslims.²⁹ However, a deeper and more contextual reading rejects this generalization. Buya Hamka, for instance, in *Tafsir Al-Azhar*, tends to interpret it as "leaders" within the context of concerns over political loyalty.³⁰ Meanwhile, Sayyid Qutb in *Fī Zilāl al-Qur'ān* emphasizes it more as alliances or protectors (*at-tanāṣur wa at-taḥālluf*), which is also closely related to the military-political context of that era.³¹

The strongest argument, as posited by many contemporary exegetes, is that the prohibition in QS. Al-Ma'idah (5): 51 does not abrogate (*naskh*) the principle of justice in QS. Al-Mumtahanah (60): 8. Instead, the prohibition is specific (*takhṣīs*), closely tied to its *asbāb al-nuzūl*, namely the situation post-Battle of Uhud where the Muslim community in Medina was in a fragile and threatened political condition.³² In that context, *auliya'* is more accurately interpreted as political-military alliances with groups actively hostile to or potentially betraying the Muslim community. Thus, the Qur'an intelligently distinguishes between two realms: the prohibition of political-military alliances in the context of war (*al-walā' wa al-barā'*) and the exhortation to do good and act justly in the context of peaceful humanitarian relations (*al-birr wa al-qist*). The genotype of universal justice (Al-Mumtahanah [60]: 8) remains intact and unabrogated, while the prohibition (Al-Ma'idah [5]: 51) applies specifically to contexts of evident hostility.³³

Strand 2: The Sanctity of Covenants (*Al-Mīthāq*)

If the first strand concerns justice, the second genotype strand concerns social order built upon trust: the sanctity of covenants or commitments (*al-mīthāq*). The foundation of an inclusive societal order is the existence of mutual agreements that must be upheld. The Qur'an affirms this principle in numerous verses, one of the most fundamental being QS. Al-Ma'idah (5): 1.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ

²⁶ Basri, "Mitigasi Intoleransi," 213.

²⁷ Abu Ja'far Muhammad bin Jarir ath-Thabari, *Tafsir ath-Thabari: Jāmi' al-Bayān 'an Ta'wīl Ayi al-Qur'ān*, terj. Tim Penerjemah, Jilid 24 (Jakarta: Pustaka Azzam, 2018), 943.

²⁸ Mubarak, "Penafsiran Al-Qur'an," 80.

²⁹ Syamsul Rijal Hamid, "Konsep Auliya' dalam Surat Al-Maidah Ayat 51 dan 57 Perspektif Mufasssir Indonesia" (Tesis Magister, UIN Sunan Ampel Surabaya, 2017), 1.

³⁰ Mubarak, "Penafsiran Al-Qur'an," 85.

³¹ Ibid.

³² Oki Setiana Dewi, "Teologi Kepemimpinan Dalam Surat Al-Maidah 5," *Al-Kainah: Journal Islamic Studies* 1, no. 1 (2022): 60.

³³ Ibid., 62.

O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Revelation] - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends.³⁴

This command is general and absolute, encompassing all forms of contracts, agreements, and commitments, whether vertical (primordial covenant with Allah) or horizontal (covenants between humans).

Classical exegetes like al-Ṭabarī explain that *al-'uqūd* covers all agreements made by humans, including oaths (*al-aimān*) and peace treaties with non-Muslims (*al-mu'āhadah*).³⁵ Toshihiko Izutsu, in his semantic analysis, positions the concept of *'ahd* (promise/covenant) as one of the central ethico-religious concepts in the Qur'an, indicating that ideal relations (both with God and humans) are based on binding commitments.³⁶ It is this principle of *mīthāq* that serves as the Theological Genotype for the construction of a stable social order. Without the assurance that every individual and group will adhere to mutual agreements, a pluralistic society cannot survive. This sanctity of covenants is the primary social capital in the Quranic civilizational vision.

However, a critical question arises (critical response) regarding the transferability of this theocentric *mīthāq* concept into the context of modern social contracts which are often secular-humanistic, such as Pancasila in Indonesia. The Medina Charter, as a historical example of *mīthāq*, explicitly designates Allah as the ultimate guarantor of the agreement, a dimension not found in modern social contracts.³⁷ Does this mean *al-mīthāq* is only relevant within a theocratic order? Here, the *maqāṣid al-sharī'ah* (fundamental objectives of Islamic law) approach becomes a crucial hermeneutical bridge.³⁸ Thinkers such as Imam al-Shatibi and Jasser Auda explain that the highest objective of the Sharia is to realize public interest (*maṣlaḥah 'āmmah*) through the protection of five universal principles (*al-kulliyāt al-khams*), one of which is *ḥifẓ al-nafs* (protection of life) and *ḥifẓ al-māl* (protection of wealth), both of which are only possible within social order (*ḥifẓ al-niẓām*) and trust (*ḥifẓ al-thiqah*).³⁹

Thus, the transferability of *al-mīthāq* lies not in its formal-theocentric aspect, but in the substance of its objective (*maqṣad*): creating order and trust for the common good. Both the Medina Charter and Pancasila, despite emerging from different contexts, share the same *maqṣad*: functioning as social contracts to guarantee the protection of life, property, and justice for all components of a pluralistic nation.⁴⁰ Indonesian Muslim figures such as Ahmad Syafii Maarif and Munawir Sjadzali have brilliantly utilized this *maqāṣid* logic to affirm that Pancasila, as a national *mīthāq*, does not contradict Islam but is rather a manifestation of the substance of Islamic teachings within the Indonesian context. The genotype of *al-mīthāq* remains relevant, not in its formal form, but as the spirit of commitment to order and shared justice.⁴¹

Linking Findings (Phenotype): The Critical Dialectics of Medina

³⁴ Tim Penerjemah, *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019*, (Jakarta LPMQ, 2019), 143.

³⁵ ath-Thabari, *Tafsir ath-Thabari*, Jilid 8, 219.

³⁶ Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'an* (Montreal: McGill-Queen's University Press, 1966), 183-195.

³⁷ Nuraini, "Islam dan Ideologi Negara," 112.

³⁸ Herdiansyah, "Al Muwafaqat," 278.

³⁹ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2008), 3-5.

⁴⁰ Ibid., 4.

⁴¹ Syahril, "Munawir Syadzali," 220.

If the Theological Genotype contained in the Qur'an provides the normative blueprint for an inclusive social order, then the Medina community during the time of Prophet Muhammad (peace be upon him) serves as the historical laboratory where said blueprint was first tested and implemented. An analysis of this Historical Phenotype of Medina is crucial, not to seek utopian perfection, but to understand a reality that is dialectical, realistic, and pragmatic. The Medina period demonstrates how ideal principles such as justice (*al-'adl*) and covenants (*al-mīthāq*) interacted, and occasionally collided, with political realities, security challenges, and human complexities.

Inclusive Manifestation: The Medina Charter as a Revolution of 'Adl and Mīthāq

The first and most fundamental step taken by Prophet Muhammad (peace be upon him) upon arriving in Yathrib (Medina) was to institutionalize the Theological Genotypes of justice and covenants into a concrete socio-political order. The result was a revolutionary document known as *Mīthāq al-Madīnah* or the Medina Charter.⁴² This document, the full text of which is recorded in classical *sīrah* literature such as the work of Ibn Hisham,⁴³ was not merely a declaration of peace, but a formal social contract (*mīthāq*) binding various components of the pluralistic Medinan society, consisting of Muslims (*Muhajirun* and *Ansar*), Jewish tribes (such as Banū Qaynuqā', Banū Naḍīr, and Banū Qurayzah), as well as other pagan Arab groups. This is the phenotypic manifestation of the principle of covenantal sanctity (QS. Al-Ma'idah [5]: 1) previously discussed.⁴⁴

An analysis of the charter's content reveals a tangible manifestation of the principle of *al-'adl wa al-birr* (QS. Al-Mumtahanah [60]: 8) on an unprecedented scale. The charter radically redefined the concept of community, shifting from blood ties (tribalism) to bonds of citizenship. Its opening articles firmly state that the believers and Muslims from Quraysh (*Muhajirun*) and Yathrib (*Ansar*), and whoever follows them, constitute one community (*ummah wāḥidah*), distinct from other people.^[21] However, the greatness of this charter lies in the subsequent articles which explicitly integrate the Jewish community into the *ummah* in a political sense. The charter guarantees their rights, particularly freedom of religion, by stating "For the Jews their religion, and for the Muslims their religion," a clause reflecting the spirit of non-intervention in faith enshrined in QS. Al-Baqarah (2): 256 ("There is no compulsion in religion").

Modern analysts, such as W. Montgomery Watt, view the Medina Charter as the first written constitution, remarkably advanced for its time, successfully creating a political federation from groups previously at war.⁴⁵ This charter not only acknowledged plurality but also institutionalized it within a just legal framework, wherein all parties bore equal obligations in defending the city's security from external aggression.⁴⁶ For Indonesian Muslim scholars like Ahmad Syafii Maarif, the Medina Charter is evidence that Islam inherently carries the idea of equal and inclusive citizenship, the relevance of which can be drawn directly to the context of Pancasila as the Indonesian national *mīthāq*.⁴⁷ Thus, the Inclusive Phenotype of Medina, institutionalized through the Charter, stands as undeniable historical proof of the implementation of the Quranic Theological Genotype.

Exclusive Manifestations: Critical Analysis of War Dialectics

⁴² Kasdi, "Wasathiyah Islam," 182.

⁴³ Ibn Hisham, *Al-Sīrah al-Nabawiyah*, 231-235.

⁴⁴ Basri, "Mitigasi Intoleransi," 209.

⁴⁵ Watt, *Muhammad at Medina*, 221-228.

⁴⁶ Dewi, "Teologi Kepemimpinan," 56.

⁴⁷ Nuraini, "Islam dan Ideologi Negara," 112.

An honest and critical analysis, striving to avoid apologetics, must acknowledge that the Medina Phenotype did not always proceed harmoniously. The Medina period was also characterized by tension, conflict, and what may be termed as "exclusive manifestations." The most crucial point of this dialectic is the series of conflicts between the nascent Muslim community and several Jewish tribes previously bound by the Medina Charter, culminating in the expulsion of the Banū Qaynuqā' (2 AH), the expulsion of the Banū Naḍīr (4 AH), and the execution of the Banū Qurayẓah (5 AH). These events frequently serve as counter-narratives used to challenge Islam's claims of inclusivity, and are not infrequently interpreted by critical historians as political maneuvers for power consolidation.⁴⁸

Critical historians, such as Maxime Rodinson, tend to analyze these events through a materialist and political lens. In this perspective, Prophet Muhammad (peace be upon him) is viewed as a pragmatic statesman who systematically eliminated his political rivals—who happened to identify as Jewish—to secure Muslim political and economic hegemony in Medina.⁴⁹ In this reading, allegations of treason are seen more as a *casus belli* (justification for war) exploited to achieve broader political objectives. Another perspective, as hinted at by Watt, views it as a tragic consequence of shifting old political alliances in Medina, where Jewish tribes failed to adapt to the new power order brought by Islam. Acknowledging these critical interpretations is vital so that we do not fall into a naive reading or obscure complex and violent historical facts.⁵⁰

However, confining the analysis solely to political-materialist interpretations is also a reduction that ignores the internal logic of the text and the legal context of that time. Here, a critical response is necessary. The internal Islamic narrative, as recorded in the *sīrah* of Ibn Hisham⁵¹ maupun al-Mubarakpuri⁵², consistently frames these events not as conflicts based on ethnic or religious sentiment, but as legal consequences of covenant violations (*naqd al-mīthāq*) within the context of existential warfare. This defense mechanism argument needs to be reinforced not as apologetics, but as an analysis of the laws of war (*fiqh al-ḥarb*) grounded in the principle of *mīthāq* itself. The Genotype principle (QS. Al-Ma'idah [5]: 1) demands that agreements be upheld, and the Medina Charter was that agreement.

Specifically, *sīrah* sources record clear evidence of *naqd al-mīthāq*. The Banū Qaynuqā' case was triggered by the harassment of a Muslim woman in the market leading to a killing, considered a violation of the public order agreed upon in the Charter. The Banū Naḍīr case was triggered by an assassination plot against the Prophet (peace be upon him), a clear violation of the mutual protection clause. The climax was the Banū Qurayẓah case, accused of high treason by actively collaborating with enemy forces (Quraysh of Mecca and their allies) from within the city during the Battle of the Trench, a war that was existential for the survival of the Muslim community.⁵³ In the context of ancient, and even modern, laws of war, such actions are categorized as treason or armed rebellion (*baghyu* or *ḥirābah*) punishable by the severest penalties.

Thus, the dialectics of Medina reveal a crucial distinction between *Shar'i* pragmatism and political opportunism. If political opportunism (as alleged by Rodinson) means exploiting a situation to eliminate rivals without legal basis, then *Shar'i* pragmatism is decisive action taken based on violations of agreed-upon law (*al-mīthāq*) to protect collective existence (*ḥifẓ al-jamā'ah*), which aligns with the principles of *maqāṣid al-sharī'ah*.⁵⁴ The Medina Phenotype teaches that the

⁴⁸ Watt, *Muhammad at Medina*, 208-220.

⁴⁹ Rodinson, *Muhammad*, 190-210.

⁵⁰ Ibid., 192.

⁵¹ Ibn Hisham, *Al-Sīrah al-Nabawīyyah*, 262-269.

⁵² Safiur Rahman Al-Mubarakpuri, *Ar-Raḥīq al-Makhtūm* (Riyadh: Darussalam Publishers, 2002), 401-410.

⁵³ Ibn Hisham, *Al-Sīrah al-Nabawīyyah*, 262-263.

⁵⁴ Imam Asy-Syatibi, *Al-Muwafaqat fi Usul al-Sharī'ah*, Juz 1 (t.t.: t.p., t.t.), 237.

inclusivity and tolerance contained in the Charter are not passive or naive attitudes; they constitute a robust legal system demanding commitment from all parties and possessing firm law enforcement mechanisms when that commitment is fundamentally breached, especially in war situations threatening state existence.

Formulating Synthesis (Maqāṣid Hermeneutic Bridge)

The analysis of the Theological Genotype and Historical Phenotype has provided us with two critical insights: first, the Qur'an normatively provides universal principles for an inclusive social order; and second, its historical manifestation in Medina was dialectical, contextual, and pragmatic. The fundamental question that then arises is: How can we, as Muslims in the 21st century within the context of the Indonesian nation-state, reactualize the spirit (Genotype) of the Medina order without blindly imitating the form (Phenotype) of the 7th century? Here, we require a sturdy hermeneutical bridge capable of spanning the abyss of time and context. That bridge, in the author's view, is *Maqāṣid al-Sharī'ah* (fundamental objectives of Islamic law). The *maqāṣid* approach, as systematically formulated by thinkers like Imam al-Shatibi, allows us to move beyond literal-formalistic understanding (*aḥkām juz'iyah*) toward a substantive-philosophical understanding (*maqāṣid kulliyah*) of Islamic teachings. Using this approach, we can extract the universal essence of the Medina Phenotype and apply it to the context of the Indonesian Phenotype.⁵⁵

From the Medina Charter to Pancasila: The Bridge of Maqāṣid Substance

The greatest challenge in connecting the Medina Charter with Pancasila is the fundamental difference in context, as often articulated by critics. The Medina Charter is a theocentric *mīthāq* (covenant) explicitly naming Allah as the ultimate guarantor, while Pancasila is a modern national *mīthāq* (social contract) born of political consensus.⁵⁶ However, if we apply the Critical Response (Operationalization) using the *maqāṣid* lens, we find that this difference in form shelters a remarkable similarity in substantive purpose. Let us dissect the substantive *maqṣad* (objective) of the Medina Charter. This revolutionary document, as recorded in Ibn Hisham's *Sīrah*, is essentially a legal instrument to guarantee public interest (*maṣlaḥah 'āmmah*) for all components of the pluralistic *ummah* (political community) of Medina.⁵⁷

Operationally, the Medina Charter explicitly guarantees protection of what al-Shatibi later termed *al-kulliyāt al-khams* (the five universal principles of Sharia).⁵⁸ First, the charter guarantees the protection of life (*ḥifẓ al-naḥs*), honor (*ḥifẓ al-'ird*), and property (*ḥifẓ al-māl*) for all its members, Muslim and non-Muslim alike, by establishing laws of *qīṣās* and *diyat* applicable fairly to all.⁵⁹ Second, and most crucial for an inclusive order, the charter firmly guarantees protection and freedom of religion (*ḥifẓ al-dīn*) for the non-Muslim community, with the famous clause: "For the Jews their religion, and for the Muslims their religion."⁶⁰ Third, the charter aims to create social order (*ḥifẓ al-niẓām*, a derivative of *ḥifẓ al-naḥs* and *ḥifẓ al-'aql*), by obliging all parties to jointly defend the city from external aggression and not to harbor criminals.⁶¹ Thus, the Medina Charter is

⁵⁵ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), 5-9.

⁵⁶ Nuraini, "Islam dan Ideologi Negara," 102-103.

⁵⁷ Ibn Hisham, *Al-Sīrah al-Nabawīyyah*, 231-235.

⁵⁸ Herdiansyah, "Al Muwafaqat," 278.

⁵⁹ Watt, *Muhammad at Medina*, 221-228.

⁶⁰ Basri, "Mitigasi Intoleransi," 209.

⁶¹ Watt, *Muhammad at Medina*, 228.

not merely a political document, but a phenotypic manifestation of *Maqāṣid al-Sharī'ah* itself: the universal protection of religion, life, property, intellect, and honor.

Now, let us project the same *maqāṣid* lens onto Pancasila, which prominent Muslim scholar Ahmad Syafii Maarif calls the national *mīthāq* or final social contract for the Indonesian nation.⁶² If we dissect its substance, the principles (*silā*) of Pancasila resonate strongly with *al-kullīyyāt al-khams*. The principle of "Belief in the One and Only God" is clearly a manifestation of *ḥifẓ al-dīn* (protection of religion), which not only recognizes the existence of God but also guarantees religious freedom for all (as affirmed in Article 29 of the 1945 Constitution).⁶³ The principle of "Just and Civilized Humanity" is a direct manifestation of *ḥifẓ al-naḥs* (protection of life) and *ḥifẓ al-ird* (protection of dignity/honor). "The Unity of Indonesia" embodies the *maqṣad* of maintaining order, community integrity, and avoiding chaos (*ḥifẓ al-nizām* or *ḥifẓ al-nasl* in a broad sense). "Democracy Guided by the Inner Wisdom..." aligns with the principle of *shūrā* in Islam and is an implementation of *ḥifẓ al-'aql* (protection of intellect/opinion). And "Social Justice for All the People of Indonesia" is the embodiment of *ḥifẓ al-māl* (collective protection of wealth) and the ultimate goal of all *maqāṣid*, namely the realization of *maṣlaḥah 'āammah* (public interest).

With this operationalization, the *maqāṣid* hermeneutic bridge is successfully constructed. It demonstrates that despite being separated by 14 centuries and differing in formal shape, the Medina Charter and Pancasila share the same substantive *maqṣad*: the universal protection of the five basic principles of humanity. For an Indonesian Muslim, accepting Pancasila is no longer merely a forced political compromise, but a conscious implementation of the substantive Theological Genotype of their own religion.⁶⁴ Just as Munawir Sjadzali encouraged the reactualization of Islamic law for the sake of public interest,⁶⁵ so too does Syafii Maarif view Pancasila as the most relevant platform for common good in the Indonesian context.⁶⁶

Maqāṣid as a Critical Tool: Beyond Justification

However, the second Critical Response reminds us not to stop at mere justification or legitimacy. If we use *maqāṣid* solely to legitimize Pancasila, we risk falling into the trap of a new formalism, where *maqāṣid* becomes merely a "Sharia stamp" for state policy, precisely mirroring the critique launched by Herman Bakti Manullang against the Religious Moderation program as tending to be top-down and potentially a tool of control.⁶⁷ The Genotype-Phenotype framework demands that this hermeneutic bridge be two-way and critical. Meaning, if *maqāṣid* (Genotype) is used to validate Pancasila (*mīthāq*), then Pancasila and all its policy implementations (Indonesian Phenotype) must also constantly be tested and critiqued using those *maqāṣid* standards. *Maqāṣid* is not just a tool of justification; it is a dynamic standard of evaluation.

Let us operationalize this critical function. The fifth principle, "Social Justice for All the People of Indonesia," is aligned in *maqṣad* with *ḥifẓ al-māl* and *maṣlaḥah 'āammah*.⁶⁸ However, *maqāṣid* as a critical tool demands we ask: Has the implementation of this principle in state economic policy truly realized the public good? If natural resource management policies, for example, create structural inequality, poverty, and environmental destruction (which are clearly

⁶² Dewi, "Teologi Kepemimpinan," 56.

⁶³ Nuraini, "Islam dan Ideologi Negara," 112.

⁶⁴ Ibid., 103.

⁶⁵ Moch. Muwaffiqillah, "Konsep Reaktualisasi Hukum Islam Munawir Sjadzali dan Relevansinya dengan RUU Keadilan dan Kesetaraan Gender" (Tesis Magister, UIN Sunan Ampel Surabaya, 2019), 30.

⁶⁶ Nuraini, "Islam dan Ideologi Negara," 105.

⁶⁷ Manullang, "Analisis Kritis," 17.

⁶⁸ Nuraini, "Islam dan Ideologi Negara," 111.

mafsadah or the antithesis of *maṣlaḥah*),⁶⁹ then from the perspective of *maqāṣid al-sharī'ah*, we are obligated to criticize that implementation of Pancasila as having deviated from its noble *maqṣad*.⁷⁰

The same applies in the context of Religious Moderation itself. The goal of moderation (*wasathiyyah*) is to achieve justice (*al-'adl*),⁷¹ which aligns with the *maqṣad* of the Medina Charter, namely *ḥifẓ al-dīn* (protection of religion) for all components of the *ummah*.⁷² *Maqāṣid* as a critical tool will question: Has the state version of the Religious Moderation program guaranteed *ḥifẓ al-dīn* for all, including religious minority groups (both internal and external to Islam) often marginalized in the name of harmony or blasphemy?⁷³ If moderation policy is used instead to homogenize interpretation and restrict freedom of belief for vulnerable groups, then that policy has betrayed its own fundamental *maqṣad*, namely justice and the protection of religious rights. Thus, rather than becoming a tool of state legitimacy, *maqāṣid* becomes a revelation-based critical analytical scalpel to ensure that the Indonesian Phenotype, both Pancasila and the Religious Moderation program, remains faithful to its Theological Genotype centered on universal justice and public interest.⁷⁴

Conclusion

This article has endeavored to map the inclusive vision of the Qur'an by demonstrating that the holy text provides a fundamental theological genotype for moderation. It has been demonstrated that the Qur'an possesses rich internal mechanisms, through contextual understanding and *asbāb al-nuzūl*, to navigate apparent textual tensions, for instance between verses regarding universal justice (*al-birr*) and verses regarding exclusive alliances (*al-walā'*). The summation of the argument is that the Quranic Genotype is inherently inclusive. Furthermore, analysis of the Historical Phenotype indicates that the prototype of the Medina community was not a static and utopian order, but rather a dialectical, realistic, and pragmatic model. It balanced radical inclusive idealism (manifested in the Medina Charter) with the pragmatic need to enforce agreements and maintain the community's existence in war situations.

The primary contribution of this research lies in the identification and proposal of the Genotype-Phenotype analysis framework as a new hermeneutic lens. This framework, when integrated with the bridge of *maqāṣid al-sharī'ah* utilized critically, proves capable of providing a theological foundation that is robust, rich, and, most importantly, non-apologetic for the practice of religious moderation in the Indonesian context. By clearly distinguishing between normative essence (Genotype) and contextual manifestation (Phenotype), this approach succeeds in proving that moderation, centered on justice and public interest, is not an imported product or a weak stance forced by modern political agendas, but rather an authentic Quranic civilizational vision that remains dynamic and relevant throughout the ages.

The practical implication of these findings is the necessity to direct the practice of religious moderation in Indonesia toward a more dynamic and realistic model, precisely as reflected by the Medina dialectic. Moderation should not be interpreted merely as a passive effort to embrace diversity and tolerance, but must also be balanced with collective firmness to enforce the national agreement (constitution) against all forms of violations threatening the common good. Finally, this research suggests a direction for future research that is more applied: namely, operationalizing this

⁶⁹ Manullang, "Analisis Kritis," 17, 26.

⁷⁰ Auda, *Maqasid Al-Shariah*, 4-5.

⁷¹ Kasdi, "Wasathiyyah Islam," 181.

⁷² Ibn Hisyam, *Al-Sīrah al-Nabawīyyah*, 233.

⁷³ Manullang, "Analisis Kritis," 17, 22-23.

⁷⁴ Rahman, *Islam and Modernity*, 19-22.

critical *maqāṣid* hermeneutic model as an evaluation tool on specific public policy case studies in Indonesia—for example, in analyzing legislation related to freedom of belief or social conflict management—to test its effectiveness and relevance more empirically

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