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RECONSTRUCTING RELIGIOUS MODERATION IN ISLAMIC RELIGIOUS EDUCATION: A HISTORICAL PERSPECTIVE ON THE PROPHET MUHAMMAD'S SOCIO-RELIGIOUS PRACTICES

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Abstract

Discourse on religious moderation in Islamic Religious Education has largely been examined through normative and contemporary approaches. At the same time, the Prophet Muhammad's socio-religious practices have rarely been systematically reconstructed as a source of values for Islamic Religious Education. This study aims to analyze the Prophet Muhammad's social practices in Medina, identify principles that substantively correspond religious moderation, and reconstruct them into pedagogical principles for Islamic Religious Education. This study uses qualitative, literature-based research with historical, conceptual, and reconstructive approaches. Primary sources include the Qur'an, hadith, sīrah nabawiyyah (the biography of the Prophet), and literature on the Medina Charter, while secondary sources include academic books and journal articles on religious moderation and Islamic Religious

Education. The literature was purposively selected based on its relevance, academic credibility, and alignment with the research focus. The data were analyzed through content analysis, including data reduction, classification, historical interpretation, conceptual analysis, and reconstructive synthesis. The findings identify six values: ukhuwah (solidarity), al-'adālah (justice), tasāmuḥ (tolerance), shūrā (mutual deliberation), iṣlāḥ (peace and reconciliation), and tawāzun (balance). The study contributes a conceptual framework linking historical practices, substantive values, moderation principles, pedagogical principles Islamic Religious Education, providing a foundation for developing cooperative, equitable, inclusive, dialogical, peaceful, and balanced Islamic Religious Education.

Keywords: *Religious Moderation; Reconstruction; Islamic Religious Education; The Prophet Muhammad's Social Practices; Medina Charter.*

Abstrak

Wacana moderasi beragama dalam Pendidikan Agama Islam semakin mendapat perhatian dalam beberapa tahun terakhir. Namun, penelitian terdahulu lebih banyak menekankan pendekatan normatif dan kontemporer, sementara dimensi historis dari praktik sosial-keagamaan Rasulullah SAW masih terbatas dikaji sebagai landasan untuk merekonstruksi moderasi beragama dalam Pendidikan Agama Islam. Penelitian ini bertujuan menganalisis praktik sosial-keagamaan Rasulullah SAW, mengidentifikasi nilai-nilai moderasi beragama yang terkandung di dalamnya, serta merekonstruksi relevansinya dengan Pendidikan Agama Islam kontemporer. Penelitian ini menggunakan pendekatan kualitatif berbasis literature dengan perspektif historis, konseptual, dan rekonstruktif. Data diperoleh dari sumber primer dan sekunder serta dianalisis menggunakan analisis isi. Hasil penelitian menunjukkan bahwa praktik sosial-keagamaan Rasulullah SAW mengandung nilai *ukhuwah*, keadilan (*al-'adalah*), toleransi (*tasamuh*), musyawarah (*syura*), perdamaian (*ishlah*), dan keseimbangan (*tawazun*). Studi ini memberikan kontribusi berupa kerangka konseptual yang menghubungkan praktik kesejarahan, nilai-nilai substantive, prinsip-prinsip moderasi dan prinsip-prinsip pedagogis PAI, sehingga menjadi landasan bagi pengembangan Pendidikan

Agama Islam yang kooperatif, berkeadilan, inklusif, dialogis, damai, dan seimbang.

Kata kunci: Moderasi Beragama; Rekonstruksi; Pendidikan Agama Islam; Praktik Sosial Nabi Muhammad; Piagam Madinah.

A. Introduction

Contemporary society, shaped by globalization, advances in information technology, and increasingly intense social interaction, has brought new challenges to religious life. Greater access to information has not only created opportunities for the development of more inclusive religious understandings but has also contributed to various problems, including intolerance, exclusivism, social polarization, and the spread of extremist religious views. Previous studies show that religious moderation is an important approach to balancing commitment to religious teachings with respect for diversity. Hanif explains that religious moderation plays a strategic role in fostering peaceful social life by strengthening the values of justice, balance, and tolerance.[1] Similar findings were reported by Rahmadi and Hamdan, who emphasize that religious moderation is not meant to weaken commitment to religious teachings but to promote harmonious coexistence within plural societies.[2] Accordingly, strengthening religious moderation is not merely a social necessity but also an educational imperative for shaping a generation capable of living peacefully amid diversity.

Education plays a strategic role in internalizing religious moderation values because educational institutions function not only as spaces for knowledge transmission but also as

[1] Abdullah Hanif, Encep Syarifudin, and Ali Muhtarom, "Integration Of Religious Moderation In Islamic Education: Challenges And Opportunities In The Digital Era," *Edukasi Islami: Jurnal Pendidikan Islam* 14, no. 01 (February 2025): 49–66, https://doi.org/10.30868/ei.v14i01.7767.

[2] Rahmadi Rahmadi and Hamdan Hamdan, "Religious Moderation In The Context Of Islamic Education: A Multidisciplinary Perspective And Its Application In Islamic Educational Institutions In Indonesia," *Khazanah: Jurnal Studi Islam Dan Humaniora* 21 (July 2023): 59–82, https://doi.org/10.18592/khazanah.v21i1.8487.

environments for shaping attitudes, character, and a culture of coexistence in plural societies. Previous studies show that education helps develop tolerant attitudes and prevent extremist tendencies among younger generations.[3] In this context, Islamic Religious Education (IRE) carries a broader responsibility than merely transmitting religious knowledge; it is also expected to help students understand and practice Islamic values within socially diverse settings. Khasanah et al. explain that the Islamic education system has considerable potential to strengthen religious moderation by cultivating balance, justice, and respect for diversity.[4] Meanwhile, Siregar's study indicates that Islamic Religious Education can serve as a strategic instrument for strengthening students' character when religious moderation values are systematically integrated into the learning process.[5] Therefore, strengthening religious moderation in Islamic Religious Education involves not only transmitting concepts but also developing students' capacity to apply these values in diverse social contexts.

Nevertheless, efforts to strengthen religious moderation in Islamic Religious Education continue to face various challenges. Several studies indicate that IRE learning tends to emphasize normative and cognitive dimensions more than it provides opportunities for students to understand how religious values are applied in the realities of diversity. Consequently, religious moderation may be understood primarily as a concept to be learned rather than as values to be internalized in social life. Fazillah's study shows that integrating religious moderation into Islamic Religious Education has largely focused on developing instructional

[3] Nur Khasanah, Achmad Irwan Hamzani, and Havis Aravik, "Religious Moderation in the Islamic Education System in Indonesia," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* 15 (June 2023): 629–42, https://doi.org/10.37680/qalamuna.v15i1.4115.

[4] Khasanah, Irwan Hamzani, and Aravik.

[5] Nyakcut, Zulkarnaini, and Mustamar Iqbal Siregar, "Moderasi Beragama dalam Pendidikan Agama Islam Di Indonesia Perspektif Al-Qur'an dan Hadis dalam Era Globalisasi," *EDUMULYA: Jurnal Pendidikan Agama Islam* 2 (February 2025): 1–26, https://doi.org/10.59166/edumulya.v2i2.265.

materials.[6] In contrast, Maulana's study shows that strategies for strengthening religious moderation have mainly emphasized pedagogical approaches and learning management.[7] These tendencies suggest that studies on religious moderation in IRE have developed considerably in instructional content and teaching strategies. In contrast, the historical dimension illustrating how such values were manifested in Islamic social life has received relatively limited attention. Therefore, an approach is needed that not only explains moderation normatively or integrates it pedagogically but also explores Islamic historical experiences as sources of values that can be reconstructed to strengthen Islamic Religious Education.

The history of Islamic civilization provides an important source for understanding how Islamic values have been manifested in social life. History is not merely a record of past events; it can also offer experiences and values that provide perspectives for addressing contemporary challenges. Various studies have shown that learning Islamic history contributes to character formation, strengthens Islamic identity, and develops tolerant attitudes within plural societies.[8] In educational contexts, the history of Islamic civilization helps students understand how early Muslim communities developed social relationships amid diversity. Therefore, Islamic history carries not only informational value but also educational significance that can be used to understand and develop the values of religious moderation. A historical approach is

[6] Nur Fazillah, "Integrasi Konsep Moderasi Beragama dalam Pengembangan Materi Pendidikan Agama Islam," *Jurnal Pendidikan Nusantara* 1, no. 1 (2020): 1–12.

[7] Agung Maulana, Jusua Barus, and Ali Syahlan, "Strategi Pembelajaran Guru Pendidikan Agama Islam Dalam Menanamkan Nilai-Nilai Moderasi Beragama Untuk Menjaga Kerukunan Antar Umat Beragama Siswa Di SMA Negeri 1 Air Putih," *AT-TARBIYAH: Jurnal Penelitian Dan Pendidikan Agama Islam* 2, no. 1 (2024): 29–37, https://journal.staittd.ac.id/index.php/at/article/view/82/80.

[8] Rahmadi and Hamdan, "Religious Moderation In The Context Of Islamic Education: A Multidisciplinary Perspective And Its Application In Islamic Educational Institutions In Indonesia."

thus important in complementing normative and pedagogical approaches within Islamic Religious Education, particularly by presenting historical experiences as sources of meaning for the values intended to be internalized by students.

Among the various periods of Islamic history, social life in Medina during the time of the Prophet Muhammad demonstrates socio-religious practices grounded in justice, brotherhood, consultation, and respect for diversity. The composition of Medinan society, which consisted of different religious and tribal groups, makes the Prophet Muhammad's social practices an important historical context for understanding how these principles operated in communal life. Pasaribu and Yusrianto's study of the Medina Charter identifies principles of religious freedom, equality of rights and obligations, social responsibility, and protection for minority groups that are relevant to contemporary discussions of religious moderation.[9]

Across Islamic history, social life in Medina during the time of the Prophet Muhammad demonstrates socio-religious practices grounded in the principles of justice, brotherhood, consultation, and respect for diversity. Medinan society, composed of different religious and tribal groups, makes the Prophet Muhammad's social practices an important historical context for understanding how these principles operated in communal life. Pasaribu and Yusrianto's study of the Medina Charter identifies principles of religious freedom, equality of rights and obligations, social responsibility, and protection for minority groups that are relevant to contemporary discussions of religious moderation.[10] Meanwhile, Kodir's study of the Prophet Muhammad's *sīrah* (biography)

[9] Febry Irwansyah Pasaribu and Edi Yusrianto, "Piagam Madinah Dan Isu-Isu Utama Moderasi Beragama," *Arus Jurnal Sosial Dan Humaniora* 5 (December 2025): 3882–91, https://doi.org/10.57250/ajsh.v5i3.1819.

[10] Sofa Sofiatul Azizah and Dadang Yudhistira, "Relevansi Piagam Madinah dalam Pembentukan Prinsip- Prinsip Hak Asasi Manusia Global: Tinjauan Sejarah dan Hukum Islam," *Journal of Islamic Economics* 6, no. 1 (2024): 14–30, https://journal.uii.ac.id/JIELariba/article/download/25616/14511/81899.

indicates that the Prophet's social practices reflected principles associated with moderation through respect for differences, peaceful conflict resolution, and the cultivation of consultation.[11] These findings show that studies of Medina and the Prophet Muhammad's *sīrah* have identified several social principles that align with the values of religious moderation. However, these studies have generally treated the Medina Charter and the Prophet's social practices primarily as historical and social phenomena and have not systematically reconstructed these values into a conceptual framework for strengthening Islamic Religious Education.

Based on these studies, an important research gap remains. Studies of the Medina Charter have identified principles such as religious freedom, equality of rights and obligations, justice, and protection for minority groups. At the same time, research on the Prophet Muhammad's *sīrah* has highlighted practices of tolerance, peaceful conflict resolution, respect for differences, and consultation. Meanwhile, studies on religious moderation in Islamic Religious Education have largely focused on integrating moderation values through instructional materials, curricula, teaching strategies, and classroom practices. Although these three strands of scholarship provide important foundations for studying religious moderation, relatively few studies have systematically connected historical findings on the Prophet Muhammad's socio-religious practices with the need to strengthen Islamic Religious Education through value reconstruction. This study's novelty lies in its effort to reconstruct moderation-related values identified in the Prophet Muhammad's socio-religious practices into conceptual principles relevant to contemporary Islamic Religious Education, positioning history not merely as a source of information but also as a source of values for strengthening religious moderation. Accordingly, this study aims to analyze the Prophet Muhammad's socio-religious

[11] Faqih Abdul Qadir, "Nilai-Nilai Moderasi Beragama Dalam Perspektif Sirah (Biografi) Nabi Muhammad Saw," *Jurnal Bimas Islam* 15, no. 2 (2022): 355–86, https://doi.org/10.37302/jbi.v15i2.733.

practices within Medinan society, identify the values of religious moderation that can be interpreted from these practices, and reconstruct these values as a conceptual foundation for strengthening contemporary Islamic Religious Education. The study addresses the following research questions: (1) how do the Prophet Muhammad's socio-religious practices in Medinan society reflect principles that correspond with religious moderation?; (2) what values of religious moderation can be identified from these practices?; and (3) how can these historical values be reconstructed into conceptual principles for strengthening contemporary Islamic Religious Education?

B. Discussion

1. The Prophet Muhammad's Socio-Religious Practices and the Reconstruction of Religious Moderation in Islamic Religious Education

Religious moderation in Islam refers to a way of practicing religion that emphasizes a balanced, proportionate, and non-extremist approach in understanding and implementing religious teachings. This concept is closely related to *wasathiyyah* (moderation), which emphasizes avoiding extremism while maintaining commitment to religious principles and respecting others. In Islamic education, religious moderation concerns not only religious understanding but also the capacity to build social relationships based on justice, tolerance, peaceful coexistence, and respect for diversity. Rahmadi and Hamdan explain that religious moderation in education can be understood from theological-normative, sociological, anthropological, and intercultural communication perspectives, indicating that its application extends beyond doctrinal understanding to students' social lives.[12] Khasanah, Hamzani, and Aravik likewise describe

[12] Rahmadi and Hamdan, "Religious Moderation In The Context Of Islamic Education: A Multidisciplinary Perspective And Its Application In Islamic Educational Institutions In Indonesia."

moderation as a tolerant religious attitude that seeks a balanced position in communal life.[13] In line with recent developments in the literature, Prasetyo, Fauziah, and Syafii show that religious moderation in Islamic education has expanded into policy, curriculum, pedagogy, and inclusive character formation.[14] Accordingly, this study understands religious moderation not as a reduction of commitment to Islamic teachings, but as a way of actualizing those teachings in a balanced, just, tolerant, and socially responsible manner within diverse societies.

This perspective can also be explored through the Prophet Muhammad's historical experiences. Religious moderation should not be viewed solely as a contemporary response to modern challenges; substantive principles of moderation can also be examined through the Prophet's interactions with communities of different religious, tribal, and social backgrounds. Through his study of the *sīrah nabawiyyah* (the biography of the Prophet), Kodir identifies several events in the Prophet Muhammad's life, in both Mecca and Medina that contain principles relevant to contemporary discussions of religious moderation.[15] A more recent study by Nasrulloh et al. shows that the Prophet's interactions with non-Muslims cannot be generalized as mere manifestations of tolerance, since they took different forms depending on their social and political contexts. Their study therefore positions the Prophet's interactions as a historical source for developing a more context-sensitive understanding of religious moderation.[16] This

[13] Khasanah, Irwan Hamzani, and Aravik, "Religious Moderation in the Islamic Education System in Indonesia."

[14] Gatot Prasetyo, Yanuar Rizki Fauziah, and Ahmad Syafii, "From Policy to Pedagogy: Religious Moderation as a Counter-Radicalization Strategy in Islamic Education — A Systematic Literature Review," *Jurnal Pendidikan Islam* 14 (October 2025): 233–51, https://doi.org/10.14421/jpi.2025.142.233-251.

[15] Abdul Qadir, "Nilai-Nilai Moderasi Beragama Dalam Perspektif Sirah (Biografi) Nabi Muhammad Saw," 2022.

[16] Muhammad Nasrulloh et al., "Reframing The Prophet's Interactions With Non Muslims: A Context-Sensitive Model Of Religious Moderation From The

perspective demonstrates the importance of the *sīrah* for understanding how Islamic principles were negotiated and implemented within concrete social circumstances. The Prophet Muhammad's practices can therefore serve as a historical source for connecting Islam's normative dimensions with the realities of life in a plural society.

Medinan society provides a particularly important historical context for examining these practices. It consisted of the Muhajirun, the Ansar, various Arab tribes, and Jewish communities with distinct identities and social interests. Within this heterogeneous setting, the Prophet Muhammad developed forms of communal life through several socio-religious practices, including the *muakhah* (brotherhood) between the Muhajirun and the Ansar, the formulation of the Medina Charter, consultation, the regulation of intergroup relations, and the resolution of social issues by considering collective interests. Pasaribu and Yusrianto's study of the Medina Charter identifies principles of religious freedom, justice, equality, social solidarity, and consultation that have substantive relevance to religious moderation.[17] These findings align with Nasrulloh et al., who show that the Prophet's interactions with non-Muslim communities involved justice, social protection, empathy, religious freedom, and cooperation in communal life. Thus, the Prophet Muhammad's social practices in Medina should not merely be understood as a sequence of historical events; they can also be critically interpreted as historical experiences in managing diversity through justice, mutual respect, dialogue, and social responsibility.

Examining these historical practices through the conceptual lens of religious moderation reveals substantive correspondences between the Prophet Muhammad's actions and

Sīrah Nabawiyyah," *Harmoni* 24 (December 2025): 254–80, https://doi.org/10.32488/harmoni.v24i2.903.

[17] Febry Irwansyah Pasaribu and Edi Yusrianto, "Piagam Madinah Dan Isu-Isu Utama Moderasi Beragama."

values that remain relevant to educational contexts. The *muakhah* between the Muhajirun and the Ansar can be interpreted as an expression of *ukhuwah* (solidarity) and social solidarity; the Medina Charter reflects *al-'adālah* (justice) through its regulation of the rights and responsibilities of different groups; the Prophet's relations with diverse communities provide a basis for interpreting *tasāmuḥ* (tolerance) and respect for diversity; consultation reflects *shūrā* as a dialogical approach to collective decision-making; and peaceful efforts to resolve disputes provide a historical basis for *iṣlāḥ* (peace and reconciliation). Taken together, these practices can also be interpreted through *tawāẓun* (balance), particularly in the effort to maintain a proportionate relationship among religious, social, and humanitarian concerns.[18] These values should not be treated as modern categories that existed in precisely the same conceptual form within seventh-century Medina. Rather, they emerge through a critical interpretation of historical practices within their specific contexts. As studies of the *sīrah* have emphasized, a historical approach can strengthen the study of religious moderation by demonstrating how substantive religious principles were manifested in social practices rather than merely formulated as normative concepts.[19] In this sense, the Prophet Muhammad's socio-religious practices constitute historical experiences from which a more concrete and context-sensitive understanding of religious moderation can be reconstructed.

The relevance of these findings becomes clearer when situated within Islamic Religious Education. IRE is responsible not only for transmitting knowledge of Islamic teachings but also for shaping students' attitudes and conduct as they engage with the realities of socially diverse communities. Rahmadi and

[18] Febry Irwansyah Pasaribu and Edi Yusrianto, "Piagam Madinah Dan Isu-Isu Utama Moderasi Beragama."

[19] Faqih Abdul Qadir, "Nilai-Nilai Moderasi Beragama Dalam Perspektif Sirah (Biografi) Nabi Muhammad Saw," *Jurnal Bimas Islam* 15 (December 2022): 355–86, https://doi.org/10.37302/jbi.v15i2.733.

Hamdan emphasize that religious moderation in Islamic education should be understood through the relationship between religious foundations and social realities. At the same time, Hanif, Syarifudin, and Muhtarom highlight the importance of integrating tolerance, non-violence, and respect for diversity into Islamic education in response to contemporary global and digital challenges.[20] Prasetyo et al. further demonstrate that contemporary studies of religious moderation in Islamic education have expanded across policy, curriculum, pedagogy, and institutional ecosystems.[21] Moreover, Ritonga and Nurmawati's analysis of IRE textbooks indicates that instructional materials represent values such as *tasāmuḥ* (tolerance), *tawassuṭ* (moderation), and *i'tidāl* (justice) have been represented in instructional materials. However, other values, including *musāwah* (equality) and *muwāṭanah* (citizenship), remain insufficiently represented.[22] These findings indicate that religious moderation has gained an established place in IRE development, while the historical sources showing how relevant principles were enacted in the Prophet Muhammad's social life remain open to further development as a basis for educational interpretation.

On this basis, the present study reconstructs the Prophet Muhammad's historical practices by interpreting them as sources of moderation-related values and translating those values into conceptual principles relevant to Islamic Religious Education. This process can be formulated as historical practice → value identification → interpretation of moderation → educational

[20] Hanif, Syarifudin, and Muhtarom, "Integration Of Religious Moderation In Islamic Education: Challenges And Opportunities In The Digital Era,."

[21] Asnil Aidah Ritonga and Nurmawati, "Analysis of the Representation of Religious Moderation Values in Senior High School Islamic Religious Education Textbooks under the Merdeka Curriculum: A Qualitative Study Using Content Analysis," *Jurnal Pendidikan Islam* 14 (June 2025): 105–17, https://doi.org/10.14421/jpi.2025.141.105-117.

[22] Ritonga and Nurmawati.

principle. Through this process, *muakhah* is not merely understood as a historical event but is reconstructed as a basis for strengthening *ukhuwah* and social solidarity in IRE; the Medina Charter is not treated merely as a historical document but as a source for principles of justice and respect for diversity; consultation is reconstructed as a principle of dialogue and participation; while peaceful conflict resolution provides a foundation for strengthening *iṣlāḥ*. This direction aligns with Sirojuddin and Hairunnisa's study, which shows that *tawassuṭ*, *i'tidāl*, *tasāmuḥ*, and *shūrā* can be systematically integrated into IRE content and curricular orientation.[23] Therefore, this study's novelty lies not merely in asserting that the Prophet Muhammad's practices contain values associated with religious moderation, but in reconstructing those socio-religious practices into conceptual principles to strengthen Islamic Religious Education. This reconstruction positions history not simply as a source of information about the past, but as a source of values that can be critically reinterpreted to address the needs of Islamic education in plural societies.

2. Method

This study used a qualitative literature-based approach to analyze the Prophet Muhammad's socio-religious practices and reconstruct the values of religious moderation embedded within them as a conceptual foundation for strengthening Islamic Religious Education (IRE). The study adopted three interrelated perspectives: historical, conceptual, and reconstructive. The historical perspective was used to understand the Prophet Muhammad's practices within the social context of Medinan society; the conceptual perspective was employed to relate the

[23] Ahmad Sirojuddin and Hairunnisa Hairunnisa, "Integrasi Nilai Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam," *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 9 (May 2025): 288–303, https://doi.org/10.52266/tadjid.v9i1.4296.

historical findings to the concepts of religious moderation and Islamic Religious Education; and the reconstructive perspective was used to transform historical values into conceptual principles relevant to the needs of contemporary IRE. Using literature and documents as data sources is an important component of qualitative research because documents can be systematically analyzed to understand the meanings, contexts, and constructions surrounding a particular phenomenon.[24]

The data sources consisted of primary and secondary sources. The primary sources included the Qur'an, hadith, *sīrah nabawiyyah*, and Islamic historical literature documenting the Prophet Muhammad's socio-religious practices, particularly those related to life in Medina, intergroup relations, the Medina Charter, consultation, conflict resolution, and relations with non-Muslim communities. The secondary sources comprised scholarly journal articles, academic books, and relevant studies on religious moderation, *wasathiyyah*, Islamic social history, and Islamic Religious Education. The literature was purposively selected based on its relevance to the research focus, academic credibility, alignment with the research questions, and contribution to historical and educational interpretation. Document analysis was conducted by considering the context and purpose of each document so that the information obtained was not treated as isolated data but interpreted in relation to the broader research context.[25]

Data were collected through documentary study by identifying, reading, recording, and classifying relevant information from the selected sources. The unit of analysis was the Prophet Muhammad's socio-religious practices that were relevant to the values of religious moderation. The data were subsequently organized into the themes of *ukhuwah* (solidarity),

[24] Hani Morgan, "Conducting a Qualitative Document Analysis," *Qualitative Report* 27 (2022): 64–77, https://doi.org/10.46743/2160-3715/2022.5044.

[25] Morgan.

al-'adālah (justice), *tasāmuḥ* (tolerance), *shūrā* (mutual deliberation), *iṣlāḥ* (peace and reconciliation), and *tawāzun* (equilibrium). The analytical process was conducted reflexively through the organization, reduction, categorization, and interpretation of textual data to identify patterns and relationships among the themes.[26] A qualitative textual analysis approach also enabled several analytical stages to be integrated, allowing historical data to be examined systematically without separating them from their original contexts and the study's objectives.[27]

The data were analyzed using content analysis integrated with historical interpretation and conceptual analysis. The analytical procedures comprised: (1) data reduction, by selecting information directly related to the Prophet Muhammad's socio-religious practices; (2) classification, by organizing the data according to emerging themes and values; (3) historical interpretation, by understanding these practices within the social, political, and religious contexts of Medinan society and comparing them with information derived from the Qur'an, hadith, *sīrah*, and historical sources; (4) conceptual analysis, by relating the identified historical values to the concepts of religious moderation and Islamic Religious Education; and (5) reconstructive synthesis, by formulating the relationships among historical practices, moderation values, and educational principles. Qualitative content analysis was used to identify, organize, reduce, and uncover patterns of meaning within

[26] Mehmet Ali Gülplnar, "A Model Proposal for Qualitative Data Analysis, Interpretation, and Reporting: Contextuality, Reflectivity, and Narrativity," *Primary Health Care Research and Development* 25 (October 2024), https://doi.org/10.1017/S1463423624000562.

[27] Umut Birkan ÖZKAN, "Doküman İnceleme Yönteminde Geçerlik ve Güvenirlik: Eğitim Bilimleri Araştırmaları Bağlamında Kuramsal Bir İnceleme," *Dokuz Eylül Üniversitesi Buca Eğitim Fakültesi Dergisi*, June 2023, 832–48, https://doi.org/10.53444/deubefd.1258867.

textual data through processes of coding and categorization.[28] The interpretive process was conducted contextually and reflexively to maintain clear traceability among the sources, data, interpretations, and research findings.[29]

In this study, reconstruction was understood as an analytical procedure rather than merely as a methodological label**.** The process followed the sequence historical practice → value identification → interpretation of moderation → educational principle. Accordingly, the Prophet Muhammad's socio-religious practices were first identified from historical sources, after which the underlying values were interpreted, connected to the principles of religious moderation, and subsequently formulated in terms of their relevance to Islamic Religious Education. To ensure credible, high-quality interpretation, the study conducted cross-source verification (source triangulation) by comparing the Qur'an, hadith, *sīrah nabawiyyah*, historical sources, and contemporary academic studies. The assessment of qualitative research quality emphasizes the importance of alignment among research questions, data sources, analytical procedures, interpretation, and conclusions.[30] Therefore, the reconstruction developed in this study was not intended as an empirically tested instructional model, but rather as a conceptual framework grounded in historical evidence and relevant to strengthening contemporary Islamic Religious Education.

3. The Historical Significance of the Prophet Muhammad's Socio-Religious Practices in Medinan Society

The findings indicate that the Prophet Muhammad's socio-religious practices cannot be separated from the plural

[28] Gülplnar, "A Model Proposal for Qualitative Data Analysis, Interpretation, and Reporting: Contextuality, Reflectivity, and Narrativity."

[29] ÖZKAN, "Doküman İnceleme Yönteminde Geçerlik ve Güvenirlik: Eğitim Bilimleri Araştırmaları Bağlamında Kuramsal Bir İnceleme."

[30] ÖZKAN.

character of Medinan society in terms of ethnicity, tribal affiliation, and religion. The presence of the Muhajirun, the Ansar, Jewish communities, and various Arab tribes created a complex social setting that required forms of social governance capable of maintaining stability and unity.[31] Within this context, the Prophet Muhammad developed a social order based on brotherhood, consultation, and respect for differences. These practices demonstrate that his *da'wah* (Islamic preaching) was not limited to theological concerns but also addressed the formation of a harmonious and inclusive social life.[32] Hasibuan argues that the Prophet's strategy for uniting diverse communities represents a concrete expression of religious moderation that remains relevant as a source of inspiration for contemporary multicultural societies.[33]

One of the most significant social practices was establishing *muakhah* (brotherhood) between the Muhajirun and the Ansar. This policy was intended not only to strengthen *ukhuwah Islamiyyah* (Islamic solidarity), but also to reduce tribal fanaticism and foster social solidarity. The resulting relationships were characterized by mutual assistance and shared responsibility, thereby contributing to the social integration of Medinan society.[34] This practice indicates that the Prophet Muhammad regarded social cohesion as an important

[31] Lina Mastura Jusoh et al., "The Medina Charter as the Basis of Social Unity for Multi-Ethnic Communities in Medina," *Islamiyyat* 46, no. 2 (2024): 220–28, https://doi.org/10.17576/islamiyyat-2024-4602-20.

[32] Nur Bakri Bin Abd Hamid, Hazrul Hizam Karim, and Muhammad Izzul Syahmi Zulkepli, "Madani Society's Insights on Prophetic Communication for Enhancing Social Well-Being: Events from the Madinah Era," *SEARCH Journal of Media and Communication Research* 4, no. 17 (2025): 127–38, https://doi.org/10.58946/search-SpecialIssue.ICIMaC2024.P9.

[33] Miftahul Ihyaiddin Hasibuan, "Strategi Rasulullah Dalam Menyatukan Kaum Dengan Pendekatan Moderat Dalam Islam," *El-Sunan: Journal of Hadith and Religious Studies* 1 (October 2023): 113–22, https://doi.org/10.22373/el-sunan.v1i2.4108.

[34] Hamid, Karim, and Zulkepli, "Madani Society's Insights on Prophetic Communication for Enhancing Social Well-Being: Events from the Madinah Era."

foundation for the development of Islamic civilization. Accordingly, the concept of *ukhuwah* embodied in this practice was not confined to a spiritual dimension but also served a social function aimed at creating a peaceful and just communal life.[35]

In addition to strengthening internal Muslim solidarity, the Prophet Muhammad also developed a framework for communal coexistence through the Medina Charter. Previous studies indicate that the Charter contained principles concerning religious freedom, equality of rights and responsibilities, social solidarity, and collective responsibility for maintaining public security. Pasaribu and Yusrianto describe the Medina Charter as a manifestation of *wasathiyyah* that grounded communal life in justice, equality, and consultation.[36] The Charter illustrates that social plurality was not treated merely as a threat but as a social reality that needed to be managed through agreement and respect for the rights of different groups. Accordingly, the Prophet Muhammad's socio-religious practices demonstrate that harmonious communal life could be developed through a balance between religious identity and commitment to shared social life.[37]

Consultation and peaceful conflict resolution also constituted important features of social life in Medina. The Prophet Muhammad involved his Companions in various social and political matters, allowing decisions to be reached through collective consideration rather than through purely unilateral authority. This approach reflects leadership grounded in participation and respect for different viewpoints. In addition, the Prophet's relations with non-Muslim communities demonstrate practices of tolerance and respect for human

[35] Abdul Qadir, "Nilai-Nilai Moderasi Beragama Dalam Perspektif Sirah (Biografi) Nabi Muhammad Saw," 2022.

[36] Febry Irwansyah Pasaribu and Edi Yusrianto, "Piagam Madinah Dan Isu-Isu Utama Moderasi Beragama."

[37] Febry Irwansyah Pasaribu and Edi Yusrianto.

dignity. Kodir argues that various episodes in the Prophet Muhammad's *sīrah* show that principles of religious moderation were manifested in social practice during the Prophetic period and formed part of Islam's broader orientation as *raḥmatan li al-'ālamīn* (mercy to the worlds).[38]

Based on these findings, the Prophet Muhammad's socio-religious practices hold significant historical importance in shaping Medinan society. These practices indicate that early Muslim social organization was developed through principles of brotherhood, justice, consultation, and respect for diversity.[39] The Prophet's socio-religious practices therefore possess not only historical significance but also educational value as a source for understanding the development of moderate religious life in contemporary society.[40] In this sense, the findings suggest that principles associated with religious moderation have meaningful historical precedents in the Prophet Muhammad's social practices and should not be understood solely as concepts arising from modern demands.[41]

4. Conceptual Analysis of Religious Moderation Values in the Prophet Muhammad's Socio-Religious Practices

The findings indicate that the Prophet Muhammad's socio-religious practices in Medina reflect several substantive principles that correspond with the values of religious

[38] Abdul Qadir, "Nilai-Nilai Moderasi Beragama Dalam Perspektif Sirah (Biografi) Nabi Muhammad Saw," 2022.

[39] Muhammad Ikram, "Islamic Brotherhood ' s Influences on Early Medina Society," *ALMAKRIFAH Journal For Human Sciences And Islamic Knowledge* 2, no. 2 (2025).

[40] Moh. Alwy Amru Ghozali, Muh Tasrif, and Henryco Syah Qohar, "Al-Iṣlāḥ Wa Jam' Al-Qulūb Sebagai Model Kohesi Sosial Profetik Di Madinah Perspektif Sa'Id Ali Al-Qahtani," *Muta'allimuna: Journal Of Islamic Studies* 2 (July 2026): 42–58, https://doi.org/10.21154/mutaallimuna.v2i1.5995.

[41] Dalam Perjanjian Hudaibiyah, Abbas Sofwan, and Matlail Fajar, "Moderasi Beragama Era Rasulullah : Pembacaan Ulang Konsep Tanah Suci Madinah," *Adalah: Buletin Hukum Dan Keadilan* 6, no. 6 (2022): 45–59.

moderation, including *ukhuwah* (solidarity), *al-'adālah* (justice), *tasāmuḥ* (tolerance), *shūrā* (mutual deliberation), *iṣlāḥ* (peace and reconciliation), and *tawāzun* (balance). However, applying the term religious moderation to the Prophet Muhammad's practices requires careful consideration. Religious moderation, as it has developed within contemporary discourse, is a conceptual construct that emerged within social and religious contexts different from those of seventh-century Medina. Therefore, this study does not characterize the Prophet Muhammad's practices as "religious moderation" in the modern terminological sense, but rather interprets them as historical practices containing substantive principles that can be analyzed through the framework of religious moderation. Faqihuddin Abdul Kodir demonstrates that several episodes in the Prophet Muhammad's *sīrah* embody principles of respect for humanity, justice, and the establishment of peaceful communal life.[42] Accordingly, this study treats the relationship between the Prophet Muhammad's social practices and religious moderation as interpretive and conceptual rather than a direct equation between a contemporary concept and historical reality.

The value of *ukhuwah*, for example, can be identified in the practice of establishing brotherhood between the Muhajirun and the Ansar, since *muakhah* (brotherhood) not only created religious bonds but also strengthened social solidarity, shared responsibility, and the integration of communities with different tribal backgrounds. On this basis, *muakhah* can be interpreted as a historical foundation for the principles of brotherhood and social cohesion. Nevertheless, an important interpretive limitation remains: *muakhah* primarily operated within the Muslim community and therefore cannot be treated as direct

[42] Abdul Qadir, "Nilai-Nilai Moderasi Beragama Dalam Perspektif Sirah (Biografi) Nabi Muhammad Saw," December 2022.

evidence of interreligious tolerance.[43] Similarly, the Medina Charter should not be directly equated with contemporary concepts of religious moderation, pluralism, or citizenship. The Charter emerged from the historical need to regulate the relationships and responsibilities of different communities living in Medina. Nevertheless, its provisions concerning shared obligations, intergroup relations, community protection, and dispute resolution reflect principles of justice and diversity management that demonstrate substantive correspondence with several contemporary values of religious moderation. Assyifa and Rosyidi likewise show that narratives of the Prophet Muhammad's exemplary conduct contain values of tolerance, justice, and respect for humanity that can be contextualized within efforts to strengthen religious moderation.[44]

The same analytical caution applies to the values of *tasāmuḥ, shūrā,* and *iṣlāḥ*. The Prophet Muhammad's relations with non-Muslim groups cannot be generalized entirely as practices of tolerance because these interactions occurred under different social and political circumstances, ranging from cooperation and agreements to conflict. Therefore, *tasāmuḥ* in this study is derived only from specific practices that recognize the presence of other groups and create space for peaceful coexistence. Consultation likewise cannot automatically be categorized as moderation merely because it involves an exchange of views. The value of *shūrā* becomes relevant when consultation reflects openness to others' perspectives, consideration of the common good, and avoidance of purely

[43] Hasrat Efendi Samosir et al., "Recontextualizing the Medina Charter: Consensus-Based Political Communication for Contemporary Plural Societies," *MILRev: Metro Islamic Law Review* 4 (March 2025): 645–75, https://doi.org/10.32332/milrev.v4i1.10523.

[44] Habibah Shofiyah Assyifa and Zudan Rosyidi, "Analisis Nilai Moderasi Beragama Dalam Kisah Teladan Nabi Muhammad Pada Sejarah Kebudayaan Islam Di MI," *TSAQAFATUNA : Jurnal Ilmu Pendidikan Islam* 6 (May 2024): 15–21, https://doi.org/10.54213/tsaqafatuna.v6i1.344.

unilateral decision-making.[45] *Iṣlāḥ* can be associated with moderation when conflict resolution is directed toward preventing greater harm and pursuing proportionate solutions. In this way, the categorization of moderation values is based not on terminological similarity, but on the social functions and substantive principles embodied in these historical practices.

This interpretation intersects with the concept of *wasathiyyah* (moderation) in contemporary Islamic thought. Mohammad Hashim Kamali places *wasathiyyah* within a framework of justice, balance, wisdom, and proportionality, while M. Quraish Shihab emphasizes a middle position that avoids extremist tendencies while maintaining balance and justice. Yusuf al-Qaradawi likewise understands *wasathiyyah* as a position that avoids both *ghuluw* (excess) and neglect of *tafrīṭ* (religious teachings).[46] In this study, these perspectives are employed as a conceptual lens for interpreting historical practices rather than as categories projected directly onto the Prophet Muhammad's era. Accordingly, the relationship between the Prophet Muhammad's socio-religious practices and *wasathiyyah* is understood as a correspondence of principles rather than an identity of context or terminology. This distinction is essential to prevent anachronistic interpretations and to preserve the historical particularity of each event.

Based on this analysis, *ukhuwah, al-'adālah, tasāmuḥ, shūrā, iṣlāḥ,* and *tawāzun* can be understood as interpretive outcomes derived from the substantive principles embedded in the Prophet Muhammad's socio-religious practices, rather than as labels automatically imposed on all aspects of Prophetic history. This position also provides a more proportionate foundation for

[45] Abdul Khair, Rabiatul Adawiyah, and Mualimin Mualimin, "The Implementation of The Medina Charter Values in Preventing Religious and Global Humanitarian Tensions," *Transformatif* 8, no. 2 (2024): 178–92, https://doi.org/10.23971/tf.v8i2.8841.

[46] Assyifa and Rosyidi, "Analisis Nilai Moderasi Beragama Dalam Kisah Teladan Nabi Muhammad Pada Sejarah Kebudayaan Islam Di MI."

reconstruction within Islamic Religious Education. Historical values are not transferred directly into contemporary educational contexts; instead, their original contexts and social functions are first examined, their substantive principles identified, their correspondence with religious moderation analyzed, and their educational relevance subsequently formulated.[47] In this way, the Prophet Muhammad's social practices can serve as a source of values for strengthening Islamic Religious Education without disregarding the contextual differences between seventh-century Medinan society and contemporary social life.

5. Reconstruction of Religious Moderation in Islamic Religious Education

The findings indicate that the values of religious moderation identified through the Prophet Muhammad's socio-religious practices are highly relevant to the objectives of Islamic Religious Education. The values of *ukhuwah* (solidarity), *al-'adālah* (justice), *tasāmuḥ* (tolerance), *shūrā* (mutual deliberation), *iṣlāḥ* (peace and reconciliation), and *tawāzun* (balance) carry not only historical significance but can also provide a foundation for developing a more contextual form of Islamic Religious Education. These findings show that the Prophet Muhammad's historical experiences should not be treated merely as sources of historical knowledge, but also as sources of values that can be transformed within educational processes.[48] Therefore, strengthening religious moderation in Islamic Religious Education cannot rely solely on normative and cognitive approaches, it should also involve learning processes oriented toward developing students' attitudes, character, and social experiences.

[47] Assyifa and Rosyidi.

[48] Abdul Qadir, "Nilai-Nilai Moderasi Beragama Dalam Perspektif Sirah (Biografi) Nabi Muhammad Saw," 2022.

This perspective is consistent with Muhaimin's view of Islamic Religious Education as a process of developing the full potential of students so that they can actualize Islamic values in both personal and social life.[49] Islamic Religious Education functions not only as a means of transmitting religious knowledge but also as a vehicle for character formation and the development of a culture of life grounded in Islamic values. In this context, *ukhuwah* and *tasāmuḥ* can be integrated into cultivating a school culture that respects differences. At the same time, *shūrā* and justice can be embodied through dialogical and participatory learning processes. Religious moderation, therefore, should not remain at the conceptual level but should become part of concrete educational practices.[50]

Furthermore, Abuddin Nata explains that Islamic education is fundamentally directed toward developing individuals who possess faith, moral integrity, and social responsibility. This perspective demonstrates the close relationship between the objectives of Islamic Religious Education and the values of religious moderation identified in this study. Accordingly, reconstructing religious moderation within Islamic Religious Education is not intended to introduce a new paradigm detached from the tradition of Islamic education. Rather, it seeks to reinterpret the substantive values manifested in the Prophet Muhammad's social practices in Medina and contextualize them in response to contemporary needs.

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[49] Yuni Sugiarti, "Berbagi Bahan Belajar Online Untuk Meningkatkan Kompetensi Pedagogis Dan Profesional Dosen," *Jurnal Teknodik* 18, no. 03 (2015): 251–60, https://doi.org/10.32550/teknodik.v0i0.131.

[50] Muhammad Umair Raouf, "The Madinah Charter as a Blueprint of Constitutional Pluralism : An Analytical Study," *Pakistan Journal of Qur'ānic Studies* 5, no. 1 (2026): 31–48, https://doi.org/https://journals.iub.edu.pk/index.php/pjqs/article/view/4741. The.

From Fazlur Rahman's perspective, Islamic education should develop students' capacity to understand Islamic teachings comprehensively and respond constructively to social change.[51] This perspective suggests that Islamic Religious Education requires an approach that extends beyond memorization and ritual dimensions to develop critical and dialogical attitudes, as well as respect for plural social realities. Therefore, the moderation-related values reconstructed from the Prophet Muhammad's socio-religious practices can serve as a basis for developing the objectives, content, methods, and learning culture of Islamic Religious Education in a more inclusive and humanistic direction.

Based on the findings and conceptual analysis, this study shows that religious moderation in Islamic Religious Education can be strengthened integrating brotherhood, justice, tolerance, consultation, peace, and balance throughout the educational process. Such integration should not be limited to instructional content but should also extend to school culture, teacher–student relationships, and patterns of social interaction within educational environments.[52] Accordingly, reconstructing religious moderation based on the Prophet Muhammad's socio-religious practices can help form students who maintain strong religious commitment while also living harmoniously within plural societies. These findings show that a historically informed interpretation of the Prophet Muhammad's socio-religious practices is highly relevant to developing contemporary Islamic Religious Education.[53]

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[51] Silvi Fatmasari, Ikhwan Aziz, and Umar Al Faruq Ahmad Hasyim, "Internalisasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI Di SMA Negeri 3 Metro," *Berkala Ilmiah Pendidikan* 4 (March 2024): 24–33, https://doi.org/10.51214/bip.v4i1.859.

[52] Fatmasari, Ikhwan Aziz, and Umar Al Faruq Ahmad Hasyim.

[53] Fazillah, "Integrasi Konsep Moderasi Beragama Dalam Pengembangan Materi Pendidikan Agama Islam."

Table 2. Reconstruction of Religious Moderation Values in Islamic Religious Education

Historical Practices of the Prophet Muhammad	Reconstructed Value	Pedagogical Principle	Implementation in IRE	Expected Outcome
Muakhah between the Muhajirun and the Ansar	*Ukhuwah*	Cooperative	Group work and peer learning	Solidarity and empathy
Medina Charter	*Al-'Adālah*	Inclusive and equitable	Classroom agreements and non-discriminatory learning	Fair-mindedness and social responsibility
Relations with non-Muslim communities	*Tasāmuḥ*	Respect for differences	Case studies and dialogue on diversity	Tolerance and openness
Practice of consultation	*Shūrā*	Dialogical and participatory	Discussion and shared decision-making	Critical thinking and respect for different opinions
Conflict resolution / Treaty of Hudaybiyyah	*Iṣlaḥ*	Conflict resolution	Mediation simulations and case reflection	Peaceful conflict resolution
Balance of rights and responsibilities	*Tawāzun*	Holistic	Integration of spiritual and social values	Religious commitment and social responsibility

C. Conclusion

This study finds that the Prophet Muhammad's socio-religious practices in Medinan society contain substantive principles that can be reconstructed within the framework of religious moderation, namely *ukhuwah* (solidarity), *al-'adālah* (justice), *tasāmuḥ*

(tolerance), *shūrā* (mutual deliberation), *iṣlāḥ* (peace and reconciliation), and *tawāẕun* (balance). These values are associated with *muakhah* (brotherhood), the regulation of communal life through the Medina Charter, social relations with different groups, consultation, conflict resolution, and the balance between religious commitment and social responsibility, respectively. This categorization is not intended to directly equate seventh-century practices with the contemporary concept of religious moderation. Rather, it demonstrates a substantive correspondence of principles identified through historical and conceptual interpretation.

The scholarly contribution of this study lies in reconstructing these six values through the sequence historical practice → substantive value → moderation principle → IRE pedagogical principle. This reconstruction positions the history of the Prophet Muhammad not merely as informational content, but as a source of values for developing Islamic Religious Education that is more cooperative, equitable, inclusive, dialogical, peaceful, and balanced. In practical terms, this framework can provide a foundation for developing instructional materials, learning strategies, and school cultures that foster students' religious commitment while strengthening their capacity to live harmoniously in plural societies. However, because this study is based on literature research, its findings remain conceptual and have not yet been empirically tested. Future research should therefore examine and further develop this framework through field studies, experimental research, or research and development within Islamic Religious Education.

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