

Harmony Among the Nation's People: Prophet Muhammad's Political Measures in Fostering Unity

Kerukunan Antar Anak Bangsa: Langkah Politik Nabi Muhammad dalam Membangun Persatuan

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ABSTRAK

Pada masa Nabi Muhammad, Madinah merupakan masyarakat plural yang dihuni oleh berbagai suku, etnis, agama, dan budaya, sehingga memiliki potensi gesekan sosial akibat fanatisme kesukuan. Kemajemukan ini menjadi tantangan signifikan bagi dakwah Nabi, karena keberagaman dapat melahirkan toleransi sekaligus konflik. Oleh karena itu, langkah-langkah politik beliau dalam merukunkan masyarakat Madinah memiliki relevansi penting bagi pengelolaan masyarakat plural di era kontemporer. Penelitian ini menggunakan pendekatan library research normatif-teologis, dengan menganalisis sumber primer berupa al-Qur'an, hadits, dan sirah, yang didukung oleh tafsir klasik maupun kontemporer. Pendekatan semacam ini relatif jarang ditemukan karena fokus utamanya pada upaya membangun kerukunan antarwarga, sehingga posisi penelitian ini strategis dalam diskursus akademik. Hasil kajian menunjukkan bahwa Nabi Muhammad mengelola kemajemukan melalui rekonsiliasi sosial, penguatan identitas kolektif, dan perjanjian damai. Pendekatan emosional diterapkan dalam mendamaikan suku Aus dan Khazraj dengan membentuk identitas Ansar serta mempersatukan mereka dengan kaum Muhajirin dalam bingkai komunitas Muslim. Selain itu, Nabi menerapkan perjanjian non-agresi dengan komunitas Yahudi dan kelompok sekitar Madinah untuk menjaga stabilitas sosial. Nilai-nilai kerukunan beliau berporos pada tolong-menolong, perlindungan, dan empati, yang tetap relevan untuk membangun persatuan nasional, mencegah konflik, dan meneguhkan nilai kemanusiaan sebagai fondasi perdamaian masyarakat kontemporer.

Kata Kunci: Kerukunan Anak Bangsa; Langkah Politik Nabi Muhammad; Masyarakat Plural Madinah

ABSTRACT

During the Prophet Muhammad's era, Medina was a plural society inhabited by diverse tribes, ethnicities, religions, and cultures, which carried the potential for social friction due to tribal fanaticism. This pluralism posed a significant challenge for the Prophet's mission, as diversity could foster both tolerance and conflict. Accordingly, his political measures to harmonize the Medinan community hold critical relevance for managing plural societies in the contemporary era. This study employs a normative-theological library research approach, analyzing primary sources including the Qur'an, hadith, and sirah, supplemented by classical and contemporary exegeses. Such an approach is relatively rare, as it focuses on fostering unity among citizens, positioning this study strategically in scholarly discourse. The findings indicate that the Prophet managed societal diversity through social reconciliation, reinforcement of collective identity, and peace agreements. An emotional approach facilitated the reconciliation of the Aus and Khazraj tribes by establishing the Ansar identity and integrating them with the Muhajirin within the Muslim community framework. Furthermore, the Prophet implemented non-aggression agreements with Jewish communities and surrounding groups to maintain social stability. His principles of harmony were based on mutual assistance, protection, and empathy, which remain highly relevant for promoting national unity, preventing conflict, and reinforcing humanistic values as the foundation of peace in contemporary societies.

Keywords: Harmony Among the Nation's People; Prophetic Political Measures; Fostering Unity in Plural Societies

INTRODUCTION

Islam came as a mercy for all creation, and Prophet Muhammad, as the bearer of the divine message, was appointed as a messenger of compassion for all elements of society (Al-Anbiya': 107). This indicates that Islam is a universal religion, relevant to all ethnicities, languages, cultures, and tribes (Al-Ṭabarī 2001, 101). Pluralism, deliberately created by God, is not merely about differences in tribe, religion, or language, but a dynamic reality that forms

a framework for social cohesion (Faqihuddin 2023). Islam views diversity as a path to compassion and understanding, not hostility, emphasizing that human beings should be positive social actors within a diverse society (Alwi Hs, Robikah, and Parnasih 2021). Multiculturalism encourages peaceful coexistence, where harmony is cultivated through mutual awareness without eliminating inherent identities (Ali 2023).

Diversity represents a valuable social asset, yet it can become a source of conflict when mismanaged (Aini and Don 2025). Extremist actions by certain individuals have sometimes tarnished Islam's image, targeting both other religions and fellow Muslims with differing understandings (Bano et al. 2022). Therefore, it is essential to reaffirm Islam's teaching of moderation to preserve the harmony exemplified by Prophet Muhammad (Ebrahimi 2023).

Prophet Muhammad established the society of Medina amid diverse tribes, clans, races, religions, and cultures (Ibrahim Zein and Ahmed El-Wakil 2020). Social frictions and tribal fanaticism (*banī*, *nasab*) posed significant challenges, as diversity could generate both tolerance and potential conflict. The Prophet's example demonstrates strategies for fostering unity, reconciliation, and mutual respect in plural societies.

Indonesia exemplifies modern pluralism, with diverse ethnic groups, languages, religions, and cultures coexisting under a single national framework (Hutabarat 2023). National figures such as Nurcholish Madjid emphasized that religious pluralism is an existential reality, to be embraced through positive engagement across communities (Abdullah 2021). Abdurrahman Wahid highlighted that Islam encourages diversity as a pathway to progress, rooted in justice, egalitarianism, and human rights (Addzaky et al. 2025).

The social life of Prophet Muhammad and his Companions provides valuable lessons for nurturing national harmony. Conflicts in his era occurred not only between Muslims and non-Muslims but also among Muslims due to tribal or group affiliations. Understanding the Prophet's efforts in fostering unity offers a concrete foundation for religious moderation (*wasatiyyah*), reflected in peace, harmony, order, and social tranquility (Nasrulloh et al. 2024). Without this example, communities risk misunderstanding tolerance, leaving room for dominant groups to behave intolerantly, both verbally and physically (Zulkifli et al. 2023).

This study addresses two main issues. First, it examines how the political measures of Prophet Muhammad fostered harmony, peace, and synergy within the framework of the Medina state, establishing a guiding model of civilization. Second, it explores how these values can be applied in contemporary plural societies such as Indonesia. The study offers two novelties: presenting the Prophet's role in cultivating unity among his people and identifying relevant values for implementation in today's multicultural context.

Research of this nature is relatively rare. Previous studies generally focus on religious moderation or tolerance with Prophet Muhammad as the primary subject, yet they emphasize interreligious relations and pay limited attention to harmony among the nation's people. To provide context, several earlier works are referenced. Faqihuddin Abdul Qadir outlines key events in the Prophet's life (Faqih 2022). Yeni and Abbas Sofwan focus on the Treaty of Hudaibiyyah and its role in establishing religious moderation (Yeni and Fajar 2022). Habibah Shofiyah examines historical developments of religious moderation and its influence on students' perspectives (Assyifa and Rosyidi 2024). Adiba analyzes the Charter of Medina and the Prophet's agreements with various tribes, closely resembling Faqihuddin's work (Adiba 2023). Budimansyah studies the Prophet's approach to religious moderation in relation to tolerance in Indonesia (Budimansyah, Hs., and Safari 2023).

The distinct contribution of this study lies in its comprehensive exploration of the Prophet Muhammad's efforts to reconcile his community, including interactions among fellow Muslims and with non-Muslims. This is demonstrated through the classification of his efforts to resolve tensions among the Aws and Khazraj, between the Muhājirīn and Anṣār, between the believers of Medina and the Jewish communities, between the believers and the Quraysh polytheists, and between Medina's Muslims and surrounding populations. This classification aims to formulate concrete principles of moderation and intercommunal tolerance, acknowledging that the application of religious moderation varies according to context and

social background. This practical dimension constitutes the novelty and relevance of the present study.

THEORETICAL FRAMEWORK

The theoretical framework of this study is grounded in the concept of social harmony in Islam, derived from the Qur'an and Sunnah, with the *Sirah* of the Prophet serving as the primary medium for understanding normative practices within their historical context. Intergroup harmony is proposed as the foundational theory, constructed through the study of the *Sirah*, so that this research does not merely examine phenomena using established theories but offers substantive insights that have been relatively underexplored in previous studies. The theoretical framework is developed through a *Sirah*-based approach by classifying the Prophet Muhammad's interactions with various groups according to temporal and social identity dimensions, creating an analytical mapping. These classifications are then analyzed thematically and contextually to formulate dynamic and applicable principles of harmony, ensuring that the derived normative values possess both theoretical and practical relevance for strengthening unity, promoting religious moderation, and fostering peace in contemporary plural societies.

RESEARCH METHOD

This study is a qualitative research based on library research employing a normative-theological approach with a historical (*sīrah*-oriented) perspective to comprehensively integrate normative texts and their historical context (Waston and Wiranto 2019). The data are sourced from the Qur'an, ḥadīth, and the Prophet's *sīrah*, elaborated with classical and contemporary tafsīr, and selected based on credible chains of transmission. Analysis was conducted descriptively and analytically through thematic grouping of the Prophet Muḥammad's socio-religious interactions to identify values of social harmony and religious moderation. Validity was ensured through careful source selection, thematic consistency, and chronological verification of events, producing contextual insights that are relevant and applicable to contemporary plural societies.

RESULT AND DISCUSSION

Reconciliation of the Aws and the Khazraj by the Prophet

The Aws and the Khazraj were two tribes that had been engaged in conflict for over a century, with their final major clash occurring at the Battle of Bu'āth, resulting in significant loss of life and resources (al-Samhūdī 1992, volume 1, p. 170). Despite descending from the same ancestor, Ḥārithah ibn 'Aql, and sharing race, language, and skin color, tribal pride and clan-based egoism had kept them divided (Ibn al-Athīr 1987, volume 1, p. 516). After the battle, representatives of both tribes professed Islam during the Pledge of 'Aqabah and invited Prophet Muhammad and his followers to Medina, seeking to protect the Islamic mission and position him as a unifying figure (2002, p. 133).

The Prophet aimed to reconcile the Aws and the Khazraj by eroding tribal egoism and collectively referring to them as the "Anṣār," meaning "helpers," which became the collective identity of Medina's people, gradually replacing the tribal labels (al-Anṣārī 2015, p. 10). This identity is also mentioned in the Qur'an: "The foremost, the first to embrace Islam among the Muḥājirīn and the Anṣār, and those who follow them with excellence. Allah is pleased with them, and they are pleased with Him" (al-Tawbah: 100).

To reinforce unity, the Prophet emphasized adherence to a shared Islamic identity. On one occasion, a Jewish man, Shayās ibn Qays, attempted to incite conflict by recalling past battles, prompting the Aws and Khazraj to prepare for confrontation (al-Shāmī 1993, volume 2, p. 399). The Prophet intervened, standing among them and reminding them of Islam's role in reconciling their hearts and ending the traditions of civil war. His words moved the tribes to abandon their swords and embrace one another (Al-Ṭabarī 2001, volume 7, p. 55).

This incident underscores the importance of unity through Islam. Allah emphasizes this in the Qur'an: "And hold firmly to the rope of Allah all together and do not become divided. Remember Allah's favor upon you when you were enemies and He brought your hearts together, so that through His grace you became brothers. Remember when you were on the brink of a pit of fire and He saved you from it. Thus does Allah make His verses clear to you so that you may be guided" (Qur'an, Ali 'Imran, 103) (Ibn al-Athir 2002, p. 237).

The Prophet's Reconciliation of the Muhājirīn and the Anṣār

Prophet Muḥammad faced a major challenge when he migrated to Medina, recognizing that the Muhājirīn and the Anṣār were two distinct communities. To foster harmony, he established bonds of brotherhood, pairing Companions from the Anṣār with those from the Muhājirīn. Examples include Abū Bakr with Khārijah ibn Zuhayr, 'Umar ibn al-Khaṭṭāb with 'Itbān ibn Mālik, Abū 'Ubaydah with Sa'd ibn Mu'ādh, and Ṭalḥah ibn 'Ubaydillah with Ka'b ibn Mālik. Approximately ninety Muhājirīn were paired with Anṣār brothers (al-Nadwī 2004, p. 281).

The Muhājirīn were warmly welcomed in Medina and fully provided for. Rather than staying in shelters, they lived and ate in the homes of their assigned Anṣār brothers. The Anṣār's generosity was so remarkable that the Muhājirīn remarked, "O Messenger of Allah, we have never encountered wealthy people who give so abundantly except the Anṣār, nor have we found poor people who share wholeheartedly except the Anṣār. They have fulfilled our needs and even invited us to work alongside them" (Tirmidhī, 2487).

The Anṣār also offered to share their date orchards with the Muhājirīn, but the Prophet advised them to manage their own orchards while sharing the produce with their brothers, which they accepted willingly (Bukhārī, 2325). 'Abd al-Raḥmān ibn 'Awf recounted being paired with Sa'd ibn al-Rabī', who offered half his wealth and even suggested that 'Abd al-Raḥmān choose one of his wives to marry. 'Abd al-Raḥmān politely declined (Bukhārī, 2048).

The generosity of the Anṣār toward the Muhājirīn was extraordinary (al-Najjār 2002, p. 190). Their actions were praised in the Qur'an: "Those who settled in the city of Medina and embraced faith before them love those who emigrated to them. They find no desire in their hearts for what is given to the Muhājirīn, and they give preference to them over themselves even though they too are in need. Whoever is protected from the stinginess of his own soul, it is they who are truly successful" (Qur'an, al-Ḥashr, 74).

The Prophet's Reconciliation of the Muslim Community and the Jews

After uniting the Aws and the Khazraj and establishing brotherhood between the Anṣār and the Muhājirīn, Prophet Muḥammad turned his attention to the Jewish communities in Medina, aware that religious differences could lead to division. Historically, the Jews had supported the Aws and Khazraj in their conflicts, both behind the scenes and openly (Ibn Hishām 1994, volume 2, p. 240). Medina was home to three major Jewish tribes: Banū Naḍīr, Qurayzah, and Qaynuqā', who had been principal allies during the tribes' prolonged conflicts (al-Najjār 2002, p. 197).

To integrate these diverse communities, the Prophet drafted the Constitution of Medina, structured in three segments: agreements among Muslims (Anṣār and Muhājirīn), agreements between Muslims and Jewish tribes, and general agreements encompassing all groups. The constitution declared the Muhājirīn and Anṣār as one unified community, obligated to support one another, thereby establishing Medina as a plural polity (Wildan 2023).

The agreement with the Jewish tribes included four main provisions: protection of religious freedom, life, and property; mutual assistance in the event of an attack and prohibition of supporting enemies; impartial punishment for wrongdoing; and preservation of Medina's unity and stability (al-Ghaḍbān 1992). The Prophet was positioned as both *de facto* and *de jure* leader and final arbiter in disputes, as affirmed in the clause requiring conflicts to be referred to Allah and His Messenger (Shalabī 1987, p. 286).

For instance, the Prophet judged a dispute between Banū Naḍīr and Qurayzah over *diyāh* (blood compensation). Banū Naḍīr sought to impose a doubled *diyāh* on Qurayzah, but under Islam, the Prophet upheld fairness, reinforced by the revelation on *qīṣāṣ* (Qur'an, al-Mā'idah, 45) (al-Ṭabarī 1986, volume 10, p. 360).

The Constitution of Medina was a political and social initiative to unify Medina's tribes, ethnicities, and religious communities under a central leadership that promoted harmony and peace (Hasrat Efendi Samosir et al. 2025; Skovgaard-Petersen 2024). It established rules governing political, social, and economic life, reinforced legal supremacy, citizenship rights, collective responsibility, and social solidarity (Anjum 2024; Arjomand 2009). Rāghib al-Sirjānī notes that the Prophet's first symbols in Medina were the Qubā' Mosque as a religious symbol and the Constitution as a social symbol, reflecting benevolence, cooperation, and constructive engagement in society (al-Ḥanafī n.d.).

The Prophet's Reconciliation of the Muslim Community and Their Opponents (the Quraysh Polytheists)

Islam experienced significant conflict with the Quraysh polytheists, marked by three major battles: Badr, Uḥud, and Khandaq. These were defensive responses to the Quraysh's persistent hostility toward Muslims in Medina and were not motivated by aggression, religious, or ideological differences (Haykal 1994). The Treaty of Ḥudaybiyyah later ended the fighting, as the underlying cause was confrontation rather than doctrinal opposition.

Prophet Muhammad never commanded the killing of non-Muslims without just cause. He instructed his Companions to treat prisoners of war with kindness, even those who had waged battle against the Muslims (Ṭabarānī, 977). Abū 'Azīz, a Quraysh prisoner, recalled the Anṣār giving their bread to prisoners while eating only dates, in obedience to the Prophet's guidance (Ibn Hishām 2016, volume 2, p. 153).

The Treaty of Ḥudaybiyyah was concluded when the Prophet and over a thousand Companions attempted to perform 'umrah in Mecca but were denied entry. Although the treaty initially seemed to favor the Quraysh and disappointed the Companions, the Prophet recognized it as the most appropriate step to ensure Medina's stability and long-term development as a unified polity (Bukhārī, 3182) (al-Ghannām and al-Suḥaym 2024). Ultimately, the peace agreement proved advantageous for the Muslims and detrimental to the Quraysh.

The Prophet's approach to the Quraysh emphasized compassion and human dignity. Despite exile, warfare, and humiliation, he maintained his sense of humanity. Upon the conquest of Mecca, he granted a general amnesty, releasing all Quraysh prisoners, refraining from enslaving them, and protecting their property (al-'Asqalānī 2019, volume 17, p. 284). This approach exemplified the Prophet's commitment to justice, mercy, and the ethical treatment of adversaries.

The Prophet's Diplomatic Relations with the Tribes Surrounding Medina

Prophet Muhammad spread Islam through wisdom, benevolence, and compassion, not violence. He applied this approach to the tribes surrounding Medina. For instance, he sent Abū Dharr al-Ghifārī, from the Ghifār tribe, and other Companions to preach among them. He also drafted an agreement stating that Banū Ghifār were part of the Muslim community, entitled to the same rights and responsibilities, with guaranteed protection of their lives and property, and mutual assistance against aggressors (Ḥumayd Allāh 2000, p. 268).

A similar approach was applied to Banū Aslam of the Khuza'ah clan, who had accepted Islam and pledged loyalty. The agreement promised protection against wrongdoing and required them to assist the Prophet when called upon (Ḥumayd Allāh 2000, p. 271).

For tribes unwilling to embrace Islam, the Prophet established security pacts. With Juhaynah, located west of Medina, he guaranteed protection of their lives and property in exchange for their commitment to safeguard Medina (Aḥmad 1992, p. 328). Similarly, a peace agreement with Banū Dlamrah of Kinanah ensured their property and lives were secured,

reflecting mutual acceptance of peace and protection under Allah and His Messenger (al-Shāmī 1993, volume 2, p. 15).

These examples show that the Prophet's political approach to fostering harmony operated on two levels: guiding communities to Islam as part of his broader mission, and establishing security agreements for those unwilling to convert, thereby preventing hostility and promoting peaceful coexistence.

DISCUSSION

The Relevance of the Prophet's Teachings on Harmony for Modern Plural Societies

Prophet Muhammad faced immense challenges in building Medina as a civilization and as the center of Islamic preaching. The multicultural nature of its population, combined with a long history of violent conflict, made the pursuit of unity and social harmony far from easy. His political measures were therefore aimed at fostering cohesion and solidarity among the nation's people (Ali 2016). As the leader of Medina, his guiding principle was to ensure the greatest benefit for all under his governance. He consistently emphasized the importance of peaceful coexistence over warfare, because the mission of Islamic preaching could advance far more effectively in conditions of stability than through continuous conflict (Al-Karboly 2023).

Harmony in modern societies, as exemplified by Prophet Muhammad in the past, is best understood as a humanistic effort that strengthens solidarity among the nation's people. The harmony envisioned by the Prophet was pursued through two fundamental approaches, namely written agreements and emotional engagement. The written agreements were established to secure peace with groups that posed potential threats to social stability, such as his treaty with the Jewish communities. The Prophet also used written agreements as a means of building collective strength and unity, as seen in his treaties with the tribes surrounding Medina, including Banū Ghifār, Juhaynah, Aslam, and Dlamrah. Such dialogical approaches foster inclusive efforts that cultivate greater tolerance toward differences (Rizza et al. 2025).

The Prophet's emotional approach consisted of strengthening the inner bonds between different groups by reinforcing a shared identity. With the Aws and the Khazraj, he strengthened their emotional unity through the identity of "Anṣār." With the Muhājirīn and the Anṣār, he reinforced the identity of "Islam," consistently reminding them that one Muslim is the brother of another. He applied this principle directly by pairing each member of the Anṣār with a member of the Muhājirīn, thereby forming deep emotional ties that strengthened intergroup cohesion. This principle integrates both *ukhuwwah islāmiyyah* and *ukhuwwah ijtimā'iyyah*, linking fraternity to shared religious identity as well as communal belonging (Tahir 2024).

The Prophet also employed an approach rooted in compassion to unify his community. He demonstrated this most clearly during the conquest of Mecca. He did not look upon the Quraysh unbelievers with hatred, even though he and his followers had long suffered persecution and intimidation at their hands. He refused to seek revenge, despite possessing the full capability to do so. The non-Muslim inhabitants of Mecca were neither taken captive nor enslaved, nor were they subjected to any form of punishment. Instead, they were granted freedom and protection. This illustrates that the Prophet never acted upon communal ego, nor did he use the numerical or military strength of the Muslim community as a justification for oppressing or subjugating others. Rather, he used that strength as a means to safeguard and guarantee the security of all, turning the growing number and increasing strength of the Muslims into an instrument for protection and the preservation of safety (Nasrulloh et al. 2024).

The conception of intercommunal moderation articulated by the Prophet emphasizes the principle of national commitment, which refers to the effort to embrace diverse groups within the framework of the Medinan community. National commitment prioritizes the principle of coexistence based on shared territory as a unifying foundation (Zaluchu, Widodo, and Kriswanto 2025). The Prophet shaped his society by dismantling various forms of polarization through multiple approaches. Polarization rooted in differences is a social ailment that obstructs the harmonization of relations among the nation's people (Zaimina 2025).

Therefore, in contemporary contexts, it is essential to have figures who continuously promote peaceful and harmonious coexistence through speech and exemplary conduct, so that the values of social harmony remain alive within society (Irham, Ruslan, and Syahputra 2021).

The Actualization of Intercommunal Harmony in the Modern Era Based on the *Sīrah* of Prophet Muhammad

The harmony among communities envisioned and practiced by the Prophet within the framework of the Medina polity was, in essence, an effort to create positive synergy among the nation's groups by transforming differences into opportunities for peaceful coexistence (al-Hindī 2022). By nature, human beings tend to feel more comfortable within groups that share similar backgrounds, since humans are communal and social beings who are inherently connected to one another. Therefore, the concept of harmony among the nation's people reflects a collective synergy aimed at producing holistic benefits, not only for individuals but also for the broader community (Setinawati et al. 2025). The positive synergy promoted by the Prophet can be summarized into three essential teachings: mutual assistance, mutual protection, and mutual empathy. These three pillars serve as foundational principles that facilitate the realization of unity and social cohesion.

The principle of mutual assistance in the *Sīrah Nabawiyyah*, illustrated directly by the Prophet through his reconciliation of the Anṣār and the Muhājirīn, the Aws and the Khazraj, and the broader Muslim community, demonstrates that harmony requires active efforts to promote positive values. The Prophet encouraged communities to transform their differences into contributions toward collective good. He therefore said, "A Muslim is the brother of another Muslim. He must not oppress him or belittle him. Whoever fulfills the needs of his brother, Allah will fulfill his needs. Whoever alleviates the hardship of another, Allah will alleviate his hardship on the Day of Resurrection. Whoever conceals the faults of another, Allah will conceal his faults in this world and the Hereafter" (Bukhārī, 2442). This positive action applies not only among Muslims; the Prophet also encouraged such conduct toward non-Muslims, reflecting that peace is a foundational objective of his prophetic mission (Khan 2025).

The principle of mutual protection promoted by the Prophet represents a form of mitigation against potential harms that could lead to conflict. This means that negative sparks capable of tearing apart social harmony must be addressed at the earliest stage through agreements, consensus, and collective awareness. This effort aligns with the Prophet's saying, "There shall be no harming of oneself and no harming of others" (Ibn Mājah, 1909). The prohibition against destructive behavior that jeopardizes harmony is also emphasized in the Qur'an: "Do not insult those they invoke besides Allah, lest they insult Allah in enmity without knowledge" (Qur'an, al-An'ām, 108). This principle affirms that no form of extremism or radicalism may be employed in fostering harmony among the nation's people (Junaidi et al. 2025).

The principle of mutual empathy serves as a foundational element of harmony among the nation's people, grounded in seeing others first and foremost as fellow human beings. This humanistic value was conveyed directly by the Prophet, who said, "The likeness of the believers in their mutual love, mercy, and compassion is that of a single body; when one part suffers, the entire body feels the pain" (Bukhārī, 6011). The Prophet embodied these humanistic values when he forgave the people of Mecca, treated prisoners of war with kindness, and refrained from retaliating excessively for the harm inflicted upon him. This demonstrates that hostility born from conflict must be restrained as early as possible through principles of humanity. The Prophet did not teach anger or selfishness; rather, he taught humility, compassion, and mutual assistance. For this reason, harmony among the nation's people must be understood as a commitment to mutual understanding and mutual support within the framework of goodness and unity (Aiyetoro 2025).

CONCLUSION

This study demonstrates that the political measures undertaken by Prophet Muhammad formed the foundation for a cohesive and multicultural civil society in Medina. The Prophet reconciled the Aws and the Khazraj by dissolving the tribal identities that had fueled prolonged conflict and replacing them with the unified identity of the Anṣār. He strengthened communal cohesion by establishing bonds of brotherhood between the Muhājirīn and the Anṣār, thereby creating a shared collective identity grounded in mutual responsibility. The Prophet also promoted stability through written peace agreements with the Jewish communities and with the surrounding tribes, constructing a network of non-aggression and mutual protection that extended beyond religious boundaries.

The findings indicate that these political measures were guided by three core principles: mutual assistance, mutual protection, and mutual empathy. Together, these principles provided a constructive framework for preventing conflict, mitigating communal tensions, and affirming human dignity as a unifying value. The relevance of these principles for modern plural societies is profound. They demonstrate that sustainable social harmony arises from written agreements that safeguard collective security, emotional bonds that strengthen shared identity, and humanistic values that restrain hostility and promote compassion. These pillars remain essential for cultivating unity among the nation's people in diverse contemporary contexts.

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