

**MADANI SOCIETY FROM THE PERSPECTIVE OF THE MEDINA CHARTER: A
SPECIAL ANALYSIS OF THE ROLE OF NGOS IN ADDRESSING THE
OPPRESSION OF MUSLIM COMMUNITIES**

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Abstract	<p><i>In this increasingly challenging era of globalization, increasing oppression towards the international Muslim community is a trend of a humanitarian crisis occurring in some countries. This oppression is primarily driven by hatred and differences in religious beliefs, cultural customs, and ideologies. The objective of this study is to discuss the concept of Madani society as well as the criteria required to address humanitarian issues and the oppression happening to global Muslims. In addition, today's terms of madani society also discuss two terminologies. The existence of Madani society is discussed a lot, especially the country model shown by the Prophet Muhammad through the Charter of Medina. It acts as an important core that affects the administrative structure and development of a prosperous country and society involving Muslim and non-Muslim communities. This study adopts a qualitative approach involving secondary data analysis and interviews, with three Malaysian Muslim NGOs that are active for international humanitarian aid. The collected data will be analyzed descriptively, as well as reporting based on the main theme such as NGOs from the perspective of the Medina Charter clauses and the diversity of Muslim NGO approaches in helping oppressed Muslim brothers. The study's conclusions include the strategy used by Malaysian Islamic NGOs to support the global Muslim community in times of oppressive strife, as well as some of its advantages and disadvantages. The Medina Charter is the basis of this.</i></p> <p>Keywords: <i>Madani Society, Islamic Non-Governmental Organizations (NGOs), Muslims, Medina Charter.</i></p>
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INTRODUCTION

There is still no perfect solution for the problem that affects Muslims worldwide. When it comes to some of them, like the Palestinian problem that persists today, the majority of Muslims are powerless to assist them. This indicates that Muslim efforts to address this worldwide issue appear to be futile in light of the adopted and deemed ineffective strategy. Thus, the purpose of this study is to provide madani society approaches to resolving this worldwide issue. The concept of madani society is important to address the issue of oppression of Muslims and communities around the world. This is because madani society always upholds the law, creates an attitude of tolerance in life, and helps each other.

Therefore, groups of madani society members can encourage each member or organization under it to be actively involved in fighting for human rights for the well-being

of the entire community. Therefore, this study will discuss concepts that refer to madani society and civil society and will look for elements where the existence of similarity is emphasized between these two concepts. In reality, madani society has been recognized by the international community as a crucial aspect to comprehend in modern society, especially through the involvement of NGOs functions as a representative of the community's voice fighting for human rights, education, health, and humanitarian rights in various fields (Nazri, 2022). The success of every program or activity fought for by NGOs needs to be based on the guidance contained in the Al-Quran and Sunnah of the Prophet SAW, such as the perspective brought by NGOs today to help oppressed Muslims based on the Medina Charter.

However, there have been many studies that have been done explaining the concept of madani society such as health, law, humanity, democracy and so on, but they still have some lacking. Among them, Zainuddin (2019), Yahya and Salamun (2020), Sazali (2022), Obadare and Krawczyk (2021), Mohd Yusoff et al. (2021), Mohd Fadzli et al. (2022) and many more. However, there is still no study that specifically shows and explains what and how the concept of civil society should be as well as the criteria that need to be there to help deal with humanitarian issues and the oppression that is happening to global Muslims.

Therefore, this study needs to be carried out in-depth to fully understand the perspective of NGOs with the Medina Charter in helping oppressed Muslims. In addition, these findings can be used as an improvement guide and reference for interested parties or those interested in humanitarian studies to study madani or civil society as an exemplary example. This study uses a qualitative approach through secondary data analysis and interviews with three Malaysian NGOs that are active in international humanitarian affairs. This method aims to research and gather data regarding the concept of madani society and the approach employed by Muslim NGOs through the Medina Charter in helping to ease the burden of oppressed Muslims like in Xinjiang, China, Palestine and others.

Thus, this article is structured by outlining the concept of madani society from a general perspective, a civil society perspective, and an Islamic perspective. Madani society also contains several criteria that must adhere to religious requirements, such as the clauses in the Medina Charter related to the birth of madani society. Secondly, the provisions of the Medina Charter, which create positive values within the community, are the basis of the perspective of NGOs in helping oppressed Muslims. Islamic NGOs employ a range of strategies, including lobbying and assisting oppressed Muslim brethren. As a result, this research will analyze themes related to madani society and civil society, looking for factors that stress the similarities between these two conceptions.

MADANI SOCIETY

Concept of Madani Society in General

The phrase "madani society" is the one that's been around a lot these days. The Arabic word "madani" which means civil or civilized, is its source. As a result, madani society is a type of society that respects human values and is free, democratic, and civilized (Asrori, 2016). Madani society can be defined as a community organization that upholds values or legal norms that are obligatory for all societal levels to obey, along with a high degree of voluntariness and independence in interactions with the state. Madani society is assumed to be practically ideal.

As also introduced by Dato Seri Anwar Ibrahim, the Prime Minister of Malaysia stated that the concept of madani society is the embodiment of the spirit of Islam in the nation's culture, and unity involves a fertile social system based on moral principles to ensure a balance between individual freedom and community stability (Muhammad, 2017). Society will support self-reliance and entrepreneurship in terms of ideas, the arts, and the application of law-abiding governance rather than just personal lust or desire.

In order to create a common productive good, madani society, when briefly understood, is a social life that promotes democracy and upholds human rights values. It is

very clear with the concept of madani society brought by Nurcholis Madjid (1996) civilized society as exemplified by the Prophet Muhammad for ten years in Medina. Based on devotion to Allah SWT and His teachings, he created a just, transparent, and democratic society. The term "madani society" refers to the idea of *Al-Tamaddun*, or civilization. It has something to do with the word *Al-Din*, which most people translate as religion. Next, consider the meaning of *Al-Madinah*, which refers to "the city." The idea of madani society is closely associated with the history of Islamic civilization and the intricate history of Western civilization.

Concept of Madani Society in the Western Perspective

The Latin phrase "societas civilis," which denotes a political society and refers to the police or city-state, is the source of the term "civil society," as used in Western history. The city-state is the pinnacle of human life. Therefore, the concept of civil society has long existed since Aristotle in Ancient Greece, Cicero, Chinese civilization, Rome, India, Greece, Islam, and other Western countries (Zakaria & Ahmad, 1998; Nany S, 2018). It also undergoes an evolution of concepts that are constantly changing over time. St. Thomas Aquinas coined the term, which refers to a political society with laws that people must follow to get along with one another in a nation.

On the other hand, Cicero believed that a civilized society influences several other societies in the way of a better society (Kholid, 2018). Thomas Paine defined civil society as a branch of space where people can develop their personalities and be allowed to do things freely without any coercion and control of the country for necessity (Andriani et al., 2018). Similar to John Locke's idea of a civil society, which aims to defend each citizen's freedom and every property right. Civil society also includes various economic, familial, religious, and political interest groups in obtaining due rights. Recently, the concept of civil society has always varied according to the ideological position of scholars. According to Alexis de Tocqueville, civil society is a region that is organized and characterized by social life such as volunteering, self-sufficiency, and being able to defend oneself, family, and country independently (Nany S, 2018; Mukri Aji et al., 2020).

Therefore, in the view of the Western perspective, civil society is a group that not only controls the rest of society but also manages to establish the independence of a group that is prepared to face any challenge in the nation and to promote positive values in communal life, particularly equality, justice, freedom, mutual aid, and pluralism. Civil society is seen as a framework for understanding the social changes of feudal society towards a more modern and complex society. Civil society has different forms and different objectives, reflecting its basis and historical context that is slightly contrary to the traditional Western way of life, especially for non-Muslims.

Concept of Madani Society From an Islam Perspective

One can understand the Islamic understanding of madani society by examining how the term "community" is used. The word "society" comes from the Arabic word "*musyarakah*." The term "*musyarakah*" refers to cooperation or communication between two or more people in a similar situation. Ibn Khaldun developed the concept of madani society as a society that reached the level of 'umran', that is a society that reached a level of prosperity and high achievement from all elements of civilization. Accordingly, madani society is regarded as a city society with praiseworthy behavior grounded in the teachings of the Qur'an and the Sunnah (Andriani et al., 2018). The explanation of civil society in the Quran uses the word ideal society. However, according to Nany S (2018), some other terms are also used, namely *Ummatan Wahidah*, *Ummatan Wasathan* *Khairi Ummah*, and *Baldatun Thayyibatun* (Nany S, 2018).

The concept of madani society formation describes the Islamic or urban society that the Prophet Muhammad established following his migration to Medina. Under the guidance of the Prophet Muhammad, the migration has successfully brought values and role models that should be followed (Fawa'id, 2019). Many religious groups, including polytheists, Jews,

Muhajirin, and Ansar, make up the population (Zainuddin, 2019). According to Prof. Syed Muhammad Naquib al-Attas (1977), a member of civil society is somebody who has attained a level of moral refinement and noble culture for the benefit of the community as a whole (Abidin, 2018). Thus, madani society is defined as a group of people who have developed through a specific process within religion serving as the basis of urban society is the outcome of civilization, and civilization is the process (Ilma & Alfian, 2020).

Madani society can also be seen and understood from the lives of the people of Medina when an agreement was signed between the Prophet Muhammad and the Muslims of Medina (Andriani et al., 2018). Arifin (2018) claims that the agreement document also referred to as the "*Mitsāq al-Madīnah*" or the Madinah charter, explains the rights and values of tolerance and openness between Muslims and Jews to meet their needs. A madani society has been elevated to a civilized status via the application of Islamic principles and values to all facets of daily life. A society that is built on cooperation to bring true happiness to all its members is what qualifies as a madani society, or a civilized society, according to Al-Farabi. Therefore, madani society emphasizes the importance of helping and caring for fellow Muslims, especially when they need help. Help and support have been provided sincerely to create the best possible society.

It avoids carelessness and lags far behind in leading a religious life as required through Allah almighty supporting one another in good deeds and offering guidance to one another on how to develop order in society. It is mainly because people are prone to errors and carelessness, whether deliberate or accidental. Given that the previously described concepts of madani society and civil society are different and overlap in several ways. First, in the West, where civil society was born as a result of a mass movement to overthrow monarchs and other rulers, there is a difference in the historical origins of the concept, such as greater independence, self-sufficiency, and social and economic autonomy are characteristics of civil society. The state structure established during the Prophet Muhammad's reign as a leader fighting for sovereignty to ensure that all established community groups in Medina have their rights in enforcing the religious shari'a is the foundation of the madani society, despite its origins in the Islamic world. Madani society is also considered a civilized community in terms of development and way of life.

Consequently, madani society is perceived as tolerant, transparent, and founded on Allah. Conversely, modern culture, which is perceived as a secular social movement that frequently marginalizes Allah, is the foundation of civil society. This is the case because their overarching message is the same, which is to strive toward creating a plural, democratic society based on obligations, rights, and the law. In addition, the same principle is brought to the madani society and civil society, which emphasizes the principle of tolerance, decentralization, citizenship, activism in the public space, helping each other, volunteering, autonomy, constitutionalism, and so on also seen as a complement to the concept. Therefore, in giving birth to madani society, some criteria become the main drivers through the combination of madani society and civil society.

MADANI SOCIETY CRITERIA

The development of a dynamic civil society from various aspects, as intended by the West and Islam, necessitates the fulfillment of several main criteria. This is because each criterion listed by the scholars is unique and must be properly implemented over an extended period to develop a madani society. Among the main criteria of a madani society outlined based on the Al-Quran is a society with the will to live better. It is human nature to always get the best. Zikri Alhadi et al. (2020) state that madani society is a society that has almost the entire aspect of the perfection of life that always upholds the law, executes orders and is fair. In addition, the community can create an attitude of tolerance in life and help each other despite differences in religion, culture, and manners (Asrori, 2016).

The right to equality and protection regardless of ethnic, religious, and cultural differences is also included in the criteria of a civil society. According to Abidin (2018), the equality of equal rights means that our human position in the eyes of God is the same. This

means that we humans are all equal in the eyes of God, and the only thing that differentiates us is righteous deeds and piety to God. Equal rights include human rights, the right to freedom of life, the right to education, the right to safety, and so on (Hasibuan, 2019). When these rights are equitably granted to all communities, there will not be any discrimination that opens a wider social gap. According to Mukhlis (2019), the right to equality was emphasized by the Prophet Muhammad during his reign in Medina, regardless of the ethnic and religious differences that encouraged most people of various classes to embrace Islam at that time.

Therefore, the effort to jointly help defend this right must be made by every community to build a fair and inclusive environment for the whole community. The preservation of rights is an important instrument in maintaining the harmony and well-being of a society and country. Therefore, NGOs have used various methods to reject discrimination and fight for the basic rights of every human being, which brings a positive change to society today. Matters that touch on human rights are found in the Qur'an and Sunnah and have been manifested through the approach of the Prophet Muhammad in the substance of the Madinah charter introduced.

Ensuring the successful implementation of madani criteria elements within society. There are several criteria for binding rules, which rules involve aspects of justice, tolerance, equal rights, help, and consultation. As a result, I will outline one of the requirements for the legally enforceable guidelines in my upcoming article. This particular criteria centers on aspects of the Prophet Muhammad's Sunnah as revealed in the Medina Charter.

CLAUSES OF THE MEDINA CHARTER

The Medina Charter is the first written constitution in the world, founded by Prophet Muhammad (Abidin, 2018; Mazuki et al., 2013). Although this constitution is considered to be the oldest constitution according to the West. However, the authenticity of the Medina Charter document has been believed by Western scholars, so they have used it and translated it into various foreign languages as a reference in the administration and management of a fair country.

According to Mohd Yusoff et al. (2021), generally, the clauses of the Medina Charter has 47 clauses and is divided into two parts. 23 clauses refer to the responsibility of Muslims who focus on the issue of strengthening relationships among Muslims consisting of Muhajirin and Ansar (Mazuki et al., 2013). Meanwhile, another 24 clauses involve responsibilities to non-Muslims (Jews) and state the issue of inter-state interaction involving all entities of the Medina state consisting of Muslims, Jews, and the original residents of Medina who have not yet believed (Aris et al., 2021). This study will only look at a few clauses that give important recognition to the Medina community without considering differences in religious and tribal aspects in dealing with the issue of oppression that occurs. Among the clauses discussed are as follows:

Table 1: Contents of the Charter of Medina

CLAUSE	EXPLANATION
13	"That the faithful and pious should oppose anyone who commits an offense against decency, commits tyranny, sins or disputes among the faithful. And they should unite together against that person, even if that person is the son of one of them."
15	"God's guarantee is one and comprehensive to protect the fate of the weak. Truly the believers help each other, not dependent on other groups".
25	"Indeed, the Jews of Bani 'Awf are an "ummah" with the believers. Jews have the right to practice their religion, and believers (Muslims) also have the

37	right to practice their religion. Except whoever commits wrongdoing or sins from among them, verily he only destroys himself and his family members". "Jews and Muslims finance their respective parties. Between all the citizens of the country (Jews and Muslims), there is a defense to oppose every enemy of the country who fights every participant of this Charter. They should advise each other to do good deeds and avoid all sins. A citizen is not considered guilty because of a mistake made by his friends or allies. Help, defense, and assistance should"
47	"That this Charter cannot be used to protect people who are unjust and guilty. And whoever travels from Madinah or resides in it, his safety is guaranteed except for those who are unjust or guilty. And Allah SWT approves every person who does good and pious, and Muhammad SAW should be recognized as the Messenger of Allah SWT".

Every clause explained in the Medina charter has a specific focus to outline. For example, clause 13 explains the importance of cooperation and unity in the life of a community and country, to uphold justice and reject any form of tyranny and hostility toward fundamental rights and public order (Assya'bani, 2018; Mohd Fadzli et al., 2022). Community groups feel their fate is more secure and safe because of mutual support that helps each other coincides with clause 15. Ab. Rahman & Basiron (2022), explained clause 25 regarding the right to religious freedom for the community of Medina, encompassing various races and religions, as long as it does not conflict with their religion.

Following the demise of 'Abdullah bin Ubayy, the Jewish leader, the Prophet instructed Muadz bin Jabal not to convince the Jews to abandon their faith (Ab. Rahman & Basiron, 2022). Permit them to continue practicing their faith even if they do not pay taxes to the Islamic government. Included are some other Jewish communities, such as the Bani Ghazia and the Bani Aridz, who were allowed to practice their religion while being shielded from the Muslims. It was a truly remarkable accomplishment from the perspective of religious tolerance and the protection of the right to religious freedom for Jews and other religions in Medina at the time.

Therefore, every step taken by Prophet Muhammad before the migration was to unite the people who were previously often in conflict of oppression and misunderstanding. To protect Medina's sovereignty, clause 45 underlines that all peace initiatives must come first (Zalani, 2020). As was done by the Messenger of Allah after the migration to Medina, he fraternized the Muhajirin with the Ansar and his companions. According to Abdul Rahman and Basiron (2022), the duty to make peace is not only on the shoulders of Muslims but also the responsibility of non-Muslims because everyone is equal under the law.

The last clause of the Charter Medina states that Allah SWT and Prophet Muhammad grant security and safety to those who always do what is right and abstain from wrongdoing (Rahman, 2015; Aris et al., 2021). For example, the rights of Zimmi infidels that is, non-Muslims who submit to the Islamic State, were a great concern of Prophet Muhammad. That is, until His Majesty said, *"I will protect anyone who oppresses the people of Zimmi who do not believe in me, and if someone makes me their defender, I will surely protect him likewise on the Day of Resurrection."* It is in line with Surah Al-Baqarah verse 25, which is disclosed by Allah SWT and states that although they practice tyranny in hell, they are assured of perpetual piety and goodness in heaven (Zalani, 2020). After looking at some of the clauses of the Charter of Medina along with examples of what Prophet Muhammad has done, it can be known that the approach taken in dealing with humanitarian issues has been happening since His Majesty's time, which is very related to the humanitarian issues faced by the international community and NGOs today.

NGOS FROM THE PERSPECTIVE OF THE MEDINA CHARTER CLAUSES

Non-governmental organizations (NGOs) play a significant role in enhancing the quality of life for all people in a variety of disciplines, guided by their vision, purpose, and goals. As a result, the ongoing mistreatment of Muslims in China and Palestine, which involves human rights, security, religion, culture, and other issues, has prompted the engagement of NGOs as representatives of the community's voice to save them. This refers to clause 15 outlined in the charter of Madinah, NGOs are usually act as organizations that aim to create social value or as a voluntary body that provides services to individuals, communities, and countries (Arslan et al., 2022). Upon interviewing with R1 to verify the information,

"Initially we moved as a response to the emergency needs for the conflict in Afghanistan then developed into a humanitarian aid organization that strives to provide humanitarian aid and advocacy to vulnerable groups both domestically and abroad. It raises humanitarian issues such as the crisis in Yemen, Palestine and Syria by collecting aid and sending humanitarian workers to places of conflict. In addition, raising the issue of human rights violations such as the East Turkistan (Uyghur) crisis and the Kashmir crisis by holding various RTDs (round table discussions), physical and virtual campaigns".

Among the efforts carried out by NGOs are advocacy and forms of assistance, including subsistence assistance, food packs, education, health, campaigns, and solidarity to ensure the survival of oppressed Muslims. These NGOs' efforts are identical to those made since the Prophet's time, but if you look closely, you will see that His Majesty's strategy is far more thorough because it considers the interests of all parties involved including the Aus, Khazraj, Jews, Bani Qurayza, Bani Nadir, and Bani Qaynuqa` in securing justice regarding the Medina Charter. The table below shows some of the NGOs as respondents given a code, involved in this study and the form of assistance they provided:

Table 2: Forms of NGO Assistance

No	Respondent Code	Organization Name	Activities/ Forms Of Assistance
1	R1	Angkatan Belia Islam Malaysia (ABIM)	<ul style="list-style-type: none"> • Send a protest memorandum to the Chinese Embassy • Memorandum of support to the UN
2	R2	Global Peace Mission Malaysia (GPMM)	<ul style="list-style-type: none"> • Winter clothing and essentials • Food kit / medical kit
3	R3	ACCIN Malaysia	<ul style="list-style-type: none"> • World Palestine Congress • Uyghur Solidarity Run • Dialogue and forum

Based on the diagram above, it can be concluded that most of the things and activities carried out by NGOs are executed consistently and coherently through the assistance of multiple parties, aim to help the community, especially the oppressed Muslims. Some of this work appears to be compatible with the fundamental principles of the Medina Charter against Uyghur Muslim oppression, Palestinians, and so on. Some ways are available for assistance, such as humanitarian aid, organizing meetings and workshops, or starting awareness campaigns. The efforts implemented by this NGO are seen to comply with the guarantee of rights and responsibilities to protect the country and the ummah from the threat and invasion of the enemy stated in the charter of Medina clauses 44, "That there

should be a promise to help each other between them (those who are members of the saḥifah) to defend Yathrib from enemy attacks."

There are also several peace talks identified as having been conducted by R1 and R3 with the Chinese embassy and the Palestinian embassy in the hope of easing the conflict faced by Uyghur and Palestinian Muslims. R1 said,

"Submission of a Memorandum of Protest to the Chinese Embassy (Remembrance of the Urumqi Event - Repression of the Uyghur Ethnicity) and to the United States Embassy (Israel's Attack on the Palestinian Jenin Camp)" - 05 July 2023 (Wednesday)

This NGO move refers to clause 45 of the Madinah charter so that Muslims give priority to forming consensus and unification even though previously those who demanded consensus were enemies. In addition, the values developed by NGOs, such as maintaining relationships and tolerance with the way of life of communities consisting of various tribes, races, religions, and ethnicities, protect human rights (Mohd Yusoff et al., 2021). Ahmad Ibrahim (1985) stated that 'indeed believers are friends with each other without (other) humans' to invite humans to do good and prevent them from doing evil. Most of the values guided by the Madinah charter became an important basis for the formation of madani society today.

Although, NGOs are an important driving force in helping the community to realize a beneficial and effective social impact. However, most NGOs still face weaknesses and shortcomings that must be overcome to realize the Madinah Charter. Among them, NGOs need to set up a network of cooperation and communication between different stakeholders to obtain information and agreements benefiting all parties before helping oppressed Muslims. As the Prophet Muhammad SAW had done before successfully drafting all the clauses of the Charter of Madinah, His Majesty negotiated cooperation with the leaders of each tribe to listen to all the needs of each of their tribes. Therefore, all other members of their tribe will follow whatever is done by the head of that tribe regardless of religion.

NGOs need to have a clear and comprehensive mission that not only wants to help solve the conflict of oppression but also can unite them all. Since unification promotes reconciliation, it is the most crucial foundation for conflict resolution. According to Mukhlis (2019), the charter of Medina states that believers should defend one another without considering the differences in aspects to be helped for every blood spilled in God's path. Indeed, when the Messenger of Allah arrived in Medina, he brought together Muslims, non-Muslims, Jewish Muhajirin, and Ansar. This is demonstrated by how the Messenger of Allah united Ansar, Jews, and non-Muslims upon his arrival in Medina. The conflict arose due to tribalism, which thickened each of them. Before starting an aid mission, NGOs should refine their plan in greater detail, paying particular attention to pinpointing the locations of conflicts.

In addition, Sarom and Sudi (2022) reported the use of the Prophet's technique against Bani Qainuqa', who were perceived to be treacherous when they harassed a Muslim lady, resulting in murder and a large battle in the market. As a result of these actions, the Prophet SAW has taken strict action against their actions to expel them, until several editions of attacks led by the Prophet SAW, such as Ghazwah Bani Nadir, Ghazwah Bani Quraizah and attacks on Bani Qainuqa. In this case, clause 36 clearly states, "Whoever commits the crime of killing, the reward of that crime will befall him and his family, unless he is persecuted." In line with the Prophet's approach to this event, NGOs today are doing all they can to help Muslims who have been oppressed because of expulsion, betrayal, and lack of justice when they arrive in their country by providing various forms of assistance to enable them to carry out their lives and struggle more effectively.

Therefore, looking at the role of NGOs, moving through the charter clause approach, many positive inputs have been applied by NGOs towards oppressed Muslims. At the same time, it was identified that there is a need for some improvements to overcome the

weaknesses that NGOs had before for the future to achieve as guided by the Medina Charter. It is because each aid mission driven by NGOs differs from each other based on their objectives and goals.

Diversity of Islamic NGO Approaches In Helping Oppressed Muslim Brothers

Non-governmental organizations (NGOs) are very important and valuable in the global arena. This is because they are a moral force acting to improve the quality of human life as a whole. Islamic NGOs use various specific approaches to help Muslim brothers who are oppressed or facing problems. All of these approaches vary depending on the organization's goals and the NGO's resources. Therefore, based on interviews, various approaches have been taken by each Muslim NGO in helping oppressed Muslim brothers. R1 is an NGO that represents the Islamic youth movement in Malaysia (Ghani et al., 2019). It is one of the humanitarian organizations that actively help Uyghur and Palestinian Muslims who are oppressed with various approaches and activities, especially in terms of advocacy and education through campaigns, conferences, or protests to fight for justice and peace in Palestine and China. So R1 states that:

"We put more emphasis on the advocacy and education approach, looking at the advantages of the organization's members, which consist of many high-caliber Islamic academic experts. We are also very famous throughout the country's diaspora for what we do. Any NGO in Europe or the rest of the world must know that we have a collaboration with several other influential NGOs in Malaysia. Our efforts to voice the interests of the oppressed people were recognized when we won an award from the Association of Islamic Non-Governmental Organizations (NGO) Committee (ACCIN) in the Active NGO category, Best Program Category (RTD Uighur) and Dakwah Module - Islamic Outreach ABIM (IOA) category."

Based on the matter shared by R1, the effort coincides with clause 13, which is *"That the faithful are pious, must prevent anyone who commits tyranny, violation of morals, the sin of enmity or damage among the faithful, and they must unite against the - that person even if that person is the child of one of them"*. Responsibilities towards the country and society like this are in line with Islamic teachings that practice universal national principles so that all races unite against acts that are patterned with evil, tyranny, enmity, damage, and enmity against basic rights and public order. Parallel to shared R1:

"The Uyghur issue - plays a role in the context of being a lawyer and providing advisory services to the Uyghur community because many of them have fled China and entered other countries, especially Thailand. Then managed to enter Malaysia. Because of that, some of them were arrested by immigration or the police. When it becomes the police, the case will be taken to court, the government especially the police will contact us to get legal advice and be a lawyer for the Uyghurs".

Meanwhile, R2 focuses its approach on humanitarian and medical assistance to Muslim brothers who are affected by natural disasters, armed conflicts, or humanitarian crises. Assistance provided includes providing basic needs such as food packs, clean water, clothing, medical equipment, shelter, and other needed emergency support. The usage of the compassionate approach since it has the advantage of an expansive number of dynamic youth volunteers. As a result of the endeavors made getting stores and dispersing help for each helpful mission can be carried out effectively and rapidly. This approach coincides with the charter of Madinah clause 11.

R3 is a national alliance that acts as a watchdog and emphasizes that programs include additional elements to promote strong and responsible advocacy for the position of religions and Muslims. This collaborative work includes holding negotiations and

diplomacy to seek solutions to conflicts and tensions, thereby aiding oppressed Muslim brothers and sisters in addition to achieving peace and justice. The promotion of understanding and harmony among followers of different religions is also part of this. So R3, states:

"Every effort we make is because we are made up of great religious leaders, activists, and academics working together like Datuk Dr. Osman Bakar an expert philosopher, to combine their energy and expertise to move NGOs towards the formation of the best society with continuous efforts and perseverance".

What is done is in line with Article 44 of the Medina Charter, all members of the community need to join hands to defend Medina regardless of whether they are Muslim or non-Muslim. In that regard, it is clear that the diversity of approaches taken by each Islamic NGO is based on the unique advantages that each of their organizations have to succeed in the noble cause. This diversity of approach is desirable in the NGO ecosystem, as each organization strives to make a positive contribution with its unique vision and mission. This approach may also evolve based on the current situation and the specific community needs they aim to assist.

Thus, there are certain areas where Islamic NGOs need to strengthen their efforts to ensure that future programs have more beneficial outcomes. For example, enhancing two-way communication with stakeholders and the government can help to facilitate consultations and network implementation. Relationships based on communication are crucial for obtaining a favorable response when trying to resolve issues that oppressed Muslims face in any situation. Next, NGOs need to plan more strategically and effectively by balancing aid involving operational aspects and advocacy aspects. Islamic NGO aid efforts are not only for the short term but need to be for the long term. As the Prophet did in Medina by building the Prophet's mosque as a place of worship and a place to discuss any problems that arise.

CONCLUSION

Since the Islamic way of life can use its power and strength to assist other Muslims who are oppressed, justice, tolerance, and stability for all parties play a crucial role in its practice. The existence of Muslim NGOs needs to be supported by all levels of Muslim society around the world. This is very important to develop better moral values and human values in creating a civilized society. Madani society is the most advanced and most civilized model of society today, taking into account its underlying characteristics. that are evident in the Charter of Medina. Given that communities of different races and religions make up a modern nation, a thorough explanation of how madani society was formed through the introduction of the Medina Charter must now serve as a model for the constitution of an Islamic nation that satisfies those needs. To create a harmonious Madani society atmosphere containing the core of unity such as a charter that is friendly to ethnic relations, the application of the meaning of a broad ummah, social security, noble values, and principles of justice. Therefore, the plural society in Medina is not seen as a barrier to progress but an asset of madani society's strength and success. Every matter or clause recorded in the constitution is relevant to foster an attitude of tolerance and an inclusive spirit in the life of a harmonious global society. Regardless of whether Muslim or non-Muslim, every citizen who is a charter member is responsible for defending their country from the enemy or any accident. The NGO's approach in the form of humanitarian aid and advocacy is important to help those oppressed, both Muslims and non-Muslims, get the rights they deserve, despite different religions and cultures. However, some weaknesses still need to be improved by NGOs in their efforts to create a real madani society. Specifically, there is a deficiency in strategic and equitable program planning, as well as a lack of two-way communication between various stakeholders, including the government. Any form of aid provided by NGOs should not be limited to short-term relief for oppressed Muslims.

Instead, they should ideally design and implement a long-term program according to their capabilities and strengths. It can give confidence to the general public to participate and help in various aspects of humanitarian activities as taught by Islam.

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