



The Concept Of Inter-religious Life In The Medina Charter And Nostra Aetate

Tri Yuliana Wijayanti

UIN Mahmud Yunus Batusangkar

email: tri.yw@iainbatusangkar.ac.id

Abstract: *The diversity of society gives rise to the diversity of beliefs and religions held by the community. However, unfortunately the progress of people's lives is not followed by the progress of inter-religious relations which cannot be separated from the protracted conflict. Followers of a religion often doubt the purpose of realizing inter-religious harmony initiated by a religion, even though there are two major world religions that both have religious documents that contain the concept of inter-religious life, namely Nostra Aetate (Catholic) and Medina Charter (Islam). This study was structured to answer academic problems, including (1) knowing the concept of inter-religious life in the Medina Charter, (2) knowing the concept of inter-religious life in Nostra Aetate, and (3) comparing the concept of inter-religious life in the two documents. This research, which is classified as comparative religious research and uses a deductive analysis knife. Based on the results of the analysis, it was found that the concept of inter-religious life in the Medina Charter is understood that every individual has the right to freedom of religion and emphasis on inter-religious unity. The concept of inter-religious life in Nostra Aetate contains several points of meaning. As for after the two documents were compared, it was found that the difference lies in the content of the text and the views of other people. The parallel side lies in the goal of the concept of inter-religious life. Further research in historical and linguistic studies will be able to further complement this study.*

Keywords: *Madinah Charter; Nostra Aetate; Concept of Inter-religious*

INTRODUCTION

One of the characteristics of a pluralistic society is the diversity of religions and beliefs that live in it. Various accesses that can encourage mutual respect between religious adherents must be fully supported. A harmonious life between religious communities is the final goal that is expected and will continue to be developed and evaluated together as a

form of shared responsibility in the context of maintaining and developing human values. The diversity of society gives rise to the diversity of beliefs and religions adopted ¹, but

¹ Afif Rifa'i, "Dealektika Pemikiran Dalam Dialog Antar Umat Beragama: Studi Kasus Forum Persaudaraan Umat Beragama (FPUB) Di Yogyakarta," *Jurnal Pemberdayaan Masyarakat* 1, no. 1 (2017): 75–95, <http://journal.uin-suka.ac.id/dakwah/JPMI>.

unfortunately the progress of people's lives is not followed by the progress of relations between religious communities which are not separated from conflict². To realize and develop the concept of inter-religious life in a conducive society, it must be successful through various kinds of obstacles³. On the other hand, in reality, followers of a religion often doubt the purpose of realizing inter-religious harmony initiated by a religion. The motive for covert religious conversion is one of the issues that is often raised.

This misunderstanding does not rule out the possibility that it will also arise between adherents of Islam and Catholicism considering that these two religions have similar religious ideologies, namely that their adherents have an obligation to preach or broadcast their religion to adherents of other religions or beliefs. Islam carries out the obligation to preach to every human being, both to fellow Muslims and non-Muslims⁴. This is a form of real consequence of the appointment of humans as "Khalifah fil ard" by Allah who holds the mission of rahmat lil alamin. As for Christianity, which in this case is Catholic Religion, based

on its belief as "the salt of the earth" as written in the Bible, "Therefore, go and make disciples of all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit", then the consequences of In this case, Catholics also have a missionary obligation to preach to adherents of other religions⁵.

Da'wah to adherents of other religions or beliefs is often cited as one of the triggers for inter-religious conflicts that are very difficult to suppress⁶. This situation ultimately damages and injures efforts to create tolerance and harmony between religious communities. Although Islam and Catholicism are two religions that are both missionary religions, the doctrines (teachings) in both religions also teach mutual respect and respect for differences in order to realize peace and harmony between religious communities. This can be seen in the Medina Charter and Nostra Aetate documents which both contain the relationship between Islam and Catholicism with other religions.

Islam as a religion of samahah and hanafiyah teaches its people to always apply adab to non-Muslims who do not fight them, namely: (1) it is better to do good in muamalah. Every Muslim with muamalah with infidels good attitude and shows noble character both in buying and selling, work affairs, business affairs, and

² Moh. Khairul Fatih, "Dialog Dan Kerukunan Umat Beragama Di Indonesia Dalam Pemikiran (Perspektif Mukti Ali)," *Madinah: Jurnal Studi Islam* 5, no. 1 (2018): 43-56, <https://doi.org/10.14421/rejusta.2017.1301-03>.

³ Khotimah, "Dialog Dan Kerukunan Antar Umat Beragama," *Jurnal Ushuluddin* 17, no. 2 (2011): 214-24, <http://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/693>.

⁴ Burhanuddin Daja, "Bingkai Teologis Kerukunan Dan Upaya Pemasarakatannya," ed. Abdul Mustaqim dan Robby H. Abror (Yogyakarta: Insight Reference, 2009).

⁵ A. De Kuiper, *Missiologia: Ilmu Pekabaran Injil*, 3rd ed. (Jakarta: BPK Gunung Mulia, 1979).

⁶ Tri Yuliana Wijayanti, "Konsep Kebebasan Beragama Dalam Islam Dan Kristen," *Profetika: Jurnal Studi Islam* 17, no. 01 (2016): 16-22, <https://doi.org/10.23917/profetika.v17i01.2097>.

other muamalah affairs as written in Al-Mumtahanah verse 8. At the same time it is permissible to buy and sell and do business with infidels not buying and selling or illegal business and even the Messenger of Allah and his companions also had business with infidels. (2) they cannot be made without rights. It is forbidden to damage and disturb the disbelievers without any rights, let alone terrorize or kill them. The prayer of the oppressed disbeliever is efficacious. The Prophet saw prayed "Be careful of the prayer of the wronged person even though he is a non-Muslim, because there is no barrier between Allah and him" (HR Ahmad). The Prophet also prayed, "Whoever kills an infidel you' Sunday without rights, he does not smell the smell of heaven" (HR. Ibn Hibban). So it is not really the actions of some Muslims who recklessly terrorize, hurt or kill the infidel ahul 'ahdi without rights. This act is against the teachings of Islam. (3) it is better to do good to a disbelieving neighbor. The Prophet (saw) said "Gabriel kept begging me to do good to the point that I thought he would inherit my inheritance (Muttafaul 'alaihi). The word neighbor means common to both Muslims and infidels. This is the beautiful tolerance taught by Islam. Catholicism as a religion of love also teaches its people to always do good to all human beings. For mutual tolerance, the two religions are also the oldest Commandments in the Medina Charter and Nostra Aetate documents which both contain the relationship between Islam and Catholicism with other religions.

The main formulations explored in this research in accordance with the

description described in the background of the problem above are to (1) know the concept of inter-religious life in the Medina Charter, (2) know the concept of inter-religious life in Nostra Aetate and (3) analysis Comparison of the concept of inter-religious life contained in the Medina Charter and Nostra Aetate. Many previous studies have discussed problems in the major themes of inter-religious relations using the analytical knife of sociology and the sociology of religion, for example in the work Dialog Antar Iman dan Kerjasama Demi Harmoni Bumi⁷ and Reaktualisasi Kerukunan Antar Umat Beragama Dalam Kemajemukan Sosial⁸, however no research has been found that specifically discusses the relationship between religious communities within the scope of religious sciences, especially comparative religion. Regarding research that discusses the Medina Charter, it is very easy to find but there has been no research that discusses two religious documents simultaneously, namely the Medina Charter and Nostra Aetate. Moreover, these two religious documents are compared in order to find the similarities and parallels.

RESEARCH METHODS

This research is included in comparative religion research that focuses on the concept of

⁷ Media Zainul Bahri, "Dialog Antar Iman Dan Kerja Sama Demi Harmoni Bumi," *Refleksi* 13, no. 1 (2011): 61-96, <https://doi.org/10.15408/ref.v13i1.993>.

⁸ Mawardi, "Reaktualisasi Kerukunan Antar Umat Beragama Dalam Kemajemukan Sosial," *Substantia* 17, no. April (2015): 55-66.

inter-religious life contained in two religious texts, namely the Medina Charter in Islam and Nostra Aetate in Catholicism.

If examined based on the place of research, it can be categorized in library research where all the data sources can be found in the library. Research data related to the concept of inter-religious life both in the Medina Charter and Nostra Aetate were collected from various primary and secondary sources. The data categorized as primary sources are the Charter and Nostra Aetate itself. While the data classified as secondary sources are various data that discuss inter-religious life and the relationship between two religions (Islam and Catholicism) and matters related to Islam and Catholicism ranging from books, e-books, e-journals, and the internet. The whole data is then analyzed deductively, which the researcher then compares the Nostra Aetate and the Medina Charter, so that the differences and parallels between the two religious texts are revealed.

RESEARCH RESULTS and DISCUSSION

Theory of Interreligious Life

1. Harmony Between Religious People

Religious harmony is an urgent matter in social and state life, because with harmony humans can live side by side without any hidden motives from each religion and belief that lives in society. Religion is the backbone for unity and unity. Religion is the key to history, a source of culture, the basis of community progress, scientific inspiration and beauty that is never separated from the lives of its people.

Religion is lived as a reference and foundation of truth for beliefs, actions, feelings, and thoughts. Religious man is a normal human which in all his behavior is in the instructions of faith in God. Religion is in every dimension of human life.⁹

The emergence of friction (friction) that can damage inter-religious harmony may occur due to misunderstandings stemming from a lack of understanding of the religion embraced by each party or may be due to other factors outside of religious life.¹⁰ Barriers and challenges facing inter-religious harmony can be divided into two, namely:

- a. Internal obstacles include (1) mutual suspicion between religious communities, (2) the attitude of equating all religions, so that each religion seems no longer unique, and (3) feels more noble than other existing religions.
 - b. External obstacles include (1) unfinished multi-dimensional crises that hinder the resolution of problems related to religious life, (2) religion is used as a political tool to gain power, and (3) poor economic conditions make it difficult for people to live historically and adequately.¹¹
- #### 2. Tolerance Between Religions

⁹ Daja, "Bingkai Teologis Kerukunan Dan Upaya Pemasarakanannya."

¹⁰ Majelis Ulama Indonesia, *Petunjuk Bagi Umat Islam Kerukunan Hidup Antar Umat Beragama*, Sekretariat Majelis Ulama Indonesia Masjid Istiqlal (Jakarta, 1986).

¹¹ Dkk G. Edwi Nugrohadhi, *Menjadi Pribadi Religius Dan Humanis* (Yogyakarta: Graha Ilmu, 2013).

Tolerance or tolerance means to hold back or be patient. Tolerance is not imposing a belief or belief on others. Tolerance is an attitude in which there is no pressure from one party to force another to follow a certain religion or belief or belief. Tolerance also has an understanding of mutual respect and respect between individuals or between groups in society. Tolerance in religion is an attitude of mutual respect and respect between one religious community and another.

By applying an attitude of tolerance in religion, humans can get used to mutual respect, prevent offence between parties, and prevent division or chaos.

The principles of religious tolerance include: (1) being open to accepting differences in religious diversity in social life, (2) respecting the existence of other religions, and (3) freedom to embrace religion.

The Concept of Inter-religious Life in the Medina Charter

1. Script Content

The Medina Charter contains 47 articles which are divided into two parts. The first part contains 23 articles relating to the rules of internal relations of Muslims, namely Muhajirin and Ansar. The next section contains 21 articles related to external relations, namely between Muslims and Jews. The charter, which was the first written agreement in the world, was recorded as the second guideline for Medina in carrying out all elements of government.

This charter can generally be divided into 7 points, they are:

a. Revelation as the main source

The main source that became Medina's reference in solving all problems such as disputes between groups was revelation. This is stated in chapter 23.

b. Prophet Muhammad as the leader of the country

Prior to the realization of the Medina Charter, the Prophet Muhammad had already been sworn in in the Aqabah agreement by the 12 leaders of Medina. Since then, the duties and responsibilities of the Prophet were not only related to his role as a prophet, but also related to his role as head of state.

The Prophet Muhammad had the authority to make policies to decide the turbulent problems in society. As the leader of the state, the Prophet was responsible for maintaining security and making breakthroughs to realize the progress of Medina in all areas of life. The apostle is also responsible as a war leader who is tasked with maintaining the safety of his members (the people) from enemy threats. Every leader of the people in Medina has a role to lead his group. The authority of the clan leader is to make decisions regarding the internal problems of the people. The authority of the Messenger of Allah is related to external problems outside the issue of people/groups whose decisions are always made wisely and fairly.

c. Introduction to the concept of ummah

The Medina Charter also discusses the issue of the ummah in which all residents without exception must be able to maintain harmony over the diversity of the existing population, as stated in chapter 16. Every citizen of Medina is required to

be able to live in harmony in society, maintain mutual security, help each other and not take sides. enemy of Islam. All citizens are required to unite, cooperate and be responsible for defending Medina from enemy attacks.

Every citizen must establish good relations between citizens even though they have different beliefs and religions. This removes the practice of *assabiyah* which has become a tradition and custom in Medina. Every society is prohibited from triggering conflict and hostility, on the contrary, it is required to maintain the spirit of solidarity, cooperation and mutual cooperation.

d. Freedom of religion and expression

Freedom to practice religion and belief is something that is highly emphasized in this constitution. Tolerance and harmony between religious communities is one thing that the Prophet wanted to realize. In addition, every citizen regardless of religion, ethnicity, and descent has the same rights and obligations. One of them is to express opinions and views, especially in conveying breakthrough ideas for the advancement of Medina.

e. Shared responsibility to defend the country

Chapter 44 in the Medina Charter has bound members of the community with an agreement to defend together in order to fight every enemy who attacks Medina. The Medina Charter is a strong fortress in defending the Medina state from enemy attacks. All people, including the Jews, were responsible for defending Medina if it was attacked by the enemy. The citizens of Medina are prohibited from

entering into agreements with other parties without the knowledge of the Prophet Muhammad and the costs of war are a shared obligation without exception.

f. The concept of equality and justice from an economic point of view

The role of the Medina Charter was to prevent economic exploitation and monopoly by certain groups. The article balances the gap between differences and rejects oppression of the poor. All residents are given equal rights to be actively involved in economic activities fairly.

g. Islamic responsibility

One of the objectives of the Medina Charter is to strengthen the harmony and internal cooperation of Muslims. This will have direct implications for the eradication of the *assabiyah* tradition which is the hereditary heritage of the ancient Arabs. The replacement of the *assabiyah* with the internal harmony of Muslims will lighten the burden borne by the Muslims themselves, both from among the Muhajirin and the Ansar.

The contents of the Medina Charter in detail can be described in several points which include:

a. Monotheism (confession of the oneness of God). It is stated in chapter 22, 23, 42 and the end of chapter 47.

b. Cultivating the values of unity and integrity regardless of ethnicity, class, and religion. Every group in Medina, both Muslim and non-Muslim, are required to cooperate in defending Medina. It is contained

- in chapters 1, 15, 17, 23, 37, and 38¹².
- c. There is no discrimination in the enforcement of justice. All humans are equal before the law. It is stated in chapters 2 to 10, 16, 25, 37, and 40.
 - d. Religious freedom. Each group is guaranteed freedom of religion contained in chapters 25 to 35. Adherents of other religions (Jews) are given the freedom and freedom to practice their religion.
 - e. The obligation to defend the state is contained in chapters 24, 37, 38, and 44. The obligation to defend the state, namely fighting to defend Medina from enemy attacks, is the obligation of every resident.
 - f. Customs that exist in society as long as they do not conflict with Islamic teachings will still be recognized and may be preserved. This is as contained in chapters 2 to 10.
 - g. The politics of peace and internal protection are contained in chapters 15, 17, 36, 37, 40, 41, and 47. The attitude of peace externally is contained in chapter 45.
 - h. The supremacy of Islamic law is contained in chapter 23 and 42, which essentially states that Allah's commands and decisions taken by the Prophet Muhammad

are the basis for resolving disputes¹³.

2. Inter-religious life in the Medina charter

Every human being is born free in this world. Human freedom is recognized in all respects and is absolute. Islam as Rahman's religion, recognizes and upholds the religious freedom of every human being. Freedom of religion in the eyes of Islam is an essential right that gets protection and recognition for every human being. Islam is a religion that does not deny the reality of religious plurality. Islam recognizes the existence of religions outside of Islam in the sense that adherents of other religions are not automatically hostile. This is because Islam has the concept of *laa ikraha fiddin*, there is no coercion in religion, which means Islam has never forced anyone under any pretext to convert to Islam. Islam also does not prohibit the establishment of inter-religious relations through mutual respect, respect for each other's rights and not mixing up existing beliefs as long as non-Muslims are not hostile to Islam.

The practice of freedom to embrace and practice religion in the history of Islam has occurred as regulated in the Medina Charter and the Aelia Charter in Jerusalem. Non-Muslims are given the freedom to practice their religion with certain limitations. Freedom of religion is not freedom to destroy religion or desecrate religion, because destroying

¹² Nurul Fajriah, "Kerukunan Umat Beragama: Relevansi Pasal 25 Piagam Madinah Dan Pasal 29 UUD 1945," *Substantia* 21, no. 2 (2019): 162–69.

¹³ Anshari Ritonga, *Pengantar Sejarah Perkembangan Hukum Islam Dan Piagam Madinah* (Jakarta: Pustaka El Manar, 2017).

or distorting Islamic teachings is a crime.

The Medina Charter clearly emphasizes religious freedom, property rights, and other regulations that bind both parties. In the Medina Charter, the Messenger of Allah made an agreement with all the tribes in Medina, both believers and not in a bond together to protect, preserve and defend the city of Medina.

In more detail, the articles in the Medina Charter related to inter-religious relations can be divided into two categories, they are:

- 1) The concept of mutual respect between religious communities

The Medina Charter is a constitution agreed upon by various religions and groups to create a life of mutual respect and appreciation. This can be seen in chapter 11 (believers must help each other in paying debts and lighten the burden on the family that must be supported), chapter 12 (prohibition of entering into agreements between Muslims with pressure or threats), chapter 13 (believers must unite in the face of resistance), rebellion, hostility, and destruction), chapter 14 (prohibition for believers to kill each other and help others to kill each other), and chapter 15 (weak people get direct protection by the government and they are a shared responsibility).

- 2) The concept of freedom of religion and belief

The Medina Charter also contains matters related to the rules in dealing with people of other religions, namely Christians and Magi. A special treaty with the Christians of Najran occurred in 622 AD in the form of a treaty. The agreements relating to

the Magi and Christians in general are contained in the Medina Charter articles 24 to 35.

3. Views of Other People

The Medina Charter also contains various matters relating to the rules for dealing with people of other religions, namely Christians and Majusi. The agreement with the Christians from Najran took place in 622 AD. The agreement between the Prophet Muhammad and the Christians in the Medina Charter is contained in chapters 24 to 35. These articles relate to minority groups which were previously only shown to the Jews and their tribes, with this agreement expanded to include Christians.

The introduction of Christians or Arab Christians in the discussion of the Medina Charter, because the condition of the people of Medina at that time consisted of only two adherents of religion (Islam and Judaism). When Islamic rule under the leadership of the Prophet Muhammad began to spread and develop rapidly, the city of Medina became more pluralistic and diverse with the addition of Arab Christians from Nejran. The characteristics of Islam that are rahmatan lil alamin encourage the Messenger of Allah to treat Christians with the same treatment as the treatment given to the Jews who had previously inhabited Medina. This treatment is as stated in the agreement signed by the Prophet Muhammad to them in the form of justice, tolerance, granting rights and obligations to manage their own affairs.

The agreement with the Majusi has occurred since the agreement was

concluded with Farrukh bin Syaksan, a regional head of Yemen who is a Zoroastrian religion through a letter sent by the Prophet Muhammad as head of state¹⁴. Agreements relating to the Majusi are contained in chapters 24 to 35. In these articles it is explained that the Majusi are treated the same as Jews and Christians, that is, there is no difference whether they will become Muslims or remain in their original religion.

In addition, the Prophet also entered into political contracts that were carried out during the time of Khulafaur Rasyidin with the aim of guaranteeing all followers of other religions, both as citizens of Islamic countries and citizens of other countries. There are 7 letters recorded, which include: (1) a letter addressed to the Majusi (Salman Al-Farisi's family), (2) a letter addressed to the Jews, (3) a letter addressed to the Christians, (4) a letter addressed to Christians, (5) a letter addressed to Mu'adz bin Jabal, (6) a letter addressed to the Bani Zaken, and (7) a letter addressed to an unknown person.

4. The purpose of inter-religious life

Medina is a city where the population adheres to various religions and beliefs, ranging from Islam, Judaism, Majusi, Christian, and etc. However, the people can live in peace, respect each other, tolerate each other, work together, get along and are brothers. This can be realized none other than because the prophet acknowledged the existence of other

religions to implement the concepts of the ideal inter-religious way of life in Medina. The objectives of the concept of inter-religious life being implemented in Medina are, to:

a. Create *ummah*

This charter contains an Islamic ideology that aims at a People's State (*ummah*) based on God. As stated in Chapter I, namely forming a new society into a single unit where the establishment of a new Islamic State is established. This principle is very important because it brings together three groups of people who are plural, with different beliefs and beliefs, namely the Muslims (Muhajirin and Ansar) and the Jews in a new society as citizens. Of the three groups, each there are small groups and tribes, most of which can be said to still live modestly with the life of primitive people.

b. Recognition of the right to life

The Medina Charter recognizes the human rights of all citizens contained in it, including: the right to life as stated in chapters 2 to 19. The right to life is the dominant right contained in the Medina Charter. This right is often threatened to be violated, because there are often murders which then lead to a tradition of revenge from generation to generation. The peace of life is disturbed and every human being is threatened, his right to life, because of the killing and revenge.

Through the Medina Charter, the tradition of killing and revenge was replaced by the custom of expiation of fines (to guarantee the right to human life) for killings in the past. The victim's family is not allowed to return to take revenge for the death of

¹⁴ Faisal Ismail, *Dinamika Kerukunan Antarumat Beragama* (Bandung: PT Remaja Rosdakarta, 2014).

his family and is required to sincerely accept the death of his family through the payment of a fine. This is a way of solving problems fairly and maintaining peace and brotherhood.

- c. Recognition of the right to freedom of religion

Guarantee equality and freedom for Jews and followers of other religions as stated in chapters 24 to 35. These rights are the right to freedom of religion, the right to obtain education, as well as other rights related to material and physical matters.

There are also those who explain that the purpose of the concept of inter-religious life in the Medina Charter is to:

- a. Development of a life order for all groups, nations, and religions that are built together so that people can live in harmony and peace.
- b. Establish cooperation and helpfulness between all residents of Medina (Muslims, Arabs who are not yet Muslims, and Jews from both Bani Nadir and Bani Quraizah.
- c. Uniting large groups of tribes (bani) in Medina, namely the Muhajirin (Bani Hashim and Bani Mutthalib), the Ansar (Kabilah Khazraj and Aus), Bani Auf, Bani Sa'idah, Bani Hars, Bani Jusyam, Bani Najjar, Bani Amr bin Auf, Banu Nabit, Bani Aus, Banu Sa'labah, Banu Shutaibah, and the tribe of Jafnah. This is done so that they can live side by side in peace and prosperity while respecting each other's different customs, beliefs/religions and freedom of belief and at the same time

carrying out their religious teachings¹⁵.

- d. The Concept of Inter-religious Life in Nostra Aetate

1. Script Content

Nostra Aetate or Zaman Kita is an era in which people are becoming more and more united. Relations between nations are getting stronger. This document emphasizes the mission of promoting unity and love between people and between nations, through dialogue and cooperation between religions. The Catholic Church does not reject what is considered true and holy in other religions (formulation of teachings, codes of conduct, and sacred ceremonies in all religions), although the church still believes in proclaiming Christ and is obliged to proclaim it uninterruptedly, because "He is the way." truth and life" (Yoh 4, 6).

The Vatican II Nostra Aetate document that regulates inter-religious relations states that the Catholic Church respects other faiths and intends to build dialogue and relationships based on love. In Nostra Aetate all humans are directed to the one God, because if there are other parties who can create humans, it means that there is someone who is equal to God. The consequence of Allah is not the One God. This is the attitude of the Church as outlined in Nostra Aetate. In the Catholic view salvation is the right of all human beings. All humans are able to come to know God well even though in a

¹⁵ Ritonga, *Pengantar Sejarah Perkembangan Hukum Islam Dan Piagam Madinah.*

different ways. Regarding the perception of Jews, the Catholic Church regrets the meaning of semitism and does not blame or hate all Jews for past events related to the crucifixion of Jesus. The Catholic Church also changed its view of Islam. The views and attitudes of the Catholic Church towards Islam are expressed in the Church's teaching document called *Nostra Aetate*. In addition, many people think that finally Catholicism, in this case the Catholic Church, is more open to the development of an increasingly modern world. The Catholic Church is considered to be increasingly open to other truths outside the truths that have been established by the Catholic Church.

Broadly speaking, *Nostra Aetate* contains several main points, namely:

- a. All nations of diverse backgrounds simultaneously agreed to create a common community to inhabit the surface of the earth created by God (Kis 17, 26) in order to achieve testimony of God's goodness and His plan of salvation for all people (Kebij 8, 1; Kis 14, 17; Rom 2, 6-7; 1 Tim 2, 4).
- b. All nations without exception at all times have shared the same awareness that there is an invisible driving substance that has created and moved humans, creatures, and the entire universe.
- c. Hinduism has faith in divine mysteries and expresses them in various myths and in philosophical systems. Hinduism seeks liberation in three ways, namely by various works, deep

silence or by trusting in the presence of God, and by devotion.

d. Buddhism with its various schools admits that this mortal world cannot possibly satisfy humans, therefore humans need perfect freedom or the highest enlightenment in various ways.

e. Throughout the centuries, Serani (Cristian) and Islam have had many different beliefs, but in the Holy Conference these differences require all parties to forget the past and make sincere efforts to create mutual understanding, realize social justice, create peace and human welfare.

2. Views of Other People

The bad attitude of the Catholic Church towards Islam has given rise to a prolonged atmosphere of hostility. It took the church quite a long time to change and get rid of its bitter hatred and demeaning attitude towards Islam since the pre-Crusades, into a new attitude that wants to respect Islam as a religion that has high spiritual, moral and cultural teachings and values, as emphasized in *Nostra Aetate* born of the Second Vatican Council. This appreciation and respect was then followed up by inviting Islam to jointly build a just, prosperous, and peaceful human order as something that all religions have always coveted and preached about¹⁶.

As for the attitude of the Western world towards Islam, of course everything cannot be separated from the Church. The Western world since

¹⁶ Sudibyo Markus, *Kinsili Vatikan II Satu Pembaharuan Sikap Gereja Terhadap Islam* (Jakarta: Pustaka Antara, 1978).

the fourth century has promulgated that Catholicism became the state religion by Emperor Theodosius and practically controlled all of Europe in the eleventh century. The church paid very negative attention to the religion of Islam since its growth and development in the early VII century. Especially nowadays where the attitude of openness and mass communication has become a feature of modern society. The church started its relationship with Islam at that time with a suspicious attitude, full of prejudice and considered Islam as a very dangerous religion for Christianity¹⁷.

The relationship between the Catholic Church and Islam has developed starting from the pre-crusade stage, the crusade, colonialism and imperialism, orientalism, and finally during the communication period, which in the end the Church has an open and positive view of both Islam and other religions in the world.

Nostra Aetate, which was produced from the Second Vatican Council, describes the relationship between religious communities, namely, that: (1) all religions in the world try to find a way to their God through different ways. (2) The Catholic Church does not reject anything that is true and sacred in other religions, sincerely respects, respects behavior, ways of life, rules and teachings of non-Catholic religions. Nevertheless, the Church continues to proclaim Christ uninterruptedly, and (3) the Church calls on her people to establish

dialogue and cooperation between followers of other religions.

3. The Purpose of Inter-religious Life

In Nostra Aetate the Church began to pay attention to other religions due to changes in the sociological situation within the Catholic Church. For centuries Catholics lived and developed in a homogeneous society (Catholicism was embraced by most of the population of the Roman Empire)¹⁸, and even Emperor Theodosius I through the Thessalonian Edict in 380 AD appointed Catholicism as the official state religion (Roman Empire). The Catholic Church does not reject the true and sacred teachings of other religions. The Church respects the behavior, way of life, rules, and teachings found in religions outside of Catholicism even though these teachings are different from the principles taught and believed by the Church.

The Catholic Church has so far only emphasized the principle that the Church is the sacrament of the world, in which Catholicism is the kingdom of God on earth and there is no truth outside of Catholicism. The changing times have pushed Catholics to coexist with other religions, communicating with followers of other religions which is often seen as an increase in missionary opportunities. The Church's view has shifted from the view that the Church is the sacrament of the world, the kingdom of God and the Church as the truest religion to

¹⁷ Ibid.

¹⁸ YWM Bakker SY, *Umat Katolik Berdialog Dengan Umat Beragama Lain* (Yogyakarta: Kanisius, 1986).

become the Church as the container of the world. So based on this, the Church responds to this sociological change through dialogue with the world (*Gaudium et Spes*).

Nostra Aetate or our era is the era of mankind becoming more and more united. Relations between different nations are getting closer and increasing. For this reason, the Church is more careful in considering the Church's attitude towards non-Serani religions. In her task of promoting unity and love among peoples and even between nations, the Church in the text of our time focuses her attention on uniting people and strengthening that unity.

Comparison of the Concept of Life Between Religions in the Medina Charter and Nostra Aetate

1. Difference

a. Script content

The Medina Charter text related to social issues discusses the equal rights and obligations of every resident of Medina (Muslim and non-Muslim) in guarding, preserving and defending the city of Medina from enemy attacks. As for the content of the text related to the reality of religious diversity in Medina, the Messenger of Allah through the Medina Charter gave the right of freedom for every Medina resident to carry out the Shari'a of their respective religions and beliefs.

Nostra Aetate or Zaman Kita is an era in which people are becoming more and more united. Relations between nations are getting stronger. This document emphasizes the mission of promoting unity and love between people and between nations,

through dialogue and cooperation between religions. The Catholic Church does not reject what is considered true and holy in other religions (formulation of teachings, codes of conduct, and sacred ceremonies in all religions), although the church still believes in proclaiming Christ and is obliged to proclaim it uninterruptedly, because "He is the way in truth and life" (Yoh 4, 6).

b. Views of Other People

The Medina Charter as the oldest constitution in the world throughout history is a constitution that regulates inter-religious relations which emphasizes inter-religious unity and guarantees religious freedom. Every adherent of a religion or belief is given the right and freedom to carry out the Shari'a in accordance with their respective religions and beliefs.

Nostra Aetate, which was produced from the Second Vatican Council, describes the relationship between religious communities, namely, that: (1) all religions in the world try to find a way to their God through different ways. (2) The Catholic Church does not deny everything that is considered sacred by religious teachings outside of Catholicism, although they will continue to proclaim Christ uninterruptedly, and (3) the Church calls on her people to establish dialogue and cooperation between followers of other religions.

2. Alignment

a. The Purpose of Inter-religious Life

The purpose of the concept of inter-religious life in the Medina Charter is to create unity and harmony between religious communities, while

Nostra Aetate emphasizes uniting humans and uniting nations. When examined and compared, there are similarities or parallels between the goals of the concept of inter-religious life in the Medina Charter and Nostra Aetate, namely at the point of realizing unity between religious communities.

CONCLUSION

Issues related to the concept of harmonious and harmonious inter-religious life have attracted the attention of many parties (researchers, religious leaders, government and religious communities) as a means of realizing peace and harmony between religious adherents, which all parties have hoped for and aspired. Various parties are competing to design tools and agreement documents to create the concept of inter-religious life. Whereas religion as a way of life has long been regulated and compiled in detail in a religious document. There are two major world religions that both have religious documents that contain the concept of inter-religious life, namely Nostra Aetate (Catholic) and Medina Charter (Islam). Although the two religions are both missionary religions, the doctrines (teachings) in both religions teach mutual respect and respect for differences in order to create peace and harmony between religious communities. This equation is contained in the manuscript documents of the Medina Charter and Nostra Aetate. In addition to the similarities, it turns out that the two religious documents also have differences in interpreting the concept of inter-religious life. The Medina Charter understands that every individual has the right to freedom of

religion and an emphasis on unity between religious communities. Meanwhile, Nostra Aetate understands it with various meanings, namely (1) all religions in the world try to find a way to their God through different paths, (2) Catholics do not deny anything that is considered sacred by non-Catholic religions, even though they continue to preach Christ without stopping, and (3) the Church calls on her people to establish dialogue and cooperation between followers of other religions.

This study focuses on the study of comparative religion by comparing the Medina Charter (in Islam) and Nostra Aetate (in Catholicism) to find the differences and parallels between the two documents, so that the results of this article can be used as reference material for the Majelis Ulama Indonesia (MUI), the Konferensi Wali Gereja Indonesia (KWI), and Forum Kerukunan Umat Beragama (FKUB) in the preparation of programs to increase tolerance and inter-religious harmony. This article is still not very sharp, especially in historical studies and linguistic studies contained in the two documents. Further research in historical studies, especially church history and linguistics, will be able to further complement the study with the main theme of inter-religious life so that inter-religious harmony can be realized in various scientific aspects.

BIBLIOGRAPHY

- Bahri, Zainul, M. (2011). Dialog Antar Iman Dan Kerja Sama Demi Harmoni Bumi. *Refleksi*. 13(1), 61–96.
<https://doi.org/10.15408/ref.v13i1.993>.

- Daja, Burhanuddin. (2009). Bingkai Teologis Kerukunan dan Upaya Pemasarakatannya." edited by Abdul Mustaqim dan Robby H. Abror. Yogyakarta: Insight Reference.
- Fajriah, Nurul. (2019). Kerukunan Umat Beragama : Relevansi Pasal 25 Piagam Madinah Dan Pasal 29 UUD 1945. *Substantia*. 21(2), 162–69.
- Fatih, Khairul, M. (2018). Dialog Dan Kerukunan Umat Beragama Di Indonesia Dalam Pemikiran (Perspektif Mukti Ali). *Madinah: Jurnal Studi Islam* 5(1), 43–56. <https://doi.org/10.14421/rejusta.2017.1301-03>.
- G. Edwi Nugrohadji, dkk. (2013). *Menjadi Pribadi Religius Dan Humanis*. Yogyakarta: Graha Ilmu.
- Ismail, Faisal. (2014). *Dinamika Kerukunan Antarumat Beragama*. Bandung: PT Remaja Rosdakarta.
- Khotimah. (2011). Dialog Dan Kerukunan Antar Umat Beragama. *Jurnal Ushuluddin*.17(2),214–24. <http://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/693>.
- Kuiper, A. De. (1972). *Missiologia: Ilmu Pekabaran Injil*. 3rd ed. Jakarta: BPK Gunung Mulia.
- Majelis Ulama Indonesia. (1986). *Petunjuk Bagi Umat Islam Kerukunan Hidup Antar Umat Beragama*. Sekretariat Majelis Ulama Indonesia Masjid Istiqlal. Jakarta.
- Markus. (1978). *Kinsili Vatikan II Satu Pembaharuan Sikap Gereja Terhadap Islam*. Jakarta: Pustaka Antara.
- Mawardi. (2015). Reaktualisasi Kerukunan Antar Umat Beragama Dalam Kemajemukan Sosial. *Substantia*. 17, 55–66.
- Rifa'i, Afif. (2017). Dealektika Pemikiran Dalam Dialog Antar Umat Beragama: Studi Kasus Forum Persaudaraan Umat Beragama (FPUB) Di Yogyakarta. *Jurnal Pemberdayaan Masyarakat*. 1(1),75–95.
- Ritonga, Anshari. (2017). *Pengantar Sejarah Perkembangan Hukum Islam Dan Piagam Madinah*. Jakarta: Pustaka El Manar.
- SY, YWM Bakker. (1986). *Umat Katolik Berdialog Dengan Umat Beragama Lain*. Yogyakarta: Kanisius.
- Wijayanti, Tri Yuliana. (2016). Konsep Kebebasan Beragama Dalam Islam Dan Kristen. *Profetika: Jurnal Studi Islam* 17(1),16–22. <https://doi.org/10.23917/profetika.v17i01.2097>.