

ISLAMIC HISTORY: THE DYNAMICS OF SOCIAL RECONSTRUCTION TOWARDS THE REALIZATION OF AN EGALITARIAN SOCIETY 611-633 AD

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Abstract

Islam always conveys universal messages. It embodies the values of humanity and strong egalitarianism. This study provide an in-depth examination of traditional Mecca culture and the process of social reconstruction toward an egalitarian society in Mecca, Medina's traditional culture and the process of social reconstruction in Medina, and the relevance of an egalitarian Islamic society in the modern era. This research uses historical research to uncover events that occurred in the past. The noble values of Islam conveyed during the da'wah process in Mecca failed to be realized. Complex problems were the main basis for this failure. The Medina period demonstrated the success of social reconstruction carried out by Islam. Human equality, religious tolerance, social justice, and other human rights were truly upheld. The points of agreement contained in the Medina Charter were truly implemented and adhered to by all residents of Medina at that time. The values of egalitarianism in Islam, the democratic process of social reconstruction, the persistent struggle for humanitarian values, and the consistency and firmness in upholding agreed-upon rules, as practiced by the Prophet Muhammad and his companions in the early Islamic period, both in Mecca and Medina, are concrete examples of what modern societies can do to realize an egalitarian society. Upholding human rights is a necessity, as every human being is inherently born free.

Keywords: Islamic history; Social reconstruction; Egalitarianism.

INTRODUCTION

Ideas about equality have been a constant topic of discourse throughout human civilization. Equality is present in discussion forums involving various parties. Although the formula for achieving equality continues to change, the ideals of equality have always existed in every period of human history. Equality is closely related to justice, as justice specifically demands that all people be treated equally (Suseno, 2024).

A just and egalitarian social life is largely determined by values, some of which stem from religious teachings. It is undeniable that religion plays a significant role in shaping social character broadly. The values conveyed in religion not only shape individual character but also provide guidance for behavior and social interactions (Bheka & Derung, 2023).

One religion that has had a significant impact on world civilization is Islam. Its role in world civilization is profound. While Europe was experiencing its dark ages around the Middle Ages, the Islamic world experienced tremendous development in social, economic, political, and scientific fields. Today's technological developments are inextricably linked to the influence of the Islamic golden age several centuries ago.

Discussions of Islamic history always generate a certain amount of interest and often lead to lengthy, seemingly endless discussions. Beyond theological aspects, Islam also offers compelling sociological concepts. Islamic teachings offer theological and social aspects in one inseparable package. Accepting Islam means embracing both aspects, and practicing Islam means embracing both aspects in social life.

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Islam is a religion that has a significant impact on social life because, in addition to fostering a vertical relationship between humans and God, it strictly regulates human social interactions as a fundamental part of expressing a Muslim's faith. Love for God is expressed in worship, and this love is embodied through good manners in social communication and human social behavior, as an applied part of faith.

Islam was revealed in Mecca around the 7th century AD. Mecca itself is located in the Hijaz region. This region serves as a barrier between the highlands of Nejd and the low coastal areas, the Tihamah (lowlands). The Hijaz has only three cities: Taif and two neighboring cities, Mecca and Medina (Hitti, 2024).

In Islamic tradition, the period of the birth of Islam is known as the Jahiliyah era. In terminology, the Jahiliyah period meaning a time of ignorance. Pre-Islamic Arab society was labeled "jahiliyyah" (ignorance) because of its inability to utilize its reason properly (Thoyib et al., 2025). This inability to use reason was characterized by the complexity of problems faced by Arab society in general and Mecca in particular in various fields, including theology, politics, culture, and social life.

The two main cities of the Hijaz, Mecca and Medina, played a crucial role in the early history of Islam. Mecca and Medina share a commonality: they experienced a period of Jahiliyah in the general sense. In tradition of Jahiliyah, Mecca was a very important city. According to Hitti, the word "Makkah" indicates that the city was founded by a religious group, thus suggesting that Mecca had been a religious center before the birth of the Prophet (Hitti, 2024). Medina was a significant city in Islamic history. The pre-Islamic community of Medina was primarily comprised of two major clans: the Aus and the Khazraj. These two clans were essentially descended from the same ancestor and were the original inhabitants of Medina. In addition to these two clans, Medina also had a Jewish community comprised of three major tribes: the Qainuqa', the Nadir, and the Quraizhah (Ridwan, 2021).

Islam is the antithesis of the traditional social practices of pre-Islamic Arabia. The Jahiliyah period leading up to the arrival of Islam was a time when moral decay had reached its peak. Slavery, high social and economic disparities, the exploitation of women, and even inter-clan conflict were all considered commonplace in Arab life at that time.

Since its inception, Islam has always conveyed universal messages. Islamic humanitarian values encompass not only fellow Muslims but all of humanity. *Mercy for the Universe* (goodness for all of nature) is the main basis for every Muslim to provide goodness to anyone and anywhere.

Islamic preaching carries strong humanitarian and egalitarian values. This clearly contradicts the traditional views and values of pre-Islamic Arab society. Given these circumstances, Islamic preaching certainly presents challenges. With their differing social characteristics, Mecca and Medina certainly possess distinct characteristics and preaching patterns, which will ultimately influence the social reconstruction process that the Prophet Muhammad (peace be upon him) will undertake based on Islamic values.

Studies on Islamic history that specifically discuss the social reconstruction undertaken by the Prophet Muhammad (peace be upon him) in realizing the egalitarian values inherent in Islam are rare. Most research on early Islamic history focuses solely on the process of da'wah (Islamic outreach) and its obstacles. Furthermore, the egalitarian values of Islam, which are highly relevant today, rarely receive attention in scholarly studies.

To accommodate this gap, it is necessary to conduct a study on *Islamic History: The Dynamics of Social Reconstruction Towards the Realization of an Egalitarian Society 611-633 AD and Its Relevance in the Social Development of the Modern Era*. This study will produce an in-depth analysis of the traditional culture of Mecca and the process of social reconstruction towards an egalitarian society in Mecca, the traditional culture of Medina and the process of social reconstruction in Medina, as well as the relevance of an egalitarian Islamic society in the modern era.

The temporal focus of this study is on the early history of Islam, from 611 to 633 CE. The object of this study is the social reconstruction carried out by the Prophet Muhammad to create an egalitarian society. This study will discuss the social conditions of the Prophet's field of preaching during the two early periods of Islam, namely the Mecca and Medina periods. A comparison between the two eras will be an interesting discussion. The following will discuss the relevance of the Prophet's social reconstruction in these two periods to the modern world.

RESEARCH METHOD

In a broader sense, history is the recorded knowledge of the past (Yogatama, 2018). This research is a historical study conducted to gather information about events that occurred in the past. The study was conducted using historical methods, which are a set of principles and procedures used to research, critique, and interpret historical sources to obtain a reliable picture of the past (Helius Syamsudin, 2019).

This research is a literature study. The literature study was conducted by analyzing historical sources relevant to the object of study. This research uses a historical method with four stages: Heuristics (source collection), source criticism, interpretation, and historiography (historical writing). The sources used are secondary sources such as scientific articles, books, and previous research. Source criticism in this study is internal criticism that focuses on the credibility of the sources. Interpretation is based on an analysis of events, followed by drawing conclusions. Historical writing is the final stage of this research.

RESULT AND DISCUSSION

Social Politics of Mecca and Egalitarianism in Islam

The Arabian Peninsula during the seventh century was not a region to be reckoned with politically, culturally, or socially. Pre-Islamic Arabia could be described as quite backward, even though geographically the Arabian Peninsula was flanked by two major world powers at the time: Rome to the northwest and Persia to the northeast. These two great civilizations often viewed the Arabs with considerable disdain.

Politically, the Arabs were never united in a political institution like Rome or Persia. The Arabs, especially those in the northern Hejaz region, particularly Mecca, the religious center of pre-Islamic Arabia, lived in clans (Money). Each of these tribes constantly competed for supremacy. This competition was present in every social element, and it was not uncommon for the fighting to escalate into open warfare. Nevertheless, Mecca played a vital role in traditional Arab culture.

Every clan member must possess strong loyalty. Loyalty is expressed in various situations, such as during war, siding with clan members, obedience to the clan leader, and even poetry composed to praise the greatness of ancestors or as a means of insulting enemies and instilling martial spirit among clan members. Clan membership is passed down through the paternal line.

Patriarchal culture was very strong in Mecca. Male dominance in pre-Islamic Mecca's social life was driven by economic, social, and political factors. Economically, male dominance was essential for trade and animal husbandry, the primary livelihoods of the Mecca community. Politically, male dominance was evident in every decision-making process. Furthermore, men were essential in the numerous inter-tribal wars that were commonplace.

In pre-Islamic Arab society, women had virtually no power in the socio-political and economic spheres. Indeed, there were a few women who were economically and politically well-off, such as Khadijah bint Khuwaylid and Hindun bint Uthbah. However, this was limited to a few women, and when compared to pre-Islamic Arab women as a whole, it is clear that women had no significant bargaining power in pre-Islamic Arab society. Having a daughter was considered a bad omen, and infanticide was common. Even Umar ibn al-Khattab himself committed such a crime (before embracing Islam).

This situation has not escaped Islam's attention. Traditional patriarchal views that place women in a subordinate position in social life are strongly opposed by Islam. The teachings of Islam, conveyed by the Prophet Muhammad, are devoid of any gender bias, and the Prophet Muhammad himself was the founder of gender equality in Islam. Islam was conveyed to elevate the dignity and status of women, both as children, wives, and mothers (Rahmah, 2019).

The society of Mecca was fragmented into two large classes, namely free people (*hurriyah*) and slave (*abd*). The freedmen were mostly native inhabitants of Mecca and a small number of immigrants who had settled in Mecca. The freedmen themselves experienced a dichotomy based on social class. Social status *hurriyah* clans are determined by generosity, followership, courage, intelligence, and poetic ability. Clan leaders hold a powerful position and high supremacy over their members. The decisions of clan leaders are considered absolute and binding on all clan members. This means that the clansmen *Hurriyah* also divided into strict social stratifications. Differences in social strata within Arab society give rise to various types of conflicts, both internal and external, ranging from personal and local to intergroup or tribal conflicts (Burhanuddin, 2019).

Slaves were at the lowest level of the social strata of Mecca. Slaves themselves had almost no social rights attached to them. *hurriyah*. Slaves cannot be involved in determining public policy. Slaves are required to submit completely to their masters. For pre-Islamic Arab society and Mecca in particular, slaves are needed as tradable property. In the marriage process, masters will choose a partner for the slaves they own with other slaves. Children born to a slave will automatically become slaves for the master. However, a slave can escape from slavery through several ways such as being freed by his master or being bought by someone else and then freed (Bilal bin Rabbah was freed by Abu Bakr after being bought from Umayyah bin Khalaf).

Generosity was a tradition in pre-Islamic Mecca. A person's social standing was also determined by their level of generosity. The more generous a person was, the higher their social status. However, generosity was generally part of political competition. A generous person would enhance the political legitimacy of both themselves and the clan they represented.

Initially, monotheism was a theological concept believed by the people of Mecca and Arabia in general. The shift in theological concepts toward polytheism was heavily influenced by the civilization surrounding Mecca, which stemmed from trade and political ties. Amr ibn Luay, a Meccan leader from the Banu Khuza'ah, is credited with transforming monotheism into polytheism after observing the worship practices of Syria.

For the pagan Arabs, idol worship was seen as a means of worshipping God Almighty. The idolatry practiced in Mecca by the Quraysh helped this belief spread rapidly throughout Arabia, given that Mecca was the traditional religious center of the Arabs, and the Quraysh played a crucial role in the spread of idolatry due to their esteemed position as guardians of the Holy Land and religious leaders of Arab society in general.

Before the prophethood, the majority of Arab society in general, and Mecca, was polytheistic. Idol worship was commonplace, and the Kaaba itself housed the idols brought by the various tribes who came to Mecca each year for the Hajj and Umrah. Idols seemed inseparable from pre-Islamic Arab society. They usually carry the idol wherever they go and place it in their homes, when they are not traveling (Amri, 2022).

However, there are several religions that were embraced by the Pre-Islamic Arabs and Mecca in particular, such as Christianity, Judaism, and Islam. *Hanif*. Christianity was widely practiced in pre-Islamic Arab communities, generally concentrated in the southern Arabian Peninsula. Judaism was practiced by the Children of Israel and was generally exclusive. Jews typically came to Mecca during the Hajj to engage in trade. The Hanifite religion, a group of people who seek the pure Abrahamic religion, untainted by idolatrous desires. They do not adhere to Judaism or Christianity, but instead accept the oneness of God. This is one of the characteristics of religions that existed before Islam, in addition to the three religions mentioned above (Nasron et al., 2021). Therefore, it can be said that a *finish Hanif* is a purely monotheistic theological concept that was the initial belief of the people of Mecca, stemming from the teachings of the Prophet

Abraham. The people of Mecca themselves are direct descendants of the Prophet Abraham through the Prophet Ismail. *Hanif* themselves strongly oppose idol worship because it is considered contrary to the teachings of the Prophet Abraham. *Hanif* This continued to exist in very small numbers until the time when the Messenger of Allah (peace and blessings of Allah be upon him) was sent.

Islam was conveyed to the Prophet Muhammad (peace be upon him) amidst the social conditions of Mecca, which were backward and rife with social problems. Islam brought radical change to the Arab nation at that time. Although Islam was conveyed gradually and over a long period, it introduced to the Arabs an egalitarian and universal social pattern, with the concept of mercy for all the worlds (mercy for all creation). A concept that was very foreign to the Arabs at that time. Islam did not abolish the Arab social system entirely. Rather, it adapted and expanded the reach of that social system to a broader scope.

Just like the people *hanif*, Islam firmly rejects the concept of divinity found in Arab paganism. Islam brings a simple theological concept that is the same as the teachings of *hanif*. There is only one Almighty God, without any likeness or intermediary for worship. This theological concept was fundamentally familiar to the people of Mecca.

The arrival of Islamic preaching among the pagan population of Mecca generated mixed reactions. The population of Mecca was divided into those who accepted Islamic preaching, those who rejected Islam, and those who chose not to take a stand. Those who accepted Islam in the early days of the message came from the lower classes, both free and slave, and from the nobility, although not clan leaders. Those who rejected Islam came from the Quraysh elite, while those who chose not to take a stand were generally slaves.

The rejection of Islam was motivated by various factors. The theological element was only a small part of the complex problem. Rejection of Islamic theological concepts was not the sole reason for rejecting Islamic teachings. Some of the Quraysh leaders understood the theological concepts of Islam, which were similar to the Abrahamic religion, which was the original belief of the inhabitants of Mecca before shifting to polytheism. The rejection of Islam was carried out by the Quraysh elite to maintain the status quo. The confrontation was further exacerbated by the culture of *Ashabiyya*. Islam brought changes not only in the theological realm, but also broadly to social, economic and political concepts.

Radical changes in theological concepts had the potential to negatively impact Mecca. For the Quraysh leaders, acceptance of Muhammad's teachings would diminish Mecca's exclusivity as an Arab religious center. Visits to Mecca for the Hajj would decrease, significantly impacting the economy. Furthermore, the supremacy of the Quraysh as guardians of the Kaaba and leaders of traditional Arab spiritualism would be diminished. Medina before the Islamic period itself

Islam brings with it the concept of egalitarianism, which is very foreign to Arabs in general. Egalitarianism in Islam stems from the principle of justice. Social justice is a fundamental principle in Islamic teachings that plays a crucial role in establishing a just and prosperous society (St. Nur Syahidah Dzarun Nurain, 2024). Creating justice in every social element is part of Islamic teachings. Islamic social justice is not merely limited economic justice, it can even be fulfilled (Rini, 2021). Social justice in Islam is based on two things, namely absolute freedom of the soul and perfect equality of humanity (Rini, 2021). Islam not only guarantees physical freedom from potential violence received or committed, but also freedom of the soul.

The Quraysh elites firmly rejected the concept of egalitarianism in Islam. Social hierarchy with all its privilege the power possessed by the nobles became an obstacle to the progress of Islam. The escalation of confrontation between the Quraysh elite and Islam widened, influenced by the values *Ashabiyah*. *Ashabiyah* itself is a strong and binding sense of brotherhood among the members of the tribe. *Asyabiyah* (tribalism) becomes a problem in itself, if their identity is disturbed (Burhanuddin, 2019). *Ashabiyya* expressed in absolute obedience to clan leaders so that rejection of Islam occurs in various social classes without going through a process of dialogue.

However, not all of the Quraysh elite rejected Islam. Some early converts to Islam came from the Quraysh elite, such as Abu Bakr, Uthman ibn Affan, Ali ibn Abi Talib, and Abu Hudhayfah

ibn Uthbah. However, they were not clan leaders. Therefore, their influence on the growth of the Muslim population was not significant.

It could be said that Islam did not have a good opportunity to convey the values of egalitarianism during the Meccan period. The humanitarian values conveyed alongside the concept of monotheism were rejected. Efforts to abolish slavery, elevate women, and eliminate economic systems that disadvantaged the poor began to be gradually phased out (Elyas & Maghfiroh, 2024). These principles then made Islam a threat. Islam then received great pressure from the people of Mecca.

The threats against early Muslims affected all groups. Slave Muslims or the weak, clanless Muslims suffered severe torture, even leading to death, as was the case with Sumayyah and her husband, Yasir al-Ans. Noble Muslims were also subjected to physical and psychological pressure.

The Prophet Muhammad came from the (Bani) Hashim clan, which was quite prominent in Mecca. Through family ties and values Ashabiyya The Banu Hashim fully protected the Prophet, even though some of them, like Abu Talib, were not Muslims. This resulted in the Banu Hashim being boycotted for three years by the other clans in Mecca.

The noble Islamic values conveyed during the da'wah process in Mecca failed to be realized. Complex problems were the primary basis for this failure. Beyond theological teachings, the sociological order offered by Islam was considered highly advanced and ahead of its time. Politically, Islam was perceived as dangerous and a threat to the communal ambitions of clans influenced by deeply rooted traditions of the past. The Prophet Muhammad's descent from the Meccan elite was perceived as strengthening the Hashim clan's position as rulers of Mecca.

The development of Islam in Mecca could be said to have been hampered by various factors, including social, political, economic, and theological factors. Therefore, the decision migration The migration to Medina became a way to continue Islamic preaching. During the Medina period, Islam was able to apply Islamic teachings in social, political, and theological fields. The development of Islam in Medina is considered a turning point in the success of Islam in implementing egalitarian and cosmopolitan teachings.

Social Reconstruction Towards an Egalitarian Society

The intense pressure experienced by Muslims during the Meccan period hampered the spread of Islam and the social reconstruction of society. The Prophet Muhammad then ordered his companions to migration to Medina. This order is only exempted for those who lack physical strength. Meanwhile, for those who have the ability, migration must be implemented. Migration It was carried out by the Prophet's companions secretly and openly, both in groups and individually.

Yathrib was the original name of Medina. The name change occurred after the events of migration Geographically, Medina (Yathrib) is located on the land route between Mecca and Syria (Tounbee, 2025). It is located approximately 510 km north of Mecca (Ridwan, 2021). During the time of the Prophet Muhammad (peace be upon him), it took seven days to reach Medina from Mecca. Medina boasted a more fertile environment than Mecca. Medina's economy was dominated by agricultural products, especially dates. The trade sector was dominated by the Jews, who had been in Medina for several centuries.

Socially, Medina experienced a situation almost identical to that of Mecca. The original inhabitants of Medina were divided into two large clans, the Aus and the Khazraj, each experiencing a dispute over supremacy, which eventually led to a prolonged and often fatal war. The other group consisted of the Jews, who had been present in Medina since the time of the Islamic community migration. The bargaining position of the Jewish community in Medina cannot be considered weak. This was caused by the strong Jewish domination in the economic sector in Medina (Burhanuddin, 2019).

The Medina period began in 622 AD to 632 AD. This event began with the event migration which was carried out by the Prophet Muhammad and all Muslims at that

time. Migration This marked a new chapter in Islamic history. The decision to migrate was likely not only to escape the pressures they faced, but also to seek out a mass base to establish a state that could then serve as a shield or a defensive fortress (Ridwan, 2021)..

Egalitarianism is a humanitarian value inherent in Islam. However, it could not be fully realized during the Meccan period due to the negative response of the Meccan authorities. Negative interactions continued to characterize the Meccan period, so that universal brotherhood and humanitarian values could only be expressed in the form of Islamic brotherhood which existed among Muslims at that time.

The presence of Islam in Medina gave a new dimension to da'wah activities. The people of Medina placed great hope in the Prophet Muhammad in overcoming the social problems they faced. Thus, the Prophet Muhammad was not only a religious leader, but also a political leader. Muslims began to form a state life after the Prophet Muhammad migrated to Yathrib, which was later known as Medina (Sofa & Dadang, 2025)

After the event Migration, For the first time, Muslims lived in peace and the broadest possible religious freedom. In Medina, the Prophet Muhammad (peace be upon him) assumed a pivotal role. During the Medina period, the Prophet Muhammad served not only as a religious leader but also as a political leader. In this city, the first independent Islamic community was born under the leadership of the Prophet Muhammad (peace be upon him) (Sariah & Indra, 2024).

In Medina Prophet Muhammad faced with three fundamental problems that had to be solved. First, the Prophet was faced with the classic problem of Medina that had existed since pre-Islamic times in the form of horizontal conflict between the Aus and Khazraj tribes. Second, the Prophet brought the Muslims of Mecca who were socially and economically vulnerable as a result of the strong pressure experienced during the Meccan period. Third, the Prophet was faced with the problem of uniting the heterogeneous and much more complex society of Medina than that found in Mecca. The Prophet saw the need to lay down basic rules for the organization of life together in Medina which were made by several groups (Wildan, et.al, 2022).

To overcome the legacy of Medina's traditional problems and bridge the gap between the Muslims of Mecca, the Prophet Muhammad (peace be upon him) united the Muslims in a brotherhood based on a shared religion. The Muslims of Mecca who participated migration classified as the Muhajirin. While the original inhabitants of Medina who had embraced Islam were classified as the Ansar. These two terms do not imply class differences, so that between the two groups of people, no one feels higher or lower than the other group, even though in reality, the group Immigrants initially placed a socio-economic burden on the group Ansar (Darmawijaya, 2017). The spirit of brotherhood (Brotherhood) becomes a very crucial bond between the people immigrant And Ansar.

The unification of the traditional groups of Medina consisting of the Aus and Khazraj tribes into one entity Ansar was able to eliminate the classic rivalry without erasing the kinship ties between them. This policy directly ended the long-standing conflict involving the two tribes.

The meaning of this brotherhood, as Muhammad al-Ghazali said, is so that the fanaticism of the Jahiliyyah will melt away and nothing will be defended except Islam. (Mukhlis, 2023). In this position, the Prophet Muhammad successfully resolved the long-standing conflict between them by implementing the concept of justice. Islam did not erase pre-existing family ties. Rather, it strengthened them through egalitarian religious ties.

The principles of Islamic egalitarianism are clearly evident in the elimination of social classes based on clan, social status, gender, and even wealth. Islam does not abolish family ties within clans. Instead, it strengthens brotherhood within clan and religious ties, such as by prioritizing family for zakat payments. Islam also strictly protects the purity of bloodlines by punishing adultery with stoning. However, Islam firmly rejects clan superiority and excessive ancestor worship. Feelings of clan superiority will destroy the values of human equality, thus hampering the concepts of justice and egalitarianism. The Prophet Muhammad (peace be upon him) was a revolutionary figure who was very effective in carrying out social reconstruction in

Medina. He taught the elimination of class distinctions between the rich and the poor, the working class and the bosses (Acep Nugraha, 2023).

Gender issues were also not spared from the social reconstruction carried out by the Prophet. The Prophet's impartiality toward either gender was practically implemented in Medina (Hendra & Hakim, 2023). Strengthening human rights without regard to gender demonstrates Islamic egalitarianism in a way that no other culture of its time had ever achieved. At the normative level, Islam places women on an equal footing with men, namely in the position of human beings, creations and servants of Allah SWT and as human beings, women have the rights and obligations to perform worship the same as men (Mulia, 2017).

In Medina, Islam truly delivered a universal message. The Islamic community in Medina was not limited to the Quraysh tribe, but rather spread throughout nearly the entire Arabian Peninsula, leading many Arabs and non-Arabs to embrace Islam in droves.

Religious conversions then took place in Medina. Conversions were mostly carried out by the native inhabitants of Medina, Arab tribes outside Medina, and other nations outside Arabia. Although these conversions were widespread, this does not mean that other religions existed in Medina at that time. In Medina, religions other than Islam, such as Judaism, Christianity, and traditional Arab beliefs, coexisted peacefully and tolerantly with the newly formed Muslim population following the migration of the Prophet Muhammad and other Muslims from Mecca.

Following the unification of various Islamic groups, the next step was the process of unifying Medina society on a broader scale. Medina's heterogeneous composition ultimately gave rise to a treaty known as the Medina Charter. This was the first political document in human history, laying the foundations for pluralism and tolerance (Zayyadi, 2015). Religious freedom was guaranteed, and all members of society were obligated to defend the country from external attacks (Lilia Ulya Amalia et al., 2025). The Medina Charter became the foundation for social life and a guideline for the implementation of state life in Medina.

The Medina Charter can be considered the constitution of a modern state. It was drafted to ensure that all the interests of the Medina community were met. Society was structured on a basis of equality, with no superiority between one group and another, or between one individual and another.

Egalitarianism in Islam presents a concept of equality that is quite visionary and advanced beyond its time. The Medina Charter was the first agreement of its kind in Arabia (Burhanuddin, 2019). The Medina Charter can be considered a written constitution for the interaction between all elements of Medina's population. The political progress experienced by Medina was an inevitability that no other region, even Europe, experienced at the time.

The Medina period demonstrated the success of Islam's social reconstruction. Human equality, religious tolerance, social justice, and other human rights were firmly established. The agreements enshrined in the Medina Charter were fully implemented and adhered to by all residents of Medina at that time.

The Relevance of Medina's Social Reconstruction in the Modern Era

Today, issues of equality play a crucial role in the development of social discourse. Throughout human history, violations of the values of equality and human rights have consistently occurred. These human rights violations can be attributed to a variety of factors. The democratic values embraced by almost all societies worldwide can be said to be rooted in the spirit of equality brought about by Islam.

Globalization is a current phenomenon. It drives the rapid flow of information and provides opportunities for everyone to develop themselves without any obstacles. Globalization also encourages people worldwide to be on equal footing, regardless of their primordial identities (Falah, 2023). However, in the modern era, social inequality, economic disparity, unequal

education, and a suboptimal meritocracy are present social problems. Technological advances that are not balanced by competent public policies will further exacerbate inequality.

Equality and egalitarian values must be continuously introduced to each generation. Education is the right medium to teach the values of equality from an early age, which can be done through multicultural education. Key aspects in implementing multicultural education in schools are: (1) the absence of policies that hinder tolerance, including the absence of insults against race, ethnicity, and gender; (2) fostering sensitivity to cultural differences, including clothing, music, and favorite foods; and (3) providing students with the freedom to celebrate religious holidays and strengthening students' attitudes so that they feel the need to be involved in democratic decision-making (Suardika et al., 2022). Education practitioners are expected to understand the values of egalitarianism in both theoretical and practical contexts.

However, education is merely a means to an egalitarian society through teaching and learning activities. The social reconstruction of an egalitarian society will not be possible without public policies that prioritize values of equality. Political leaders and public officials play a significant role in creating an egalitarian society. Political leaders, as an institution, have significant authority to create populist regulations that prioritize social interests.

Politics plays a vital role in realizing an egalitarian society. Through politics, policies that support human rights can be created. This is exemplified by the Prophet Muhammad during the Medina period. The Meccan period itself is considered a failure in producing an egalitarian society because the Prophet Muhammad was not a political leader. The intense pressure exerted by the Quraysh elite hampered the formation of an egalitarian society.

The Prophet's success in producing the Medina Charter as a formula for social reconstruction was due to his skill as a political leader in Medina. Muhammad was the leader of Medina, wielding absolute authority in determining the direction of the state. During the Medina period, Muhammad held dual roles as both a religious leader and the leader of the city-state. As the leader of Medina, Muhammad placed the interests of all its inhabitants on an equal footing, regardless of religion, race, or social status.

The drafting of the Medina Charter was carried out democratically, involving all members of Medina's population, both Muslim and non-Muslim. This was done to respect diversity and to achieve mutual agreement. The agreed-upon Medina Charter was then implemented comprehensively and binding on all residents of Medina without exception. Violations of the Medina Charter were dealt with firmly, regardless of the violators' social background.

The values of egalitarianism in Islam, the democratic process of social reconstruction, the tenacity in championing humanitarian values, and the consistency and firmness in upholding agreed-upon rules, as practiced by the Prophet Muhammad and his companions in the early Islamic period, both in Mecca and Medina, are concrete examples of what modern societies can do to realize an egalitarian society. Upholding human rights is a necessity, as every human being is inherently born free.

CONCLUSION

Islam and human rights are inseparable. Islam emerged amidst a socially backward society, both religiously, socially, and politically. Social and economic disparities, exploitation of the weak, oppression of women, and other social issues were commonplace at the time. In the early days of Islam, the Prophet Muhammad and his Muslim companions demonstrated tenacity in championing the values of equality, championed through Islamic preaching. Islam's struggle to create an egalitarian society failed during the Meccan period. During the Meccan period, Islam experienced intense pressure from the Quraysh, a pressure felt by nearly all Muslims at the time. The Medina period can be considered the momentum of Islamic revival. During the Medina period, the Prophet succeeded in creating a new social reconstruction almost unprecedented in the Arab world. A social relationship founded on the principles of justice and equality. Every human being has the same rights and obligations in social life, regardless of religion, social status, ethnicity, or skin color. Islam is capable of consistency and steadfastness in fighting for Islam as the main

foundation for the success of Islamic preaching in creating an egalitarian society. In today's modern era, issues of equality are still highly relevant to study. The social reconstruction towards an egalitarian society carried out by the Prophet Muhammad can serve as a concrete example. The solidarity and tolerance well-established among the people of Medina, both Muslim and non-Muslim, can serve as a reference in social relations. Improvements to this study can be carried out by future researchers with a more diverse focus. In addition, this study can also serve as a reference for further researchers in the fields of history and other social sciences. For educational practitioners, this study can be used as a reference in learning, thus contributing to the application of inclusivity in the world of education and is expected to open the horizons of thinking of future generations to be more open. This study is also expected to contribute to public policy making, especially regarding egalitarianism and human rights.

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