RIB'AH: THE CONCEPT OF LOCAL TRADITION GUARANTEE IN EARLY ISLAM

Ahmad Natsir*, Hawwin Muzakki, Diana Lutfiana Ulfa

Sayyid Ali Rahmatullah State Islamic University, Tulungagung, Indonesia

Abstract

This article aims to express a word in the Sahifah Yathrib (Medinah Charter), namely rib'ah. This word contains quite a crucial meaning, however, it is rarely used daily by academics. Meanwhile in Indonesia, religious practices of peace and moderation still experience quite dangerous obstacles in society. All destruction of religious facilities, traditions, and even opposing cultures adhered to by the majority. This research is a literature study using the ma'na cum maghza framework initiated by Sahiron Syamsudin . With this framework, this research produces three main conclusions, namely: first, rib'ah has the basic meaning of dividing the spoils of war. However, in practice, the Prophet Muhammad guaranteed not only commerce but also religion. Second, rib'ah had its initial purpose as an effort by the Prophet Muhammad to unite the Muhajirin and Ansar, as well as for the development of a stable country. Third, the guarantee of freedom of religion and belief contained in this word can be used as a basis for hifz al-din, which means protection of security and comfort for a person to freely choose their religion and belief.

Keywords: Islamic history; Medina charter; Ummah wahidah.

INTRODUCTION

In early 2022, a video went viral on social media. While reciting the takbir slowly, a young man threw away and kicked the offerings deliberately placed by the residents. The incident occurred on Mount Semeru, in the Lumajang area, East Java. It was Hadfana Firdaus, a young man who deliberately kicked it and thought that the offerings placed there were a source of disaster. Before this incident, a volcanic eruption occurred in Semeru. This incident resulted in several locations in Lumajang district being completely dark (Hastoro, 2021)

The young man was finally arrested by the authorities and stated that he was ready to serve the sentence which the court sentenced to 10 months in prison. (Media Indonesia, 2022) On the surface, the problem of kicking out offerings has been resolved. However, can the ideology of the Youth that resides in the minds of other people just disappear? As a Muslim, of course, it can be said that this young man has practised al-amr bi al-ma'rūf wa al-nahy 'an al-munkar, enjoining virtue and preventing evil things (QS 3:110), as well as deeds what he did was in line with the revelation that Allah sent down. Moreover, this act seems to gain legitimacy from - for example, the actions of the Prophet Ibrahim when he destroyed the idols in the city centre and left the largest idol among them, (QS 21:59-69) (Al-Damashqi, 1997a, pp. 332–334)or the decision of the Prophet Muhammad during the Makkah fathu which decided to destroy all the idols around and inside the Kaaba. (Al-Damashqi, 1997b, p. 571)

Furthermore, the destruction of local culture also occurs through a religious ritual, ruqyah. Ruqyah is a healing process that has existed since the time of the Prophet Muhammad SAW. However, there are some Islamic schools of thought that use the medium of ruqyah as their da'wah, especially by insulting pre-existing traditions, such as the keris tradition (traditional weapons of the Javanese), to the tradition usually carried out by Javanese people to welcome the birth of a baby, tedak siten. (Natsir, 2019)

The legitimacy of the war against local traditions is due to an understanding of sīrah al-nabawiyyah that is not deep and complete. Meanwhile, the concept of rib'ah stated in Sahifah Yathrib is believed to be a translation of the word "customs" and has received many distorted Indonesian translations and given rise to various interpretations. The translation of al-Raḥīq al-Makhtūm by Kathur Sunadi converts the Sahifah Yathrib from fifty chapters to only sixteen chapters, and translates the rib'ah with "customs prevailing among them" which are attributed solely to the Quraysh. (Al-Mubarakfuri, 2011, pp. 213–214). Rib'ah does not even appear in the book Sirah Nabawiyyah written by Muhammad Sa'id Ramadhan al-Buṭi. (Al-Buti, 2002, p. 180)Until a translation of al-Sīrah al-Nabawiyyah by Ibn Hisyam translated the word rib'ah with "customs legalized by Islam", (Hisyam, 2000, p. 454) how rationalization of the translation, while new legal verses were published after the Prophet Muhammad migrated to Yathrib? Even new legal verses were published after the Prophet Muhammad declared the sahifah. For example, after the agreement was written, Surah Al-Baqarah verses 1 to 25 came down.

Distorted translations, including the Ṣaḥīfah Yathrib manuscript being truncated or even eliminated, made the study of this text increasingly marginalized, only to live in dim light. Thus, this study focuses on the word rib'ah contained in Ṣaḥīfah Yathrib. This research uses a hermeneutic approach by borrowing the cum-maghza theory initiated by Sahiron Syamsudin. The use of this theory is not without reason, but rather so that the spirit of Ṣaḥīfah Yathrib can shine a light on contemporary times and can also become an inspiration for religious moderation education which is being campaigned massively in Indonesia.

By providing an adequate study of the word rib'ah in Ṣaḥīfah Yathrib and its historical scope to its contribution to religious moderation education and the use of cum-maghzā analysis, this research makes a serious effort to answer the following questions: (1) How does al-ma'nā al-tārīkhī (historical meaning) of the word rib'ah in Ṣaḥīfah Yathrib? (2) What is the maghzā al-tārīkhī (historical phenomenal significance) of the word rib'ah in Ṣaḥīfah Yathrib? (3) How does al-maghzā al-mutaḥarrik (dynamic phenomenal significance) of the word rib'ah apply to the context of religious moderation education?

RESEARCH METHOD

In this case, the author places the text of the ṣaḥīfah Yathrib to explore its objective meaning, and then the author wants a "meaningful meaning" that has value for the present or the future. The researcher adds the historical meaning of a word in the form of rib'ah which he wants to extract from ṣaḥīfah Yathrib. For this reason, researchers need a theory that can accommodate these three objectives. Thus, the correct choice of theory to use in this case is *ma'nā-cummaghzā* which was initiated by Sahiron Syamsudin.

Sahiron confirmed that *ma'nā-cum-maghzā* focuses on the meaning (*ma'nā*) and main message/significance (*maghzā*) which may have been intended by the author and then was heard and understood by historical listeners when the text appeared and then developed the significance of the text in the current contemporary era . There are three important tasks for an interpreter in carrying out this difficult task.

Firstly, finding historical meaning (*al-ma'nāal-tārikhī*). Someone who tries to explore the meaning of the Koran or hadith must realize that what he is studying is the structure of the Arabic language that existed in his time, the 7th-century Hijriah. This does not rule out the possibility of a significant shift in meaning between the current meaning and the historical meaning which was used for its purposes in the past. To find this historical meaning, an interpreter must carry out an intratextuality study, in the sense of making comparisons and analysing if the same word is located in different letters or verses. For example, does the word mentioned in the *madaniyyah* letter have a different meaning from the word mentioned in the *makkiyah* letter? And so on, if possible, an intertextuality study is carried out, namely comparing the use of the word in other texts from outside it. It may be that an interpreter of the Koran will look for a comparison of the meaning of what is contained with what is outside the Koran, such as hadith, poetry from the pre-Quranic period, the Bible, and so on. (Syamsuddin , 2017, p. 141) In the context of this research, the author

tries to find the meaning of the word r ib'ah as a basic basis for why the choice of words in *ṣaḥīfah Yathrib* chose this word instead of the word *' ādah*, or 'urf which has been long known in the study of jurisprudence.

In addition, finding historical phenomenal significance (*al-maghzāal-tārīkhī*) a mufassir must pay attention to the context in which a verse appears, both micro which means asbabun nuzul and macro which has the meaning of context sociological, cultural, up to surrounding politics of a text. (Syamsuddin , 2017, p. 142) Thus, this research will reveal the context of the emergence of *ṣaḥīfah Yathrib* in both macro and micro contexts.

Thirdly, finding dynamic phenomenal significance (al-maghzā al-mutaḥarrik) for the context in which a text is understood. This final step means that an interpreter must explore the maqsad, or maghzā (the main purpose/message of the verse being studied). This is done by paying attention to the historical context and linguistic expressions used. Then the interpreter will draw the maqṣad, or maghzā obtained into the current context. (Syamsuddin, 2017, p. 143) These last two steps require the author to first reveal the meaning intended by the Prophet Muhammad in ṣaḥīfah Yathrib and then realize this meaning with a model of religious moderation education in the Indonesian context.

RESULT AND DISCUSSION

Rib'ah: A Historical Definition

There is a kind of difficulty in tracing this rarely used word. The word arrangement of rā', bā', 'ayn, and ending with tā ' marb ūṭ ah would be confused with the equivalent word meaning four, or one quarter, to spring, Rabī'. Al-Farā hidī notes that this word comes from the words raba'a – yarba'u – rab'an. The Arabs use this word in a sentence: "I lived with a people, and they made their place bright." (Basrîy , n.d., p. 132)

Ra ba'a also means entering an area, dividing something into four. Ibn Man ẓūr states that the word ra ba'a is closely related to numbers, between the numbers mudzakkar and arba'ah and mu'annath and arba'. (Man ẓūr , nd, p. 99). Meanwhile, the word raba'ah (with the letter rā ' which is fatḥah) means the maximum limit for running speed, and also means running more than a few miles. (Basrîy, nd, p. 134) This word is also interpreted as a small hill, a place of residence. The person who lives is called rub ū ' , the Arabs say, " Wa akhlufu f ī rubū "an rubū', "which means: I live with one people and then another people. Then al-rob'u means turning into a house or its inhabitants. Al-Murs ī notes that rib'ah (with kasrah) means the gathering of travellers in spring (rab ī'). (Al-Mursī, n.d., p. 138)What about rib'ah which means tradition or custom?

There is an interesting note written by al-Ṭaliqānī (d. 995 AD) in his dictionary he summarizes the meaning of al-rib'ah.

> "*Raba'tu al-jaysha rab'an wa mirb ā ' an wa rib'atan*: I took a quarter of the spoils from them. Plural form of *al-rib'ah: al-riba'* . There is no form (of that word) with *wazanmif' ā l,al-mirb ā 'in* dividing anything except *mi'shār* (one tenth). The word arb ā 'is the plural form of the word *al-rubu'* (a quarter) of the spoils of war, (the word also means) the name of a place. The word *mirba'*: the person who takes part. The words rubu' and urbu' mean quarter. It is sometimes said: *raba'tu 'alayh al-humma wa arba'at*: I divided the place, so it became divided. *Wa hum al-yawm rab'* means they become many. *Akthar Allāh rab'aka*: may Allah increase your family, plural form *rubū'*. *Al-rab'*: a house with a well, the same as before, the plural form is *al-rubū'. Ḥamalaḥ am ālat kasara fi hāribā'ah:* is an idiom which means he sold his house" (Al-Ṭāliqānī , 1994, p. 37).

The information expressed by al-Ṭāliqānī above can be interpreted as meaning that rib'ah is a tradition of dividing the spoils of war. In this context, the custom of dividing property, and trade agreements between tribes can be interpreted as rib'ah. Ali Shiri, editor of *al-Bidayah wa al-Nihayah* commented on the word *rib'ah, Shiri* said, "What is meant by the word *'alā rib'atihim* is the initial foundation of their life. This sentence does not mean a signal for the distribution of a quarter of their assets (participants in the agreement) but this sentence illustrates that each group

remains in a separate state as in the beginning, or in other words, each group will continue the custom *('ādātihim)*. Even a clause in the article therein shows the obligation to comply with fair distribution if there is a dispute between the tribes within it (Katsir, 1988, p. 273).

In contrast to the narration of Abū 'Ubayd al-Qāsim (d. 838 AD) via the Yaḥyā b. 'Abd Allāh b. Bakīr to Ibn Shihāb who wrote rib'ah with rib ā 'atihim with the addition of alif after the letter b ā ' by mentioning the plural form rib' ā t through the history of Ibn Bak ī r . (Al- Qasimi , 2007, pp. 307–308) Regarding this word, Abū 'Ubayd comments that the meaning of *ribā'ah* is a tradition (*mu'ā qal*). Arabs use this term to describe that someone follows a cause. people and obey the orders of their leaders with the expression,"*Fulān ribā 'atu qawmihi*" (Al-Qasimi, 2007).

The meaning here is continued by Michael Lecker in his book The Constitution of Medina, which means that rib'ah has the meaning of tribal organization. (Lecker, n.d., p. 32). The tribal organization itself means a conceptual form of human social organization based on several small groups (known as tribal groups/bands), which have temporary or permanent political integration and are defined by shared ancestral traditions, language, culture and ideology. This is a term used in anthropology to describe cultures encountered through European exploration. In the mid-19th century, many anthropologists and other scholars used the term, as well as band, empire (chiefdom), and nation, to denote specific stages in unilinear cultural evolution. (The Editor of Encyclopaedia Britanica, 2023)

At this point, the use of the word rib'ah begins to find its foundation, where the word rib'ah not only means habits, or customs as in the translation in Indonesian, rib'ah or rib ā 'ah contains the managerial meaning of the organization, the custom of distributing anfāl or ghanīmah (spoils of war) to various things that have been regulated in the religion of a tribe, bani, and a people. Thus, the agreement contained in ṣahifah Yathrib regulates the protection guaranteed by Allah and the Prophet Muhammad for the customs, customs and traditions of various religions, tribes and tribes who agree on it. As for the mu'min īn in Ṣahifah Yathrib, they will become mediators (wasaṭan) and be witnesses to the rib'ah that they carry out.

"They bind each other, help each other, and distribute diyat and fidyah carried out objectively and fairly with the believers." (SY: 2-11)

To clarify the position of rib'ah in the linguistic and historical context of the word's use, the researcher will describe the full contents of Ṣahifah Yathrib which was narrated by Ibn Hisham via Ibn Isḥāq. (Hisyam, 2009, p. 233)Researchers consider the translation carried out by Ziyyulhaq and Ahmad Lutfi in their book *Muhammad an-Nabi.*

Rib'ah, if seen in the context of the entire content of ṣaḥīfah, it will appear that there are several ṣaḥīfah clauses which strengthen the concept of rib'ah which has been mentioned in article 25. The Jews of the Bani 'Awf are one community with the believers. The Jews remain with their religious laws and the Muslims also remain with their religious laws, as well as with those who are under their responsibility and themselves, except for those who are wrong doers and traitors. It will damage themselves and their families. The clause here means that all traditions that have been going on in tribal and tribal organizations are guaranteed to continue and will not be changed after the Prophet Muhammad comes to Yathrib. There are at least seven Jewish groups affiliated with their respective tribes. They were the Jews of Bani 'Awf, the Jews of Bani Najjār, the Jews of Bani al-Ḥārith, the Jews of Bani Sā'idah, the Jews of Bani Jusham, the Jews of Bani Aws, and the Jews of Bani Tsa'labah. We will discuss these participants in the next chapter.

Testimony regarding the practice of rib'ah is recorded in the history of al-Bukhari:

A group of Jews came to the Messenger of Allah and they accused a man and a woman among them of committing adultery. The Messenger of Allah said to them, "Did you not find a punishment like stoning in the Torah? They said, "We stripped them naked and then whipped them." Abdullah b. Salam interrupted, "They are lying, in it (the Torah) there is a law about stoning. Then they brought the Torah and opened it. One of them placed his hand on the stoning verse and simply read the verses before and after it. Abdullah b. The

greeting says, "Raise your hand." Then he raised his hand and found that in the Torah there was a verse about stoning. They then said, "He (Abdullah b. Salam) said the truth, O Muhammad. In the Torah there is a verse about stoning. The Prophet then ordered them both to be stoned. Abdullah b. Salam then said, "I saw the man protecting his partner from throwing stones"(Al-Bukhari, 1987b, p. 1330)(Al-Shuaybi, 2006, p. 60)(Hisyam, 2009).

It can be seen how the Prophet Muhammad did not immediately decide cases based on what he already knew. However, instead of directly giving a decision, Muhammad instead proposed the tradition of punishment in the Torah, the book revealed by Allah to the Prophet Moses for his people. Abdullah b. Salam, as mentioned by Ibn Hisham, was a Jewish monk who from the beginning worshiped the God of the Prophet Abraham. His knowledge of the Torah is beyond doubt. Abdullah b. Salam even (according to Ibn Hisham's history) knew his name, characteristics, and the time of his arrival. Abdullah b. Salam found out all that from the book he held. It is not surprising that Abdullah b. Salam actually already knows that there is a stoning punishment for adulterers in the Torah. (Hisyam, 2009)

In the daily life of the Prophet Muhammad with the Jewish residents of Yathrib, records of the close brotherhood between both parties, both people who were believers and residents who still adhered to their previous religion, are visible in several narrations. Let's call him Abū Shaybah (850 AD) in his Muṣannaf narrates this familiarity with the story: A Jew whom he did not name milked milk to give to the Prophet Muhammad. The Prophet also prayed to him, "O Allah, make your appearance beautiful, make your hair black. Then Abū Shaybah also narrated from Ibrahim that it is okay if you say to a Jew, "May Allah give you guidance." Even the Prophet continued to pray to a Jew who came to him, "May Allah increase your wealth, your children, make your body healthy, and prolong your life." (Shaybah, nd, p. 457)

The practice of rib'ah also occurred (even) during the war with the Bani Qurayzah which occurred in the fifth year of the Hijriah (626 AD). This war occurred because the Bani Qurayẓah broke the agreement with the believers. Ibn Hishām recorded when the Banu Qurayẓah troops had surrendered and taken refuge in their fortress. The Prophet and his army besieged them for 25 days. Finally, they gave up and handed over the decision to the Prophet Muhammad. This is when the practice of rib'ah occurred again when Muhammad did not immediately make a decision. However, instead, he asked Qurayzah again, "Would you mind if I handed over the legal decision to one of you?" They agreed, and then Muhammad gave the mandate to Sa'ad b. Mu'ādz to give a decision.

Sa'ad b. Mu'ādz was injured at that time. He was camped in the mosque so that Muhammad could visit him at any time. At the time of the decision, Sa'ad b. Mu'ādz was summoned to appear before the Prophet Muhammad, because of the injury he had experienced. Sa'ad was brought before Muhammad on a stretcher. It was while he was on this stretcher that his friends from the Aws tribe lobbied for Sa'ad's "former allies" to be given a light sentence. S'ad rejected this and firmly would not show mercy when making this decision. Sa'ad was helped to get off the stretcher and meet Muhammad. Sa'ad also gave a decision, "My decision is the death penalty for those involved in the war and women made prisoners." Muhammad then praised the decision. (Hisyam, 2009)(Al-Dimasyqi, 2010, pp. 167–169)

The practice of rib'ah comes from the story of sixty people coming from Najran in the ninth year of the Hijriah or estimated in 630 AD. Najran is a city located southwest of the city of Medina, precisely to the south of Yathrib before entering Yemen. The sixty people were led by fourteen figures, then narrowed down to three figures, namely 'Abd al-Masīḥ who served as 'āqib for all decisions made by the group, then Al-Ayham who served as sayyid, a person who served as a consideration expert, leader on the journey. The last one is Abu al-Ḥārithah b. 'Alqamah, he served as usquf (bishop), a monk, the religious imam of his group, and was the number one person in his midrās (place of religious study). AbūḤārithah was an educated person, the Roman Kings who were Christians glorified the figure of Abū Ḥārithah's. The kings often gave him gifts, built a place of worship for him (kanīsah) and rolled out a "red carpet" for him because of his intelligence and sincerity in religion.

This group from Najran deliberately came to Yathrib because they wanted to know the figure in their book, Muhammad. When they lived in Yathrib, the practice of rib'ah was again recorded in the sirah of the Prophet Muhammad. To be precise, when the migrants from Najran came to the mosque to perform prayers. It was recorded that it was Asar prayer time. They wore very nice striped clothes. And they performed their prayers facing east (*mashriq*). The Prophet Muhammad then let them pray facing east by saying, "Da' ū hum." Let them pray in that state. (Hisyam, 2009)

The Prophet Muhammad also wrote an agreement with the Christians from Najran. The Prophet Muhammad provided guarantees of justice, equality and security. History from 'Amr b. Dinar (126/743) commented on the Prophet Muhammad's agreement with the people of Najran by saying, "They have the right to protection from Allah, and guarantees from Muhammad as long as they are willing to give advice and improve themselves. They are obliged to provide two thousand clothes of the same type." (Al-Makki, 1994, p. 107)

The story of protection for equality between muhajirin and ansar also occurred when a Jew came to the Prophet to complain that he had been beaten by a friend of the Prophet. A friend of the Prophet was brought in who was suspected of carrying out this act. Then the Prophet asked the question, "Why did you do that?" The young man answered, "The Prophet Musa has favoured you." Not accepting such an answer, the Prophet then said, "Do not exaggerate some prophets over others, because on the Day of Resurrection, people will be surprised. I will be the first to lift his head from the dust, and I will find Moses on his throne. I don't know whether he was one of the people who was shocked or not." (Al-Shaybani, nd, p. 40)(Al-Bukhari, 1987a, p. 850)

Furthermore, what if there was a religious dispute between the Believers and the Jews at that time? This time a hadith came out which mentioned the Jewish custom of staying away from their partners when they menstruate. Away here means not having sex with them, separating themselves from their partner, and not having sex with them in bed. The Prophet's companions then asked the Prophet Muhammad about this, Muhammad answered, "Iṣna'ūkull shay' illāal-nikāḥ," 'do whatever you like apart from abusing your wife'. The Prophet Muhammad did not invite Jews at all to conform to what he said, but allowed Jews to continue with these habits without blaming or justifying them. (Al-Bayhaqi, nd, p. 313)

If we look further back, this kind of tradition of rib'ah practice was also carried out by Qu ṣ ay b. Kil ā b (480 AD), ancestor of the Prophet Muhammad and the Quraish tribe. Quṣay is the central figure in the gathering of the Quraysh tribe after previously being scattered and living nomadically. Quṣay, with the power inherited from his in-laws, was able to subdue the tribes and tribes that were the leaders in Mecca at that time. After Quṣay was able to organize the Quraysh by inviting them to live in Mecca, Quṣay, in Ibn Hishām's history, protected and guaranteed the local culture and traditions of the tribes and tribes living in Mecca (Hisyam, 2009)(Natsir, 2023).

Saḥifah Yathrib in Historical Context

When Muhammad migrated from Mecca to Yathrib, his main goal was to find a safe place for his followers. The Prophet Muhammad needed a place to carry out his public and humanitarian mission. Yathrib is the right place because the Prophet Muhammad received rejection in another place he visited, Taif (619 AD) (Shihab , 2011, p. 412).

Upon the Prophet's arrival in Yathrib, the first thing he did was map the strength by conducting a census of the Yathrib population. The results of the census found that of the 10,000 residents of Medina, there were only 1,500 Muslims, while there were 4,000 Jews and another 4,500 people still adhered to paganism (polytheists). Based on the census, the Muslim population in Medina was initially a minority group (Yakin, 2016, p. 11).

After conducting a census, Muhammad then brought together three entities of Medina society, namely: Muslims, Jews and Pagans. The Muslims consist of the Muhajirin and Ansar; The Muhajirin consisted of the Bani Hashim and Bani Muthallib, while the Ansar consisted of the Bani Aus and Bani Khazraj. Then the Jews consisted of Bani Qaynuqa', Bani Nadir, and Bani Quraizhah.

Based on these conditions, Medina society at that time was a pluralistic community, which is why Muhammad brought together all components of Medina society. This meeting took place at Anas b's house. Mālik.

The first action taken by Muhammad after meeting the people of Medina was to unite the Muhajirin and Ansar. The meeting between the two Muslim groups was held at Anas bin Malik's house. After brotherly (mu'ākhāh) the Muslims, Muhammad then united all the Jewish tribes with a treaty of alliance and religious freedom. After successfully uniting all the groups in Yathrib, Muhammad is then said to have detailed the socio-political agreement of Yathrib, this agreement later became *Ṣaḥīfah Yathrib*.

In the *Sahifah Yathrib* manuscript, there are several Bani who are deliberately mentioned in the *Sahifah* to confirm that they have agreed and are bound by a peace agreement not to fight. All tribes, tribes and clans are united in one clause called *Ummah Wāḥidah*. The opening article in *Ṣaḥīfah* is a declaration of independence and a firm statement that the *Ummah Wāḥidah* is equal to the *ummah* (other nations) from all over the world.

This is a book of agreement from Muhammad the Prophet between the Believers and the Muslims, namely the people of Quraysh and Yathrib and the people who followed them, then joined them, and fought with them. They are one people who are equal to other people (nations) among humans.

Rib'ah and its Contribution Towards Religious Moderation in the Contemporary Era

The expulsion of the Prophet Muhammad from his homeland, Mecca, may have been because the Quraysh could no longer stand what the Prophet Muhammad and his followers were doing. The da'wah carried out by him disrupted the life of the Quraysh from various aspects, both political, economic and social, which had been going on for a long time in their time. The teachings of monotheism echoed by the Prophet had an impact on polytheism which not only affected the religion of the pre-Islamic Makkah people but also the social strata of the Quraish community. The idols located around the Kaaba are not only objects of worship (sharīk) other than Allah but also a symbol of the social strata of each tribe living in Mecca.

This frustration culminated in the decision to place a massive embargo on the Prophet Muhammad and his followers, from the Bani Hashim and Bani Abdul Mutalib. This incident occurred in the seventh to tenth year of Muhammad's prophethood. Precisely in 618-621 AD. This action was carried out in full economic and social terms so that Muslims at that time became the target of siege. The following are several forms of boycott carried out by the Quraish against the Bani Hashim and Bani Muttalib: (1) They were prohibited from marrying into the Quraish tribe. (2) It is prohibited to carry out transactions with them. (3) It is prohibited to give them food and drink. (4) It is prohibited to carry out trade with them. (5) It is prohibited to marry them.

Boycott (muqāṭa'ah/ḥiṣār) lasted for three years and ended after several people from the Bani Qusay called it off. During the boycott, food supplies for the Prophet Muhammad and his supporters were only sent by a few non-Muslims in Mecca who felt sorry for them. However, it was so inadequate that Muslims of the time often ate the leaves out of hunger. After the situation worsened and the health of the Muslims greatly deteriorated, the Prophet Muhammad prayed to be able to fight the attackers. After that, Makkah experienced a severe drought ('Abd al-'Azīz Ibrāhīm al-'Umrī , 2011, pp. 366–367).

In 621 AD, 12 people came from Yathrib to carry out the Hajj and meet the Prophet Muhammad. The twelve people did not come suddenly. Before the 12 people existed, the Prophet Muhammad invited Suwayd b. Al-Ṣāmit (His full name is Suwayd b. Al-Ṣāmit b. Khālid b. 'Uqbah al-Aws, many people doubt Suwayd's Islam. Suwayd's Islam was narrated from Ibn Isḥāq from the line 'Āṣim b. 'Amr (Al-'Asqalan ī , 1992, p. 305) to pray. Suwayd is a resident of Yathrib from the Aws tribe. Suwayd received a mandate from the Prophet to inform the people of Yathrib of the arrival of the Prophet Muhammad. However, Suwayd died because he took part in the Bu'ath war between the Aws tribe and the Khazraj tribe which took place in 617 AD.

The following Hajj season, the Prophet Muhammad invited the residents of Yathrib to return to the shahada. This time, the Prophet Muhammad invited the residents of Yathrib who came from the Khazraj group. They accepted the Prophet's invitation and returned to Yathrib to inform the residents about this. The following Hajj season, 12 people from Yathrib came to meet the Prophet. They and the Prophet met at the place now called 'Aqabah. This meeting was later called the first *Bay'at al-'Aqabah*. During the meeting they took the *bai'at*, declaring their faith in Allah.

The following Hajj season in 621 AD, another group of 12 people came from Yathrib to take the oath of allegiance. The majority of those who came came from the Khazraj tribe, only two people came from Aws. With this, support for the Prophet from Yathrib became more numerous and massive, so it was appropriate that the Prophet Muhammad preferred Yathrib as a place to seek support as well as strengthen political alliances. Especially after the Prophet Muhammad was rejected after trying his luck by heading to Taif (619 AD).

After carrying out the exodus to Yathrib, the Prophet Muhammad started a completely new life. With the belief that the residents of Yathrib had that there would be a "savior" who would reconcile their group, the residents of Yathrib entrusted the Prophet Muhammad to be their leader. After building the mosque which eventually became the Nabawi Mosque, the Prophet Muhammad pledged agreement that united the followers who came from Mecca (*Muhajirun*) and the people who received the Prophet Muhammad and his followers in Yathrib (*Ansar*). One of the contents of this agreement is a guarantee for the continuity of local traditions in Yathrib, both tribes and people who agree to the agreement.

This agreement became logical when the Prophet Muhammad was still in a weak political position. The Prophet Muhammad and his followers who volunteered themselves to leave their homeland, Mecca for Yathrib, numbered no more than a hundred people. This position meant that the Prophet Muhammad still needed help from the ansar.

This is an important point discussed in this research. A guarantee of the continuity of traditions decided by the Prophet Muhammad himself, black and white. This confirms that the Prophet Muhammad did not change anything from the traditions around him. It has been proven that in several cases the residents of Yathrib who converted to Judaism had to return their legal decisions to the Torah law which was already in their own hands.

When viewed in the current legal context, guarantees of local traditions are very necessary because they function as protection so that a tradition remains sustainable, is not lost, and is not replaced by foreign culture. Apart from that, this guarantee is a form of respect for the rights of the community. Because people also have rights to their intellectual property and cultural expressions. This protection also means respecting existing community rights. From an economic perspective, wealth based on traditional culture has high economic value. Efforts to protect traditional cultural expressions can encourage economic development and improve community welfare. This protection is also a respect for human rights.

However, in the contemporary Indonesian context, the practice of ensuring the continuity of local traditions faces various challenges. Several incidents involving challenges to customs that are already taking place in society continue to occur. Suara.com released nine cases which all occurred in Yogyakarta, including a Christian family who was refused to live in Bantul Regency in 2015. In 2018, an event identical to Javanese tradition, sea almsgiving, was rejected by some young people who vandalized the area. offerings that were to be floated in the sea. In the same year, there was also an attack on a Catholic church congregation in Gamping, Sleman (Bhayangkara, 2023). The action against the establishment of places of worship also targeted Muslims. In 2019, Manokwari, West Papua stated that it firmly rejected the construction of mosques (Kresna, 2019).

Religion is often accused of anti-tolerance actions such as those mentioned above. Some Muslims, for example, use the name jihad to fight all forms of actions that they consider contrary to the values contained in the Koran and Sunnah. Others use the concept of al-amr bi al-ma'r ū f wa al-nahy 'an al-munkar, which considers that people who encourage goodness and prevent evil

only with their hearts are the weakest in faith (Al-Nisaburi, nd, p. 50). This concept eventually became a concept that is considered sacred and must be implemented by all Muslims wherever they are. There is even an opinion that the problem of the decline of the Muslim Ummah can only be resolved when the Ummah reestablishes this pillar. (Basalamah, 1991, p. 30)

There is an interesting question if the concept of da'wah, jihad, the concept of al-amr bi al-ma'rūf wa al-nahy 'an al-munkar with its understanding in the current context is confronted with the concept of rib'ah in ṣaḥīfah. Where the Prophet in the early days of Islam preferred to reconcile the Yathrib population, and the Muhajirin and Ansar by ensuring that their religion and customs continued. So, how to understand these two seemingly contradictory concepts?

The word *al-ma'ruf* itself is mentioned ten times in *Ṣaḥīfah*. The first nine words are included in the article that mentions the rib'ah clause, and the last one is included in the obligations of believers. However, all the words al-ma'rūf are associated with payment of ransom (*fidā'*) and fine *(diyat)*. In the context of *Ṣaḥīfah,* the Prophet Muhammad with the Yathrib agreement will not interfere in the determination of ransoms and fines that have been carried out in each Bani or tribe as long as these things are carried out properly and the believers also testify in the implementation of the diyat and fidā'.

This means that in the context of Ṣaḥīfah, da'wah, jihad, and the concept of al-amr bi al-ma'rūf wa al-nahy 'an al-munkar are closely related to the enforcement of the laws stated in Ṣaḥīfah. Ṣaḥīfah was used as an angger that animated every behavior of the people of Yathrib in the early days of Islam. This is proven by the story of Abu Bakr who was reluctant to hit the head of Fin ḥās, one of the leaders at Bayt al-Midrās (one of the Jewish madrasas in Yathrib) because there was an agreement between them. Abu Bakr said, "By the One in Whose Hands my life is, if there is no agreement (peace) between me and you, then I will hit you on the head, O enemy of Allah." (Hisyam, 2009, p. 263) The rebels against this agreement will receive firm action as happened to the Bani Qurayzah, Bani Nadzir, and several other Bani who were proven to have defected and disrupted the stability of the "State of Yathrib".

Ṣaḥīfah practice is closer to secularism than placing religion as the foundation of the state. This kind of conclusion was also expressed by Budhi Munawwar Rahman.

> "The State of Medina is not a model of an Islamic state at all, but a secular state. A country that separates religion, religious matters adhered to by its people, and shared rules. There it can be seen that the most basic thing is mutual agreement. Once agreements are broken, problems occur" (Rahman, 2010, p. 75).

However, the author is more inclined to consider the value of hif ẓal-dīnas a value that can be drawn from the concept of rib'ah contained in ṣaḥīfah. *Hifẓ al-dīn* what is meant here is the protection of religion and customs, not just the protection of the Islamic religion as stated by Abū 'Ubaydah Mash ūr, editor of al-Muw āfaqāt. In his footnotes, Mashhūr emphasizes that *hifẓ al-dīn* is not freedom of belief, freedom of opinion.

> However, what al-Ganushi based on the Imam's conclusions is not true. What al-Ganushi meant regarding the implementation of public freedom; Such as freedom of belief, freedom of opinion, and freedom to own property for these purposes; Rather, it was one of his imagination. Al-Shatibi speaks in the Requirements about preserving religion and not about freedom of belief, and preserving religion, which the u ṣ ūliyyūn consider to be one of the goals of Sharia law, they deduce from it. The law has determined the punishment for apostasy, namely the death penalty. So, religion is protected according to Islamic law, while al-Ganushi states in his book that the goal of preserving religion is freedom of belief. What slander is this? (Al- Shatibi, 1997a, p. 45)

What was stated by Mashhūr is not in conflict with the book written by him himself, al-Muwāfaqāt. Al-Shāṭibī himself provides the following information:

> Five principles based on al-Kitāb (al-Quran) and detailed in al-sunnah. *Hifẓ al-dīn* produces three meanings, namely Islam, Faith and Ihsan. The basis for it comes from the Koran, and the explanation is found in the Sunnah. There are three perfections of *ḥifẓ al-dīn*, namely:

(1) praying to Him with love and piety; (2) Jihad against people who are His enemies or want damage; (3) avoiding damage (Al- Shatibi , 1997b, p. 374).

However, many groups of Islamic scholars and activists expand the meaning of ḥifẓ al-dīn expressed by al-Shaṭibi, If Shatibi emphasizes the concept of internal religious protection, such as determining punishment for people who leave Islam, and various other sharia laws, Islamic reformers prefer to interpret ḥifẓ al-dinas protection, a guarantee for other people outside their religion to embrace their beliefs and religion. A human being has the right and freedom to determine the religion he adheres to and adheres to for the sake of his beliefs and beliefs (Bruinessen, 2009, p. 200) Abdurrahman Wahid (d. 2009 AD). called the pillar of protection for this religion Islamic universalism (Wahid, 2001, pp. 180–181) The ḥifẓ al-dīn pillar which Wahid defines as "safety of each other's religious beliefs, without any compulsion to change religions" is a basis for creating peace between human beings.

Likewise, the basic guarantee of the safety of their respective religious beliefs for members of the community underlies relations between members of the community based on mutual respect, which will encourage the growth of a framework of tolerance and great mutual understanding. (Wahid, 2001)

Although, at various points in human history, when the majority embraced religion, there was often an attitude of anti-tolerance towards minority religions. This happens due to various complex factors, and as an example, we can look at various historical periods in different parts of the world.

One striking historical example is the era of the Roman Empire. During this time, the ancient Roman religion, respected by the majority, was considered the official religion and enjoyed legal protection, while minority religions such as Christianity often faced discrimination and persecution. Roman rule attempted to force Christian followers to honour Roman gods, and this became one of the earliest examples of intolerant laws against religious minorities in European history (This oppression is known as Diocletianic Persecution. See Eusebius, 2019, p. 339). In India, history records several periods in which the Hindu majority faced minority religions such as Buddhism, Jainism, and Islam with intolerance. One example is when India was under the rule of the Mughal Empire. Although the Mughal Empire was generally known for its religious tolerance, there were also periods when there were tensions between the Hindu majority and religious minorities, particularly during Aurangzeb's reign (Ansary, 2012, p. 373).

Over time, most societies developed the view that majority religions were more legitimate than minority religions, which were often seen as a threat to cultural stability and identity. Distrust, fear, and disapproval of minority religions can develop in societies dominated by majority religions.

However, it is important to note that Islam, with its social value of maintaining local religion and traditions (rib'ah) has brought quite significant changes to future historical developments. The value of tolerance, the guarantee of the right to adhere to one's beliefs and religion has raised awareness among human beings of definite differences and has become the sunnat of Allah. From the point of view of faith, and theology alone, the early Muslims were able to accept it, let alone matters that became a point of difference. For example, differences in political ideologies and schools of thought.

CONCLUSION

By using the rib'ah clause contained in Ṣaḥīfah Yathrib, this study seeks to provide a basis for the protection of local traditions where during the time of the Prophet Muhammad in Medina this concept was implemented. This study uses the concept of ma'nā Cum-Maghzā which was initiated by Sahiron Syamsudin. This study provides the following conclusions: "Rib'ah has a unique meaning because the word contains the meaning of sharing the spoils of war. However, in practice, the Prophet Muhammad not only handed over all business matters, agreements, and distribution of property to each tribe in Medina but the Prophet Muhammad guaranteed the practice of freedom of religion according to that adhered to by each individual and tribe. Details of the practice of rib'ah

in early Islamic times confirm that the Prophet Muhammad advocated maintaining local traditions in society in the present and future. The vision of rib'ah that existed in the past in the form of humanity, and maintaining individual community trust can also be used for the present and the future. The ḥifẓ al-dīn clause means guaranteeing other people to be religious by their respective beliefs and beliefs. What is prohibited in the rib'ah tradition is rebellion, deviation from the law that has been mutually agreed upon. Here, religious moderation, especially in the indicator "acceptance of local traditions" gains concrete legitimacy".

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