Civil Society Principles of Prophetic Era (622-632 AD): A Solution for Creating Harmonious Society in Indonesia

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Abstract
In the 13th year of prophecy, Prophet Muhammad PBUH along with 75 followers of him went to Yathrib, later turned to Medina City. The people of Yathrib who yearned for a wise leader then asked Prophet Muhammad SAW to become their leader. Later, Prophet Muhammad PBUH established The Medina Charter which became the legal foundation for the governance in Yathrib. The Medina Charter confirmed the principles of the community such as tolerance, brotherhood, *amr ma'ruf nahi munkar*, equality, discussion, justice, and balance. These principles became a foundation in terms of government and social affairs. This concept of civil society which was built by Prophet Muhammad PBUH was relevant to the Indonesian society of which is plural and grounded by kinship and cooperation. The concept of civil society could make a harmonious society in Indonesia and eliminate various irregularities and chaos within the governance or society. This could be done by SWOT analysis through minimalizing the weaknesses and threats along with maximized strengths and opportunities within Indonesian society.
Keywords: civil society; Medina Charter; Indonesian society; SWOT analysis

Abstrak
Pada tahun ke-13 kenabian, Nabi Muhammad S.A.W bersama 75 orang pengikutnya hijrah ke Yathrib, yang kemudian berubah menjadi Kota Madinah. Penduduk Yathrib yang mendambakan pemimpin bijaksana pun meminta Nabi Muhammad S.A.W menjadi pemimpin mereka. Kemudian Nabi Muhammad S.A.W membentuk Piagam Madinah yang menjadi landasan hukum bagi pelaksanaan pemerintahan di Yathrib. Piagam Madinah menegaskan prinsip-prinsip bermasyarakat seperti toleransi, persaudaraan, amr ma'ruf nahi munkar, persamaan, musyawarah, keadilan dan keseimbangan. Prinsip-prinsip ini menjadi landasan dalam urusan-urusan pemerintahan dan kemasyarakatan. Konsep masyarakat madani yang dibangun oleh Nabi Muhammad S.A.W sangat relevan dengan masyarakat Indonesia yang plural serta berasaskan kekeluargaan dan gotong-royong. Konsep masyarakat madani dapat menciptakan masyarakat yang harmonis dalam bingkai Indonesia serta mengeliminasi berbagai penyimpangan dan kekacauan dalam pemerintahan maupun masyarakat. Hal ini dapat dilakukan melalui analisis SWOT dengan meminimalisasi kelemahan dan ancaman serta memaksimalkan kekuatan dan peluang yang ada pada masyarakat Indonesia.
Kata Kunci: masyarakat madani; Piagam Madinah; masyarakat Indonesia; analisis SWOT.

INTRODUCTION

Indonesia is one of the countries which gone through democracy transition from an authoritarian regime in the New Order Era (1966-1998) to a democratic regime of the Reformation Era (1998-now). This regime transition affects the established political system from time to time. However, the problems of the old political system still plagued the Indonesian government. Problems such as corruption, collusion, and nepotism remain entrenched and pollute the political system after the transition, either visible or invisible behind the government screen. Those all happen because of the low initiative from the public to change their mindset. This engraved mindset causes a delay in the development of the country's society. Furthermore, the low integrity of the nation also drives the political system towards an identity crisis. Moreover, there is ironic social inequality in the society of Indonesia, where there are people who could purchase a branded car while there are also people who must struggle for their life within the strict rules enforced by the bureaucrats even during the financial crisis.[1]

Indonesian society today seems to be longing for the values of civil society. This fact is supported by the research of Masroer & Darmawan[2] which explains that Indonesian society seems to have instability in the life of the people and of the nation. As the consequence, they seem to lose track in their life of nation and state and seek the true meaning of being the individual within the society. It is also supported by the emergence of an anti-corruption campaign concerning honesty, transparency, and anti-nepotism.[3] The longing for the values of civil society starts from the concerns that appear as the results of the absence of old norms from the pra-transition era while there are no new norms yet to replace the old ones. The emptiness in the social order caused by the absence of the old norms turns the society into a society that has no orientation towards the life of nation and state. The orientation of the life of the people and of the nation which is not based on the established norms will lead to the increase of personal sentiment caused by an existential crisis. This existential crisis will cause the separation of individuals within the society that could lead to disintegration. According to LSI (*Lembaga Survei Indonesia*), Indonesia has experienced the decline of religious-culture intolerance by 2010, but by 2017 the data shows that religious-culture intolerance within the society has increased. The survey shows that the increasing number

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[1] Irfan Charis and Mohamad Nuryansah, "Pendidikan Islam Dalam Masyarakat Madani Indonesia," *MUDARRISA: Jurnal Kajian Pendidikan Islam* 7, no. 2 (2015): 229–58.

[2] Masroer Jb and Lalu Darmawan, "Wacana Civil Society (Masyarkat Madani) Di Indonesia," *Jurnal Sosiologi Reflektif* 10, no. 2 (2016): 35–64.

[3] Muhammad Soim, "Miniatur Masyarakat Madani (Perspektif Pengembangan Masyarakat Islam)," *Jurnal Dakwah Risalah* 26, no. 1 (2015): 23–32.

of religious-culture intolerance by 2017 is mostly towards house of worship reconstruction.[4] The disintegration within the society will trigger conflicts to emerge in the life of the people and of the nation, such as the burning of the churches caused by a religious conflict in 2003 and ethnical conflict in Poso and Ambon. Those are the characteristics of the society who experience the decreasing of mindset quality, the loss of role figure, and the crisis of trust in the social system.[5]

Therefore, Indonesian society needs to implement the civil society principles which are applied in the times of prophecy (622-632 AD) as a foundation to achieve good and right orientation of the life of the people and of the nation. The desired change will lead to the formation of independent society and the development of the society according to cultural potential, customs, and religion. The implementation of the civil society of the prophetic time (622-632 AD) can be done by using the unique traits of Indonesian society, such as pluralism and multiculturalism. However, the important thing in implementing the civil society principles of the prophetic time into the life of the society is constructing good horizontal and vertical communication patterns. The horizontal communication pattern is done between individuals through the egalitarianism concept. Meanwhile, the vertical communication pattern is the relations between humans and the almighty God, Allah SWT, based on the concept of piety.[6] As the result, the implementation of the civil society principles of prophetic time (622-632 AD) to make a harmonious Indonesian society is one of the solutions that should receive more attention for the sake of Indonesian welfare.

In addition, the desired change will be realized if the state can give assurance to the society through its constitution and its implementation. Prophet Muhammad PBUH also applies this strategy to make a peaceful, independent, and harmonious civil society during the prophetic time (622-632 AD). The research which is conducted by Jailani[7] regarding the Medina Charter as the philosophical foundation of the constitution of the democratic state explains that the implementation of civil society in the prophetic time is well managed because Prophet Muhammad PBUH sets the philosophical base of the constitution first. The decision to set the constitution first gives everyone peace and assurance. This constitution is called Medina Charter which keeps the balance and stabilizes the governance during the prophetic time. This is also influenced by the contents of the Medina Charter that embrace every individual and carry universality. Moreover, the

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[4] Adrian, "Menghidupkan Kembali Sukma Bhineka Tunggal Ika Dan Pancasila," *IJPSS: Indonesian Journal of Peace and Security Studies* 2, no. 1 (2020): 90–99.

[5] Charis and Nuryansah, "Pendidikan Islam Dalam Masyarakat Madani Indonesia."

[6] M Ihsan Dacholfany, "Konsep Masyarakat Madani Dalam Islam," *AKADEMIKA: Jurnal Pemikiran Islam* 17, no. 1 (2012): 47–74.

[7] Imam Amrusi Jailani, "Piagam Madinah: Landasan Filosofis Konstitusi Negara Demokratis," *Al-Daulah: Jurnal Hukum Dan Perundangan Islam* 6, no. 2 (2016): 269–95.

state also needs good education management to educate every individual within the society about the importance of realizing a harmonious and peaceful society. The research of Arba'atun[8] entitled *"Isu-isu Kritis Menuju Masyarakat Madani Indonesia"* also explains about how important a good education is. People nowadays are so individualistic. They experience disorientation about what a peaceful and harmonious society should be. Therefore, this research recommends that education should be a way to create a harmonious civil society. As the result, there are many strengths and opportunities that Indonesia has for making a harmonious civil society. However, there are also weaknesses and threats that should be noticed in the process. In conclusion, the implementation of civil society of the prophetic time (622-632 AD) to make harmonious Indonesian civil society is important because of the reality today, where Indonesian people lose their identity, integrity, and trust towards the government. Furthermore, this desired change can be brought into reality when the Indonesian government recognizes the strengths, weaknesses, opportunities, and threats during the process which can be done by using SWOT analysis.

RESULTS & DISCUSSION

Civil Society during Prophetic Era

In the 13th year of prophecy namely 622-632 AD, Prophet Muhammad PBUH was invited to Yathrib – later known as Medina City – for becoming their leader after his success in building the foundation of *tauhid* in Mecca. On the strength of the invitation, Prophet Muhammad PBUH came with his 75 followers to Yathrib, which was located 400 kilometers away from Mecca.[9] The invitation was sent to Prophet Muhammad PBUH after the discussion between Islamic societies in Yathrib. Their consideration of inviting Prophet Muhammad PBUH as the leader of Yathrib was based on several reasons, namely: a) their necessity of wise leader; b) the condition of Prophet Muhammad PBUH who received many threats in Mecca; c) half of the two Arabic tribes in Yathrib had embraced Islam.[10] Moreover, the invitation was also based on the agreement made by Prophet Muhammad PBUH when he met 13 persons from Yathrib who were there for performing Hajj following the trail of Prophet Ibrahim PBUH in Aqabah. At the time, these persons from Yathrib stated that they embraced Islam and will spread the religion of Islam to their families when they arrived in Yathrib. This agreement was also known as The Aqabah Agreement or *Baiatul Aqabah* I.

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[8] Arba'atun, "Isu-Isu Kritis Menuju Masyarakat Madani Indonesia," *HIJRI: Jurnal Manajemen Pendidikan Dan Keislaman* 6, no. 2 (2017): 128–42.

[9] Nurhadi Nurhadi, "Ideologi Konstitusi Piagam Madinah Dan Relevansinya Dengan Ideologi Pancasila," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 2, no. 1 (2019): 107–29.

[10] Faridatun Najiyah and Afifah Nur Millatina, "Pembangunan Ekonomi Islam Pada Civil Society Dan Masyarakat Madani," *JURNAL MANAJEMEN DAN BISNIS INDONESIA* 5, no. 1 (2019): 9–20.

Based on the Aqabah Agreement, a year later, 73 persons from Yathrib came to Aqabah to meet Prophet Muhammad PBUH. They also invited Prophet Muhammad PBUH to migrate from Mecca to Yathrib for becoming their leader there. This event was known as *Baiatul Aqabah* II.[11]

The desired civil society of Yathrib people through a wise leader was only an idea because of the horizontal conflict among tribes in Yathrib.[12] Therefore, the appearance of Prophet Muhammad PBUH as the potential leader gave hope to the people of Yathrib. There were five tribes who lived in Yathrib, three out of the five were Jewish tribes namely *Bani Nadhir, Bani Qainuqa'*, and *Bani Quraizah*. Meanwhile, the other two tribes were Arab tribes, *Aws* and *Khazraj*. Those Jewish tribes took control of dates farms and handicraft sectors. On the other hand, the Arab tribes dominated the farmland as the main source of their livelihood. Furthermore, the internal relationship between Jewish and Arab tribes was filled with controversies. This condition caused Prophet Muhammad PBUH to make an agreement known as the Medina Charter.[13]

The Medina Charter, Medina Constitution, or Medina Dustur[14] was a treaty made by Prophet Muhammad PBUH party and Muslims together with the people of Yathrib whose religions were Jewish and Animism.[15] According to the political history writer, the Medina Charter was the first-ever state constitution in the world. Medina Charter showed that the state Prophet Muhammad PBUH was going to make was not an absolute monarchy state, but a law state instead[16] which could accept every group, class, and type for sake of the peace among the people in Yathrib.[17] The Medina Charter was a social contract that contained articles for a city-state legal basis that was Medina. Therefore, Yathrib turned into a city-state namely Medina or *al-Madinah al Munawarah* which meant the city of light.[18]

The Medina Charter which became the legal basis of the Medina government is now summarized in three versions, namely Ibn Ishaq's version, Ibn Sallam's version, and Muhammad Hamidullah version. Although there are some differences among those three versions of the

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[11] M Basir Syam, "Kebijakan Dan Prinsip Prinsip Kenegaraan Nabi Muhammad Saw Di Madinah (622-632 M)(Tinjauan Perspektif Pemikiran Politik Islam)," *PERENNIAL*, 2015, 157–74.

[12] Syam.

[13] Charis and Nuryansah, "Pendidikan Islam Dalam Masyarakat Madani Indonesia."

[14]*Dustûri* is a word originated from Persian language which means *someone who has authority*. As the time passed by, the meaning of the word is changed into *religious leader*. After being adapted in Arabic and becoming *dustûr*, the meaning is changed again into *principle*. In other words, *dustûr* means *a principle that manages the society relations within a state, either written or not*. (Jailani, I.A., 2016).

[15] Soim, "Miniatur Masyarakat Madani (Perspektif Pengembangan Masyarakat Islam)."

[16] Syam, "Kebijakan Dan Prinsip Prinsip Kenegaraan Nabi Muhammad Saw Di Madinah (622-632 M)(Tinjauan Perspektif Pemikiran Politik Islam)."

[17] Abu Bakar and Hurmain Hurmain, "KERUKUNAN ANTARUMAT BERAGAMA; Telaah Atas Piagam Madinah Dan Relevansinya Bagi Indonesia," *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 8, no. 2 (2017): 204–16.

[18] Charis and Nuryansah, "Pendidikan Islam Dalam Masyarakat Madani Indonesia."

Medina Charter, but according to Arent Jan Wensinsh and Shahih Ahmad al-Ali, the Medina Charter authenticity is still recognized through a second source of law, *al-hadis*. The hadiths which is narrated about the Medina Charter are authentic hadiths (*shahih*) that have a clear lineage. Those are narrated by Bukhari and Muslim, Abu Daud and Al-Nasai, and Abu Daud and Ahmad. Shahih Ahmad al-Ali also adds that the authenticity of the Medina Charter is proven through succinct editorial order.[19]

The content of the Medina Charter is consisted of 47 articles. In 23 articles, there are explanations about the relationship between Muslims internally, namely between the Anshar and Muhajirin clans. Meanwhile, in the other 24 articles, there are explanations about the external relationship between Muslims and other religious devotees.[20] The essential points in the Medina Charter explain the formation of a harmonious society, arrangement of people, and government enforcement based on equal rights.[21] The essential points mentioned above include articles which states that all Muslims are one community, although come from different tribes. Another article states that the relationship among Islam and other communities is based on the principle of good neighborliness, helping each other in facing the enemy, defending the weak ones, giving advice to each other, and respecting the freedom of religion. The characteristic of the society which is led by Prophet Muhammad PBUH is upholding the freedom of speech and leaving the public affairs to the people.[22]

Over time, the Medina Charter also changes. Those changes are happened because of the presence of the Christian and the Magus (*Zoroaster*) societies in Medina. In the end, the Medina Charter is amended. The amandement is done towards some articles arranged about minority groups or classes. Those articles mentioned are article 24 and article 35. The amandement includes Christians and Magus into articles which arrange about minority groups or classes along with the Jewish people. This is based on the agreement between Prophet Muhammad PBUH and Christian people of Najran. This is also based on the letter that Prophet Muhammad PBUH sent to the district head of Yaman, Faruch Ibn Syakhsan, who was a Jews.[23] The amandement of the Medina Charter showed that the ideology built by Prophet Muhammad PBUH in the foundation of the government is based on equality and human values which is acceptable by various circles. The

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[19] Elkhairati Elkhairati, "Piagam Madinah Dan Spiritnya Dalam Undang-Undang Dasar (UUD) 1945," *Al-Istinbath: Jurnal Hukum Islam* 4, no. 1 (2019): 51–68.
[20] Elkhairati.
[21] Jailani, "Piagam Madinah: Landasan Filosofis Konstitusi Negara Demokratis."
[22] Bakar and Hurmain, "KERUKUNAN ANTARUMAT BERAGAMA; Telaah Atas Piagam Madinah Dan Relevansinya Bagi Indonesia."
[23] Bakar and Hurmain.

language which is acceptable to any circles of people is summarized by the Medina Charter that manages every affair, either government or public affairs, in the plural society of Medina.[24]

The existence of the Medina Charter among the society of Medina, either Muslims community or non-Muslims community, is the manifestation of social-political control and also the proof that the principles of civil society based on general policy value/*al-khair*[25] are able to create universal constitution and attain the harmonious society. Therefore, the Medina Charter acted as the universal foundation of law in government and public affairs because it contains the rights of each individual within the society. The universality contained in the Medina Charter guarantees the life of the society of Medina, either the social, economy, politics, or religion aspects.[26] The Medina Charter prevent the society from possible conflict because it is the agreement of every group within the society to help each other, to respect Prophet Muhammad PBUH as the leader of Medina, and to freely choose their religion based on their faith. This is one of the important factors in creating the civil society during prophetic time.[27]

The Prophet Muhammad PBUH teaches the social principles including brotherhood, equality, tolerance, *amar ma'ruf nahi munkar*, *musyawarah*, justice and balance. The principle of brotherhood teaches that individuals in a society should have a solid relationship among each other. They should live together in peace.[28] While having some differences internally, the society must stay as one unit which can accept those differences. Besides, this principle also teaches how to respond to conflicts, disintegrations, and controversies with the presence of mind and by using the persuasive way instead of the coercive one.[29] The next principle is the principle of equality. This principle teaches people that every individual is the same in front of the Almighty God, Allah swt. Every individual should not receive discriminative treatment in the society because of their nation, descent, religion, tribe, gender, or their physical appearance. Furthermore, all individuals in the society should receive same treatment, rights and obligation in order to keep the balance of the society.[30] Then there is the principle of tolerance which teaches how to respect each other as individual in the society. The principle of tolerance is the main milestone in maintaining the unity

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[24] Nurhadi, "Ideologi Konstitusi Piagam Madinah Dan Relevansinya Dengan Ideologi Pancasila."

[25] Konsep Masyarakat Madani di Indonesia Suroto, "Dalam Masa Postmodern (Sebuah Analisis Kritis)," *Dalam Jurnal Pendidikan Dan Kewarganegaraan* 5, no. 9 (2015).

[26] Mughniatul Ilma and Rifqi Nur Alfian, "Konsepsi Masyarakat Madani Dalam Bingkai Pendidikan Islam," *MA'ALIM: Jurnal Pendidikan Islam* 1, no. 01 (2020).

[27] Nurhadi, "Ideologi Konstitusi Piagam Madinah Dan Relevansinya Dengan Ideologi Pancasila."

[28] Dacholfany, "Konsep Masyarakat Madani Dalam Islam."

[29] Bakar and Hurmain, "KERUKUNAN ANTARUMAT BERAGAMA; Telaah Atas Piagam Madinah Dan Relevansinya Bagi Indonesia."

[30] Dacholfany, "Konsep Masyarakat Madani Dalam Islam."

of a plural society in which one of the implementations is respecting the minority groups or classes and vice versa.[31] Moreover, there is the principle of *amar ma'ruf nahi munkar* which clarifies and confirms the boundaries of truth and wrong. This principle emphasizes the obligation of everyone to confirm and promote *ma'ruf* (good and right) and prevent *munkar* (bad and wrong). It is one of the most important milestones in manifesting government neutrality.[32] The next principle is the principle of *musyawarah*. The justice and balance that the principle of *musyawarah* encourage people in the society to respect each other's rights and the obtained decision, be fair and uphold justice, and act in accordance with their respective rights and obligation in order to create balance and stability in the society. The Medina Charter also explains about the principle of sociability. According to J.S. Pulungan, there are 14 principles of sociability within the Medina Charter. Those principles are the principle of the people, unity and brotherhood, equality, freedom, the relationship among religions, mutual help and defend the weak, neighbor life, peace, defense, *musyawarah*, justice, law enforcement, leadership, piety and *amr ma'ruf nahi munkar*.[33]

Socio-cultural Aspect of Indonesian Society

The assimilation of social system and cultural system gives rise to the socio-cultural system. This social system is a vessel of the interdependent relationship among social structure elements, either functional or symbolic which create the relationship and interaction pattern within the society called social symptom.[34] Meanwhile, the cultural system is the complex combination of feeling, idea and intention of the society which bring about a consensus that could be either explicit or implicit. The cultural system is abstract and connects the elements of culture such as language, knowledge system, social organization, livelihood system, technology, and tools system, religious or trust system and arts.[35] Therefore, the socio-cultural system is a system in which elements from social, culture and civilization become interrelated and create complex interaction within the society.

Social and cultural structures affect the characteristic of the society greatly which is one of the most important aspect in creating great civil society in a state. The characteristics of the society have big contribution in the prospect of a state's civil society. Indonesia is one of the states with unique characteristics in the world. Pluralism and diversity are one of the Indonesian society

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[31] Soim, "Miniatur Masyarakat Madani (Perspektif Pengembangan Masyarakat Islam)."

[32] Dacholfany, "Konsep Masyarakat Madani Dalam Islam."

[33] Farid Wajdi Ibrahim, "Pembentukan Masyarakat Madani Di Indonesia Melalui Civic Education," *JURNAL ILMIAH DIDAKTIKA: Media Ilmiah Pendidikan Dan Pengajaran* 13, no. 1 (2012).

[34] Thohir Yuli Kusmanto and Misbah Zulfa Elizabeth, "Struktur Dan Sistem Sosial Pada Aras Wacana Dan Praksis," *JSW (Jurnal Sosiologi Walisongo)* 2, no. 1 (2018): 39–50.

[35] Andries Kango, "Media Dan Perubahan Sosial Budaya," *Farabi* 12, no. 1 (2015): 20–34.

characteristics that distinguish it from other societies in the world.[36] With the plural and heterogen society, Indonesia could be multicultural state.[37] This could be both a national power and a threat for the society unity at the same time. Therefore, pluralism is a sensitive issue in Indonesia which could give benefit and disadvantage at the same time. The other characteristics are mutual help culture and principle of kinship.[38] Indonesian society has a culture where they are responsible in helping each other and vulnerable ones who need help based on the principle of kinship. Indonesian society also has a high sense of tolerance.[39] As the result, the differences and diversity within Indonesian society are treated well. Even though the diversity of religions, tribes, or culture may lead into conflict sometime, Indonesian society still has chance in attaining better management of good civil society because of a high sense of tolerance. Indonesian society has not only those characteristics within it, but also has moral sanction which is unwritten rules within the society.[40] Lastly, Indonesian society is also a democratic society. This is proven by *rembug* culture or *rembug adat* in the lowest level of government namely village administration. This culture encourages the society to respect, appreciate and act fairly towards others' opinion or agreed decision.[41]

The characteristic of the society is one of the most influential aspects in looking for uniqueness of the society in a state. However, the society experiences changes as the time passed by, especially in social and cultural aspects. Those changes can be caused by various things, such as globalization. Globalization brings two-sided impacts of which one is positive and negative. The positive impact of globalization encourages the society to develop their independence and intellect. In other words, globalization causes the increase of the society quality. On the other side, globalization also brings negative impacts to the society. In socio-cultural aspect, globalization causes a decrease of local cultural appreciation, emotional quality, and an increase of individualism.[42] The influence of science and technology development is certainly noteworthy because it contributes to the socio-cultural transformation of the society which in accordance with the socio-cultural transformation in every political phase in Indonesia.

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[36] Suroto, "Dalam Masa Postmodern (Sebuah Analisis Kritis)."

[37] Gina Lestari, "Bhinnekha Tunggal Ika: Khasanah Multikultural Indonesia Di Tengah Kehidupan SARA," *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan* 28, no. 1 (2016).

[38] Suroto, "Dalam Masa Postmodern (Sebuah Analisis Kritis)."

[39] Suroto.

[40] Suroto.

[41] Abu Thalib Khalik, "Masyarakat Madani Dan Sosialisme," *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* 8, no. 2 (2012): 30–45.

[42] Insya Musa, "M, Nurhaidah, 2015. Dampak Pengaruh Globalisasi Bagi Kehidupan Bangsa Indonesia," *Jurnal Pesona Dasar* 3, no. 3 (n.d.).

The most striking political transformation in Indonesian political history is the political transformation from the New Order Era to the Reformation Era. The New Order Era with the authoritarianism type of regime increases the opportunity of the government to lose their legitimacy over the society. As science develops, the education quality increases. The improvement of education quality encourages the society to have an open mindset and critical reasoning for deliberation, communication or thinking.[43] As the result, they can see the distortion within the New Order government. The limitations within the New Order government stimulate the demonstrations to emerge from the society.[44] Some sources also mention about the 1998 affair where Soeharto stepped down from his position as the President of Indonesia. Those sources mention that the 1998 affair is the result of United States intervention in the authoritarian regime of Soeharto based on their dislike of the regime. The intervention of United States is the reason of the increasing number of NGO (Non-Governmental Organization) in 1990s. According to those facts, it is no longer surprising that NGO also be one of the demonstration activators along with the activists.[45]

After the collapse of the New Order Era, the civil society prospect in Indonesia seems possible with the return of the society rights and freedom at the Reformation Era. The return of the society rights and freedom is a step towards the independent Indonesian society which is one of the keys to attain the harmonious civil society.[46] It is indicated by the return of press freedom, increasing number of news media, the return of the society political rights, and other rights and freedom restrained during the New Order Era. However, the classical problems from the New Order Era still exist. Those problems such as poverty, unemployment, corruption, collusion, nepotism, and the low level of education quality still become the government concerns. Those also become challenges for attaining the harmonious civil society in Indonesia.

Socio-cultural Challenges and Shocks of Indonesia Society

Pluralism has become a familiar term if talking about the characteristics of Indonesian society. However, pluralism is Indonesian society strength. But, at the same time it also becomes threat.[47] Pluralism as a challenge for attaining the harmonious civil society in Indonesia means that

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[43] Zakiyuddin Baidhawy, "Diskursus Civil Society Dalam Perspektif Filsafat Barat Dan Islam," *Millati: Journal of Islamic Studies and Humanities* 1, no. 2 (2016): 169–86.

[44] Nuraini Latuconsina, "Perkembangan Demokrasi Dan Civil Society Di Indonesia," *Jurnal Populis* 7 (2013).

[45] Mohamad Rosyidin, "Dari Otoritarianisme Ke Demokrasi: Bagaimana Mendorong Negara Menuju Kestabilan Dan Keterbukaan?," *Jurnal Penelitian Politik* 10, no. 1 (2013): 6.

[46] Suroto, "Dalam Masa Postmodern (Sebuah Analisis Kritis)."

[47] Siti Rohmah Soekarba, "The Idea of Pluralism in Indonesian Society: A Case Study of Cirebon City as a Cultural Melting Pot," *Journal of Strategic and Global Studies* 1, no. 1 (2018): 5.

the management of plural Indonesian society is not easy. This also happens during the prophetic time where the intensity of conflict is high because of the diversity within the society. [48] Furthermore, the ironic fact is the use of religion as the cause for conflict to cover up the interest of certain groups. Nowadays, those affairs are no longer secrets.[49]

Therefore, Indonesian society seems to have identity crisis. The identity crisis experienced by Indonesian society is caused by the disappearance of national identity and the low level of appreciation towards nation and state as the result of government legitimacy loss. Consequently, the control toward identity crisis problem is lax. The data in 2014/2015 show that Indonesia has weak nation character proven by rank 44th in Global Competitiveness Index which is far behind the other Asian countries, such as Singapore, Japan, Korea, and Taiwan.[50] Moreover, the worse thing is that the bureaucrats seem to deny individual rights, suspect certain groups within the society that could be threats over their power even breaking promises they made for the society without hesitation.[51]

Besides pluralism, the next challenge in attaining harmonious society in Indonesia is classical problems inherited from the previous regime. Problems such as patronage and clientelism happened within the Indonesian bureaucracy still become unending problems because it still exists even at the present time. Patronage and clientelism are not only the inherited problems from previous regime. There is also the other problem such as the disintegration of civil society and political party into some faction within the society. Therefore, they fall deep into the trap of the network of interest within Indonesian political structure.[52]

The next challenge in attaining harmonious society in Indonesia is socio-economic gap. The socio-economic gap makes the relationship among individuals within the society is no longer close. The gap which exists among individuals within the society make them lose collectivism. Meanwhile the collectivism is one of the important keys in attaining harmonious civil society in Indonesia. The loss of collectivism within the society give rise to disintegration. This disintegration can lead to the horizontal conflict either ethnical, religious or cultural conflict.[53] Therefore, there

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[48] Muhammad Rizkon Fawa'id, "Masyarakat Madani Dan Tantangan Radikalisme," *Journal of Islamic Civilization* 1, no. 2 (2019): 130–42.

[49] Lene Pedersen, "Religious Pluralism in Indonesia" (Taylor & Francis, 2016).

[50] Mulyono Mulyono, "The Problems of Modernity and Identity in Globalization Era," *Journal of Maritime Studies and National Integration* 1, no. 2 (2017): 106–11.

[51] Arba'atun, "Isu-Isu Kritis Menuju Masyarakat Madani Indonesia."

[52] Aditya Perdana, "The Politics of Civil Society Organizations (CSOs) Post-Reformation 1998," *MASYARAKAT: Jurnal Sosiologi*, 2015, 23–42.

[53] Miftahul Huda, "ISLAM DAN CIVIL SOCIETY (DALAM KONTEKS KE-INDONESIAAN)," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 1, no. 1 (2016): 1–22.

are many things to notice in attaining harmonious society in Indonesia. Those things can be either strength or weakness within the society that influence the socio-cultural structure.

SWOT Analysis of The Civil Society Implementation in Indonesian Social Life

SWOT analysis is used to obtain the ideal strategy. The SWOT analysis consists of external and internal factors. The internal factors are strength and weakness. Meanwhile the external factors are opportunity and threat. This analysis is believed to be capable in minimizing impacts or consequences of the decisions or problems.[54] This analysis can be applied to see the civil society prospect in Indonesia. The implementation of civil society in Indonesia must start by seeing the internal and external factors of the Indonesian society. The internal and external factors are consisted by strength, weakness, opportunity, and threat.

The strength of civil society principles implementation in Indonesia is supported by some factors such as pluralism, tolerance, and similarity of historical background.[55] Pluralism and tolerance are the important elements in realizing the harmonious Indonesian society.[56] Indonesian society has diversity which can be the strength for the people in encouraging them to create a civil society with a high level of tolerance in respecting differences among ethnics, religions, or cultures. Moreover, this high-level tolerance civil society prospect is also proven by the existence of *'bhineka tunggal ika'* motto. Indonesian society also has same history background that makes them become interrelated internally with each other. This consciousness encourages them to have common goals as one nation. Furthermore, the society system in Indonesia carries moral sanctions which can be *"the supervisor"* of the society daily life in implementing the civil society principles.[57] Historically, Indonesian society has ever applied the civil society concept which could be indicated by the development of *civil society tradition* through the formation of social, cultural and political organizations. Those organizations actively play a role in becoming the balancing of states power in order to ensure the society welfare.[58]

Indonesian society has indeed diversity as their strength, but it is also possible to become the weakness of the society itself. The diversity is the reason of the emerging of conflictual issues in Indonesia. With the diversity, Indonesian society is prone to conflict among ethnic, religion and

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[54] Widiastuti Widiastuti, "Analisis SWOT Keragaman Budaya Indonesia," *Jurnal Ilmiah Widya* 4, no. 2 (2013).

[55] Azyumardy Azra, "Cultural Pluralism In Indonesia: Continuous Reinventing of Indonesian Islam in Local, National and Global Contexts," *Asia-Pacific Journal on Religion and Society* 2, no. 2 (2019): 56–60.

[56] Itama Citra Dewi Kurnia Wahyu, "IMPLEMENTASI PENDIDIKAN NILAI DAN KONSEP MASYARAKAT MADANI DALAM PEMBELAJARAN IPS," *BIHARI: JURNAL PENDIDIKAN SEJARAH DAN ILMU SEJARAH* 3, no. 1 (2020).

[57] Suroto, "Dalam Masa Postmodern (Sebuah Analisis Kritis)."

[58] Jb and Darmawan, "Wacana Civil Society (Masyarkat Madani) Di Indonesia."

culture. Those ethnical, religion and cultural conflict is an inevitable matter in Indonesian society life. Moreover, it happens everywhere and in every political phase in Indonesia. Besides the ethnical, religion, and cultural conflict, there is also vertical conflict which happens between the government and the society. It happens because of the lack of trust towards the government. This distrust emerges among the people in the society as the result of the unresponsive and neglectful policies towards the needs of the society. This goes along with the conflict transformation theory which explains that the emergence of conflict is caused by the injustice and inequality in the life of the nation and state.[59]

Even though Indonesian society is prone to ethnical, religion and cultural conflict, the condition after the collapse of the New Order Era allows the society to express their opinion freely and solve the problems or conflict calmly. This opportunity is also supported by the redefinition of political superstructure role namely executive, legislative and judiciary. The redefinition of executive, legislative and judiciary role encourage the society to live without coercion and become independent. Besides, the acceleration of the election becomes more transparent compared to the previous ones during the New Order Era which lead to the next opportunity towards the realization of the harmonious civil society in Indonesia.[60] Briefly, the changes of institutional and procedural matters lead to the formation of new order society, namely harmonious Indonesian society.[61]

Although there are many opportunities given after the collapse of the New Order Era, the efforts to attain the harmonious civil society in Indonesia should also notice possible threat that might influence the process. One of the most important threats to be aware of is globalization. In this postmodern era, globalization allows all information in the world – either positive or negative – to be accessed by the people within Indonesia. Globalization also shares the western values and concepts which are not suitable with the eastern culture. One of those concepts is individualism. Individualism motivates the creation of greed in individual which influence the social system. Besides, globalization also induces the dependency towards the outside world which can hinder the effort to attain the independent Indonesian society. Besides, it also leads the nation identity into crisis where the people are no longer appreciating and valuing the local products but are proud of

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[59] Ihsan Hamid, "Urgensitas Masyarakat Madani Civil Society Dalam Mengurai Problematika Sosial: Suatu Tinjauan Terhadap Varian Konflik Di Lombok," *SANGKéP: Jurnal Kajian Sosial Keagamaan* 2, no. 1 (2019): 45–68.

[60] Fikrotul Jadidah, "Perubahan Konstitusi Dalam Transisi Orde Baru Menuju Reformasi Di Indonesia," *Jurnal Ilmiah Mandala Education* 6, no. 1 (2020).

[61] Gameal Flamirion, "Demokrasi Civil Society Di Indonesia Dan India: Sebuah Perbandingan," *JWP (Jurnal Wacana Politik)* 1, no. 2 (2016).

the foreign products instead.[62] In conclusion, globalization can cause the disappearance of eastern cultures and triggers instability to occur within the Indonesian society life.[63]

Those are the strength, weakness, opportunity, and threat of Indonesian society which could be the key for attaining the harmonious civil society in Indonesia. SWOT analysis has four types of strategies that combine two factors from internal and external factors for each strategy. These strategies are called OS (Opportunity-Strength), OW (Opportunity-Weakness), TS (Threat-Strength), and TW (Threat-Weakness) strategies. These strategies are shown in table 1 below.

Indicator	Strength (S)	Weakness (W)
Opportunity (O)	**OS Strategy** Diversity or pluralism within Indonesian society can be the opportunity for developing the society and the welfare of the state through tourism. Moreover, the high level of tolerance within Indonesian society can be the opportunity for strengthening the relation among individuals and creating a responsive government.	**OW Strategy** The downfall of New Order Era allows democratization to spread within Indonesian society. With those opportunities, the government can be accelerated with more transparency, honesty, and justice. This also supported by the early education of democracy through educational institutions. As the results, the distrust and escalating conflicts can no longer become obstacles for attaining harmonious civil society.
Threat (T)	**TS Strategy** The historical background of Indonesian society supports the relations of each individual and prevents ethnical, religion, and group conflicts to happen. This collectivism can be used for connecting individual within Indonesian society through NGOs or other social organizations as	**TW Strategy** Globalization within pluralistic Indonesian society can lead to identity crisis and conflictual events. As the results, those threat and weakness should be coped properly through inter-ethnical, cultural and religion open dialog. Besides, the government can also

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[62] Habibi Habibi and Titis Srimuda Pitana, "Protecting National Identity Based On The Value Of Nation Local Wisdom," *Habibi, H.(2018). Protecting National Identity Based On The Value Of Nation Local Wisdom. International Journal of Malay-Nusantara Studies* 1, no. 2 (2018): 24–40.

[63] Retna Dwi Estuningtyas, "Dampak Globalisasi Pada Politik, Ekonomi, Cara Berfikir Dan Ideologi Serta Tantangan Dakwahnya," *Al-Munzir* 11, no. 2 (2018): 195–218.

the media for their aspirations or critics towards the government.	implement *amr ma'ruf nahi munkar* principle to cope those threat and weakness.

Table 1. SWOT Analysis Strategies

The first strategy is OS (Opportunity-Strength) strategy which tries to balance and maximize the opportunity and strength in the process of attaining the harmonious civil society in Indonesia. The Indonesian society is a pluralistic society with high level of diversity.[64] It makes Indonesian society has many aspects to be explored. The diversity can be the strength of Indonesian society to attain the harmonious civil society.[65] However, the government plays a big role in managing the balance within the tribes, ethnics, religions, or cultural communities in the society itself.[66] Therefore, the government should provide the accessible media for the people to distribute their aspiration, even in the smallest type of administration namely village. The government also has to supervise every aspect to ensure that every individual within the society receive their rights properly. This could give side effect for the government to restore their legitimacy after the New Order Era. After the collapse of the New Order Era, the society has a '*great leap forward*' towards the educated society. They become critical and have a growth mindset. These developments of the society drive them to be creative and informative. As the result, they become more independent. This independency can prevent the dependency that the modern era has brought to the world. In the other side, the modern era has brought the advanced technology and science to connect every individual within the world. Through those developments, Indonesian society can maximize their strength namely plural or high level of diversity to attract the world and introduce what Indonesia is. Furthermore, Indonesia can be more independent and be recognized by the world. These benefits encourage the Indonesian society to appreciate the nation and state even better and increase the level of national pride. Thus, it supports the realization of the harmonious civil society in Indonesia.

The next strategy is OW (Opportunity-Weakness) strategy that tries to use the opportunity and avoid the weakness within Indonesian society. With the collapse of the New Order Era, Indonesia experiences transition into the consolidation democracy. In the process, there will be many conflicts to be happened in the future for the sake of a better democracy in Indonesia. The

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[64] Azra, "Cultural Pluralism In Indonesia: Continuous Reinventing of Indonesian Islam in Local, National and Global Contexts."
[65] Widiastuti, "Analisis SWOT Keragaman Budaya Indonesia."
[66] Flamirion, "Demokrasi Civil Society Di Indonesia Dan India: Sebuah Perbandingan."

better democracy which carries transparency, honesty and responsibility in the management of democracy itself can be used to express the voice of the people through active or passive political participation. The acceleration of democracy through the election can be conducted based on transparency, honesty, and justice to minimize the possibility of conflicts to emerge within the society caused by dissatisfaction towards the result of the election.[67] If the management of the election does not work properly, this is possible for the people to put distrust towards the government. Therefore, the government should build good relationship with the people within the society through religion, political, and educational organizations. For the example, the education of democracy in the early age to build responsibility through educational institutions or accessible political participation for the society. [68]

Furthermore, there is TS (Threat-Strength) strategy. This strategy tries to minimize the threat by maximizing the strength. Indonesian society has the same historical background in the name of nation and state. Therefore, the integration, unity, tolerance, and democracy values must be implanted within the heart of each individual and respected by the society. This intends to reduce the possibility of the escalating conflict caused by the diversity of tribes, religion, race, and groups. Moreover, the same historical background and the feeling as one fate encourage the society to become one under the name of nation and state.[69] The media for the integration and unity can be community organization, governmental organization, or NGO (Non-Governmental Organization). Those types of organizations can be the extension of the government to create better communication with the people. Besides, it also becomes media for distributes critics or suggestions for the government.[70] For example, the critics come from Muhammadiyah as both civil society and Islamic movement during the Din Syamsudin's leadership caused by the liberalization policy.[71] It shows that the NGO or community organization can be the controller of the government to attain the harmonious civil society in Indonesia.

Lastly, the TW (Threat-Weakness) strategy tries to define the position of threat and weakness. This strategy is aimed to find the best solution for decreasing the possibility of threat and weakness to trigger the ethnical, religion or cultural conflict. Indonesian society which has high level of diversity often experiences conflict caused by different point of view or argumentations

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[67] Andi Jufri, "Masyarakat Madani Dan Penguatan Demokrasi Politik Islam Di Indonesia," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 5, no. 2 (2020): 285–307.

[68] Ibrahim, "Pembentukan Masyarakat Madani Di Indonesia Melalui Civic Education."

[69] Ibrahim.

[70] Nur Herni, Yulianto Yulianto, and Ita Prihantika, "Dinamika Peran Civil Society Dalam Ruang Publik: Studi WALHI Lampung," *Administrativa: Jurnal Birokrasi, Kebijakan Dan Pelayanan Publik* 1, no. 1 (2019): 19–28.

[71] et.al Tohari, "Muhammadiyah's Criticism towards Government Policies in the Era of Din Syamsudin's Leadership," *AL-ALBAB* 9, no. 1 (2020): 19–36.

among individuals within the society. Therefore, the open dialog and effort to increase the level of tolerance among ethnics, religion and culture are needed. Those can be done if the society and the government play their role and perform their function properly and necessarily. Thus, peace could be attained by minimizing the possibility of disintegration within the society. The government as the justice upholder must apply the *amr ma'ruf nahi munkar* principle. Besides, the realization of civil society should be sustained by democratization, open system, tolerance, respect for human rights, and law supremacy. Therefore, the possible mistakes in the governance can be minimized in order to avoid clash with the society.[72]

CONCLUSION

The civil society concept of prophetic era (622-632 AD) is relevant to the challenges and opportunities of Indonesian society. As the main content of the Medina Charter states that every individual within one community is equal and has right to be treated fairly. In this case, Indonesian society which has entered the phase of democracy consolidation seems to experience various conflicts caused by religious diversity, culture, ethnics and even politics. It is indicated that Indonesian society should give more attention to the level of tolerance within the society and be aware of the issues of religion, culture, ethnics, and tribes. Moreover, the diversity or pluralism within Indonesian society can either be strength or weakness. Although the pluralism brings negative impact as weaknesses, the collapse of the New Order Era gives opportunity for realizing the harmonious civil society in Indonesia. However, those benefits are not the only things to be noticed, the possible threat such as globalization is indeed the other thing to be aware of. Therefore, the SWOT analysis gives solution through four strategies combined from the strength, weakness, opportunity and threat of Indonesian society. The OS (Opportunity-Strength) tries to maximize the strength of pluralism through the opportunity given by the modern era and the better government acceleration. The next strategy is the OW (Opportunity-Weakness) strategy which tries to maximize the benefit from the collapse of the New Order Era while decreasing the risk of escalating conflicts caused by pluralism within the society. Furthermore, the TS (Threat-Strength) strategy gives a solution through strengthen the collectivism of the society and build trust towards the government using NGO in order to prevent the emerging conflicts and disintegration within the society. At least, the TW (Threat-Weakness) strategy tries to define the position of the society and the government in the life of nation and state. Therefore, the open dialog media and the role

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[72] Dacholfany, "Konsep Masyarakat Madani Dalam Islam"; Abd Masri, "Konsepsi Dakwah Dalam Pembangunan Masyarakat Madani Indonesia (Refleksi Atas Realitas Dakwah Rasulullah Membangun Masyarakat Madinah)," *Tasamuh: Jurnal Komunikasi Dan Pengembangan Masyarakat Islam* 14, no. 2 (2017): 115–26.

of government of implementing the principle of *amr ma'ruf nahi munkar* are needed. In conclusion, the civil society principle of the prophetic era (622-632 AD) is a solution in managing the role and function of the society and the government in attaining the harmonious civil society in Indonesia.

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