

INCLUSIVE COMMUNICATION FROM THE PERSPECTIVE OF MADANI SOCIETY

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Abstract:

The Madani Society and Inclusive Communication are examined in this thorough review. Diversity, equity, academic performance, and social integration are promoted via inclusive communication. Islam-based Madani Society fosters peace and unity across diverse religions and nationalities. The Prophet's open greeting in Madinah and Muakhah's planned execution show how these ideals can solve social problems and unite communities. Malaysia's diverse culture requires respectful communication to foster equality and peaceful coexistence, as the assessment emphasises on applying the Madani culture philosophy. This qualitative research uses library research methods. Analyses used descriptive content analysis. According to research, open communication, social togetherness, and the Madani Society notion promote society's well-being and inclusivity.

Keywords: *Inclusive Communication, Madani-Society, Diversity, Equity and Social Integration*

INTRODUCTION

Lev Vygotsky (1978) and other educational theories emphasize social interaction during learning. According to Vygotsky's sociocultural theory, communication is a fundamental activity that helps people understand and generate meaning in a social setting.

Inclusive communication in education involves the deliberate and reflective use of communication tactics and strategies to ensure

fair and impartial access to knowledge, comprehension, and engagement for all students, regardless of background, ability, or learning style. The goal is to provide an inclusive, esteeming, and dynamic learning environment for all students.

A "Madani era" is characterized by strong Islamic ideals, ethics, and principles. The Madinah government model of Prophet Muhammad (peace be upon him) is often cited. There may not be scholarly evidence for the phrase, yet many Islamic doctrines discuss inclusivity.

In Malaysian institutions, where ethnic and linguistic diversity is common, students' inclusive communication habits are lacking. The varied student body, which includes people from different cultural, linguistic, and ethnic origins, cannot fully participate without inclusive communication tactics. Hashim and Wok (2018), who stressed the need for cultural inclusion in higher education to increase learning, show that this topic is underemphasized.

Limited inclusive communication increases academic, engagement, and social inclusion disparities. Kaur and Singh (2019) stressed the importance of cultural diversity in communication. Failure to do so may lead to pupils feeling excluded, which can affect their well-being and academic performance.

From the Madani perspective, establishing inclusive communication among Malaysian students is complicated. Malaysia's cultural and linguistic diversity requires initiatives to improve cultural awareness and sensitivity, promote a widely recognized language that respects linguistic diversity, and provide language support. Workshops and seminars are needed to emphasize inclusivity because pupils don't understand Madani principles.

LITERATURE REVIEW

This extensive review examines inclusive communication and Madani society.

Inclusive Communication techniques make everyone feel appreciated and involved (Morgan & Weerakkody, 2020). This technique improves academic performance, diversity, and social integration (Niemiec & Walburg, 2019; Hodges et al., 2021; Fernandes & Almeida, 2019). Compassionate policies and training are needed because language, cultural, and technical hurdles can inhibit communication (Archer, 2018; Peters et al., 2020).

Madani societal concept

Narcholish (2019) said "madani society" originally meant Muhammad's Medina Islamic community. Madani society wanted a cultured, Allah-following Islamic community. Madani values are in the Medina Charter. The development of democracy, society, and nation depends on society. Democracy, civics, justice, egalitarianism, and morality balance individual freedom and social stability.

When minority rights were not a political or social issue, the Madinah Charter taught Muslims how to accept and benefit other religious communities, according to Badruzzaman (2022). The Charter established general guidelines for nonviolent coexistence among Madinah's religious groups.

The Medina Charter requires Muslim communities to be good neighbors and stand together against foes. Keep the oppressed safe. Free speech and religion. All Madinah people had equal rights and duties under the Charter (Muslih, 2010).

According to the Medina Charter, tolerance and mutual aid are important.

Ardiansyah (2020) defines religious tolerance, or *tasamuh*, as letting people believe in their religion with freedom.

He stressed that religious tolerance demands nonviolent *dakwah*. Individuals should respect others' viewpoints and decisions. A Muslim who embraces another faith and gives *dakwah* carefully promotes religious tolerance. SAW's Medina example will follow.

To conclude, Madani Society promotes peaceful coexistence and solidarity among all religions and nations through Islamic values. Muslims appreciate peace, wealth, and happiness, and Madani society values diversity (Anwar Ibrahim, Elkarimah, 2016). It's universal, indivisible, and anti-discriminatory (Kartanegara, 2016).

Thus, inclusive communication, social unity, and Madani Society foster diversity, equity, and peace.

METHODS

The study was qualitative. The strategy helps researchers grasp the topic (Kumar, 2018).

Using library research, the researcher learned about the issue. Malay, English, Arabic, scientific studies, theses, and papers, as well as Western academics' English writings and perspectives, are used to analyze the research's data.

This research uses the bottom-up inductive method to find patterns and draw conclusions (Lodico et al., 2010). This method lets academics

examine inclusive society, historic Madinah society during prophet Muhammad SAW's time, and Madani idea.

(Hisn al-Muslim 224)

RESULTS AND DISCUSSION

First Greeting in Madinah

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ وَقِيلَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَنُتُ فِي النَّاسِ لِأَنْظَرِ إِلَيْهِ فَلَمَّا اسْتَبَيَّنْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ وَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمَ بِهِ أَنْ قَالَ " أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا وَالنَّاسُ نِيَامًا تَدْخُلُونَ الْجَنَّةَ بِسَلَامٍ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ .

'Abdullah bin Salam said: "When the Messenger of Allah (s.a.w) arrived- meaning in Al-Madinah – the people came out to meet him. It was said that the Messenger of Allah (s.a.w) had arrived, so I went among the people to get a look at him. When I gazed upon the face of the Messenger of Allah (s.a.w), I knew that this face was not the face of a liar. The first thing that he spoke about was that he said: 'O you people! Spread the **Salam**, feed(others), and perform Salat while the people are sleeping; you will enter Paradise with(the greeting of) Salam.'" (Sahih)

(Jami` at-Tirmidhi 2485)

This the first time the prophet SAW reached Madinah. None of the Madinah people have ever recognized the Prophet. Madinah, a diverse community consist of dominant Ansar (Auz and Khazraj) and minority Jews will be cherished with love and kindness. Indeed the hadith mentioned the usage of أَيُّهَا النَّاسُ , no specification or addressing specialty to either Ansar or the Jews. The Prophet applied an inclusive greeting to raise the first awareness of unity, respect, and loving to each other. In another hadith,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ، أَفْشُوا السَّلَامَ بَيْنَكُمْ)

The Prophet () said: "You shall not enter Paradise until you believe, and you have not believed until you love one another. Shall I tell you of something you can do to make you love one another? Spread the greetings of **Salam** (peace) amongst yourselves (i.e. between each other).

Mushfique (2016), explained this hadith indicates that **Salam** is the foundation and reason for love, which is a component of the indication of the wholeness of faith, ultimately allowing us to enter His heaven.

The Prophet carefully selected the appropriate words during significant events to spark the spread of Islam and its importance to the people of Madinah. The Prophet emphasized the importance of maintaining mutual respect and manners when responding to greetings from non-believers too.

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِذَا سَأَمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ فَقُولُوا وَعَلَيْكُمْ " .

It was narrated that Anas bin Malik said "the Messenger of Allah() said": "When any of the People of the Book greets you with Salam (peace), then say, Wa 'alaikum(and also upon you)."

(Sunan Ibn Majah 3697)

Thus, if a non-believer greets us without insulting us, we should respond similarly or better. Islam emphasizes morality and manners, therefore communicating in society is needed.

Execution of Muakhah in Medina Among Muslim

Madinah houses Ansar, Muhajirin, and Jews. The Muhajirin followed Our Majesty from Mecca to Medina. Unhoused Muhajirin immigrants. Natives of Madinah are Ansar. Muslim Aus and Khazraj tribes. Medina is their homeland, hence the Ansar have all amenities.

Arab converts and Jews from Bani Qainuqa, Nadhir, and Quraizah. Probably 4,400. Of the three factions, 1500 Bani Qainuqa Jews were the largest (Ibn Saad, 1968).

5–8 months later, SAW migrated to Madinah. Ansar-Muhajirin contacts were developed after building a mosque. Brothers 45 Muhajirin and

45 Ansar. Yet another account claims 100. 50 Muhajirin (Irwan Santeri, 2021).

While in Anas bin Malik's house building the mosque, the Prophet experienced this. Zubair and Salamah bin Salamah, Abu 'Ubaidah bin Abdullah bin al-Jarrah and Sa;d bin Mu'az, Bilal and Ubu Ruwayhah, and others (Al-Muba)

During difficult times, the Prophet's Muakhah (formal brotherhood) solved social issues. It tackled adaptability and economy issues and empowered Madinah's people to develop a strong, united society. To adapt a sensible vision to a similar situation, study and practice it consistently.

The Concept of Madani Society in Malaysia

Social and interpersonal relationships require relational requirements. Meeting relationship needs through communication is essential for building human nature's social relationships, which Madani promotes through prosperity, respect, and compassion. We require communication to form, maintain, and break relationships.

Nonverbal indicators can indicate someone's interest, and words can initiate a conversation, according to Ali Salman (2023). Returning the favor creates trust. Communication to convey compassion, well-being, esteem, and empathy is essential to relationships.

He advised various Malaysians to realize that relationship communication may fail. In Madani society, being meek, combative, or domineering can harm relationships. These situations require respectful and caring communication. Sponsoring neighborly community events and saying "You're a great friend" shows dedication.

The Madani Society to Promotes Inclusive Society

The study identifies five key elements crucial for further research and understanding of the narrative and its relevance in Malaysia:

1. Islamic Democracy: The Madani Society promotes equal rights and duties for all members regardless of ethnicity or religion. This promotes diversity by encouraging active decision-making.

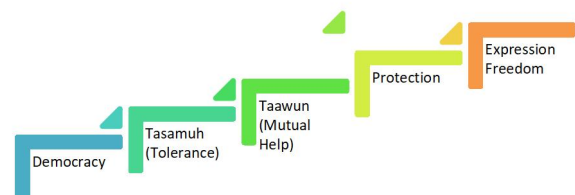
2. Tolerance (Tasamuh): The Madani Society accepts people's choices and beliefs without coercion. Peace and harmony are promoted by this inclusive, diversified atmosphere.

3 (Taawun): Mutual aid promotes communal cooperation. Cross-religious and cultural assistance is anticipated, establishing a sense of shared responsibility and acceptance.

4. Minority Protection: The Madani Society stresses minority rights based on the Medina Charter. Through peaceful cohabitation and protection of persecuted people, it fights discrimination and creates an inclusive community.

5. Communication and Religious Freedom: Madani society values communication and religious freedom. Honest discussion and neighborliness between Muslims and other religions fosters understanding and tranquility.

These factors promote Madani Society cohesion and inclusivity by emphasizing democratic values, tolerance, mutual aid, minority protection, and freedom of expression and religion.



CONCLUSIONS

Inclusion, diversity, equity, academic success, and social integration are stressed in the assessment of Inclusive Communication and the

Madani Society. Despite language and cultural barriers, inclusive policies and training are essential. Following Muhammad's Medina Charter's emphasis on peaceful collaboration and minority protection, the Madani Society seeks a well-educated, democratic, fair, and moral community. As shown in the Prophet's welcoming approach in Madinah and Muakhah's implementation among different groups, kindness and mutual aid promote adaptability, economic security, and community cohesiveness. The review emphasizes respectful communication's function in creating social unity, equality, variation, and peaceful cohabitation in Malaysia's diverse society using the Madani Society idea.

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