

CHARACTERISTICS OF ISLAMIC TEACHINGS

Islamic Perspective of Universal Religion

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Abstract: The concept of Islamic Universal is a concept that makes Islam a multi-dimensional religion, so that it negates discrimination of religion, The research methodology in this paper uses short qualitative powerwith typelibrary research. The data source is text-scientific textanalyzed usingcontent analisys. research results explain that All understanding of Islamic teachings values can only be achieved if the Islamic teachings concepts and characteristics are developed through a humanistic understanding that refers to its universal nature. That is why, the characteristics of Islamic teachings can be analyzed using various approaches, both normatively, psychologically, historically, philosophically, sociologically, politically, economically and various other disciplines, it also includes some fields, as like religion, humanity which discusses about education, science, culture, social, economics, politics, life, social, health, work, issues, and Islam as a scientific discipline. Muslims must be able to accommodate important things of human value in several fields of knowledge based on the Islamic teachings universalism.

Keywords: Concept, Characteristics, Islamic Teachings, Universal

INTRODUCTION

Islam is a universal religion. That is a religion whose application is not limited by a certain place and time. It is suitable for all human groups regardless skin color, language, nation, rank, and degree. The essence of Islamic teachings does not lie in ethnicity or ancestry, but in oneness (*tawhid*). A very important implication of the monotheism teachings is the people unity. The universality of Islam is reflected in a

fundamental understanding of the Islamic teachings characteristics themselves, both the characteristics of Islam that use approaches, normative, psychological, historical, philosophical, sociological, political, economic and other disciplines as well as the Islamic teachings characteristics based on their conceptions in various fields.

The characteristics of each religious teaching are different according to the thoughts and understanding of the book (*kitab*) studied as the religion basis. Islam also has its own characteristics, different from other religions in the world. The study of Islamic teachings characteristics is not easy, because of the broadness of the problem scope. Regarding the characteristics of Islamic teachings related to fields that exist in everyday life, such as culture, education, social, economic, political and so on, it can be seen these characteristics in the Qur'an and Hadith as sources of the teachings. These two sources provide distinct characteristics in these fields.

Islamic teachings have a distinctive concept and can be recognized by their various scientific fields. It shows that Islam has wide diversity, and many dimensions, such as the dimensions of faith, reason, economy, science and technology, life and so forth. To understand the various dimensions of Islamic teachings clearly require various approaches that are explored from various references or knowledge.

Qur'an¹ and hadith² as Muslim guidelines life or Islamic basic teachings include various instructions about how Humans should respond the life with more meaningful way in the broadest sense. Muslims are required to have skills in understanding, living, and practicing the values in the teachings of Islam kaffah (perfectly) in the form of behavior as a representation of one's Islamic values towards life (state and nation). This study try to describe the characteristics of Islamic teachings, an appropriate understanding of this domain supports the consensus of Islam as a universal religion so that it can be used as a way of life to vanish discriminatory attitudes either religion or society.

¹ In the verse of the Qur'an it is stated that "The people to whom we have given the Book, they read it with the correct reading, they believe in it. And whoever disobeys him, then they are the ones who lose". QS. Al-Baqarah, 2: 121.

² In a hadith it is mentioned, the Messenger of Allah, peace be upon him, said: "O Allah, have mercy on my caliphs." The companions then asked, "O Messenger of Allah, who are your caliphs?" He replied, "Those who came after me repeated the lessons of my hadiths and sunnah and taught them to those after me (H.R. Ar-Ridha).

METHOD

The research methodology in this paper uses short qualitative powerwith typelibrary research. The data source is text-scientific textanalyzed usingcontent analisys.

FINDING AND DISCUSSION

A. Characteristics of Islamic Teachings

The term "characteristics of Islamic teachings" consists of two main terms with different meanings, namely characteristics and teachings of Islam. Characteristics come from English "character" means character, character and nature. Furthermore, this word becomes a characteristic which means a distinctive characteristic that distinguishes one from the other. Based on Big Indonesian Dictionary, it is defined as "signs, characteristics, or features can be said as identification; or distinguishing quality"³.

The explanation above characteristic means the nature, character, and circumstances attached to Islamic teachings which can be recognized as the benefits and impacts of those who practice these Islamic teachings⁴. Meanwhile, the word "Islam", etymologically from an Arabic perspective, is peace, surrender, submission to Allah, clean and holy, and safe⁵. As Allah SWT says in the holy Qur'an which means: "And if they lie on the peace, then leaning them and put your believe to Allah, verily, He is the All-Hearing, All-Knowing" Q.S. al-Anfal, 8: 61."And who is better in religion than whom sincerely surrenders himself to Allah, while they also do goodness, and follow the Abraham straight religion. And Allah took him as His favorite "Q.S. an-Nisa', 4: 125, "even they on that day surrendered" Q.S. ash-Shaffat, 37: 26."Except those who approach Allah with a clean heart" Q.S. asy-Syu'ara', 26:89. "Ibrahim said: "May safety is upon you, I will

³ <https://kbbi.kemdikbud.go.id/entri/karakteristik> diakses Tanggal 13 Oktober 2022

⁴ Nata Budiman, *Study Islam Komprehensif*. (Jakarta: Kencana, 2012), 116.

⁵ A. W. Munawwir, *Kamus Bahasa Arab-Indonesia Terlengkap*, (Surabaya: Penerbit Pustaka Progressif, 1984). 30

ask forgiveness for you from my Lord. Verily, He is very kind to me" Q.S. Maryam, 19:47.

The word Islam in terminology is interpreted as a message that Muslims should love peace, surrender to the provisions of Allah SWT. In Islam, it has different meanings. To review the teachings of Islam can be put forward, as follows:

1. Obey and surrender. People who embrace Islam are people who surrender themselves to Allah SWT. And according to all that has been determined by Him.
2. Welfare, blameless, flawless, safe, secure and happy. Every Muslim will be welfare, peaceful, safe and happy, both in this world and in the hereafter with the guidance of the teachings of Allah SWT.
3. Confess, surrender, and save. This means that a person who embraces Islam is a person who consciously admits the existence of Allah SWT, and then they submits himself to His authority by obeying all His decrees and words resulted safeness in the world and hereafter.
4. Love peace and welfare. Islam is a religion that brings peace. People who follow Islam are those who adhere to the peace teachings in all behavior and actions.

Asy'arie, stated that Islam is a total submission to Allah SWT only. And because of his sincere inclusion, a person will get safety, freedom, and peace. Besides, the person surrender level of totally Allah's energy will be absorbed him, and he will get true freedom, safety and peace. Submission to Allah SWT totally is a never-running source of energy and creative power to encourage virtue and piety⁶.

Based on the definition mentioned above, the characteristics of Islamic teachings are a character possessed by every Muslim based on the Qur'an and al-Hadith in various sciences and human life in the field of religion, humanity, economic, social, political, education, health, work, environment, and scientific

⁶ Musa Asy'arie, *Dialektika Agama untuk Pembebasan Spiritual*, (Yogyakarta: LESFI, 2002), 57.

disciplines. That's why Muslims have to understand the Islamic teachings which always lead humanity to live full of loves peace and prosperity deeply.

Muslims must be true persons, they have to carry out Islamic teachings in a kaffah manner, prioritizing all aspects of Islamic teachings. They should also be wise to face the difference opinion among Muslims, because these differences have become "sunatullah", as hadith of the Prophet Muhammad SAW. Which meaning the difference of my people is a mercy)⁷. This hadith often serves as a justification for conflicts and solutions, whereas in reality conflicts and solutions tend to be doom, not grace. So this hadith should be interpreted as the need to appreciate the existence of plurality of opinions, cultures and religious beliefs, by purposing of objective and relative things. Therefore, our understanding of Islamic teachings in a *syamil* and *kamil* manner is a must. This is the place to understand the characteristics of Islamic teachings properly.

B. Characteristics of Islamic Teachings in Various Approaches

The analysis of Islamic teachings from various approaches, both normatively, psychologically, historically, philosophically, sociologically, politically, economically and other disciplines, will bring out several characteristics of Islamic teachings, they are:

1. Robbaniyyah: Fully Sourced From Rabb

Islam is a religion that originates (*marshdaran*) from Allah SWT, not from humans, the Prophet Muhammad SAW only conveyed it. Therefore in his certainty the Prophet spoke based on the revelation revealed to him. Because it is not quite right if Islam is called *Mohammedenism* (understanding/ism made by Muhammad), as Allah says that means: "And nothing he utters (the Quran) according to his desires. His words were nothing but revelations given to him" (QS. An-Najm, 53:3-4). This characteristic, Islam is very different from other religions because of the guarantee of the originality or purity of its Sharia, so it

⁷ Jalāluddīn Abū al-Faḍal, 'Abdur Raḥmān bin Abū Bakar al-Suyūṭī al-Jāmi' al-Ṣagīr fī Ahādīṣ al-Basyīr al-Naẓīr (Beirut: Dār al-Kutub al-ʿIlmiyah cet-V, 2010), 24. See also Muḥammad bin Ismāʿīl al-Ṣanʿānī al-Tanwīr Syarḥ al-Jāmi' al-Ṣagīr dirāsah wa taḥqīq Muḥammad Ishāq bin Muḥammad Ibrāhīm Jilid-I (Riyāḍ: Maktabah Dār al-Salām cet-I, 1432 H/2011 M), 448-449.

will negate elements made up by humans or at least there is human intervention in its Sharia.

2. *Syumuliyah*: General, Holistic, Comprehensive

Syumuliyah means teachings that are applicable for all times, places, and humans. Islam is a complete religion, that prioritizes all aspects and no one is ignored. The completeness of Islamic teachings can be seen from the concept of Islam in various life fields, starting from the personal affairs of the community's family to the problems of the nation and state. The religiousness of Islam is not only in terms of its teachings which are rational and easy to practice, but also the obligation to uphold Islamic teachings using Islamic methodology. That is why in Islam we find the concept of da'wah jihad and so forth. Thus all problems have guidance in Islam, as Allah says that means: "And We have sent down to you the Book to explain everything such as guidance, mercy and good tidings for those who surrender." QS. An-Nahl 16:89.

3. *Kamiliyah*: Perfect

Perfection created in Islam is perfection of time (*zamān*), *Manhaj* (guidelines of life) and place or space.

a. Perfection in Time (Zaman)

Islamic treatise applies to all ages and generations, without limited a certain period. The prophets before Muhammad SAW were sent for a certain period and a limited time. Meanwhile, the Prophet Muhammad was sent to mankind until the end of time. However, these prophets essentially had a unity of message, as Allah says that means: "And We did not send any messenger before you but We revealed to him: "There is no God (the right) but Me, so worship me all of you" QS. Al-Anbiya 21: 25

b. Perfection of *Manhaj* (Guidelines of Life)

This aspect includes *al-asas*, *al-bina*, and *al-mu'ayyidat*. Islam is a perfect message like a solid building. *Al-asas*/foundation is *al-aqidah* (belief). Islam sets perfect guidelines in matters of faith that speak of divinity, the universe, humans, prophecy, and the hereafter. The guidelines for all of these things are summarized in the pillars of faith. The walls of Islamic building (*al-binā*) are *al-akblaq* (morals) and *al-'ibadah* (worship). Islam has

outlined perfect moral guidelines, both morals related to God, individuals, family life, and society from all sides. Even Islam also regulates morals related to creatures that do not have a mind. Besides *al-akhlak*, another Islamic buildings is *al-'ibadah*. They are the pillars of Islam; *syahadatain*, prayer, zakat, fasting, and hajj. Each form of worship has detailed rules covering terms, pillars, and *sunnah*. This solid Islamic building has *al-mu'ayyidat* (support/protector), namely *ad-dakwah* (QS. Al-Ankabut, 29:69) and *al-jihād* (Qs. An-Nahl, 16:125). Islam outlines the *manhaj da'wah* which is emphasized on the concept of *amar ma'ruf nahi munkar* which is the duty of all Muslims without exception while still paying attention to each other's abilities.

c. Perfect in Place/Space

This dimensions means Islam is a way of life is not limited by certain geographical boundaries, such as being prescribed only for tribes or nations. But this religion prescribed for all mankind, with various nations and different tribes. This is logical, because there is *wihdatul khalīq* (the unity of the creator) and *wihdatul kauni* (the unity of the universe).

4. 'Alamiyah: Universal

Islam as a universal religion, means comprehensive, applies to everyone or to the whole world⁸. As Allah SWT says that meaning "And we did not send you, but to (be) a mercy to the worlds." QS. Al-Anbiya, 21:107. Islam was un wide-spread before Prophet Muhammad, but after his coming, Islam is broader and comprehensive religion for all human beings.

5. Insaniyyah: Humanism

Islam is a revealed religion to humans because Islam is the only religion that is compatible with nature and human reason⁹. Basically there is not a single Islamic teaching that contradicts with human soul. For example, sex is a human

⁸ Nata Budiman, *Study Islam Komprehensif*. (Jakarta: Kencana, 2011), 118

⁹ Nata Budiman, *Study Islam Komprehensif*. (Jakarta: Kencana, 2011), 119. In the verse of the Qur'an it is mentioned that: "Then set your face straight to the religion of God; (remain on) the nature of God who has created man according to that nature. there is no change in God's nature. (That is) the straight religion; but most people do not know." QS. Ar-Ruum, 30:30

soul tendency to be vented, so Islam does not prohibit humans from giving vent to their sexual desires as long as they do not conflict with Islamic teachings.

Principally, humans have a tendency to love women, thrones, and all worldly things, all of which are not prohibited in Islam it must however, be balanced with the pleasures of the hereafter as Allah says that means: "And seek in what Allah has bestowed upon you (happiness) the hereafter, and don't forget your share of (enjoyment) worldly and do goodness (to others) as Allah has done goodness to you, and you do not do mischief in the earth. Indeed, Allah does not like those who do mischief" QS. Al-Qashash 28:77. From this explanation it can be concluded that there is no conflict between the concepts of divinity and humanism, because one of the divinity teachings is to uphold human dignity and glorify it.

6. *Al-Waqi'iyah*: Realistic

Another characteristic of Islamic teachings is *al-waqi'iyah* (realistic). This shows that Islam is a religion can be practiced by humans or realized in everyday life. Islam can be practiced by humans, even though they have different backgrounds, rich, poor, men, women, adults, teenagers, children with high education, low education, nobility, ordinary people, different tribes, customs, and so on.

Besides, Islam does not conflict with the current development, and even Islam is the only religion that is able to face, and overcome the negative impacts of the current development. This means Islam is a religion that is not afraid of the progress of current.

7. *Al Wasathiyah* or *Tawazun*: Balance

There are many religions in the world, such as religions that only emphasize certain issues; there are also prioritize material issues rather than spirituality or vice versa. There are also those who put more emphasis on the aspect of logic rather than feelings and so on. Allah mentions that Muslims are *ummatan wasathan* (balanced people) in doing good deeds which involve fulfilling physical and mental as well as spiritual needs¹⁰.

¹⁰ Harun Nasution, *Islam Ditinjau Dari Berbagai Aspeknya*, (Jakarta: UI-Press 2013), 31.

Humans really need a balanced concept of religion; this is because *tawazun* is *sunnatullah*. In this world there are days and nights, dark and bright, rain and heat, and so this means life is balance. In matters of faith, for example, many religions require the concrete existence of God so that their adherents make symbols in the form of statues. There are also religions that regard God as something abstract, so that the problem of divinity is a mere fantasy, and they tend to be those who do not believe in the existence of God, like communism. Islam has concept that God is something exists, but its existence cannot be seen with our eyes, but it can be proven by the existence of this concrete universe, so this is a balanced concept of divinity. Likewise in other matters such as worship, morals, law, and so on.

8. *Al-wudhub*: Clarity

Another characteristic of Islam is *al-wudhub* or clear. Clear means everything in Islam does not contain the slightest doubt or confusion. The source is valid because it comes from the Qur'an and hadith, so that people are not confused in understanding and practicing Islamic teachings. Even humankind's questions about Islam can be answered clearly, especially if the question leads to the intention of destroying Islamic teachings themselves.

Such clarity of Islamic teachings as clarity in the main points and principles of Islamic teachings, the sources of their teachings, and clarity of the objectives of their *taklif*, and even the clarity consequences when a *Shari'a* is not implemented. So that its adherents will be able to distinguish between good and bad, moreover there are many Islamic *Shari'a* had been implemented by the Prophet¹¹.

This clarity can even be seen in very small matters such as procedures for entering the bathroom, defecating, and so on. So it true that Islam has characteristics of *al-wudhub* because there is nothing in Islamic teachings that creates doubt or confusion. If some people feel that Islamic teachings are ambiguous, means that the person is lack of understanding Islamic teachings.

¹¹ For example, in a hadith of the Prophet said: "Pray as you see me praying." (HR.by Bukhari)

9. Al Jam'u Baina Ats Tsabat wa Al Murunnah

In Islam there are also permanent and flexible teachings. It is the things that cannot be contested, for example the five daily prayers that must be done but in carrying them out there are provisions can be flexible. For instance, if a Muslim is sick he can pray sitting or lying down, if on a long journey he can be jammed and recited, and if there is no water or for certain reasons, ablution can be replaced by *tayammum*.

In Islamic teachings the combination of *tsabat* and *murunnah* can be categorized into three parts; firmness in purpose, flexibility in implementation strategy, firmness in terms of teaching principles, flexibility in not principles matters (*furu'iyah*), as well as in morals & ethics, and flexibility in worldly matters and scientific studies.

B. Concepts and Characteristics of Islamic Teachings

From various sources about Islam written by experts, it can be seen that Islam has distinctive characteristics which is able to be identified through its conception in various fields, such as religion, *mu'amalah* (humanity) which includes issues of education, science, culture, social, economics, politics, life, environment, occupational health, and Islam as a discipline. The concept above can be stated as follows¹²:

1. Religion

The characteristics of Islamic teachings in the field of religion are acknowledging the existence of: pluralism as a reality; universalism, namely teaching belief in God and here after, asking to do goodness, and inviting salvation. Islam is a religion whose holy book expressly recognizes the rights of other religions, except for those based on paganism¹³, and carries out each of their teachings with all seriousness. Al-Qur'an explains the recognition of other religions rights which is the basis for understanding socio-cultural and religious pluralism as God's statutes do not change. Thus, the vision is tolerance,

¹² Abudin Nata, *Metodologi Studi Islam*. (Jakarta: Raja Grafindo Persada, 2011), 79-94.

¹³ Paganism is a belief/spiritual practice of worshiping idols whose adherents are called Pagans. Pagans in ancient times believed that there was more than one god and goddess and to worship them they worshiped statues, for example Ancient Egypt, Ancient Greece, Ancient Rome, and others.

forgiveness, non-coercion, and mutual respect because there is an element of similarity in this religions plurality of religions namely devotion to God.

2. Worship Field

The characteristics of Islamic teachings in the field of Worship mean human devotion to Allah SWT, because it is driven and awakened by the belief in monotheism. As Allah SWT says that means: "And I did not create the jinn and humans except, they should serve Me. I do not want any good fortune from them and I also do not want them to feed Me. Truly Allah, He is the Most Giver of sustenance who has strength and very strong. QS. adz-Dzariyat, 51: 56-58. As for worship in a general sense, dealing with the issue of *mu'amalah* in accordance with the Islamic vision of worship is the nature, soul, and mission of Islamic teachings which are in line with the task of creating human beings as creatures who are only ordered to worship Him.

In Islamic Jurisprudence there has been determined that in matters of worship there should not be "creativity", because what forms worship in Islam is considered heresy which the Prophet condemned as heresy. For example: the number of the five daily prayers, the conditions for the pilgrimage and the procedure for performing them, including matters of worship whose procedures for doing has been determined by Allah and His Messenger.

In worship there is a dialogue between humans and Allah, and dialogue occurs between two parties facing each other. Islam does not recognize the dichotomous concept of worship. Worship in Islam covers all aspects of human life, which are divided into two, namely *mahdah* and *ghair mahdah* worship. Islam views worship as a monotheism concept, so worship must be the realization of one's monotheism. In addition, it is theocentric humanism, that means all forms of worship are only shown to Allah, but the benefits or lessons are for humans¹⁴.

3. Field of Faith

Aqidah in Islam includes belief in the heart about Allah as God who must be worshiped; verbal utterances in the form of two sentences of creed, namely declaring that there is no god but Allah, and that the Prophet Muhammad is

¹⁴ Didiek Ahmad Supadie, dkk, Pengantar Studi Islam, (Jakarta: Raja Grafindo Persada, 2011), 98-99.

His messenger; deeds with good deeds. That is, a believer does not have feelings in his heart, or words in his mouth and actions, but as a whole describes faith in Allah, that is, there are no intentions, words, and actions put forward by the believer except those that are in line with the will of Allah. *Aqidah* in Islam must then influence all activities carried out by humans, so that these various activities are valued as worship and are the basis for behavior, as well as actions that ultimately lead to good deeds.

Characteristics in the field of faith mean that Islamic faith is pure both in its content and process. The one who is believed and recognized as God who must be worshiped is only Allah SWT. In the process, the belief must be direct, not through intermediaries. This belief will cause form of devotion only to Allah, which results independent, not obedient to humans and so forth.

The special characteristics of Islam in the field of *aqidah* have three meanings, namely: *Aqidah of Tauqifiyyah*, means that Islamic Aqeedah is explained in detail; *Aqidah of Ghaibiyyah*, means that its teachings stem from belief in the existence of the unseen, Allah, angels, and the Last Day, *Syumuliyyah Aqidah*, means that in its teachings there is integrity between the dimensions of substance and application, theory and practice, science, faith, and charity¹⁵.

4. Field of Science and Culture

The characteristics of Islamic teachings in science and culture are being open, accommodative, and selective. From one point, Islam is open and accommodative to accept various inputs from outside, but Islam is also selective, it does not accept all types of knowledge and culture, but they have be in line with Islamic teachings. In the historical context Islam in the field of science and culture is an important in world civilization.

The issue of culture is the question of how humans realize their existence with the power of mind, heart and soul in the field of life and the ways they take in facing historical challenges. The field of culture is so wide, as wide as

¹⁵ Abuddin Nata, *Metodologi Studi Islam*, (Jakarta: Raja Grafindo Persada , 2006), 100

the human life fields including belief (religion), science, language, customs, social institutions, law, art, culture, and so on¹⁶. Because of the importance of this knowledge, Islam views that looking for knowledge has the same value as jihad in the way of Allah.

5. Field of education

Islam has unique teachings in the field of education. In the history of Islamic culture, operational acculturation of Islamic education which is guided by the Al-Qur'an and al-Hadith in a harmonious and balanced manner, has been able to motivate and inspire Muslims in the classical period in formulating perceptions about humans through education as a means underlying the existence of world civilization¹⁷.

Islam views education as a right for everyone (education for all), male or female, and lasts a lifetime (long life education)¹⁸. In the field of education, Islam has clear formulations in terms of goals, curriculum, teachers, methods, means, and so on. All aspects related to education can be understood from the content of Surah Al-Alaq¹⁹. In the Qur'an there are various educational methods, such as; caramah method, question and answer, discussion, demonstration, assignment, example, habituation, punishment, advice, and others²⁰. In short, Islam has guidelines and methods in teaching, as well as clear goals for humans in developing scientific intelligence.

6. Social Field

Islam teaches every human being to live in peace and prosperity. More specifically, in this field Islam upholds mutual assistance, mutual respect regarding rights and obligations, solidarity, egalitarianism (equal degrees), tolerance, and togetherness. On the basis of this measure, then everyone in Islam has the same opportunity. The quality and elevation of a person's degree is determined by his piety which is shown by work achievements beneficial to

¹⁶ Syamsul Bakri, *Peta Sejarah Peradaban Islam*, (Yogyakarta: Fajar Media Press, 2011), 2-3.

¹⁷ Susanto, *Pemikiran Pendidikan Islam*, (Jakarta: Amzah, 2010), 2.

¹⁸ In a hadith it is stated: "Seek knowledge from the cradle to the grave" (HR. Muslim)

¹⁹ QS. Al-'Alaq, 96: 1-19

²⁰ As found in the Qur'an QS. Ali 'Imran, 3:164, QS. Ar Rahman, 55:13, QS. Al Waqi'ah, 56: 68-69, and QS. Al Haqqah, 69:1-3.

humans²¹. There is vertical mobility in Islam, while the hinders of it not recognized.

According to Bryan S. Turner, in understanding social functions for human society, religious sociologists place religion as social glue that binds antagonistic potentials between individuals or as a social addiction that suppresses conflicts of interest between groups that tend to be antagonistic²². Nevertheless, Islam considers that if worship matters are carried out imperfectly or cancelled, since they violate certain taboos, then *kifarat* is to do something related to social affairs. This gives its own emphasis on the social field.

7. Field of Economic Life

Islam views that the life that must be carried out by humans is a life that is balanced and inseparable between the world and hereafter affairs. The Islamic perspective on such a life means rejects a life that is secularist in nature, namely a life that separates world affairs from religious matters. Religion must be seen in managing world life²³.

The economic system in Islam has advantages which are reflected some characteristics, such as: originates from Allah and Religion. The source of Islamic economics is different from other economic systems because it is an obligation from Allah. Islamic economics from Allah religion and binds all humans without exception. This system includes all universal and particular aspects of life in one form, as the foundation and economy of Islam cannot change.

Second, the mid and balanced economy. Islamic economics combines personal interests and the benefit of society in a balanced form. It has a middle

²¹ In the Qur'an it is mentioned that "Indeed, the most noble among you in the sight of God is the most pious among you." QS: Al-Hujurat: 13.

²² Bryan S. Turner, *Religion and Social Theory*, terj. Inyiaq Ridwan Munir, (Yogyakarta: IRCiSoD, 2012), 212.

²³ In a hadith: The Prophet Says "Not a good person among you is one who leaves the world for pursuing the afterlife, and the afterlife for pursuing the worldly life. A good person is someone who achieves both equally, because the world is a tool for the afterlife, and don't reverse it, that is, the afterlife is sacrificed for world affairs." (HR. Ibn Mubarak))

position between the individualist (capitalist) which sees that individual ownership rights are absolute and must not be intervened by anyone and the socialist (communist) which states the absence of individual rights and turns them into joint ownership by placing it under the domination of the State.

Third, an adequate and just economy. Islamic economics has the advantage by making humans as center of attention. Humans are positioned as substitutes for Allah on earth to prosper it and not only to exploit wealth and make use of it. This economy is aimed at fulfilling human needs, this is different with the capitalist and socialist economies where the focus of defense is wealth.

Fourth, economic growth and blessings. Islamic economics has other advantages, that is operating on the basis of growth and assets investment in a legal way, so that from mediating guarantees of basic needs for humans. Islam views wealth as only working. This can only be realized in hard work efforts to grow and expand the elements of production in order to create better results. This effort is carried out through the circulation of capital in the midst of Islamic society in the form of production capital as a contribution in developing regulations²⁴.

8. Health

To achieve the health concept, Islam emphasizes the aspect of physical and spiritual cleanliness. Meanwhile, Islam views cleanliness physically and spiritually (soul) in terms of *nafs*, morals, and *irfan*²⁵. It means, the cleanliness of the human soul can be seen from cleanliness in the place of residence, surrounding environment, body, clothing, food, drink, etc. as Allah says means "Verily, Allah loves those who repent and loves those who purify themselves." QS. al-Baqarah, 2:222

²⁴ Abdullah Abdul Husain at-Tariqi, *Ekonomi Islam: Prinsip, Dasar, dan Tujuan*, terj. M. Irfan Syofwani, (Yogyakarta: Magistra Insania Press, 2004), 15-19.

²⁵ Nafs can be interpreted as soul, spirit, spirit, and desire, furthermore regarding the soul it is defined by: (1) the human spirit (which is in the body and gives life) or life; (2) the entire human inner life (which occurs from feelings, thoughts, fantasies, and so on). Morals can be interpreted as character, character, behavior, and human actions in all forms of activities in everyday life. 'irfan can be interpreted as ma'rifat (knowledge), which then 'irfan is better known as the terminology of Sufism which is related to esoteric knowledge, or which is known as the term gnostic.

Meanwhile, inner cleanliness can be manifested through sincerity and solemnity. Allah's Word that means "Indeed lucky are those who believe, (namely) those who are humble in their prayers" QS. Al-Mukminun, 23:1-2. Islamic teachings regarding health are guided by the principle that prevention more precedence than healing. In Arabic, this principle reads: *al-wiqayah khairun min al-'ilaj* (Prevention is better than treatment). With regard to the context of health, there are many instructions from the holy Qur'an and *sunnah* of the Prophet SAW which basically lead to prevention efforts²⁶. To reach it, Islam emphasizes the aspect of physical and spiritual cleanliness. An example is fasting, by doing so human digestion has time to rest for a while in the process of digesting food²⁷.

9. Politics

There is an order to obey *ulil amri* in al-Qur'an surah An-Nisa (4) verse 59 whose translation includes rulers in the fields of politics, government and state. In this case Islam does not teach blind obedience to leaders. Islam requires a critical obedience, namely obedience that is based on the standard of truth from Allah. If the leader adheres to the guidance of Allah and His Messenger, then it must be obeyed.

The political history of Islamic world can be seen in three periods; first, the classical period (650-1250 AD); second, the middle period (1250-1800 AD); and, third, the modern period (1800s to the present). The first period is known as the "golden age" in Islamic history occurred. Because of this, the description of Islamic political history is very dominant, while other aspects seem to be only included in it, such as the government system, economy, science, education, and building art²⁸.

²⁶ Hadiths of the Prophet about cleanliness, among others: HR. Muslim number 328 about Cleanliness Will Bring Reward, HR. Ath Thabrani in Al Ausath, 4/231 which is recommended by Al Albani in Silsilah Ash Shahihah no 236 about the Messenger of Cursing Muslims who Refuse to Maintain Cleanliness, and so on.

²⁷ In a hadith it is mentioned: The Prophet SAW said, "If you fast, you will surely be healthy" (HR. al-Thabrani).

²⁸ Badri Yatim, *Sejarah Peadaban Islam*, (Jakarta: Rajawali Pers, 2010), 5-6.

The government system has been practiced in Islam is closely related to the contextual conditions experienced by each *ummah*. Since the 7th century AD until now, Muslims have practiced several government systems which include the caliphate government system (*khilafah* based on *shura* and monarchical *khilafah*), imamate, monarchy and democracy²⁹.

Islam does not determine a particular form of government, because every nation may determine the form of own state according to its taste. However, the government form must be used as a tool to uphold justice, prosperity, welfare, security, peace and tranquility in society. In this contemporary era, political problems relate to government forms, such as a republic led by a president, a kingdom led by a king, and so on.

10. Field of work

A further characteristic of Islamic teachings is work. Islam views work as worship to Allah SWT. On this basis, the work desired is quality work, directed at serving Allah SWT, and work that benefits other people. As Allah says that means "He it is who created death and life, so that He might test you, which of you is better in deed. And He is Mighty, Most Forgiving." QS. al-Mulk, 67:2. To produce quality work products, Islam views the work done as professional work, namely work that is supported by knowledge, expertise, experience, sincerity, and so on.

The characteristics of work as worship in Islam have criteria that must be met; First, the work undertaken must be lawful and good. QS. Al Baqarah Verse 172. Second, work must be professionally and responsibly³⁰. Third, sincerity in work, namely purifying the work intention to look for the pleasure of Allah.

11. Field of Discipline

The characteristics of Islamic teachings in the field of this discipline, Islam views various disciplines such as the science of the Qur'an (*tafsir*), hadith

²⁹ Jeje Abdul Rojak, *Politik Kenegaraan dan Kepemimpinan Public Dalam Islam*, (Yogyakarta, LKiS, 2018), 39-44.

³⁰ In a hadith the Prophet said: "Verily Allah loves one of you who, if he works, then he works well." (HR Baihaqi)

(science of hadith), theology, philosophy, Sufism, Islamic law (*fiqh*), Islamic history and culture, and Islamic education. Regarding the characteristics of Islamic teachings which are predominantly characterized by normative, historical and philosophical approaches, it can be seen that Islam has characteristics that are overall is ideal.

Therefore, Islam is a religion that teaches peace, tolerance, openness, togetherness, egalitarianism, quality hard work, democracy, fairness, balance between world affairs and the hereafter, is wealthy, has sensitivity to social problems, prioritizes prevention rather than healing in the health sector by paying attention to the cleanliness of the body, clothing, food, shelter, environment, and so on. Islam also displays an Islamic discipline with its various branches of study.

C. Islamic Teachings: An Islamic Perspective of the Universal Religion

The concept of Islamic universal is the concept of Islam which equalizes the rights of skin color, language, nation, rank, degree. The essence of Islamic teachings does not lie in ethnicity or ancestry, but in oneness (*tawhid*), and the teachings of monotheism implication is the unity of humanity. From a legal standpoint, the universality of Islam can also be seen in its legal principles. Based on the principle of human unity, Islamic law provides guarantees and protection for everyone, without discrimination, thus, the view of some people who say that Islam is only suitable for Arabs having no solid foundation.

The universality of Islam can be seen from such characteristics as (1) Islam originates from Allah, in the form of direct revelation (al-Qur'an), (2) Covering all aspects of life, whether individual, society, state, and so on. (3) Applying to all people till the end of time, (4) In accordance with human nature, (5) Putting the mind in the best place, (6) Maintaining grace for the universe, (7) Oriented to the future without forgetting now, and (8) Promising *al-Jaza'* (revenge).

Islamic universalism can also be seen in the characteristics and quality of its basic teachings. The basic Islam characteristics and qualities containing universalist values include monotheism, ethics and morals, forms and systems of

government, social, political and economic, democratic participation (deliberation), social justice, peace, education and intellectualism, ethics work, environment and so on.

The concept of the universality of Islam, as described above, is evident in almost all of the fields. In the field of religion, Islam recognizes the existence of pluralism in religion, Islam in its holy book firmly recognizes the rights of other religions to live side by side, and practice their respective religions sincerity, it finally will be able to make Islam a religion that can coexist with other religions.

In the field of worship (*muamalah*), the general conception of worship is predetermined (*tauqifi*), in terms of worship there can be no 'creativity' so what happens in terms of worship only has one form and one *kaifiyah*. Besides, the basis for human creation is to worship their God, worship is a service to God who created it, this is the universality of Islam lies.

The universality of Islam in the field of *Aqidah* lies in its *syumuliyah* element of belief must have integrity between the dimensions of substance and application, theory and practice, science, faith, and charity. In the field of Science and Culture lies in its accommodative-selective principle, so that Islam will be able to touch and influence knowledge and culture in society. In the field of education, the universality of Islam will be evident in its concept of development and continuous innovation of science and its consensus on studying.

Islam has a humanistic character (*insaniyyah*), this character is substantially about the concept of Islamic universalism, because Islam highly upholds the tolerance values, egalitarianism (equal degrees) and the concept of helping each other. In the economical field, the Islamic concepts is balance between worldly and *ukhrawiyyah* affairs. Islam also provides clear boundaries regarding the concept of halal, and does not specify the type of work to be done.

The concept of cleanliness in Islam is a concept that also touches not only the external aspect but also the inner one, the inner aspect will be able to influence the form of our outer cleanliness, as well as its conception of the prevention of *al-wiqayah khair min al-'ilaj*. In the field of politics, Islam places more emphasis on the concept of benefit (*mashlahah*) especially public benefit (*mashlahah 'amah*) so that

Islam allows all politics without determine the political system must be used. In the field of work, Islam views work as worship so that the desired work is quality, professional, having clear benefits and does not cause harm to people, the environment, customs, and others.

CONCLUSION

From some of the characteristics of Islamic teachings which are predominantly marked by normative, historical and philosophical approaches, it can be seen that Islamic teachings have characteristics that are ideal. Islam has also appeared as an Islamic discipline with its various branches. The characteristics of Islamic teachings include such fields as religion, *mu'amalah* (humanity) which includes issues of education, science, culture, social, economics, politics, life, environment, health, work, and Islam as a scientific discipline. For this reason, Muslims must be able to accommodate important things of human value in several fields of knowledge based on Islamic teachings. In the social relations of *hablul minnas* which are within the framework of the 'unity and diversity' of religious communities, Islam recommends being able to live side by side in their lives by showing a high attitude of solidarity and peace-loving within the social, community and nation environment. Therefore Islam is a religion that teaches peace, tolerance, openness, togetherness, egalitarianism, quality hard work, democracy, fairness, balance between world and hereafter, wealth, sensitive to social problems. Prioritizing prevention rather than healing in the health sector by paying attention to the cleanliness of the body, clothing, food, shelter, environment, and so forth.

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