The Implementation of Islamic Teachings Based on Local Wisdom: A Study of Pre-Islamic Arab Cultural Practices Adopted into Islamic Law

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Abstract: The study aims to examine how certain pre-Islamic Arab cultural practices were legislated into Islamic teachings and how they continue to influence Islamic practices today. To achieve this, Islam established rules for carrying out daily activities based on the teachings of Allah SWT and His Messenger. However, this did not automatically erase all the pre-Islamic Arab culture and traditions; rather, the positive aspects were preserved and maintained by Islam as part of its teachings. The method used in this research is a library research with a qualitative descriptive approach, while data collection is carried out through documentation from books and journal articles, and data analysis is conducted using content analysis. The results of the study show several pre-Islamic Arab traditions and cultures that were legislated into Islamic teachings and are implemented by Muslims, including respecting guests, giving charity, keeping promises, trading, acquiring knowledge, and helping one another. These traditions and cultures are affirmed as part of Islamic teachings, supported by several verses of the Qur'an and hadiths to implement these practices.

Keywords: Implementation, Islamic Teachings, Local Wisdom, Pre-Islamic Arab Culture, Legislated.

INTRODUCTION

A nation and its people possess an inseparable unity forged by culture, with all aspects intricately interconnected and seamlessly integrated into human activity. Fundamentally, culture arises from human thought, as humankind, created by Allah swt, has been endowed with the unique gift of intellect and cognitive brilliance. This divine distinction sets humans apart from other creatures, such as animals and plants. Humans are blessed with the ability to think critically and strategically, enabling them to contemplate ways to sustain life, create tools, analyze problems scientifically, resolve social and personal issues, and manage the earth and its resources(Qodri, 2024). Culture stands as a defining characteristic and a hallmark of human existence. It continually evolves and adapts, reflecting how humans navigate and respond to the challenges of different eras and epochs. The acculturation of Islamic culture, in particular, signifies the integration of Sharia law into societal norms and practices(Ramadani et al., 2024).

The civilization of the pre-Islamic Arab world, known as the Jahiliyyah period, serves as evidence of an Arab culture that predated the advent of Islamic culture. This era witnessed the zenith of a unique civilization situated between the two great empires of the time: the Byzantine Empire in Asia Minor and the Sasanian Empire of Persia. With the Qur'an and Prophet Muhammad as its two central pillars, Islam, in a relatively short span, transformed this society from one marked by barbarity into one of civility. The remarkable success of Islam in such a "wild" society astonished the world. Even the two dominant powers of the era, Byzantium and Persia, had never considered conquering this region due to its harsh environment and the rugged nature of its inhabitants. Interestingly, the arrival of Islam did not entirely dismantle the values upheld by this society. In other words, Islam did not completely erase their esteemed values but rather integrated and refined them, maintaining elements of their noble traditions while imbuing them with new principles.(Tarigan et al., 2023).

The cultural phenomena observed today often involve practices that were not originally part of a community's identity becoming integral to their traditions. These cultural identities evolve alongside pre-existing cultural norms. For instance, pre-Islamic Arab society had a tradition of wearing face coverings or veils. This style of dress was part of the attire and adornment of pre-Islamic Arab women. With the advent of Islam, the practice of wearing veils was not abolished; instead, Islam allowed it to evolve and become part of societal traditions. This represents a process of integration -an amalgamation into a cohesive whole- between Islam and cultural practices. Consequently, integration holds a distinct meaning in uniting disparate or separate elements. Such unification does not occur instantly but must go through various stages of development.(Supawi & Badrun, 2022).

Islam is the second-largest religion in the world, following Christianity, with a vast number of adherents globally. Originating from Arabia, Islam has profoundly influenced Arab culture and successfully spread across the world, introducing religious values and practices that have become hallmarks of Arab culture, such as the Arabic language, calligraphy, mosque architecture, and traditional music. Islam also shares a close relationship with culture, where both exert a mutual influence on each other. Culture plays a vital role in shaping religious identity, which encompasses how individuals perceive and internalize the teachings of their faith, as well as how they practice

these teachings in daily life—for example, in choices related to clothing, food, and customs. Culture can shape religious perspectives, just as religion can influence cultural practices(Ilyas, 2023).

Islam has always been and continues to be a religion of tolerance in every aspect of life, including its acceptance of the traditions and customs of its adherents. These customs, referred to in Islamic teachings as 'urf, are interpreted and practiced in accordance with the logic and context of the society in which they exist. The traditions of each community vary widely depending on their location, encompassing diverse forms. These customs may include modes of communication, social interactions, behavior, and ways of practicing religious teachings. Community traditions have existed alongside human life since its inception. In every region, these traditions are regarded as an extraordinary potential that shapes the dynamics of communal life. The societal climate is heavily influenced by how strongly these traditions are preserved and developed. Traditions, seen as predating all other aspects of societal life, serve as a powerful testament to the existence of a community and its formation by the natural environment in which it resides(Rahem, 2023).

Therefore, when Islam emerged amidst the pre-Islamic Arab culture, commonly referred to as the Jahiliyyah era, it inevitably encountered various cultural practices, both positive and negative. Negative aspects of pre-Islamic Arab culture, such as consuming alcohol, indulging in drunkenness, engaging in adultery, and infanticide of baby girls, were replaced by Islam with positive teachings. However, the positive cultural practices were preserved and even incorporated into Islamic teachings. These include honoring guests, generosity (charity), keeping promises, engaging in trade, and valuing knowledge, among others.

Based on the conditions outlined above, the author will present several supporting articles to strengthen the statement, including:

Islam and Local Culture in Indonesia, a journal written by Hermansyah, discusses how Islam in Indonesia developed through a peaceful and acculturative approach. The process of Islamization was carried out by adopting local cultural elements such as wayang (wayang), mantras, and traditional traditions. The author emphasizes that Islam does not erase local culture, but rather filters and integrates values that do not conflict with Islamic teachings. This is relevant to demonstrating how Islamic law can interact flexibly with local traditions(Hermansyah, 2014).

Integration between Islamic Revelation and Local Culture: A Study of Theology and the Indigenization of Islam in Indonesia, a journal written by Fuadi et al., addresses the idea of K.H. Abdurrahman Wahid (Gus Dur)'s indigenization of Islam, which emphasizes the importance of fiqh (Islamic jurisprudence) that takes into account local customs and traditions. This article demonstrates how fiqh methods, such as al-'ādah muhakkamah (the principle of understanding and reasoning), are used to accommodate cultural practices within the framework of Islamic law. This is highly relevant to broadening the discussion on how Islamic law is not only normative but also contextual and responsive to local culture(Fuadi et al., 2024).

"Islamic Traditions in Local Wisdom: Cultural Practices and Customs in Rural Communities," a journal presented by Zepri Hiptraspa and Dea Novis Saputri, highlights how Islamic-based rural communities maintain cultural practices and customs rooted in religious values. The authors emphasize the importance of an inclusive approach that combines local wisdom with Islamic values in the face of modernization. This study is relevant in demonstrating that Islamic law can be a tool for cultural conservation, not simply a normative system(Hiptraspa & Saputri, 2024).

The process of accepting local culture within the framework of Islamic law demonstrates an adaptive and inclusive dynamic. Hermansyah (2020) states that Islam in Indonesia developed through an acculturative approach that did not eliminate tradition but instead filtered and adopted cultural elements aligned with sharia values. This demonstrates that Islamic law has a dialogical capacity to respond to cultural plurality.

Similarly, Fuadi et al. (2024) through the indigenization of Islam approach strengthens the position of custom as a legitimate normative source, based on the principles of al-'ādah muhakkamah and al-thābit bi al-'urf ka al-thābit bi al-nash. This view opens up the possibility for Islamic law to integrate elements of pre-Islamic Arab culture as long as they do not conflict with the principles of monotheism and justice.

Adding a rural community perspective, Hiptraspa & Saputri (2024) explain how local Islamic cultural practices developed through oral traditions, agrarian rituals, and social mechanisms integrated with sharia teachings. This research emphasizes that acceptance of local

culture is not merely tolerance but also a form of internalization of Islamic values through cultural manifestations.

These three references form a theoretical framework that Islamic law is not static or homogeneous, but is capable of evolving through cultural mechanisms that accommodate pre-Islamic traditions and local wisdom. This approach establishes Islamic law as a sustainable and relevant value system in addressing the social dynamics of society.

In this study, the researcher will explore the positive cultural practices of pre-Islamic Arab society that were adopted and formalized as part of Islamic teachings. The aim is to provide insights and understanding that Islam is a religion that deeply respects local traditions and cultures, as long as they do not contradict the fundamental principles of Islamic teachings.

METHOD

This study employs library research as the research method, combined with a qualitative descriptive approach. Library research involves a series of activities related to collecting data from literature, reading, taking notes, and processing research materials(Zed, 2014). The qualitative descriptive approach aims to understand phenomena experienced by research subjects, such as behavior, perceptions, motivations, actions, and more, in a holistic manner. It presents descriptions in the form of words and language within a natural context, utilizing various natural methods(Munif, Patoni, et al., 2023). The data collection technique employed is documentation, which involves examining or analyzing various documents created by the subject or others concerning the subject being studied. These include literature related to the cultural traditions of pre-Islamic Arab society, such as books on Sirah Nabawiyah, journal articles, and other relevant sources. The data analysis technique used is content analysis. As explained by Wisnu and cited by Almira Keumala Ulfah et al., content analysis is a qualitative data analysis technique that explores the content of information in depth, whether it is written or printed in mass media(Munif, Qomar, et al., 2023).

To ensure the validity and relevance of the data, the reviewed sources were selected based on the following criteria: 1) They were reputable academic journals, both nationally accredited and internationally indexed; 2) They contained studies on the Islamization of local culture, contextual

fiqh, or the preservation of local wisdom from an Islamic perspective; and 3) Some sources were published within the last 10 years, to ensure contextual relevance and theoretical recency.

Next, the analysis process was carried out systematically through the following stages: 1) Initial Thematic Coding: Researchers read all documents to identify key themes such as "cultural assimilation," "local fiqh," or "indigenization of Islam"; 2) Data Categorization: Quotes and arguments from the sources were grouped into theoretical categories to facilitate synthesis (e.g., fiqh concepts, traditional values, preservation of customs); 3) Contextual Interpretation: Each category was analyzed based on the research objectives, taking into account the social and historical context of pre-Islamic Arab culture; and 4) Theoretical Synthesis: The results of the analysis were used to formulate a theoretical framework explaining the relationship between cultural practices and the formation of Islamic legal norms.

In addition, this study has several limitations that need to be noted: 1) reliance on secondary sources may reduce the depth of empirical analysis, as it does not involve field data; 2) Selection of sources based on reputation and relevance criteria may lead to selection bias towards more popular or easily accessible works; and 3) Some historical studies may present different interpretations depending on the author's perspective, so caution is needed in preparing the synthesis.

RESULT AND DISCUSSION

Based on the research above, several positive cultural practices of pre-Islamic Arab society were identified and ultimately incorporated into Islamic teachings, as follows:

Honoring Guests

Honoring guests (*al-dhaif*) is an obligation for every Muslim, both men and women. A guest is considered the king of the household, and it is the host's duty to provide service and hospitality, akin to how a shopkeeper attends to their customers. The quality of a family's character, whether good or bad, is often reflected in how they treat their guests.(Pertiwi, n.d.).

Islam stands as the foremost and most perfect religion in honoring guests. This is because showing hospitality to guests is a highly recommended act in Islam. In numerous traditions (hadiths), the Prophet Muhammad (*peace be upon him*) consistently linked the perfection of one's

faith to daily behavior. Among the behaviors used by the Prophet (*peace be upon him*) as a measure of one's faith is the extent of one's care and compassion for others.

This connection is rooted in the idea that an increase in faith is a result of the numerous righteous deeds performed by an individual. Righteousness, however, is not confined to acts of ibadah mahdah (ritual worship, such as prayer, almsgiving, fasting, and pilgrimage) but extends beyond that. It encompasses social relationships and acts of kindness toward others, including the hospitality extended to guests who visit one's home.(Priyono, 2017).

Honoring guests is carried out by welcoming them warmly, with a friendly demeanor and a cheerful expression upon their arrival. It includes offering the best food, beverages, and comforts available. If the host is wealthy and the guest is in need, the host is encouraged to provide assistance. Additionally, the guest's departure should be treated with the same warmth and respect as their arrival. Scholars have stated that, according to Islamic law (*shar'i*), the obligation to host a guest lasts for a maximum of three days, beyond which it becomes a charitable act (*sadaqah*). We are instructed to honor guests by hosting them for up to three days.(Al-Khuly, 2021).

This is reinforced by a hadith of the Prophet (*peace and blessings be upon him*), which states:

حَدَّثَنَا حَسَنٌ حَدَّثَنَا ابْنُ لَهِيعَةَ حَدَّثَنِي حُيَيُّ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَحْفَظْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ(رواه البخاري)

Narrated by Hasan, who said that Ibn Lahi'ah narrated to us, and he narrated to me from Huyai bin Abdullah, from Abu Abdurrahman Al-Hubuli, from Abdullah bin 'Amr, that the Messenger of Allah (*peace and blessings be upon him*) said:

"Whoever believes in Allah and the Last Day, let him honor his guest. And whoever believes in Allah and the Last Day, let him care for his neighbor. And whoever believes in Allah and the Last Day, let him speak good words or remain silent."

Musthafa Dieb Al-Bugha and Sheikh Muhyiddin Mistu, in their book *Al-Wafi fi Syarh al-Arba'in al-Nawawi*, provide an explanation of the hadith mentioned above as follows:

Honoring guests is a part of faith and a manifestation of excellent adherence to Islam. The Prophet (peace and blessings be upon him) clarified in his hadith that whoever firmly adheres to the teachings of Islam and follows the path of the righteous believers should honor their guests when they visit their home and treat them well. This act serves as evidence of wholehearted faith in Allah and sincerity in reliance upon Him. The Prophet (peace and blessings be upon him) said, "*Whoever believes in Allah and the Last Day, let him honor his guest.*"

Is Hosting Guests a Right or a Virtue? Hosting guests is a noble characteristic, a manner of Islam, and a trait of the prophets and righteous individuals. However, is it a voluntary act of generosity and willingness by the host, or is it a right of the guest and an obligation upon the host? On this matter, scholars differ.

Ahmad and Al-Layth hold the opinion that hosting a guest is an obligation for one day and one night, based on the narration by Ibn Majah. The Prophet (peace and blessings be upon him) said, "*One night of hosting is the right and duty of every Muslim.*"

In Al-Sahihain, it is narrated from Uqbah bin Amir (may Allah be pleased with him) that he said:

"*We said, 'O Messenger of Allah, you send us on missions, and when we arrive at a community, they do not host us. What do you suggest?' The Messenger of Allah said to us: 'If you visit a community, and they provide you with what a guest deserves, accept it. If they do not, then take from them the right of the guest that they owe.*'"

Furthermore, based on the Prophet's statement, "*Let him honor...*" this is understood as a command, and the default in a command is that it implies obligation.

If it is said that hosting guests is obligatory, but the host refuses to do so, can the guest directly take some of what is due to them, or should they report the matter to a judge to obtain their right? On this issue, there are two views narrated from Imam Ahmad.

The majority of scholars, however, argue that hosting guests is recommended (*sunnah*) rather than obligatory. It falls under the category of noble manners and is not mandatory. They base this on the Prophet's statement, "*Let him honor...*" and another narration, "*Let him do good...*" These

phrases do not explicitly indicate obligation, as honoring and doing good are classified as virtuous acts and aspects of exemplary character.(Al-Bugha and Mistu, 2008).

Giving Charity

According to the Kamus Besar Bahasa Indonesia (*Indonesian Dictionary*), charity (sedekah) refers to alms given to the poor and others, driven by compassion for fellow human beings. It can also mean ceremonial offerings, communal feasts, or donations to the poor or those eligible to receive them, beyond the obligatory zakat or zakat fitrah, and given according to the donor's ability(Muis, 2020).

Al-Qadhi Abu Bakar bin Arabi defines charity as an act of truthfulness reflected in the alignment of deeds, words, and beliefs. In this context, charity is likened to the meaning of the hadith: "*Charity is a proof* (*burhan*)." (HR Muslim)

Al-Jurjani explains that charity is a voluntary offering given by an individual to another person without restrictions on time or amount. It is also considered an act of virtue given with the hope of seeking Allah's pleasure(Himawan & Suriana, 2013).

Muhammad Abdurrauf al-Munawi elaborates that charity is an act that demonstrates the sincerity of a person's faith in the unseen, specifically regarding sustenance as a matter of the unseen. Additionally, it is described as a means for people to forgive one another's rights through charity. Allah says in the Qur'an: "And compensation is to be paid to the family of the deceased unless they forgo it as charity" (QS. Al-Nisa: 92). Here, Allah refers to the act of forgiveness from the victim's family as a form of charity(G. Arifin, 2016).

Based on the definitions above, it can be emphasized that charity is a voluntary act of giving, either material or non-material, with no fixed limitations on quantity or time. The sole intention behind charity is to seek Allah's pleasure and reward.

The practice of giving charity is highly encouraged in Islamic teachings and is supported by several Qur'anic verses and hadiths, including the following:

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللهِ كَمَثَلِ حَبَّةٍ اَنْبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْبُلَةٍ مِّائَةُ حَبَّةٍ ۗ وَاللهُ يُضٰعِفُ لِمَنْ يَّشَاۤءُ ۗوَاللهُ وَاسِعٌ عَلِيْمٌ ﴿۞﴾ اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللهِ ثُمَّ لَا يُتْبِعُوْنَ مَا اَنْفَقُوْا مَنًّا وَّلَا اَذًىۙ لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

﴿۞﴾ قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَاۤ اَذًى ۗ وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ﴿۞﴾ (البقرة: 261-263)

"The example of those who spend their wealth in the way of Allah is like a seed [of grain] that sprouts seven ears, in every ear is a hundred grains. Allah multiplies [the reward] for whom He wills, and Allah is all-encompassing and all-knowing. Those who spend their wealth in the way of Allah and do not follow up what they have spent with reminders [of their generosity] or hurtful words will have their reward with their Lord. They will have no fear, nor will they grieve. A kind word and forgiveness are better than charity followed by harm. Allah is self-sufficient and forbearing."(QS. al-Baqarah: 261-263).

The hadith of the Prophet (peace be upon him) states: "*Indeed, charity can repel calamities.*"(Imtihanah, 2014). This hadith provides motivation and suggestion to those who wish to give charity, emphasizing that it can protect them from calamities in general and in their specific affairs.

The benefits of charity are as follows: 1) Attaining paradise, 2) Being granted a special gate to enter paradise, 3) Erasing sins, 4) Being kept away from the torment of the Hellfire, 5) Receiving multiplied rewards, 6) Serving as a cure for various diseases, 7) Opening the doors of sustenance, 8) Being protected from calamities, 9) Cooling the heat of the grave and receiving shade on the Day of Judgment, and 10) Earning continuous rewards from ongoing charity.(Imtihanah, 2014).

Fulfilling Promises

In Islamic teachings, the Prophet Muhammad (peace be upon him) instructed his followers to always fulfill their promises. This command is reinforced by both the Qur'an and Hadith, as follows:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَوْفُوْا بِالْعُقُوْدِۗ .... (المائدة: 1)

"O you who believe! Fulfill (all) contracts…". (QS. al-Maidah: 1)

The Prophet Muhammad (peace be upon him) also said in a hadith narrated by Al-Bukhari:

حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ أَبِي سُهَيْلٍ نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اؤْتُمِنَ خَانَ (رواه البخاري)

Narrated to us by Muhammad bin Salam, who said: Isma'il bin Ja'far narrated to us, from Nafi' bin Malik bin Abu 'Amir Abu Suhail, from his father, from Abu Hurairah, that the Messenger

of Allah (peace be upon him) said: 'The signs of a hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays the trust."(Madani, 2021). HR. al-Bukhari)

Ibn Manzur explained that the word "*nifāq*" (hypocrisy) can also mean "*sarab*", which refers to an underground tunnel with an exit to another place. The term "*nāfiqā*" is used to describe a passage through which a type of rat can freely move within a space. If someone strikes from above and hits the rat, it escapes through another exit. Similarly, "*nifāq*" implies concealing something different from what is shown—specifically, outwardly displaying faith while hiding disbelief. This term also relates to how a rat removes dirt from its burrow and then covers it back to conceal its hiding place..

Quraish Shihab further interprets the word "*nafaq*" as a penetrable path that allows escape. It can also mean a tunnel made by certain rodents to deceive predators. While a hunter waits at the tunnel entrance, expecting the rodent to emerge, the rodent actually escapes through another exit it had previously created..(Wahidah, 2013)

Nifaq (hypocrisy) is the act where a person's outward appearance and inner reality do not align. Outwardly, they claim to follow Islam, but inwardly they lack faith. A hypocrite is someone who engages in nifaq—professing belief in Allah and Islam outwardly, sometimes appearing to act for the benefit of Islam, but secretly harboring intentions that are not grounded in faith in Allah.(Puspitaningrum, 2020)

Trading

The concept of trading in Islam is closely related to the term "*tijarah*", which means allocating capital to increase profits. In the Qur'an, this topic is mentioned nine times, including in QS. Al-Baqarah [2]: 282, QS. An-Nisa' [4]: 29, QS. At-Taubah [9]: 24, QS. An-Nur [24]: 37, QS. Fathir [35]: 29, QS. As-Saff [61]: 10, and QS. Al-Jumu'ah [62]: 11.

Taqyuddin An-Nabhani explains that trade is categorized into two types: Legal (*Halal*) Trade, known as *al-Bai'*, and Illegal (*Haram*) Trade, which involves *Riba* (usury). Both Al-Ba'i and Riba fall under the commercial category of trade. The definition and purpose of buying and selling, in terms of Islamic terminology, involve binding agreements between two or more parties in a transaction to transfer ownership of goods that hold measurable value in monetary terms. This

value serves as the basis for determining the price of goods and forms part of the policy in profit-making strategies.

The Qur'anic verse that explains the concept of trade is found in QS. As-Saff [61]: 10:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ (الصف: 10)

"O you who believe! Shall I guide you to a trade that will save you from a painful punishment?"(Amsari et al., 2023).

The Prophet Muhammad (PBUH) conveyed a hadith that encourages engaging in trade:

عَلَيْكُمْ بِالتِّجَارَةِ فَإِنَّ فِيهَا تِسْعَةَ أَعْشَارِ الرِّزْقِ

"Engage in trade, for indeed nine-tenths of sustenance lies within trade."(Alwi Musa Muzaiyin, 2018).

Regarding business ethics in Islam, Baidowi asserts that the fundamental principles of Islamic business ethics include: Worship (*Tauhid*) – Upholding the oneness of Allah in every action, Equality (*Musawah*) – Treating all individuals fairly without discrimination, Freedom (*Hurriyat*) – Allowing freedom in conducting business within the bounds of Sharia, Justice (*'Adl*) – Ensuring fairness in transactions and dealings, Mutual Assistance (*Ta'awun*) – Supporting one another in business for collective benefit, Tolerance (*Tasamuh*) – Being tolerant and patient in business dealings. Meanwhile, Abeng emphasizes that Islamic business ethics must embody: Freedom in economic activities, Justice in all dealings, Kindness towards others, Integrity in every transaction, Efficiency in business operations, and Complete trust in Allah (*Tawakal*) in all outcomes.

According to Islamic business ethics derived from the hadiths of Bukhari and Muslim, commendable business behavior involves ensuring all activities are carried out with honesty, trustworthiness (Amanah), and justice. Furthermore, Badroen and Juliyani outline the core principles of Islamic business ethics as: Oneness of God (Tauhid) – Recognizing Allah as the ultimate authority in all business matters, Balance (Equilibrium) – Maintaining harmony in economic activities, Responsibility – Being accountable for one's actions, Free Will (Free Will) – Exercising freedom responsibly, and Virtue (*Ihsan*) – Striving for excellence and goodness in all business practices.(Romadona & Ulfi, 2021).

Knowledge

The pre-Islamic Arab society, often labeled as "*Jahiliyyah*" (the Age of Ignorance), surprisingly possessed a positive aspect in the realm of knowledge, which they expressed beautifully through poetry. According to the Great Dictionary of the Indonesian Language (Kamus Besar Bahasa Indonesia - KBBI), knowledge is defined as an understanding of a particular field that is systematically traced through specific methods, enabling it to explain information that one seeks to comprehend..

In the Arabic language, the term for knowledge, "*'ilm"*, originates from the root word *'alima*, *ya'lamu*, and *'ilman*, following the pattern *fa'ila*, *yaf'alu*, *fa'lan*, which means to understand or comprehend accurately. Meanwhile, in English, knowledge is referred to as science, derived from the Latin words scientia and scire (to know), as well as the Greek word episteme (knowledge).

Ashley Montagu describes science as knowledge derived from observation, organized systematically with specific approaches of study to determine the essence or principles of what is being examined. Muhammad Hatta defines science as organized knowledge concerning the causal laws within a group of problems of similar nature.

Harsojo explains that science is the systematic accumulation of knowledge and an approach to real life that is not confined by space and time. Essentially, the world can be observed through human senses. Furthermore, science can also be interpreted as an analytical method that enables experts to assert conditional reasoning, expressed as "if... then...".(Kusuma et al., 2023).

When the Prophet Muhammad (peace be upon him) came with the teachings of Islam, the pursuit of knowledge was not abolished; instead, it was firmly emphasized as an integral part of Islamic teachings. Numerous verses of the Qur'an and Hadiths highlight the virtues of knowledge, including the following:

اَمَّنْ هُوَ قَانِتٌ اٰنَاۤءَ الَّيْلِ سَاجِدًا وَّقَاۤىِٕمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖۗ قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ ۗ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ (الزمر: 9)

"Is the one who worships devoutly during the hours of the night, prostrating and standing in prayer, fearing the punishment of the Hereafter and hoping for the mercy of his Lord, equal to the one who does not? Say (O Muhammad), 'Are those who know (the rights of Allah) equal to those who do not know (the rights of Allah)?' Indeed, only those of understanding (ulul albab) will take heed".

A hadith that emphasizes the obligation of seeking knowledge is as follows, as stated by the Prophet Muhammad (peace be upon him): "Seek knowledge even as far as China, for indeed seeking knowledge is an obligation upon every Muslim man and woman. Moreover, the angels lower their wings for the seeker of knowledge out of pleasure with what they do".. (HR. Ibnu Adi dan Baihaqi)(Rasyid, 2017).

Mutual Assistance

In simple terms, ta'awun linguistically means mutual assistance. In terminology, ta'awun refers to the attitude and practice of helping one another. A society will be comfortable and prosperous if the value of ta'awun—mutual aid and helping each other—is deeply rooted in its social life (Rasyid, 2017).

The pre-Islamic Arab tradition and culture of helping one another were later reinforced and strengthened as a fundamental teaching of Islam through the commands of Allah (SWT) and His Messenger (peace be upon him). One such command is found in Surah Al-Ma'idah [5]: 2, which states:

$$ \ldots \text{ وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰىۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ } \ldots \text{ (المائدة: 2)} $$

"Help one another in goodness and piety, and do not help one another in sin and enmity …".

Mutual assistance is also encouraged by the Prophet Muhammad (peace be upon him) through a hadith narrated by Anas ibn Malik (may Allah be pleased with him): "It was narrated from Musadad, from Mu'tamar, from Anas. Anas said: The Messenger of Allah (peace be upon him) said, 'Help your brother, whether he is an oppressor or is being oppressed.' Anas said, 'O Messenger of Allah, we understand helping someone who is oppressed, but how do we help someone who is oppressing others?' The Prophet replied, 'By preventing him from committing oppression. That is how you help him".

In Islam, there are several forms of cooperation and mutual assistance, including: 1) Cooperation and Assistance in Goodness and Piety (*Birr and Taqwa*): This encompasses all forms of universal goodness (al-birr). Every Muslim is obligated to engage in acts of goodness and to avoid actions that are deemed wrong according to the Qur'an and Hadith; 2) Cooperation and

Assistance in Loyalty (*Walā'*) Among Muslims: In this context, every Muslim must be caring and sensitive to the conditions and situations of fellow Muslims. Each Muslim should recognize that they are an integral part of the Muslim community and must understand the experiences of their fellow believers; 3) Cooperation and Assistance Oriented Toward Unity and Strengthening Social Life: This involves fostering unity and reinforcing the foundations of community life through mutual protection and support. If the Muslim community protects and strengthens one another while steadfastly adhering to the religion of Allah (SWT), their society will become as solid and strong as a fortified wall; and 4) Cooperation and Assistance in Advising Truth and Patience: Advising one another in truth and patience is a practical form of cooperation in the command to enjoin what is right (amar ma'ruf) and forbid what is wrong (nahi munkar).(Herman, 2021).

Studies of pre-Islamic culture show that Arab society already possessed noble values such as hospitality, generosity, and business ethics before the arrival of Islam. However, Islam did not simply preserve these practices but transformed them into part of a more structured legal and spiritual system.

First: Hospitality (*Ikram al-Duyuf*)

In pre-Islamic culture, honoring guests was part of a chivalrous ethos and tribal honor. However, Islam elevated this practice to a moral and spiritual obligation, as emphasized in the hadith: "Whoever believes in Allah and the Last Day, let him honor his guest." (Narrated by Bukhari & Muslim)

Second: Giving and Charity (Zakat vs. Pre-Islamic Almsgiving)

Before Islam, giving to the poor was voluntary and tribal, without a fair distribution system. However, Islam instituted zakat as a pillar of Islam and a structured system of wealth redistribution, with provisions for the nisab (limit of wealth), mustahik (qualifiers for wealth), and payment terms(Al-Bawwab, 2023).

Third: Trade Ethics

Pre-Islamic trade was widely known but rife with fraud, monopoly, and exploitation. However, Islam reformed trade with the principles of honesty (sidq), justice (adl), and the prohibition of usury and fraud(Shahid, 2018).

Pre-Islamic Practices	Formed in Islam	Major Changes

Honoring guests	(Ikram al-Duyuf)	Becomes a spiritual and social obligation
Voluntary giving	Zakat & Sadaqah	Institutionalized, structured, and obligatory for those who can afford it
Free trade	Sharia trade	Given ethical and legal constraints, prohibition of usury

Table 1. Analysis of Practice Transformation

The transformation of pre-Islamic cultural practices into Islam was not a process of erasure, but rather a purification and elevation of local values into part of a universal legal and spiritual system. Islam retained the essence of goodness from Arab culture, but provided new dimensions in the form of social justice, spirituality, and an integrated legal system.

CONCLUSION

The Islam taught by the Prophet Muhammad (peace be upon him) is a religion of mercy for all creation (rahmatan lil 'alamin). This is evident in several aspects, one of which is that Islam does not simply dismiss local traditions and cultures as inherently negative or demand that they be entirely replaced by Islamic teachings. On the contrary, Islam recognizes and preserves positive local traditions and cultures that do not contradict the principles of Islamic law (shari'ah) and even integrates them into Islamic teachings.

This is proven by how Islam embraced and reinforced the positive aspects of pre-Islamic Arab society through the Qur'anic verses and the hadiths of the Prophet Muhammad (peace be upon him). These include values such as honoring guests, giving charity, keeping promises, engaging in trade, pursuing knowledge, and practicing mutual assistance. This further demonstrates that Islam respects and upholds local traditions and cultures, as long as they do not conflict with the fundamental principles of Islamic law.

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