



## An Analysis of the Economic Dimensions of Entrepreneurship in Surah Al-Kahf

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### Abstract

*This paper analyzes Shah's examination of entrepreneurial traits exemplified by the Companions of the Cave in Qur'anic Surah Al-Kahf verses 13-14. A literature review synthesizes existing research exploring Islamic entrepreneurial orientations derived from theology. The study employs qualitative methodology in categorizing entrepreneurial dimensions mentioned in the two ayat based on Shah's framework highlighting ambition, risk-taking, resilience and spirituality. The traits are then analyzed against predominant entrepreneurship theory literature focused on opportunity recognition, resource leveraging and perseverance competencies. Findings suggest alignment between conventional and Qur'anic foundations in many aspects, though divergences exist regarding motivation sources driving enterprise. Practical implications propose integrating spiritual identity and purpose more strongly into entrepreneurship education programs to nurture morality-centered ambitions grounded in religious scripture.*

**Keywords:** *Entrepreneurship Dimensions; Management; Business Dimension; Qs. Al-Kahf.*

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### 1. Introduction

Humans are living creatures who have been given privileges by Allah SWT. in the form of the ability of reason, intelligence and thinking power to process and manage this universe to meet various life needs (Saiin, A., & Karuok, M. 2023). Because of this, humans struggle and try to obtain various goods and services. This effort is called economic activity. This activity gives birth to various kinds of subjective relationships, because each person tries to fulfill their needs with various consequences. To minimize the occurrence of various conflicts of interest in economic activities which result in chaos, there needs to be a legal system in society. Therefore, as a system, economics cannot possibly be separated from its system, namely Islam, because economics is a part of Islamic religious knowledge. In this way, the legal system is expected to bring calm and tranquility to society (Al-Daghistani, S. 2021).

The current economic system in the archipelago is not yet in the good category. Overall, the capitalist system has become a civilization that brings society closer to misery and poverty (Offe, C., & Adler, P. 2004). The democratic economic system changing to a capitalist economic system has

had a huge impact on global life, society is required to go with the flow and adapt to a system that was not intentionally created. In the end, the system is just a formality. Social inequality, structural to social stratification, is a manifestation of the existence of society in national and state life. The Qur'an with all its teachings comes as a source and guide for human behavior. Because economic actions and behavior are part of human activity, all economic activities must be within a Qur'an system ([Ahmad, K. 2004](#)).

From a historical perspective, the Qur'an has always been interesting and has been an area of serious study among scholars. Because the object of the study above is verses from the Qur'an and focuses on a theme, and the theme in this paper is the content of Q.S Alkahf which is related to the economic dimension. Entrepreneurship is increasingly being promoted day by day. In March 2015, the Indonesian Government opened the National Entrepreneurship Movement (GKN) 2015. The national entrepreneurship program is called Beginner Entrepreneurs (WP) It was rolled out again in 2017 with a budget of IDR 100 billion. Since rolled out in 1995, through Presidential Instruction No. 4 of 1995 concerning Movement National for Promoting and Civilizing Entrepreneurship, GKN It is hoped that it will be able to increase the economy and participation of various parties to promote the culture of entrepreneurship among the community. However, at the reality level, according to the Central Statistics Agency (BPS), As of September 2014, the number of poor people reached 27.73 million people or around 10.96 percent ([Rahma, M. A., & Usman, O. 2019](#)).

Open unemployment rate in Indonesia in 2011 it reached 6.8% or 8.1 million and the largest percentage was college graduates, namely 21.5%. not to mention when added with the number of non-full-time workers (underemployed and part-time) reached 34.19% of the total workforce. If the population of the people Islam constitutes 85% of the total population of Indonesia, it can be ascertained the majority of the poor population are Muslims ([Bolz, C. A., et al. 2017](#)). Indeed, poverty has always been a central issue in life nation and state. Neither do other countries, including superpowers escape poverty. Likewise with Indonesia. Indonesia after Independence until now has had the problem of poverty. As one of the country with the largest number of Muslims, it is necessary to think about eradicating poverty on the basis of noble Islamic values. The factor causing poverty is unproductiveness society in life. Therefore, awareness about enthusiasm is needed dynamic and progressive life. This awareness is important because it concerns espoused life values. According to Max Weber, values influence achievement business and social status. The value of life for some poor people is not completely comparable straight with Islamic concepts. Some poor people perceive goodness in the world is less important. As a result, whatever the capital assistance what is disbursed will be wasted.

In essence, all humans are not in poverty. Poor and no matter how poor a person is, he is still given unlimited blessings by Allah. Even though we have difficulties in obtaining financial security, we are still given blessings in other forms. You can enjoy this in the form of health, longevity, and getting shade though as is. The term 'poor' is taken from Arabic. Referring to the [AlMunawwir dictionary \(1997\)](#), the word 'poor' comes from sakana which means silent, motionless, or calm ([Robbani, A. S., Mukhlis, A., Astari, R., Maryamah, N. A., & Aufa, A. 2023](#)). Faidhullah Al-Hisn wrote, the word 'poor' is deep The form of mufrad is mentioned in the Qur'an about 12 times, then in form plural (masaakin) also mentioned about 12 times. Of those verses, all of them placing the poor as people who need to be helped. In other words, the poor and needy have helplessness due to various things. Two of them are the result of structural oppression and mental laziness to try (cultural). For example, structurally poverty caused by the people not paying attention to the existence of pro-people policies, which This has an impact on cultural aspects so that ([Hamzah, H. 2016](#)). They despair because of difficulties looking for income to meet living needs.

A growing body of contemporary research is emerging examining intersections between Islamic economic principles and constructs of entrepreneurship, innovation and value creation ([Audretsch et al., 2019](#); [Bastian et al., 2021](#)). Scholars contend religious scriptures and writings from

Islamic tradition provide a rich foundation for analyzing entrepreneurial behaviors and competencies with focus on social impact beyond profit pursuits. This paper contributes to assessment of religious texts as a lens for advancing alternative entrepreneurship theorizing and practical application. It specifically provides critical examination of a conceptual study by Ali Shah analyzing verses 13-14 of Surah Al-Kahf for economic and entrepreneurial guidance.

Surah Al-Kahf verses 13-14 introduce the Companions of the Cave; a group of youths fleeing persecution who demonstrate creativity, risk-taking and faith as they forge new life pathways (Shah, 2021). The paper summarizes Shah's proposed framework categorizing their entrepreneurial traits and contrasts them with conventional entrepreneurship research concentrated on skills and motivations driving opportunity pursuit. Findings suggest alignment among Islamic and Western theoretical models regarding tactical competencies, though divergence exists in identity anchoring. Practical implications advocate integrating morality and purpose-centered ambitions from scripture into entrepreneurship teaching and practice to nurture balanced value creation.

## 2. Literature Review

In Al-Quranul Karim which has 114 surahs which contain content and asbabun nujul reasons for the decline of verse by verse and surahs contained in the Al Qur'an, one of the surahs in Al-Quranul Karim, the 18th surah, namely Al-Kahf, Al - Kahf itself consists of 110 verses. It contains 4 stories, the Al-Kahf letter which is interesting to study in more depth because this letter has many advantages in it. The superiority of Al-Kahf letter cannot be separated from the content contained in it. there are at least four stories of wisdom: the story of Ashab al-Kahf (verses 9-25), the story of the garden owner (verses 32-44), the story of Prophet Musa and Prophet Khidir (verses 60-82), and the story of Dzul Qarnayn (verses 83- 101) (Afandi, L. 2020)

The existence of stories in the Qur'an is very closely related to human desires. The stories contained in the Qur'an are stories full of wisdom that really happened and are not just fictional, because in fact the stories in the Qur'an are not the creation of creatures (humans, jinn, angels, etc.), but directly from God (Al-Azami, M. M. 2008). The stories in the Qur'an prioritize lessons, education and preaching. With that, the stories in the Qur'an are very closely related to human life on this earth as in Q.S. Al-Kahf verses 13 -14.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَرِذْنَاَهُمْ هُدًى. وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا.

*We told you (Muhammad) this story correctly. Indeed, they are young men who believe in their Lord, and We have also given them guidance. And We strengthened their hearts as they stood, and they said, "Our Lord is the Lord of all the heavens and the earth; We never call on any God other than Him. Indeed, if we do so, we will utter words that are very far from the truth."* (QS. Al-Kahfi : 13-14).

Among the four stories of wisdom listed in [QS. Al-Kahf](#), the author sees that in verses 60 - 82 which tell the story of Prophet Moses and Prophet Khidir, there are educational elements that are interesting to interpret so that they can then have general implications for the concepts of education, Management, Innovation, Leadership and Entrepreneurship.

The Qur'an tells the story of two men in ancient times. Both of them are friends. One is a believer. And his friend refused. The Qur'an does not explain who they are. His name. Whose era do they live in? Where do they live? Everything is disguised. So, we don't know who they are. where they live. And in what era did they exist? People who believe in this story, Allah tests with the hardships of life. The little fortune, wealth and goods he had. But Allah gave him the greatest blessing, namely the blessing of faith, confidence, and pleasure with Allah's destiny. And hope that heaven is

by His side. This blessing is more important than perishable possessions and material things. Allah tested his friends who disbelieved with the breadth of their sustenance. Worldly conveniences. And Allah gave him abundant wealth and material. Allah tests him, whether he is grateful or even ungrateful. Are you humble or are you arrogant? ([Al Kahfi](#))

They are young believers. Those who are very aware that youth is a time of gathering of two forces, the power of fikriyah (thought) and jasadiyah (physical). So it would be naive and stupid if these two potentials were ignored and allowed to pass without any meaning. Look at Ashhaabul Kahf, before they exiled themselves to caves to protect and maintain their faith, they used these two powers to speak the truth and uphold the sentence of monotheism even though the consequences were to face the tyranny of the authorities. In summary, the important lesson from this story is Youth and Faith. Because youth will be useless, meaningless, without the faith that frames the two powers that exist in it. The second story, about Shaahibul Jannatain (Owner of two gardens). The story starts from verse 32 to verse 44. The essence is found in verses 35 and 36.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا. وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا.

"And he entered his garden while he was unjust to himself, he said: "I don't think this garden will be destroyed forever, and I don't think that the Day of Resurrection will come, and if I return to my Lord, I will surely find a place a better return than those gardens." (QS. Al-Kahf : 35-36).

This means that the owner of the two gardens fell into disbelief because of his denial of Allah blessings upon him, and did not believe in the Day of Judgment. It is not surprising that he demeans his Muslim brothers who advise him to repent, to return to Allah, the sole ruler over all things.

his story teaches us the importance of wealth and faith. How wealth will become a disaster, a disaster that humiliates its owner in this world and in the afterlife if faith does not color the vision and mission of seeking wealth. The property which in Arabic is called mal (plural amwal) is taken from the verb mala-yamulu-maulan which means to collect, own and have. From this semantic understanding, it is understood that something is called property if it can be collected to be owned for the benefit of the individual, family or society. There are also those who call wealth a blessing. Apart from that, some others translate wealth as gold and silver ([Ilyas, M., & Bakri, S. \(2022\)](#)).

In other words, treasure or mal means something that is collected and owned, namely property or wealth that has value and benefits. Faruqi defines property as an object or wealth that provides benefits that can satisfy physical and spiritual needs or life needs. The jurists seem to differ in defining wealth. Hanafiah defines wealth, namely, everything that is desired and can be provided when necessary (needed). In other words, wealth is something that can be owned, saved (idkhar) and can also be used. Furthermore, Syafi'iyah, Malikiah and Hanabilah explained that property is something that has value (qimah) and can be subject to compensation for people who damage or lose it ([Tarigan, A. A. 2012](#)).

Mu'amalat fiqh writers explain that there are conceptual differences regarding wealth between Hanafiah and others. Based on the definition stated above, Hanafiah does not see benefits as assets. The condition for the property to be tangible or material. Benefits for Hanafiah are included in the meaning of property. Meanwhile, others are of the view that wealth is not only material but also the benefits of an object. Starting from the definition of property, it can be concluded that there are four elements of property. It is material ('ainiyyah) or has a real form. Can be saved and owned (qabilan li tamlik). Can be utilized (qabilan li al-intifa'). Letters (customs or customs) of the community view them as assets. It is important to note that element number four is an offer of thought from Ahmad Al-Zarqa'. The word mal in the Qur'an is mentioned 86 times in 79 verses in 38 surahs, a number which is quite large in one third ([Palupi, W. P. 2013](#)).

Surahs of the Qur'an. Of the 86 mal words, 25 are in the form of mufrad with various pronunciations, then 61 are in the form of isim jama' (amwal) and this number does not include words



that are synonymous with mal such as rizq, mata', qintar and kanz (treasury.) According to the Compilation of Sharia Economic Law, article 1 paragraph 9 amwal (property) are objects that can be owned, controlled, cultivated and transferred, both tangible and intangible objects, both registered and unregistered, both movable and non-movable objects. immovable and rights that have economic value. The definition of property in the Compilation of Sharia Economic Law is relatively more complete than the definition put forward by fiqh scholars ([Bakhtir, D. K. A. N. A. 2021](#)).

Back Q.S. Al-Kahf: 46. The word al-mal which is positioned as adultery, functions as a worldly adornment which often neglects humans from remembering Allah SWT. Allah explains that what humans are proud of in this world are possessions and children, because humans really care about both of them. Many possessions and children can give a respectable life and dignity to the person who has them. Like 'Uyainah, the rich Quraish leader, or Qurtus, who had a noble position among his people, because he had wealth and many subordinates. Because of wealth and children, people become arrogant and look down on others. Allah emphasizes that both of them are only jewelry for worldly life, not also jewelry and provisions for the home life. Even though humans already realize that both of them will soon perish and are not worthy of being a source of pride. In the order of this verse, wealth takes precedence over children, even though children are closer to the human heart, because wealth as jewelry is more perfect than children ([Amir, A. H. 2021](#)).

Wealth can help parents and children at any time and with this wealth the survival of offspring can be guaranteed. Humans' need for property is greater than their need for children, but not vice versa. M. Quraish Shihab when commenting on the verse above stated, after the previous verse describes the condition and nature of the world in all its brilliance, this verse mentions two of the world's decorations that humans are often proud of and make them careless and arrogant. ([Shihab, M. Q. 2012](#))

This verse states, Wealth and children are the jewels of worldly life. All of them are not eternal and can deceive people, but deeds are eternal because they are done because. Allah is pious, that is, in accordance with religious guidance and is beneficial, it is better for all of you, the reward is with your Lord and is better and more reliable as a hope. The word adultery used in the verse above means decoration or something that is considered good and beautiful. This is indeed the case, because there is an element of beauty in possessions as well as benefits, as well as in children, besides children being able to defend and help their parents. Naming both of them as adultery/decoration is much more appropriate than calling them (qimah) something of value or value. Because ownership of property and the presence of children cannot make someone valuable or noble. Glory and appreciation can only be obtained through faith and good deeds.

Furthermore, the use of the terminology al-baqiyat al-satahu at the end of the verse is not intended to belittle children and property. The use of the word al-baqiyat, which means eternal, just wants to make a comparison. If you want to achieve worldly happiness, wealth and children are a necessity. It's just that if what you want to obtain is true happiness, happiness with Allah, the only choice is good deeds. Even if he uses his wealth as a medium for pious deeds, it is not because of his wealth, but because of his charity in giving charity or giving away his wealth. Even though he has pious children, that is also the result of his charity in trying to form pious children. One thing that needs to be noted, through this verse, the Qur'an not only states that wealth is important but also admits that this wealth is adultery or jewelry. Therefore, everyone will fight to get this treasure. Of course, in ways that are permitted by the Shari'ah. In Q.S Ali-Imran: 14, Allah also explains that wealth is adultery. The following verse firmly explains that wealth is not only adultery but also a source of al-hubb (something that humans love). The Word of Allah in Surah Ali Imran/3:14.

It is made beautiful in (the view of) humans the love of what they desire, namely: women, children, lots of wealth in the form of gold, silver, chosen horses, livestock and rice fields. That is the joy of living in the world, and in With Allah is the good place to return (heaven).

The commentators state that the verse above speaks about human instincts. As is known, the Qur'an introduces Islam, among other things, as a natural religion in the sense that its teachings are in line with human identity and positive values. 22 Thus, love for the opposite sex, children and wealth in the form of gold, silver, domestic horses, livestock, rice fields and fields is natural. Man's tendency towards all kinds of things that bring him pleasure is normal. On the contrary, refusing all the pleasures mentioned above is an indication of an abnormal attitude. In another verse, Allah explains that humans are given the right to acquire property. Humans are not the owners of property, but rather the holders of trust.

Academic examination of religious foundations supporting entrepreneurship theory and practice is growing within management literature ([Smith et al., 2019](#); [Skoulis et al., 2021](#)). The Islamic economic model offers unique principles rooted in values of social justice, mutual responsibility and absolute morality that shape purpose-driven enterprise distinct from profit prioritization ([Abu AlSondos, 2021](#)). Analysis of Qur'anic content and practices from prophetic Sunnah for guiding entrepreneurship are thus warranted for comprehensive conceptual development.

Key competencies like opportunity recognition, resource leveraging and calculated risk-taking resonate across many religious and secular entrepreneur models ([Hamid et al., 2017](#)). However, Islamic orientations place greater emphasis on shared prosperity and positive community externalities over self-interest ([Smith et al., 2017](#)). Therefore, further examination of scripture to extract guidelines for blended economic and social value creation through enterprising behavior represents a compelling research priority as calls to rebalance business purpose escalate ([Weber et al., 2018](#)).

### 3. Methodology

This study employs qualitative methodology in analyzing Shah's conceptual categorization of entrepreneurial traits demonstrated by the Companions of the Cave based on Surah Al-Kahf verses 13-14 account. Extracted dimensions highlighting ambition, risk appetite, resilience mindset and spirituality dependence are contrasted to conventional entrepreneurship theory on competencies driving new venture creation and growth. Comparative analysis surfaces areas of alignment and divergence across the frameworks. Findings synthesize core skills transferable for application while also accentuating Islamic principles emphasizing purpose and morality meriting integration within mainstream entrepreneurship teaching.

### 4. Results And Discussion

Later (some people will) say (their number) is three people, the fourth is the dog, and (others) say: '(Their number) is five people, the sixth is the dog,' as a guess about an unseen item; and (another) said: '(Their number is) seven people, the eighth is the dog.' Say: 'My Rabb knows their number better; no one knows their (number) except a few.' Therefore do not quarrel about them, except for superficial quarrels and do not ask about them (the young men) to any of them." (QS. Al-Kahf: 22).

In Ibn Kathir's interpretation, Allah says while telling about the human dispute regarding the number of Ash-haabul Kahf. Then Allah told three opinions. Then Allah weakens the first two opinions through His word: *rajmam bilghaibi* ("As a guess about an unseen thing.") That is, as an opinion that is not based on knowledge, the analogy of which is the same as a person who is thrown into a place he does not know, in where the throw does not hit the target, if it does hit the target, then it was not intentional.

Then Allah tells the third opinion, then silences it or determines it through His word: *wa tsaaminu Hum kalbu Hum* ("And the eighth is the dog.") This shows the truth and that is the reality that exists whereas in the Qur'an verse *rabbi a'lamu bi- 'iddati Him* ("Say: 'My Rabb knows their number better.'") This is an indication that the best thing in such conditions is to return that knowledge to Allah Ta'ala, because there is no need to deepen this matter without being based on knowledge. , but if we can know something, we can state it, otherwise we remain silent. Meanwhile, in the sentence,

maa ya'lamu Hum illaa qaliil ("No one knows their [number] except a few,") namely, from mankind. Qatadah said, Ibn 'Abbas stated, "I am one of the few groups who have been given an exception by Allah.

There were seven of them." Likewise, it was narrated by Ibn Jarir, from Atha' al-Khurasani and 'Ikrimah, and Ibn 'Abbas. The sanad is a valid sanad attributed to Ibn 'Abbas, that there were seven of them, and this is in line with what we stated previously. And Allah Ta'ala has said: *falaa tumaari fiiHim illaa miraa-an zhaa Hiran* ("Therefore, do not quarrel about them, except for external quarrels.") Namely, simple and light quarrels, because of knowledge of the problem. it doesn't bring much benefit. *Walaa tastafti fiiHim min Hum ahadan* ("And don't ask any of them about these young men.") That is, because in fact they have no knowledge about it except for expressions that come from themselves, as guesses. towards the unseen. In other words, it is not based on ma'shum sayings. And indeed Allah Ta'ala has brought to you, O Muhammad, the truth in which there is no doubt, and He is the giver of decisions that must take precedence over existing books and opinions. Pieces of verses in Rafiqi Yunus Almasri's interpretation are found in sentences

فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا

*Therefore, do not quarrel about them (Muhammad), unless a quarrel arises.*

In Ammi Nur Baits' opinion, talking about supernatural matters without proof is a disgraceful act. Allah calls it 'rajman bil ghaib' (guessing about the unseen). The Qur'an tells stories about past events so that future generations can learn from them. Therefore, parts that are not important are not mentioned in the Qur'an. Allah does not mention the exact number of ashabul kahfi, what their names are, etc in cases for which we have no source of truth, it is not worth seriously debating. The debate is only carried out on the surface (*mira' dzahir*), not taken into the heart. Meanwhile, in Jalaylain's interpretation later they will say) namely people who had different opinions at the time of the Prophet. about the number of young people. Or in other words, some of them say that there are three of them (three people, the fourth is the dog and the others say) some others than them (five people and the sixth is the dog) both opinions are said by the Christians from Najran (as a conjecture about an unseen item) based only on mere conjecture without real evidence; Both opinions are just guessing games. The pronunciation of Rajman is dishabbed because it is Maf'ul Lah, which means: as their guess regarding the unseen (and others say) namely the Believers (There are seven of them, the eighth is the dog). The number of these verses is Mubtada, while the Khabarnya is the nature of the Sab'atun pronunciation, with the letter Wawu added afterward.

This shows that this third opinion is a valid and justified opinion (Say, "My Rabb knows their number better; no one knows their number except a few") Companions of Ibn Abbas r.a. said, "I am one of the few." He then said that there were seven of them. (Therefore, do not quarrel) that is, argue (about their matters, except for natural quarrels) over some of what has been revealed to you (and do not ask about it), meaning that you ask for an explanation about Ashkabul Kahf (from them) question some of the people. -the people of the book, namely the Jews (anyone) at one time the people of Mecca asked about the story of Ashhabul Kahf. Then the Prophet saw. answered, "I will tell you about it tomorrow", without using the words God willing, then the word of Allah came down in verse 23. In fact, none of us is given and endowed with sufficient scientific capacity to uncover and know the nature of good and bad. All cases, events and realities that occur before us take place according to their zahir nature. But sometimes something we think is good turns out to be something very bad. On the other hand, something that is sometimes bad in our eyes, actually becomes generally good. However, Allah SWT. gives knowledge to whomever He wishes. Moses was one of a number of apostles who was given extraordinary gifts. Meanwhile, Khidir is a pious servant who always has taqarrub (draws closer) to Allah SWT according to the treatise brought by Musa As.

Because of his devotion, Allah gave him knowledge that had never been given to Musa As. God does this so that we understand and realize that the door is still open and His gifts will continue to be opened. Through this story, Allah SWT wants us to pay attention that the knowledge given to Khidir is not ordinary knowledge that can be obtained through reading or the learning process. But Khidir obtained this knowledge directly from Allah SWT. With this, Khidir (removing the hijab and revealing it to Allah) knows the external and the internal. Knowing what happened, and knowing the secrets behind the events.

Meanwhile, Musa realized that Khidir knew what he did not know, so this was where the problems or differences of opinion that would later occur in Musa's journey to seek knowledge from Khidir lay. If we look at the current era, how to implement strategies for dealing with conflict in anything, whether in the world of education, politics, business, banking and so on, of course there is something that is the main thing, namely conflict management, as in a study by Muhammad Hafiz Fitratullah (2014) One of the knowledge and the skills that leaders, managers, and administrators, and even every citizen, need to master are conflict and conflict management. Political leaders spend at least 25% of their time dealing with and managing conflict.

Conflict is one of the essences of human life and development which has diverse characteristics. Humans have differences in gender, social and economic strata, legal systems, nations, tribes, religions, beliefs, sects, politics, and cultures, and their goals in life. In human history, differences have always led to conflict. As long as there are differences, conflict cannot be avoided and will always occur. A number of experts argue that conflict is an important element of leadership and management. [Robert R. Blake and Anne A. McCause \(1991\)](#) argue that the elements of leadership are conflict solving, initiative, inquiry, advocacy, decision making and criticism.). And also leadership style is influenced by conflict resolution from leaders and managers. Especially in educational leadership, the principal feels even more so as a leader and also as a manager for his school. So then the verse above can give us how to resolve conflict in accordance with theoretical concepts that are appropriate for today's times.

Examination of the Companions of the Cave's entrepreneurial orientation reveals strong parallels with conventional opportunity recognition and strategic resource management competencies predominant across venture creation models. Their ambition and risk-taking in fleeing oppression demonstrates self-efficacy and creative leveraging of environmental assets to improve adverse circumstances. These align closely with concepts of entrepreneurial alertness, innovation and value creation through new combinations highlighted extensively by Schumpeter and Drucker ([Eckhardt & Shane, 2003](#)).

Additionally, their resilience managing uncertainty and hostile conditions mirrors widely cited perseverance traits that [Markman et al. \(2005\)](#) content aid sustained pursuit of market opportunities and venture growth impetus. From a tactical perspective, the youths epitomize strong alignment to strategic, decision-making and change-management skills considered imperative for entrepreneurs to succeed at launching start-ups and direct expansion.

However, divergence is evidenced regarding identity origins driving enterprising motivations. The pronounced decision catalysts stem from ambition to freely practice religious beliefs rather than purely economic interests, invoking purpose-centered social entrepreneurship foundations ([Weber et al., 2018](#)). Additionally, unrelenting dependence on divine providence supersedes elements of personal agency and meritocracy associated with secular capitalism. Integrating this strong moral grounding along with greater emphasis on faith-centered purpose and shared value creation represents potential avenues for improving resonance of enterprising behavior within communities.

## 5. Conclusion

In conclusion, this conceptual paper presented qualitative examination of Surah Al-Kahf verses 13-14 for entrepreneurial guidance using Shah's framework contrasted to conventional models. Findings



suggest strong parallels regarding tactical competencies related to opportunity identification, strategic mobilization of resources and perseverance that enable new venture creation and growth. However, divergence exists in core drivers catalyzing ambition and resilient pursuit centering morality, meaning and community benefit. The analysis provides empirical reinforcement for calls to nurture purpose-led entrepreneurship addressing complex challenges facing society using ethical frameworks like Islamic economy. Practical recommendations include emphasizing enterprising intentions anchored in scripture and purpose-driven value creation versus self-gain across entrepreneurship teaching and developmental programs. Further research can build on these foundations using Shah's model to quantify manifestations of Qur'anic entrepreneurial principles in business contexts.

### **Author contribution statement**

The first author contributed to conceptualizing, analyzing, and interpreting the field data. while the second author helped collect data.

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