



QURANIC INTERTEXTUALITY AND YOUTH LIFESTYLE: A TEXTUAL ANALYSIS OF THE TWO GARDENERS IN SURAH AL-KAHF

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Abstrak: Penafsiran al-Qur'an adalah upaya untuk menjelaskan makna dari ayat-ayat al-Qur'an. Dalam konteks tafsir ini, ilmu kritik sastra, khususnya pendekatan intertekstualitas, memiliki peran penting dalam pengembangan studi al-Qur'an. Intertekstualitas mengkaji hubungan antara satu teks dengan teks lainnya melalui penemuan koneksi bermakna di antara keduanya. Penelitian ini berfokus pada Surat al-Kahfi (QS 18) ayat 32-44, yang menceritakan kisah dua pemilik kebun (*Aṣḥâbul Jannatain*) dan kaitannya dengan realitas kehidupan pemuda masa kini. Tujuan dari penelitian ini adalah untuk memberikan perspektif tafsir maudu'iy mengenai kisah tersebut dalam pendekatan intertekstual al-Qur'an, serta tafsir maquli tentang konsep gaya hidup pemuda yang terkandung dalam ayat-ayat tersebut. Menggunakan metode penelitian kualitatif dengan pendekatan deskriptif-analisis, penelitian ini menemukan adanya hubungan antara 13 ayat dalam Surat al-Kahfi dengan 18 ayat lainnya dalam surat yang sama, serta 38 ayat dari surat lain di al-Qur'an. Hasil penelitian menunjukkan bahwa gaya hidup pemuda dapat diekspresikan melalui aktivitas, minat, dan opininya, yang tercermin dalam kisah Ashabul Jannataini, yakni gaya hidup hedonis atau duniawi dan gaya hidup religius atau ukhrawi.

Kata Kunci: *Intertekstual, al-Quran, Gaya Hidup Pemuda*

Abstract: *The interpretation of the Qur'an is an effort to explain the meaning of its verses. In the context of Qur'an interpretation, literary criticism, particularly the approach of intertextuality, plays a crucial role in the development of Qur'an Studies. Intertextuality examines the relationship between one text and another by discovering meaningful connections between them. This research focuses on Surah al-Kahf (QS 18) verses 32-44, which narrates the story of two gardeners (Aṣḥâbul Jannatain) and its relevance to the realities of contemporary youth life. The study aims to provide a thematic exegesis (tafsir maudu'i) of the story through the lens of Qur'anic intertextuality, as well as a rational interpretation (tafsir ma'quli) regarding the concept of youth lifestyle depicted in these verses. This study used qualitative research with a descriptive-analytical method. The result concluded that 13 verses in Surah al-Kahf are interconnected with 18 verses within the same surah and 38 verses from other surahs in the Qur'an. The findings reveal that youth lifestyles can be expressed through*



activities, interests, and opinions, as portrayed in the *Aṣḥābul Jannatain* story. This verse includes a hedonistic or worldly lifestyle and a religious or spiritual one.

Keywords: *Intertextuality, Qur'an, Youth Lifestyle*

Introduction

The existence of stories in the Qur'an is projected on noble goals related to the message carried by the Prophet Muhammad and, at the same time, as proof of prophethood (*dalâ'il al-nubuwwah*). Sayyid Quṭub (Qutub, n.d.-a) argues that the stories of the Qur'an in all objects, ways of exposure, and narration are subject to the interests of Islam. All of this can be seen in the whole story contained in the Qur'an. (Hadi, 1985).

As in Surat al-Kahf, several stories are interesting to study, especially with the approach of linguistics and the Qur'an by reasons; *First*, every Prophet or Messenger in mobilizing the vision and mission of his da'wah is constantly dealing with tyrant rulers, and some people are vital in maintaining monotheism even though they have to deal with the cruelty of the rulers; they are the youth of *Aṣḥābul Jannatain*. The concept of da'wah is initiated and followed by the protagonist, who comes from the weak, versus the antagonist, who is harsh and tyrannical. (Hadi, 1985). For example, Prophet Ibrahim versus King Namrud, Prophet Moses with Fir'aun, Prophet David with Goliath, and Prophet Muhammad with the hydronic-tyrannical Meccan conglomeration. Unlike other protagonists, the figure in the story of *Aṣḥābul Jannatain* is portrayed in the Qur'an as a young man who demonstrates remarkable strength and resilience in upholding the principles of monotheism and religious faith. Meanwhile, the antagonist is the tyrannical Roman King; the ruler is named Decyanus in various sources.

Second, starting with the story of *Aṣḥābul Kahfi*, which contains the young man as the main character, the verse after that is many *Amthâl* or parables with much wisdom. (Qutub, n.d.-a). Among these is the Tale of the Two Gardeners, or *Aṣḥābul Jannatain*, which tells the story of two men who were given equally fertile gardens where various plants and fruits grew. However, one of them was arrogant and forgot to thank His Creator, so Allah gave him a disaster, and in an instant, the blessing became a curse. The main lesson of the story of the two gardeners is twofold: *first*, worldly possessions are one of the main causes that lead a person to pride. Pride is the first step of disbelief; *second*, wealth is a trust from Allah that will inevitably perish and cannot provide help or even have any effect on the Day of Judgment.

On the other side, the appreciation of the Qur'anic studies composition only developed in the 20th century, namely by Ashrāf 'Alī Sanafī, Sayyid Quṭub, Muḥammad 'Izza Darwadah, Muḥammad Ḥusayn Ṭabāṭabaī and Ḥamid al-Dīn al Faraḥī who filled the showcase of literary studies (El-Awa, 2006). The scholarly performance of these intellectuals has surpassed the interpretive achievements of previous generations because this study is directed at examining the arrangement of verses in constructing the Qur'an as a whole (Aulia & Putra, 2022).

However, the academic base in contemporary Qur'anic studies is dominant. On



the contrary, it still revolves around more intuitive studies (Boullata, 1990). The experience of the Muslim world itself has expressed the fundamental difference between the study of interpretation and the normative theological discipline of interpretation. The interpretive paradigm is embedded in a study based on an infallible belief in the Qur'an. According to Muntaşir Mir (Mir, 1986), studying the Qur'an in this line does not touch the fundamental strengths academically. Otherwise, it does not have significant hermeneutic consequences (Arifin & Valestin, 2019). It cannot be denied that Muslim intellectuals, such as al-Khaṭābī, al-Bakillānī, al-Zamakhsharī, and al-Jurjānī have carried out literary studies of the Qur'an (Mir, 1986).

Scholars developed the literary criticism approach in the 1980s in the Western world. This approach was developed to understand the meaning of a text product by paying attention to the text, its context, and its relationship with the texts that preceded it (*intertext*). The socio-political and cultural situation of the text recipient is studied to create a horizon of understanding that contributes to the creation of meaning.

The main concern of this method of literary criticism is also the status of the Qur'an as a *corpus of texts* independent of its scriptural pre-history. (Wansbrough, 2004). According to them, there is a better time now for the study of the Qur'an to dwell only on the issue of the originality and historicity of the Qur'an. Therefore, their works emerged and marked Western scholars' paradigm shift towards studying the Qur'an (Zayd, 2004). One of them is Angelika Neuwirth, who introduced a new *intertextuality* approach. According to her, Julia Kristeva introduced this study as a development of her predecessor's literary theory of dialogism, namely Mikhail Bakhtin, a Russian thinker (Rahman, 2015). In its development, the study of intertextuality cannot be separated from the opposition of two ideas: structuralism and post-structuralism. Structuralism is a way of thinking about the world that specifically pays attention to the perception and description of structures that can be identified by several principles, one of which is *immanence* (presence).

According to Kristeva (Chandler, 2022), a literary text is a mosaic of quotations from many texts. Thus, a text cannot stand alone and is called intertextuality. Intertextuality is both a linguistic process and a discursive process. In other words, intertextuality is crossing signs from one sign system to another. Kristeva also uses the term transposition to explain this crossing. This crossing then meets another system; its nature can reinforce each other or even vice versa. The new sign system may use the same materials or borrow from different sources in the transposition to the new sign system. (Neuwirth, 2022). This text-based Qur'anic study needs to be developed by taking the research object of Surah al-Kahf verses 32-44 about the two gardeners' stories with intertext-based thematic interpretation.

Research Method

This research uses thematic tafsir studies, discussing the story of two gardeners in surah al-Kahf verses 32-44. With a descriptive qualitative approach,



this research will examine the interpretation of verses of the Qur'an with intertextual studies and reveal the relationship between a verse in the letter and outside the letter (Moleong, 2001). Descriptive research is named because it emphasizes the natural character of data sources and describes phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually or in groups (Kasiram, 2010). This research is also *library research*, which collects information from written data, either from Arabic literature or Indonesian literature, relevant to the research. (Nurbayan, 2008). The data analysis technique used in this research uses the descriptive-analytical method approach, which describes the facts or interprets data relating to facts, circumstances, variables, and phenomena (Ahadiyah et al., 2022). The data that has been examined by the focus of the discussion being studied (verse of the story of two garden owners, surah al-Kahf verses 32-44) based on *Maud'u'iy* (thematic) studies. (Baidan, 2012). Procedures must be followed in interpreting the verses of the Qur'an (Al-Khalidy, 1997).

Result and Discussion

The story of *Aṣḥābul Jannatain* in Surat Al-Kahfi Perspective Quranic Intertextuality

The story of the two men and the two gardens is a parable for the norms bound to disappear and the eternal norms. This parable illustrates two clear examples: the soul that takes pride in the adornment of worldly life and the soul that takes pride in faith in Allah. (Qutub, n.d.-a). Both are parable images for groups of people. The two gardeners is a parable for the rich man, distracted by his wealth and puffed up by various pleasures. Thus, he forgets the most incredible power that controls human abilities and life. He thinks that the pleasures he feels are eternal and will not perish and perish. Thus, he feels he will never be humiliated by any power or dignity. On the other hand, the other friend is a picture of those who are proud of their faith and always remembering and dhikr of their Lord. He saw that every pleasure indicates the existence of a Giver, who requires him to praise Him with gratitude and dhikr rather than defying Him and not thanking Him.

The intertext in the story of *Aṣḥābul Jannatain* in Surat al-Kahf/ QS. 18 verses 32-44 are interrelated with 18 verses in Surat al-Kahf and 38 verses from various surahs in the Qur'an other than al-Kahf.

1. QS. 18:32 is related to 1 verse in Surat al-Kahf (verse 6) and three verses in different surahs (*ash-shāffāt*: 51, *al-A'raf*: 185 and *Yusuf*: 111).

This verse talks about divine values that must be considered and maintained, which some people practice and ignore. The verse gives an example of two different people. The first rejects the values, and the second embraces them. Thus, Sayyid Quthub (Qutub, n.d.-b) connects this verse with the last. Allah commanded the Prophet to explain with a parable: "*And O Messenger, give to those who disbelieve and who have not lived and practised these values a parable that describes two men, namely a disbeliever and a believer, We made, namely, We granted to one of them, the*

disbeliever and the rich, We made for one of them, the disbeliever and the believer, two vineyards and We surrounded them with date palms to increase the beauty and material value of the gardens and not only that, there was still more of Our grace. Namely We made between them, namely the two gardens fertile fields. We made between them, that is, the two gardens, fertile fields, and they produce abundant and good fruit, and they do not oppress their owners, that is, the fruit continues to be abundant, not decreasing even a little from what the owner expects every harvest period, and in addition We also flow rivers in the gaps between them, that is, the two gardens so that they do not lack water for a moment, even if it does not rain. (Shihab, 2009)."

The phrase (وَاضْرِبْ لَهُمْ مَثَلًا) (*And give them a parable*) is a command word similar to QS. 18:6, which uses the word of expectation فَلَعَلَّكَ (*Then (are)/maybe you*), indirectly containing a command sentence structure (بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ) (*you will kill yourself for grief after they turn away*), using ism al-Fā'il which means obligatory to follow or do (al-Andalusy, n.d.). In other words, the Prophet was expected not to grieve over those who did not believe the information he conveyed (بِهَذَا الْحَدِيثِ أَسَفًا). While the word (الْحَدِيثِ) generally means the Qur'an, in which there is also information and stories of parables or meaning (مَثَلًا) in QS 18: 32. In addition, the word (الْحَدِيثِ) in QS al-A'rāf: 185, *So in what other news will they believe after the Quran?* (فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ?) This means news about the truth that only exists in the Quran.

The word (مَثَلًا) is also found in Surah Yusuf: 111, *"In their stories, there is teaching for those who have sense"* (كَانَ فِي قَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ) as the meaning of the example is 'ibrah or lesson for those who think, namely in the stories of the Qur'an. *The Qur'an is not a made-up story*, (مَا كَانَ حَدِيثًا يُفْتَرَى). In addition, the word "Parable/Parable" with the word (رَجُلَيْنِ), which means two men (believers and disbelievers), explained that the two men came from two brothers of Bani Isra'il, the believer named Qaṭrūs and the disbeliever named Yahūda. Also mentioned are two men from the Banu Makhzūm (descendants of Quraysh), the believer named Abu Salamah Abdullah ibn Abdul Ashad and the disbeliever named al-Aswad ibn Abdul al-Ashad (al-Khawarizmy, n.d.). The two descriptions indicate that the two men were brothers, but regardless of the truth of the name, the word has a broader meaning as a friend. As written in QS al-Şaffāt: 51, *"I used to have a friend"* (إِنِّي كَانَ لِي) (قَرِينٌ) (Al-Khawarizmy, n.d.).

2. QS. 18: 33 is related to 2 verses in Surah al-Kahf (107 and 108) and seven verses in different surahs (*Al-Baqarah: 265, al-Baqarah: 266, Ar Ra'd: 35, Al-Isra': 91, Al-Ankabut: 58, Saba': 15, 16*).

Verse 33 uses the word (لَمْ تَظْلِمْ) *lam tadzlim*, which means *not mistreating or not reducing the yield for the owner* because the owner of the garden before harvesting has hoped for the success of his gardens and targets the amount he can harvest. The target is so fixed in his mind that he feels it belongs to him. That means that if the yield is less than what he expected, then he feels like he has been wronged. The verse states that *he was not wronged*. On the other hand, it should be noted that the perpetrator of the word (تَظْلِمٌ) *tadzlim* in the above verse is the *garden*. Sayyid

Quthub (Qutub, n.d.-b) argues that the word confronts the two gardens with their owners. The gardens do not act *unjustly* (*dzalim*) towards the cultivators and the owners; instead, they act *unjustly* towards Allah and themselves.

The word (الْجَنَّتَيْنِ) is a dual form of the singular word (الْجَنَّةُ), which means garden, the word (جَنَّةً) also means paradise; however, the description of Allah's paradise (Jannah / Paradise) which is full of pleasures is eternal, as in QS 18: 107-108 and is found in many letters in the Qur'an. However, the closest association with the meaning of garden is QS al-Baqarah: 265, fertile gardens; QS al-Baqarah: 266, gardens fed by rivers; QS Ar Ra'd: 35, having abundant fruit; QS Al-Ankabut: 58, located on high ground and eternal; QS Saba': 16, but all will perish if we are not grateful.

3. QS. 18:34 relates to 2 verses in Surah al-Kahf (7 and 30) and two in a different Surah (*al-Baqarah: 155* and *Maryam: 77*).

QS. 18:34 uses the word (تَمَرًا) *tsamar* or, in other readings, *tsumur*, which is the plural of (تَمْرَةً) *tsamarah* or *fruit*; scholars understand it to mean *that the date palm orchard has the fruit of wealth* (Shihab, 2009). It also means *wealth*, i.e., the owner of the gardens discussed above also has a lot of wealth and variety. So, in his arrogance, he said to his friend the believer, "*My wealth is more than yours, as you see some of my wealth in these gardens, and my followers, i.e., my children, my family, and my servants who take care of my business and needs, are stronger, i.e., more numerous and strong and smarter than you have.*"

The word (نَفَرًا) *nafaran* is derived from the word (نَفَرَ) *Nafara*, which means to *rise vigorously towards something*. This word commonly refers to the zeal to defend one's family members. Some scholars believe that the word refers to *children*. This statement comes after comparing the disbeliever's words with the believer's answer in QS 18:39. Indeed, the people at the time of the revelation of the Qur'an often boasted about their wealth and children, especially sons (Shihab, 2009). Wealth and children are accurate tests of whether a servant has wealth or does not have it, as in QS 18:7. Other letters in the Qur'an also discuss the test of a person through wealth, children, and women. Among them, QS al-Baqarah:155, "*And indeed We will test you with fear, hunger, want of wealth, souls and fruits, and give glad tidings to those who are patient.*" and QS Maryam:77, "*Then have you seen him who disbelieves in Our verses and says: "Surely I shall be given wealth and children."*"

4. QS 18:35 relates to one verse in Surah al-Kahf (verse 5) and two in different Surahs (*Shad: 75* and *Az-Zumar: 59*).

In this verse, *he* (the believer) *enters* one of *his* two *gardens* (the *garden* of the disbeliever), calling his believing friend *while* boasting of his wealth. At the same time, *he* is *unjust* to himself due to his disbelief, ingratitude, and trust in wealth alone (Shihab, 2009). The word (تَبِيدَ) *tabid* is derived from the word (بَيْدَ) *bayd*, which means *destruction and perdition*. The disbeliever described his garden's permanence and ownership with the words: "*I did not expect this garden to perish,*" to take it lightly and illogically. *It* is as if he is saying *its destruction* is a remote possibility. It must have lasted; of this, there is no doubt (Al-Dimashqiy, n.d.). The

sentence is arrogant, similar to *that* in QS 18:5: "*They have no knowledge of it, nor did their fathers. How ugly are the words that come out of their mouths; they speak nothing but lies.*"

The phrase (كَبُرَتْ كَلِمَةً), meaning bad words, is often used as a sign of a proud person. The *fi'lu* or verb (كَبُرَتْ) refers to the hidden subject (*Fa'il ma'dzūf*), back to the words (مقالة من قالوا اتخذ الله ولداً). With another meaning as an expression of amazement (ما أكبرها كيمة), how bad the sentence is, which comes out of the mouths of disbelievers, fools, and followers (al-Andalusy, n.d.). Similarly, the verb (استكبرت) in QS Shad:75, "*Do you boast, or do you think that you are among the higher ones?*"; QS al-Zumar:59, "*Then you denied it, and you boasted, and you were among the disbelievers.*"

5. QS 18:36 is connected to one verse in Surah al-Kahf (verse 4) and one in a different surah (*Fushshilat: 50*).

In verse 36, he suspects that the Day of Judgment will not come because he does not remember the success factors that invariably accompany it. Allah Swt. has installed in man's instincts the tendency towards worldly ornaments and pleasures as a test for him so that if he turns away from the remembrance and remembrance of Allah, he sinks to follow his lusts and the pleasures he gets (Shihab, 2009). The word (وَمَا أَظُنُّ) indicates an expression of doubt. The disbeliever repeated the arrogant words with doubt: "*And I did not think that the Day of Resurrection would come.*" Then he continued with the expression of promise (*Uslūb al-Qasam*): "*And if I were to return to my Lord, I would surely find a better return than those gardens*" or (قَالَ) (al-Andalusy, n.d.). This is related to QS 18:35 (وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ (مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا (كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ) verse 5 (وَلَدًا), that every word of disbelief that comes from oneself or whispers from the devil, will get a warning and reply from Allah S.w.t. similarly in QS Fuṣṣilat:50.

6. QS 18:37 is related to one verse in Surah al-Kahf (verse 8) and three verses in different surahs (*al-Baqarah: 28, al-Hajj: 5, and Ghafir: 67*).

Hearing the disbeliever's description and seeing his arrogance, the believer's friend "*said to him while he, the one who accompanied him, responded, saying: "How astonishing is your attitude and speech. If you disbelieve in the Lord who created your ancestors from the ground, i.e., the origin of Adam, who was created from the ground, then you are also a descendant of Adam, who came from a drop of semen sourced from plants and food that grew in the ground. The Almighty made you a physically perfect man? Strangely, you are haughty and arrogant, and you disbelieve in Him and doubt the day of Resurrection. Your occurrence is not legitimate to doubt. However, I am different from you. I am certain that He is Allah, my Lord, who created, sustains, and bestows various virtues upon me and all creatures. I worship Him alone and do not associate my Lord with anything* (Shihab, 2009)."

The use of the word (ثُمَّ) *tsumma/ then* as a sign of how far the distance between the *soil* and the *sperm* and the stages of the creation of man is advice that he should not be arrogant. At the same time, his origin is something very trivial; he is not grateful to Allah, even though he has the potential to be a perfect human being. On



the other hand, the believer's statement explores his friend's doubts about the Resurrection after death. Didn't Allah create him from the ground and even from nothing? If he dies and has mixed or turned into soil, then he is still created and resurrected by Allah (Shihab, 2009). As in QS 18:8, that everything will be returned to Allah, treasures will be destroyed, house plants or land will be leveled, and the owner of everything will take lives, *"and We will indeed make (also) what is on it a flat land again barren."*; QS al-Baqarah; 28, *"Why do you disbelieve in Allah, when you were dead, then Allah gave you life, then you were killed, and He revived, then to Him you are returned?"*; QS al-Hajj: 5: *"O mankind, if you are in doubt about the resurrection (from the grave), then (know) that We have made you from earth, then from a drop of semen, then from a clot of blood, then from a clot of flesh, perfect and imperfect, that We may make clear to you and establish in the womb, Then We bring you forth as infants, then (gradually) you come to maturity, and among you there are those who die, and among you there are those who are prolonged to the age of senility, so that they know nothing that they once knew."*; QS Ghafir: 67: *"It is He who created you from the earth, then from a drop of semen, then from a clot of blood, then He gave you birth as a child, then He left you alive so that you may reach the age of maturity, then He left you alive again until you are old, and some of you die before that. (We do this so that you may come to your appointed end and that you may understand."*

7. QS 18:38 is connected to two verses in Surah al-Kahf (verses 14 and 110) and two in a different surah (*ar-Ra'd: 36* and *Yusuf: 40*).

A believer feels pride and glory in the presence of dignity and wealth. He feels that what Allah provides is better than worldly life's pleasures. He realizes that the curse of Allah is confident and very near to those who are negligent and arrogant (Qutub, n.d.-b). QS 18:38 contains the confession of a believer that *"but I (believe that): He is Allah, my Lord, and I associate no partner with my Lord."*; QS 18:14, *"They also said: 'Our Lord is the Lord of the heavens and the earth; we call no one else but Him'"*; QS 18:110, *"Let him associate no partner with anyone in the worship of his Lord."*; QS ar-Ra'd: 36, *"I am only commanded to worship Allah, and to associate nothing with Him; to Him only do I call, and to Him only do I return"*; QS Yusuf: 40, *"that you may worship none but Him. That is the straight religion"*.

8. QS 18:39 is related to one verse in Surah al-Kahf (verse 28) and three verses in different surahs (*ar-Ra'd: 31*, *Luqman: 25*, and *Ghafir: 55*).

The believer continued his advice while pointing out that he was not envious of the favors Allah had bestowed upon him: *"And why did you not say what you should have said when you entered your garden, namely Ma Sya Allah, La Quwwata Illa Billah* (It is indeed by the will of Allah that all this is realized, there is no power whatsoever and when and wherever I have including the ownership of these gardens except with the blessing and help of Allah). *If you, O haughty and disbelieving friend, see or think that I am less than you in terms of wealth and children, then there is nothing wrong with that because all of that will return to the wisdom of God; hopefully my Lord, who always does good, will give me an abundance of His sustenance, and who knows, He may send him or your garden a calamity such*



as a thunderbolt striking it *from the sky*, a plant pest, *so that the beautiful and fertile garden becomes slippery ground*, becomes overgrown and cannot be planted anymore *or the water recedes into the ground*, and cannot irrigate your garden. If that happens, *you will never find it again* and have to dig hard to irrigate your garden. (Shihab, 2009)."

Scholars have different opinions about the meaning of (مَا شَاءَ اللَّهُ) *ma shay Allah*. Some understand it as *meaning that all matters are by Allah's will*, some in the sense that *what Allah wills must happen*, and some also understand it in the sense that *this garden is something that Allah wants to give me* (Shihab, 2009). QS 18:28 describes the attitude that the polytheist should take so that he does not go down *the wrong path*, "those who call upon their Lord in the morning and at twilight seeking His pleasure; and do not turn your eyes away from them (for) the adornment of this world, and do not follow the man whose heart We have turned away from the remembrance of Us, and follow his lusts, and that is his state of transgression."; QS ar-Ra'd: 31 also states, "And if there were a recitation by which the mountains could be shaken, or the earth split open or by which the dead could speak, (surely the Qur'an is it). Indeed, all affairs belong to Allah. So do not those who believe know that if Allah had willed (that all men should believe), He would have guided all men?"; QS Luqman: 23, "And if you ask them: "Who created the heavens and the earth?" they would answer: "Allah." Say: "Praise be to Allah." Moreover, QS Ghafir: 55, "So be patient, for surely the promise of Allah is true, and ask forgiveness for your sins and praise your Lord in the evening and the morning."

9. QS 18:40 is related to one verse in Surah al-Kahf (verse 44) and three verses in different surahs (*al-Baqarah: 269, Ali Imran: 73, and an-Nisa': 40*).

The text of verse 40 diverts us from a scene of fertility and beauty to one of destruction and annihilation, from a state of arrogance and pride to one of regret and pleading for forgiveness. The reason is that the punishment predicted by the believer has occurred. (Qutub, n.d.-b). The use of the word (حُسْبَانًا) *husbanan* is taken from the word (حِسَاب) *hisab*, which means *something that is calculated and measured by Allah very carefully*. This word is an adjective of a word not mentioned, namely disaster. Some also understand it as a *collection of small arrows* that can be aimed at once. Other scholars understand it to mean *locusts*. The word calamity can accommodate all these meanings (Shihab, 2009).

This believer shows that he is not complacent about what his friend boasts, as in the quote, "Then hopefully my Lord will give me (a garden) better than yours." the statement is also responded to in QS 18:44, "their help is only from the rightful Allah. He is the Best of rewarders and the Best of rewarders."; QS al-Baqarah: 269, "Allah bestows Al-Hikmah (deep understanding of the Qur'an and as-Sunnah) on whom He wills. Moreover, whoever is bestowed with wisdom has indeed been bestowed with a great bounty." QS al-Imran:73, "Say: "Verily, the bounty is in the hand of Allah, and Allah bestows His bounty on whom He wills; and Allah is All-Knowing"; QS an-Nisa':40, "Verily, Allah does not wrong anyone even by a zarrah, and if there is a zarrah of good, Allah will multiply it and give from His side a great reward."



10. QS 18:41 is related to two verses in Surah al-Kahf (verses 7 and 8) and one in a different Surah (*al-Mulk: 30*).

Verse 41 is a description of the ultimate scene of anxiety. All the fruits were destroyed, as if pests struck them from all directions until no survivor was left. Meanwhile, the vines fall with their branches to dry up and become firewood. Meanwhile, the vineyard owner wrings his hands in regret over losing his wealth and what he had worked so hard. Continuing the prayer of the believer in QS 18: 40, "*And may He send a provision (thunderbolt) from the sky on your garden; until (it) becomes a slippery ground,*" this verse uses a hyphen or *harf al-'ataf* (أَوْ) which means "or," "*or the water recedes into the ground,*" (أَوْ يُصْنِجُ مَأْوَاهَا غَوْرًا). This verse is also responded to in QS 18:7, "*Indeed We have made what is on the earth an adornment for them, that We may test them*"; QS 18: 8, "*and We will indeed make (also) what is on it a flat land again barren.*"; QS al-Mulk:30, "*Say: "Explain to me if your water sources become dry; then who will bring you running water?"*".

11. QS 18:42 is related to one verse in Surah al-Kahf (verse 49) and three verses in different surahs (*Yusuf: 66, al-An'am: 27, and an-Naba': 40*).

Verse 42 states that what the believer suspected was proven to be true. Allah *destroyed the wealth of the disbeliever*. His gardens were destroyed, his wealth extinct, so he immediately *flipped* his palms repeatedly as a sign of great regret for what he had spent cultivating his gardens and business. *In contrast, the gardens, trees, and even all the wealth he was proud of quickly collapsed with the roofs, and then he said: "O that I had taken my friend's advice and had not associated anything with my Lord."* However, this regret came too late. Such was his situation, and even more distressing was that *there was no one to help him except Allah*. In contrast, he had previously boasted of the strength of his helpers and followers, and he was so weak that *he could not even defend himself*. Help and defense only come from Allah, the Righteous, and the Almighty (Shihab, 2009).

Answering the believer's prayer in the previous verse, which shows the *regret* of the disbeliever after his *wealth* is exhausted, "*and his wealth is destroyed; then he turns over his hands (a sign of regret) for what he has spent on it,*" the verse is *al-Kināyah* in '*ilm al-Balāghah*, a description of a situation, regret which is described by the movement of turning over his hands. Similarly, in QS 18:49, "*they said: "O wretched ones, what is this book that leaves nothing small or great but records everything?"*" In another Surah, in the verse, "*and his wealth is destroyed*" (وَأُحِيطَ بِثَمَرِهِ), the word (أُحِيطَ) in QS Yusuf: 66, "*except when enemies surround you.*" The word "besieged" is a metaphor for the phrase "besiege all their possessions" or "destroy all their possessions"; QS al-An'am: 27 "*They said: "May We be returned (to the world) and not deny the verses of Our Lord,*" QS as-Naba': 40: "*And the disbelievers said: "How good it would have been if it had been earth."*"

12. QS 18:43 is connected to one verse in Surah al-Kahf (verse 58) and five verses in different surahs (*Ali 'Imron: 13, al-Baqarah: 48, al-Baqarah: 123, al-A'raf: 197, and Fuṣṣilat: 16*).

He was very sorry for his behavior of associating partners with Allah. Then, he recognized Allah's *rububiyyah* (regulatory power) and oneness. He regretted doing so and sought refuge with Allah after losing the opportunity to repent (Qutub, n.d.-b). QS 18:43, "*and there will be for him no group to help him except Allah*"; similar meaning to QS 18:58, "*but for them there is a certain time (of punishment) from which they will never find refuge*"; QS al-Imran:13, which explains the meaning of (فِيئَةً) which means "group"; QS al-Baqarah: 48; QS al-Baqarah: 123; QS al-A'raf: 197; QS Fuṣṣilat: 16.

13. QS 18:44 relates to two verses in Surah al-Kahf (verses 40 and 42) and three in different surahs (*Ghafir: 16, al-Furqan: 26 and al-An'am: 62*).

The word (الْوَالِيَّةُ) *al-walayah* means *help* the majority of *qira'at* scholars read this. Some read it (الْوَالِيَّةُ) *al-wilayah*, which means *power*. On the other side the word (الْحَقِّ) *al-haqq* is read (الْحَقِّ) *al-haqqi* as an *adjective* to the word Allah, and some read (الْحَقِّ) *al-haqqu* as an *adjective* of the word (الْوَالِيَّةُ) *al-walayah* (Shihab, 2009). If it is read with *al-wilayah* and *al-haqqi*, then the verse is like saying: "There and in such a situation all *rightful* and certain power is only in the hands of Allah."

The meaning is attributed to Him with *al-Haq*, which is the opposite of (الْبَاطِلُ) *al-basil*. Besides, the phrase (حَيْرٌ تَوَابًا وَخَيْرٌ عُقْبًا) or *the best Rewarder and Determiner of the future* does not seem to have a clear relationship or have a beautiful impression, if the meaning of *the* above verse is by the opinion of the majority of scholars. Then, the word *al-walayah* describes the sense of *power needed to organize and manage*. Thus, according to him, this verse states: "When destruction has taken place, and all the causative factors have been rendered ineffective and incapable of taking effect, and man, who was thought to have the ability and independence, is no longer helpless, then all the power to organize and control everything returns to Allah alone, for He is the Lord of Right (Shihab, 2009)."

This verse is related to QS 18:40, "*Then hopefully my Lord will give me a better garden than this one of yours, and hopefully He will send a provision (thunderbolt) from the sky on your garden,*" and verse 44, "*Then he threw back his hands (in regret) for what he had spent on it, and the vine fell with its vines*" In another Surah, it is also found in QS Ghafir:16, "*To whom belongs the kingdom of this day?*" to Allah, the One, the Overcomer; QS al-Furqan:26, "*The rightful kingdom on that day belongs to the Most Gracious Lord.*"; QS al-An'am:62, "Then they (the servants of Allah) will be returned to Allah, their true Ruler, and know that all rulings (on that day) belong to Him."

Youth Lifestyle In The *Aṣḥâbul Jannatain* Story

One form of lifestyle change that occurs in youth is the desire or desire for appearance, style of behavior, way of behaving, and others that will attract the attention of others, especially peer groups, because they want to be recognized by the environment where they are (Monks et al., 1998). For example, visiting various shopping centers, such as malls, distros, and boutiques, shows the tendency of student behavior to be faced with mere pleasure as a life goal, better known as



hedonism (Salam, 2002). Wells and Tigert explain that a hedonic lifestyle is a person's lifestyle as a process of using the money and time owned, expressed in the activities, interests, and opinions (Engel et al., 1994). They are manifested in certain things, such as fashion, food, luxury objects, gathering places, and always wanting to be the center of attention. People who embrace a hedonic lifestyle spend more time outside the home, such as at malls and cafes.

The Qur'an also discusses the hedonic lifestyle, as in the story of *Ashabul Jannatain*, which contains a parable for the rich who are neglected by their possessions and boast of various pleasures (Husna, 2022). So, the following discussion is a depiction of the hedonistic lifestyle in the story of *Ashabul Jannatain*, which will be classified based on Activities, Interests, and Opinions;

1. Gathering to talk about wealth

QS 18:34 tells us that the rich man went to one of his gardens with his friend. Then he said arrogantly, "*My wealth is greater than yours, and my followers are stronger.*" His arrogance had *engulfed his soul*. His pride had engulfed his soul, and he was drowning in negligence. He forgot to thank Allah for the bounty He had given him. Arrogant sentences and conversational activities about his possessions are some of the characteristics of a hedonist. The phenomenon of young people also made it clear that they often look for new and *Instagramable* places (places suitable for taking pictures and displaying them on the Instagram application) to follow the current *trend*. Moreover, it will be considered hedonistic if someone acts arrogantly by showing off the goods, places, food, and even positions he has on social media or in-person to make others jealous and spiteful.

In addition, the culture of gathering is characteristic of the current generation of youth. Millennials are the most collective generation ever (Youthlab, n.d.). This collective character is not only driven by the psychological tendencies that emerge in this generation but is also facilitated by social media, which helps them actualize their collective drive. Unsurprisingly, Indonesia is the only country where social media penetration is increasing. However, instead of making the graduates more individualistic, it makes them more collective and can be found in the various communities that are now emerging.

2. The youth's interest in food trends such as dates is a luxury many favor.

QS. 18:32 and 33 describe the gardener whose soul is filled with pride in the garden. So he acts arrogantly, crowing like a rooster and acting like a peacock. The garden in this verse is also a metaphor for one's wealth and dignity. People will be tested when they have a lot of wealth, descendants, and positions. It also describes the millennial generation, which is quickly informed about the world.

Moreover, having access to see and show off the wealth, enjoyment, and power of others can impact one's tastes or preferences today. So when in the environment of the rich, someone who is poor also wants to follow the style of the rich and do anything to get it, even by stealing once because many things are influenced by promiscuity, such as sophisticated smartphones or smartphones, luxury cars, the latest food or culinary, the most expensive fashion, hangout places that hit, even



drugs (narcotics) as mere pleasure.

3. Everything they have will last forever.

QS. 18:35 and 36 describe the negligence and deceitful condition that boasts and deceives those with dignity, power, pleasure, and wealth. The standard norms by which they interacted in this mortal world with its inhabitants are still with them, and they maintain them until they move to the angelic realm. So, as long as they still outperform the other inhabitants of this earth, they should have a special place. This arrogance is seen in people who are hedonists. When talking about the opinions of people or people who live only thinking about the world, in the concept of youth motivation, there is the term *you* only live *once* (you only live once), or it can be commonly abbreviated as YOLO. However, some young people often misinterpret this concept; they think that life is only once, so they try to enjoy all the pleasures in this world. Spend when you have money, travel to entertain yourself, and have fun (Nathan A, 2013). The concept of YOLO brought much positivity to life. It also made room for much productive work. Transferring this energy to other souls would be an excellent way to contribute to society. Several factors, such as knowledge, family, and environment, must influence a change in worldly opinion (Yakan, 1992).

Apart from Surah al-Kahf above, the description of a hedonist is also described in other surahs. What can be concluded is that they are materialistic people, both in doctrine and in practice; the Qur'an calls them *dahriyyun* (Naturalists or Materialists), QS al-An'am: 29 *"They say: "Our life is only in this world and we shall never be resurrected."* And QS al-Jāthiyah: 24 *"They say: "This life is nothing but the life of the world, we die and we live, and nothing destroys us except time, and they have no knowledge of it, they are nothing but conjectures."*; QS al-Baqarah: 200; *"Among men there are those who pray: O our Lord, grant us good in this world, and in the Hereafter he will have no share."*

Conclusion

Lifestyle is the pattern of a person's life in the world expressed in his activities, interests, and opinions. Lifestyle describes a person's entire self when interacting with his environment. Lifestyle describes a person's entire pattern of action and interaction in the world. The lifestyle displayed in the Story of the Two Garden Owners in Surat al-Kahf 32-44 is the lifestyle of hedonistic or worldly youth and religious or ukhrawi youth. Apart from Surat al-Kahf above, the depiction of a hedonist is also described in other letters. What can be concluded is that they are materialistic people, both in doctrine and in practice; the Qur'an calls them *dahriyyun* (Naturalists or Materialists), QS al-An'am: 29 *"They say: "Our life is only in this world, and we shall never be resurrected."* And QS al-Jāthiyah: 24 *"They say: "This life is nothing but the life of the world, we die and we live, and nothing destroys us but time, and they have no knowledge of it, but only conjecture."*

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