



**AL-QU'RAN AND ISLAMIC ENTREPRENEUR:
ABDURRAHMAN IBN AUF**

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Abstract: The purpose of this article is to analyse the behaviour of the Islamic entrepreneur Abdurrahman ibn Auf based on the teaching of the Quran. Abdurrahman ibn Auf was an entrepreneur and a businessman who lived in the time of the Prophet. The clear-cut definition of entrepreneur term has not been found until now, so research on entrepreneurship remains relevant. The backbone of this study is the Quran, as it provides a deeper understanding based on what is contained in the Quran. Therefore, this article attempts to answer how is Abdurrahman ibn Auf's manner in Islamic entrepreneur based on the study of the Quran? This research has to be done taking into account the fact that the current development of large corporations requires business research directly from the Quran for reference and facts about Islamic figures. This study uses library research methods and examines relevant scholarly articles as data sources. The results of this study contain a few basic verses about entrepreneurship. This verse is related to the attitude of business participants when conducting business. Finally, the concept of Islamic entrepreneur will be very suitable for application as it contains two meanings, *Hablumminannas* and *Hablumminallah*, as the attitude of Abdurrahman ibn Auf, who always adheres to the values in the verses of the Quran.

Keywords: Islamic entrepreneur, Abdurrahman ibn Auf, teaching of the al-Qur'an

INTRODUCTION

Indonesia is the country with the largest Muslim population in the world, Indonesia faces the challenge of becoming a developed country. One of the conditions to become a developed country is having more than 14% entrepreneurs (as the end of 2019). Data has shown, Indonesia currently has only 3.1% of the total population engaged in entrepreneurship. Based on Dispendukcapil (Population and Civil Registration Agency) record, as of June 2021, Indonesia's total population is 272,229,372 around 231 million of them are Muslims. Considering the challenges that will arise in this scenario, the emergence of the new percentage of 3.1%, about 7.161 million Muslims who become new economic operators, they are still considerable lacking and still far from the target of at least 32.34 million economic operators and entrepreneurs.

The quantity of Muslim entrepreneurs is certainly important. Besides looking at the numbers, a Muslim entrepreneur must also have a strong entrepreneurial character based on the Quran and the Sunnah. Entrepreneurship is a noble duty as long as it is done honestly and according to the rules and does not violate the prohibitions of Sharia law established by God and His Messenger. Through entrepreneurship or business, people will be able to meet their needs and continue their lives in the future, because one person engaging in business will create an economic wheel system. Not only that, in addition, the virtues and mechanisms in the transaction are established according to the rules of Islam. Therefore, engaging in trading activities does open the door of bounty and rezeki that God provides for all of His servants, wherever they might be.

There are several verses in the Qur'an that refer to commerce or trade revealed by Allah. These verses are the basis of entrepreneurial conduct in Islam. Islam requires its followers to be willing to work hard and arduous. It is compulsory for someone with dependents to work and to have a job in order to support the family and help make ends meet. Since work is one of the main reasons for people to have wealth. Wealth also means to facilitate ourselves to worship God.

In Islam, the urgency of trade is highly valued because by trade one can settle his affairs with other fellow human beings in order to generate income (Rahmad Ramadani, 2020). Therefore, relationships must consider all aspects of honesty and responsibility. Honesty means never lying to buyers or sellers. Like Mu'adz ibn Jabal r.a. he narrated that, God's Messenger said in explaining the merits of income from the profit of trade. However, there are certain manners in trading or starting a business needs to be considered, like to avoid lying, to have honesty and not breaking promise, trustworthy and far from betrayal. During buying, one should be careful not to criticize, and during selling, he should not raise the price extremely. If he has a debt, he should pay off immediately, and collect it carefully (Rahmad Ramadani dkk., 2020).

According to Nur Suhaili in (Wigati, 2015) Islamic Entrepreneurship is an integral part of Islam and a part of worship. The stance of entrepreneurship business activity in Islam will encourage people to venture into the business world. The Prophet Muhammad SAW, even said that 9 out of 10 sources of rizki (livelihood) are from commerce. The principles of Islamic entrepreneurship are derived from

the vast knowledge of the Quran and Hadith. Good business ethics are based on the exemplary conduct of the Prophet Muhammad SAW.

One of the Muslim entrepreneurs who lived at the time of the Prophet Muhammad was Abdurrahman Ibn Auf, who had a successful entrepreneurial spirit and has even become a role model till our time. Throughout his life, the Prophet Muhammad SAW was always accompanied by the best and good companions. In order to support the mission of Prophethood, the companions are willing to devote their energy, time and even their wealth to spread the mission of Islam. One of companions who is able to manage economy generously and wisely is Abdurrahman Ibn Auf. Based on history, Abdurrahman Ibn Auf is known as the richest companion. It is well-known that Abdurrahman ibn Auf generously gave 200 uqiyah gold to help the Holy Prophet in the Tabuk war, 1 uqiyah is equivalent to 21.7475 grams of gold. Abdurrahman ibn Auf never hesitated to spend half of his fortune for the sake of Allah at the call of the Holy Prophet. (Mengenal Sosok Abdurrahman Ibn Auf, 2019)

There is existing study and research on Abdurrahman's image as a successful Muslim entrepreneur. One of them is Haslinah (Haslinah, 2018). The study revealed that Abdurrahman ibn Auf was one of the companions of the Prophet Muhammad SAW, who was considered wealthy and had donated his wealth for the survival of Muslims. Unfortunately, the discussions remain focused solely on Abdurrahman ibn Auf's biography and life path.

Saputra (Saputra, 2021b), in his study entitled "Solusi Terhadap Problematika Entrepreneurship Perspektif Al-Qur'an (Solving Entrepreneurship problem from the Perspective of the Quran)" shows

that the Quran contains some life instructions and attitudes that must be obeyed. Entrepreneurship is no exception, and doing good will breed noble entrepreneurship and be useful for the future, as mentioned in the Surah of Al-Hajj verse 77. In this study, the urgency of entrepreneurs based on Quranic verses has been deeply researched and the results find that the practices are very easy to understand and apply. However, this research is not specific to Muslim entrepreneurs.

Another descriptive study on Abdurrahman ibn Auf as an exemplary successful Muslim entrepreneur was done by Putri Apria Ningsih (2017). Another study on The Concept of Entrepreneurship Abdurrahman ibn Auf, by M. Maulana (2017) in both studies describes how Abdurrahman Auf's conduct in business and mission firmly adheres to the concept of halal, staying away from what is haram, and always obeying the Sharia law.

Rosanna in (Rosanna, 2021) has done a research entitled "Konsep Entrepreneur Abdurrahman ibn Auf Dalam Praktik Berdagang". Using library research methods, the results of this study revealed that Abdullahman ibn Auf was a wealthy companion of the Prophet Muhammad Saw. The concept that Abdurrahman ibn Auf has implanted in entrepreneurship is almsgiving in the way of Allah could make him a successful individual in entrepreneurship. The study largely sheds light on the behavior of Islamic entrepreneur Abdullahman ibn Auf, but does not correlate in detail with the study of the Quran.

This study aims to fill the gaps in relation to Abdurrahman ibn Auf's entrepreneurial spirit based on Quranic teaching, as well to

uncover novelties and findings that have not been explored by other researchers. In this context, this article intends to analyze “The Quran and the Islamic Entrepreneur case study of Abdurrahman Ibn Auf”.

LITERATURE REVIEW

Entrepreneurship

One of the many virtues of business is to be put in the rank of prophets (Ashari, 2021). Business has the same meaning as entrepreneurship as it involves making money or promoting economic development. The Holy Prophet Muhammad SAW said from the narration of Abu Sa'id Al-Khudri r.a, from 'Abdullah ibn 'Umar ra, Rasulullah Saw, said: *“an honest and trustworthy Muslim merchants will be gathered with the Prophet, trustworthy people (Siddiq) and martyrs (Syahid) on the Resurrection Day”*.

Kewirausahaan is the same word as entrepreneurship in meaning. Indonesians usually refer it to the word entrepreneurship. The word entrepreneur contains the word entrepreneur, which actually comes from French, *entreprende*, which means one who takes risks, one who takes risks, one who works, and one who sells his artworks (Nurhayani dkk, 2021).

The term *wiraswasta* was later developed into the term *wirusaha*, which has a different form of activity although the aspects carried out are the same. Shehu in (Shehu et al., 2015) states: *“Entrepreneurship is all about taking risk, creativity, innovation, and management of a firm and taking advantage of market opportunities. Entrepreneurship is further seen as the examination of how, by whom and with what effects opportunities to create future goods and services*

are discovered, evaluated and exploited. Entrepreneurship is believed to compel economic growth and development in numerous countries”.

Entrepreneurship, in a sense, is more concerned with acquiring wealth, accomplishing something. This done by a system of thought and capability to generate new ideas and combine them with their potential to realize those ideas. Entrepreneurship can also be interpreted as a process of creating innovation to create something that has never existed before (Ritonga, 2021).

Entrepreneurship also works as an agent of change. This means that someone does not try to perfect something or optimize the efforts of a particular activity, but rather creates the latest creations and innovations for doing something (Megracia, 2021).

Drucker in (Hoque, dkk., 2013) argued that entrepreneurship is a profit-oriented enterprise or business. As he put it: *“Entrepreneurship is the creation of a new enterprise (Low and Macmillan, 1988). It is the creation and management of a new organization designed to pursue a unique, innovative opportunity and achieve rapid, profitable growth”.*

Entrepreneurs are people who have the ability to create business opportunities. In most cases, entrepreneurs always try to find the necessary resources and utilize them, along with the right actions to achieve success (Meredith, 2002). In addition, entrepreneurial activities can address labour shortages and provide alternatives to reduce unemployment, especially in the regions where activities are carried out. In order to foster entrepreneurship mentality is to change a mindset that learning in schools is only to get a certificate or to have a diploma.

This wrong idea and mistake of thinking needs to be corrected and this problem has become a shared responsibility between educational institutions and families (Sakti dkk., 2020).

There are many entrepreneurial personality traits (Sara & Fitryani, 2020) include being in control one's self, having positive energy, persevering to succeed, and being tolerant of all ambitions. One of many differences between entrepreneurs and ordinary people is that they always have different traits and personalities that can make them a person far beyond ordinary. These traits including ones must have higher self-confidence, fulfilling tasks and results-oriented, dare to make decisions, dare to take risks, have the spirit of a leader, based on reality and logic, and focus on future.

Entrepreneurial Motivation

Entrepreneurial motivation is a psychological construct that leads to causes and desires that motivate someone to move forward and become an entrepreneur (Elfandi dkk., 2021). It turns out that the process of becoming an entrepreneur is strongly influenced by the human factors and their intuitions, society and culture that shape an entrepreneur's personality. In addition to that, it is also influenced by the entrepreneurial spirit of his own spirit, which is clearly reflected and manifested when he faces uncertainty and problems, especially when competing with all the risks he encounters (Utaminingsih dkk., 2021).

Factors that can affect entrepreneurial performance are motivation or encouragement. Entrepreneurial motivation is important to be found from within and implemented as it can be an encouragement or strength for individuals to maintain an

entrepreneurial spirit in all their actions (Krishna, 2013). When a person with high entrepreneurial motivation is more likely to become an entrepreneur or a businessman. Motivation is one of the most important factors in coping with the success of a small business, as it affects business performance. It will then enable individuals to be motivated in running the business and able to achieve maximum performance in the business. (Megracia, 2021)

Islamic Entrepreneur

From an Islamic perspective, entrepreneurship is an aspect of muamalah in the system of human life. This aspect of muamalah is closely related to the relationship between people. Nonetheless, human still has a responsibility to make the planet thrive and he must always seek sustenance (rezeki) for himself or others, one of which is through the door of entrepreneurship.

Islam regulates many things related to entrepreneurship, such as in Q.S. Hud verse 61, Q.S. Al-Mulk verse 15 and Q.S. Al-Jumua'ah verse 10. Entrepreneurship in Islam is considered an act of worship and meant to seek pleasure (ridho) from Allah SWT. Nur Suhaili explains that there are 8 types of entrepreneurships in Islam, namely: 1. Entrepreneurship is an integral part of Islam. 2. A Muslim entrepreneur by natural inclination is essentially a "caliphate" sent by God to increase wealth and treat business as part of worship and good deeds. 3. Entrepreneurship as motivation. The value of success in Islam not only depends on the end result, but also on the process and means to achieve it. 4. Entrepreneurship as part of worship. Business activities are acts of worship or good deeds. 5. The place of entrepreneurship and

business in Islam: Islam encourages believers to get involve in the world of business. The Prophet Muhammad SAW explained that nine out of ten sources of rizki (livelihood) can be found in commerce and trade. 6. Entrepreneurship is part of the Islamic economic system. Islamic entrepreneurship must function within the Islamic economic system and as a means of accepting the global system. 7. The principles of Islamic entrepreneurship are derived from the vast repository of knowledge in the Quran and Hadith. 8. The best business ethics are business ethics that are based on the exemplary conduct of Prophet Muhammad SAW. (Wigati, 2015, hlm. 13–14).

Islam strictly defines the line between entrepreneurial activity and act of worship, as the two are actually interrelated. This is reflected in the story of the Prophet Muhammad and his wife and later on was followed by companions in their entrepreneurial activities. Although there were no clear rules on entrepreneurship in Islam at that time, the Prophet said: “You should be involved in business and trade, because in this activity, 90 doors of rizki (livelihood) can be opened and unlocked.” From this saying of the Holy Prophet Saw, one can understand that entrepreneurship is indeed one of Muslim characteristics, because in this activity there is a gate of sustenance prepared by God. From an Islamic point of view, entrepreneurs become ways and tools for Islam to spread in different countries of the world. (Nurfaqih & Fahmi, 2018)

METHODS

The research method used for this study is library research, namely research that uses library documentaries as the first source of

information to answer all forms of problems with entrepreneurship. Researchers try to emphasize the data obtained from secondary data sources. This data found from the results of the study, analysis of scientific articles that discuss topics and in line with the research theme (Abdi & Febriyanti, 2020). The stages of research pursued by the researcher begins with collecting relevant data, subsequently reading and analyzing it and then utilizing it as a data source. The data afterward is analyzed by means of content analysis and hence the conclusions can be obtained at the end of the study (Saputra, 2021a).

RESULT AND DISCUSSION

Suggestions for Entrepreneurship in Islam

Islam regulates all aspects of human activity, including entrepreneurship. God says in the Surah An-Najm, verse 39, on the spirit of professional ethics. Tafsir as-Sa'di or Shaykh Abdurrahman ibn Nasir as-Sa'di, a commentator who lived in the 14th century Hijri. In his explanation, he said, anyone who does charity will receive his charity (reward), and he will not accept the charity and efforts of others, nor will he bear the sins of others. Some scholars also believe that verse 39 of Q.S An-Najm is actually meant to explain that all kinds of worship are actually for oneself (Nabila dkk., 2021). For this reason, Allah SWT sends rewards to those who work hard and strive to fulfil their needs. In this endeavour, he always depends on Allah's mercy in a more specific way by asking for His protection.

There is an additional explanation in another verse, i.e, Surah Ar-Ra'du verse 11, which emphasizes that Allah does not change a

person's life until they change their own. In the Tafsir Jalalayn it is said that there are indeed angels who follow people everywhere incessantly. God will not take away the blessing that is given to man. But God will not alter the human condition unless they alter it by themselves. The change and alteration in question is a change from a bad situation to a better situation (Nabila dkk., 2021).

This verse motivates someone to do their best and try as hard as possible and always choose the right steps. What needs to be understood collectively from this verse is that the verse is a suggestion to take care of God's blessing and gift. It's not turning bad things into good things instantaneously.

Entrepreneurship In Islam

In Islam, the element of *kewirausahaan* (entrepreneurship) concept is not specifically explained in great detail, but *kewirausahaan* is included in the word entrepreneurship because the two are very closely related, as if there is a very close connection.

Islam often uses this word for hard work and independent work (*biyadihi*). As for the verses in the Qur'an or Hadith, which can be used to express the spirit of diligence and independence, is in the narration of Abu Dawud; "The best deed is the work done by his sweat and effort, 'amalurrajuli biyadihi' (Fatkhurahman, 2016).

There is also a story about the importance of labour and entrepreneurship. Because it is said in Bukhari and Muslim narration: "The upper hand is much better than lower hand" This symbolic expression by the Holy Prophet Muhammad SAW meant for Muslims to work hard, to gain wealth, and then spend it on charity and for other people in need (Sari, 2018).

The Holy Prophet, his wife and his companions were experienced businessmen and entrepreneurs from Arabian Peninsula. The Holy Prophet himself is a business practitioner and role model, especially for Muslims. By looking at history so far, it is not surprising to say that entrepreneurship is part of a Muslim's spirit. Islam was the religion of merchants, revealed to the Prophet Muhammad as a merchant and propagated by merchants around the world until the 13th century AD.

Based on what the Prophet Muhammad and his companions did, it changed the world's perception that man's nobility does not lie in the blossom of descendants, nor does in the superiority of stature and wealth. But the nobility of man can be seen through his work. This should encourage all Muslims to be eager and struggle for work.

Entrepreneurial Style of the Holy Prophet

Prophet Muhammad SAW taught his community (ummah) the importance of conducting business and transactions in an honest, fair and responsible manner and not to let consumers down. The concept of entrepreneurship taught by the Holy Prophet is often referred to as *tijarah*, which means business activity.

The concept of entrepreneurship in Islam always refers to the concept of entrepreneurship practiced by the Prophet Muhammad SAW, which must be developed by Muslims by establishing some significant characters and natures, namely: 1. *Siddiq*, meaning being reliable and correct. (Bahri, 2018) Muslim entrepreneur must be able to achieve the qualities of the Prophet Muhammad, that is to say the right thing and to do the right action. Muslim Entrepreneurs will always tell

the truth and be honest in all aspects of life, such as in services, reports, providing true information related to the business that is being conducted and always keeping promises and avoiding lies or deceit. 2. Amanah, which means trustworthy. In the context of entrepreneurship, trust is not to lessen or add something from its origin or from what it should be or from something that has become an agreement (Yahya, 2020). Amanah can also be interpreted as an attitude of integrity from a person to stick to the principles of Islam as a path of life. 3. *Tabligh*, linguistically, means to convey something. Everything that becomes the affairs of people must be conveyed truthfully and in a great detail. This is a reflection of the Prophet Muhammad's nature that should be internalized by Muslim entrepreneurs. 4. *Fathanah*, which means intelligent and wise. In this case, every Muslim should have capability and entrepreneurial skills. Because of this intelligence, he will be able to generate creative and innovative ideas that allow him to quickly find opportunities and provide solutions to every problem. The essence of the fathanah of the entrepreneur can be seen from his concern with knowledge, activating useful training or learning to spread the knowledge or skills for himself and his business, as a result, the business turns into more developed and enhanced (Nurhayani et al., 2021).

Not only restricted to the four original qualities of the Prophet, there are some business principles taught by him. Rasulullah is a businessman who conducts his business honestly and fairly (Mukhlas, 2020). Entrepreneurial principles are very useful to all those who are involved in the field of entrepreneurship. The operating principles are as follows: to carry out business seriously regardless of risks, to

operate the business with integrity, to run management professionally, and to organize the social functions of the company.

The Holy Prophet also practiced a business trait that made him a successful businessman. The Holy Prophet runs his business in nine ways, namely: trading and commerce as means to heaven, adorn himself with noble qualities like honesty, visionary thinking, avoiding usuary, pay attention to the needs of employees, always be thankful, obeying the rules of Shariah law and following Islamic guidance, being mindful of expediency, and dealing in good and legitimate business (Kholifah, 2021).

The Study of Entrepreneurship in Islam

Regarding entrepreneurship or business in Islam, the Holy Quran indicates some very important things to be mindful of, including:

1. Call for quality food

In the book of Tafsir Fahm Al-Qur'an, al-Qurtubi pointed out that this verse is related to the requirement of Q.S. for halal food. Al-Baqarah: 168. This verse was revealed by Allah SWT as a warning to Tsaqif who advocated the prohibition of eating livestock. In Ma'alim at-Tanzil, Ibn Mas'ud added that there are certain prohibited foods such as plants, camels with their ears cut off, baby goats and camels that should not be overburdened. Basically, halal is the term for something that can be eaten and consumed. Another term is *ṭhayyib* food, which is food that is not only edible, but also must be pure and good for the body. A similar explanation is contained in the explanation of At-Tahrir wa at-Tanwir. Ibn 'Asyûr explained that this

verse was intended to refute the understanding of the people in the city of Tsaqif. This is because they are people who are prohibited from eating some of the foods mentioned above. In fact, some of these animals are essentially good food and legal to eat, and there is no evidence of prohibition against them. (Irawati, 2020, hlm. 168).

2. Call for collect high-quality clothing

In the Qur'an, clothing is often referred to the word *libas*. An example of the word *libas* can be found in verse 26 of Surah al-A'raf. Ahmad Musthafa Al-Maraghi in his tafsir and exegesis explained that God's blessings bestowed on people come in the form of various types and grades of clothing. It can be ordinary clothing used to cover the *awrah* (private part) or luxurious clothing in the form of expensive bird feather decorations to protect the body from heat and cold. Undoubtedly, it is extraordinary beauty and happiness. To have clothing basically to meet human needs and to protect the body against heat and cold (Khasanah & Fattah, 2021).

3. Procurement of transportation services

An equally important area of the economy is business or entrepreneurship in transportation services. According to God's word in Q.S. An-Nahl verse 7: "And they carry your loads to 'distant' lands which you could not otherwise reach without great hardship. Surely your Lord is Ever Gracious, Most Merciful." (Q.S. An-Nahl: 7)

4. Procurement of commercial services

In the verse 275 of Al-Baqarah proposes trade through buying and selling. This verse explains that involving in usury transactions is compared to eating usury, because in this case the purpose of taking

usury is to eat. Linguistically, usury means to add something from exact thing. (Ridawati, 2020).

Supporting Factors of Entrepreneurship in Islam.

Entrepreneurial activity occupies a very important and urgent place in Islam. Therefore, some aspects are needed to support the sustainability of Islamic entrepreneurs in order to achieve the benefits in the future. Some of the supporting aspects of starting a business are listed as follows:

1. Skill aspect (psychomotor)

Al-Khatib narrates the hadith from Ibn Abbas r.a.: “Adorn your woman with the art of weaving skill” (Ashari, 2021) Skills are an important aspect to nurture the spirit of entrepreneurship. One of the important things to consider is the ability to think properly and have a focus on the potential intelligent wisdom. Nevertheless, we cannot ignore the skill element as a factor that supports entrepreneurial success.

2. Aspect of advanced mental attitude (affective)

As a Muslim, a good mindset is essentially a signal of the power of tawhid (Oneness of God) and his being as Muslim in his daily activities. This identity is evident from the characteristics of Muslims, which are reflected in patterns of thought (aqliyah) and patterns of manner (nafsiyyah) that conform to Islamic standards. An advanced mental is urgently needed, as it becomes the basis for ones' mindset in order to achieve productivity naturally.

3. Aspects of alertness or intuition

This vigilance attitude applies to all Muslims as commanded by Allah in Q.S. Ali Imran verse 191 and Q.S. Saba verse 13. This was also strengthened by a hadith narrated by Thabrani from Abu Dharr al-Ghifari that people who are used to getting up in the morning and prioritizing only the world's matters are actually worthless before Allah SWT. And whoever prioritizes Muslim affairs, he is not one of them.

Spiritual Values of Muslim Entrepreneurs

The work or practice exemplified by the Prophet is the Sunnah used as a guide for human life, especially as a Muslim. There are spiritual values that work as a fundamental source for entrepreneurial activity, both in terms of faith and as a profession in human life towards betterment (Rahman, 2021). Some of the options that can be selected are as follows:

1. Entrepreneurship for the sake of Allah SWT

Q.S. Al-Jumu'ah verse 10 explains that any activity or doing business is a form of self-approach to Allah Swt. Furthermore, it is narrated in the hadith of Bukhari, that: "God loves those who are generous in selling, buying and collecting the debt" (Syarofi, 2016).

2. Entrepreneurship is an act of worship

The Prophet Muhammad SAW said in the narration of Tabrani and Baihaqi: "Indeed, striving to seek for and obtain halal food is an obligation after performing fardlu worship," (Syarofi, 2016).

3. Entrepreneurship with horizontal dimension method
(Hablumminannas)

This horizontal intention is closely related to achieve good employee performance and optimizing the perfect relationship with the business environment.

Wilson, J.A.J., and Grant (2009) say, "Academics and practitioners are now more confident in embracing the role of religion in shaping business." Religious values influence and shape an individual's character, which in turn automatically affects the character of one's social life. Scholars consider religion as an important factor to understand society, whether primitive or modern. (Riis, O, 2014). Recent empirical research suggests that religion plays an important role in encouraging individual entrepreneurial behavior. (Dana, L., 2019).

Experts suggest that religion becomes a strong predictor in business ethics, management style, leadership, and all decision-making process. (Bugra, A. and Savas kan, O., 20014). Muslim entrepreneurship is religiously inspired entrepreneurship, and the idea of Muslim entrepreneurship has a philosophical basis and lies in the teachings of Islamic values and principles. (Rafiki, A. and Nasution, F.N., 2019).

Shaharuddin et al. Note that there is a study on the presence of spiritual influences in the lives of entrepreneurs mainly in the Western world. He also believes that spiritual values play an important role in achieving success in the case of Muslim entrepreneurs. This is because a Muslim has a strong faith in Allah and hence increases his entrepreneurial motivation to continue struggling for the prosperity of Muslim entrepreneurs. Spirituality proves to be the greatest success factor in business enterprise, as it affects an individual's personality

and becomes the foundation of entrepreneurial management. (Shaharuddin dkk., 2020).

The Qur'an and Islamic Entrepreneur: Abdurrahman Ibn Auf

Abdurrahman ibn Auf is a figure who was born 10 years after the Year of the Elephant or in 581 AD. Abdurrahman ibn Auf died at the age of 74. He is one of the companions of the Holy Prophet Muhammad and was promised with the heaven. Abdurrahman ibn Auf, also a member of Assabiqunal Awwalun, a first batch who adopted Islamic beliefs, he embraced Islam two days after Abu Bakr Ash-Siddiq. He received a noble education from his father since a young age. This education ultimately made Abdurrahman ibn Auf a generous and wise man.

Growing up in Mecca, Abdurrahman ibn Auf became one of the companions of the Prophet Muhammad, he had the greatest wealth and was very rich. As a matter of fact, this companion is known to be someone with resilient business acumen that no one has a doubt when he hears or meets Abdurrahman ibn Auf.

On one occasion, Abdurrahman ibn Auf said: "If I pick up a stone, I will find gold (dinars) and silver (dirhams) underneath." This phrase is not an expression of personal greed or arrogance, but a tangible manifestation of Abdurrahman ibn Auf's personality, who is independent and person with a successful character. Abdurrahman ibn Auf's independence is reflected in his entrepreneurial activities and ability to spot even the smallest business opportunities as they appear. Abdurrahman ibn Auf had always been concerned about Muslims' situation during his time, and well-known for his generosity. (Media, 2022)

As a figure who was well-versed in entrepreneurship, Abdurrahman ibn Auf possesses noble virtues and qualities, such as honesty, patience, justice, wisdom and bravery. These characters can be detailed in his attitude towards entrepreneurship, like he is: an honest and trustworthy businessman, he is known as a figure who is successful in business and remains faithful to religion, a brave hero sent by the Holy Prophets to become a leader for 700 soldiers of “Daumatul Jandal” battle, he has wisdom to spread Islamic mission by manner of freeing slaves so that the religion symbol might become stronger. (Haslinah, 2018)

Abdurrahman ibn Auf is the right man to emulate because he was one of the companions of the Prophet Muhammad, who was rich but never forgot the source of his treasure. Because Abdurrahman ibn Auf is known as an entrepreneur who obeys Islamic law and conducts business according to Sharia. Abdurrahman ibn Auf's success can be emulated by all Muslims, wherever they are, if we are engaged in the business enterprise, we must adhere to the teachings of Islam and believe that only Allah who cause success to His servants, not only limited blessings in material wealth, but also bestowed with the blessings in this life and the next. (Haslinah, 2018) This, in line with surah Al-Baqarah verse 261-262, which encourages us to provide alms-giving sincerely, so that any good deed, no matter how small, will be accepted by Allah and will add blessings to our wealth.

Abdurrahman ibn Auf also strictly adheres to what is so called the halal concept in his business and does not violate the syara' regulations, which is certainly in line with the Prophet's business

attitude. Abdurrahman ibn Auf's business success is also inseparable from the management model in which he runs the company. Abdurrahman ibn Auf is considered a reliable businessman and always followed the codes of Islamic law. His zuhud for worldly possessions and material things was well known among the companions of the Holy Prophet Saw.

Abdurrahman ibn Auf's behaviour as an Islamic entrepreneur is reflected in his obedience, who always puts the public interest above his own wealth. Because the Qur'an clearly states that every wealth spent for the seek of Allah is always increasing beyond one's imagination. When Abdurrahman ibn Auf moved to Medina, his ability to do business had a positive impact on the sustainability of the Islamic religion, despite the Quraysh seized his wealth at that time, Abdurrahman ibn Auf did not give up hope, but worked more persistently. ("Biografi Abdurrahman Ibn Auf - Sahabat Yang Menginfakkan Harta di Jalan Allah," t.t.)

Abdurrahman ibn Auf is a genius with a wide range of knowledge that enables him to start a trading business and become a successful person in the way of God (sabilillah). This is reflected in the verses below: "Read: In the Name of your Lord who created. Created man from a clot. Read: And your Lord is the Most Generous. He who taught by the pen. Taught man what he never knew".

Abdurrahman ibn Auf's role and struggle in defending Islam is manifested in his relentless fight in God's way (sabilillah). Abdurrahman ibn Auf also always accompanied the Holy Prophet and obeyed his orders. Abdurrahman ibn Auf spent most of his life doing good for others and never stopped helping others. This reflects the

behaviour of Islamic entrepreneurs in accordance with Islamic law, as mentioned in surah al Hajj 77: “O believers! Bow down, prostrate yourselves, worship your Lord, and do ‘what is’ good so that you may be successful”.

Abdurrahman ibn Auf’s behaviour as a reflection of Islamic entrepreneurs. This figure one of the many examples that entrepreneurs today can emulate and look up to. Given the entrepreneurial spirit that Abdurrahman ibn Auf built, he was able to make himself a man who used most of his wealth for the sake of religion and God’s pleasure. So, it is not surprising if the spending of wealth for the sake of religion and others will not make his wealth runs out but continues to grow as long as his struggle for Islam.

Emulating and embracing the good things in the lives of formerly successful people is not just a desire and sense of longing, but also affects the minds, attitudes, and spiritual maturity of those who follow them. By imitating the self-reliance of Abdurrahman ibn Auf’s entrepreneurship, it is hoped to promote entrepreneurial values, especially for the younger Muslim generations. In addition, early education and training fosters the desire to become a daring entrepreneur comparable to Abdurrahman ibn Auf.

CONCLUSION

In Islam, entrepreneurship is conceptually and practically habitual and not alien. As a matter of fact, the Prophet Muhammad himself practiced it in his early life as well as Indonesian scholars often

do this. Islam not only answers the concept of entrepreneurship, but directly optimizes its practice in real life.

The concept of entrepreneurship in Islam is meant to achieve two dimensions, the vertical dimension as a form of the servant's love for Allah SWT (*hablumminallah*) that utilizes the maxim of *Haq-Bathil* (true-false), and the horizontal aspect (*hablumminannas*) in which directly related to fellow human beings and using the true and false principle.

The behaviour of Islamic entrepreneurs practiced by Abdurrahman ibn Auf is in agreement with the study of the Quran. His persistent determination to be an entrepreneur is in line with Q.S. Hud verse 6. His comprehensive insight is in line with Q.S Al-‘Alaq verse 1-5 and his role in doing good and helping others is in line with Q.S Al-Hajj 77. In addition to that, Abdurrahman ibn Auf applied entrepreneurial principles in line with Sharia and Islamic Law.

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