

AL FALAH CONCEPT SUPPORT BUSINESSMAN MUSLIM WHICH SUCCESS

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Abstract: *The study of Islamic entrepreneurship and its relationship with success has not been widely developed by Islamic scholars. In the Review and Research Agenda, a collection of impact studies, most of the research showing religiosity and spirituality on entrepreneurship was developed by non-Muslim scholars. So there is a clear gap in this field. The purpose of this article is to explain the entrepreneurial concept of Al Falah among Muslim entrepreneurs. This research is required in the form of a literature survey where researchers use secondary sources such as articles, papers, and scientific discourse to explain the supporting concepts of successful Muslim entrepreneurs. From the results of a literature survey, researchers basically found that: Muslim entrepreneurs who are successful in terms of Muslim muamalah, not only have good personalities in entrepreneurial activities, but at the same time follow religious instructions. In an Islamic perspective, the balance of entrepreneurs achieving worldly success while fulfilling religious and sharia requirements is known as 'Al Falah' entrepreneurs. In other words, the concept of al-falah is an extraordinary achievement that covers all aspects of human life such as having spiritual, material, and moral qualities to succeed in this life and the next.*

Keywords: *Business, Muamalah, Muslim Entrepreneurs, Al Falah, Worship.*

Introduction

Favors and approvals, tipping the scales, entertaining customers with booze, being in the center Recently there has been an increase in the number of young Muslim entrepreneurs, especially young entrepreneurs who have set up their own companies and are involved in various business fields, but the success achieved is still far from the goal. Community involvement is also considered lacking in several aspects, even though various economic development programs have been implemented.

So far, it has been proven that the acquisition target of 51% of the company's shares has not been met. Until May 2022, there were 787 companies in Indonesia. From the value of the Initial Public Offering (IPO) during this period, Indonesia's population totaled +275 people until June 2022. ¹Most of the new businesses in Indonesia are in the Culinary sub-sector with a contribution of 42%.²

Of course, this is seen as inconsistent with high-income goals. There are many Micro, Small and Medium Enterprises in Indonesia, IDR 13,600 trillion of them have a low income of IDR 1,300

¹ Directorate General of Population and Civil Registration (Dukcapil) Ministry of Home Affairs Year 2022 Indonesia.

² Ministry of Communication and Information 2017 Indonesia.

trillion a year. For example, large businesses only absorb 3% of the national workforce . While the combined MSMEs absorb 97% of the workforce. ³Therefore, research must be increased to empower young Muslim entrepreneurs.

Islamic entrepreneurship studies and their relationship with success (Al-Falah) are not widely carried out by Islamic scholars.⁴ By writing the “Review and Research Agenda” which collects research on the influence of religion and spirituality on entrepreneurial activity that presents the majority of follow-up research by non-Muslim scholars. This insight that emerges from a Western perspective is of course a threat that specifically affects religious beliefs, because beliefs are not allowed to be compromised.

From the other side it explains the moral defeat of Islam itself. Contemporary Islamic economists “ *Economic Enterprise In Islam* ” define entrepreneurs as: "People who have the skills and ability to combine the various factors of production needed to produce needs. Entrepreneurs also bear the risk of poor performance and that is expected based on market demand. They are trying to earn income to live well through this entrepreneurship and will contribute to society.

In contrast, entrepreneurs are: entrepreneurs, someone who tries to meet the needs of himself and his family while playing a role in realizing the welfare of society, through this business he is able to spend his wealth in the way of Allah and advance his religion. By defining someone who receives a lot from Allah SWT to meet the needs of society and practice the values and ethics as outlined by Islam.

Young Muslim entrepreneurs are also people who continually seek, mobilize, and utilize the gifted energy of Allah for personal gain and the will of the community in accordance with the requirements, namely the Koran and as-Sunnah. Violation of moral and ethical values in business life affects the performance of young Muslim entrepreneurs who are also responsible for business failures.

Acting like a fool who only seeks short-term gain, dishonesty, and trust are factors that violate moral and ethical values predominate among entrepreneurs. Young Muslim entrepreneurs need a resolution mechanism that is comprehensively guided by comprehensive Islamic teachings.⁵ Obtaining entrepreneurial status young Muslims must have faith in meeting business needs. In discovering wealth that pleases Allah by fully consolidating Islamic values in business practices. The need for trust to create successful young Muslim entrepreneurs also advocates a training system. He emphasized the practice of Islamic values through formal education and entrepreneurship training. Continuous avoidance efforts must be made to achieve this goal i.e. the negative effects of unethical business practices. Factors that can be seen as a setback for Muslim entrepreneurship have low levels of religious and spiritual values.

There are Muslim entrepreneurs who ignore the religious aspect due to the persecution that is too harsh. They are more willing to find pleasure in shortcuts such as: in addition to methods, practices and strategies to justify actions such as corruption, non-consensual buying , entertainment with women, alcohol. Several Muslim entrepreneurs have demonstrated that they are willing to do whatever it takes to enjoy worldly success.

Therefore, such entrepreneurs are usually unable to survive in the entrepreneurial world. The situation presented shows that entrepreneurs have a low level of religious respect which affects their spiritual values. It is a businessman who has bad morals such as dishonesty and irresponsibility, this causes business failure. Failure in this business is based on people's

³ Indonesian MSME GDP 2017.

⁴Shuhairimi Abdullah, Muhammad Shukri Bakar & Salahuddin Abdul Hamid. (2018). Transformation of the Entrepreneur al-Falah One Reflection. University of Malaysia Perlis Publisher.

⁵Noorfazreen Mohd Aris, Sharipah Amirah Abas, Sarah Dina Mohd Adnan, MFMN & HJ (2018). Islamic Farming Entrepreneur Module. E-Journal of Islamic Thought and Understanding, 1(1), 16–32.

reluctance to do business with them for fear of being deceived, such as not paying debts or not keeping promises.

History proves everywhere about the world's great civilizations that have failed to uphold religious values that have led to the destruction of noble ethics. In fact, ⁶Muslim entrepreneurs returning religious teachings for pure profit did not last long in the business world. Muslim entrepreneurs who specifically neglect the religious aspect among those who are too eager to succeed. Feel more comfortable on the short road which is simply imitating and imitating all the methods, practices, strategies and approaches of entrepreneurs who justify any means to success, including giving bribes, buying karaoke, discotheques, nightclubs to build friendship with partners and customers.

Islamic teachings provide complete guidelines for doing business ethically. The guidelines outlined can give birth to a good Muslim entrepreneur, following the practice of the Prophet and his companions. Therefore, developing a business culture for Muslim entrepreneurs must adopt the business culture of the Prophet. Friends to create an environment that encourages and supports the practice of Islamic ethical values in business. So this makes this research successful in explaining the concept of Islamic entrepreneurship from the point of view of Islamic scholars.

Literature Review

Al Falah Islamic Entrepreneurship Concept

From an Islamic point of view, the entrepreneurial balance achieves global success at the same time, they fulfill both religious and shariah requirements to be known as 'Al-Falah' entrepreneurs. Overall, the concept of Al Falah is a very good achievement in aspects of human life including spirituality, materiality and morality, which are in accordance with the words of Allah, namely:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ (1) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (2) وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (3)
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (4) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (5) إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَاتَهُمْ بِغَيْرِ مَلُومِينَ (6)

Meaning: Truly lucky are those who believe, (namely) those who are solemn in their prayers, and those who distance themselves from (deeds and words) that are useless, and those who pay zakat, and those who guard their private parts, except for their wives or the slaves they have; then verily they are blameless in this matter.

Based on surah al-Mukminun verses 1-6 it has completely explained the concept of Al-falah entrepreneurship. Not only to earn money, but to fulfill entrepreneurial obligations because Islam does not prohibit entrepreneurs from making profits, al-Falah must also maintain his relationship with Allah by adhering to the faith and pillars of Islam and avoiding futile actions such as politics, corruption, immorality, and various other negative practices.

At the same time, maintaining human relations through giving alms to the community, especially among Muslims who are in need, giving waqf and paying zakat. Business is always conducted according to religious sharia. If these elements are practiced by Islamic entrepreneurs, then the entrepreneurial concept of al-Falah has been successfully implemented.

If we look at the development of business science related to Islam, we see that this is still new. The average Islamic scholar who discusses Islamic entrepreneurship is related to Western entrepreneurship theories and concepts that have been developed since the 18th century. So far,

⁶Abdul Hamid, S., Ishak, MS, Hashim, H. (2017). Religious Appreciation (Religiosity) in Entrepreneurship Development. *Journal of Social Development* 20: 51-62.

the scholars have not found a specific term to refer to the Arabic word entrepreneur or entrepreneurship, not in the past or present Islamic context among Islamic scholars.

When mentioned in the Qur'an, there are no words that specifically refer to entrepreneurs or businesses. Only the word al-Tijarah is a business or means the business of buying and selling which is discussed in Fiqh Mu'amalah. In general, the discussion in this article uses the words entrepreneur and enterprise, which can be considered as entrepreneur and entrepreneurship. However, the entrepreneurial aspect in a business context.

The debate about the definition of entrepreneurship between Islamic and Western perspectives is distinguished by the element of divinity, or spirituality, which refers to the fulfilling responsibility of being a servant and caliph. Islamic scholars clearly define entrepreneurship, which is not only in the aspect of material gain, but defines it as a form of worship to achieve prosperity in this world and in the future.

Islamic entrepreneurship is not considered a western or traditional branch of entrepreneurship studies. The existence of written representations isolates Islamic business from others, especially revenue streams and developments in the West, due to different approaches and priorities.

⁷Basically, Islamic business philosophy is guided by Rabbani or possessing divine qualities.

There are several principles that distinguish the concept of Islamic entrepreneurship from the concept of traditional entrepreneurship, and these circumstances are based on the principles of unity, human nature, motivation, worship, status, system and business and entrepreneurial behavior.

Principles of Islamic Business

Worship

Halal business is worship which is part of the fardhu kifayah requirements as stated in the Al-Qur'an Surah Al-Baqarah verse 275:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ
مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ
وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ
إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Meaning: Those who eat usury cannot stand up but are like the standing of a person who has been possessed by a demon because he is mad. That is because they say that buying and selling is the same as usury. Whereas Allah has justified buying and selling and forbidding usury. Whoever gets a warning from his Lord, then he stops, then what he has earned before becomes his and his business is (up to) Allah. Whoever repeats, then they are residents of hell, they are eternal in it.

Through business, entrepreneurs are considered to fulfill the fardhu kifayah requirements if they provide services, especially to the Muslim community. The goods offered by Muslim entrepreneurs, especially food, certainly inspire self-confidence without doubting their purity, which fulfills all that is required by Islamic teachings. ⁸Also the business takes care of

⁷Ramadani, V., Ratten, V., & Rashiti, SG (2017). Entrepreneurship and Management in an Islamic Context. Springer International Publishing Switzerland.

⁸Aminuddin, ZS, Ahmad Bustamam, US, & Mahyuddin, Muhamad Khairi, Sathyman, S. (2017). Exploring the Concept of al-Falah (Success) in Business. BEST International Journal of Management, Information Technology and Engineering 4(8): 23-36

community services for self and family welfare. What kind of livelihood is the best, he replied that it is self-made and every business is pure.

Business Status and Entrepreneur

Islam places entrepreneurs at the highest rank because of their great contribution to society, especially Muslims. The presence of Muslim entrepreneurs among non-Muslim entrepreneurs saves Muslims from non-halal products. This is a great jihad and is therefore considered religiously noble. The pattern of behavior of religious entrepreneurs, describes a pattern of numbers indicating the special position of business and entrepreneurs in Islam.

The first thing, starting with Islamic organizations in business, then entrepreneurs must try to do it together where Allah provides facilities such as the sea (as a connecting device), ships (as a means of transportation), (communication), (transportation), wind (as a guide and destination guiding force), peace (as a favorable environment for seasonal trade and protection).

Islam further outlines the rules to ensure that business runs well and is profitable for all parties and promises rewards to those who follow the rules laid down by Islamic teachings. If this model is followed, the principle will definitely elevate companies and entrepreneurs to a noble level in the sight of Allah SWT. In fact, the high value of Muslim traders is illustrated in a hadith of the Prophet SAW, narrated by Ibn Majah and Al-Hakim: "Traders who are trustworthy and trustworthy will be with those who die martyrs later on the day of judgment".

Human Nature

According to human nature, a person must have Muslim characteristics before becoming an entrepreneur. Muslim human beings are deeply committed to Allah, and are responsible for fulfilling the duties of worship, and to the caliphs, who always glorify Allah and prioritize Allah in rights and laws in all areas of life, seeking more blessings and mercy from Allah.

Muslim entrepreneurs do not prioritize profit and wealth, but pursue business to fulfill fardhu kifayah requirements. Gain is a cause born of the will of God. The mandate given to entrepreneurs to prosper Allah's earth so that every business that is involved is based on wisdom and monotheism. Islamic entrepreneurship puts forward the Islamic concept of human beings rather than the Western concept which places more emphasis on the economy.

Push

In general, the journey of an entrepreneur to success, but in an Islamic perspective, the things that encourage Muslim entrepreneurs to entrepreneurship are set as criteria for achieving balanced secular and ukhrawi success. In Islam success is called falaha, aflaha and is also a word from the verb faza fawzan. To achieve falaha, it is necessary to fulfill these conditions as recommended, namely halal sustenance, qanaah (satisfaction with the extent to which it has been achieved), taufik, namely provisions from Allah according to what is expected, sa'adah (happiness) and jannah. Muflih is also interpreted as success which means achieving something desired in the form of happiness in this world and the hereafter, prosperity, being free from problems, difficulties or disturbances of the mind in accordance with the word of Allah in Surah Ali Imran verse 10 below:

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا
وَأُولَئِكَ هُمْ وَقُودُ النَّارِ

Meaning: Indeed, those who disbelieve, their property and their children will not be of any use to (the punishment of) Allah. And they are (to be) fuel for the fire of hell.

System

Sharia business is based on the Islamic economic system. Based on Islamic economics, the system emphasizes the principles of justice and prosperity. But in fact, today's world business is dominated by the capitalist economic system. In the current situation, the Islamic economic system is seen as marginal compared to the traditional economic system, but is seen as having the potential to innovate.

Therefore, Muslim entrepreneurs must enter the field of business which is considered a religious requirement to make room for the Islamic economic system to dominate the world economy, because it has been proven that to dominate the world, the economy must first be conquered.⁹The financial system in Islamic countries is divided into four categories of banking systems, namely Islamic banking only, two parallel systems, the conventional system plus (fixed system) and the conventional system only. In this case, Indonesia uses two parallel systems, namely adopting a dual banking system where there are conventional banks and Islamic banks.

Monotheism

The concept of monotheism in Islam places what is learned within a religious framework, because religion is a way of life. The separation of scientific research from the Islamic framework, although reasonable and logical, leads to deviations in the formulation of policies and principles. Some communities reconcile the concept of Islam with the demands of today's reality. Then came the argument that Islam is against progress and that Muslims do not develop their entrepreneurship.

Some even argue that Islam discourages entrepreneurship.¹⁰In fact, Islam is not the reason for the current reality discrepancy, but the reality of current practice, which is not compatible with Islam. Therefore, it is not the Islamic framework that must be changed, but the current reality that must be changed. For example, some argue that it is difficult to be successful and rich without corruption, while it is easy to get a backseat or to make a profit if there is no fraud.

This dismissive attitude seems to be a corporate culture that seeks profit. The fact is that this bad corporate culture seems to lead to the goal of not justifying the means. In fact, an Islamic business culture that is based on pure values and ethics organized by Islam has succeeded in demonstrating that profits can be enjoyed.

This is clearly based on the example of the Prophet himself where he opened the Sawqul Madinah market (Medina Market) as a meeting place for Muslim traders with a high Islamic business culture, which was fair to the Jewish market named Qainuqa, which also competed with Muslim traders. Finally, the Jewish market, which was tainted with usury and fraud, was destroyed by a market controlled by disciplined and honest Muslim traders.¹¹

Method

This article aims to understand the concept of al-falah in the Qur'an. Al-Falah is defined as success. Success in the world, for example, is a form of wealth in business, the result of work to make life financially profitable, while immaterial luck is like purity of soul, the spiritual side that will guide goodness. And the hereafter is forgiveness from your Lord, and His forgiveness is rewarded well, and he is the Most Mighty, the Most Wise. Success (al-falāḥ) is only seen when the meaning of success (al-falāḥ) relates to those who get it (almuflīhūn), and when dealing with business or good deeds to gain success (al-falāḥ). Likewise, success (al-falāḥ) is also seen when dealing with those who fail to gain success (al-falāḥ) as people who are wrongdoers, and so on. Success (al-falāḥ) is necessary both for life in this world and in the next.

⁹Joni, TB (2008). Thoughts of Economic Development Based on Islam. *Journal of Usuluddin*: 93–107

¹⁰Mebroui, T., & Mosbah, A. (2020). *Islamic Entrepreneurship : Issues and Debates*. 7(2), 461–468.

¹¹Ghazali Hamat. (1992). "Islamic Entrepreneurship" in MEDEC, *Principles of Entrepreneurship*. Shah Alam: Bureautext.

Result and Discussion

The Concept of Religious Appreciation in Islamic Business

Religious appreciation in the study of organization and management has actually not been studied much. ¹²Religion influences entrepreneurship by influencing a person's decision to become an entrepreneur, management style, and the extent of one's network of relationships. ¹³In addition, the interaction of religious values with business culture and how religion influences business decision making, especially among Eastern religions such as Islam. ¹⁴

Therefore, Islam and its impact on business through so-called Islamic entrepreneurship (Islamic entrepreneurship) seems to be an important area of business research and is worth exploring. The relationship between al-Falah entrepreneurs and religious appreciation includes three main branches, namely "faith" as the core of life, "shariah" as an organization of life practices that shape behavior, and "akhlak" as a way of life and life ethics, a clear manifestation of faith and phenomena sharia, which is stable.

These three branches must move together and integrate without being separated to produce the best Islamic entrepreneurs based on Islamic will, namely -al-Falah. Respect for religion is also seen as obedience to religion (tadayyun, taqwa and warak) which embodies the principles of Islamic teachings, following all Shari'a orders because according to the orders or prohibitions of Allah SWT even gives high piety in implementing Islam according to ability. ¹⁵

A person is considered religious if his speech and behavior are guided by his understanding of religion. Appreciating religion is something that can be felt and a natural inner calling that needs to recognize that they and the world around them have a great God.

Concept of Blessing in Islamic Business

Blessing is closely related to spirituality. The word blessing comes from the word barakah and the term barakah which means blessing, barokah, prosperity related to happiness, prosperity, eternal goodness and happiness. ¹⁶In the Islamic context, these blessings are associated with the favors of Allah SWT which are blessed with increased and permanent goodness and the fact that these blessings are under the power and permission of Allah SWT in the word of Allah SWT, namely Surah Maryam verse 31 which reads:

وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا
دُمْتُ حَيًّا^ط

¹²Carneiro-da-Cunha, JA, Santos, MGD, Souza, LJD, Alssabak, NAM, & Macau, FR (2015). The history of an Islamic entrepreneurship: Achieving exporting-network leadership through religious legitimacy. *International Journal of Business and Globalization*, 15(3), 272-293.

¹³Dodd, SD & Seaman, PT (1998). Religion and enterprise: an introductory exploration', *Entrepreneurship Theory and Practice*, Fall, pp.71–86

¹⁴Carswell, P., & Rolland, D. (2004). The role of religion in entrepreneurship participation and perception. *International Journal of Entrepreneurship and Small Business*, 1(3-4), 280- 286.

¹⁵Zainab Ismail, Wan Ibrahim Wan Ahmad, Nor Salimah Abu Mansor . (2010). The Dimension of Religious Appreciation Follows the Opinions of Current Religious Leaders. *Journal of Social Development* 13: 37–56.

¹⁶Zain, M. (2016). *Islamic Entrepreneurship: Rasulullah SAW and Friends As Icons of Successful Entrepreneurs*. Bachok: UMK Publisher

Meaning : And He made me a blessed person wherever I am and ordered me to perform prayers and pay zakat as long as I live.

Fiqh scholars believe that this verse refers to the blessings that come from obeying Allah's commands and avoiding His prohibitions in all circumstances. The concept of blessing is thus directly related to the behavior of a Muslim, where the better the behavior, the more blessings and vice versa. Good deeds promise rewards and ultimately ensure success regardless of the results achieved.

The emphasis on business in the context leads to the success of an entrepreneur in various forms, such as a successful business, a business that does not end and even develops, a business that lasts a long time and makes a major contribution to society and the country. This reward is clearly mentioned in the Quran where Allah Most High promises heavenly blessings to every citizen who obeys His laws.¹⁷

Blessings for business can be obtained in various ways and practices. Practices that can invite blessings include increasing istighfar, sunnah worship, giving alms, devotion to parents, patience, gratitude and sincerity, reciting remembrance and the Koran, fostering hospitality and caring for orphans. In fact, successful Muslim entrepreneurs consist of good morals, not stingy, avoidance of usury, alcohol, gambling and fraud, tyranny, jihad through wealth and life. Always repent, continue to pray and diligently read the Quran. This attitude increased their wealth.

Concept of Successful Islamic Entrepreneur (al-Falah) in Islamic Business

Successful Islamic Entrepreneur (al-Falah) is literally understood as success that includes life in this world and the hereafter as a comprehensive view of Islamic life. Successful¹⁸ Muslim entrepreneur (al-Falah) follows Islamic law and the pillars of faith in an integrated manner. According to the explanation of Islam, only a group of people are classified as Muslims, Mukmin and Muttaqin are considered worthy of success.

In addition to being successful (al-Falah), an Islamic entrepreneur must have (four) principles based on the principles of "maqasid al-syariah". The principles are rabbaniah (divine), morality, insaniah (humanity) and balance (wasatiah). This differentiates Islamic business from non-Islamic business. There are five (5) principles for success (-al-Falah) in business, namely halal nutrition, qana'ah (grateful or satisfied with what is obtained), taufik (guidance), sa'adah (happiness) and Jannah (heaven).¹⁹

All these five principles differentiate success in the Islamic context from others because they emphasize success and well-being in the hereafter as the main goal. In the book *Personality Typology of the Pure Values of Successful Entrepreneurs*, success and prosperity are revealed as al-Falah based on the methodology outlined in syaraq, namely belief in which is belief in Islamic teachings which are based on the Qur'an and al-Sunnah and always follow the ways of holistic Islamic life.

From an entrepreneurial point of view, al-Falah terminology is based on the Islamic principle of muamalah aimed at the positive interaction of entrepreneurs with the Creator, fellow humans and nature as well as the security of the world and life and death.

From this explanation it can be concluded that in order for a Muslim entrepreneur to achieve the success outlined by syaraq, he must pray, use his wealth for the poor, believe in the afterlife, fear Allah's punishment, protect his private parts, maintain faith and promises, confess and observe his prayers. This is in accordance with the hadith from the history of Abu Hurairah RA:

¹⁷Jalil, A. (2016). Blessings in Learning (Barakah in Learning). Professional Director CFA Group 5 Induction Programme. Bumiputera Education Foundation.

¹⁸Muhammad Akram Khan. (2003). *Islamic Economics and Finance: A Glossary*. New York: Routledge.

¹⁹Al-Qurtubi, I. (1981). Interpretation of Al Qurthubi Volume 18. *Journal of Chemical Information and Modeling*, 53(9).

لَيْسَ الْغِنَىٰ عَنْ كَثْرَةِ الْعَرِضِ ، وَلَكِنَّ الْغِنَىٰ غِنَى النَّفْسِ

Meaning : "Rasulullah SAW said: What is said to be rich is not rich in worldly possessions, but what is said to be rich is a rich soul." (Muslim HR)

In the hadith of Anas bin Malik RA, Rasulullah SAW said:

«إِنَّ الْكَافِرَ إِذَا عَمَلَ حَسَنَةً، أُطْعِمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا،
وَأَمَّا الْمُؤْمِنُ فَإِنَّ اللَّهَ تَعَالَىٰ يَدَّخِرُ لَهُ حَسَنَاتِهِ فِي الْآخِرَةِ،
وَيُعْقِبُهُ رِزْقًا فِي الدُّنْيَا عَلَى طَاعَتِهِ»

Meaning : "Indeed, if the disbelievers do good in this world, they will be rewarded with their deeds in the form of sustenance. For a believer, Allah SWT will save his goodness in the hereafter and he will receive sustenance in the world for his obedience "(HR Muslim).

Conclusion

So it must be understood that the concept of Islamic entrepreneur al-Falah must achieve success, which is balanced between the world and the hereafter. Worldly success refers to physical success, which includes profit, company strength and ability to compete at the global level, while success in the hereafter refers to the success of an entrepreneur in fulfilling his responsibilities as caliph, always following Islamic principles in the sharia business he practices, doing good to humans. and nature, seeking God's pleasure and maintaining good morals, namely always keeping away from all deviations and elements that can contaminate the harmonious system of Islamic business.

However, property acquired through economic activity is not absolute property, on the contrary people are only trustees who control resources. Successful Islamic entrepreneurs must also consider the human development factor in their work. For example, praying and praying to the most common among employees, respecting employee knowledge, openness and tolerance of constructive criticism, fulfilling their social responsibility to the outside community and emphasizing pure values in their organization. Entrepreneurs who practice these values will get great rewards in the afterlife.

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