

THE RELEVANCE OF THE STORY OF ASHABUL KAHFI IN TAFSIR AL-MARAGHI AS A SOLUTION TO THE IDENTITY CRISIS OF THE MILLENNIAL GENERATION

RELEVANSI KISAH ASHABUL KAHFI DALAM TAFSIR AL-MARAGHI SEBAGAI JAWABAN TERHADAP KRISIS IDENTITAS GENERASI MILENIAL

مدى علاقة قصة أصحاب الكهف في تفسير المراغي كحل لأزمة الهوية
لدى جيل الألفية

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Abstrak

Krisis identitas yang dihadapi oleh generasi milenial merupakan isu sentral dalam perkembangan sosial, psikologis, dan budaya pada era globalisasi ini. Banyak faktor yang mempengaruhi krisis identitas ini, antara lain ketidakpastian mengenai jati diri, pergeseran nilai-nilai budaya, serta dampak dari kemajuan teknologi dan media sosial. Fenomena ini seringkali menyebabkan kebingungan dan kesulitan dalam menentukan arah hidup, sehingga menuntut adanya pendekatan baru untuk menanggulangi masalah ini. Penelitian ini bertujuan untuk mengkaji relevansi kisah Ashabul Kahfi dalam Tafsir Al-Maraghi sebagai solusi terhadap krisis identitas yang dihadapi generasi milenial. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan tafsir dengan metode analisis konten

yang mendalam terhadap tafsir Al-Maraghi terhadap kisah Ashabul Kahfi dalam Surah Al-Kahfi. Hasil penelitian menunjukkan bahwa kisah Ashabul Kahfi mengandung nilai-nilai keteguhan iman, perjuangan dalam mempertahankan prinsip hidup, dan pencarian jati diri yang sejalan dengan nilai-nilai spiritualitas dan keimanan. Nilai-nilai ini dapat memberikan inspirasi bagi generasi milenial dalam mengatasi tantangan krisis identitas mereka. Implikasi dari kajian ini adalah pentingnya penerapan nilai-nilai keteguhan iman dan pencarian jati diri dalam pendidikan agama dan pembinaan karakter, untuk membentuk generasi milenial yang memiliki keteguhan prinsip hidup dan arah yang jelas dalam menghadapi tantangan kehidupan di era modern.

Kata Kunci: *Krisis Identitas, Kisah Ashabul Kahfi, Tafsir Al-Maraghi, Generasi Milenial, Pendidikan Karakter.*

Abstract

The identity crisis faced by the millennial generation is a central issue in social, psychological, and cultural development in this era of globalization. Many factors contribute to this identity crisis, including uncertainty about one's self-identity, shifting cultural values, and the impact of technological advancements and social media. This phenomenon often leads to confusion and difficulty in determining the direction of life, thus requiring a new approach to address this problem. This study aims to examine the relevance of the story of Ashabul Kahfi in Tafsir Al-Maraghi as a solution to the identity crisis faced by the millennial generation. The approach used in this study is a tafsir approach with an in-depth content analysis of Tafsir Al-Maraghi's interpretation of the story of Ashabul Kahfi in Surah Al-Kahfi. The research findings indicate that the story of Ashabul Kahfi contains values of steadfast faith, the struggle to uphold life principles, and the search for self-identity, which align with values of spirituality and belief. These values can provide inspiration for millennials in overcoming the challenges of their identity crisis. The implication of this study is the importance of applying the values of steadfast faith and self-identity search in religious education and character development to shape a generation with firm life principles and a clear direction in facing life's challenges in the modern era.

Keywords: *Identity Crisis, Story of Ashabul Kahfi, Tafsir Al-Maraghi, Millennial Generation, Character Education.*

الملخص

أزمة الهوية التي يواجهها جيل الألفية هي قضية مركزية في التطور الاجتماعي والنفسي والثقافي في عصر العولمة هذا. هناك العديد من العوامل التي تؤثر في هذه الأزمة، بما في ذلك عدم اليقين بشأن الهوية الذاتية، وتحولات القيم الثقافية، وتأثير التقدم التكنولوجي ووسائل الإعلام

الاجتماعية. غالبًا ما تؤدي هذه الظاهرة إلى الارتباك والصعوبة في تحديد اتجاه الحياة، مما يتطلب منهجًا جديدًا لمعالجة هذه المشكلة. تهدف هذه الدراسة إلى دراسة مدى علاقة قصة أصحاب الكهف في تفسير المراغي كحل لأزمة الهوية التي يواجهها جيل الألفية. المنهج المستخدم في هذه الدراسة هو منهج التفسير مع تحليل محتوى عميق لتفسير المراغي لقصة أصحاب الكهف في سورة الكهف. أظهرت نتائج البحث أن قصة أصحاب الكهف تحتوي على قيم الثبات في الإيمان، والنضال من أجل تمسك المبادئ الحياتية، والبحث عن الهوية الذاتية التي تتماشى مع القيم الروحية والإيمانية. يمكن أن توفر هذه القيم إلهامًا لجيل الألفية في التغلب على تحديات أزمة الهوية لديهم. وتتمثل نتائج هذه الدراسة في أهمية تطبيق قيم الثبات في الإيمان والبحث عن الهوية الذاتية في التعليم الديني وتطوير الشخصية، من أجل تشكيل جيل يتمتع بمبادئ حياة راسخة واتجاه واضح في مواجهة تحديات الحياة في العصر الحديث.

الكلمات المفتاحية: أزمة الهوية، قصة أصحاب الكهف، تفسير المراغي، جيل الألفية، تعليم الشخصية.

A. Introduction

Identity crisis among millennials is increasingly becoming a major concern in various psychological, social and cultural studies.¹ According to Erik Erikson, identity crisis is a crucial phase in individual development, where a person experiences confusion in understanding their identity and values.² This phenomenon is increasingly complex in the era of globalization, where millennials are faced with shifting cultural values and the influence of social media that accelerates changes in their mindset and social interactions.³ Studies conducted by Jannah and Satwika show that millennials experience identity uncertainty due to social pressure and

¹ Huriati Hidayah Nur, "Krisis Identitas Diri Pada Remaja 'Identity Crisis of Adolescents,'" *Sulesana Volume* 10 (2016): 49–62. <https://doi.org/10.24252/v10i1.1851>

² Anggita Asifa Dewi et al., "Degradasi Karakter Pemuda Indonesia Di Era Globalisasi," *Jurnal Indigenous Knowledge* 2, no. 4 (2023): 332–38.

³ Akilah Mahmud, "Krisis Identitas Di Kalangan Generasi Z Dalam Perspektif Patologi Sosial Pada Era Media Sosial," *Jurnal Ushuluddin* 26, no. 2 (2024): 279–311. <https://doi.org/10.24252/jumdpi.v26i2.51032>

changing environmental expectations.⁴ Therefore, the issue of identity crisis is an important issue to be studied with a more holistic approach, including through religious studies. This phenomenon creates unrest in the social and psychological lives of millennials, leading to an identity crisis.⁵

In the face of this identity crisis, religion and culture have a significant role in shaping individual character. However, many studies that discuss the role of religion emphasize social harmony rather than how concrete religious values contribute to overcoming identity confusion.⁶ The study of the Balun-Turi village community, for example, shows how interfaith interactions are harmonious, but does not explicitly discuss the role of religion in shaping individual identity.⁷ Therefore, there is a need for a more specific study on how religious teachings can provide solutions for individuals experiencing an identity crisis.⁸ In addition, the role of religious organizations such as Nahdlatul Ulama in maintaining religious harmony in the digital era also provides insight into how Islamic values remain relevant in facing the challenges of the times.⁹

One of the stories in the Qur'an that has relevance to the issue of identity is the story of Ashabul Kahfi in Surah Al-Kahf verses 9-26.¹⁰ This story depicts a group of young men who maintained their principles and

⁴ Miftahul Jannah and Yohana Wuri Satwika, "Pengalaman Krisis Identitas Pada Remaja Yang Mendapatkan Kekerasan Dari Orangtuanya," *Jurnal Penelitian Psikologi* 8, no. 2 (2021): 51–59.

⁵ Muh Yusuf and Syarifuddin Ondeng, "Pergeseran Nilai Dalam Kehidupan Sosial Budaya Dan Pendidikan," *Jip* 2, no. 2 (2024): 427–40.

⁶ Rio Febrian, Muhammad Fajrul Islam, and Purnama Yudistira, "Peran Budaya Dalam Pembentukan Identitas Manusia," 2025, 25–35. <https://doi.org/10.62383/risoma.v3i2.623>

⁷ Rofi'i, Muhammad Arwani, and Nurin Alfiani. "Religious traditions in Balun-Turi village, Lamongan: Representation of religious and cultural harmony in Indonesia." (2024). <https://doi.org/10.15642/ICMUST.4.2024.1666>

⁸ *ibid*

⁹ Rofi'i, Muhammad Arwani, and Siti Fatimatuz Zahroh. "Peran Nahdlatul Ulama (NU) dalam Menjaga Keharmonisan Umat Beragama di Era Disrupsi Digital." *NAHNU: Journal of Nahdlatul Ulama and Contemporary Islamic Studies* 2.2 (2024): 339-368.

¹⁰ Saadatus Salamah and Abdul Kirom, "Kisah Ashabul Kahfi Dalam QS.Al-Kahfi (18):13-26 (Analisis Maqasid Al-Qur'an Tahir Ibn Asyur)," *El-Waroqoh* 7, no. 2 (2023): 217–35. <http://dx.doi.org/10.28944/el-warqoh.v7i2.1560>

faith amidst great social pressure.¹¹ In Tafsir Al-Maraghi, Ahmad Mustafa Al-Maraghi describes how this story contains values of firmness of faith, courage in defending life principles, and self-discovery that can be an inspiration for the younger generation.¹² However, to understand the relevance of this story in a modern context, a more in-depth approach is needed in interpreting the Qur'anic text.

Tafsir Al-Maraghi was chosen as the object of study because it has a contextual approach that considers social aspects in its interpretation. This interpretation often connects Qur'anic verses with the reality of life, so it is expected to provide solutions to contemporary problems such as identity crisis.¹³ For example, in interpreting the story of Ashabul Kahfi, Al-Maraghi not only elaborates on its historical aspects, but also highlights the relevance of the values in the story to the challenges faced by the younger generation. Therefore, this study aims to examine how Tafsir Al-Maraghi interprets the story of Ashabul Kahfi and how it can provide solutions for the millennial generation in facing their identity crisis.

A number of previous studies have discussed the story of Ashabul Kahfi from various perspectives. Nafiah's study (2021) highlights the values of faith in the story of Ashabul Kahfi and its urgency for the millennial generation,¹⁴ while Rizki (2022) discusses Hamka's understanding of this story in the context of modern youth.¹⁵ In addition, Anang's (2016) research on educational values in the story of Ashabul Kahfi highlights aspects of character education.¹⁶ On the other hand, research on identity crisis and religious conversion in the perspective of religious psychology has been widely studied, one of which is by Rut

¹¹ Susilo Sudarman, "Akidah Dan Akhlak Pemuda Ashabul Kahfi: Tafsir Al-Kasasyāf Dalam Bingkai Sufistik Al-Ghazālī," *Contemporary Quran* 3, no. 1 (2023): 53–70, <https://doi.org/10.14421/cq.v3i1.5664>.

¹² Shofarina Zuhrotun Nafiah, "Nilai-Nilai Iman Pada Kisah Ashabul Kahfi," 2021, 1–8.

¹³ Fithrotin, "Metodologi Dan Karakteristik Penafsiran Ahmad Mustafa Al Maraghi Dalam Kitab Tafsir Al Maraghi (Kajian Atas Qs. Al Hujurat Ayat: 9)," *Al-Furqon* 1, no. 2 (2018): 107–20. <https://ejournal.iai-tabah.ac.id/index.php/Alfurqon/article/view/289>

¹⁴ Nafiah, "Nilai-Nilai Iman Pada Kisah Ashabul Kahfi," 8.

¹⁵ Muhammad Rizki, "Kisah Ashabul Kahfi Menurut Hamka Dan Relevansinya Dengan Pemuda Milenial" (UIN Imam Bonjol Padang, 2022), 8.

¹⁶ Anang, "Nilai-Nilai Pendidikan Dalam Kisah Ashabul Kahfi," 2016, 9.

Marchel Avellia, Yulius Yusak Ranimpi, and Rama Tulus Pillakoanu (2023), who found that religious conversion due to marriage due to pregnancy outside of marriage (Married by Accident) can trigger an identity crisis, causing individuals to close themselves, cut off social relationships, and have difficulty adapting to new communities.¹⁷

This research has a distinction with previous studies because it focuses on the Relevance of the Ashabul Kahfi Story in Tafsir Al-Maraghi as an Answer to the Millennial Generation's Identity Crisis. Different from previous studies that highlighted aspects of faith, education, or interpretations of Nusantara scholars, this research specifically analyzes how Tafsir Al-Maraghi interprets the story of Ashabul Kahfi and how it can be a solution to the identity problems of the millennial generation in the modern era. With a contextual approach to Tafsir Al-Maraghi, this study aims to explore the relevance of the values of struggle, firmness of faith, and moral courage that can be a guide for the younger generation in facing social disruption and identity challenges in the digital era.

This research aims to bridge the gap by focusing on the relevance of the story of Ashabul Kahfi in Tafsir Al-Maraghi to the identity crisis faced by the millennial generation. With this approach, this research will provide practical solutions that can be applied by the younger generation in finding self-identity, strengthening faith, and maintaining life principles in the midst of an increasingly changing and challenging world. The novelty of this research lies in the integration of contemporary tafsir with the spiritual and psychological needs of the millennial generation.

In this research, the author uses a philosophical approach in analyzing Tafsir Al-Maraghi on QS. Al-Kahf verses 9-26, which is conducted within the framework of qualitative research. This method allows the author to interpret the story of Ashabul Kahfi by considering the social and psychological conditions of today's millennial generation. This approach provides a more relevant understanding of the values

¹⁷ Rut Marchel Avellia, Yulius Yusak Ranimpi, and Rama Tulus Pilakoannu, "Krisis Identitas Dan Konversi Agama Dalam Perspektif Psikologi Agama: Studi Kasus Pada Pelaku Married By Accident (MBA)," *INSAN Jurnal Psikologi Dan Kesehatan Mental* 8, no. 1 (2023): 42–63, <https://doi.org/10.20473/jpkm.v8i12023.42-63>.

contained in the story and how the application of these values can overcome the identity confusion faced by the younger generation. In addition, this approach also provides room to enrich the interpretation by connecting the classical text with the evolving challenges of modern life.

Thus, this research seeks to fill the gap in previous studies by examining the relevance of the story of Ashabul Kahfi in Tafsir Al-Maraghi as a solution to the millennial generation's identity crisis. By using a contextual interpretation approach and in-depth analysis of related verses, this research will explore how the values in the story of Ashabul Kahfi can be applied in the lives of today's young generation. Hopefully, this research can provide new insights into how Qur'anic tafsir can be used as a reference in overcoming the social and psychological challenges faced by the millennial generation in the modern era.

B. Identity Crisis of the Millennial Generation

Identity crisis is a condition in which individuals experience confusion in understanding themselves, their values, and their purpose in life.¹⁸ Millennials often face this problem due to social change, technological advances, and the influence of global culture.¹⁹ According to Erik Erikson, identity crisis often arises in the transitional phase of life when a person must determine the direction of their life.²⁰

Symptoms of identity crisis include confusion in determining life values, feeling incompatible with social norms, and a constant search for meaning.²¹ Millennials often question their life direction in terms of career,

¹⁸ Yulianti Nanik, *Krisis Identitas Sebagai Problem Psikososial Remaja, LaksBang Presindo*, vol. 5, 2020, 248.

¹⁹ Nurlaila Suci Rahayu Rais, M. Maik Jovial Dien, and Albert Y Dien, "Kemajuan Teknologi Informasi Berdampak Pada Generalisasi Unsur Sosial Budaya Bagi Generasi Milenial," *Jurnal Mozaik* X, no. 2 (2018): 61, <https://ijc.ilearning.co/index.php/mozaik/article/download/755/137/985>.

²⁰ Jannah and Satwika, "Pengalaman Krisis Identitas Pada Remaja Yang Mendapatkan Kekerasan Dari Orangtuanya," 51.

²¹ Mahmud, "Krisis Identitas Di Kalangan Generasi Z Dalam Perspektif Patologi Sosial Pada Era Media Sosial," 279.

relationships and spirituality. Material success standards imposed by the environment also contribute to their loss of authenticity.²²

One of the main factors that trigger identity crisis is globalization. Increasingly intense intercultural interactions put individuals in a dilemma between maintaining a local identity or adopting a global lifestyle. In addition, social media exacerbates the situation by creating social pressure to appear perfect and successful in the eyes of others.²³

Social and technological changes also play a role in the identity crisis. Individualism is on the rise, while traditional values such as respect for family and community are eroding. Technology, which is supposed to strengthen relationships, creates emotional distance, making millennials feel like they have lost their footing in life.²⁴

Identity crisis can affect psychological and social well-being, triggering anxiety, stress and difficulty in building trust and commitment.²⁵ Generasi milenial menghadapi dilema dalam menyeimbangkan nilai tradisional dengan modernitas, yang jika tidak dikelola dengan baik Millennials face the dilemma of balancing traditional values with modernity, which if not managed well can exacerbate identity confusion. One solution is spiritual approaches and character education, such as steadfastness of faith and self-control, which can help with self-discovery.²⁶ This process allows individuals to recognize strengths and weaknesses, sort out external influences, and determine life goals

²² Meilia Ayu Puspita Sari, "Quarter Life Crisis Pada Kaum Millennial," *Program Studi Strata I Pada Jurusan Psikologi Fakultas Psikologi*, 2021, 2, http://eprints.ums.ac.id/93077/2/NASKAH_PUBLIKASI.pdf.

²³ A Hasan and Z Muharroh, "Krisis Identitas Nasional Pada Era Globalisasi," *Jurnal Ilmiah Multidisiplin Terpadu* 8, no. 6 (2024): 793, <https://sejurnal.com/1/index.php/jimt/article/view/2980>.

²⁴ Denny Rope, "Hubungan Media Sosial Terhadap Krisis Identitas Remaja: Studi Kualitatif," *Jurnal Kala Nea* 3, no. 1 (2022): 44, <https://doi.org/10.61295/kalanea.v3i1.95>.

²⁵ Mahmud, "Krisis Identitas Di Kalangan Generasi Z Dalam Perspektif Patologi Sosial Pada Era Media Sosial," 79.

²⁶ Dwi Noviani, "Peran Ayat-Ayat Al-Qur'an Dalam Pembentukan Karakter Spiritual: Tinjauan Psikologi Islam The Role of Al-Qur'an Verses in the Formation of Spiritual Character: A Review of Islamic Psychology" 7, no. 12 (2024): 494, <https://doi.org/10.56338/jks.v7i12.6445>.

according to their interests and potential. With a strong identity, one is more confident, independent and able to contribute positively to society.

Ultimately, self-discovery helps millennials achieve life balance. With a clear understanding of who they are, they are better able to manage the pressures of life, avoid the trap of materialism, and maintain their cultural identity amidst globalization.

C. Story of Ashabul Kahfi in Tafsir Al-Maraghi

The story of Ashabul Kahfi is found in Surah Al-Kahf verses 9-26. In the Qur'an, this story begins with a prologue that provides a brief description, then described in detail from beginning to end.²⁷ This prologue is found in verses 9-12 of Surah Al-Kahf as follows:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا (٩) إِذْ أَوَى
 الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا
 (١٠) فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا (١١) ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ
 الْحِزْبَيْنِ أَحْصَى لِمَا لَبِئُوا أَمَدًا (١٢)

or do you think that those who dwell in the cave and those who have raqim are among the astonishing signs of Our power? (Remember) when the youths sought refuge in the cave, and they prayed: "O our Lord, grant us mercy from Your side and make straight for us guidance in our affairs. So We closed their ears for some years in the cave, then We woke them up, so that We might know which of the two groups was more accurate in calculating how long they stayed (in the cave).

Al-Maraghi explains that the story of Ashabul Kahfi and Raqim, where Allah put them to sleep for a very long time and then woke them up again, is not the only sign of His power, but only a small part of it. According to him, the beauty and wonders of nature, such as the creation of the heavens and the earth, the alternation of day and night, and the circulation of the planets, are far more amazing than the story of Ashabul

²⁷ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, Vol 15 (Mesir: Maktabah wa Matba'ah Mustafa al-Babi al-Hilabi wa Awladuh, 1946), 121.

Kahf. The mufasssirs differ on the meaning of Raqim; some interpret it as the name of their dog, while others interpret Raqim as a stone inscription containing a record of the religion of monotheism or their names.²⁸

The Ashabul Kahfi mentioned in verse 10 were a group of young believers who exiled themselves into a cave to escape the pressure of the rulers of their time for rejecting the beliefs of the society at that time. In the cave, they prayed to Allah for mercy, guidance, forgiveness, and protection from enemies, as mentioned in their prayer: "O our Lord, bestow upon us mercy from Your side, make easy for us guidance in all our affairs, and protect us from the threat of the enemy."²⁹

Verse 11 describes the beginning of Ashabul Kahfi's long sleep in the cave as Allah's way of saving them from anxiety. Allah plugged their ears, putting them to sleep for years so that they would not be disturbed by sounds that could wake them up. Then, Allah woke them up again to show which group was the most accurate in calculating the length of their sleep in the cave.³⁰

In verse 13, Allah begins to detail the story of Ashabul Kahfi, which was previously told globally, while emphasizing that the story is the undoubted truth. This is important because the Arabs already knew different versions of the Ashabul Kahfi story. This verse emphasizes that the true story comes from Allah SWT, invites to believe in the authentic version, and is proof of the Prophet's prophethood. Here are the details of the historical story of Ashab al-Kahf.³¹

First, Background of Ashab al-Kahf's Entry into the Cave

The background of Ashab al-Kahfi's entry into the cave was to defend their theological beliefs. In Surah Al-Kahf verse 14, Allah strengthens the hearts of these young men with the power of faith and monotheism, even giving them the courage to declare the truth of religion before King Decyanus. At that time, the king denounced and forced them

²⁸ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi Jilid 15* (Mesir: Matba'ah Mustafa, 2015), 122.

²⁹ Al-Maraghi, 122.

³⁰ Al-Maraghi, 122.

³¹ Al-Maraghi, 124.

to worship idols. However, with great firmness, they declared, "Our Lord is the Lord of the worlds who created the heavens and the earth. We will worship none but Him, for there is no god worthy of worship but Him."³²

Their statement contained two acknowledgments of God's authority. First, the oneness of God as the Creator and Sustainer of the universe. Secondly, the oneness of Allah as the only God who deserves to be worshipped. They also emphasized to the king that the reason they refused to worship idols and pray to other than Allah was because it was a form of deviation from the truth.³³

Verse 15 describes Ashab al-Kahf's conversation about the people who were under the rule of King Decyanus. Although these people were older and more experienced, they associated partners with Allah. They equated the dignity of idols with the dignity of the Most High God without any proper basis, whereas religion should be based on trust and sound reasoning. Indeed, there is no greater injustice than associating partners with Allah.³⁴

In verse 16, it is explained that after discussing the beliefs of King Decyanus and his people, one of the young men proposed to seek refuge in a cave. By taking refuge there, they could worship sincerely, diligently and solemnly and ask Allah for protection. They hoped that Allah would bestow His mercy-both in this world and in the hereafter-and provide a way out of every problem they faced.³⁵

Second, The State of Ashab al-Kahf in the Cave

Verse 17 explains the position of the cave and the state of Ashab al-Kahf after they took refuge in it. The cave door faces north, so that when the sun rises from the east and leans to the west in the afternoon, its rays only hit the cave door from the left and right sides. Thus, the cave dwellers are not exposed to direct sunlight throughout the day, despite being in a

³² Al-Maraghi, 124.

³³ Al-Maraghi, 124.

³⁴ Al-Maraghi, 125.

³⁵ Al-Maraghi, 125.

spacious place. The sunlight that enters is only reflected from the mouth of the cave, so the cave is not dark and still gets cool air.³⁶

Regarding the location of this cave, the mufassirs have different opinions. Some argue that the cave is near Aela (Jerusalem) in Palestine, while Ibn Ishaq mentions that it is located in Nainawa, an old city in the Mosul area. Another opinion states that the cave is in Roman territory. However, until now there is no strong evidence that can confirm the actual location.³⁷

Verse 18 describes their state while sleeping in the cave. When seen, they looked like people who were awake because their eyes were open as if they saw something in front of them, when in fact they were asleep. However, their sleep was different from normal human sleep. Normally, a sleeping person would show signs of rest in his organs, especially the eyes and face, but their state deviated from the prevailing sunnatullah. In their sleep, Allah turned their bodies to the right and left so that their bodies would be preserved and not damaged by the earth.³⁸

Their pet dog stretched its arms near the cave door, as if guarding them. The atmosphere inside the cave was so sinister that anyone who saw it would surely be frightened and run away. No one dared to approach or enter the cave. Allah created this frightening atmosphere so that no one could disturb or touch the young men until the time He had determined. This event contains great wisdom and is proof that Allah's promise is true and that the Day of Judgment will definitely come.³⁹

Third, The State of Ashab al-Kahf After Awakening from Sleep

Verse 19 explains that when Ashab al-Kahf woke up from sleep, their bodies remained healthy and intact as before, even the clothes they wore had not changed. Allah woke them up to show His greatness and power, so that their faith would be stronger and more firm in abandoning the worship of idols.⁴⁰

³⁶ Al-Maraghi, 127.

³⁷ Al-Maraghi, 127.

³⁸ Al-Maraghi, 128.

³⁹ Al-Maraghi, 128.

⁴⁰ Al-Maraghi, 131.

Upon awakening, they asked each other about how long they had slept in the cave. One of them said, "How long have we been here?" However, being still in a state of confusion, they could not be sure of the answer. Some of them estimated that they had slept for a day or half a day, but they found no clear signs of the length of time that had passed.⁴¹

According to the mufassirs, they entered the cave in the morning and Allah woke them up in the afternoon. Realizing the limitations of their knowledge, one of them said, "Your Lord knows better how long we have stayed here." This statement shows their wisdom in accepting human limitations in knowing the unseen.⁴²

Having realized their plight, they turned to their basic needs, namely food and drink. One of them was assigned to go to the city of Tarsus to buy food, as confirmed by Fakhrudin al-Razi. He was given some silver money and reminded to choose halal and good food, and avoid the haram and bad. In addition, he was also instructed to be careful during the journey, both when entering the city and when returning to the cave. He was forbidden to inform anyone of their whereabouts so as not to attract the attention of the townspeople.⁴³

Verse 20 explains the reason for the command. If the townspeople who they suspected were still of the same religion as King Decyanus learned of their hiding place, they would be forced to return to idol worship. If they refused, they would be put to death by stoning, a common method of execution at the time for those deemed to be against the ruler's political or religious policies. If they were forced to return to the religion of Decyanus, then they would be deprived of happiness in this world and the next and live in misguidance and suffering forever.⁴⁴

Fourth, the Story of the Meeting of Ashab al-Kahf with the People of the City

al-Kahf when they disputed about the existence of the Day of Judgment. This event further strengthened their faith, so that they were

⁴¹ Al-Maraghi, 131.

⁴² Al-Maraghi, 131.

⁴³ Al-Maraghi, 132.

⁴⁴ Al-Maraghi, 132.

truly convinced of the occurrence of the resurrection day, in which humans will be resurrected from their graves with body and spirit, as Ashab al-Kahfi was resurrected from sleep. People who previously doubted the Day of Resurrection turned into believers with perfect conviction.⁴⁵

This verse contains the wisdom that Allah's promise is true and that the Day of Judgment will definitely happen. Allah will resurrect the dead, restore their spirits, and reward their deeds with justice. Those who do good will be rewarded, while those who do evil will be punished accordingly. This is proof of Allah's might and wisdom.⁴⁶

After Ashab al-Kahf told who they were and what had happened, they returned to the cave. It was then that Allah took their lives and raised them to His side. Witnessing the event, the king and the townspeople deliberated. Some of them proposed to build a large building near the mouth of the cave in honor of Ashab al-Kahf, while others proposed to build a mosque as a place of worship. As to what was eventually built, only Allah knows. In Islamic teachings, building a mosque near a grave is not prohibited, but making a grave a place of worship is strictly prohibited.⁴⁷

Verse 22 explains the disagreement that occurred during the time of the Prophet about the number of Ashab al-Kahf. The Christians of the Malkaniyah sect held that there were three of them, with the dog as the fourth. The Ya'qubiyah school argued that there were five of them, with the dog as the sixth. The Nasturids state that there were seven of them, with the dog as the eighth. This last opinion is considered the strongest.⁴⁸

Allah then ordered the Prophet to explain to his disputing people that only Allah knows the exact number of Ashab al-Kahf. This issue does not need to be debated without a clear basis of knowledge, because if it has benefits for the life of the world and the hereafter, Allah will definitely

⁴⁵ Al-Maraghi, 132.

⁴⁶ Al-Maraghi, 133.

⁴⁷ Al-Maraghi, 134.

⁴⁸ Al-Maraghi, 135.

reveal it to the Prophet. If not, then there is no need to waste time debating it.⁴⁹

Furthermore, Allah emphasizes that only a few people know the truth of their number, implying that there are a handful of people who are given knowledge about this matter. Ibn Abbas was one of the Companions who had this knowledge. However, for Muslims, what is more important is not the number of the youth, but the wisdom and lessons from their story, which can increase faith and piety to Allah.⁵⁰

In this verse, Allah also prohibits the Prophet from two things: first, the prohibition to argue with the people of the book regarding the story of Ashab al-Kahf, except in a gentle way; second, the prohibition to ask them for further information, because they themselves do not have a strong basis of knowledge, but only conjecture without clear evidence.⁵¹

Verses 23 and 24 contain a warning from Allah to the Messenger of Allah not to declare something that will be done tomorrow without saying *inshAllah* (if Allah wills). This is because no one knows what will happen in the future. If a person does not include the word *inshAllah* in his speech, then he is considered to be lying if he is unable to keep his promise. If a person forgets to say it, then he is encouraged to say it as soon as he remembers.⁵²

This verse teaches people to leave everything to Allah, because everything that happens in this world takes place according to His will. In this verse, Allah also commands the Prophet to always ask for guidance to be given a path that is closer to goodness and stronger in proving the truth of Islam. As an answer to this prayer, Allah then revealed the stories of the prophets and previous people, which contain wisdom and valuable lessons for human life, both in this world and in the hereafter.⁵³

Fifth, The Length of Time Ashab Al-Kahf Slept in the Cave

⁴⁹ Al-Maraghi, 135.

⁵⁰ Al-Maraghi, 135.

⁵¹ Al-Maraghi, 136.

⁵² Al-Maraghi, *Tafsir Al-Maraghi, Vol 15*, 137.

⁵³ Al-Maraghi, 137.

In verse 25 it is explained that the cave dwellers slept for three hundred years plus nine years. The number 300 years is based on the calculation of the shamsiyah (solar) calendar, while 309 years is based on the calculation of the qamariyah (lunar) calendar. This explanation is one of the miracles of the Prophet Muhammad, who despite not studying astrology, was able to know the difference between the calculation of the qamariyah and shamsiyah years.⁵⁴

In verse 26, Allah instructs the Prophet to convey to those who dispute about the length of sleep of the Ashab al-Kahf, that only Allah knows the true truth. What is explained by Allah is absolutely true and does not contain the slightest doubt, because He is the One Who knows everything unseen, both in the heavens and on earth.⁵⁵

Allah knows the entire nature of human life, both hidden and visible. Therefore, there is no need for people to debate how long they have actually been asleep, but rather to leave it to Allah, for only He has knowledge of all things, both unseen and apparent. Allah's sight and hearing of the entire universe is perfect. There is no one who can be a protector for the cave dwellers other than Allah. He is the All-Preserving One, the One who manages all affairs in the best way, and He is the best decision-maker without needing a partner in establishing His laws.⁵⁶

D. The Relevance of Ashabul Kahfi's Values for the Millennial Generation

First, Firmness of Faith in the Midst of Social Pressure

Firmness of faith is the core of the story of Ashabul Kahfi that is relevant to the millennial generation. In the modern world, globalization brings many cultural influences and norms that often contradict religious values. Social pressure, social media, and hedonistic lifestyles pose a great challenge for millennials to maintain their faith principles. The story of

⁵⁴ Al-Maraghi, 138.

⁵⁵ Al-Maraghi, 139.

⁵⁶ Al-Maraghi, 139.

Ashabul Kahfi teaches that strong faith can be the main foundation to survive amidst the flow of change.⁵⁷

Millennials can learn from the courage of the Ashabul Kahfi youth who did not hesitate to leave worldly comforts to maintain their faith. This value reminds us that faith is not just a belief, but also a force that gives life direction and meaning. In the face of challenges such as the temptation of materialism or the pressure to conform to majority norms, the firmness of faith becomes a safeguard against losing one's identity.⁵⁸

In addition, a solid faith helps individuals to remain emotionally and psychologically stable. When facing life's problems, millennials who hold on to spiritual values have the strength to overcome such pressures with optimism and confidence. With firm faith, they can see challenges as tests that strengthen their character and bring them closer to God.⁵⁹

In facing identity challenges, the value of sincerity and firmness of faith are the main factors in maintaining personality. Firdaus et al.'s study on sincerity-based education at Al-Ishlah Lamongan Islamic Boarding School confirms that an Islamic value-based education system can form a strong character and identity. In addition, the study of the dimensions of sincerity in the Qur'an and Sunnah shows that sincerity in doing charity is the key to building a strong self-identity.⁶⁰

Second, Courage to Choose the Right Path

Ashabul Kahfi showed extraordinary courage in choosing the path of truth, despite having to face great risks such as the threat of persecution and exile. For millennials, this courage is relevant in a world that often demands them to follow the majority. Many millennials face moral

⁵⁷ Khoirul Ibad, "Refleksi Tafsir Kisah Ashabul Kahfi," tafsiralquran, 2024, 1, <https://tafsiralquran.id/refleksi-tafsir-kisah-ashabul-kahfi/>.

⁵⁸ Nafiah, "Nilai-Nilai Iman Pada Kisah Ashabul Kahfi," 8.

⁵⁹ Denise Adrian, "Resiliensi Muslim Ditinjau Dari Perspektif Psikologi Tasawuf," *Jurnal Budi Pekerti Agama Islam* 2, no. 5 (2024): 322, <https://doi.org/10.61132/jbpai.v2i5.569>.

⁶⁰ Rofi'i, Muhammad Arwani, Puri Emilda, and Emilia Rachmawati. "The Dimension of Sincerity According To The Qur'an And Sunnah: The Key To Accepting Deeds." *International Journal of Research* 2.1 (2024): 53-68.

dilemmas when their values conflict with social pressure or prevailing norms.⁶¹

The courage of the Ashabul Kahfi youth teaches that choosing the path of righteousness requires strong determination. Millennials can take this story as an inspiration to stick to their principles, despite having to face great challenges. In the modern context, this courage can be applied when facing situations that test integrity, such as pressure to follow a culture that is not in line with religious values.⁶²

Moreover, the courage to choose the right path also helps build an independent and strong character. By learning from Ashabul Kahfi, millennials can understand that living life according to the right principles is more important than simply gaining social acceptance. This courage becomes the main capital to build a solid and authentic self-identity.⁶³

Third, Sacrifice for Life Principles

The story of Ashabul Kahfi highlights the great sacrifices that the young men made to defend their life principles. They were willing to leave their homes, families, and worldly comforts to protect their faith from the bad influence of the environment. In modern life, millennials are often faced with the difficult choice between maintaining integrity or pursuing comfort.⁶⁴

This sacrifice teaches that true life principles require a price to be paid. Millennials can learn not to be afraid of losing worldly things, such as social status or material comfort, in favor of maintaining spiritual and moral values. This value is relevant for those who want to remain

⁶¹ Sudarman, "Akidah Dan Akhlak Pemuda Ashabul Kahfi: Tafsir Al-Kasasyāf Dalam Bingkai Sufistik Al-Ghazālī," 53.

⁶² Juan Muliawann, Widad Aulia, and Luqman Nul Hakim, "Kisah Ashabul Kahfi: Studi Perbandingan Tafsir Al-Misbah Dan Tafsir Ibnu Katsir," *Pubmedia Social Sciences and Humanities* 1, no. 3 (2023): 11, <https://doi.org/10.47134/pssh.v1i3.161>.

⁶³ Imam Nawawi, "Pilih Dan Yakinlah: Inspirasi Dari Ashabul Kahfi Untuk Generasi Muda," *masimamawawi*, 2024, 1, <https://masimamawawi.com/pilih-dan-yakinlah-inspirasi-dari-ashabul-kahfi-untuk-generasi-muda/>.

⁶⁴ Firdaus, "Konsep Pembentukan Akhlaq Mulia Melalui Nilai - Nilai Dalam Kisah - Kisah Pada Surat Lembaran Pengesahan" (UIN Sultan Syarif Kasim Riau, 2021), 128.

consistent in their religious and cultural identity amidst the pressures of modernization.⁶⁵

Sacrifice also builds emotional and spiritual maturity. When one is willing to give up something for a greater principle, it shows depth of character and earnestness in living life. Millennials who understand this value will be better prepared to face life's challenges with courage and conviction.⁶⁶

Fourth, the Process of Self-Discovery

Ashabul Kahfi started their journey as a process of seeking protection from unjust rulers, but in the end, they found a solid spiritual identity. This story is relevant to millennials who often feel confused or lost in the midst of rapid social change. This process of self-discovery requires deep reflection, courage to take big steps, and patience in the face of challenges.⁶⁷

Millennials can learn from Ashabul Kahfi's journey that true identity is found when one dares to go against the grain and chooses to draw closer to Allah. In a modern world filled with identity confusion due to social media and global culture, spiritual-based self-discovery is a powerful solution.⁶⁸

In addition, the process of self-discovery allows millennials to recognize the true and relevant values of life. By discovering who they really are and the purpose of life, they can build a more meaningful life that is aligned with religious principles.⁶⁹

Fifth, Awareness of God's Power

The story of Ashabul Kahfi shows clear evidence of Allah's power in keeping the young men asleep for 309 years. This teaches millennials

⁶⁵ Firdaus, 128.

⁶⁶ Firdaus, 128.

⁶⁷ Siti Istiqomah and Irma Rumtianing Uswatul Hanifah, "Kisah Ashabul Kahfi Dalam Al-Qur'an: Kajian Komparatif Antara Tafsir Al-Misbah Dan Tafsir Ibnu Katsir," *JUSMA: Jurnal Studi Islam Dan Masyarakat* 1, no. 1 (2022): 46, <https://doi.org/10.21154/jusma.v1i1.522>.

⁶⁸ Istiqomah and Hanifah, 46.

⁶⁹ Istiqomah and Hanifah, 46.

that Allah is always present and powerful in every aspect of life, including protecting those who believe and have faith.⁷⁰

This realization provides peace and optimism in facing the pressures of life. Millennials who believe in Allah's power can see every challenge as part of a divine plan that has wisdom. This value also encourages them to be more reluctant in facing difficult situations and not feel alone in their struggles. With belief in Allah's power, millennials can develop an attitude of patience, sincerity, and gratitude in living life. This awareness also helps them to stay focused on the goals of the hereafter, so they are not easily swayed by worldly temptations.⁷¹

Sixth, Overcoming Identity Crisis with the Value of Spirituality

The millennial generation's identity crisis can be overcome by applying the values in the story of Ashabul Kahfi, such as firmness of faith, courage, and trust. These values serve as a guide in the face of cultural pressures and modern norms that conflict with religion, helping them to remain consistent in the right principles. This story shows that an identity crisis is not the end, but rather an opportunity to find one's true self through a spiritual approach.⁷²

In addition, the value of spirituality helps millennials to look at life from a broader perspective, not just limited to worldly achievements. By combining spiritual values with self-reflection, they can build a solid and meaningful identity.⁷³

E. Implementation of the Ashabul Kahfi Story to Overcome Identity Crisis

The story of Ashabul Kahfi provides very relevant lessons for the millennial generation in the midst of a world full of social pressures,

⁷⁰ Muhammad Abduh Tuasikal, "Kisah Ashabul Kahfi Dan Pelajaran Penting Di Dalamnya," rumaysho, 2022, 1, <https://rumaysho.com/31840-kisah-ashabul-kahfi-dan-pelajaran-penting-di-dalamnya.html>.

⁷¹ Tuasikal, 1.

⁷² Rahmansyah, "Nilai-Nilai Pendidikan Islam Dalam Kisah Ashabul Kahfi (Analisis Kajian Al-Quran Surah Al-Kahfi : 9-26)," *Tesis*, 2020, 151.

⁷³ Rahmansyah, 151.

cultural changes, and technological advances. In this story, the young men show firmness of faith, courage to defend their identity, and belief in the right principles, all of which can be applied in facing the challenges of modern times.

First, Firmness of Faith as the Foundation of Life

To maintain faith in the midst of modern life, millennials can implement several practical steps. First, building consistent worship habits, such as praying on time, reading the Qur'an every day, and dhikr to calm the heart. Second, choosing a positive social environment by making friends with people who have strong faith values, both in the real world and on social media. Third, avoiding content or activities that can weaken faith, such as watching shows that contradict Islamic values or discussions that doubt beliefs without a clear basis. With these steps, faith will be maintained despite the many challenges around.

In addition, millennials need to actively seek religious knowledge from trusted sources, either through regular studies, reading books, or attending lectures from credible scholars. Strengthening faith can also be done by engaging in Islamic-based social activities, such as participating in da'wah activities, volunteering at Islamic social institutions, or supporting movements that prioritize moral values. In this way, faith does not only become a concept, but is also realized in daily life, making it stronger and more deeply rooted.

Second, Inspiration to Find Yourself

To find oneself without getting caught up in social validation, millennials can start by relying less on social media and more on self-reflection. Limit your time on social media, especially those that are all about image and social pressure. Instead, spend time writing personal journals, meditating after prayers, or discussing with people who have strong religious insights. In addition, setting life goals based on Islamic values will help direct your steps without always seeking recognition from others.

Furthermore, getting involved in communities that support self-development and spirituality, such as attending Islamic studies, joining social activities, or being active in organizations that are oriented towards

good values. By interacting in a positive environment, one can more easily understand one's identity without being swayed by outside influences. Living life with strong principles, without relying on trends or other people's judgment, will form a stronger and more confident character in facing life's challenges.

Third, Resilience in the Face of Modern Challenges

To deal with the temptations of hedonism and materialism, millennials need to build habits that strengthen their faith and avoid consumptive lifestyles. Start by prioritizing your finances based on needs, not wants, and allocating some of your sustenance for alms and charity. In addition, increase activities of worship value, such as regularly attending Islamic studies, deepening understanding of the Qur'an, and increasing dhikr so that the heart is not easily tempted by the temporary pleasures of the world.

In addition to building healthy habits, it is also important to choose a positive social environment that does not encourage excessive lifestyles. Join communities that have Islamic values and support self-development, such as religious discussion groups or faith-based social activities. By being in an environment that supports the right principles of life, one will find it easier to maintain personal integrity without being tempted to follow trends that are not in line with religious values.

Fourth, Struggle as a Form of Submission

To apply the concept of tawakal in daily life, millennials can start by setting a rhythm of life that is balanced between effort and inner peace. After working hard, make it a habit to spend time in worship, such as tahajud prayer and reading the Qur'an, as a form of surrender to Allah. In addition, keep a daily gratitude journal to record the good things that have happened, so that the heart is calmer and does not easily feel like a failure just because worldly achievements have not met expectations.

In addition, it is important to manage stress in a healthy way, such as exercising, maintaining a good sleep pattern, and limiting exposure to social pressures from digital media. Reduce the habit of comparing oneself to the achievements of others, and focus on the process rather than the outcome. In this way, one can live life more calmly, keep trying their best,

but still surrender to Allah in every step, so that the heart is not easily agitated by the expectations of the world.

The story of Ashabul Kahfi also reflects the struggle to maintain life principles in the face of external pressure. This is in line with the thoughts of Mustafa Al-Siba'iy who criticized the orientalist view of hadith and sunnah, where he emphasized that Islamic values must be maintained in the face of criticism and challenges of the times.⁷⁴ Similarly, in the study of the axiology of hadith and sunnah, there is a debate between the perspectives of orientalists and Islamic scholars in seeing the relevance of Islamic teachings in modern life.⁷⁵

Fifth, Building a Strong Personality in the Midst of Social Pressure

The firmness of life principles exemplified by Ashabul Kahfi is very relevant to the needs of the millennial generation to build a strong personality in the midst of increasing social pressure. In a fast-paced and digitalized world, there are many temptations that can shake one's life principles, such as the trend of consumerism and ever-changing social norms. However, just like Ashabul Kahfi who remained steadfast despite societal pressures that did not match their values, millennials can learn to maintain personal identity and integrity. They should be able to face worldly temptations with strong self-control and maintain deep spiritual values.

Building a strong personality requires a commitment to remain steadfast to the right principles of life, despite frequent social currents that take us in a different direction. The steadfastness of Ashabul Kahfi shows that to be a strong person, one must be able to recognize and maintain values that are believed to be true, even if it means going against the grain. The courage to remain faithful to deep life principles will form an

⁷⁴ Muhammad Arwani Rofi'i, "Mustafa Al-Siba'iy Dan Kritiknya Terhadap Pandangan Orientalis Tentang Hadis Dan Sunnah Nabi," *Kabillah: Journal of Social Community* 4, no. 1 (2019): 90–107.

⁷⁵ Muhammad Arwani Rofi'i, "AKSIOLOGI HADITH DAN SUNNAH: RESULTANSI ANTARA TRADISI DAN AJARAN:(Komparasi Pandangan Orientalis Dan Ulama Islam Tentang Hadith Dan Sunnah)," *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman* 4, no. 1 (2022): 28–43.

authentic character, which is not easily swayed by world pressures that are not in line with spiritual values.

Character education is an important aspect in dealing with the millennial generation's identity crisis. Muhammadiyah's thought on hadith emphasizes the importance of strengthening Islamic values in education.⁷⁶ One of the implementations of religion-based character education can be found in the assistance program for preparing Arabic conversation materials at Al-Ishlah Paciran Lamongan Islamic Boarding School, which aims to strengthen the identity of students through mastery of religious language.⁷⁷

Sixth, the Need for Balance between the World and the Hereafter

To maintain a balance between this world and the hereafter, start by managing your time in a disciplined manner. Set a consistent worship schedule, such as praying on time and reading the Qur'an every day, in between your worldly activities. Use technology wisely, for example by setting reminders for worship on your phone or following online studies that enrich spiritual insights. This way, worldly activities continue without neglecting the hereafter.

In addition, make it a habit to always associate work or activities with the intention of worship. If you work, make your job a means to spread benefits and seek Allah's pleasure. Set aside some of your income for alms and contribute to social activities to increase the blessings in life. Balance it with activities that soothe the soul, such as meditating in nature or attending knowledge assemblies, so that spiritual well-being is maintained amidst the demands of modern life.

F. Conclusion

From the discussion conducted, it can be concluded that the story of Ashabul Kahfi in Surah Al-Kahfi offers many lessons relevant to facing

⁷⁶ Muhammad Arwani Rofi'i, "Pemikiran Muhammadiyah Tentang Hadits," *Al-Ijaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman* 1, no. 1 (2019): 38–62.

⁷⁷ Azmi Syukri Zarkasyi et al., "Pendampingan Penyusunan Materi Percakapan Bahasa Arab Di Pondok Pesantren Al-Ishlah Paciran Lamongan Jawa Timur," *Room of Civil Society Development* 1, no. 2 (2022): 52–58.

changes in various aspects, including social, cultural, and technological transformations. This story teaches the importance of courage in confronting changes that contradict personal beliefs, as well as the bravery to maintain one's identity amidst evolving social norms. Additionally, it highlights the significance of reflecting on time and change while maintaining a balance between worldly and spiritual life. Deep self-reflection, as demonstrated by Ashabul Kahfi, helps individuals rediscover their authentic purpose in life, especially when faced with an identity crisis due to rapid societal changes.

As a follow-up to this research, it is recommended that individuals engage more in self-reflection to address the increasing complexities of life, both personally and socially. Education based on spiritual and moral values found in Qur'anic stories, such as Ashabul Kahfi, can serve as an effective approach in shaping strong character and preparing individuals to navigate changes over time. Moreover, it is crucial for individuals to maintain a balance between worldly and spiritual life to avoid falling into materialism, which can negatively impact overall well-being.

One limitation of this study is that it primarily focuses on the moral and spiritual interpretation of Ashabul Kahfi in the context of self-reflection, without extensively addressing the psychological or sociological implications for individuals living in modern society. Additionally, this study does not delve deeply into the impact of technological advancements and digital media, which increasingly dominate human life and may present more complex challenges for individuals and communities. Therefore, future research could broaden the perspective by incorporating a more comprehensive analysis of how this story can be applied to addressing the challenges of the rapidly developing digital age.

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