

THE CONCEPT OF DECISION MAKING IN LIFE (An Analytical Study of Narrative Verses in the Qur'an)

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Abstract

Phenomena in the modern era show that adolescents are in a phase of crisis. Many adolescents are involved in deviant behavior and criminality; this condition is caused by the lack of attention and guidance from families and significant others. Families and significant others are obligated to educate adolescents, especially in matters of decision making. The method employed in this study is qualitative research based on library research. This study examines decision making verses related to the adolescent phase. There are five thematic narratives discussed: the story of Prophet Yusuf who was seduced by his master's wife; the story of Prophet Ibrahim in his search for God leading to the destruction of idols; the story of the Companions of the Cave (Ashabul Kahfi) who took refuge in a cave; the story of the sacrifice of Prophet Ismail; and the story of Qabil who killed his brother. Based on these verses, interpretations by Muslim scholars are presented and subsequently analyzed using decision making theory. The results of this study indicate that the narratives mentioned above do not apply all methods within decision making theory; some of them prioritize intuition. This is because they are prophets and the friends of Allah, who possess intuition aligned with the divine light (nur Allah). In contrast, adolescents in the modern era are not in the same condition; they require education due to differing family and environmental backgrounds. Educating adolescents on the concept of decision making becomes a solution to minimize failures in making decisions that may have fatal consequences for their future.

Keywords: *Tafsir, Narrative Verses, Decision Making, Adolescents*

INTRODUCTION

Adolescence is a crucial phase in individual development, characterized by emotional instability and vulnerability to both internal and external influences, which affect the ability in decision making. This ability is highly important because adolescents begin to face various life choices and problems that require appropriate resolution. Decision making itself is a cognitive process of selecting the best alternative from several available options, as explained by scholars such as Terry, Siagian, and Stoner, based on intuition, experience, facts, authority, and logic. However, according to Kotler et al., decisions are also strongly influenced by cultural, social, personal, and psychological factors, with social factors such as family and environment having the greatest effect. In the current context, phenomena such as the idolization of K-pop by adolescents serve as a clear example of how decision making is influenced by the lack of role models within the family, leading adolescents to adopt behaviors from their social environment or idol figures. Therefore, it is important for adolescents to receive proper support and guidance in forming a positive self-identity, so that they are able to carry out their roles in a healthy and responsible manner.

أَدِّبُوا أَوْلَادَكُمْ عَلَى ثَلَاثِ خِصَالٍ : حُبِّ نَبِيِّكُمْ ، وَحُبِّ أَهْلِ بَيْتِهِ ، وَقِرَاءَةِ الْقُرْآنِ ، فَإِنَّ حِمْلَةَ الْقُرْآنِ فِي ظِلِّ اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ مَعَ أَنْبِيَائِهِ وَ أَصْفِيَائِهِ .
"Educate your children in three matters: love for your Prophet, love for the family of your Prophet, and the recitation of the Qur'an. Indeed, the bearers of the Qur'an will be under the shade of Allah, on the Day when there is no shade except His shade, together with His prophets and His chosen servants."

This is where the role of parents becomes essential in teaching and introducing, from an early age, the life of the Messenger of Allah (peace be upon him), the Companions, and righteous people, so that their lives are recorded in the minds of children as examples to be emulated and followed. Thus, children are able to make correct decisions in choosing whom they will take as idols. If this is not done from an early age, then in adulthood children and adolescents will seek idol figures whom they will take as role models.

This represents only a minor problem of decision making in terms of choosing an idol or a figure to emulate. The question then arises: how about decision making in major matters that determine and direct one's life? The meaning of decision making, also known as Decision Making, is the ability to choose and then determine one alternative from several presented alternatives, such that the selected alternative is considered the most appropriate. In principle, decisions are not rigid but flexible, analytical in nature, and may be feasible with the support of adequate resources, both human resources and natural resources, as well as sufficient facilities and infrastructure. Another widely discussed case on social media is the assault committed by Mario Dandy Satrio, the son of a former official of the Directorate General of Taxes (DJP), Rafael Alun Trisambodo. This case began when David's former girlfriend, identified by the initial A, complained to Mario that she had been treated poorly by David. Without careful consideration, the decision made by Mario resulted in David falling into a coma in the hospital. From a trivial issue whose truth was not necessarily confirmed, an error in decision making instead caused harm to another person. In making a decision, it is based on several considerations, depending on the conditions and situations faced. Decisions may be based on rational thinking or on feelings, as sympathy can be very strong. In addition to these two aspects, an individual's personality also greatly affects decision making. As stated by Arroba, there are five factors that influence decision making:

- a. information known regarding the problem faced
- b. Level of education
- c. Personality
- d. coping, in this case in the form of life experience related to adaptation processes; and
- e. Culture

Normatively, the Qur'an, revealed by Allah through the Angel Jibril to the world as guidance for all humankind, clearly contains comprehensive knowledge, including the stories of previous prophets and messengers, which serve as a foundation and example for later generations. According to the research of Ahmad Hanafi, of the total 6,342 verses of the Qur'an, approximately 1,600 verses discuss the stories of previous prophets and messengers, as well as parabolic narratives, whereas only about 330 verses address legal rulings. This clearly shows that the Qur'an gives significant attention to narratives. Moreover, according to Jurji Zaidan, a figure in modern Arabic literature, stories are considered the best way for people to derive moral messages contained within them.

Islam also teaches principles of decision making. Among the concepts and theories of decision making from the West presented above, none employ the method of deliberation (*musyawarah*). In fact, the Qur'an clearly states in Surah Ash-Shura verse 38 that Allah commands Muslims to worship Him alone, perform the five daily obligatory prayers on time, and resolve their problems through deliberation. The Prophet Muhammad (peace be upon him) himself encouraged his Companions to engage in deliberation in all matters, except for legal matters that had already been determined by Allah. The first issue deliberated by the Companions was the matter of leadership (*khalifah*), as the Prophet Muhammad (peace be upon him) did not appoint a successor after his death. Eventually, Abu Bakr was agreed upon as the *khalifah*. Therefore, based on the background described above, the author conducts a study entitled "The Concept of Decision Making in Life (An Analytical Study of Narrative Verses in the Qur'an)"

LITERATURE REVIEW

Decision Making from Psychological and Management Perspectives

Decision making is a fundamental cognitive process involving the selection of the most appropriate alternative from several available options in order to resolve a particular problem (Terry, 1954; Siagian, 2000; Hasan, 2004). In the fields of management and psychology, decision making is not understood as an instantaneous action, but rather as a systematic and staged process that includes problem identification, information gathering, evaluation of alternatives, decision selection, and assessment of outcomes (Pasolong, 2003; Siregar & Ichsan, 2024). Terry (1954) proposes five primary bases of decision making, namely intuition, experience, facts, authority, and rationality, each of which may be applied depending on the context and circumstances faced by the decision maker. From a cognitive psychology perspective, decision making is strongly influenced by emotional states, personality traits, life experiences, and the level of cognitive maturity of an individual (Suharman, 2005; Alwisol, 2009). Decisions that rely solely on emotion or intuition without rational consideration tend to produce errors with long-term consequences, particularly among individuals who have not yet reached full psychological maturity, such as adolescents (Hurlock, 2009; Yusuf, 2014). Therefore, effective decision making ideally involves a balance between intuition, rational reasoning, and factual considerations.

Decision Making during Adolescence

Adolescence represents a critical transitional phase in human development, characterized by identity exploration, emotional instability, and increasing demands to make decisions that shape one's future life trajectory

(Desmita, 2013; Rahmawati, 2023). During this phase, individuals begin to function as independent agents who are responsible for their choices, making decision-making ability an essential life competence (Hartono et al., 1999; Indra Radhitya, 2020). However, from a psychological standpoint, adolescents have not yet achieved full emotional and cognitive maturity, which often leads to impulsive decisions driven by immediate gratification (Hidayati et al., 2008; Notosoedirdjo et al., 2014). Empirical studies indicate that adolescents' decision-making quality is significantly influenced by parental support, social environment, and educational guidance (Djamarah, 2014; Islamadina & Yulianti, 2008). Adolescents who receive consistent parental involvement and strong role modeling tend to demonstrate better decision-making abilities than those who experience role-model deficiencies within the family (Islamadina & Yulianti, 2008; Stevanus, 2016). The increasing prevalence of fatherless households in Indonesia further amplifies the urgency of decision-making education, as the absence of parental figures often drives adolescents to seek alternative role models from popular culture and digital media, such as K-pop idols (Etikasari, 2021; CNN Indonesia, 2023).

Qur'anic Narrative Verses as Models of Decision Making

The Qur'an places significant emphasis on narrative (qasas) as a primary method of moral education and character formation. Of approximately 6,342 Qur'anic verses, more than 1,600 take the form of stories, while legal verses are relatively few in number (Hanafi, 1984). This demonstrates that narrative is a central pedagogical approach used by the Qur'an to convey life values, including principles of decision making (Mustaqim, 2011; Al-Khatib, 1975). Jurji Zaidan asserts that stories are the most effective medium for transmitting moral lessons, as they are easily understood and internalized across generations. Qur'anic narratives of prophets and previous communities present diverse models of decision making based on divine intuition, rational reasoning, experiential learning, and empirical facts. The story of Prophet Yusuf exemplifies intuitive and morally grounded decision making under critical circumstances (Hamka, 1989; Quraish Shihab, 2013), while the narrative of Prophet Ibrahim highlights the dominance of rationality and factual analysis in the pursuit of truth and the rejection of idolatry (Ridha, *Tafsir al-Manar*; Tabataba'i, 1997). Similarly, the story of Ashabul Kahfi illustrates a combination of intuition and rationality in safeguarding faith, whereas the story of Qabil and Habil serves as a negative example of failed decision making driven by jealousy and uncontrolled desire (Al-Maragi, 1992; Ibn Kathir). Thematic tafsir studies (tafsir maudhu'i) emphasize that these narratives are not merely historical accounts, but normative and educational frameworks, particularly relevant for guiding the younger generation (Fahrudin Ahmad, 2021; Latif, 2016). Therefore, integrating modern decision-making theory with the analytical study of Qur'anic narrative verses offers a relevant, ethical, and contextual framework for understanding decision making among adolescents in the contemporary era.

METHOD

This study employs a qualitative approach in the form of library research, focusing on thematic tafsir (maudhu'i) by examining the theme of decision making from the perspective of the Qur'an. The study adopts the method developed by Abd Hayy Al-Farmawi, which involves several stages: collecting relevant verses, selecting verses that address the subject of adolescents, examining the interpretations of Muslim scholars, and systematically analyzing the content of their meanings. This study is supported by an analytical approach to reveal the meanings of the verses thematically and contextually (Farmawi, 2017; Sugiyono, 2019). The data sources in this study are divided into two categories: primary and secondary data. Primary data are obtained from the Qur'an and major tafsir works such as *Tafsir al-Mishbah* by Quraish Shihab, *Tafsir al-Azhar* by Buya Hamka, and *Tafsir al-Manar* by Rasyid Ridha, as well as literature discussing narrative verses related to decision making. Secondary data consist of books, articles, journals, and relevant online sources that complement and strengthen the analytical context of the primary data (Sugiyono, 2019; Moleong, 2018). Data collection is conducted through a documentation technique and subsequently analyzed using a descriptive-analytical approach. The stages of analysis include data collection, data reduction, data presentation, and the drawing of conclusions from the collected data. The descriptive method is used to explain the object of study systematically, while the analytical method aims to elaborate and critically examine the data in order to produce conclusions that correspond to the research questions. This study follows the writing systematics established by IIQ Press in 2022 as a reference for scientific writing techniques (Sugiyono, 2019; IIQ Press, 2022).

RESULTS AND DISCUSSION

Verse Analysis Using Theory

1. The story of Prophet Yusuf and Zulaikha

a. Intuition

The story of Prophet Yusuf when facing the temptation of Zulaikha illustrates a strong intuitive decision, arising from moral awareness and divine inspiration. After being seduced, locked in a room, and invited to commit adultery, Prophet Yusuf firmly refused by presenting three main reasons: his acknowledgment of the greatness of God, the kindness he had received since childhood, and the great trust entrusted to him by Zulaikha's husband. This refusal represents a form of prophetic intuition divine inspiration from Allah that guided him away from immoral acts. The decision was made quickly without lengthy rational consideration, yet it was grounded in deep faith and strong moral understanding, leading Prophet Yusuf to choose to flee in order to protect his honor and the trust of others. Although rational evidence emerged later namely, the tearing of his shirt from the back as proof of his innocence the decision making of Prophet Yusuf is still considered appropriate. Even when he was ultimately imprisoned, Yusuf accepted it not as suffering but as a form of protection from worldly deception, proving that intuition-based decisions rooted in divine values can provide inner peace and prevent humiliation.

b. Experience

From a young age, Prophet Yusuf demonstrated exemplary religious obedience, reflected in his consistency in worship, supplication, and adherence to Islamic teachings inherited from his father, Prophet Ya'qub. This obedience was evident not only in ritual practices but also in daily behavior, particularly when facing severe life trials. When he was thrown into a well by his brothers due to jealousy, Prophet Yusuf did not show anger or despair; instead, he remained patient and placed his hope entirely in God. The patience he demonstrated reflects the true meaning of patience as a form of wisdom and steadfastness, not weakness. These bitter experiences became a spiritual foundation that strengthened Prophet Yusuf's intuition and firmness in decision making during critical moments, so that every action he took stemmed from conviction rather than mere emotional reaction.

c. Facts

The decision of Prophet Yusuf to reject Zulaikha's invitation was driven not only by divine inspiration but also by strong rationality and moral integrity. As someone who had been treated like a son by his master, Prophet Yusuf realized that repaying kindness with betrayal was an act of injustice that could not be justified, as he himself stated, "Indeed, my master has treated me well." This attitude shows that his considerations were rational, objective, and grounded in moral awareness. Although, from a human perspective, there was a natural instinctual desire, due to divine guidance and firmness of heart, Prophet Yusuf was able to restrain himself. Qur'anic verses indicate that had it not been for God's protection, he might have inclined toward the invitation. This demonstrates that Prophet Yusuf's decision was influenced not only by spiritual and intuitive aspects but also by rational analysis of moral consequences, namely the loss of his master's trust, which would have had significant effects on his future.

d. Authority

Prophet Yusuf was a prophet and messenger who possessed the authority to make decisions regarding the trials he faced, as did other prophets. Prophet Yusuf chose not to be tempted and to avoid the wife of al-'Aziz, even though, as a prophet whose prayers and requests were answered, it would not have been impossible for him to use his prophetic authority to seek ease in the matter he faced. However, Prophet Yusuf chose not to exercise such authority. Instead, he sought mercy from Allah, believing that Allah would uphold truth over falsehood, thereby bringing tranquility to his heart. In this case, Prophet Yusuf exercised authority only over himself, as this was a personal matter that did not involve any group or community.

From the description above, it can be concluded that the incident experienced by Prophet Yusuf occurred instantly, within a relatively short period of time. Therefore, the most prominent factor that emerged initially was intuition an intuition that came as divine inspiration from Allah. This can be observed from the Qur'anic phrase, "had he not seen the burhan (a sign/indication) from his Lord." The burhan in this verse refers to divine inspiration given by Allah in the form of intuition that prompted Prophet Yusuf to reject the invitation of the wife of al-'Aziz. This intuition was then reinforced by other factors such as facts, experience, and rationality, which strengthened Prophet Yusuf's intuition, ensuring that the decision made was not a reckless instant decision.

2. The Story of Prophet Ibrahim in the Search for God and the Destruction of Idols

a. Intuition

The decision making of Prophet Ibrahim, as reflected in Surah Al-An'am verses 74–79, demonstrates a strong dominance of rationality, although it remains grounded in intuition in the form of divine inspiration. An inner drive to seek the true God became the starting point for the major decisions he made, including the rejection of the worship of celestial objects such as stars, the moon, and the sun. Allah guided Prophet Ibrahim with guidance and certain knowledge (yaqīn), which emerged from deep observation and freedom from doubt. This intuition, in the form of divine inspiration, functioned as a guide to truth and a filter against falsehood. The rational and spiritual steadfastness of Prophet Ibrahim is reflected in four important dialogues: with his father, his people, the king, and the disbelievers. In each dialogue, he conveyed logical and firm arguments that demonstrated the superiority of the One God. His ability to construct such arguments affirms that the combination of rationality and intuition enabled Prophet Ibrahim to make major decisions wisely and steadfastly.

b. Experience

The decision making process of Prophet Ibrahim (peace be upon him) shows an integration of empirical experience, rational thinking, and spiritual intuition in the search for monotheism. As reflected in Surah Al-An'am verses 76–78, Prophet Ibrahim independently observed natural phenomena such as stars, the moon, and the sun, then reconsidered their status as gods and ultimately rejected them due to their transient nature. This process reflects stages of critical thinking based on direct experience. The rational dialogue of Prophet Ibrahim with King Namrud in Surah Al-Baqarah verse 258 further strengthened his conviction that the true God is Allah SWT, who gives life and causes death and governs the universe. The rejection of Namrud's claim to divinity, as well as Prophet Ibrahim's courage in destroying the idols when the people left the land, demonstrates a mature final decision based on analysis, conviction, and moral courage. This establishes Prophet Ibrahim as an exemplary figure in decision making based on divine truth and sound reason.

c. Facts

In this narrative, a conversation between Prophet Ibrahim and his father, Azar, is revealed. Prophet Ibrahim questioned his father and his people as to whether it was appropriate for them to take idols, which they themselves had made, as gods. Why did they not worship Allah, who created them and had power over those idols? They should have known that Allah alone is worthy of worship. Therefore, Prophet Ibrahim firmly stated that he clearly knew that his father and his people had fallen into manifest error, deviating far from the straight path. In fact, their actions were clearly misguided, deviating from revealed teachings and sound reason, because the idols were nothing more than carved statues made of stone, wood, metal, and other materials. The idols should have been of a lower status than their makers. They should have understood that the idols were not gods; rather, they themselves had made them into gods. Hence, it is irrational for humans to worship fellow created beings, whereas all creatures possess limited capabilities. This is also evident in verses 76–79, which describe how Prophet Ibrahim conducted independent analysis by presenting empirical arguments drawn from the natural phenomena around him to arrive at an understanding of monotheism, namely the oneness of Allah SWT. For example, in verse 76, when he observed the appearance of a star at night, he analyzed it as his god, and this reasoning was repeated in subsequent verses. In other words, Prophet Ibrahim used natural phenomena to analyze and uncover the reality of God. It can be concluded that these verses contain decision making based on facts, as reflected in Prophet Ibrahim's affirmation to his father Azar and to his people who associated partners with Allah by worshiping idols. These verses also remind humanity of the story of Prophet Ibrahim, who rejected what his father and people worshiped, thereby declaring that anything worshiped besides Allah, the Creator of all things, constitutes manifest error.

d. Authority

Decision making in the aspect of authority can be seen in Prophet Ibrahim's ability to control and regulate himself in considering the experiences he underwent, enabling him to arrive at the correct conclusion of monotheism. Prophet Ibrahim was able to guide himself to engage in proper decision making. He utilized the necessary sources, namely natural phenomena such as stars, the moon, and the sun, which led him to monotheism by finding Allah SWT through His creation. In addition, Prophet Ibrahim also possessed authority as a prophet. He destroyed the idols revered by his people, which served as a sign to them that Prophet Ibrahim had the integrity to direct his people toward ultimate truth, and this decision was supported by the occurrence of miracles. This indicates that Prophet Ibrahim exercised his prophetic

authority, as no ordinary human would dare to touch those idols, nor could an ordinary human bring about miracles as Prophet Ibrahim did.

e. Rationality

As mentioned in verses 76–79, when night fell and darkness enveloped the surroundings, Prophet Ibrahim saw a star and regarded it as his god. However, when the star disappeared, he withdrew this belief by saying, “I do not like those that set.” Then, when he saw the moon rising with a brighter light than the star, he assumed, “This is my Lord.” Yet when the moon also set, he rejected this belief again by stating, “If my Lord does not guide me, surely I will be among the misguided people (for worshiping something whose existence rises and sets).” Rationality was a determining factor in the decisions made by Prophet Ibrahim and was also the most dominant factor in his narrative. This is reflected from his journey in searching for God. Based on the facts that Prophet Ibrahim had previously discovered, these facts guided him to employ rational reasoning. This is shown through his decision making by formulating empirical assumptions based on his observations of stars, the moon, and the sun.

This rational process continued with Prophet Ibrahim's decision to destroy the idols worshiped by Namrud bin Kan'an, which was an act intended to demonstrate rationally his line of reasoning. He explained that idols carved by human hands possess no power whatsoever, yet are worshiped, which constitutes a deviant act filled with immorality and misguidance. Such immorality and misguidance committed by humans can lead to various forms of destruction on earth, the effects of which will ultimately be borne by humans themselves. Prophet Ibrahim also spared the largest idol in order to create a strategy, suggesting that the large idol might have destroyed the smaller ones. This illustrates how Prophet Ibrahim employed logical reasoning to provide an explanation to Namrud, his father, and his people, who worshiped idols that were merely products of their own creation and incapable of providing any benefit to anyone. After undergoing this decision making process, Prophet Ibrahim attained firm conviction to decide to destroy the idols. The decision making process experienced by Prophet Ibrahim required a considerable amount of time, as the decision involved many considerations to ensure that it was the best possible decision. This decision making became the initial step for Prophet Ibrahim to take subsequent action, namely the act of destroying the idols.

3. The Story of Prophet Ibrahim Destroying the Idols

a. Intuition

Indeed, Allah had granted Prophet Ibrahim (peace be upon him) the truth. Allah guided him toward all that contained goodness, even before the time of Prophet Musa (peace be upon him), Prophet Harun (peace be upon him), or before his prophethood. Allah granted him divine guidance (taufiq) to affirm the oneness of Allah SWT and to oppose the worship of idols, because idols provide no benefit and cause no harm whatsoever. They are unable to hear or see, as they are nothing more than stones, metal, or wood fashioned by his father in his presence in al-Qadum. Prophet Ibrahim (peace be upon him) reinforced his statement while negating his people's assumption that he was not serious about the criticism he conveyed. He said, “Rather, your Lord whom you should worship is the Lord of the heavens and the earth, who created them.” He expressed this without precedent and with full certainty regarding the truth of what he declared, and he was among those who bore witness and could provide proof of his claim. Prophet Ibrahim then said within himself, “By Allah, I will surely devise a plan against your idols after you have turned away,” hoping thereby to provide clearer evidence. After his people had left the place, he destroyed the idols into fragments, except for the largest idol among them. He did not destroy it so that his people would return to it and question it. Naturally, their questions would not be answered, thereby becoming proof of the weakness of the idols and their unworthiness to be worshiped.

b. Experience

Prophet Ibrahim was a figure worthy of receiving prophethood, a person of strong moral integrity. The term *ar-rusyd* here may signify prophethood, as well as competence in goodness and righteousness in both religious and worldly matters. Al-Qurthubi states that the first meaning represents the opinion of the majority of Qur'anic commentators. Allah granted Prophet Ibrahim *ar-rusyd* when he rejected the actions of his people who worshiped others besides Allah SWT. He then said, “Are these the idols that you worship so devotedly?” This statement of Prophet Ibrahim (peace be upon him) contains a call to reflect upon the idols, which provide absolutely nothing. However, his people refused to reflect and persisted in following the footsteps of their ancestors without considering any evidentiary basis. They responded by stating that they had no reason other than imitation (*taqlid*) of their forefathers and ancestors. Prophet Ibrahim (peace be upon him) said to his father and his people, “There is no difference between you and your ancestors; you are all in manifest error and are not upon the true path or the straight way.” This indicates that flawed perspectives

are not necessarily corrected by the passage of time. Such reasoning is a weak justification that contains no truth. Therefore, Prophet Ibrahim condemned their actions.

c. Facts

Thabathaba'i considers it unlikely that Prophet Ibrahim (peace be upon him) openly declared his oath before the public, especially given that the society he faced at the time consisted of idol worshippers, and he was the only one among them who affirmed the oneness of Allah. Thabathaba'i understands that the oath was not verbally expressed; rather, it represents a depiction of the strong determination underlying Prophet Ibrahim's decision to take action against the idols. Other scholars argue that, in fact, the narrative clearly points to Prophet Ibrahim (peace be upon him) actually destroying the idols, with the expectation that his people would return to him to ask why he had done so. This, in turn, would provide Prophet Ibrahim with an opportunity to demonstrate the falsehood of their beliefs.

d. Rationality

Prophet Ibrahim (peace be upon him) deliberately left one idol intact and did not destroy it. This was done with the purpose of demonstrating, in a rational manner, the inability and weakness of the gods they worshiped. This may serve as one of the reasons for the prohibition against creating or displaying statues, namely because they are worshiped as gods. However, if such statues are not worshiped, then such a prohibition would no longer apply. As-Suddi and Mujahid narrated that Prophet Ibrahim (peace be upon him) intentionally did not destroy the largest idol and left it intact. He hung the axe he had used around its neck so that it would serve as an argument (hujjah) against them. The intention was that they would later refer to the largest idol, as people usually refer matters to a knowledgeable person or a leader. Eventually, they would question the largest idol: "Why are you still intact while the other idols are destroyed, and the axe is on your shoulder?" At that moment, they would realize that the idol was indeed weak and incapable of providing benefit or causing harm. Their foolishness in worshiping it would thus become evident. Al-Qurthubi and ar-Razi provide another interpretation of this verse, suggesting that this act was intended so that they might become aware and return to Prophet Ibrahim (peace be upon him) and the religion he brought once the proof had been established, or that they might realize the necessity of affirming the oneness of Allah SWT after recognizing the weakness of those alleged deities.

4. The Story of Ashabul Kahfi

a. Intuition

The inner drive experienced by the youths of Ashabul Kahfi to leave their homeland represents a form of intuition in the process of decision making. This intuition was intertwined with their rationality, as they realized that their condition would be severely threatened if they decided to remain under the rule of a tyrannical king. Based on this internal impulse, they decided to bring their fellow believers and flee from the pursuit of the king's soldiers. One manifestation of Allah's mercy toward these youths was the attitude of the king, who initially threatened them but later granted them time to reconsider their situation, hoping that they would abandon their faith and follow the religion of the king. At that moment, the youths of Ashabul Kahfi obtained a valuable opportunity and immediately utilized it to escape from tribulation while preserving the true religion.

Under such circumstances, it is prescribed to perform uzlah (withdrawal from society), as remaining among people would endanger one's faith, while other actions were not prescribed because they would prevent the observance of congregational prayers and Friday prayer. After explaining their belief, exposing the errors of polytheistic faith, and realizing that they would be unable to confront a tyrannical ruler within a corrupt society, the verses further describe the attitude of the youths and their internal discussions. The verse illustrates that after confronting their polytheistic people, one or several of the youths proposed that they leave their settlement. One of them said, "Withdraw from the polytheists, and if you agree with this proposal and are determined to leave," meaning to separate themselves from the people and reject what they worship besides Allah, then they should seek refuge in a cave in order to preserve their faith and avoid persecution..

b. Experience

The youths of Ashabul Kahfi were a group of young people who were willing to accept the truth, in contrast to the older generation who were immersed in false religion and persisted in polytheism. They were granted patience to oppose their own people and to abandon a life of comfort, happiness, and worldly pleasure. Before one of them proposed leaving their people, they had attempted to call the king to believe in Allah SWT. However, the king rejected their call and even threatened them, including ordering them to remove the garments that symbolized their social honor. Previously, the king had granted them time to adopt

the religion of their people. Based on their repeated failure in admonishing the king and due to the firmness of their faith, Ashabul Kahfi ultimately chose to depart and flee to a cave to seek refuge. The king's attempt to pursue them failed, as Allah SWT prevented him from obtaining any information about their whereabouts..

c. Facts

In Surah Al-Kahfi verses 13–16, it is explained that when Ashabul Kahfi attempted to call the king to believe in Allah SWT, he rejected them and even threatened them. Realizing that they were unable to confront a tyrannical ruler and the oppression inflicted upon them, they decided to leave their people.

d. Authority

Classical tafsir literature states that Ashabul Kahfi were the sons of Roman kings and members of the nobility. They were endowed with strong faith and conviction, which enabled them, through their authority and social status, to bravely oppose the polytheistic beliefs of their people. Before entering the cave and seeking refuge within it, Ashabul Kahfi decided to exercise their authority, respected by both the king and their society, by calling the king to believe in Allah SWT. However, the king rejected their call and instead threatened them. One form of Allah's mercy toward these youths was the king's decision to grant them time to reconsider their stance, hoping that they would abandon their religion and follow his belief. This moment became a golden opportunity for the youths of Ashabul Kahfi, which they immediately used to escape from tribulation while carrying the true religion. Ibn Kathir stated that this is what is recommended by Islamic law when tribulation occurs within society, namely that a servant should leave his community in order to safeguard his religion. when trial occurs in the midst of society, namely that a servant should leave his community to save his religion.

e. Rationality

Before the Companions of the Cave entered and took refuge in the cave, there must have been a reason behind their choice to take refuge there, as revealed in Surah Al-Kahf, verses 13-16. Deciding to flee from the pursuit of the oppressive king was a reasonable decision, given the fact that the king would not accept their preaching and would even threaten them. If they persisted, it was possible that the king would harm them. Escaping to the cave was a brilliant decision. Caves can be a suitable hiding place. They are dark and hidden, rarely visited. Even the Prophet Muhammad used caves as a place of defense and hiding from the pursuit of infidels. After considering various options, their rationality led them to decide to leave their country and choose caves as their hiding place. Historians have offered various opinions regarding the location of the Cave of the Companions of the Cave. Some suggest it is in a valley near Ilya in Aqaba, southern Palestine. Others suggest it is in Nineveh, near Mosul, in northern Iraq. Others suggest it is located in southern Turkey, specifically in an ancient Roman city. None of these views are supported by evidence.

5. The Story of the Slaughter of Prophet Ismail

a. Intuition

This story narrates the command given to Prophet Ibrahim to sacrifice his son, Ismail. This command was extremely heavy and difficult for both the father and the son; however, both were righteous servants of Allah. Their piety enabled them to firmly believe in and submit to this divine command. Prophet Ismail did not require a long time to respond to his father's question; rather, he immediately and spontaneously made a decision, expressing his readiness to carry out Allah's command as conveyed by his father. This response reflects the elevated moral character, obedience, and etiquette of a child toward Allah SWT. Allah SWT commanded Prophet Ibrahim AS to sacrifice his son through a dream that he experienced for three consecutive nights, not while in a conscious state. This is because Allah SWT has made the dreams of the prophets truthful, as a means of affirming their truthfulness and prophethood.

It can be concluded that the most dominant factor in the decision-making process of Prophet Ismail was faith and divine inspiration (ilham) from Allah. This inspiration provided inner conviction to Prophet Ibrahim to accept and approve the command. Since the decision-making process occurred within a relatively short time, intuition played the most significant role in this case. Factors such as experience, authority, factual consideration, and rational analysis did not appear prominently in the decision-making of Prophet Ismail. His intuition was shaped by his upbringing, as he had been educated from childhood with noble character and virtuous morals, causing his heart to incline toward goodness. Therefore, when a divine command was revealed, it was received with openness of heart and without resistance.

b. Facts

Prophet Ismail knew with certainty that his father was a messenger of Allah, and this fact was undeniable. Every messenger receives revelation from Allah, and every divine command that is revealed is inherently good. Therefore, the dream experienced by his father was revelation from Allah. With this

awareness of fact, all doubt was removed from Prophet Ismail's heart, enabling him to attain firm resolve and decide to carry out the command of sacrifice.

6. The Story of the Murder of Habil

a. Intuition

Habil attempted to warn and prevent Qabil from committing murder by offering sincere, profound, and impactful advice that reminded him of the punishment of the Hereafter, hoping that such counsel might restrain his brother from killing him. By choosing patience and refusing to retaliate with a similar act of violence, Habil stated that he preferred that Qabil bear the burden of his own sins along with the sin of murdering him. However, Allah SWT informs that this advice had no effect on Qabil, and nothing was able to awaken his conscience. Qabil's desires made the act of killing his brother appear justified in his eyes and motivated him to commit the crime. Consequently, he ultimately murdered his brother and thus became one of those who suffered loss both in this world and in the Hereafter.

b. Experience

This is illustrated in Surah Al-Ma'idah verse 31, where Allah SWT sent a crow that scratched the ground and then covered it again. In another narration, it is mentioned that Allah SWT sent two crows that were fighting, and one of them killed the other, after which the surviving crow buried the dead one by digging the ground and covering it. Experience refers to events that have been encountered, lived through, or perceived and then stored in memory. In this case, Qabil observed the behavior of the crow and stored it in his memory to apply it to the body of Habil. Qabil felt ashamed and foolish, realizing that he did not know how to bury his brother, whereas even a bird knew how to do so. Based on this experience, Qabil decided to dig a grave and bury his brother's body. He felt wretched and remorseful for his actions; however, the deed had already occurred. Qabil ignored the advice previously given by his brother, allowing his desires to overwhelm him and drive him to commit a forbidden act.

c. Facts

In the story of Habil and Qabil, when Prophet Adam recognized the stark differences in their characters, he assigned each of his sons tasks that corresponded to their dispositions. Qabil, who was known for his harsh and aggressive nature, was assigned to farming, while Habil, who was gentle and mild-mannered, was assigned to shepherding livestock. When both were commanded to offer a sacrifice, Qabil presented poor and spoiled produce from his harvest, whereas Habil selected healthy and excellent livestock to offer. Consequently, Allah accepted Habil's sacrifice and rejected Qabil's. Another factual trigger of the tragedy was the issue of cross-marriage arranged by Prophet Adam among his children. Qabil desired his own twin sister and rejected the marriage arrangement that paired Habil with her instead. This fact ignited jealousy within Qabil. Based on these facts, first, the fact that Habil's prospective wife was more beautiful than Qabil's, whom Qabil had already loved, and second, the fact that only Habil's sacrifice was accepted by Allah due to his sincerity and quality of offering, while Qabil's was rejected due to its inferiority. Unable to accept these realities, Qabil ultimately made the decision to murder his brother.

The Urgency of Decision Making for the Younger Generation

The Qur'an emphasizes the importance of decision making during adolescence as a crucial phase in the formation of personal identity. At this stage, adolescents begin to transform into independent individuals who are capable of determining the direction of their lives. According to George Terry, there are several criteria that enable an individual to make decisions. These criteria reflect the maturity of adolescents as decision makers, including the following:

1. Realistic

In making decisions, a realistic attitude is essential and must be possessed by every individual. A realistic attitude can be understood as an attitude characterized by careful calculation, prudence, consideration, and a pragmatic as well as up-to-date perspective. Individuals who are realistic tend not to rush into decision making. When making decisions, they carefully consider various aspects, examine facts, and select the best possible options, thereby minimizing potential negative risks that may arise. Realism is integrated with logic and rationality. A realistic individual possesses sound rationality, intellectual sharpness, creative thinking, and analytical brilliance. A person with strong rationality will think and act realistically, which becomes the initial capital in decision making. Every decision begins with a problem that must be addressed; therefore, the entire decision-making process from problem identification, data collection and analysis, generating alternatives or options, selecting alternatives, estimating benefits, losses, and risks, implementing decisions, to evaluating decision outcomes requires complex and sophisticated thinking abilities.

In this context, adolescents can be considered to have experienced intellectual growth. In Islam, adolescents are categorized as mukallaf, individuals who bear legal responsibility, one of whose criteria is being 'aqil. 'Aqil means possessing intellect, the ability to distinguish between good and bad, and to consider one's attitudes and actions. In addition to being intellectually capable, adolescents are also creative and innovative, meaning they possess a balance between left-brain and right-brain functions, between logical reasoning and creativity. Achieving this level of rational maturity requires continuous training and guidance from childhood, as there are no instant processes that yield optimal results. Although adolescents at this age have experienced cognitive development, without proper guidance and training they tend to rely more on instinctual impulses, where considerations are focused merely on pleasure. This often results in decisions that are not realistic. In this regard, the family plays a vital role in instilling realistic thinking patterns and attitudes in children from an early age.

2. Ability to Take Initiative

Taking initiative in action refers to a step or action undertaken by an individual to pursue a specific goal. Having initiative is a characteristic of independence, as individuals are able to take action based on their own internal motivation without external commands. Moreover, individuals who possess initiative are also courageous, as they are willing to accept the risks and consequences of the actions they take.

3. Emotional Stability

The ability to make decisions requires emotional maturity. Therefore, it is evident that early adolescents often experience difficulties in decision making due to their emotional instability and immaturity, which tend to lead them to act impulsively when making decisions. For this reason, adolescents require support from those closest to them, particularly their families. Families bear the responsibility to educate adolescents within the household in selecting the best possible options, to be involved in the decision-making process, and to actively participate by providing input and support. Such involvement has a significant influence on the quality of adolescents' decisions.

This condition is supported by research conducted by Esty Fitra Islamadina and Alma Yulianti, who examined adolescents' difficulties in career decision making and their correlation with parental support. Their findings indicate that adolescents who do not receive parental support experience greater difficulty in making decisions. Conversely, this level of difficulty decreases when parents actively provide guidance and input, fostering adolescents' self-confidence and optimism.

This phenomenon is closely related to adolescent psychology. Emotional closeness between children and parents contributes positively to emotional development, compared to adolescents who experience neglect from their parents. Based on the discussion above, it can be identified that adolescents are generally capable of making decisions; however, they have not yet reached full maturity. Therefore, individuals closest to them such as family members and educators are expected to contribute to the decision-making process by offering ideas, suggestions, and considerations. Such guidance helps prevent impulsive decisions that may result in serious consequences for adolescents' future.

The Urgency of Decision Making for Adolescents:

a) Developing Courage

Decision making is the foundation of all human activities, whether on a small or large scale. Every action is the result of a decision. Actions taken reflexively without careful consideration pose risks that may harm oneself and others. Thus, decision making can be regarded as a fundamental necessity for both individuals and groups.

Decision-making skills must be continuously trained and nurtured, particularly during adolescence, albeit under adult supervision. This is due to adolescents' limited emotional maturity, experience, knowledge, and critical reasoning skills. Adolescents often feel hesitant to make decisions because they are unable to fully anticipate potential risks and fear the consequences of their choices. Therefore, those closest to them must provide space and support to cultivate their courage in decision making. This courage should be consistently reinforced until adolescents become capable and competent decision makers.

b) Fostering Independence

Independence can be understood as an individual's ability to stand on their own, make decisions, and carry out actions without relying on others. During childhood, individuals typically depend on decisions made by adults. However, during adolescence, the capacity for decision making begins to increase. When adolescents are able to make decisions regarding their own lives, it signifies that they have developed into independent individuals who do not rely on others' decisions. One of the key characteristics of a decision maker, as discussed earlier, is initiative. Adolescents who demonstrate initiative are independent individuals who tend to progress more rapidly, as initiative drives personal development and motivates them to pursue

their aspirations and goals. In the process of developing independence, adolescents learn through parenting patterns, social interactions, environmental situations, and peer relationships. These experiences help them think realistically, develop the courage to make decisions, and take action in response to the circumstances they encounter.

c) **Developing Leadership Capacity**

As social beings, humans interact with others across various social structures. Within these interactions, individuals are often faced with choices that require decisive action, thereby necessitating leadership. A leader must possess decision-making ability; without it, leadership is fundamentally flawed. Leadership is a social necessity, and therefore, leadership regeneration is required in every generation.

Leadership development can begin in childhood, and during adolescence, leadership training can be intensified so that individuals are adequately prepared to assume leadership roles in adulthood. As expressed in the Arabic proverb, "Today's youth are the leaders of tomorrow." Leadership can be understood as a psychological process that trains individuals to take responsibility for specific tasks, both for themselves and others. This definition reflects that leadership begins with self-leadership taking responsibility for oneself, making decisions, and accepting the risks and consequences of those decisions. Successful self-leadership serves as a fundamental foundation for leadership on a broader scale.

Some argue that leadership is shaped by hereditary factors, environment, and situational contexts, as seen in monarchical political systems. However, Crosby, a scholar in quality management, asserts that leadership is a skill that can be learned and developed through training. In another sense, leadership is the ability to influence others. While leadership is often associated with charisma, charisma alone is insufficient. Effective leaders must also possess intelligence, knowledge, strong communication skills, and a clear vision and mission. Therefore, leadership qualities can and should be instilled in adolescents, preparing them to become future leaders who are responsible and capable of making effective and accountable decisions.

d) **Developing Critical and Realistic Reasoning**

Decision making is not an instantaneous process; it requires adequate time to ensure that the decision reached is the most appropriate one. The decision-making process trains critical reasoning by requiring consideration of multiple factors, including time allocation, supporting resources, potential risks, and possible outcomes. These elements demand careful planning to minimize failure and avoid impulsive or poorly considered decisions. When adolescents are trained to evaluate various factors before making decisions, their critical thinking skills improve, enabling them to adopt a more realistic perspective when assessing situations and challenges.

Portrait of Decision Making among the Young Generation in Everyday Life

Making decisions in personal, communal, and social life is a fundamental necessity, as decision making is a prerequisite for every attitude and action, ensuring that subsequent actions possess direction and purpose. Decision making is inherently futuristic, as decisions taken in the present inevitably produce consequences in the future. Decision-making theories formulated by scholars decades ago remain relevant and applicable in the modern era. Although technological advancement has transformed the context, the fundamental techniques and approaches to decision making remain largely similar across time.

The implementation of decision-making theory among today's young generation appears to follow similar patterns; however, various influencing factors cause the outcomes of decisions to differ. As introduced earlier, two cases are presented to illustrate and analyze this phenomenon.

1. **The Decision to Choose K-pop Idols among the Young Generation.** During adolescence and early adulthood, young people often develop an interest in idolizing certain figures who exert significant influence over them. In the contemporary era, technological advancement plays a crucial role in shaping the virtual representation of idols, giving rise to figures who are widely admired by today's youth. Idols are often portrayed as flawless individuals with recognized credibility and exceptional characteristics. Currently, the most prominent and globally influential idols are K-pop idols. The K-pop phenomenon has also had a substantial impact on Indonesia through the Korean Wave (Hallyu), particularly among Indonesian youth.

The decision to idolize K-pop figures among young people is influenced by multiple factors. One significant factor is the presence of personal and social problems. Problems arise due to a gap between expectations and reality, creating a need for solutions. One of the challenges faced by modern youth is the absence of role models within the family. Previously, the phrase "my father is my hero" was commonly expressed among adolescents; however, this expression has become increasingly rare. According to an article published by DetikEdu, Indonesia ranks third globally as a fatherless country. The absence of a father figure within the household drives many adolescents to seek idols outside the family environment. Upon

encountering K-pop idols, many young people decide to adopt them as role models. K-pop idols are professionally designed and managed to attract mass admiration. This is evident in their stage performances, musical harmony, visual appeal, and other supporting factors. Consequently, K-pop idols receive widespread appreciation among young people, particularly in Indonesia, which ranks second globally in terms of K-pop fandom size.

In reality, the decision to idolize K-pop figures is not entirely instantaneous; it involves several stages and considerations. This section examines whether contemporary adolescents apply decision-making theory in making such choices. First, intuition plays a role, as the decision begins with an inner impulse to find a figure worthy of admiration. From this impulse, adolescents begin to select and filter among various potential role models. Second, experience is limited during adolescence, a period marked by identity exploration. Due to limited life experience, many adolescents lack adequate reference points for evaluating role models. Third, facts play a role, as K-pop idols dominate social media platforms and popular culture. The visibility of massive fan bases further encourages imitation among youth.

Fourth, authority resides entirely within the individual, as choosing an idol is a personal decision with personal consequences. Adolescents possess full autonomy in determining whom they idolize. Fifth, rationality emerges after adolescents explore the backgrounds of their chosen idols. Fans often argue that K-pop idols deserve admiration due to their professionalism, perseverance, and discipline. However, rational considerations play a relatively minor role. The most dominant factors influencing this decision remain visual appeal and performance talent.

2. The Case of Assault by Mario Dandy Satrio. Mario Dandy Satrio (20 years old), the son of a high-ranking official at the Directorate General of Taxes, committed a violent assault against David Ozora (17 years old), the son of a central executive member of GP Ansor's cyber team. The conflict originated from an alleged dispute related to residential matters. The incident began when Mario Dandy's girlfriend reported that she had been threatened by her former partner, David Ozora, concerning inappropriate photos from their past relationship. Mario Dandy perceived this as a threat to his girlfriend's dignity and safety. This issue triggered Mario Dandy's decision to seek revenge. Together with his girlfriend, he devised a plan to confront David. Upon meeting, an argument ensued, which escalated into severe physical violence. Mario repeatedly struck and kicked David until he fell into a coma. When examined explicitly, this case demonstrates a failure to follow proper decision-making procedures.

First, intuition, commonly understood as an inner moral compass, should guide individuals toward ethical choices. It is highly likely that Mario Dandy's intuition initially urged him to refrain from violence. However, this impulse was overwhelmed by heightened emotions. Jealousy and anger dominated his behavior, suppressing intuitive moral restraint. Intuition serves as an internal asset guiding individuals toward justice and humane values; when deviation occurs, intuition is effectively ignored. Moreover, this assault was premeditated, indicating that the decision was not the result of spontaneous intuitive judgment.

Second, experience played a limited role. Available sources indicate that Mario Dandy had no prior history of violent offenses, suggesting this was his first recorded assault. While it is a well-established fact that physical violence constitutes a criminal act punishable by law, this awareness failed to deter him due to overwhelming emotional jealousy.

Third, regarding authority, Mario Dandy possessed no legal authority in this situation. Although the alleged threats constituted misconduct, he was not a law enforcement officer authorized to administer punishment. His actions represent vigilantism taking justice into one's own hands.

Fourth, rationality was largely absent. Emotional impulses and jealousy dominated the decision-making process. When emotional factors override rational judgment, decision quality deteriorates. The situational context anger and emotional instability significantly influenced the outcome. This case clearly demonstrates that making decisions under emotional instability can lead to fatal consequences.

These two cases represent the conditions of a segment of today's young generation. While many Indonesian youths are accomplished and well-educated, not all possess well-developed critical thinking paradigms. Critical reasoning is shaped by various factors, including family environment, social surroundings, education, and media consumption particularly social media accessed through smartphones.

Therefore, young people require structured education in making choices and decisions across various aspects of life, starting from simple decisions such as choosing role models, to major decisions with severe consequences, as illustrated in the Mario Dandy case. Families, communities, and educators play a crucial role in cultivating skepticism, logical reasoning, and critical thinking among youth, enabling them to make sound decisions and determine their life direction during this formative stage.

CONCLUSION

Based on the research presented above, it can be concluded that decision making is a primary and fundamental element in every human action. Decision making is a method or process used to select the best alternative among available options in order to produce a decision. Achieving the best decision cannot be accomplished instantaneously; decision making requires sufficient time, structured stages, and specific procedural steps. In decision-making theory, several methods have been proposed by scholars such as George Terry. These methods include:

- a. Intuition. Intuition refers to an inner impulse or the voice of conscience. Intuition represents the fastest method of decision making; however, this method is not always accurate.
- b. Experience. Experience provides valuable lessons in decision making. Through experience, individuals are able to estimate and calculate the risks associated with decisions. Although experience is not entirely valid in all situations, it offers insights that help minimize past failures and improve decision quality.
- c. Facts. Decision making based on facts can produce relatively sound decisions, as factual evidence serves as a reference point and makes decisions easier to accept by others.
- d. Authority. Decision making is often carried out by leaders, whether at the personal or organizational level. Authority grants leaders the right and legitimacy to determine decisions; however, such authority should not be misused for personal or group interests.
- e. Rationality. Rational decision making produces outcomes that are objective, transparent, realistic, and optimal, approaching accuracy and truth. Realism can therefore be considered an essential component that must be involved in the decision-making process.

In this research, decision-making theory is employed as an analytical framework to examine Qur'anic narrative verses. The findings indicate that the narratives analyzed primarily emphasize the role of the young generation. The verses examined are related to several key stories.

First, the story of Prophet Yusuf who was tempted by the wife of al-'Aziz. In this narrative, Prophet Yusuf rejected the invitation of the wife of al-'Aziz to commit acts prohibited by Allah. Prophet Yusuf made his decision by relying on intuition, as he was in a critical situation that required rapid decision making. Nevertheless, his decision was exceptionally appropriate, as he was guided by Allah through the granting of a clear sign (*burhān*).

Second, the story of Prophet Ibrahim's search for God and the destruction of idols. Prophet Ibrahim underwent a relatively lengthy process in decision making. The most prominent elements in his decision-making process were rationality and facts. Through factual observation, he realized that the deities worshipped by his people were incapable of providing benefit or harm. Rationally, this demonstrated that idols were unworthy of being regarded as God, since God must be the Almighty and All-Powerful.

Third, the story of Ashabul Kahfi. They were faithful youths who fled from the pursuit of a tyrannical and disbelieving king. The dominant elements in the decision making of Ashabul Kahfi were intuition and rationality. This is reflected in the moment when the king rejected their call to faith and threatened them, which instinctively drove them to seek self-preservation. Subsequently, Ashabul Kahfi chose to take refuge in a cave, because rationally, a cave was a hidden place capable of deceiving their pursuers. A similar strategy can be observed in the story of Prophet Muhammad, who hid in the Cave of Thawr while being pursued by the Quraysh disbelievers.

Fourth, the story of Qabil killing his brother Habil. This story reflects that Qabil made his decision based on intuition driven by hatred and jealousy, which ultimately led him to murder his own brother. From the narratives above, it is evident that decision making is particularly important for the younger generation. Young people, especially those in early adolescence, are emotionally unstable and therefore require education in decision making. The urgency of decision-making education lies in training adolescents to make decisions, fostering independence, developing leadership, and strengthening critical and realistic reasoning.

In the modern era, many adolescents receive insufficient education in decision making. As a result, many fail to make appropriate decisions, which negatively affects their future. One example is the decision to idolize K-pop figures, which contains both positive and negative aspects, although the negative impacts tend to be more dominant. Another example is the decision of Mario Dandy to commit violence against David Ozora, which resulted in the tarnishing of both his own reputation and that of his father. These cases demonstrate that the decisions made were based primarily on intuition alone, without involving other decision-making methods. Consequently, such decisions lead to negative outcomes, not only for the individuals themselves but also for those around them.

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