

EDUCATIONAL INTERACTION OF PROPHET MUSA AND KHIDIR IN THE PERSPECTIVE OF AL-QUR'AN

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Abstract: This research examines the meeting of the Prophet Musa and Khidir which is mentioned in the Al Qur'an in *al-Kahfi*. They met at a place called "*Majma'al Babrain*". This meeting was motivated by Allah's admonition to Prophet Musa for considering himself the smartest and His orders that he should meet Prophet Khidir. Prophet Khidir as a teacher taught some material to Prophet Musa. His meeting with Prophet Khidir made Prophet Musa understand about inner knowledge and gain various knowledge and experiences that he had not previously obtained. The approach used in this study is a qualitative approach, and procedurally this study uses the comparison method with literature study techniques in data collection. The author uses several classical and modern Qur'an interpretation books as references in this study. Research result shows that this teaching and learning process raises educational interactions which include: educational goals, educators, students, educational methods, and educational media. The educational interaction components in this study are very useful for educators and students in carrying out teaching and learning activities

Keywords: Musa, Khidir, Al-Qur'an, educational interaction.

Introduction

Humans are social creatures of Allah SWT. They called this, because in carrying out their daily activities, humans interact with each other, help, work hand in hand and need each other. In carrying out daily activities between one another, there will be various forms of two-way communication. Two-way communication through language that contains actions and deeds is motivated by the tendency of humans to relate to other people. Because there is action and reaction, it is in this kind of life that interactions occur. Therefore, interaction will not occur unless there is a reciprocal relationship between two or more people.¹ Thus, all activities carried out by humans will always be accompanied by a process of interaction or communication, both with the natural environment, with other people, as well as interactions with God, whether intentional or unintentional.

From the various forms of interaction described above, there is the term “educational interaction”. This interaction is defined as interactions that take place in a bond for educational and teaching purposes. Educational interactions have several differences with other forms of interaction. Specifically, in the field of teaching, the term teaching and learning interaction is known. Namely, interactions that aim to change one's behavior and actions. Based on this understanding, the terms teacher on the one hand and disciples on the other emerged. Both are in educational interactions with different positions of duties, responsibilities, burdens and obligations, but both together achieve certain goals.²

Education is closely related to teacher and disciple interactions. Teacher and disciple interaction is part of human social life. K.J. Veeger argues that in essence, social life consists of an innumerable number of actions and reactions, both between individuals and between groups. The parties involved conform to one of the collective patterns. The unity that comes from conformity is called a group or society. Therefore, it can be concluded that education is part of social interactions that have existed simultaneously with human life.³

Holy Qur'an contains several stories that are closely related to education, because in these stories there are patterns of interactions that contain various elements of education. However, not all interactions can be categorized as educational interaction processes. A story can be said to be related to education if there are several things in the process of interaction

¹ Syaiful Bahri Djamarah, *Guru dan Anak Didik dalam Interaksi Edukatif Suatu Pendekatan Teoritis Psikologis* (Jakarta: Rineka Cipta, 2005), 10.

² Ibid., 11.

³ Miiftahul Huda, *Interaksi Pendidikan : 10 Cara Qur'an Mendidik Anak*, (Malang: UIN Malang Press, 2008), 1.

that exist in the story, including: educational goals, educators, disciples, methods, educational situations, materials or materials provided in the educational process and educational tools.⁴ Among the stories of the Qur'an which contain the process of educational interaction, are the story of the meeting of Prophet Musa and Khidir. This story was published by al Qur'an in surah al-Kahf. Therefore, the author wants to examine how the patterns of educational interactions are carried out by the two. Besides that, this study will increase knowledge about the relationship between Prophet Musa and Khidir in the Qur'an.

Overview of Educational Interactions

Interaction can not be separated from the term communication or relationship. In the communication process, there are elements of communicants and communicators. The relationship between the two is usually due to integrating something, which is known as a message. Then, to convey the message, there is a need for media or channels. Therefore, there are several elements involved in communicants, namely: communicators, communicants, messages and media. Human relations with other humans are closely related to these four elements.⁵

The term interaction basically emphasizes the reciprocal relationship between one person and another. The tendency of humans to relate to each other as social beings creates two-way communication, either through language or actions. Because there is action, reactions occur and these are the elements that make up the interaction. However, it should be understood that not all interactions can be said to be educational interactions or educational interactions. According to Winarno Surachmad, educational interactions are those that occur in educational situations and take place in the ties of educational goals with the intention of bringing about changes in disciple behavior.⁶ So, according to Winarno, the most important in educational interaction is the purpose of the interaction.

According to Nana, the process of communication or interaction between teachers and disciples in the teaching and learning process is divided into 3 (three) communication patterns: First, communication as an action or one-way communication pattern. In this pattern the teacher dominates the teaching process, so that the teacher is active, while the disciples become passive. Second, communication as an interaction or two-way communication pattern. In this pattern there is a take and give (mutual give and receive) between the teacher and disciples. Third, communication as a

⁴ Suismantoto, *Pendidikan Akhlak Dalam Al Qur'an*. "Telaah Atas Kisah Nabi Musa dan Nabi Khidir as," *Jurnal Kependidikan Islam* 1, no. 2 (August, 2003-January 2004): 15.

⁵ Sadirman A.M., *Interaksi dan Motivasi Belajar Mengajar* (Jakarta: Raja Grafindo Persada, 2000), 7.

⁶ Winarno Surachmad, *Metodologi Pengajaran Nasional* (Bandung: Jemmars, 1965), 7-10.

transaction or a multi-way communication pattern. In this pattern, the interactions that arise are not only teachers and disciples, but also interactions between disciples and other disciples.⁷

Among the goals of the interaction is to help the child personally develop his full potential. In the interaction there must be a change in the behavior of disciples as a result of learning, where disciples are learning subjects. It is the disciples who mainly determine the success or failure of the learning activities in the interaction process. In addition, the role of the teacher or educator in the learning interaction process will also ensure the achievement of the goals of educational interaction. According to Roestiyah, the role of the teacher in educational interactions includes being a facilitator, mentor, motivator, resource person and organizer.⁸

Prophet Musa Met Prophet Khidir

Holy Qur'an contains several stories that can be learned from and the value of education, as a guide for humans in carrying out various activities in their lives. Among the stories is the meeting of Prophet Musa and Prophet Khidir. This story is found in Surat al-Kahf, beginning in verse 60: "*And when Musa said unto his servant: I will not give up until I reach the point where the two seas meet, though I march on for ages.*". In this verse, Allah tells of how determined and motivated the Prophet Musa was to arrive at the *point where the two seas meet*, even though the journey took several years or whenever the journey was taken. This was not a problem for Prophet Musa as long as he was able to meet Prophet Khidir.⁹

Sayyid Qutb did not mention the name of "Khidir" when interpreting this verse. He only called the pious servants of Allah. He held this position because that verse did not mention the name Khidir. According to him, it is better if the storyline which is full of mystery and secret is left in its confusion and so that it is not added by various other stories. He also argues that other stories have sometimes been mixed with fairy tales or Israeli stories whose common sense cannot account for it.¹⁰

Several narrations explain the motivational background of the Prophet Musa, including the narration that comes from Ubay bin Ka'ab: "One day Musa stood in front of the children of Israel and then he was asked: Who is the most knowledgeable person?" Musa replied, "I". Then Allah rebuked Musa through His firm, "In fact there is a servant beside me who is at the meeting of two seas and he is more knowledgeable than you.

⁷ Nana Sujana, *Dasar-dasar Proses Belajar Mengajar* (Bandung: Sinar Baru, 1991), 31.

⁸ N. K. Roestiyah, *Strategi Belajar Mengajar* (Jakarta: Rineka Cipta, 1991), 130.

⁹ Kementerian Agama RI, *Al-Quran dan Tafsirnya*, Vol. 13-15 (Jakarta: Widya Cahaya, 2012), 635.

¹⁰ Sayyid Qutub, *Fī Dzilā al Qur'ān* (Kairo: Dar al Shuruq, 2003)

Then, Musa also asked: O my God, where can I find him ?. Allah said: bring a fish using a vessel, if the fish disappears,¹¹ that's where you will meet My servant ".¹²

Khidir is a sentence from Arabic which etymologically means "green". According to some Ulama 'Kalam, Khidir was not a Prophet. He was only a pious servant who was met by Allah with the Prophet Moses. However, some scholars argue that Khidir was a prophet who had a long life. With that long life, he was able to witness the changes of situation. In one of narration stated that the age of the Prophet Khidir was postponed until he met the era of the great liar, namely the Dajjal.¹³

When the two met, various dialogues occurred which confused Musa over the high knowledge possessed by Khidir. The dialogue between Musa and Khidir began when they met at the point where the two seas meet. At first, Musa introduced himself to Khidr. Musa greeted Khidir and said to him: "I am Musa". Then Khidr asked him: "Moses from the children of Israel?" Moses replied, "Yes, that's right!" so Khidir saluted him, then said: "What is your necessity here?" Musa replied that he had come to him to allow him to follow him with the intention that Khidir would teach him some of the knowledge that Allah had taught him. He wanted to learn and gain knowledge from Khidir.¹⁴

Musa's request was responded to by Khidir. He said to him: "O Musa you will not be patient with following me, because I have knowledge that has been taught by Allah to me¹⁵ that you do not know, and you have knowledge that Allah has taught you that I do not know." However, this recommendation of Prophet Khidir did not make Prophet Musa lose hope of continuing to learn and follow Prophet Khidir. In the end, Prophet Khidir allowed Prophet Musa to follow him on condition: Prophet Musa should not ask and deny about everything that Prophet Khidir would do later, even though what Prophet Khidir was doing was contrary to Prophet Musa's intellect and conscience. This statement of the Prophet Khidir implies that a disciple must be obedient and obedient to his teacher.

Prophet Musa had outer knowledge and judged something based on various external things. As is well known, every thing that is born has an

¹¹ The fish that the Prophet Musa brought was already dead, then came back to life and disappeared. This event is part of the miracle of Prophet Musa and a sign of the existence of Prophet Khidir. Wahbah Az-Zuhaili, *Tasir al Munir*, Vol. 15 (Damakskus: Dār al Fikr al Mu'āsir, 1998), 293.

¹² This hadith was narrated by Imam Bukhari Muslim.

¹³ Syihab al Din al Qalyubi, *An-Nawādir* (Surabaya: Al-Haramain, t.t), 119.

¹⁴ Kemenag RI, *Al-Quran dan Tafsirnya*, Vol. 13 – 15, 640.

¹⁵ According to Zuhaili, Prophet Khidir's statement implies that Allah taught knowledge to the Prophet Khidir without going through the intermediary of a teacher or murshid. Every servant of Allah who is taught knowledge without going through human intermediaries, then he is a Prophet who received revelation from Allah. Zuhaili, *Tasir al Munir*, Vol. 15, 297.

inner side which has no minor role in the birth of various external things. This inner side was beyond the reach of Prophet Musa. Prophet Khidir emphatically stated that Prophet Musa would not be patient, not only because he was known to have a very strict and tough personality. But because the event and what he will see completely contradicts the sharia laws which are outwardly based on external things nature and held by him.¹⁶

After the two of them made an agreement, they boarded a boat on the beach. When the two of them boarded the boat, Prophet Khidir made a hole in the boat. Prophet Khidir's actions were immediately opposed by Prophet Musa because he considered it a mistake. Then the Prophet Khidir also rebuked Prophet Musa and said: "Didn't I say:" Verily, you will never be patient with me. "Prophet Musa then realized his mistake, so he said to Prophet Khidir : " You must not punish me, forgive me for the slacking caused by my forgetting to the promise which I have given you, do not burden me in my business in my desire and determination to follow you with difficulties which I cannot endure."¹⁷

After Prophet Khidir accepted Prophet Musa's apology, they left the boat because they had arrived at their destination. Then they both walked until they met the teenager. So immediately the Prophet Khidir killed the teenager he met on their way. Prophet Musa was shocked to see this incident. This time he didn't forget, but with full awareness he said, "Why did you kill an innocent child? Did you kill him without him killing another? I swear that you have indeed committed a very great sin."¹⁸ Then Khidir reminded again of the promise of Prophet Musa if he still wanted to follow him. Then, Prophet Musa apologized again to him.

According to Sayyid Qutub, Prophet Musa did not seem to have forgotten his promise, but he was fully aware because of the magnitude of the incident that was carried out by the servant of Prophet Khidir. This is because he immediately kills an innocent child. For this reason, this time the Prophet Musa did not just judge him to do "imran", which mean "a big mistake", as when a boat was leaked, which was considered to drown and kill passengers. But this time he named it "nukran", which mean "a very big sinis". Previously, there had been fear of loss of life, whereas nowadays the murder has actually taken place.¹⁹

Prophet Musa realized that he had made two mistakes. But his strong determination to get knowledge from the Prophet Khidir, encouraged him to

¹⁶ Muhammad Quraish Shihab, *Tafsir al Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 8 (Jakarta: Lentera Hati, 2000), 97 – 98.

¹⁷ Quraish Shihab, *Tafsir al Misbah*, Vol. 8, 102 – 103.

¹⁸ Quraish Shihab, *Tafsir al Misbah*, Vol. 8, 104.

¹⁹ Sayyid Qutub, *Fi Dzilal al-Qur'an*.

beg for one last chance. For that he said to Prophet Khidir: "If I ask you, O brothers and friends, about something after this time, then don't you make me your friend on this journey again. I am willing and not discouraged and can understand if you don't accompany me anymore. You have reached a very reasonable limit in giving me age. Because I have violated twice and you have also forgiven me twice."²⁰

Prophet Musa's request this time was still accepted by Prophet Khidir. So, after the murder incident, the two of them went on a second journey. When they arrived at the inhabitants of a country, they asked that the inhabitants be fed. However, the people of the land were reluctant to make them guests, so they immediately left them. shortly, they found the wall of a house that was about to collapse. So the Prophet Khidir supported and erected the wall. After seeing what the Prophet Khidir was doing, Prophet Mu sa said to him: "If you want, you can undoubtedly ask for a reward for repairing the walls. With that reward, we can buy a meal."²¹

Prophet Musa committed violations three times. Now it is sufficient reason for the Prophet Khidr to declare separation from Prophet Musa. Therefore, he said to her: "This is the period or the transgression that made the separation between you and me. Moreover, you have expressed your willingness for me to leave if you transgress once again. However, before leaving, I will tell you definite information about the meaning and purpose behind the events which you cannot wait for."²²

Then Prophet Khidir explained the events they experienced one by one. He said: "As for the boat, it belongs to the weak and poor who they use to work in the sea for sustenance. So I want to make it flawed so that it is judged to be bad and unfit for use. Because behind there was a king who was cruel and always ordered his officers to forcibly take every functioning boat."²³ He seemed to say: "Thus, what I made a hole in the boat was not meant to drown the passengers. However, to be the reason for maintaining the rights of the poor.

Then, Prophet Khidir explained the background of the second incident. He said: "As for the child that I killed, his parents were two believers who were firm in their faith. If the child lives and grows up he will burden both parents with a very heavy burden. He will be the cause of both of them committing iniquity and disbelief. So by killing him, I intend and hope that Allah will replace for them with another child who is better than

²⁰ Quraish Shihab, *Tafsir al Misbah*, Vol. 8, 105

²¹ Ibid, 105 – 106.

²² Ibid, 106 – 107.

²³ Ibid, 107.

him, namely the child I killed. That child is better in terms of a more stable religious attitude in terms of affection and devotion to both parents.²⁴

The last incident was explained by the Prophet Khidir by stating: "As for the wall of the house that I erected without taking any wages, it belongs to two orphans²⁵ in the city. Underneath it is their parents' savings for both of them. If the wall were to fall, possibly the unauthorized people would find and take away the treasure. While the father of both is a pious person and his intention is to save the treasure for his two children. So your Lord wants the treasure to be preserved so that they both reach maturity. Then earnestly took out the savings of her parents for them to take advantage of. What I did was as a blessing to the two orphans from your Lord".²⁶

According to al Asfahani (a dictionary expert in the al-Qur'an language), the term "yatim" for humans, is used for people whose father has died in an immature state. As for animals, what is called "yatim" is an animal whose mother has died. This can be understood because in animal life, it is the mother who is responsible for caring for and feeding. Unlike humans, where the right to feed and be responsible is the father. Furthermore al-Asfahani said that the word "yatim" is also used for everyone who lives alone. For example, seen in the expression "durrah yatimah". The word "durrah" (diamond) is called yatim because it is alone in character and value.²⁷

Educational Interaction of Prophet Musa and Khidir

A story can be related to education if there are several things in the process of interaction in the story, including: educational goals, educators, disciples, educational methods, educational situations, media, educational materials or materials provided in the educational process and educational tools. Some of these things are found in the interaction patterns of Prophet Musa and Prophet Khidir in the Qur'an. Based on this, the author will discuss it in detail :

Educational Goals

The formulation of universal educational goals can be referred to the results of the world congress on Islamic education, as follows:

Education should aim at the ballanced growth of total personality of man through the training of man's spirit, intelect the rational self, feeling and bodily sense. Education should therefore cater for the growth of man In all

²⁴ Ibid, 108.

²⁵ According to some history, the names of the two orphans were Asrom and Sorim. See: Abu Hayyan al Andalusi, *Al Baḥr al Muḥiṭ fi al Tafṣīr*, Vol. 3 (Beirut: Dar al Fikr, 2000), 258.

²⁶ Ibid, 109.

²⁷ Abdul Aziz Dahlan, *Ensiklopedi Hukum Islam* (Jakarta: Ichtar Baru Van Hoeve, 1996), 1962.

its aspects, spiritual, Intellectual, imaginative, physical, scientific, linguistic, both Individual and collectively and motivate all these aspects toward goodness and attainment of perfection. The ultimate aim of education lies in the realization of complete submission to Allah on the level individual, the community and humanity at large.²⁸

Thus, the purpose of Islamic education is a description of Islamic values that will be manifested in the human person at the end of the process.²⁹ The goal of Islamic education in Indonesia cannot be separated from the national goals of education held in Indonesia. In the GBPP has explained that Islamic religious education aims to increase the faith, understanding, appreciation and experience of disciples about Islam, so that they become Muslim humans who believe and fear Allah SWT and have noble morals in their personal, social, national and state life.³⁰

Prophet Khidir as a teacher tried to teach Prophet Musa some knowledge that he did not have. When they met, Prophet Khidir taught him some knowledge. The teaching is expected to make the Prophet Musa aware that he is not the smartest person in the world, because such assumptions are arrogant. Meanwhile, arrogance is a disgraceful act. Thus, the Prophet Musa was able to correct his behavior and always be humble in any situation. In addition, the teaching and learning process carried out by Prophet Musa and Prophet Khidir was inseparable from praiseworthy behavior and noble morals. They maintain each other's courtesy when interacting.

Educational Material

There are three important materials conveyed by Khidir to Musa, namely: boat leakage, child killing, and wall repair. These three materials are conveyed systematically to achieve a certain goal. Here the authors explain in detail the three materials above:

First, the Boat Leaks. The Prophet Khidir made a hole in the boat belonging to a poor person who used the boat every day so that it would not be seized by the cruel king.³¹ The boat with the hole in it was deemed unfit for use, while the King wanted a boat that was good and without defects. So, the boat will not be forcibly seized by the King. Thus, it can be concluded that doing a small amount of fade can be justified in order to avoid a larger

²⁸ See: H.M. Arifin, *Ilmu Pendidikan Islam: Suatu Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner* (Jakarta: Bina Aksara, 1991), 40 or "Second World Conference on Muslim Education," *International Seminar on Islamic Concepts and Curricula Recommendation*. (Islamabad, 15 to 20 March 1980).

²⁹ Arifin, *Ilmu Pendidikan Islam*, 54.

³⁰ H. F. Ulfa, A. Abdussalam, and C. Surahman, "Metode Pendidikan Tauhid Dalam Kisah Ibrahim As. Dan Implikasinya Terhadap Pembelajaran PAI di Sekolah Tarbawy," *Indonesian Journal of Islamic Education*, (2017): 87.

³¹ According to a narration, the name of the king was Hadad bin Badad. The name of this King can be known from "Taurat". See Zuhaili, *Tasir al Munir*, Vol. 16, 10.

one. This is in accordance with the rule: "If there are two mudharat (dangers) facing each other then the lightest is taken." Or to put it another way: "to take the lighter of the two dangers that cannot be avoided."

Another argument that is the practice of this rule is the story of a "badui" urinating in a mosque. It was narrated from Anas bin Malik that a "badui" once entered the mosque, then he urinated on one side of the mosque. Then the friends rebuked this man. But Rasul Saw forbid the actions of these companions. When he had finished urinating, Rasul Saw ordered his friends to fetch water, then watered the urine.³² Urinating in mosques is dangerous, because with it the mosque will be exposed to uncleanness. However, if the "badui" person is prohibited, a greater harm will arise, namely the urine will be scattered. In this case, the Prophet was faced with two harm which could not be avoided all at once, so the Prophet took a less severe danger by allowing the "badui" to finish his life. Then, he ordered his friends to water it.

Second, Child Murder. The educational value that can be taken from this material is the education of faith, which is obligatory for believers to be happy with the provisions of Allah SWT, even though it seems like it brings harm, because actually something he loves is not necessarily good and brings masalah for him, and vice versa. A person who believes should always be kind to all the will of Allah SWT. So if there is an incident that is not in accordance with his wishes and hopes, let him accept it gracefully, be kind to Allah and believe that every destiny of Allah must be good for His servants who believe. Allah says in surah al Baqarah: 216. *But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.*

According to Imam Qatada, his parents were happy when he gave birth to him, then they felt sad because of his death. However, if their child continues to live to adulthood, it will cause harm to them. So they should be pleased with Allah's provisions, because in fact Allah's provisions for a believer on the things that he hates are better than Allah's provisions for him on the things he loves.³³ This is in accordance with the hadith of the Prophet: *"Allah does not assign to His servants anything unless it is good for him"*.

In addition, this material is in accordance with the rule: "everything that is an intermediary to benefit, then it is part of the benefit"³⁴ or "*saddu dzari'ah*" which means the method of establishing law by closing the path

³² The hadith narrated by Bukhari no. 221 and Muslim no. 284.

³³ Zuhaili, *Tafsir al Munir*, Vol. 16, 11. Look : Ala' al Din al Khazin, *Lubāb al Ta'wīl fī Ma'ān al Tanzīl*, Vol. 3 (Beirut : Dar al Kutub al Ilmiyah, 1995), 174.

³⁴ Zuhaili, *Tasir al Munir*, Vol. 16, 10.

which is considered to lead to actions that can be brings danger.³⁵ What the Prophet Khidir did was an implementation of these two principles. The killings committed by Prophet Khidir were not only based on his assumptions and prejudices. He did it based on the revelation that Allah gave him. All the actions and behaviors that were carried out by the Prophet were revelations from Allah SWT. So, Prophet Khidir's actions were not a criminal act with a negative connotation.³⁶ His actions are also not subject to punishment from the perspective of shari'ah. Therefore, it is not true to say that the Prophet Khidir was a murderer.

According to some scholars', the child who was killed by Prophet Khidir was an older child. This opinion is based on the word "*ghulam*" which is sometimes used by Arabs to describe someone who has reached maturity. Besides that, when Prophet Khidir killed him, Prophet Musa told him: "*Hast thou slain an innocent person who had slain none?*". If it was a child who had not reached maturity, then Prophet Musa would not have said that.³⁷ Meanwhile, in the next material, the word "*ghulam*" is used to express the status of children who have not reached maturity.³⁸ However, the word "*ghulam*" in the next material is connected with the word "*yatimain*", while the word "*ghulam*" in this material is not supported by any word.

Third, Wall Repair. The educational values that can be taken from this material are: People who are righteous in their descendants will always be guarded, the blessings from their worship will be abundant for their descendants in this world and in the hereafter, and they will be elevated to the highest degree in His heaven in the future. With his piety, Allah took care of his two young and weak children. Allah wanted them to be mature enough and wise enough that both of them could guard the treasure left by their parents. And it is all a grace from Allah.

The scholars' have a different opinion about the treasure referred to in this verse. According to Abu Darda 'the treasure was in the form of gold and silver. According to Ikrimah, the treasure is money. Meanwhile, according to Sa'id bin Jubair, the treasures are several sheets that contain knowledge.³⁹ This is reinforced by the character of both his parents who are good people. Meanwhile, the property of good people is knowledge, not

³⁵ Imron Rosyadi, *Usul Fikih : Hukum Ekonomi Syariah* (Surakarta: Muhammadiyah University Press, 2020), 165.

³⁶ Fakhr al Din al Razi, *Mafāṭih al Ghaib*, Vol. 21 (Beirut: Dar Ihya' Turats al 'Arabi, 2000), 491.

³⁷ Abu Mansur al Maturidi, *Ta'wilāt Ahl As Sunnah*, Vol. 7 (Beirut: Dar al Kutub al Ilmiyyah, 2005), 200.

³⁸ Sham al Din al Qurtubi, *al Jāmi' Lī Ahkām al Qur'ān*, Vol. 11(Kairo: Dar al Kutub al Masriyah, 1964), 38.

³⁹ Abu Muhammad al Baghawi, *Ma'alim al Tanzīl fī Tafṣīr al Qur'ān*, Vol. 3 (Beirut: Dar Ihya' Turats al 'Arabi, 1999), 210.

wealth.⁴⁰ However, Abu Bakr al Asam disagreed with Sa'id's opinion. According to him, knowledge is something that is taught by the scholars' and is known by some humans. Meanwhile, in the context of this verse, the treasure is kept behind a wall, unnoticed by the crowd.⁴¹ There are also those who argue that the treasure is in the form of a sheet made of gold, written on it the sentence: "*bismillabi al rahman al rahim*",⁴² followed by a sentence full of wisdom.

This material also teaches about the obligation to respect and appreciate the property of orphans. Anyone who deliberately eats the property of an orphan is one of the perpetrators. Allah Most High said surah al Nisa ': 10: "*Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze*". The mention of the word "*into their bellies*" is to emphasize the badness of their behavior as well as to illustrate that the fire they ate was so much that it filled their bellies.⁴³

These three materials are a means to achieve educational goals. Arifin explained that one of the operational components of Islamic education is the curriculum. It contains material that is taught systematically with predetermined goals. The materials described in the Qur'an are the main subjects presented in the Islamic education process, both formal and non-formal.⁴⁴ According to Syahidin, there are at least four main things that need to be used as educational material in an effort to foster all elements of humanity in every aspect of life, namely faith, knowledge, charity, and morals. In the story of Prophet Musa and Prophet Khidir, these three materials emphasize the aspects of morals and faith / faith. However, indirectly, this material contains aspects of knowledge and charity.⁴⁵

Educator/Teacher

In the Indonesian context, educators are called teachers. He is also called "*mu'allim or murshid*" which means a person who teaches knowledge to others or a guide (people who guide others). Being a teacher is a religious duty for knowledgeable Muslims, as a continuation of prophetic duties, in educating people.⁴⁶ Therefore, teachers are also part of the scholars' who are the heirs of the prophets, as in the hadith: "*Indeed the scholars are the inheritors of*

⁴⁰ al Razi, *Mafatih al Ghaib*, Vol. 21, 492.

⁴¹ Al Maturidi, *Ta'wilat*, Vol. 7, 202 .

⁴² Al Qurtubi, *al Jami'*, Vol. 11, 38.

⁴³ Shihab, *Tafsir al Misbah*, Vol, 2, 428.

⁴⁴ Arifin, *Ilmu Pendidikan Islam*, 135.

⁴⁵ Syahidin, *Menelusuri Metode Pendidikan dalam Alquran* (Bandung: Alfabeta, 2009), 70.

⁴⁶ Rizal A. S. "Filsafat Pendidikan Islam Sebagai Landasan Membangun Sistem Pendidikan Islami," *Jurnal Pendidikan Agama Islam*, (2014), 12 – 13.

the Prophets." According to Daradjat, to become a professional teacher who can influence disciples towards the happiness of the afterlife, there are certain conditions that must be met to become a teacher, including: Being devoted to Allah. Teachers cannot possibly educate children to obey Allah if they do not themselves obey Allah, because they are role models for their disciples. Then a teacher must also be knowledgeable, physically healthy so that he can be passionate when teaching, and have good behavior (fair to all his disciples, be patient and calm, dignified, happy, humane, cooperate with other teachers and cooperate with the community.⁴⁷

In this story, the Prophet Khidir acts as a teacher for Prophet Musa. Prophet Khidir is a figure who is wise, patient, sincere in doing good, knows the competence of disciples, knowledgeable, mastered the material well, forgiving and assertive. The wise attitude of the Prophet Khidir was evident from each of his trips with Musa. He always uses his experience and knowledge in acting. Not a single act that he did unless he knew the consequences of his actions, and he did really on the basis of orders and revelations from Allah SWT.

The Qur'an describes the figure of a teacher in this story as someone who devoted himself to Allah SWT. ('Abdan min' Ibadina). This expression implies that the Prophet Khidir was a very special person to Allah SWT. Every creature that is expressed in words relying on Allah, then this shows that Allah SWT considers this creature to be his lover⁴⁸. Meanwhile, a lover is a special person. Then this expression is based on the sentence "*Ataina hu Rahmatan min 'Indina*" which implies that the Prophet Khidir was a Prophet who received revelations from Allah SWT.⁴⁹ There is no prophet but he is a good servant of Allah. He also received the love of Allah SWT, both in this world and in the hereafter. Thus, being righteous is the main requirement for an educator/teacher.

Besides that, he is also a knowledgeable teacher. The Qur'an expresses it with the sentence "*Wa 'Allamna hu Min Ladunna' Ilma.*" According to some scholars, Prophet Khidir had the ability to know various unseen things, which could not be reached by the five human senses. This ability is expressed in the term "Inner Science".⁵⁰ This knowledge was taught directly by Allah to Prophet Khidir without going through any intermediary teachers or murshid.⁵¹ Because of that, the materials he delivered were

⁴⁷ Zakiah Drajat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2000), 41.

⁴⁸ Syihab ad Din al Alusi, *Rūḥ al Ma'āni fī Tafsīr al Qur'an al 'Adhīm Wa Sab' al Mathānī*, Vol. 8 (Beirut: Dar al Kutub al Ilmiyyah, 1995), 344.

⁴⁹ This statement is based on the opinion of the majority of scholars'. See: Nidzam ad Din an Nisaburi, *Gharīb al Qur'ān wa Raghīb al Furqān*, Vol. 4 (Beirut: Dar al Kutub al Ilmiyyah, 1996), 447.

⁵⁰ Qurtubi, *al Jāmi'*, Vol. 11, 16.

⁵¹ Zuhaili, *Tasīr al Munīr*, Vol. 15, 297.

completely mastered by him. Allah immediately gave that knowledge to him, and he did not do anything except all that was based on Allah's orders, not just based on lust. Thus, these three characteristics can be the main basis for success in the teaching and learning process.

Two supportive figures should be reflected in a teacher, namely a parent and an educator. Caress of affection is an instinct of parents that is expected by children, as well as caress of love and affection of a teacher for their disciples.⁵² Rasulullah SAW in approximately 23 (twenty-three) years succeeded in changing the culture of the Arab Jahiliyah into a nation with moral and dignity. Rasul saw was a great educator who could turn a savage society into a civilized society.⁵³ For the Arabs, Rasulullah Saw was an educator who was full of compassion. He said: "Allah did not send me as a person who makes trouble and troublesome, but sent me as an outgoing educator."⁵⁴

Prophet Khidir was a teacher who was full of compassion for his disciples. He wanted to forgive Prophet Musa who had violated the agreement that had been agreed by them. Even when Moses repeated the same mistake for the second time he still rebuked him with soft words and forgave him gracefully. From there it can be seen that Khidir taught Musa patiently and with sincerity.

When the first meeting, Prophet Khidir said to Prophet Musa: "*Surely you will never be able to be patient with me.*" These words do not mean to tell Prophet Musa about his inability, but to lead him to be careful, because if these words were announcements about the inability to Prophet Musa, Prophet Khidir would not have accepted the discussion with him. In addition, the words from Prophet Khidir give a signal that an educator should guide their disciples and tell them about the difficulties they will face in studying, even directing them not to learn something if the educator knows that the potential of their disciples is not in accordance with the field of knowledge that will be studied.⁵⁵ Therefore, a teacher must recognize the characteristics, behaviors, abilities and tendencies possessed by his disciples.

Disciple

Disciples are unique because they have the potential and experience a development process. The function of disciple in teaching and learning interactions is as a subject and object. He is said to be a subject because it

⁵² Saiful Bahri Djamarah, *Guru dan Anak Didik Dalam Interaksi Edukatif* (Jakarta: Rineka Cipta, 2000), 4.

⁵³ M Slamet Untung, *Muhammad Sang Pendidik* (Semarang: Pustaka Rizky Putra, 2002), 55.

⁵⁴ The hadith narrated by Muslim.

⁵⁵ Shihab, *Tafsir Al-Misbah*, Vol. 8, 98.

determines learning outcomes, and is said to be an object because he receives lessons from the teacher.⁵⁶

Holy Qur'an describes Musa as a disciple who has a strong determination and enthusiasm to gain knowledge from a teacher / educator. He declared to his disciple that he was going to meet the Prophet Khidr. He will not stop walking until he finds the meeting of the two seas and meets him. The gift of knowledge and his noble position before Allah did not diminish his enthusiasm for studying with the Prophet Khidir.

In surah al Kahf, Allah clearly describes the attitude of the Prophet Musa as a prospective student to his prospective teacher by submitting a request in the form of a statement. He said to him: "*may I follow you?*". This means that the Prophet Musa was very polite and humble. He positioned himself as a fool and begged Prophet Khidr to be allowed to follow him. He hoped that Prophet Khidir would be pleased to teach some knowledge that had been taught to him. This attitude should be owned by every disciple when he asks questions to their teacher.⁵⁷ Such behavior indicates the nobility of the personality of the prophet Moses and high respect for his teacher.

The question that was asked by Prophet Musa to Prophet Khidir is a question that is full of tenderness and courtesy. He did not oblige and force the Prophet Khidir to accept him as his student. He was ready if his request was not accepted by Prophet Khidr. So, it is appropriate for each participant to always maintain good manners in front of their teacher if they want to ask questions or ask for their opinion.⁵⁸ In addition, the question posed to the Prophet Khidir contains a hint of a suggestion for anyone to travel in order to study and always observe good manners and behavior as disciples.⁵⁹

According to al Razi, there were many behaviors of Prophet Musa who always maintains good manners in front of Prophet Khidir when he wanted to learn from him. Among his behaviors are: *First*, Prophet Musa considered himself to be a follower of Prophet Khidir. *Second*, he asked the Prophet Khidr for permission before studying with him. Such behavior is a high level of humility.⁶⁰ *Third*, he recognized himself as a fool in front of Prophet Khidir. *Fourth*, he acknowledged that Prophet Khidir was truly a knowledgeable educator. *Fifth*, he explained to Prophet Khidir that he needed guidance and guidance from him. *Sixth*, he begged Prophet Khidir to teach him part of his knowledge, as if he were saying to him "I do not wish to have

⁵⁶ Daradjat, *Ilmu Pendidikan Islam*, 268.

⁵⁷ Kementerian Agama RI, *Al-Quran dan Tafsirnya*, Vol. 7, h. 640.

⁵⁸ Zuhaili, *Tafsir al Munir*, Vol. 15, 293.

⁵⁹ Abu Hayyan, *Bahr al Muḥīṭ*, Vol. 7, 205.

⁶⁰ This behavior of the Prophet Musa was an insinuation to the rich non muslim people who are arrogantly in front of poor muslim people. In fact, Prophet Musa, with all his knowledge and position, began to maintain good manners and humility. Al Razi, *Mafāṭiḥ al Ghaib*, Vol. 21, 483.

knowledge that is equivalent to yours (Prophet Khidir). I only hope you are willing to teach me some of the knowledge you have."⁶¹

Prophet Musa made two mistakes while receiving learning and guidance from Prophet Khidir. He deliberately violated the terms agreed upon by them before. However, Prophet Musa realized his mistake and immediately apologized to Prophet Khidir. The Prophet Musa's behavior was not an act that could injure a person's popularity or demean his dignity, but was an act of a knight and acknowledging his weakness as a human being. It is precisely the act of not admitting mistakes, let alone defending them, is an act of utmost disgrace and dishonesty. Because humans are innately inseparable from mistakes and forgetting. This is as the Prophet SAW said: "*All of Adam's children have ever made mistakes and the best of them are those who repent.*"⁶² Thus, every student must be willing to admit all the mistakes he has ever done.

This kind of thing had happened in the period of Rasul SAW. At that time, Abadullah bin Umami Maktum deliberately went to the Rasul SAW. He hopes that he will receive religious information as an additional provision for faith strength. At the same time the Prophet Muhammad SAW was busy serving the Quraish leaders, with the hope that they would convert to Islam. Because if they converted to Islam, the Quraish people would easily embrace Islam. It turned out that the Prophet's action was wrong and was immediately rebuked by Allah SWT.⁶³ Rasul SAW's behavior did not reduce his degree and devotion to Allah SWT. Rasul SAW is a human being, so such behavior could happen even though the possibility is very small.

Furthermore, when Prophet Musa declared his readiness to follow Prophet Khidir, he did not forget to say the phrase "insha Allah". These words are the manners taught by all religions in dealing with something in the future. This words also implies a request to get help from Allah SWT in dealing with every affair. Especially in studying and practicing various things that are inward / Sufism. This is even more important for someone who already has knowledge, because perhaps the knowledge he has is not in line with the attitude or what the teacher will teach.⁶⁴ Thus, disciples must always ask for help from God so that they are facilitated in learning the material provided by the educator / teacher.

⁶¹ Ibid., 483.

⁶² 'Abd al Malik bin Hisham, *as Sirah an Nabawiyyah*, Vol. 1 (Beirut: Dar al Kutub al 'Ilmiyah, tt), 659.

⁶³ Abu al Hasan al Wahidi *Asbāb Nuzūl al Qur'ān* (Beirut: Dar al Kutub al Ilmiyah, t.t), 471-472.

⁶⁴ Shihab, *Tafsir al Misbah*, Vol.8, 100.

Educational Method

The method used in this story is the “*uswah hasanah*” (exemplary method) with question and answer and discussion techniques. The exemplary education method is a method that is carried out by giving good examples to students, both in words and in deeds. This method has been tested for its effectiveness and is proven to be able to provide a greater contribution than using conventional learning methods.⁶⁵ The exemplary method is carried out by showing praiseworthy actions in front of students, with the hope that they will follow these praiseworthy actions. The role of educators for students is to display al-morals, namely praiseworthy actions, such as *tawaddu'*, patience, sincerity, honesty and leaving despicable morals.⁶⁶

Many times Prophet Musa was impatient when he sees the behavior of Prophet Khidir which was ultimately contrary to the Syari'ah understood by Prophet Musa. However, with his forgiving nature, full of wisdom and compassion, Prophet Khidir rebuked him patiently and say to him: "didn't I tell you, 'verily you will not be able to be patient with me.'" Prophet Khidir rebuked Prophet Musa with a soft and short sentence. Such reprimand was intended for Prophet Musa to immediately remember his agreement with Prophet Khidir before receiving lessons. In addition, a gentle rebuke did not offend Prophet Musa. Prophet Khidir's behavior became a valuable lesson and an example for Prophet Musa. Therefore, every educator must use firm, short and smooth sentences if he wants to reprimand or remind his disciples.

Prophet Musa saw Prophet Khidir's behavior based on the knowledge of the syari'at that he knew, while what was done by Prophet Khidir was motivated by various wisdoms and goals that were not known by Prophet Musa.⁶⁷ This suggests that a disciple need to follow an educator / teacher who is able to know lessons from each incident. All incident that Allah creates in this world, whether in the form of blessings or calamities, will not be separated from the wisdom that lies behind them. Although in the end, the behavior of the Prophet Khidir seemed to contradict reason, all of his behavior had wisdom and a purpose for the benefit of many people.

Prophet Musa was tested with various problems that he had never encountered before. However, with his firm stance, he remains patient and does not give up easily in accepting the materials taught to him. During the teaching and learning process, Prophet Musa enthusiastically followed every material taught by Prophet Khidir. The stance of the Prophet Musa should be a good example or role model for all students who want to undergo the

⁶⁵ Syahidin, *Menelusuri Metode*, 15.

⁶⁶ Samsul Nizar and Zaenal Efendi Hasibuan, *Hadis Tarbawi : Membangun Kerangka Pendidikan Ideal Perspektif Rasulullah* (Jakarta: Kalam Mulia, 2011), 71.

⁶⁷ Abd al Karim al Qusyairi, *Laṭā'if al Isyārāt*, Vol. 2, (Mesir: al Hai'ah al Masriyyah al 'Ammah li al Kitab, t.t), 409.

learning process. They should be prepared to face all the things that arise during the learning process. They must not act spoiled, whiny, indifferent, take demonstrations against their teacher's policies, as has happened today.

The observation method is also found in this story. Observation is a data collection tool that is carried out by systematically observing and recording the symptoms being investigated. In another sense, it is stated that the method of observation is the activity of focusing attention on an object by using all the five senses.⁶⁸ Prophet Musa directly observed every material conveyed by Prophet Khidir by sensory observation. He also always asks about things that are against his conscience. He collected all the data in the form of subject matter that he had received from Prophet Khidir. These materials can add to the knowledge and experience of the Prophet Musa.

In addition, in this story there is a dialogue method. There was a long dialogue when they met. Explicitly, dialogue is a process in which communication takes the form of a conversation or discussion to exchange ideas and opinions on what is on the minds of individuals. Ferdinand de Saussure said that thoughts without expression in words are just things that are vague and have no form.⁶⁹ From his opinion, it is explained that everything in a person's mind needs to be expressed in words, and those words are also used in the dialogue process. In other words, dialogue is a manifestation of individuals in expressing their thoughts and opinions. In this way each individual makes changes to themselves. There is a change because of the dialogue there are elements of mutually influencing the interlocutors. This can be seen from the words of each individual melting into one so the new understandings will appear.

In Prophet Musa, there were several thoughts and questions that he wanted to express through words. To achieve this, the Prophet Musa need to have a dialogue with people who were smarter and more experienced than him. Thus, Prophet Khidir was the right servant of Allah as his educator. Prophet Musa was able to understand some knowledge that he had never previously known through dialogue with the Prophet Khidir. He gets knowledge of inner science that can extract various lessons from every incident. Then, among the objectives of dialogue in the educational process are: *First*, to stimulate the thinking skills of students. *Second*, helping students in learning. *Third*, directing students to independent learning interactions. *Fourth*, improve the thinking ability of students from lower level thinking

⁶⁸ Suharsimi Arikunto, *Prosedur Penelitian : Suatu Pendekatan Praktik*, (Jakarta: Rineka Cipta, 2011), 146.

⁶⁹ Ferdinand de Saussure in Onong Uchijada Effendy, *Ilmu Komunikasi Teori dan Praktek* (Bandung : Remaja Rosdakarya, 2001), 101.

skills to higher levels. *Fifth*, helping students achieve the formulated lesson objectives.⁷⁰

Learning Media

The word media comes from Latin and is the plural form of the word medium, which literally means an intermediary or introduction to information.⁷¹ Meanwhile, learning media can be understood as anything that can convey and transmit messages from sources in a planned manner so as to create a conducive learning environment where the recipient can carry out the learning process efficiently and effectively.⁷² This learning media is very closely related to the human senses. Therefore, in order for the teaching and learning process to run well, students should be invited to take advantage of all the sensory organs. Educator or teacher makes every effort to display various stimuli that can be processed by various senses. The more sensory organs used to receive and process information, the more likely it is that the information is understood and can be retained in memory.⁷³

In this story, Prophet Khidir invite Prophet Mousa to take advantage of all his sense organs in receiving lessons. Even, Prophet Musa was also invited to involve his heart and mind so that the original character of Prophet Musa appeared spontaneously. He always criticized various things that were done by Prophet Khidir because they were not in accordance with his conscience. It was from there that Prophet Khidir began to recall the agreements and conditions that had been agreed before Prophet Musa studied with him. In addition, Prophet Khidir continued to train his patiently until Prophet Musa learned the secrets and wisdom behind Prophet Khidir's behavior. In addition, Prophet Khidir used his attitudes and strategies as a medium to convey messages and materials to Prophet Musa. Thus, the material can be conveyed optimally.

Conclusion

Every human being is inseparable from communication with one another in their daily lives. One form of communication is educational interaction. This research reveals various forms of educational interactions between the Prophet Musa and Khidir in the Qur'an. In surah al-Kahfi, Prophet Khidir as an educator teaches some material that was never known by Prophet Musa. Prophet Khidir was a wise and compassionate educator. He is also an educator who is knowledgeable and able to capture various

⁷⁰ Hasibuan and M. Doedjiono, *Proses Belajar Mengajar* (Bandung: Remaja Rosdakarya, 1993), 62.

⁷¹ Arief S. Sadiman, *Media Pendidikan: Pengertian, Pengembangan, dan Pemanfaatannya* (Jakarta: Raja Grafindo Persada, 2007), 6.

⁷² Yudhi Munadi, *Media Pembelajaran: Sebuah Pendekatan Baru* (Jakarta : Gaung Persada, 2008), 45.

⁷³ Azhar Arsyad, *Media Pembelajaran* (Jakarta: Rajagrafindo Persada, 2013), 11.

lessons from every incident. While the Prophet Musa was a student who always maintained manners when receiving material from Prophet Khidir. Thus, their behavior can be used as a role model for educators and students in carrying out teaching and learning activities. In addition, the concepts of teaching and learning that have been presented by them can be implemented in formal and informal education with the hope that the goals of Islamic education can be maximally achieved, especially in the field of moral and moral development.

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