


IMPLICATIONS OF EDUCATIONAL VALUES IN SURAH AL-KAHF VERSES 60-82 AND THEIR RELEVANCE TO EDUCATION IN ISLAMIC BOARDING SCHOOLS: A CASE STUDY AT RAUDHATUL ULUM ISLAMIC BOARDING SCHOOL

Fitri Susanty¹ 

¹Prodi Pendidikan Agama Islam, Sekolah Tinggi Agama Islam Raudhatul Ulum, Indonesia

 <https://doi.org/10.58330/pr.v2i2.296>

Accepted: 27 June 2023. Approved: 15 July 2023. Published: 15 July 2023.

ABSTRACT

The purpose of doing this research is to analyze the educational values in Surah al-Kahfi verses 60-82 and make a relationship or relevance to the educational process in Islamic boarding schools. In this study using qualitative research or library research. The reason is that the information used in this study is not in the form of numbers but in the form of data from both books and journals, all of which will be described clearly and in detail to develop an analysis of values education. In the qualitative research here, the researcher uses the library research method, which is a library research. The results of the study show that the educational values contained in surah al-Kaahf verses 60-82 are values that are include in the elements of education, namely educational goals, students, teachers, subject matter, educational methods and tools. In addition, there are also values of Islamic education in the story of Prophet Musa and Prophet Khidir in Surah al-Kahfi verses 60-82, these values include: high work ethic and never give up, patience, students ethic to the teacher, critical thinking, and faith value. And all the analysis obtained, if it is relevant to education in Islamic Boarding School, almost all values have applied and it is hoped that the result will be accordance with the content of surah al-Kahf verses 60-82

Review Paper

Pesantren Reviews

Keywords: Educational Values, Surah al-Kahf verses 60-82, Education in Islamic Boarding School.

INTRODUCTION

Education is a deliberate activity aimed at actualizing the potential of learners in the affective, cognitive, and psychomotor domains (Syafe'i, 2017). It is a conscious effort to fully develop individuals who possess rich norms and values. Upon closer examination, Islam emerges as a religion that values knowledge (reason) and action. Therefore, Islam consistently encourages its followers to utilize their intellects in seeking knowledge to differentiate between right and wrong (Abbas et al., 2021). Islamic education, as widely recognized, is based on Islamic teachings, which draw from the Qur'an, Sunnah, the opinions of scholars, and historical heritage. Consequently, Islamic education, as an

academic discipline, encompasses various theories developed from hypotheses and insights derived from the holy book, the Qur'an, and the Hadith (Bakah, 2020).

These theories pertain to its system, process, expected outcomes, and its core responsibility of nurturing the happiness and well-being of individuals (Mutaqien, 2022). Rooted in Islamic values, Islamic education seeks to instill a way of life guided by Islamic principles and fosters the development of knowledge in line with these values (Abbas et al., 2021; Bakah, 2020). Therefore, such efforts should be grounded not merely in trial and error or the desires and intentions of educators, but in accountable educational theories. In this context, the teaching and learning process involves not only the

Correspondance Address

E-mail: fitrisusanty@stit-ru-ac.id

transmission of knowledge, insights, experiences, and skills to learners but also the exploration, guidance, and nurturing of their full potential in accordance with the planned objectives.

Presently, Islamic education faces the challenges of modernization, an inevitable demand of the times, as well as the ethical and moral demands of Islam. It will continue to encounter various significant agendas and challenges throughout its development. In the midst of prevailing material-oriented lifestyles and the expansion of such worldviews, Islamic education will consistently be tested in its ability to provide a vertical orientation and uphold ethical/prophetic values in human maturity (Rokimin & Rofiq, 2022). A fundamental effort in this context is for Islamic education to internalize and manifest divine values within individual learners. Islamic boarding schools (pesantren) have emerged as recognized Islamic educational institutions within the community.

They operate on a boarding system where students receive religious education through a teaching system or madrasah that is fully under the authority of leadership. One or several kyai (Islamic scholars) with distinctive characteristics, charisma, and independence in all aspects are responsible for the management of these institutions. Pesantren represents the Islamic community's strategy to improve the quality of Islamic education and accommodate a significant number of children who seek in-depth Islamic education. Additionally, there is a desire to intensify religious education for students.

However, the current reality reveals that many educators and educational institutions are still unable to enhance their quality and compete globally in the field of education. Moreover, observing the phenomena within today's society, it is evident that people have drifted far from the values of education, particularly Islamic education. One of the causes is the community's lack of knowledge regarding the understanding of the Qur'an, which further exacerbates moral decadence. It remains common to find Muslims who are unable to read the Qur'an. Efforts are therefore being made to restore the relevance of Islamic

teachings in society by providing an understanding of the Qur'an.

One way to mitigate the lack of understanding in education is to study, research, and analyze the values of education and learning. Deepening the understanding of education involves exploring various references and concepts proposed by education experts, including timeless references such as the Qur'an and the Hadith. Verses 60-82 of Surah Al-Kahf, among others, closely relate to educational values. Allah (SWT) says (Ma'mun, 2018): [Qur'an verse]

The understanding of the intellectual potential, as mentioned earlier, is closely linked to education. The educative values presented in Surah Al-Kahf and their relevance to the educational process in pesantren serve as a metaphor. Education, as depicted in Surah Al-Kahf, revolves around the relationship between an educator (teacher) and the learner (student) (Pratama, 2020). The Surah provides solutions that are closely associated with the teaching and learning process that should be implemented by those involved in education. The interaction between Prophet Musa and Prophet Khidr, portrayed in verses 60-82 of Surah Al-Kahf, serves as an educational interaction. It should guide educators and students on how to engage in the educational and teaching process, resulting in an optimal learning experience.

However, another phenomenon occurring in the field of education involves students going astray, disrespecting their teachers, and even resorting to physical altercations and mistreatment. More alarmingly, there are cases where parents, dissatisfied with their child being disciplined by a teacher, retaliate and punish the teacher themselves. Such incidents are prevalent within our educational system. Hence, there is a need for research to find common ground among all parties involved to prevent such imbalances in our education system. While our education system strongly opposes criticism of teachers, students and parents, on the other hand, engage in disrespectful behavior and harm their teachers.

The research problem formulated in this study aims to analyze the educational

values in verses 60-82 of Surah Al-Kahf and their relevance to education in pesantren. The objective of this research is to identify concretely the educational values embodied in verses 60-82 of Surah Al-Kahf and their relevance to the educational process in pesantren, particularly in the case of Pondok Pesantren Raudhatul Ulum. By conducting this research, it is expected that Islamic educational institutions, especially Pondok Pesantren Raudhatul Ulum, will gain a clear understanding of how to implement the educational values presented in Surah Al-Kahf.

MATERIALS AND METHOD

The type of research used in this study is qualitative research with an emphasis on the meaning of the text related to literature or literary studies using a pattern of reasoning (*bil ra'yi*) with a *tahlili* method (descriptive analysis). There are two types of data obtained in this literature study: primary data focused on verses 60-82 of Surah Al-Kahf and secondary data obtained from books related to the Qur'an, education, and pesantren. Several stages were conducted to collect the data, including collecting literature materials, selecting data sources that contain educational concepts in Surah Al-Kahf verses 60-82, choosing primary data sources, supplementing them with secondary data sources related to education, manually reviewing selected literature materials, examining the substance of thoughts and writings, and cross-referencing with other sources. The data were then analyzed using a *tahlili* (descriptive analysis) interpretation. The author attempted to describe the content of the Qur'anic verses by presenting all aspects contained in Surah Al-Kahf verses 60-82 and relating them to education in pesantren.

Several studies were included in this research, consisting of 9 studies (Fitri & Ondeng, 2022; Hajati, 2022; Lailiyah & Saefullah, 2021; M. Rusdi, 2021; Resya & Diantoro, 2021; Rokimin & Rofiq, 2022; Stainu & Mubarak, 2018; Syafe'i, 2017; Taopikurohman, 2018), mostly related to or discussing the concept of education in the Qur'an, particularly Surah Al-Kahf, and some of them exploring education in pesantren.

The data analysis method used in this article is *tahlili* interpretation. The *tahlili* method explains the content of Qur'anic verses from various perspectives, according to the views, tendencies, and desires of the interpreter, presented in an orderly manner following the sequence of the verses in the mushaf. Typically, it covers the general understanding of the vocabulary of the verses, the relevance of the verses, the occasion of revelation (if applicable), the global meaning of the verses, the derived laws, and often presents various opinions of scholars from different schools of thought.

RESULT AND DISCUSSION

For data collection in this research, the documentation method is used, which involves searching for data through records, books, and other relevant sources. Since the object of this study is the verses of the Quran, the author examines and understands the selected verses as research materials. Additionally, the author selects other sources that are considered supportive of this research, including books related to Islamic educational values and education in Islamic boarding schools (*pondok pesantren*).

As explained above, a story can be said to have a connection with education if the educational process involves several basic elements, namely: educational goals, learners, educators, teaching methods, educational content/materials, learning environment, and educational tools. The educational values in the story of Prophet Moses and Khidr in Surah Al-Kahf verses 60-82 are as follows:

Educational Goals

There are at least three educational goals that are intended to be achieved and conveyed in the story of Prophet Moses and Khidr:

a. Becoming individuals who know their Lord:

In Surah Al-Kahf, Prophet Moses faced several issues that he couldn't understand, and only Khidr performed those actions under the command of Allah. There are three events narrated in Surah Al-Kahf in the story of Prophet Moses and Khidr: the incident of the leaking boat, the killing of a young boy, and the repair of a wall belonging to others. These three events couldn't be immediately understood and comprehended by Prophet Moses. As mentioned above, Khidr only

performed those actions under the command of Allah. Here, Allah wanted to convey a message to Prophet Moses that he couldn't yet comprehend the true intentions and purposes Allah had behind those incidents. Prophet Moses was invited to know who is the Lord, the Creator of the universe. Allah wanted to deliver a message through those events that human knowledge is limited, compared to the knowledge that comes from Allah. It means that there is knowledge that cannot be grasped by the senses but can only be understood through the intentions and purposes set by Allah. Therefore, to know Allah, humans are invited to understand the meaning behind all the phenomena that occur around us. That meaning cannot be understood if we haven't recognized who our Lord truly is.

b. Becoming Individuals who are Righteous (*taqwa*):

Righteousness (*taqwa*) is the total commitment to obeying all of Allah's commands and avoiding all of His prohibitions. This is demonstrated by Prophet Moses and Khidr in Surah Al-Kahf. Firstly, Prophet Moses willingly accepted the task of searching for someone he himself didn't know, even though Allah only informed him to meet that person at the meeting point of the two seas, a location that no one knew except Allah. Prophet Moses had to meet him and fulfill the task solely based on the command of his Lord, without any objections. This is what is known as *taqwa*.

"And [mention] when Moses said to his servant, 'I will not cease [traveling] until I reach the junction of the two seas or continue for a long period.'" (Quran, Al-Kahf, 18:60).

Secondly, Khidr performed three actions based on the command of his Lord, knowing that it would lead to a debate with Prophet Moses, as he had already mentioned before their journey began:

"He said, 'Indeed, with me, you will never be able to have patience.'" (Quran, Al-Kahf, 18:67).

Khidr knew that his actions would provoke a debate that would eventually make people irritated and impatient with him. However, it was a command from Allah, and Khidr had to carry out those actions not to receive praise, but solely to fulfill His command. These are the two individuals, Moses and Khidr, who completely surrendered themselves to whatever

Allah determined for them. That is to fulfill His command and avoid all His prohibitions, even if it sometimes required sacrificing everything within themselves. That is the essence of *taqwa* contained in the story of Prophet Moses and Khidr in Surah Al-Kahf.

c. Becoming a Morally Noble Human Being

A good person is undoubtedly someone who is civilized. It is not enough for someone to have high intellect and only uphold the enjoining of good and forbidding of evil, but they must also possess noble character towards their Lord and fellow human beings.

In the story of Prophet Moses and Khidr, as narrated in the hadith of Imam Bukhari mentioned above, Prophet Moses was admonished by Allah when he was asked by his people, the Children of Israel, about the most intelligent person on earth, and Prophet Moses answered that he was the one. Then Allah admonished him because he did not attribute absolute knowledge to Him (Allah), and ultimately Prophet Moses was commanded by Allah to seek and meet Khidr, a man who was more knowledgeable than him.

The purpose of Allah commanding Prophet Moses to meet Khidr was to humble and cultivate the quality of humility within Prophet Moses. That is why having noble character is something of utmost importance when one desires to become a civilized human being in the sight of their Lord. When Allah commanded Prophet Moses to meet Khidr, the virtue of humility or noble character emerged from Prophet Moses when he met Khidr.

On the other hand, in the narration of Imam Bukhari above, the noble character was also demonstrated by Khidr during their initial introduction. Khidr told Prophet Moses that Prophet Moses had been taught certain knowledge by Allah which was not taught to him. Here, Khidr displayed his humility in front of Prophet Moses, even though he himself knew that at that time he was a teacher. It is remarkable to see the humility displayed between them during the teaching and learning process.

The analysis of all the above-mentioned aspects shows that as human beings, we must not be arrogant or proud and boast about ourselves because arrogance is Allah's clothing, and it is arrogance that caused Satan to be expelled from paradise. In the process of education, it should be

started with a sincere intention to seek knowledge by eliminating arrogance. Knowledge cannot be absorbed if there is still arrogance within us. Both as teachers, and especially for students, we should stay away from arrogance. Therefore, the goal of the educational process will be achieved as expected.

Its relevance in the educational process in Islamic boarding schools is highly significant, considering the values mentioned above. In the educational process in Islamic boarding schools, there is never any differentiation between one student and another just because their parents are wealthier or because they are the children of officials in a particular region. All students receive equal treatment, facilities, and teaching methods. This emphasizes that arrogance in the education of Islamic boarding schools will not benefit a student. In general, the purpose of education, as seen in Surah Al-Kahf verses 60-82, whether in general education or in Islamic boarding schools, is to improve the quality of a person, both in terms of knowledge and morality, enabling them to know their Lord, to be pious, and to possess noble character.

Students

The most important component in the education system is the presence of students, as one cannot be considered an educator if there is no one being educated. As students, they must also understand their rights and responsibilities in carrying out their tasks.

Prophet Moses in Surah Al-Kahf played the role of a student. As a student, Prophet Moses fulfilled his rights and responsibilities. Prophet Moses' rights were to receive teachings from Khidr and to obtain optimal guidance in facing various problems. This was demonstrated by Khidr when Moses asked about the three events they experienced, and Khidr granted his right by answering Moses' questions regarding the issues he faced. However, at the end of the story, Prophet Moses violated his responsibilities as a student by not being patient in carrying out his duty to refrain from asking Khidr beforehand.

In the first event, which was leaking the boat, Prophet Moses asked because he forgot, and Khidr understood. But when the second event occurred, which was killing the young boy, Prophet Moses was impatient to ask, and as a result, Prophet Moses received a punishment on the third journey, being expelled by Khidr. The

expulsion was at the request of Prophet Moses because he could not be patient. The essence of the story is that as a student, intelligence, thirst for knowledge, having sufficient provisions, being able to study for a long time, and having a teacher who is willing to guide are not sufficient if the student does not possess patience towards their teacher.

Patience is one of the keys to success in the process of education and teaching. Many things may be experienced by students and educators, but with patience, the educational process can achieve its goals. The same applies to the education process in Islamic boarding schools, where the tests and difficulties faced by students may be more numerous compared to other educational institutions. For example, they have to be separated from their parents for a considerable period, live in less comfortable facilities compared to their homes, have simple meals, and have to wait in line for meals and showers. These are some of the things that can make students feel uncomfortable (Lailiyah & Saefullah, 2021; Stainu & Mubarok, 2018). However, the number of those who feel uncomfortable is very small compared to those who are still willing to strive. That means they can understand and apply the value of patience derived from Surah Al-Kahf.

Educators

Educators or teachers are one of the components of the education system who play a crucial role in assisting and guiding students. As educators, they are required to possess good characteristics in influencing and educating their students. The requirements to become an educator in the story of Prophet Moses and Khidr are evident as Khidr, being the educator, had to be one level above Prophet Moses, who was a student. This can be seen from the attitude displayed by Khidr when they first met. Khidr could realize, although they didn't spend much time together, that Moses would not be patient with him during his learning. This is a characteristic that educators should have: knowing and understanding their students' characters.

One cannot be called an educator if they cannot comprehend the characteristics of their students. Additionally, Khidr also showed affection towards his student. This was demonstrated when Moses made three mistakes from the beginning to the end of their journey, yet Khidr, as the educator, continued to guide him

until the last journey. Prophet Moses repeatedly made mistakes and violated the agreements they had made. However, Khidr, as an educator, forgave his mistakes because he understood Moses' nature and lack of knowledge. Khidr, as an educator, recognized the problems faced by his student, had a compassionate and gentle attitude, patience, forgiveness, and mastery of the subject matter that Moses did not know. These are the responsibilities of an educator, not only to understand each student's character but also to show affection and patience towards them. Of course, this is not an easy task for educators if it is not accompanied by a sincere heart and genuine intentions.

In Islamic boarding schools, teachers must continuously develop themselves to enhance their own qualities, making them worthy of being role models and examples for students. Regular meetings and discussions must be attended by educators to improve their knowledge. Educators are also entrusted to 'mentor' a group of students consisting of 10-12 individuals who will be guided more intensively, allowing teachers to clearly understand the character, talents, desires, and difficulties that each student may face. In this intensive learning process, educators are expected to provide attention, care, and patience to their students.

Teaching Methods

The teaching method of Prophet Khidr was that his disciple was not allowed to ask anything about what the teacher was doing, while the teaching method of Prophet Musa was that the disciple was allowed to ask. These two paradigms of the teaching and learning process are mentioned in the story of Prophet Musa and Prophet Khidr in Surah Al-Kahf.

Prophet Musa followed the paradigm of questioning as the basis of learning, while Prophet Khidr followed the paradigm that learning is about observing what is demonstrated and not needing to ask, where the student accepts the teachings and examples from the teacher without questioning anything. Thus, the communication used is one-way communication. The teacher gives and the student receives. The teacher sets an example and the student practices what is exemplified by the teacher. With this method, the teacher becomes respected, considered competent, and possessing knowledge that

cannot be surpassed by the student. The teacher becomes a direct role model.

Method refers to the path or direction that needs to be taken to achieve a specific goal. Teaching methods in the educational process are essential to support the achievement of educational goals. The right method can help achieve learning objectives more effectively. Some teaching methods that can be used are (Fauzi et al., 2022):

- a. Demonstration method
- b. Question and answer method
- c. Field trip method
- d. Lecture method

The analysis of the method used by Prophet Khidr in imparting knowledge to Prophet Musa shows the development of various teaching methods by educational institutions or individual educators themselves, not just the lecture method typically used by teachers. Educators must consider the appropriate methods for delivering the material so that students do not feel bored with the learning process and achieve optimal results. One widely used method in educational institutions today is Active Learning, as depicted by the two-way interaction between Prophet Khidr and Prophet Musa through dialogue and questioning. In addition to teaching methods...

Educational Content/Subject Matter

There are three important lessons given by Khidr to Musa, which are: damaging the boat, killing the child, and repairing the wall of someone else's property. These lessons serve as means to achieve the intended goals.

The first lesson, damaging the boat, is a form of decision-making where the danger is minimized or rejected to avoid a greater danger. The second lesson, killing the child, from an external perspective, seems like a reprehensible and grave act. However, behind it lies wisdom for the child's parents. Qurtubi commented on the content or wisdom of this lesson as follows: the child's parents were happy when their child was born, but they would be saddened by his actions if he were to grow up. Therefore, one should be content with Allah's decree, as Allah's decree is better for a believer than what they desire.

The third lesson, repairing the wall, involves an inheritance left by the parents of the two orphaned children. Allah intended for them to inherit the wealth after reaching adulthood. Al-Qurtubi explained the wisdom contained in this

lesson, which is that Allah will protect the righteous and their descendants, even if they are separated.

There are two types of lesson content here: explicit/internal content (observable by the senses) and implicit/external content (not perceptible by the senses). What Musa observed and pondered upon were the internal lesson content. He evaluated and observed the events using his senses, which appeared to be incorrect, but in reality, they were the most correct decisions to make. On the other hand, Khidr, as Musa's teacher, used external observation to examine the issues. This could only be done through knowledge that came from Allah, i.e., revelation, unlike internal observations that come from human intellect or senses. The implicit or external lesson content relates to the education of noble character (*akhlaq alkareemah*), which includes (Bakar et al., 2022):

- a. Not asking questions before the teacher explains.
- b. Obeying the rules set by the teacher.
- c. Avoiding ill thoughts (*su'udhan*) about the teacher.

The analysis of the educational values through the three aforementioned events is that in the process of education and teaching, the content of the materials to be delivered to students must be considered and tailored to their age, level, and understanding. In essence, every educational institution can design its own teaching curriculum that aligns with the institution's vision and mission, while still referring to the curriculum established by the government.

When viewed from the education system implemented in Islamic boarding schools (*pondok pesantren*), modern *pesantrens* combine *Salafi*-style boarding schools with a formal education model by establishing educational units such as primary schools (SD/MI), junior high schools (SMP/MTS), high schools (SMA/SMK/MA), and even universities. The curriculum used is the *Salafi*-style *pesantren* curriculum adapted with Islamic education curriculum sponsored by the Ministry of Religious Affairs within schools (*madrasahs*). Therefore, the scholarly orientation in *pesantrens* remains focused on religious sciences, while general sciences are seen as a necessity.

Modern Islamic boarding schools also implement a combination system with traditional

(*Salafi*-style) boarding schools. This is expected to produce high-quality *pesantrens* that enable students to quickly adapt to any changes. The relevance to education in Islamic boarding schools is that schools must design annual or semester-based programs to facilitate good learning processes that are aligned with the central curriculum. In modern Islamic boarding schools, the curriculum used is not only based on the curriculum provided by the Ministry of Religious Affairs but also includes the curriculum from the Ministry of National Education. Thus, the subjects taught to male and female students are not only limited to traditional subjects such as Islamic texts, Arabic language, Tafsir, etc., but also include general subjects taught in other schools, such as Indonesian language, English language, History, Civics, Mathematics, etc.

In addition to formal subjects taught in classrooms, education in Islamic boarding schools also imparts many other aspects, especially in shaping the character of students. The desired outcome is the development of noble character traits (*akhlaqul karimah*) in the students. Activities are scheduled from dawn until night, emphasizing togetherness in every educational process, independence, and simplicity, in line with the principles of the Santri *Panca Jiwa* (the five principles of boarding school students). Such education and teaching methods have had an extraordinary impact on parents' enthusiasm to enroll their children in Islamic boarding schools because they will learn many things and the students will possess global competitiveness.

Evaluation is also carried out, which is an assessment process aimed at understanding the extent to which a concept of education is comprehended and its success in influencing individuals and society. In this context, Allah intended to make Prophet Musa aware that every individual has strengths and weaknesses. Musa only possessed outward knowledge, while Khidr was depicted by scholars as possessing inward knowledge. The knowledge possessed by Khidr is believed by some scholars to be *Ladunni* knowledge. Allah's teachings that are of *Ladunni* nature enabled Khidr to uncover the secrets of his actions, which were unseen and unknown to others, except for His chosen servants. Musa was granted the privilege to hear those secrets.

Based on the above description, the author concludes that in terms of the content of the

learning process, success was not achieved because Musa always rebelled and lacked patience with what was happening, despite having promised to be loyal and not ask many questions. However, in terms of the learning objectives, it was considered successful because Musa realized his arrogance and acknowledged the superiority of others.

Similarly, in general education, the educational process in Islamic boarding schools prepares an evaluation system to assess the extent to which students can understand the subject matter that has been taught. In fact, some subjects in Islamic boarding schools are assessed orally to directly assess the students' ability to express information they have acquired and understood, such as in subjects like the Qur'an, *Fiqh Ibadah* (worship jurisprudence), Arabic language, and English language.

Educational Environment

The educational situation or environment that occurs is the agreement between Prophet Musa and Khidir that Musa should not ask any questions because everything will be explained in the end. However, because Khidir's actions contradict Musa's understanding of the events, whenever something strange happens, Musa questions it. It turns out that this difference in perspective is understood by Khidir as Musa's teacher, but at the same time, he also has to remind his student about discipline. With patience and sincere intentions, Khidir reminds and admonishes his student. The gentle reprimands delivered by his teacher make Prophet Musa feel ashamed and respectful towards his teacher, although in the end, Musa still dares to make some requests and ask questions. However, when the violation occurs for the third time, the punishment is imposed as requested by his student, and eventually, Prophet Musa is expelled and leaves Khidir (Rosyidah et al., 2020).

The environment or situation that occurs is a gentle reprimand between Khidir and his student, and during the whole journey, it is conveyed with gentleness and patience. Observing the dialogue that takes place between Musa and Khidir reflects an educational situation, and what stands out in that interaction is the role of the teacher with their positive characteristics and attitudes, such as affection, patience, openness, and respect for the students as individuals with dignity and full respect.

The process of education and teaching in Islamic boarding schools (*pondok pesantren*) differs from that in other educational institutions because in *pondok pesantren*, the process takes place 24 hours a day, every day (full day), starting from waking up at dawn until going to sleep at night. The environment of the boarding school is truly prepared to assist in the formation of the students' character. The comfortable and green environment makes the learning process enjoyable. The interaction between teachers and students also takes place interactively. Emotional closeness is established between educators and students because they live together.

Educational Tools

According to Sikun Priadi, educational tools can be divided into punishments and rewards in terms of education. Meanwhile, A. Sigit states that the relationship between education and punishment is seen as two equally difficult things. A wrong or poorly given education is a punishment for a child, and conversely, a wisely given punishment is a good education for a child. Thus, punishment is one of the educational tools that can be used.

Madyo Ekosusilo categorizes educational tools into two groups: Firstly, material educational tools, which are tangible objects used to facilitate the achievement of educational goals. For example, blackboards, overhead projectors (OHP), and others. Secondly, non-material educational tools, which are conditions or intentionally performed actions as a means in educational activities.

In the story between Prophet Musa and Khidir, it can be observed that Khidir, as Musa's teacher, used educational tools in the form of objects and events around them. These included the perforated boat, the killing of a young boy, and the repair of a wall. These three material components are examples of material educational tools used by Khidir as an educator and Musa as a student.

As for non-material educational tools, in Surah Al-Kahf, Khidir repeatedly admonished Musa for his mistakes in breaking the agreed-upon rule of not asking questions. However, Khidir was not angry because of the mistakes made by Prophet Musa as his student; instead, he gently reproached and advised him. Khidir's gentle, sincere, and patient admonishments made Prophet Musa aware of all the mistakes he had

made. This situation or condition served as an educational tool.

In modern Islamic boarding schools, there are now many facilities, such as computer labs, language labs, and science labs, so that students can directly practice the materials they have learned. The teaching of English and Arabic languages can also be more effective by using direct conversation methods within the boarding school environment itself. Of all the mentioned educational tools, the most important aspect in the educational process is the availability of scientific literature that can be used as references in developing knowledge. Of course, there are also many books stored neatly in the library of the boarding school, which can be accessed by students according to the predetermined schedule. Thus, the students can obtain knowledge not only directly from the kyai (Islamic scholar) when teaching classical texts they study or from other teachers in the classroom but also from the literature they explore in the library. Therefore, it can be understood that the methods and educational tools in Islamic boarding schools are not far behind and are comprehensive compared to educational institutions outside the boarding school.

In addition to material educational tools, there are also non-material educational tools, such as the provision of rewards and punishments in the educational process at the Islamic boarding school. It should be emphasized in the analysis of Surah Al-Kahf verses 60-82 that the punishments carried out by Prophet Khidir as an educator to Prophet Musa as a student when Musa made several mistakes by asking questions frequently and lacking patience. The punishment involved reprimanding, and even expelling, Prophet Musa when he repeatedly made mistakes. As for the rewards given by Prophet Khidir, they were given because he saw the sincerity of Prophet Musa in learning, which included giving attention, affection, and advising him well every time Prophet Musa made mistakes.

Education in Islamic boarding schools also includes the presence of punishments, and boarding schools are known for having strict rules, so if male and female students violate the rules, they will receive punishments according to the violations they committed. The punishments are based on a guideline called "Panduan Disiplin Santri" (Student Discipline Guide). This is done to

shape the character of the students to become disciplined, obedient, and strong individuals. Next is the values of Islamic education, as viewed and cited by Muhaimin and Abdul Mujib in their book "Islamic Education Thoughts," which explain that "values" are abstract assumptions, often unconscious, about what is right and important.

Based on the above understanding of values, the author can draw conclusions about the values of Islamic education contained in the educational process between Prophet Musa and Khidir in Surah Al-Kahf verses 60-82 as follows:

First, a high ethos of learning and perseverance. If a student has a strong motivation to learn (seek knowledge), the results will be optimal. However, if the initial motivation lacks enthusiasm or, in other words, laziness, the final outcome will be disappointing, resulting in regret. In this case, Prophet Musa had a great enthusiasm to know things he did not yet know from others. Moreover, Musa did not know the exact location of Khidir and how long it would take to reach that place. This shows that Musa had a strong motivation, high spirits, optimism, and perseverance. If students have such attitudes, it can be ensured that the resulting output will be optimal, thus achieving the goal of learning.

The analysis of the value of a high ethos of learning and perseverance from these verses is that an increasing number of individuals in Indonesia aspire to pursue education, as indicated by a significant increase in the number of students continuing their education to higher institutions. For example, in 2016, there were 6.15 million students, and a year later, it reached 7.74 million. As of 2021, there were nearly 9 million students (BPS 2021). This indicates the presence of a high ethos of learning among the Indonesian society.

The relevance to education in Islamic boarding schools is that an increasing number of parents recognize the importance of character education that can be shaped through education in Islamic boarding schools. According to data from the Directorate of Diniyah Education and Islamic Boarding Schools of the Ministry of Religious Affairs, there are 30,494 Islamic boarding schools spread across Indonesia in the 2020/2021 academic year. This demonstrates the growing interest and ethos of learning in Islamic boarding school institutions. The students (santri) have a high ethos of learning and perseverance,

which can be seen from the number of students who are dedicated and struggle to complete their education in Islamic boarding schools despite the challenges they face.

Second, patience. In the pursuit of knowledge, a student must be patient because patience is one of the factors that determine the success of seeking knowledge. The same was experienced by Prophet Musa in his journey to find Khidir; he succeeded in meeting and learning from him because he was patient in that journey. However, during the learning process, he became impatient with the unusual events he witnessed.

Patience is a key to success in the process of education and teaching. Many things may be experienced by students and educators, but with patience, the educational process can achieve its goals. The same applies to the educational process in Islamic boarding schools, where exams and difficulties faced by students may be more challenging compared to other educational institutions. For example, being separated from parents for an extended period, living facilities that may not be as comfortable as home, modest meals, and queuing for meals and bathing are some factors that may make students in Islamic boarding schools feel uncomfortable. However, the number of students who feel uncomfortable is very small compared to those who still want to strive and learn. That means they can understand and apply the value of patience obtained from Surah Al-Kahf.

Third, Student Ethics towards Teachers. This ethics includes respecting the teacher, not asking without permission, obeying the rules set by the teacher, and being able to position oneself as a good student. Education in Islamic boarding schools emphasizes the importance of adab (etiquette). In a statement, it is mentioned, "Learn adab before learning knowledge." This is what should be done by students pursuing knowledge. If we truly understand adab, the knowledge we acquire will be blessed. On the other hand, if we focus too much on knowledge and neglect to learn adab, our behavior towards parents, relatives, neighbors, fellow Muslims, and even teachers may deviate from what is prescribed by the pious predecessors. In Islamic boarding school education, students are strongly emphasized on the need for adab, especially towards teachers, so that the learning process is filled with blessings, as seen from the numerous alumni who have

brought many benefits and blessings to the surrounding community.

Fourth, Critical Thinking. In every witnessed event, Moses (AS) always questioned why the event contradicted reason. This shows that Moses (AS) had a great capacity for critical thinking to identify things that he found strange. If every student can be critical of the phenomena that occur around them, significant changes can be expected due to their critical thinking. However, it is important that the criticism is constructive. In the educational process in Islamic boarding schools, the participants have already developed a critical mindset in learning, as seen from their active engagement in asking questions when they feel they haven't fully understood something. The two-way communication between teachers and students also indicates the presence of critical thinking in the learning process.

Fifth, Faith (Belief in Divine Decree). Belief in divine decree pertains to the explanations of the three events mentioned earlier: a). Khidr killing an innocent child because he knew that if the child was allowed to live, he would grow up to oppress his righteous parents. While the child's parents were devout servants of God. Therefore, Khidr killed the child with the intention of freeing the parents from oppression and allowing them to have another child, b). Khidr puncturing the boat they were on. This was done to avoid the unjust seizure of the boat by a tyrannical king. Since the boat was damaged and in poor condition, the king did not desire it. The intention was clear: to protect the livelihood of the fishermen who relied on their boat to transport passengers, and c). The repair of the almost collapsing wall in a stingy village. Khidr intended to save the wealth inside the house because there was an orphaned child living in it, whose parents were righteous. This event contains an injunction to help one another, both materially and non-materially, in goodness. Of course, this mutual assistance is within the context of doing good.

From the three explanations given by Khidr (AS) to Moses (AS), it indicates that humans do not know what will happen tomorrow and do not know what has been decreed by Allah SWT. In Islamic boarding school education, there is no distinction between one student and another; everyone has an equal position, and no one is privileged based on intelligence, their parents' wealth, or social status. Everyone receives the

same portion in the learning process because we do not know if an ordinary student today may become an extraordinary person in the future, and vice versa. Being a star student during the time in the Islamic boarding school does not guarantee that one will continue to shine in society later on. It is Allah's decree that will prevail, as stated in the contents of Surah Al-Kahf that we have discussed.

CONCLUSION

Based on the discussion above, the conclusion drawn from the analysis of educational values according to Surah Al-Kahf, verses 60-82, is that the purpose of education is to become a person who knows their Lord (faith), a person who is righteous (*taqwa*), and a person of noble character (*ihsan*). For students, it is important to understand the importance of patience. Intelligence, thirst for knowledge, having sufficient preparation, being able to study for a long time, and having a teacher who is willing to guide are not enough if students do not possess patience towards their teachers. For educators, it is important to understand and recognize the characteristics of each student.

Additionally, they must have qualities such as compassion, gentleness, patience, forgiveness, and mastery of the subjects being taught. The choice of teaching methods should also align with the content being delivered. An essential method of education is through personal example and role modeling. The educational content can be both implicit and explicit, and both usually coexist in the transformation process of knowledge. A good educational environment for facilitating effective teaching involves interaction between educators and students, as well as a comfortable and green surrounding environment. Educational tools are also important in achieving learning objectives, both in terms of material and non-material aspects, all of which are present in the education provided in Islamic boarding schools.

Islamic educational values that can be derived include the command to seek knowledge throughout one's lifetime, so that individuals do not become arrogant in learning from anyone and do not become satisfied with the knowledge they already possess. Additionally, educators should possess qualities of patience and firmness, being patient with students' lack of knowledge and firm in addressing student discipline. The educational values for students include having noble

character, which includes having a high spirit, working hard, being diligent, having a curious nature, displaying polite behavior, and being willing to learn from anyone regardless of rank or position.

It is hoped that the results of the research conducted provide an overview of how the process of education and teaching should take place in an educational institution, particularly in the context of education in Islamic boarding schools, which should be guided by the principles of our way of life, the Qur'an, specifically regarding the educational values found in Surah Al-Kahf, verses 60-82.

Author Declarations

Author contributions and responsibilities

The authors made major contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

Funding

This research did not receive external funding.

Availability of data and materials

All data is available from the author.

Competing interests

The authors declare no competing interests.

REFERENCE

- Abbas, E. W., Jumriani, J., Handy, M. R. N., Syaharuddin, S., & Izmi, N. (2021). Actualization of Religious Values through Religious Tourism on the River As a Source of Social Studies Learning. *AL-ISHLAH: Jurnal Pendidikan*, 13(3), Article 3. <https://doi.org/10.35445/alishlah.v13i3.1013>
- Bakah, W. R. (2020). Etika Murid Kepada Guru Dalam Surah Al-Kahfi Ayat 65-70 Dan Implementasinya Pada Pendidikan Modern. *Jurnal Ilmiah Mahasiswa Raushan Fikr*, 9(1), 93-108.
- Bakar, B. A., Zakaria, M. F., Mohamad, M. R., & Ramlan, M. A. F. (2022). Management of Learning and memorizing al-Quran using Virtual Learning Environment during Pandemic. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 7(7), e001611-e001611.

- Fauzi, A., Fauziyah, Y., & Churrahman, T. (2022). Analysis of Interactive Application Development as a Tahfidz Al Quran Learning Strategy. *KnE Social Sciences*, 1-9.
- Fitri, R., & Ondeng, S. (2022). Pesantren Di Indonesia: Lembaga Pembentukan Karakter. *Al-Urwatul Wutsqa: Kajian Pendidikan Islam*, 2(1), 42-54.
- Hajati, M. (2022). Metode Tanya Jawab Nabi Musa Dan Nabi Khidir Serta Relevansinya Terhadap Pendidikan Islam (Telaah Surat Al-Kahfi Ayat 60 - 82). *Emanasi: Jurnal Ilmu Keislaman dan Sosial*, 5(1), Article 1. <https://adpiks.or.id/ojs/index.php/emanasi/article/view/54>
- Lailiyah, S., & Saefullah, M. (2021). Analisis Surat Al-Kahfi ayat 60-82 Tentang Konsep Pembelajaran Pendidikan Agama Islam. Siti Lailiyah dan Muhammad Saefullah. *PARAMUROBI: JURNAL PENDIDIKAN AGAMA ISLAM*, 4(2), Article 2. <https://doi.org/10.32699/paramurobi.v4i2.2345>
- M. Rusdi, M. R. (2021). *Implikasi Nilia-nilai Peendidikan pada Surat al-Kahfi ayat 18 dan 19 serta Relevansinya dengan Kecerdasan Emosional* [Masters, UIN FAS Bengkulu]. <http://repository.iainbengkulu.ac.id/6991/>
- Ma'mun, M. A. (2018). Kajian Pembelajaran Baca Tulis Al-Qur'an. *Jurnal Pendidikan Islam*, 4(1), 2-10.
- Mutaqien, I. (2022). Kisah Nabi Musa dengan Nabi Khidir dan Relevansinya dalam Pendidikan Islam. *ISLAMIKA*, 4(4), 812-824.
- Pratama, E. S. (2020). Hubungan Guru dan Murid dalam Pendidikan Agama Islam Menurut Kajian QS Al-Kahfi Ayat 65-70. *Tadabbur: Jurnal Peradaban Islam*, 2(2), 333-348.
- Resya, N. F. S., & Diantoro, F. (2021). Sistem Pendidikan Nasional Di Pondok Pesantren. *Al-Ishlah: Jurnal Pendidikan Islam*, 19(2), 209-230.
- Rokimin, & Rofiq, M. (2022). Konsep Pendidik Dalam Perspektif Al-Qur'an (Studi Kasus di Pondok Pesantren Darunanjah Jakarta). *Edukasiana: Journal of Islamic Education*, 1(1), Article 1. <https://ejournal.darunnajah.ac.id/index.php/edukasiana/article/view/4>
- Rosyidah, M. U., Alfa, F., & Dewi, M. S. (2020). Nilai-Nilai Pendidikan Akhlak pada Kisah Nabi Musa dan Nabi Khidir dalam Al-Qur'an. *Vicratina: Jurnal Ilmiah Keagamaan*, 5(6), 77-91.
- Stainu, G., & Mubarok, M. Y. (2018). Konsep Pendidikan Islam Menurut Surat Al-Kahfi dalam Kisah Nabi Musa dan Khidir. *Al Ghazali*, 1(1), Article 1. https://www.ejournal.stainupwr.ac.id/index.php/al_ghazali/article/view/22
- Syafe'i, I. (2017). Pondok pesantren: Lembaga pendidikan pembentukan karakter. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(1), 61-82.
- Taopikurohman, O. (2018). Nilai-Nilai Pendidikan Islam Menurut Al-Qur'an Surat Al-Kahfi Ayat 60-82 (Kajian Tafsir Al-Misbah Dan Tafsir Al-Maraghi). *Oasis: Jurnal Ilmiah Kajian Islam*, 2(2), Article 2. <https://doi.org/10.24235/oasis.v2i2.1915>