# Aspects of Islamic Education in the Story of Musa A.S, With al-Khadir A.S in the Qur'an al-Karīm

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**Abstract:** Islamic educational values such as patience, tawadu', sincerity and amar ma'rūf nahi munkar and educational methods such as: al-Qisah, al-hiwar, al-Qudwah al-hasanah, al-Targhib wa al-Tarhīb, al-Rihlah al-'Ilmiyyah, and Demonstration are the most prominent that the author can reveal and highlight in this article, after going through library research efforts, using a descriptive approach and logical analysis. Patience, tawādu', sincerity and amar ma'ruf nahi munkar are the pillars of Islamic teachings that must be internalized in human life. With these pillars, a person or a nation will be able to move on to become moral, noble and honorable, strong and respected by friends and foes, as was practiced by the Prophet s.a.w., himself and those after Muhammad s.a.w. The success of socializing, internalizing and establishing a noble value like the one above by a teacher to a student, or even a solid ideology, really depends on what method is used. In this paper, several values and methods of Islamic education are put forward which are derived from the verses of Allah s.w.t, and some of the sayings of the Prophet Muhammad, which may provide a clear path and guidance to all Muslim educators, in the context of increasing worship and noble character in future generations of Islam.

**Keywords**: Islamic Education, Prophet Musa, Teacher

### 1. Introduction

Al-Qur'an al-Karīm is the word of Allah SWT which is a miracle revealed to the prophet Muhammad saw., which is written in the Mushaf in Arabic and narrated to us with mutawātir and reading it is worship that is promised a double reward.

This statement indicates that all the words of Allah s.w.t, which were revealed to the prophets and apostles other than the prophet Muhammad s.a.w., are not called the Qur'an, such as: the Torah which was revealed to the prophet Musa a.s., or the Gospel which was revealed to the Prophet Isa a.s. Likewise, the words of Allah SWT, which were revealed to Muhammads.a.w., who read them are not considered as worship, even though they are mutawatir, such as: Hadith al-Qudsi, nor are they called the Qur'an.

Ahmad Tafsir in explaining the function of the revelation of the Qur'an, said that, the Qur'an al-Karim is the word of Allah SWT, which was revealed to Muhammad in clear Arabic to explain the way of life that is beneficial for mankind in this world and the hereafter. The translation of the Qur'an into other languages and its interpretation is not the Qur'an, and therefore it is not a valid and valid text to be used as a reference in drawing conclusions about its teachings (Ahmad, 2001).

Ahmad Tafsir's expression, in accordance with the claims of the Qur'an itself in QS. Yunus (10): 57 and QS. al-Isra '(17): 9, that he was sent down to humans to be a warner, a cure for liver disease, a hudan (guidance) and a mercy for all mankind.

Mahmud Shaltut in "Ila al-Qur'an al-Karim", as quoted and translated by Hery Noer Aly, classifies the Qur'anic Instructions into three main purposes of the Qur'an, namely; (1) Instructions on faith and beliefs that must be adhered to by humans and are concluded in the belief in the oneness of God and the belief in the certainty of the day of retribution; (2) Guidance on pure morals by explaining religious and ethical norms that must be followed by humans in life, both individually and collectively; (3) Instructions regarding the Shari'a and law by explaining the legal basics that must be followed by humans in their relationship with God and each other (Aly, 1999).

This is also emphasized by Yusuf al-Qardawi in Saqafah al-Da'iyah, by saying that the Qur'an al-Karim is the main source for Islam, including Islamic education. All basic principles of Islam must refer and follow the Qur'an al-Karīm, such as: aqidah, ideology, values, norms, worship, slogans, morals, ethics, laws or regulations of life . Because the Qur'an al-Karim has laid the foundations for these principles. In addition, al-Sunnah, as commentator, interpreter of the messages of the Qur'an al-Karim, is also obliged to get a share in this matter (al-Manar al, 1992).

Explaining the role of the Qur'an in fostering and building the generation and awakening of the ummah, Muhammad Nur Suwaid said that the Qur'an is the source of fostering the generation that is starting to rise and the spring of the movement for change (in society). Al-Qur'an is the book of Allah SWT that is eternal until the Day of Judgment. The Qur'an in its capacity, wants that generation to strengthen their loyalty or loyalty to Allah SWT, His Messenger and the believers. Thus, they act, speak, behave, think always in the direction and guidance of the Qur'an. And in turn, they understand and know the nature of truth, then defend and defend it and know falsehood, then destroy and abandon it. And finally he concluded that the conditions and atmosphere when the Qur'an was revealed were full of educational values, namely: work motivation, da'wah, trial after trial, both in Mecca and in Medina (al-Manar al, 1992).

As a universal holy book that gives full attention to education, the verses of the Qur'an al-Karim including the traditions of the Prophet, substantially contain many educational values which are reflected in First, patient and solid in carrying out orders. Allah SWT Second, humbling or tawadu' to others, without feeling humiliated in the slightest, because following the commands of Allah SWT Third, sincerely doing something without any strings attached, solely because of hoping for a reward from Allah SWT In addition, the verses of the Qur'an An al-Karim, including the traditions of the Prophet Muhammad, continuously motivates humans in general and Muslims in particular, to pay serious attention to science, which in the end is closely related to education itself. In the following, the author cites several verses from the Qur'an al-Karim and al-Hadith that have a correlation with education. Allah SWT, says in QS. al-Tahrim (66): 6.

Ibn Kasir interprets the verse by saying, that Allah SWT, instructed His Messenger s.a.w., to call on all humans in a wise way, so that they follow what Allah SWT and His Messenger ordered. As Allah SWT ordered Prophet Musa (as) to call and invite Pharaoh gently, hopefully with such an attitude, he can fear Him or realize his mistake (Isma'il Ibn 'Umar et al., 1401 H ). The persuasion of humans so that they can all be attracted and carried away by the call, then there is no other way except by way of education and teaching.

From this interpretation, implicitly, it can be understood that the meaning of "bial-hikmah wa al-maw'izat al-Hasanah" is to provide education, advice and wise teaching, continuously, continuously, and not to give up hope. Still with regard to education, Allah SWT, says in QS. al-Nahl (16): 125.

Sufyan al-Sawri said that the verse instructs all believers to educate and teach themselves, then their entire families, to fear Allah SWT, in every action and word they do (Isma'il Ibn 'Umar, 1401 H). Because with an established and intensive education, humans can be formed through their own potential, the willingness of educators and the environment in which they are located.

Therefore, it is very precise what 'Abd al-Rahman al-Nahlawi said, by saying that in the view of Islam, humans must receive Islamic education so that they can know and understand the nature of themselves, the universe and this life. Humans since their existence on the surface of this earth have misunderstood and misunderstood the nature of themselves, so that there are people who see themselves too much, which in turn is arrogant and arrogant and considers themselves to be the center and source of everything, as happened to the people of 'Ad and Pharaoh himself. . However, there are also among humans who actually lower their own position and see their existence on earth as something despised, so they do not hesitate to bow their heads and submit to rocks, idols, trees, rivers, mountains, and animals. This second group, thinks that peace and salvation can only be realized by worshiping the sun, moon, stars, fire and so on which they consider to have harmful and saving powers. Therefore, Islam came to humans to educate and explain to them about the nature of their origins, their advantages, the duties and goals of their lives and their relationship with the universe, also to explain to humans that they can become good beyond the dignity of angels, if directed and educated to him, and can become evil if separated from Islamic control (Abd al-Rahman al-Nahlawi, 1996).

Implicitly, the above expression indicates that the purpose and nature of Islamic education is to return humans to their natural nature and origins and invite them to become fully human beings. The purpose, essence and wisdom of their creation, is to become the caliph of Allah SWT, on this earth accompanied by sincere worship to Him. As the word of Allah SWT in QS. al-Baqarah (2): 30 and QS. al-Zariyat (51): 56.

Muhammad Qutub when responding to the meaning of this verse, said that worship according to this understanding covers all aspects of life. Not limited to just the brief moments filled with those rites. That is not what the verse above means. Worship is only because it has value, if it is a way of life in all aspects of life. It is only valuable if it is behavior, behavior, thoughts and feelings, which must be built with a clear system, in which everything that is appropriate and inappropriate is always visible (Muh}ammad Qut}ub, 1993).

The existence of the human caliphate on earth is very precise and proportional, because he has the potential and four main characteristics (born with his nature, biological needs, spirit and freedom of will), which makes him able to carry out the mandate of the caliphate, which in turn he prosper and develop the earth. Langgulung driving the QS verses. al-Kahf (18): 29

According to Langgulung, based on this verse, humans may choose to accept or reject, to believe in Allah SWT, He has freedom of will. It is his free will that causes him to have this or that which interacts with his nature. The way that nature functions is influenced by the freedom possessed by humans. The fourth characteristic is: reason, which allows humans to make choices between right and wrong. In the end, Langgulung concluded, that it was these characteristics that distinguished the human being called the caliph from other creatures, and the highest goal or goal of education in Islam was to foster individuals who would act as caliphs (Lnggulung, 1995).

Al-Nadawi's opinion above is supported by Abu al-Wafa al-Tiftazani in his writing entitled Manhaj Islami fi Tadris al-Falsafah al-Urubbiyyah al-H{adisah wa al-Mu'asirah fi al-Jami'ah, which is published in al-Muslim magazine al-Mu'asir, (Islamic Methods in Teaching Modern and Contemporary European Philosophy at Universities), that the education system adopted in today's Muslim society is very much different, even to the point of sharp contradictions with the Islamic education system. , when viewed from the side of philosophy, targets, goals and basic principles of education science. Therefore, it is necessary to be transparent and ensure here, that European philosophies which only depart from the basis of physics are actually contrary to Islam (Lnggulung, H. (1995).

From the above expression, it can be seen that the educational values contained in the stories in the Qur'an, some have positive values and some have negative values. In this case, these positive values, must be used as lessons and 'ibrah to then be applied in everyday life. Likewise, negative values should be used as warnings and "red lights" not to do and repeat them in life, which in turn, can provide peace and safety in this world and the hereafter, either individually or collectively.

In explaining the wisdom of explaining the stories of the prophets and apostles in the Qur'an, 'Afif 'Abd al-Fattah Tabbarah said that the stories of the prophets and apostles are one of the main psychological factors that the Qur'an relies on. in discussing and debating with his challengers, as good news for his supporters, as a stern warning to those who violate his orders, explaining the principles of da'wah and the goals to be achieved, as an entertainer and strengthening the hearts of the Prophet Muhammad, and his followers, as well as proof of the truth of him, as an apostle of Allah SWT (Afif 'Abd al-Fattah, 1996).

Surah al-Kahf in its various verses, gives a lot of 'ibrah, lessons and warnings, which have educational nuances, especially the values and methods of education to mankind, which are contained in the stories it presents. One of those stories, is the story of the meeting and dialogue between Prophet Musaa.s. with al-Khad}ir a.s.

Muhammad Khayr Ramadan Yusuf (1994), author of the book Al-Khadir Bayna al-Waqi' wa al-Tahwil, Dirasah Tahliliyyah Muqaranah 'Ala Daw' al-Qur'an wa al-Sunnah wa al-Tarikh, said that this figure was a prophet. Prophets are humans, humans are animate creatures, animate creatures will definitely feel death as a sign of Allah s..w.t.

Furthermore, Muhammad Khayr Ramadan Yusuf praised the four reasons put forward by Ibn Kasir as the founder of the prophethood of al-Khadir a.s., namely; (1) The word of Allah SWT, in QS. al-Kahf (18): 65. The word "grace" in that verse means prophethood, and there are many verses that explain the meaning of "grace" with prophethood, as in QS. Hud (11): 28, QS. Maryam (19): 21, QS. al-Baqarah (2): 105, QS. al-Anbiya' (21): 75, al-Kahf (18): 82; (2) The word of Allah SWT in QS. al-Kahf (18): 66. If this figure were a wali, then the model of Musa's request and answer should not be like that. However, instead Musa (as) begged to follow this figure in order to be able to taste the knowledge that was devoted to him by Allah SWT. 'sum, while Musa as is a noble prophet, an honorable apostle and obligatory ma'sum; (3) That al-Khadir a.s., dared to kill a child, and it was done because of a revelation command from Allah SWT This shows his prophethood and kema's}u>man a.s. Because a wali, it is not permissible for him to dare to kill, only the trajectory and inspiration that is in him, because his trajectory and inspiration are not obligatory at all, because according to jumhur, the trajectory and inspiration of the wali can be wrong and wrong; (4) Interpretation of al-Khadir a.s. to Moses a.s. against all the scenes and actions that he did in front of Musa a.s., it shows clearly the prophethood of al-Khad}ir a.s., that it is a revelation and command from Allah SWT, as stated by al-Khad}ir in QS. al-Kahfi (18): 82. In the story, there are educational values that can be learned and used as a method of Islamic education by actors, activists and education observers. This is the central point of the study in this thesis, as beautifully engraved in QS. Al-Kahf (18): verses 60-82.

Based on the background explanation above, the writer will put forward the following problems, which will later become a reference and guide in the review and writing of this thesis, namely; (1) What are the educational values contained in the story of Prophet Musaa.s. with al-Khad}ir a.s.? (2) What is the method of education contained in the story?

## 2. Basic Theory

This research is based on the theoretical framework of Islamic Education Aspects in the Story of Musa a.s, With al-Khadir a.s. In al-Qur'n al-Karīm More specifically, the theoretical basis for this is described as follows::

### Islamic Education Values

Hery Noer Aly in addressing the use of the concept of education, said that in Islamic society, there are at least three terms used to mark the concept of education, namely *tarbiyah* **(تربية)** , *ta'lim* **(تعليم)**, and *ta'dib* **(تأديب)** . The term that is now developing in general in the Arab world is tarbiyah. One form of its use is seen in the naming of educational faculties with *Kulliyyat al-Tarbiyyah* . **(كلية التربية)**  which in Indonesia is called the Faculty of Tarbiyah (Hery Noer Aly (1999).

This term, according to MuHammd Mun³r Morsi, emerged in connection with the educational reform movement in the Arab world, in the second quarter of the 20th century. Therefore, its use in the context of education in the current sense is not found in old references. What was found were terms such as ta'lIm, 'ilm, adab, and tahzib (Muhammad Munir Mursi 1997). The statement is distressing and more transparent by Langgulung (1987) by revealing that in Arabic there are several terms used in the sense of education. Usually used *ta'l³m* **(تعليم)** according to the word of Allah SWT, in QS al-Baqarah (2): 31.

Also word *tarbiyah* **(تربية)** used for education. As the word of Allah SWT, in QS. al-Isra' (17): 24.

The three educational terms above, even though they are used in the Qur'an and ad³, have the same meaning and meaning, namely the transfer of values and knowledge to students, but Islamic education experts disagree about the meaning and use to represent the concept of education. and educational thinking.

### Basic Islamic Education

The basis is the subject, base or principle on which an opinion or teaching stands. Transparently, education has the principles on which it stands in its material, interaction, innovation and ideals (Langgulung, 1993). Religious knowledge is sourced, firstly, from the Qur'an, which is a divine revelation revealed by God to His Messenger through Jibril, to be conveyed to humans; and second, Had³£ or the sunnah of the Prophet s.a.w., which are all the words, deeds and decrees of the prophet Muhammad s.a.w., as a narrator, interpreter and explanatory for the Qur'an (Daradjat, 1995).

Said Ismaīl 'Ali argues, as quoted by Muhaimin, that the ideal basis of Islamic education consists of six kinds, namely: a. al-Qur'an, b. Sunnah of the Prophet s.a.w c. Friends' words d. The benefit of the Ummah (maṣalih mursalah) e. Community values and customs ('urf) f. The results of the thoughts of Islamic thinkers (ijtihād). According to Muhaimin, these six ideal bases constitute a hierarchy that cannot be changed in structure, even though in essence, the whole basis has been crystallized in the Qur'an and al-Sunnah (Daradjat, 1995).

### Al-Qur'an

In the Qur'an there are many teachings that contain principles relating to educational activities or efforts. As an example, you can read the story of Lukman teaching his son in Surah Lukman verses 12-19. This story outlines the principles of educational material consisting of issues of faith, morals, worship, social and science. This verse tells the purpose of life and about the value of an activity and charity. That means educational activities must support the purpose of life. Therefore, Islamic education must use the Qur'an as the main source in formulating various theories of Islamic education. In other words, Islamic education must have verses of the Qur'an whose interpretation can be done based on ijtihad adapted to changes and renewals (Daradjat, 1995).

### Al-Sunnah

Syed 'Alawi Ibn Syed 'Abbas al-Maliki said, as quoted by Muhaimin, that the sunnah in an etymological sense is the behavior of good and bad life, or the path taken. In terms of terminology, sunnah is everything that is quoted from the prophet s.a.w., either in the form of words, deeds, determinations, or otherwise (Muhaimin, nd).

Because it is closely related to faith, human efforts in following in the footsteps of the Prophet s.a.w., are very influential in shaping the character of every Muslim, from childhood to adulthood and old age. Perhaps this is also what causes Islamic education experts to consider the sirah (history) of the Prophet s.a.w., is the most important thing to shape the character of the Muslim generation (Langgulung, 19995).

### Friends' words

Almost equivalent to the sirah of the Prophet s.a.w., is the life history of his companions, especially those including al-Khulafu 'al-Rasyidn. because they are the ones who witnessed the emergence and development of Islam from the early times. It was they who also experienced the bitterness of the times of struggle in the early days of the resurrection of the Prophet s.a.w. (Hasan Langgulung, 1987)

### The benefit of society (mashalih mursalah)

The basis and principles of education should be taken from the conditions surrounding the community, for the good and benefit of the community itself. In this framework, (Muhaimain nd) said that educational provisions that are operational in nature can be prepared and managed according to the needs and conditions that influence them.

### Values and customs of the community ('urf)

Langgulung argues that in the Hanafi and Maliki schools, the values and habits of the community can be used to determine the law. This is taken from various verses in the QS. al-Baqarah (2): 233, such as: "Should the child who is born, be given shopping and clothes by his father according to custom". Furthermore, Langgulung (1987) said that if in the field of legislation, this is used as an argument, then in the field of education the habits of the people must also be taken into account.

### The result of Muslim thought (ijtihad)

Allah SWT, created the mind to be used for thinking and mentadabbur (ijtihad) on the verses of Allah SWT, both implied and explicit. Therefore, anything produced by thought and reason, as long as it does not conflict with Islamic views, is highly appreciated by Islam itself..

### The purpose of Islamic education

Goal means something that is intended, that is to be achieved with an activity or effort. An activity will end, when the goal has been achieved. If the goal is not the final goal, the next activity will immediately begin to achieve the next goal and continue until the final goal. Hery Noer Aly, confirmed the above statement by saying that the goal is the final limit that a person aspires to and becomes the center of his attention to be achieved through effort. In the goals contained ideals, wills and intentions, and consequently the preparation of efforts to achieve them (Aly, 1999).

'Umar al-T¬mi al-Syaybani in explaining the purpose of education, said that between goals and values are very closely related, because the purpose of education is a matter of value itself. Education contains choices for the direction in which student development will be directed. And this direction, of course, is closely related to values. The choice of a goal contains an element of prioritizing some values over others. The values chosen as a guide in formulating the educational goals will ultimately determine the style of society that will be fostered through education.

Zakiah Daradjat, as a transparency of the statement above, said that because education is a business and activity that proceeds through stages and levels, the objectives are gradual and graded. The purpose of education is not an object that is fixed and static, but it is a whole of a person's personality, with respect to all aspects of his life (Daradjat, 1995).

The formulation of educational goals above, seems to be very ideal and excessive and difficult to materialize in the realm of reality. However, no matter how difficult the problem, if done with hard work, planning with basic conceptual frameworks, then everything can be achieved brilliantly.

### 3. Methods

This paper uses pure library research. In addition, this writing is descriptive. The research procedure technique in this paper can be seen at the following stages; (1) Identify the story of Musa and al-Khadir which are scattered in commentary books, both in Indonesian and in Arabic; (2) All the data collected about the problems above, then linked to books that discuss educational issues; (3) Express some opinions of educational experts and scholars who are competent in this field. The opinions that have been successfully summarized, then analyzed critically, then proposed new alternative understandings; (4) At the end point, determine the values and wisdom of the story by reviewing it from an educational perspective, and then formulating it, so that it can provide a complete understanding of the educational values contained in the story.

The use of the above method is also assisted by several relevant approaches, namely; (1) Interpretive approach. This approach is considered suitable, because the object is the story of Musa and al-Khad}ir, whose discussion will revolve around the Qur'an and Hadith, which cannot but refer to the interpretations of experts in this field, especially interpretations related to with the discussion of this thesis; (2) Pedagogical approach This approach is considered important, because this thesis will discuss educational issues, it must move from the concepts and theories of education; (3) Philosophical approach This is considered relevant, because in researching and analyzing the story, found very deep educational values, which require systematic, logical, radical, universal and objective thinking on the issue.

### 4. Results and Discussion

Educational Values in the Story of Prophet Musa a.s., with al-Khadir a.s. Al-Qur'an al-Karīm is a book of eternal education for all mankind. Allah SWT, through the Qur'an has outlined for humans various values that can be used as role models and moral values through the story of Prophet Musa a.s. and khaidir a.s.

**The value of patience and strong determination (solid) in carrying out the commands of Allah SWT**

Patience and strong determination (solid) in carrying out the commands of Allah SWT, is one of the commendable morals that is loved by Allah SWT. seeking the pleasure of Allah SWT Like worshiping Allah SWT, and obeying Him. Determination is a definite will which is followed up with actions and deeds accompanied by tawakkal to Allah SWT or the accumulation of all strength in actions and deeds accompanied by full tawakkal to Allah SWT (Ibn Qayyim al-Jawziyyah, 1997).

By the nature of its creation, the human soul tends to disobey Allah's commands, and loves His prohibitions more. Therefore, a soul that is trained to obey and worship Allah SWT, which is to carry out His commands and stay away from His prohibitions, is a patient soul.

The words of Musa (as), when he told his companion, that he would not stop walking and remain patient in carrying out Allah's orders, until he arrived at his goal and purpose, even though it took centuries, namely to meet al-Khadir (as), who was at the meeting of the two seas, gives an indication that Musa's patience, and his strong will and determination to carry out the commands of Allah SWT, in order to learn a science with al-Khadir as, are the keys to the success of his business. As implied by the word of Allah SWT, in QS. al-Kahf (18): 60.

Al-Qurtubi said, as an explanation of the verse above, that the journey of a scholar to a distant land to seek additional knowledge from a noble scholar and to bring along a companion, is prescribed in Islam. This method is also done by the al-salaf al-Salih in seeking knowledge, so that their efforts can produce very brilliant results in confirming and strengthening the knowledge they have. Furthermore, al-Qurtubi gives an example, that Jabir Ibn 'Abdullah once traveled for a whole month, in order to receive a hadith from 'Abdullah Ibn Anas.

**The value of tawādū 'or humbling to others, without feeling humiliated in the slightest, solely because of following the commands of Allah swt.**

Tawadu' comes from the verb wada'a-yada'u, which means "to put something under". When this word changes to tawada'a - yatawada'u, the meaning shifts to "as if putting something under" (Muhammad Ibn, 1989). From the origin of the word, it can be understood that a mutawadi ', a humble person, is a person who seems to put himself and his heart under other people's degrees and lowers him, because he follows the commands of Allah SWT.

Tawadu '(humility) is one of the many noble morals brought by Islam to be practiced by mankind. Islam requires that this noble character always adorns every step of the Muslims and obliges it to be taught. A Muslim is obliged to be humble without being humiliated and feeling marginalized, and to throw away the arrogant and arrogant attitude. A Muslim is obliged to be tawadu 'to elevate his position and distance himself from arrogance and takabbur so as not to be low and disgraceful.

The Sunnah of Allah SWT, must apply to each of His servants, that people who behave and are humble will surely be exalted by Allah SWT, their rank in this world and the hereafter, on the other hand people who are arrogant and arrogant, will be humiliated by Allah SWT A believer and his heart is full of piety to Allah SWT, when he hears and understands the verses of Allah SWT, and the words of the Messenger of Allah, above, which on the one hand praises those who behave and are laughing, and on the other hand denounces people who are arrogant and arrogant and forbid doing these actions, then a person who believes and is pious will definitely be moved and trembled in his heart to immediately make tawadu and humble attitude as his morals in his daily life.

**The value of sincerely doing something selflessly, just hoping for a reward from Allah SWT**

Sincerity in doing something ordered by Allah SWT, is the main condition for the acceptance of a person's deeds. Therefore, Islam has always given very serious attention to this issue. It is not surprising that the scholars of the Salaf al-Salih, because of their serious attention to the issue of sincerity, then every time they start writing a book or essay, then in the first chapter, the first and foremost discussed is the issue of "innama al-a'māl bi al-niyat", that the deed is given a value by Allah SWT, according to his intention. Likewise, sometimes they do not include their own names in their writings, because they are worried about riya', namely the loss of sincerity in writing and composing because they hope for the thigh of Allah SWT.

Al-Khadir (as), when he wanted to erect the walls of a building that was about to collapse belonging to two orphans, whose inheritance was buried in it from their parents, Musa (as) tried to prevent them, because the people in the village were very miserly and did not respect them both as travelers. who need food and drink. The behavior shown by al-Khadir as, is a manifestation of the form of sincerity that is highly recommended by Islam, to be educated to the younger generation, namely to do and help someone without expecting any strings attached, rewards and praise, even if the person is a person who does not have noble or unjust character.

**The value of daring to speak *amr ma'ruf nahi munkar***

Calling and spreading goodness (al-ma'rf) and preventing evil (al-munkar) are the main and basic characteristics and conditions that greatly determine the good status of the Ummah of Muhammad s.a.w., as emphasized by Allah SWT, in QS. Ali 'Imran (3): 110.

From the verses it is very clear that Islam is a religion that calls for good and teaches it to all humans, prevents evil and forbids humans from doing it. Goodness or al-ma'ruf must be upheld and evil or al-munkar must be overthrown by a person who has claimed to love Allah SWT and His Messenger, regardless of the price to be paid, whoever must be faced and whatever situation and conditions must be passed. , because only then can the da'wah and spread of the hanif teachings of Islam be achieved and all humans on this earth can feel the joy of living under the banner of Islam.

Musa as, as one of the symbols of defenders and enforcers of truth or al-ma'rf and deterrent to evil, dared to speak out loud and told al-Khair, because of his actions (damaging and leaking a passenger boat belonging to a poor person and killing a child who is still in the holy) which was done by al-Khadir (as) was very contrary to the shari'a of Musa (as), even though he was not aware that what al-Khadir (as) was doing was an order from Allah SWT, even though Musa (as), at that time , was determined to become a disciple of al-Khadir as.

The educational values above are very closely related to the educational values stated by Dardjat (1995) that what is taught has value, which is closely related to the purpose of teaching. The teaching of Islam as a unified whole has four main values, namely: material values, formal values, functional values and essential values.

## 5. Conclusion

Apart from the controversy that occurred among Islamic historians regarding the existence and personality of al-Kha«ir a.s., which was visited by Musa a.s., which is contained in QS. al-Kahf (18): 60-78, but there are very important things to explore and develop and draw some aspects of education that are very relevant to be applied in our lives today. Al-Qur'an and the hadith of the Prophet s.a.w., are full of instructions for humans, especially instructions in the field of education. The values and methods of education, is one of the many clues. Educational values; (sincerity, tawadu', patience, courage to uphold the truth and overthrow evil), and educational methods; (al-qisasah, al-hiwar, al-qudwah al-hasanah, al-'ibrat wa al-maw'i§ah al-hasanah, al-targhib wa al-tarhib) are the values and methods in QS. al-Kahf (18): 60-78.

These educational values are something very abstract and very valuable, so it is necessary to use the methods revealed in this research and other methods, to be internalized and socialized not only to Muslim students, but to all humans in the future. this earth, in this religious capacity as rahmat li al-alamin. The educational values contained in the verses of al-Kahf above (sincereness, tawadu', patience, and courage to uphold the truth and overthrow evil), in relation to material values, must always be fed and taught to students at all times. various phases of education, so that they can become human beings who fear Allah SWT because the more these values are practiced, practiced and socialized, both by teachers and students, the greater the opportunity to gain the pleasure of Allah SWT.

By continuously socializing the values above to students without forgetting the differences (ability, social strata, and so on), which are found in them, their success will be achieved immediately, however, it is very dependent on the students' own ability to digest it, the absorption of students, so that he is able to with his own strength to form a personality that is intact, strong and resistant to testing and cooperation between teachers and students in developing the teaching and learning process. What this means is that all of them are mental work as a reaction to the influence they receive and through psychological experience there is the formation of various spiritual powers that characterize one's personality.

In addition to the formation of spiritual powers, it includes the formation of habits. The role of understanding alone is difficult to penetrate wrong views and behaviors in order to form the expected habits, therefore the elements of exemplary and environmental conditions play a major role in the formation of these habits. Thus, through understanding, exemplary and an environment that is in harmony with religious instructions, students will be encouraged to shape themselves into Muslims. This is when associated with formal values. In relation to functional values, it is clear that the above values must be implemented or used in daily life, otherwise the teachings will lose their meaning. That means, that the entire amount of material desired is absorbed and used in all forms and levels of life.

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