

# TEACHER AND STUDENT RELATIONSHIP IN THE STORY OF MOSES AND KHIDIR

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**Abstract:** In the Qur'an there are many stories that are told repeatedly in various places and presented in several different forms. The purpose of conveying verses containing stories in the Qur'an is nothing but so that all mankind can reflect and take lessons from these stories. Q.S. al-Kahf verses 60-82 tell about Moses who wanted to learn from Khidir. In the story above, there are many lessons that can be taken and viewed from several aspects, one of which is the educational aspect. This simple paper tries to examine the values of education in surah al Kahf verses 60-82. This research is a type of library research with a qualitative approach. Research data sourced from articles related to the research theme. The collected data will be analyzed critically and in depth through data triangulation; data reduction, data presentation and conclusion drawing. The results of this study are that the qualities that must be possessed by teachers contained in the letter al Kahf verses 60-82 are knowledgeable, responsible, forgiving but firm, willing to explain the subject matter, and wise. While the qualities that must be possessed by a student are having sincerity, patience, low self-esteem, politeness, not being easily offended, and not asking questions when the teacher has not invited them.

**Keywords:** relationship, student teacher, the story of moses khidir.

## INTRODUCTION

In the Qur'an there are many stories that are told repeatedly in various places and presented in several different forms.<sup>1</sup> The Qur'an also contains various messages contained in stories or stories. The stories in the Qur'an are expressed in forms and messages that are able to attract the attention of all mankind. Therefore, it is very possible that people who hear it will feel happy and amazed by it. In it there are many lessons (*ibrah*) and good advice (*mauidzah hasanah*). Among the stories contained in the Qur'an include the stories of the apostles and

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<sup>1</sup> Manna' Khalil al-Qattan, *Studi Ilmu-Ilmu Alquran* (Jakarta: Litera Antar Nusa, 1992), 436.

prophets, and the people who once existed in the past which were later destroyed.<sup>2</sup>

According to Ash-Siddiqy, the story in the Qur'an includes information about previous events that have occurred, the history of the peoples, the state of the countries, as well as explaining the traces of the peoples, telling logical pictures of their situation.<sup>3</sup> As stated in Q.S. 'Ali Imran (3): 62. it means: Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise.

The stories collected in the Qur'an are part of the essential contents of the Qur'an. In terms of proportion, the story occupies the largest part in the entire contents of the Qur'an.<sup>4</sup> There are even letters of the Koran that are devoted to stories, such as the letters of Yusuf, al-Anbiya', al-Qashash, and Nuḥ. Of all the Surahs of the Qur'an, there are 35 Surahs that contain stories, most of which are relatively long letters. Stories about the prophets get a fairly large portion in the Qur'an, which is about 1600 verses of the total number of verses in the Qur'an consisting of 6236.<sup>5</sup> This number is quite large when compared to the verses about the law which only consist of 330 verses.<sup>6</sup>

The purpose of conveying verses containing stories in the Qur'an is nothing but so that all mankind can reflect and take lessons from these stories. However, it can be admitted that the Qur'an does not narrate events and events chronologically and does not describe them in detail. This is intended as a warning about the enactment of Allah's law in social life, as well as its good and bad effects in human life.<sup>7</sup>

The stories collected in the Qur'an are selected stories, because they contain very valuable history and lessons. The stories in the Qur'an are not only dominated by the stories of the Apostles and Prophets. But there are also stories of ordinary people who have a striking history, both in their piety and in their crimes.<sup>8</sup>

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<sup>2</sup> Gunawan, Heri, Suparman, Deden, *Ulumul Quran; Studi Ilmu-Ilmu Alquran* (Bandung: CV Arvino Raya, 2015), 128.

<sup>3</sup> Ibid

<sup>4</sup> Budhy Muawar Rachman, *Ensiklopedi Nurcholis Madjid; Pemikiran Islam di Kanvas Peradaban* Edisi Digital (Jakarta, Democracy Project Yayasan Abad Demokrasi : 2011), 1609.

<sup>5</sup> Ibid

<sup>6</sup> A. Hanafi, *Segi-segi Kesusastaaran Pada Kisah-Kisah Al-Qur'an* (Jakarta: Pustaka Alhusna, 1984), 22.

<sup>7</sup> Anshori, *Ulumul Quran: Kaidah-kaidah memahami firman Tuhan* (Jakarta: Rajawali Pers, 2013), 129-130.

<sup>8</sup> Dadang Darmawan, "Analisa Kisah Yusuf Dalam Alquran Dengan Pendekatan Hermeneutika", *Al-Bayan: Jurnal Studi Ilmu al-Qur'an Dan Tafsir*, 1 (1): 8-16.

Among the many stories that exist in the Qur'an is the story between the prophet Moses and Khidr. This story is found in Q.S. al-Kahf verses 60-82. In this story, it is told that Moses really wanted to become a disciple of Khidr after being rebuked by Allah after he declared that he was the most intelligent creature. And finally Khidr accepted Musa's request to become his disciple. Then finally Musa was not able to undergo the education carried out by Khidr.

In the story above, there are many lessons that can be taken and viewed from several aspects, one of which is the educational aspect. Education is an important thing and is needed by all people around the world. With human education, it is hoped that humans will become intelligent and independent humans, free from all forms of colonialism, both physical, mental and spiritual occupation. There are also those who argue that the purpose of education is to direct human potential and maximize it. In humans there are two important aspects, namely the physical aspect and the mental aspect. These two aspects must go well and in balance, no one should be more or less.

In the world of education, success in achieving the main goals of education is determined by three main components, namely teachers, students, and parents. These three components must fight and work together, no one should stand still. If there is only one that does not work, then it is certain that the great goals of education will not be achieved. Especially the teachers and students. Because both interact in the same place and face each other directly. Teachers and students are required to have certain attitudes so that teaching and learning activities run well and smoothly. These attitudes such as; responsibility, compassion, commanding good things and forbidding bad things, authoritative, honest, polite, well-prejudiced, humble, disciplined, and others. But unfortunately nowadays, many teachers and students ignore or don't have these attitudes, and that ultimately results in the birth of graduates who fail or lack in knowledge and morals. This is evident from the number of teachers who only care about salary and don't care about the condition of their students, students at an early age have smoked, drank alcohol, and many others.

In the story of Musa and Khidr, there are many lessons and educational values that can be imitated by teachers and students, considering that the story reflects the relationship between teachers and students, such as; What educational attitudes and values should a teacher have and what educational attitudes and values should a student have. If these values can be put into practice, then the great goals of education can be achieved, and finally education in this country can produce graduates and generations who are knowledgeable and have noble character.

This simple paper tries to examine the values of education in Surah al Kahf verses 60-82. The important point that will be shown in this paper is what are the criteria or characteristics that a teacher and student should have. This paper will not look at the entire story of the Koran, but will only select and analyze Surah al-Kahf verses 60-82 by looking at the aspect of educational value.

This research is included in the type of library research using a qualitative approach. This paper relies on bibliographic sources in the form of books and articles in scientific journals related to the subject matter. The collected data will be analyzed critically and in depth through data triangulation; data reduction, data presentation and conclusion drawing.

## FIND AND DISCUSSION

### *The Story of Moses and Khidir*

Among the many stories about Moses, the story of Musa's learning to Khidr is the last story in his life biography. This story takes place after the story between Moses and Pharaoh, more precisely after the story of Moses, Samiri, and Qarun.<sup>9</sup>

One time the Prophet Moses gave a speech in front of the Israelites. Then he was asked by one of the congregation: "Who is the most intelligent human being?" He replied: "I (the smartest)." Then Allah rebuked him because he did not attribute the absolute source of knowledge to Him (Allah). Then Allah said to him: "At the confluence of the two seas there is a servant of mine who is more intelligent than you." Then Moses asked: "O Lord! How can I find him?" Allah says: "Take a fish and put it in a bucket and you will find him where you will lose the fish."

Moses took a fish and put it in the bucket and traveled with one of his disciples, Yusya' bin Nun, until they came to a rock where they lay with their heads resting. When Musa fell asleep the fish came out of the bucket and jumped into the ocean. The fish took its way into the ocean (straight) like a pipeline. Allah stopped the flow of water over the fish and the path of the fish became like an arch (the Prophet showed this curve with his hand).

They continued on for the rest of the night, and the next day Moses said to his disciples: "Grab our food, for we are very tired on this journey." Then his disciple said to him: "Did you know that while we were sitting by that rock earlier, I forgot about the fish, and nothing but the devil caused him to forget to talk about it, and the fish took its way to the sea in a miraculous way!" Then there is a fish path that makes them wonder. Moses said: "that is what we are looking for."

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<sup>9</sup> Syukron Affani, "Rekonstruksi Kisah Nabi Musa dalam al-Quran: Studi perbandingan Dengan perjanjian Lama", *al-Ihkam*, vol. 2, no. 1, (2017): 191.

Then the two of them retraced their footprints until they reach the stone in question. There they saw a man resting with a cloth covered. Musa greeted him, and he replied by saying: "how do the people greet each other in your area?" Moses said: "I am Moses." Then he continued: "I came to see you so that you would teach me the things that Allah has taught you." He said: "O Moses! I have some knowledge from Allah which Allah has taught me and which you do not know, whereas you have some knowledge from Allah which Allah has taught you and which I do not know." Musa asked: "May I follow you?" He said: "but you will not be patient with me, for how can you be patient about things beyond your understanding?" Musa said: "You will find me, if Allah wills, really patient, and I will not argue with you."

Then the two of them started walking along the beach. A boat passed them, and they asked the crew of the boat to take them to the boat. The crew recognized Khidr, so they took the two of them to the boat without asking for payment. While they were on the boat, a crow came and stood on the edge of the boat and plunged its beak once or twice into the sea. Khidr said to Moses: "O Moses! My knowledge and your knowledge do not reduce Allah's knowledge except as much as this crow has reduced the water in the sea with its beak." Then suddenly Khidir took an adze (a tool like a hoe) and hit it against the boat's board and Musa didn't realize it until he had hit the adze against the boat's board. Moses said to him: "What have you done? they took us on a boat without asking for payment, but you intentionally made a hole in their boat as if you were about to drown the passengers. Verily, you have done an evil deed."

Khidir replied: "Didn't I tell you that you would not be able to be patient with me?" Musa replied: "Don't blame me because I forgot, and don't be harsh on me because of my mistakes." Then the first reason Moses was that he forgot. When they had left the ocean, they met a boy playing with other boys. Khidr holds the boy's head and kills him. Moses said to him: "Did you kill an innocent person who didn't kill anyone? You have done a very evil thing." Khidr said: "Didn't I tell you that you would not stay patient with me?" Musa said: "If I ask about anything after this, please leave me. I've made too many excuses."

Then the two of them went until they came to a people in a settlement, and they asked the people to entertain them with food but they refused to entertain them as guests. Then they saw there was a wall that was about to fall down and Khidr repaired it. Moses said: "This is the settlement of the people we visited, but they did not give us food, nor did they entertain us as guests, but you have repaired their walls. If you want, you can charge for it."

Khidir said: “This is a farewell between you and me, and I will give you an explanation of the things that you cannot wait patiently for (to understand). As for the boat, it belongs to poor people who work at sea, and I aim to destroy the boat because in front of them there is an unjust king who will seize every boat they come across. As for the child, both of his parents are believers and we are afraid that he will lead his parents to misguidance and disbelief. And we want their Lord to replace for their parents another child who is better and has affection. The walls of the house belonged to two orphans in that city, and beneath it was a treasure for them both. Their father was a pious person, so your Lord wills that when they grow up they can take this property as a mercy from your Lord. I did it not according to my own will. That is the purpose of the deeds that you cannot be patient with.”

### ***The Background of The Revelation of Surah al-Kahf verses 60-82***

In particular, there is no reason behind the revelation of the Surah al-Kahf verse as the author found in the book *Asbab al-Nuzuul al-Musamma Lubab al-Nuquul fi Asbab al-Nuquul* by al-Haafidz Jalaluddin Abi 'Abdi al-Rahman al-Suyuthi and the book *Asbab Nuzuul al-Quran* by al-Imam Abi al-Hasan 'Ali Ibn Ahmad al-Wahidi. But even so there are several hadiths that relate to this verse and tell about the journey of Prophet Moses in seeking knowledge from Khidr.

Among them are the following hadith: It means: Has told us 'Ali bin 'Abdullah has told us Sufyan has told us 'Amru bin Dinar said, has told me Sa'id bin Jubair said; I said to Ibn 'Abbas, may Allah be pleased with him; “Nauf Al Bakaly considered that Musa's friend Khadlir was not Musa Bani Israa'il, but another Musa.” Ibn 'Abbas, may Allah be pleased with him, said: “The enemy of Allah is lying, indeed he has told us Ubay bin Ka'ab from the Prophet sallallaahu 'alaihi wa sallam. 'alaihi wasallam: “That Moses was standing in front of the Children of Isra'il giving a sermon and he was asked: “Who is the most smart person?” He 'Alaihissalam replied: “I am”. was given knowledge of it. Then Allah Ta'ala gave a revelation to him: “There is a servant among My servants who lives at the confluence of the two seas who he is more smart (clever) than you.” Then Moses said: “O Lord, who can I make friends to meet? Sufyan narrates in another sentence; “O Lord, how can I (to meet)?. Allah said: “Take a fish and place it in a basket and whenever you lose the fish that is a sign of guidance”. ....(Bukhari-3149).

### **Short Biography of Moses**

Moses was a prophet and apostle who was sent to Egypt for the nation of Israel. He was born around 1285 BC or coincided with the 7th year of Ramses II's reign.<sup>10</sup> His lineage is Musa bin Imran bin Fahis bin 'Azir bin Lawi bin Ya'qub bin Ishaq bin Ibrahim bin Azara bin Nahur bin Suruj bin Ra'u bin Falij bin 'Abir bin Syalih bin Arfahsyad bin Syam bin Nuh.<sup>11</sup>

Before the day of his birth, the astrologer of the kingdom of Pharaoh informed that a baby boy would be born from the Israelites and one day he would become an enemy and even destroy Pharaoh. Then the king of Pharaoh issued an order to kill every newborn baby boy without exception. This made Musa's mother (Yokhebed/Yukhabad), a woman who was pregnant, worried for the safety of her baby. Then Allah Allah gave inspiration to Moses' mother to wash Moses safely (put in a coffin) into the Nile. Moses' mother was inspired not to worry because Moses would again be in her care and would one day become the chosen one. While drifting in the Nile, Moses was found by Pharaoh's daughter (*imro'ah pharaoh*). Pharaoh's wife's lady-in-waiting or Pharaoh's own wife. As soon as she saw Moses, Pharaoh's wife felt a strong attraction. He asked Pharaoh not to kill the baby. Even Pharaoh's wife asked Pharaoh to be allowed to adopt Moses as a child. Pharaoh did not realize that the baby he was afraid of had now become his wife's favorite child.

When he grew up, Musa left Egypt for Madyan for fear of being chased by Pharaoh's henchmen because he had helped an Israelite kill a Qibthi who was fighting with the Israelites. There he met Safura, the daughter of the Prophet Shu'aib and eventually married him.

### **Short Biography of Khidr**

Khidir is his nickname, his real name is *Balya bin Malkan* which in Arabic means *Ahmad bin Malkan*. His nickname is *Abu al-'Abbas*. He is a descendant of the prophet Nuh AS and his father is from among the kings.<sup>12</sup> Meanwhile, according to al-Naqasyi, Khidir is the son of Pharaoh, but according to al-Thobari this opinion is not valid. Some other scholars argue that Khidir is al-Yasa' friend of Ilyas, but this opinion is also invalid. There are others who argue that Khidir is *Armiya'*, but again this opinion is invalid.<sup>13</sup> Literally, the name Khidr means

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<sup>10</sup> W.S. Winkel, *Psikologi Pengajaran I* (Jakarta: Grasindo, 1996), 104.

<sup>11</sup> Amanullah Halim, *Musa Versus Fir'aun* (Jakarta: Lentera Hati, 2011), 39.

<sup>12</sup> Al-Syanqithi, *Tafsir Adlwau al-Bayan* (Jakarta: Pustaka Azzam, 2007), 67.

<sup>13</sup> Ahmad bin Ibrahim al-Naisaburi, *Qashash al-Anbiya'* (Lebanon: Dar al-Kutub al-'Ilmiyah, 1994), 220-224.

'something green'. In the book *Badai' al-Zuhur fi Waqai' al-Dhuur* mentioned a history which means: Wahab bin Munabbih: "Khidir's name is Balya, while his nickname is al-'Abbas. He was called Khidir because he sat wearing the clothes of Farwah Baidha '(clothing of white camel hair), so the farwah was green. It is said that the meaning of farwah is land."<sup>14</sup>

There are still several different opinions that tell either who really Khidr or just why he is called Khidr. From there we can conclude that there is no definite opinion about who Khidr is. What is certain about Khidr is that he is a pious servant of Allah who is blessed with ladunni knowledge. *Wallahu a'lam bi as-Shawab*.

### ***Teacher and student relationship in surah al-Kahfi verses 60-82***

Talking about education, we cannot be separated from talking about "teachers" or "educators". The teacher is one component in the teaching and learning process, because of the magnitude of the role, a teacher or educator must have the competencies that must be met. So is the case with students. Students are one component in teaching, in addition to teacher factors, objectives and learning methods. As one component, it can be said that students are the most important component among other components. Basically students are the determining element in the teaching and learning process. Without students, there will be no teaching process. The reason is that it is the students who need teaching and not the teacher. Teachers only try to meet the needs that exist in students. Students learn. Without students the teacher will not teach. So that students are the most important component in this teaching and learning process relationship.

To achieve the real goals of education as stated in Law Number 20 of 2003, namely "The purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable creative, independent and become democratic and responsible citizens"<sup>15</sup>, then teachers and students are required to have certain criteria or characteristics. And it is already contained in the Koran, reflected in Q.S. al-Kahf verses 60-82 which talk about the teacher-student relationship. After we analyze these verses, we find that the teacher symbolized by Khidr should have the following criteria or qualities:

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<sup>14</sup> Muhammad bin Iyas al-Hanafi, *Badai' al-Zuhur fi Waqai' al-Dhuur*, 135.

<sup>15</sup> Ahmad Syaripudin, Abas Asyafah, Udin Supriadi, "Konsep Pendidikan Pada Kisah Nabi Khidir As Dengan Nabi Musa As Dalam Al Quran dan Implikasinya Terhadap Konsep Pendidikan Islam", *TARBAWY: Indonesian Journal of Islamic Education*, vol. 5, no. 2 (2018): 138.



1. Knowledgeable

Khidr as a teacher from Moses was blessed by Allah with a very broad knowledge, so that -with Allah's permission- he was able to teach Moses to a higher degree than himself. There are those who argue that the knowledge given to Khidir is the science of nature while that which is given to Moses is the science of the Shari'a. We can know the breadth of knowledge from Khidir from Q.S. al-Kahf verse 65-66: "And they found a servant from among Our servants [i.e., al-Khidr] to whom We had given mercy from Us and had taught him from Us a [certain] knowledge." (Q.S. Al-Kahf: 65). "Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?" (Q.S. al-Kahfi: 66)

2. Be responsible

Another trait that must be possessed by a teacher is being responsible for his students. Students are like children in a place called 'school' and it is a mandate from Allah. This is reflected in the attitude of Khidr who never tire of reminding Musa of his mistakes. And this is a form of teacher responsibility towards students, namely when students make mistakes, the teacher is responsible for reminding him and telling him that it is not the right thing. As in Q.S. al-Kahf verses 72 and 75: "[Al-Khidr] said, "Did I not say that with me you would never be able to have patience?" (Q.S. al-Kahfi: 72). "Al-Khidr said, "Did I not tell you that with me you would never be able to have patience?" (Q.S. al-Kahfi: 75)

3. Forgiving but firm

Khidr is also a forgiving teacher. He forgave Musa who from the start had broken his promise that he would be patient and would not ask questions until Khidr himself would explain to him. Even when Musa repeated the same mistake a second time, Khidr still forgave him and did not get angry once. But as a teacher Khidir rebuked him as in Q.S. al-Kahf verse 72: "[Al-Khidr] said, "Did I not say that with me you would never be able to have patience?" (Q.S. al-Kahfi: 72)

In this second mistake of Moses, Khidir was still able to give Moses the opportunity to follow him, but after the third time of Moses' mistake, Khidir actually made a firm decision for Moses to part with him as narrated in Q.S. al-Kahf verse 78: "[Al-Khidr] said, "This is parting between me and you. I will

inform you of the interpretation of that about which you could not have patience.” (Q.S. al-Kahfi: 78)

#### 4. Want to explain the subject matter

As a teacher, you should be willing to explain the material given to students so that they understand it. Not all students when receiving subject matter can understand simultaneously with other students. Therefore, repeating the explanation of the material is very important to make them understand the subject matter presented. Teachers should not be bored if students always ask questions, it could be because their level of understanding ability is different, some are slow so they need further explanation.

The explanation that Khidr gave to Musa, who was impatient with Khidr's actions, reflected the efforts of a teacher to explain the subject matter to his students. Khidir explained the reasons why he punched a hole in the boat, killed a small child, and erected the wall of a house that was about to collapse as contained in Q.S. al-Kahf verses 79-82: "As for the boat, it belongs to poor people who work at sea, and I aim to destroy the boat because in front of them there is a tyrant king who will seize every boat they come across. As for the child, both of his parents are believers and we are afraid that he will lead his parents to misguidance and disbelief. And we want their Lord to replace for their parents another child who is better and has compassion. The walls of the house belonged to two orphans in that city, and beneath it was a treasure for them both. Their father was a pious person, so your Lord wills that when they grow up they can take this property as a mercy from your Lord. I did it not according to my own will. That is the purpose of the deeds that you cannot be patient with.” (Q.S. al-Kahf: 79-82)

The explanation that Khidr gave to Musa made him understand the material he received, which was in the form of Khidr's actions. The material that he did not understand at first, became understood after he got an explanation. While the explanation given by Khidr uses the lecture method, which is to convey the subject matter orally to students to achieve certain learning goals.

#### 5. Wise

We can find this trait in every journey of Khidr with Moses. Khidr always uses his experience and knowledge in acting. Nothing he does unless he knows the consequences of his actions, and he does right on the basis of Allah's commandments, not based on his desires. It is like there is a Q.S. al-

Kahf verse 82: “As for the walls of the house belonged to two orphans in the city, and under it were treasures stored for them both. Their father was a pious person, so your Lord wills that when they grow up they can take this property as a mercy from your Lord. I did it not according to my own will. That is the purpose of the deeds that you cannot be patient with.” (Q.S. al-Kahf: 82)

### ***Criteria for being a student***

Meanwhile, a disciple symbolized by Moses should have the following criteria or qualities:

1. Strong determination (sincerity) and patience

In Q.S. al-Kahf verse 60 states that Moses with determination and patience will travel to find a servant of Allah who is smarter than him as ordered by Allah. “And [mention] when Moses said to his boy [i.e., servant], “I will not cease [traveling] until I reach the junction of the two seas or continue for a long period.” (Q.S. Al-Kahfi: 60)

From the verse above, it has been explained that Moses had a strong determination and high patience in seeking the whereabouts of Khidr in order to gain knowledge. This value lies in the lafadz: “*la abrohu*” (*I will not stop walking*), meaning that Moses will not give up until he meets Khidr who is where the two oceans meet. This is noteworthy by today's students, that studying does not know time and age. The only thing that can stop us from learning is death.

Then the value of patience is shown by the word “*huquban*” which indicates a long time, some argue that the word means a year, seventy years, eighty years or more or all time as confirmed by Quraish Shihab. Patience needs to be embedded in the student's soul, because the key to a true student's success lies in his level of patience. People who have high patience certainly have a greater chance of success than people who are less patient. The importance of these two attitudes for students is also expressed by Imam al-Shafi'i quoted by Sheikh al-Zarnuji in the book *Ta'lim al-Muta'allim*: “Remember, you will not gain knowledge except with six things, I will mention the details. Intelligence, ambition, patience, capital (supplies), teacher guidance and a long time”.

## 2. Be humble and polite

In the story of Moses, it is explained that after Moses was rebuked by Allah for declaring himself the most intelligent person, Moses was sent by Allah to study with one of his servants named Khidr and Musa wanted to do it. We know that the degree of khidr is lower than that of Moses. Khidir's status between whether he is a prophet or a wali is still a debate among scholars, as explained by Sheikh Mahfudz al-Tamasy in his book 'Inayatu al-Muftaqir bima Yata'allaqu bi Sayyidina al-Khadir and Bughyah al-Adzkiya' fi al-Bahts 'an Karomati al-Auliya'. While Moses was a prophet as well as an apostle, one of the apostles with the title ulul 'azmi, the title Kalimullah, Khalilullah and was one of the four apostles who were given the divine book by Allah SWT, but he was not ashamed to study with Khidr.

The humble attitude of Moses who is willing to learn from Khidr should be present in a student, because having a humble nature will make it easier for students to receive knowledge from others. A humble person is a person who is willing to accept and appreciate the truth from others. In other words, humility is the attitude of someone who does not see himself as having more value than others.

In addition, the attitude of asking Musa to Khidr is a form of ethics for a student who wants to learn from his teacher. This is what Moses saw humbly asking Khidr to be his teacher. "Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?" (Q.S. Al-Kahfi: 66)

In Q.S. In al-Kahf verse 66, Allah clearly describes the attitude of Prophet Musa as a prospective student to his prospective teacher by submitting a request in the form of a question. That means that the Prophet Musa very maintain decency and humble. He put himself as a fool and asked to be allowed to follow him, so that Khidr would teach some of the knowledge that had been given to him.

## 3. Not easily offended

This can be seen from the condition of Musa who was not easily offended and remained enthusiastic and patient to continue learning from Khidr even though Musa had been reprimanded by Khidr many times as a result of his questions that he should not have asked. "[Moses] said, "You will find me, if Allah wills, patient, and I will not disobey you in [any] order."" (Q.S. al-Kahfi: 69). The verse is a response to the words of the Prophet Khidr (as) who had rebuked Prophet Musa (as) with the words: "He said, "Indeed, with me you will never be able to have patience. And how can you have patience for what you do not encompass in knowledge?" (Al-Kahfi: 67-68)

In Q.S. Al-Kahf verse 68, we can conclude that when the teacher does something that looks like weakening or demeaning a student, it is actually caused by the teacher's condition who knows more about a matter than the student. So, sometimes students' logic is not able to capture the rationality of a teacher's actions. On the other hand, this verse can be interpreted as a motivation for Prophet Musa to be more patient or more active in studying in order to understand the words and actions of his teacher.

4. Don't ask when you haven't been asked

When Musa asked Khidr to be allowed to become his disciple, Khidr did not accept him directly. There a dialogue ensued and finally Khidr agreed to accept Moses as a disciple as long as Moses was able to fulfill the following conditions: "He said, "Then if you follow me, do not ask me about anything until I make to you about it mention [i.e., explanation]."" (Q.S. al-Kahfi: 70) Prophet Khidr himself told. This is in accordance with the theory of the adab of a student to his teacher, namely not asking something if he is not invited to ask. The criteria above can be implemented in formal and informal education with the hope that the goals of Islamic education can be achieved optimally.

## CONCLUSION

The story between Moses and Khidr contained in Q.S. al-Kahf verses 60-82 do not have a special asbabun nuzul, but there are several hadiths that relate/tell about the story. Namely the hadith narrated by Bukhari which states that these verses relate to Moses who thought that he was the most intelligent person, then he was rebuked by Allah and was sent by Allah to meet one of His servants who was smarter than Moses at the place where he met him. two oceans. Then the story continues as it is mentioned in the Qur'an.

Values that can be taken in Q.S. al-Kahf verses 60-82, namely that a teacher must have the following characteristics: broad knowledge, responsible for students, forgiving, firm, willing to explain the material to students, and wise. Meanwhile, students must have the following characteristics: strong determination (sincerity), patient, humble, polite, not easily offended, and not asking the teacher before being invited.

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