

EDUCATIONAL VALUES IN QS. AL-KAHF VERSES 60-82 (ANALYSIS OF HERMENEUTIC STUDIES ON IBN KATSIR'S INTERPRETATION)

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Abstract

This study examines in depth the Tafsir of Ibn Kathir on educational values by interpreting the meaning of the text in depth in Surah Al-Kahfi verses 60-82, through contextual analysis, exploring its relevance to contemporary educational challenges, and formulating its implementation strategy in the context of modern education. Through a qualitative approach to literature with the method of hermeneutic analysis ijmali (global) in the chronology and dialogue of the Prophet Musa's search for knowledge to the Prophet Khidir as. The series of verses about events from the beginning of the story of the search for a teacher to the meeting of the two, in the interpretation of Ibn Kathir contains many educational values, exemplary attitudes, to character formation that are still relevant and needed today. The educational values in it are summarized in the values; 1) Education of Monotheism in the form of an attitude of faith, a reflection of the Omnipotence of Allah SWT and the weakness of human knowledge, 2) Worship Education as a real manifestation of obedience. 3) Moral Education to form moral and ethical awareness. 4) Community Education (social) to form a sense of social and environmental concern, and also contains 5) Rabbani character education that reflects the formation of Quranic attitudes.

Keywords: Tafsir Ibn Katsir; Education, Surah Al-Kahf, Contextual Analysis, Educational Values.

Abstrak

Penelitian ini mengkaji secara mendalam Tafsir Ibn Kathir mengenai nilai-nilai pendidikan dengan menafsirkan makna teks secara mendalam pada ayat 60-82 Surah Al-Kahf, melalui analisis kontekstual, mengeksplorasi relevansinya terhadap tantangan pendidikan kontemporer, dan merumuskan strategi implementasi dalam konteks pendidikan modern. Melalui pendekatan kualitatif terhadap literatur dengan metode hermeneutika ijmali (global) dalam kronologi dan dialog pencarian ilmu dari Nabi Musa hingga Nabi Khidir. Rangkaian ayat tentang peristiwa dari awal cerita pencarian guru hingga pertemuan keduanya, dalam tafsir Ibn Kathir mengandung banyak nilai-nilai pendidikan, sikap teladan, dan pembentukan karakter yang masih relevan dan dibutuhkan hingga saat ini. Nilai-nilai pendidikan di dalamnya dirangkum dalam nilai: 1) Pendidikan Iman dalam bentuk sikap keimanan, cerminan dari Keagungan Allah SWT dan kelemahan pengetahuan manusia, 2) Pendidikan Ibadah sebagai manifestasi nyata ketaatan. 3) Pendidikan Moral untuk membentuk kesadaran moral dan etika. 4) Pendidikan Sosial (komunitas) yang membentuk rasa kepedulian sosial dan alam, serta mengandung 5) Pendidikan Karakter Rabbani yang mencerminkan pembentukan sikap Al-Qur'an.

Kata Kunci: Tafsir Ibn Kathir, Pendidikan, Surah Al-Kahf, Analisis Kontekstual, Nilai-Nilai Pendidikan.



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INTRODUCTION

The Qur'an, as the Holy Book and the guide to life for Muslims, is the primary source of values and teachings in forming the moral, spiritual, and intellectual foundation of Muslim society. Among the 114 chapters in the Qur'an, Surah Al-Kahf has a unique and significant position, especially in the context of Islamic education. In particular, verses 60-82 of this chapter, narrate the journey of Prophet Moses (pbuh) with Prophet Khidr (pbuh), the relevance of the teachings and stories in Surah Al-Kahf, especially in the context of facing contemporary educational issues such as materialism, spiritual awakening, character, and the search for the meaning of life.

The educational value in this surah, reflects back on the position of teachers or educators with students in the ever-changing world of education, and how they can integrate spiritual values into everyday modern life. The story of Prophet Moses (AS) and Prophet Khidir (AS) is a guide for those who want to understand more deeply the relationship between the holy text and the realities of modern life, and provides a rich perspective on the resilience of faith amidst the challenges of the times.¹

Holistic education that covers various aspects of both cognitive and affective and spiritual is very much needed to answer the various challenges and dynamics of the world of education today along with the development and progress of the world. The complexity of problems in the world of education, not only requires intellectual intelligence but also the importance of teaching and education of attitudes and behavior as a support in the process of learning activities between students and teachers as contained in the story of the Prophet Moses and the Prophet Khidir.²

Along with the development of the era, the world of education faces various new challenges that are increasingly complex. The era of globalization and the industrial revolution 4.0 has brought significant changes in various aspects of life, including education. Advances in information and communication technology, changes in social structures, and increasingly dynamic job market demands require an adaptive and innovative educational approach.³

In the midst of this flow of change, there is concern that moral and spiritual values as the core of Islamic education are starting to eradicate. The influence of technology from social media that is not well directed becomes an example of negative behavior in students,⁴ the condition of

¹ Imran N. Hosein, *Surah Al-Kahf and Modern Age* (San Fernando, Trinidad and Tobago: Jāmi'ah Mosque, 2007).

² Ika Ika and others, 'Holistic Education in Embracing Spirituality and Empirical Knowledge', *Concept: Journal of Social Humanities and Education*, Volume 3 (2024) <<https://doi.org/https://doi.org/10.55606/concept.v3i3.1457>>.

³ Joel Spring, *Globalization of Education: An Introduction* (New York: Routledge, 2008) <<https://doi.org/https://doi.org/10.4324/9780203886854>>.

⁴ Miftahul Janah, Safrizal, and Zuhendri, 'Analysis of Factors Causing Moral Degradation of Politeness in Grade V Students of Sd X Guguk Malalo', *Al-Ihtirafiah*, 2023 <<https://doi.org/10.47498/ihtirafiah.v3i01.1592>>.

moral decadence among teenagers occurs due to inappropriate parenting patterns and is far from the values of Islamic moral education.⁵

The phenomenon of moral decadence among the younger generation, increasing cases of bullying in schools, and decreasing respect for teachers and parents are indicators of the gap between the ideal goals of Islamic education and the reality on the ground.⁶ This shows the urgency to re-examine and internalize educational values that originate from the Qur'an and Hadith, especially in the context of the story of the Prophet Moses and the Prophet Khidir in Surah Al-Kahf verses 60-82.

Contextual analysis of these verses is crucial to understand the meaning more deeply and applicatively. This approach allows to bridge the gap between classical texts and contemporary reality, so that the core educational values in them can be implemented effectively in the modern education system.⁷ Through contextual analysis, we can explore how the educational principles in the story can be translated into educational practices that are relevant to the needs and challenges of the 21st century.

Implementing educational values from Surah Al-Kahf verses 60-82 in the current context is a challenge in itself. It requires a precise strategy to integrate these values into various aspects of education, starting from curriculum development, teaching methods, to evaluation systems.⁸

On the other hand, the development of educational technology also opens up new opportunities to implement these values more effectively and widely. The use of digital media, online learning platforms, and immersive technologies such as augmented reality can be a means to create a deeper and more meaningful learning experience, in line with the essence of learning in the story of the Prophet Moses and the Prophet Khidir.⁹

Therefore, this study aims to examine in detail hermeneutics on Ibn Kathir's interpretation about educational values by interpreting the meaning of the text in depth in Surah Al-Kahf verses 60-82, through contextual analysis, exploring its relevance to contemporary educational challenges, and formulating its implementation strategies in the context of modern education. Through this research, it is hoped that innovative solutions can be found to bridge the gap between classical Islamic educational values and the needs and challenges of education in the

⁵ Diah Ningrum, 'Moral Decline Among Teenagers: A Study of Parenting Styles and the Teaching of Manners', *Unisia.*, 2015 <<https://doi.org/18-30.10.20885/unisia.vol.37.iss82.art3>>.

⁶ Mochamad Iskarim, 'Moral Decadence Among Students (Revitalization of Islamic Education Strategy in Cultivating the Morality of the Nation's Generation)', *Edukasia Islamika*, 1(1), 1–20 (2016) <<https://doi.org/https://doi.org/10.28918/jei.v1i1.1228>>.

⁷ Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (London and New York: Routledge, 2006).

⁸ Abuddin Nata, *Education in the Perspective of the Qur'an* (Prenadamedia Group, 2016).

⁹ Mohamed Ally, 'Competency Profile of the Digital and Online Teacher in Future Education', *International Review of Research in Open and Distributed Learning*, 2019 <<https://doi.org/https://doi.org/10.19173/irrodl.v20i2.4206>>.

digital era, so that it can form a generation that is not only intellectually intelligent, but also has strong spiritual and moral character maturity.

RESEARCH METHODS

This study uses a qualitative approach with a library research type. The purpose of this study is to analyze and interpret the educational values contained in Surah Al-Kahf verses 60–82. This process is carried out through an in-depth study of various relevant literature, such as tafsir books, academic books, scientific journals, and other related articles.

The approach used in this study is hermeneutics, an approach that seeks to understand the meaning of the text of the Qur'an in depth by considering the historical context of the revelation of the verses and their relevance to contemporary conditions. This approach emphasizes the importance of a dialogical and contextual interpretation process, so that it can explore messages that are applicable in modern life.

The data sources in this study consist of two types. The primary data source is the Qur'an Surah Al-Kahf verses 60–82 and interpretations from authoritative tafsir books such as Tafsir Ibn Kathir. While secondary data sources include supporting literature such as classic and modern books, scientific journals, relevant hadiths, and other academic works including the book Surah al-Kahf and Modern Age by Hosein¹⁰ related to the research theme.

Data collection techniques are carried out in two ways, namely: (1) literature review, namely a systematic review of various academic references to obtain a strong and comprehensive theoretical understanding; and (2) documentation, namely the collection and analysis of written and electronic documents that are relevant to the research topic.

In data analysis techniques, this research uses a hermeneutical analysis method, specifically through the *ijmali* (global interpretation) approach, which seeks to understand the verses of the Qur'an as a whole and not get caught up in details that obscure the main meaning. Apart from that, content analysis was also used as explained by Krippendorff¹¹ and thematic analysis according to Braun and Clarke¹² to identify the main themes of the data that have been collected. The stages of analysis include data reduction (selecting and focusing relevant data), data presentation (organizing in meaningful patterns), and drawing conclusions.

To ensure the validity of the data, this study uses the triangulation technique of sources and theories, namely by comparing various interpretations and theoretical approaches to obtain a valid

¹⁰ Hosein.

¹¹ *Content Analysis: An Introduction to Its Methodology*, 4th editio (London: Sage Publications, 2018).

¹² 'Using Thematic Analysis in Psychology', *Qualitative Research in Psychology*, 2006 <<https://doi.org/http://dx.doi.org/10.1191/1478088706qp063oa>>.

and in-depth understanding. This technique strengthens the validity of the research results because it is based on various perspectives and complementary sources.

RESULTS AND DISCUSSION

Results

Research on the educational values contained in Surah Al-Kahf verses 60-82 in Tafsir Ibn Katsir found the following things;

1. Review of Surah Al-Kahf

- a. General Description of Surah Al-Kahfi

Surah Al-Kahf is the 18th chapter of the Qur'an, consisting of 110 verses and is included in the category of Makkiyah chapters. The name "Al-Kahf" means The Cave, referring to the story of the Ashabul Kahfi (Dwellers of the Cave) told in it. According to Qutb,¹³ Surah Al-Kahf has a central theme about correcting beliefs and straightening out ways of thinking and outlook on life.

- b. The Cause of the Nuzul of Surah Al-Kahfi

As-Suyuti¹⁴ in "Al-Durr Al-Manthur" mentions several narrations related to the revelation of Surah Al-Kahf. One of them was when the Quraysh sent An-Nadhr bin Al-Hariths and 'Uqbah bin Abi Mu'aith to Medina to ask the Jewish monks about the Prophet Muhammad SAW. The monks suggested asking the Prophet three things: about Ashabul Kahf, Dzulqarnain, and the spirit. As an answer to these questions, Allah SWT revealed Surah Al-Kahf.

- c. Main Content of Surah Al-Kahf

Surah Al-Kahf contains several important stories and teachings:

- 1) The Story of Ashabul Kahfi (Verses 9-26)

Maududi¹⁵ explains that this story teaches about the steadfastness of faith in facing challenges and tests. It also shows the power of Allah SWT in protecting believers.

- 2) The Parable of the Two Gardeners (Verses 32-44)

According to Shihab,¹⁶ this story teaches about the dangers of pride and the importance of being grateful for God's blessings.

- 3) The story of Prophet Moses and Prophet Khidir (Verses 60-82)

¹³ *Fi Zilal Al-Qur'an*(Bairut, Lebanon: Dar al-Shorouk, 2003).

¹⁴ *Comprehensive Quranic Study*, Al-Itqan Fi 'Ulum Al-Quran, 2008.

¹⁵ *Tafhim Al-Qur'an*(Islamic Publications, 1988).

¹⁶ *Tafsir Al-Mishbah Volume 8: Message, Impression and Harmony of the Qur'an*(Jakarta: Lantern of the Heart, 2002).

Ibn Kathir¹⁷ emphasizes that this story contains education about the manners of seeking knowledge, humility, and the wisdom behind events that appear bad but have a better impact.

4) The Story of Dzulqarnain (Verses 83-98)

Az-Zuhaili¹⁸ explains that this story depicts an ideal model of leadership, combining strength, wisdom, and piety.

2. The value of education in the Al-Quran Surah Al Kahf verses 60-85 in Tafsir Ibn Kathir

The story of the Prophet Moses and the Prophet Khidir in the Al-Quran, Surah Al Kahf, verses 60-85, contains educational values that can be used as a basis for applying educational methods and methods for seeking knowledge, as conveyed in the authentic hadith of Imam Bukhari number 4725,¹⁹ and Muslim imam number 2380,²⁰ starting from the story when the Prophet Moses because of his negligence acted arrogantly and felt the smartest when asked by his people. So Allah SWT reprimanded him which was immortalized in the Quran Surah Al Kahf 60-82. Where it contains children's education and education for humans. Among the contents of its educational values are as follows:

- a. Humble, strong determination, honest, material supplies, measurable targets, smart in seeking opportunities and teachers

Verses 60-65 Contains the value of a warning from Allah SWT to Prophet Musa AS for his arrogance to remain humble, The value of strong determination in the process of seeking knowledge is an early education that really needs to be explained, namely a strength of determination and based on sincerity of intention because of Allah SWT. This is clearly illustrated when Prophet Musa AS said to Yusya ibn Nun who was none other than his student, "laa abrahu hatta ablugha majma'mal bahraini" (I will not stop reaching before the meeting of two oceans). The value of achieving measurable targets in the process of finding a place to gain knowledge is measurable as Prophet Musa AS stated the initial target of his achievement in the form of a place in the area where the two oceans of Majma'al Bahrain meet. As for the material provisions as a support for seeking knowledge in the form of Ghadaa-ana,. An honest attitude when admitting forgetfulness in the sentence Fainny nasiitil huuta. Smart in identifying the opportunity for the right moment, can be understood by making the Huutahuma fish an indicator of having reached the destination, while having to find a teacher who has the advantages

¹⁷ *Interpretation of the Qur'an Al-'Azim* (Riyad, Saudi Arabia: Dar Taybah, 1999).

¹⁸ *Al-Tafsir Al-Munir* (Lebanon: Dar al-Fikr, 2009).

¹⁹ Imam Abu Abdillah bin Ismail Al Bukhari, *Sahih Bukhari* (Beirut Lebanon: Dar Ibn Katsir, 2002).

²⁰ Husain Muslim, *Sahih Muslim* (Riyad, Saudi Arabia: Dar. Tayyibah, 2006).

and abilities of knowledge as *Abdan min 'ibadina atainahu rahmatan min 'indina wa 'allamnahu min lunnaa 'ilman*.

- b. Good manners, mental readiness, asking for permission and commitment to obey the teacher.

Verses 66-70 contain educational values in the form of good manners and the requirement of mental provisions of patience in the process of achieving it. Namely when the Prophet Moses asked permission from the Prophet Khidir to accept him as a student in the sentence "*Hal Attabiuka 'ala an tu'allimani*", although the Prophet Khidir stated with the requirement of mental provision of patience "*Shabran*" and not asking first about something that is just known "*Falaa tas'alni 'an syaiin*". This value is in the form of a student's request for permission from the teacher to be willing to accept him as a student and be willing to provide knowledge. The story of the dialogue between the two provides a foundation for education in good manners for every student or anyone who wants to gain knowledge from a teacher, they should pose from the beginning in the form of permission as a registration of recognition as a student and readiness of mental provisions of patience in seeking knowledge. Because gaining knowledge requires a process of time that requires an attitude of patience and a commitment to obey the teacher as *Satajiduni insyaallah shabiran wala a'shy laka amran*. Follow all the prerequisites set by the teacher so that the delivery of knowledge can be maximally absorbed by students.

- c. Be patient in the process, be critical, responsible, be open-minded in accepting respect and apologize if you are wrong.

Verses 71-73, the value in the journey of both of them contains the value of patience in the process of seeking knowledge. That is when the Prophet Khidir as reprimanded "*Alam aqul innaka lan tastati'a ma'iya shabran*" to the Prophet Musa as for his critical questions so as not to be reactive, because of his impatience and ignorance of the knowledge and wisdom of the actions of his teacher, namely the Prophet Khidir as behind the reason for making a hole in the boat "*A kharaqtaha litugriqa ahlaha*". It also contains the value of the character of responsibility in the form of an attitude of openness by immediately apologizing if making a mistake or negligence as the expression of the regret of the Prophet Musa as. *Laa tuaakhidny bima nasiitu walaa tuhiqny min amri 'usran*.

- d. Stay focused and persistent, disciplined, accept your destiny, be responsible and try to commit not to repeat it.

Verses 74-76 tell the story of the second event in their journey, containing the value of instruction to remain focused and persistent, disciplined, responsible and at the same time trying to commit to not repeating mistakes. The attitude of affirming guidance about the teacher's instructions for the ignorance and inability of students to obey their teacher's orders as stated by Prophet Musa as, "In saaltuka 'an syaiin ba'daha fala tushahibni". At the same time, it contains the value of discipline, responsibility and trying to commit as a promise to try not to repeat mistakes again. This is so that students are consistent and remain focused on following every direction and instruction of the teacher, as the warning of Prophet Khidir as for the second time to Prophet Musa as to remain focused and disciplined in gaining knowledge, namely the teacher's warning "alam aqul laa innaka lan tastathi'a ma'iya shabran". In the event of losing parents due to the death of their child, there is a lesson as Ibn Kathir conveyed information from Qatadah that to be willing to accept all the destiny of Allah SWT because that is the best even though humans do not like it.

- e. Sincerity, sincerity and likes to help

In the third event in verses 77-78, it contains education in sincerity in doing good deeds even in conditions where there is no reward from humans. When people didn't care, Prophet Khidir (as) continued to teach the value of sincerity in helping, repairing what was damaged, upholding what was crooked/slanted as an attitude of *ihsan* and a form of *muraqabah* to Allah SWT in any condition, as when Prophet Musa (as) told Prophet Khidir (as) that he could get a reward for his efforts to help straighten a wall in a condition that was about to collapse. "Law Shi'ta la takhadta 'alaihi ajra"

- f. Educational, informative and tolerant

Verses 79-82 contain the value of transferring knowledge (since being given) from teachers to students, an informative attitude in providing explanations of knowledge when it is not yet understood by students. An attitude of tolerance as an attitude of affection from teachers towards students' mistakes within certain limits because in the learning process. The reasons behind events and actions, that everything needs to be explained, discussed, and explained to students, so that students understand the knowledge from the teacher well. This is because teachers are also part of the information center for students. As the reason for making holes in the boat, killing and erecting a wall that is almost collapsing.

Discussion

1. The value of education in the Al-Qur'an surah al Kahf verses 60-85 in Tafsir Ibn Kathir

The verses of the Qur'an, Surah Al Kahf, verses 60-85 in the Tafsir of Ibn Kathir contain various wisdoms of educational values that are very relevant throughout the ages. Namely:

- a. Verses 60-65, teach that any human being must remain humble, the only person worthy of being exalted and exalted is Allah SWT, because of His permission and His will, humans can have knowledge and are not worthy of boasting. In the world of education, motivation, determination and strong intentions are the basic capital that must be possessed by a student, namely a student. This strong determination is as Allah SWT commands in the Al-Quran, Surah Ali Imran verse 159. "Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in Him." The intention to seek knowledge with a sincere and sincere attitude is very important because knowledge is a means to be devout and only hope for the pleasure of Allah SWT.²¹
- b. Verses 66-70. Seeking knowledge is not enough if it is not accompanied by good manners. This is part of what is no less important in the world of education, how manners in the process of seeking knowledge are prioritized highly in Islamic teachings. The advice of Imam Malik Bin Anas Rahimahullah in the Book of Hilyatul Auliya for students to have manners first before learning knowledge.²² Ibn Mubarak also said in the book Ghayatun Nihayah that one should prioritize seeking good manners first, then seeking knowledge.²³
- c. Verses 71-73. Explains that everything requires patience in the process, it cannot be instant including in seeking knowledge. Patience in the process of gaining knowledge must also be accompanied by an attitude of obedience to the teacher. Must be obedient to the teacher's orders as long as they do not conflict with religious law.²⁴ Various events in the learning process will be encountered, a critical attitude in responding as a form of stronger curiosity, still needs to be accommodated but must be directed so that students remain in the corridor of a positive and non-reactive critical attitude.
- d. Verses 74-76. Good obedience or obedience education needs to be accompanied by discipline in implementing school rules.²⁵ Persistence in seeking knowledge and discipline

²¹ Muhammad Ibrahim Salim, Syarah Diwan As-Syafi'i, ed. by Abd. Rauf (Yogyakarta: DIVA Press, 2019).

²² Abu Naim, Hilyaatul Auliya'i Wa Thabaqatul Ashfiya' (Egypt: Maktabah Khanajy Dar ul Fikr, 1996).

²³ Syamsudin Abu Khairi Muhammad bin Muhammad Ali Jaziri, Ghayat Al Nihayah Fii Tabaqat Al Qurra (Lebanon: Dar Al Kotob Al Ilmiyah, 2006).

²⁴ Sheikh Az-Zarnuji, Translation of Ta'lim Muta'alim (Surabaya: Mutiara Ilmu, 2009).

²⁵ Reni Rupita, Jagad Aditya Dewantara, and Rohmad Widodo, 'Patterns of Disciplined Character Formation in PPKn Learning as Civic Virtues of Students at MTs Sirajul Mukminin Azzakiyah', Journal of

which is based on an attitude of obedience to teacher's directions and listening to the delivery of advice or knowledge from the teacher in every delivery of teaching material, even though repetition can make students increasingly understand the knowledge obtained.²⁶

- e. Verses 77-78. The sincerity of students in seeking knowledge must be accompanied by the sincerity of teachers in providing knowledge without ignoring the professional side in its application. The sincere transformation of knowledge from teachers must be responded to by students with an attitude of maintaining their sincerity and enjoyment. Sheikh Az-Zarnuji said that students in seeking knowledge must maintain the enjoyment and sincerity of the teacher and not cause the teacher to be angry with their actions.²⁷
- f. Verses 79-82. The sincere provision of knowledge from the teacher is all out and at the same time open to all the knowledge known by always guiding him. The information of knowledge conveyed must provide answers to difficulties, as well as provide direction to his students who are unable to do or are unable to learn so that they focus on the field they are studying and mastering. Imam Syafi'i taught the importance of seeking knowledge in the right way. He encouraged students not to rush in seeking knowledge. The learning process must be carried out gradually and systematically. In this context, research shows that structured learning can improve understanding and retention of information.²⁸

The values of Qur'anic education are relevant to the educational needs of students in the modern era today, not only taught and applied in formal or non-formal schools but also family education at home, and also in various community environments as per the concept of the three centers of education by Ki Hajar Dewantara.²⁹ The urgency of implementing Quranic education in this era of information technology is illustrated by research by Rambe, Tobroni, and Widodo,³⁰ which states that contemporary education also needs to integrate ethics and social engagement holistically so as to produce students who are responsible, ethical and remain connected, interactive and communicative socially.

Civic Law, University of Muhammadiyah Malang, 2021
<<https://doi.org/https://doi.org/10.22219/jch.v6i2.17726>>.

²⁶ Az-Zarnuji.

²⁷ Az-Zarnuji.

²⁸ Yusup Ruswandi and Wiyono Wiyono, 'Ethics of Seeking Knowledge in the Book of Ta'lim Muta'alim', Journal of Islamic Communication and Public Relations (JKPI), 2020
<<https://doi.org/https://doi.org/10.19109/jkpi.v4i1.5937>>.

²⁹ Muhlil Musolin and Khoirun Nisa, 'Education During the Covid 19 Pandemic: Implementation of the Three Centers of Education Concept of KI Hajar Dewantara', Edukatif Journal of Educational Sciences, 2021 <<https://doi.org/https://doi.org/10.31004/edukatif.v3i6.1316>>.

³⁰ 'Integration of Educational Ethics and Social Engagement in Holistic Learning', Muqoddimah Scientific Journal, Journal of Social, Political and Humanities Sciences, 2024
<<https://doi.org/https://doi.org/10.31604/jim.v8i2.2024.694-700>>.

2. An ijmalī hermeneutical analysis of Ibn Katsir's Tafsir on educational values in Surah Al-Kahf verses 60-85.

The cause of the event and interaction of the Prophet Musa as a student to the Prophet Khidir as in the Tafsir Ibn Kathir teaches many things about the value of education for the world of education. The correlation of historical values is very strong and remains relevant to the modern education process today. This is as per the concept of Gadamer's hermeneutics³¹ in his book *Truth and Method on Fusion of Horizons*, that understanding the value of education is also inseparable from the history written in the Al-Quran as Allah SWT teaches His servants about education which is written eternally in QS Al Kahfi verses 60-82.

Both events can be understood by humans, this is what Gadamer mentions in his book's very iconic preposition in his hermeneutics concept. Being that can be understood is language.³² The story of Prophet Musa (as) until he was studied with Prophet Khidir (as) in Ibnu Katsir's Tafsir of QS Al Kahf Verses 60-82, in an Ijmalī (global) hermeneutical way, the language can be understood in educational languages which are relevant to be applied today, in the form of educational values such as: an attitude of courage, responsibility, admitting mistakes by repenting to Allah SWT, sincere intentions, strong willpower, the need for planning, seriousness, being smart in looking for learning opportunities, the need for capital. material, there must be a teacher as a valid scientific partner, and stages are needed in the process to become understanding and expert, as are the six concepts about gaining knowledge conveyed by Imam Syafi'i in the book *Diwan Asy Syafii*.³³

Gadamer in his hermeneutics concept is different from previous experts who distance history from the present and also the awareness of its readers. Gadamer actually discovered the concept of prestructure with prejudice that helps humans understand the series of historical events comprehensively.³⁴ Other educational values can also be understood from Ibnu Katsir's Tafsir of QS Al Kahf verses 60-82 in the form of Ijmalī (Global) educational values with the concept of prejudice (Prejudice) in its inner events, namely not only but also the educational value of commitment, critical patience but civilized, calm/cautious attitude and not being in a hurry as in the hadith of the Prophet SAW narrated by Imam Baihaqi in *Sunan Al Kubra* no 20270 which reads *Atta'ni minallahi wal 'ajalatu minas shaitan*,³⁵ the hadith was assessed as

³¹ *Truth and Method*, 2nd rev. e (London: Continuum, 2004).

³² Gadamer.

³³ Imam Syafii, *Diwanu Imam Asy-Syafi'i* (Lebanon: Dar ul kutub, 1984).

³⁴ (Full Moon, 2022)

³⁵ Abu Bakar Ahmad bin Husain bin Ali Al Baihaqi, *Sunan Al Kubro Lil Imam Abi Bakr Ahmad Bin Husain Bin Ali Al Baihaqi* (Bairut, Lebanon: Dar Al -Kotob Al Imiyah, 2003).

Hasan by Sheikh Albany no. 1795 in the Assilsilah Assahihah Book.³⁶ It also contains an attitude of being obedient and obeying the teacher's orders, being open-minded, likes to apologize, likes to help selflessly, tolerance, and an open attitude in sharing knowledge.

The story of both of them Ijmali (globally) contains the following educational values:

a. The Value of Tawhid (Faith) Education

The story of Prophet Musa (AS) receiving a warning from Allah SWT, teaching about the need for humility and avoiding arrogance because humans were created to be weak and imperfect, as Allah SWT said in QS. An-Nisa verse 28. The attitude of arrogance with the attitude of feeling the smartest or feeling the most pious is contrary to Islamic teachings. The educational value of humility, immediate repentance, tawadhu, above human capabilities there are still those who are more capable, humans make mistakes and are definitely not free from forgetfulness, and as the Prophet SAW said in the history of Tirmidhi no. 2499 in the Book of Jami'ul Kabir and Ahmad no. 13049, "Every human being makes mistakes. And the best guilty person is the one who repents."³⁷

b. The Value of Worship Education

In the story of Prophet Moses seeking knowledge from Prophet Khidir, it is taught that even at the level of Prophet Allah, it is still necessary to seek knowledge, to be serious in obtaining it, with a hermeneutical approach in the concept of Gadamer's fuse of horizons and Being that can be understood is language, it can be understood that seeking knowledge is part of worship which has been ordered by Allah SWT since ancient times, now, and until the future until humans die.

Ali bin Abu Talib ra also taught that education must be based on sincere intentions. Good intentions will guide someone to gain useful knowledge. A study shows that a strong intention in seeking knowledge can increase a person's motivation to learn.³⁸ Imam Ghazali, a great scholar and philosopher, has profound views on the ethics of seeking knowledge.

In his work, "Ihya Ulumiddin," Ghazali explains that the search for knowledge must begin with a sincere and honest intention. He argues that good intentions will lead someone to gain useful knowledge. Research shows that good and strong intentions in

³⁶ N. Albani, *Silsilatul Ahaditsi Shahihati Wa Syaiun Min Fiqhiha Wa Fawaidiha*, Printed by Pe (Riyad, Saudi Arabia: Maktabah Al Ma'arif Lin Nasyri wa tauzi', 2002).

³⁷ (Tirmidhi, 1996)

³⁸ Waluyo Erry Wahyudi, Agus Faisal Asyha, and Asti Murniasih, 'The Values of Ali Bin Abi Thalib's Moral Education and Their Relevance to the Goals of Islamic Education', *Journal Khafi*, Vol. 2 No. (2024).

seeking knowledge can increase a person's motivation to learn.³⁹ As for Syech Zarnuji, a scholar who is known through his work "Ta'lim Muta'alim," he provides an in-depth view of the ethics of seeking knowledge. In his work, he emphasizes that seeking knowledge is an obligation for every Muslim.

Zarnuji believes that seeking knowledge must be done with sincere and honest intentions. Research shows that good intentions in seeking knowledge can increase a person's motivation to learn.⁴⁰

Ali bin Abi Talib ra also taught that knowledge must be practiced. He argued that knowledge without practice is like a tree without fruit. In this case, Ali bin Abi Talib ra illustrates the importance of integration between knowledge and practice. For example, in everyday life, a student who only understands the theory but does not apply it in real action will not benefit from his knowledge. This is in line with the view of Imam Syafi'i who stated that knowledge must be accompanied by practice.⁴¹

c. Moral Education Values

Surah Al-Kahf verses 60-82 have many moral values, namely Ali bin Abi Talib ra also reminded about the importance of ethics in seeking knowledge. He taught that a seeker of knowledge must have a humble attitude and not feel better than others. In this context, the attitude of humility becomes very important.

This attitude will not only make it easier for someone to learn, but will also create a conducive environment for the exchange of knowledge. A study shows that a positive and respectful environment can increase the effectiveness of the learning process.⁴²

d. Social education values

The actions of the Prophet Khidir as in repairing or erecting a building are an attitude of helping others selflessly, liking to share and exchange knowledge, respect for teachers, parents and friends, hermeneutically in Gadamer's concept⁴³ namely Being that can be understood is language can be understood as an integral part of ethical behavior in the educational process. In the context of Islamic education, respecting teachers is considered a form of appreciation for the knowledge they provide. In a study, Lailiyah and

³⁹ Gunawan Gunawan and others, 'Ethics of Seeking Knowledge (Comparative Study of the Thoughts of Al-Ghazali and Zarnuji)', *Geneologi PAI Journal of Islamic Religious Education*, 2020 <<https://doi.org/https://doi.org/10.32678/geneologipai.v7i1.2647>>.

⁴⁰ Ruswandi and Wiyono.

⁴¹ Ismail Marzuki Hasibuan and others, 'Advice on Seeking Knowledge from the Perspective of Imam Shafi'i and Its Relevance in the Present Era', *Jurnal.Faiunwir.Ac.Id*, 2023 <https://doi.org/https://doi.org/10.31943/jurnal_risalah.v9i4.614>.

⁴² Gunawan and others.

⁴³ Gadamer.

Saefullah⁴⁴ emphasizes that respecting teachers not only improves the relationship between students and teachers, but also creates a more conducive learning atmosphere. Imam Syafi'i said that interacting with teachers "Syubatul Ustadzi" is part of the way to gain knowledge.⁴⁵

Responsibility in seeking knowledge means realizing that the knowledge gained is not only for personal interests, but also for society. Good education must be able to produce individuals who are not only intelligent and spiritually spiritual, but also devout and caring about the surrounding environment. Therefore, it is important for every individual to understand that seeking knowledge must be balanced with social responsibility in order to be useful. As the words of the Prophet SAW narrated by Thabrani in Mu'jam Al Ausath no. 6026 "Ahabbu Naasi ila Allahi anfa'uhum linnaasi". Students need practice that is directly involved in the learning process so that they have trained the sensitivity of moral and spiritual responsibility in its current implementation. And are able to interact socially well by providing benefits in the family, the general public, not only in formal and non-formal classes and the Islamic community. Also the implication of social awareness education as the concern taught by the Prophet Khadir as to the Prophet Moses as is able to realize the integration of Islamic education in forming students' awareness to be involved in caring for and maintaining the surrounding natural environment as a manifestation of the caliph on earth.⁴⁶

e. Character Education Values

Surah Al-Kahf verses 60-82 not only contains the values of monotheism (faith) education, the values of worship education, the values of moral education, and social education, but also contains the values of character education for both students and teachers. Having a strong determination with measurable targets, a patient attitude, obeying teachers, having commitment and being responsible. These attitudes are still relevant to the character education of the Ministry of National Education.⁴⁷

The educational interaction of the meeting of Prophet Musa (AS) and Prophet Khidir (AS) also reflects the character values in Islam. The honesty and toughness of Prophet Musa (AS) in admitting mistakes, the persistence in finding out new things with

⁴⁴ 'Analysis of Surah Al-Kahfi Verses 60-82 Concerning the Concept of Islamic Religious Education Learning. Paramurobi Journal of Islamic Religious Education', Paramurobi: Journal of Islamic Religious Education H, 2021 <<https://doi.org/https://doi.org/10.32699/paramurobi.v4i2.2345>>.

⁴⁵ Syafii.

⁴⁶ Husni Zulkarnain, M. Nurul Humaidi, and Moh. Nurhakim, 'Integration of Islamic Religious Education Learning with Environmental Education in the Adiwiyata Program of SD Plus Al-Kautsar Malang', Al-Tadzkiyyah: Jurnal Pendidikan Islam, Vol. 12 No (2021) <<https://doi.org/https://doi.org/10.24042/atjpi.v12i2.9852>>.

⁴⁷ (Your Majesty, 2018)

strong motivation in the form of online to ask about lessons that are not well understood, focus and discipline in following every direction and command of the teacher, being wise and also proportional in responding to various problems, feeling ashamed of making mistakes, being brave but still having a sense of compassion and tolerance. The sequence of events in Gadamer's theory⁴⁸ about fuse of horizons, also has similarities with the needs of character education in today's world of education, including the need for scientific characteristics in the form of an attitude of persistence, curiosity about new things, self-motivation, focus and balance between accepting and doubting something.⁴⁹

It also seems increasingly rare and still low levels of honesty and discipline in society, including honesty and discipline in obedience. Lack of honesty in admitting mistakes by not asking for forgiveness much and lack of discipline in worship and piety by often not praying on time at the beginning of the time etc. Meanwhile the actual daily character is a character that comes from Islamic teachings.⁵⁰

CONCLUSION

1. The educational values contained in Surah Al Kahf verses 60-82 are as follows:
 - a. The Value of Tauhid Education (Faith): namely the attitude of i'tiraf to Allah SWT (verse 60). Belief as a form of faith that knowledge belongs to Allah SWT (verse 82). Willingness to the destiny of Allah SWT because it is the best (verse 74).
 - b. The Value of Worship Education: Learning must have a sincere intention solely for the sake of Allah SWT, accompanied by determination and strong will. Sincerity is needed in seeking knowledge as worship (verse 60). The attitude of commitment is patient and obedient to the terms and conditions of the teacher so that the learning process and knowledge obtained are maximized according to expectations (verses 69-70). Sincerity in doing good deeds even though there is no reward in return (verse 77).
 - c. Moral Education Values: Politeness in the form of permission/registration to study as the first step in seeking knowledge from a teacher/in an educational institution (verse 66). Patience in the process of seeking knowledge, an attitude of compassion, critical but not reactive and civilized until there is an explanation of knowledge from the teacher. (verse 71). Students must have an honest attitude and a broad heart to accept

⁴⁸ Gadamer.

⁴⁹ Sunarto, 'Scientific Approach in Learning Islamic Religious Education and Character Education at Sd Negeri 3 Kalisongo', JIPI (Jurnal Ilmiah Pendidikan Islam), 1(1), 14-3 (2023) <<https://doi.org/https://doi.org/10.58788/jipi.v1i1.2482>>.

⁵⁰ Faridi, 'Actualization of Islamic Value-Based Character Education Model (Study on Bedhol Bhawikarsu at SMAN 3 Malang)' (Muhammadiyah University of Malang, 2019).

- reprimands from mistakes, and an attitude of apologizing if they do wrong (verses 72-73).
- d. Community Education Values (Social): The goals to be achieved must be clear and require good planning. (verse 61). The need for material supplies as equipment and tools for seeking knowledge (verse 62). The need for teachers who understand knowledge better as guides and gain knowledge (verse 65). Submission of commitment as a prerequisite for seeking knowledge. Proof of readiness to be educated (verses 67-68). Sincerity in helping, repairing what is broken, straightening what is crooked/tilted. Responsive in doing good deeds (verse 77). Informative and likes to share knowledge, maintaining the enjoyment of the teacher (verse 78). An open attitude in the information The knowledge delivered must provide answers to difficulties, while providing direction to students and focusing on areas that they are able to pursue and master. (verses 79-82).
 - e. Character Education Values; namely a responsible attitude (verse 60). Smart in finding opportunities and the right time to learn. Honesty about events/actions and needing material as a means, indicators of learning targets, such as achievement of grades, memorization, etc. (verse 63). The targets set in seeking knowledge must be measurable (verse 64). Must remain focused, diligent, disciplined and obedient to the teacher's orders even though the material is repeated, (verse 74). Commitment not to repeat mistakes again and be responsible for the consequences. (verses 75-76).
2. The analysis of ijmal hermeneutics in the letter Al Kahfi verses 60-82 as Gadamer's theory can be understood that the model of life events will continue to repeat itself and have the same grid of values until every time, this is because it has the same fuse of horizons. So it can be a lesson to provide the right educational values to deal with how previously bad events did not happen again and good events need to be maintained. the similarity of meaning, process and impact of educational values in the letter Al Kahfi verses 60-82 which are still relevant to the needs of the world of education to this day, both in terms of the value of monotheism education, worship education, moral education, social education, and character education. where materialistic attitudes, individualism and high life needs really need to be responded to with trust in Allah SWT. and access to open information technology is increasingly massive and easy, but it must still be sought and conveyed as completely and honestly as possible including valid references as teachers, must still be done with full accuracy and responsibility because later all will be accounted for to Allah SWT.

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