

OBSERVING THE METHODS OF TEACHING BETWEEN THE GOOD MAN KHIDR AND PROPHET MOSES IN SURAH AL-KAHF IN THE HOLY QUR'AN

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Abstrak

Artikel ini membahas metode pengajaran antara lelaki baik dan Nabi Musa dalam Surah Al-Kahf di Al-Qur'an. Terdapat berbagai metode pengajaran yang muncul antara lelaki baik dan Nabi Musa, beberapa metode tersebut disebutkan dengan jelas, namun ada pula metode yang tersirat. Saat ini, percakapan antara lelaki baik dan Nabi Musa dalam Al-Qur'an sangat dihargai oleh umat Islam dan para ulama, serta banyak dibaca dan diambil ilmunya di berbagai tempat seperti masjid, sekolah Islam, dan universitas. Surah ini sangat efektif, tidak hanya dalam memperoleh pengetahuan di kalangan ulama Muslim, tetapi juga dalam menemukan metode yang tepat untuk kelompok kecil siswa, keterampilan pribadi, serta pengembangan karakter peserta didik. Penting untuk diketahui bahwa berbagai metode pengajaran dapat ditemukan hampir di semua bentuk metode pengajaran, baik itu dalam pengajaran satu lawan satu, kunjungan lapangan, maupun metode langsung dalam pembelajaran bahasa. Penelitian ini mengamati partisipasi peserta didik dalam metode langsung terkait pembelajaran bahasa.

Kata Kunci: *Metode Pengajaran, Surah Al-Kahf, Nabi Musa, Bahasa, Pengajaran Langsung.*

Abstract

This article explores the teaching methods between the good man and Moses in Surah Al-Kahf in the Holy Qur'an. Several teaching methods appear between the good man and Moses, some of which are explicitly mentioned, while others are implicitly conveyed. Today, this conversation between the good man and Moses in the Holy Qur'an is highly appreciated by Muslims and their scholars, and is widely read and extracted for knowledge in various places such as mosques, Islamic schools, and

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universities. This Surah is extremely effective not only in terms of gaining knowledge among Muslim scholars but also in finding the right method for small groups of students, personal skills, and the development of learners' character. It is important to note that various teaching methods can be found in almost all forms of teaching: in one-to-one teaching, field trips, and the direct method in language learning. This research observes the participation of learners in the direct method related to language learning.

Keywords: Teaching methods, Surah Al-Kahf, Moses, Language, Direct Teaching Method.

INTRODUCTION

The development of effective teaching methods within the context of Islamic religious education has increasingly become a critical concern both academically and practically. Surah Al-Kahf in the Qur'an, particularly the narrative of the meeting between Prophet Moses and Khidr, presents a unique and profound example of the dynamics of education, teaching, and knowledge acquisition (Himam & Maulana, 2022; Mahmoud & Saleh, 2023). This story not only conveys spiritual values but also pedagogical principles relevant to contemporary educational development, whether in formal classroom settings or informal and experiential learning contexts (Considine, 2016; Mahmoud & Saleh, 2023). Academically, understanding the methods embedded in this narrative enriches the study of Islamic education and Qur'anic pedagogy (McKeating, 1994; O' Kane, 1996). Practically, the application of these values has the potential to enhance the effectiveness of the learning process by integrating patience, wisdom, and effective interaction between educators and learners.

Previous studies have extensively explored the narrative and exegetical aspects of Surah Al-Kahf, as well as its spiritual and theological implications; however, research focusing specifically on the teaching methods employed by Khidr and the response of Prophet Moses as a learner remains limited (Goto, 2016; May & Pfäfflin, 2002). A significant gap in prior literature is the insufficient attention given to practical pedagogical approaches that can be applied in contemporary education. Furthermore, existing works have not adequately examined the teacher-learner



interaction within this narrative as a contextual and applicable model of learning (Ben-Horin, 2019; Latif, 2020). This gap forms the critical rationale for the present study to address and fill the void through a systematic and practical approach.

This study aims to formulate and develop beneficial teaching practices based on the methods contained in the story of Khidr and Prophet Moses in Surah Al-Kahf. Utilizing narrative analysis and Qur'anic pedagogy, this paper specifically discusses the teaching techniques employed by Khidr alongside the learning attitude and behavior of Moses (Alieva, 2019; Kotaman, 2018; Ramos-Gay, 2020). The main focus is to uncover educational principles that are relevant and applicable in teaching and learning processes, whether in formal classroom environments or in out-of-class settings such as field trips or individual tutoring.

The hypothesis of this research posits that the teaching methods depicted in the story of Khidr and Moses embody effective pedagogical principles that can be broadly applied in contemporary education (Downey & Bedard, 2019; Rossi, 2020). Khidr, as the wise teacher, employs a patient, attentive, and structured approach, while Moses, as the learner, demonstrates humility and perseverance, jointly forming an optimal learning process (Alieva, 2019; Kotaman, 2018; McKeating, 1994; O' Kane, 1996). The causal relationship examined is how Qur'anic-based teaching methods can enhance the quality and effectiveness of education through dynamic interaction between educators and students.

LITERATURE REVIEW

The story of Moses and Khidr started when Moses claimed to be the most knowledgeable person on earth, and Allah corrected him by stating him to look for Khidr. Allah replied to Moses that there was a good man who was better than Moses in the matter of knowledge. Moses cannot wait to meet that good man. Allah told him a sign to locate the good man. In the Islamic history the good man was known as Khidr. Moses was told to carry a salted fish and when he saw the fish to revive, he would locate Khidr. Moses set off with a companion, and they reach a firm rock, the fish revitalise, jumps into the sea, and swam away. It was the location of meeting for Moses and his companion with Khidr (Bukhari, 1997). The Holy Qur'an is translated by Al-Hilali very carefully with his qualifid ability so the researchers did not translate the authentic Arabic of Holy Quran. It is worth



mentioned that the translator did huge effort to translate the Holy Quran from Arabic into English language. The translation was borrowed from Holy Qur'an Surah Al-Kahf chapter 15-16 verse 65 to 82.

"65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. 66. Musa (Moses) said to him (Khidr): "May I follow you so that you teach me something of that knowledge (guidance and rue path) which you have been taught (by Allah)?" 67. He (Khidr) said: "Verily you will not be able to have patience with me! 68. "And how can you have patience about a thing which you know not?" 69. Musa (Moses) said: " I f Allah wills, you will find me patient, and I will not disobey you in aught." 70. He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." 71. So, they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Musa (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imr* (a *Munkar* - evil, bad, dreadful thing)." 72. He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" 73. [Musa (Moses)] said · "Call me not to account for what I forgot:1 and be not hard upon me for my affair (with you)."

"74. Then they both proceeded, till they met a boy, and he (Khidr) killed him. Musa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukr* (a great *Munkar* - prohibited, evil, dreadful thing)!" 75. (Khidr) said: "Did I not tell you that you can have no patience with me?" 76. [Musa (Moses)] said: " If I ask you anything after this, keep me not in your company, you have received an excuse from me." 77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Musa (Moses)] said: If you had wished, surely, you could have taken wages for it!" 78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation o f (those) things over which you were unable to hold patience."

"79. " As for the ship, it belonged to *Masakin* (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. 80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by



rebellion and disbelief. 81. "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy. 82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience." (Al-Hilali, 1998)

The literature related to the relationship between teaching methods and learning dynamics in the Qur'anic narrative context, particularly the story of Prophet Moses and Khidr in Surah Al-Kahf, reveals several main trends. First, much research focuses on the spiritual and theological aspects of the story, examining values of patience, knowledge, and wisdom embedded within (Daly Guris et al., 2019; Vu & Peters, 2022; Xia et al., 2020). Second, some studies begin to explore this narrative as a model of education and learning, delving into the dynamics of teacher-student interaction and knowledge transfer. Third, there is an emphasis on interpreting the narrative within classical Islamic literature and exegesis, highlighting moral and philosophical messages. However, literature systematically linking pedagogical aspects with contemporary learning applications remains limited (Chan et al., 2021; Rakhshani et al., 2024). A fourth trend shows dominance of narrative and expository approaches, while empirical and interdisciplinary methods are relatively scarce.

The first trend in prior research is a thematic orientation toward values of patience, wisdom, and submission taught through the story of Moses and Khidr. These studies employ classical exegesis and textual analysis approaches, focusing on spiritual meanings and moral teachings, using qualitative descriptive methods (Tseng et al., 2020; Weingartner et al., 2019). For instance, various tafsir works and Islamic historical studies discuss the dialogue as a symbol of the teacher-student relationship and an educational process full of trials and devotion (Akçayır et al., 2016; Ishida et al., 2022; Ruzafa-Martínez et al., 2016). While offering profound theological understanding, this approach tends to overlook practical implications for modern teaching methods.

The second trend involves studies focusing on educational aspects within the narrative, linking the story with contemporary teaching and



learning theories. This research applies Islamic pedagogy and constructivist learning theories to examine how teacher and learner roles are reflected in the narrative (Almudibry, 2022; Ishida et al., 2023). Methods include literature review and conceptual analysis aimed at developing adaptive and contextual learning models (Ean et al., 2024; Francis-Cracknell et al., 2019; Muirhead et al., 2021). Nevertheless, much of this research remains conceptual, lacking empirical data or concrete practical applications.

The third trend centers on narrative interpretation and symbolic exegesis within Qur'anic sciences and Islamic philosophy (Jong & Hodges, 2015; Perez et al., 2023). This approach prioritizes hermeneutic and philosophical analyses, exploring the implicit meanings behind Khidr's actions and Moses's responses, as well as their metaphorical implications (Kirkpatrick et al., 2023; McKeating, 1994; Peiris-John et al., 2020). Typically employing qualitative methods with primary sources from the Qur'an and classical tafsir literature, this perspective suffers from limited integration with modern educational theories and restricted linkage to contemporary teaching practice.

An evaluation of these three research trends reveals a gap in systematically addressing the practical and applicable pedagogical aspects of the Moses and Khidr story as a learning model. They have yet to thoroughly explore the dynamic relationship between Khidr's teaching methods and Moses's learner attitude in the context of contemporary education (Goto, 2016; Kirkpatrick et al., 2023; O' Kane, 1996). Moreover, few studies adopt an interdisciplinary approach combining Qur'anic studies, Islamic pedagogy, and modern learning theory to produce a comprehensive and applicable model (Alieva, 2019; Ishida et al., 2022; Latif, 2020; May & Pfäfflin, 2002). This signals a significant void that needs to be filled to bridge theory and practice in Qur'an-based education.

Therefore, this research directs its focus toward developing teaching methods inspired by the story of Prophet Moses and Khidr with a contextual and applicable Qur'anic pedagogy orientation (Almudibry, 2022; Chan et al., 2021; Ishida et al., 2022, 2023). This approach aims to analyze the dynamic teacher-learner interaction, emphasizing principles of patience, perseverance, and sensitivity in knowledge transfer (Daly Guris et al., 2019; Rossi, 2020; Tri Indriasari & Karman, 2023; Tseng et al., 2020). Additionally, the study attempts to integrate an interdisciplinary approach



by blending Qur'anic narrative analysis, Islamic educational theory, and modern learning concepts to produce a relevant and effective teaching model in contemporary educational settings.

RESEARCH METHODS

This research customs a qualitative research method of primary research, where the information extracts from the Qur'an, clarifications, scholarly Muslim books, and books and articles associated with teaching methods. This research takes the advantages of a descriptive-analytical approach, and this method coped with the discussion of the research in a normative manner. The normative research is which scholars and researchers attempt to locate the text of the verses of the Quran in Surah Al-Kahf. The aim of the study is in relation to methods of teaching between Moses and Khidr, specifically the concept of methods of teaching conducted by Khidr in his trip with prophet Moses in Surah Al-Kahf verses 65-82. The primary materials recycled as date research are the verses of the Quran, books and journals in methods of teaching.

The way of collecting date and arranging in discussion conducted by the researchers. They recorded, collected, read, and presented. The data analysis techniques in this study used the clarification method or interpreting texts. It contributes significance to investigation, clarifies forms and shapes (Muamar Asykur1, 2022). This method selected since it goals to gather and judgmentally assess these verses of Surah Al-Kahf in the Holy Quran relating to the idea of methods of teaching. Then the chosen verses examined in detail from numerous features in relation to the methods of teaching in the interpreted verses.

RESULTS AND DISCUSSION

Many characteristics and methods of teaching are highly noticeable in the discussion between Khidr and Moses. In the matter of teaching methods, several ways may appear. For instance, field trip or scientific trip, one to one, direct method, and grammar translation method in relation to give facts and knowledge.

Field trips are precious teaching instrument that expand culture and acquiring knowledge behind the environment, making the learners to involve the hands of them in experiment. It can discover real-life practices of theoretical ideas and abstracts of the ideas. They involve several feelings



and learning features, nurturing comprehending and preservation of awareness, information and knowledge. For instance, travelling to a historical setting permits learners to engage classroom activities and materials to texture objects and sites, inspiring their understanding of the learning and the objectives of the learning. Correspondingly, trips and journeys to science museums or ordinary parks offer practical visions into technical theories and ecological studies, highlighting impassive learning and critical thinking (Kisiel, 2006).

Moreover, it has academic advantages, field trips improve societal, public and interpersonal skills. It is encouraging teamwork, pair work, and interaction between the learners. They provide a setting for students to involve in varies settlements. It fosters educational awareness and communal involvement. On the other hand, fruitful application requests preparation, clear aims and objectives, and alliance with programme objectives to enlarge their educational worth. Beside all logistical hinders, such as fee, budget and time limitations, the constructive effect of field trips on learners' involvement and accomplishment marks them a vigorous component (Behrendt & Franklin, 2014)

Field trip is mentioned as one of the effective ways of teaching, mainly for science and other related subjects to knowledge such as biology, physics, history, geography sports and language learning and studies. Clawson and Knetsch (1966) as sited in (Alan Wong and Simon Wong, 2009) stated that there are five main requirements for field trip. It starts with planning, experience of travelling, activities for the trip, returning home and relocation. Prophet Moses had planned for the trip. He brought a young boy with him and food. His main activities would be gathering knowledge and information from Khidr that he did not gain or obtain them so far. Field trip usually enhances the relationship between participant of the trip. Either between students and students or between students and other staff members such as mainly with teachers (Alan Wong and Simon Wong, 2009).

However, it is the opposite between Khidr and Moses. Khidr taught the knowledge on a condition that Moses should not ask questions when he would perform an action. As Khidr had his own excuse for each action. Khidr would explain everything at the end of the trip. In the contrary, Prophet Moses did not follow the instructions of Khidr, and their



relationship became worse. Khidr explained every action for Moses who he was not patient on them at the end of the trip. The reason Moses and Khidr had a bad relationship during the trip together is that Moses was impatient and broke the lines and rules between tutor and learner.

Secondly, one to one teaching method can be observed between Moses and Khidr. The nature of the meeting between them is one to one and that is reason this way of teaching is highlighted. One to one method is substantial way to improve and elevate students' ability in any specific skills that the learners need them (Grasha, 2010). Hawthorne (1997) mentioned that education mixed with a one-to-one teaching study is in the capacity of improving and enhancing knowledge about self-caring behaviour and mark some points of attitudes (HAWTHORNE, 1997). Therefore, Khidr performed three actions in front of Prophet Moses and later Khidr explained all of them in detail. At the same time Moses commented on the actions of Khidr. He was not happy about these comments because at the beginning of the trip they had a deal that Moses should not ask any questions in regarding to the actions.

Thirdly, the direct method appears between them. It is one of the methods that is used for language learning. It promotes the usage of the target language concentrating on speaking and listening skills (Larsen-Freeman & Anderson, 2011). They have conversation directly between themselves without the third party or means. However, they do not engage the process of learning a language, but a few rules of direct method can be observed.

The Direct Method in language teaching focuses the usage of the learnt language in the class, pointing on ordinary interaction between learners and tutors. The main point is oral skills improvement. This approach does not use translation and obvious grammar translation method, it is encouraging learning language through all language skills and focuses on verbal and oral skills activities. The interaction between Khidr and Moses are substantially verbal. tutors customise live material, pictures, travels, and movements to deliver meaning, making a real-life climate that smooths language learning. Putting in first the natural sequence of language acquisition, the approach requests the way of children acquire their first language (Richards & Rodgers, 2014). Khidr took Prophet Moses to a real-life expenditure to teach him the knowledge.



Direct Method motivates fluency and oral skills by dipping students in real-life communicative settings. On the other hand, criticsers mention its drawback, especially for instructing multipart grammatical ideas and guiding students' various desires. In addition to that this approach needs extremely expert tutors and professional in the language. beside these limitations, the Direct Method remains powerful in language teaching, paves the way to newly communicative methods of teaching (Larsen-Freeman & Anderson, 2011).

Finally, some grammar translation method rules can be appeared, especially when Khidr requested Moses to follow him blindly and not asking any queries in regarding the actions he was going to do them. This method was used in old fashion teaching of language. The teacher was centred, and the learners have not had substantial involvement in the classroom and in the process of learning. (Alshewiter & Al-Khataybeh, 2023). The Grammar Translation Method is one of the old-fashioned and most old-style methods of teaching in language teaching. It focuses on the simple teaching of grammar directions and their practices through using translation of the texts into mother tongue of the learners and practices the activities. In this method, learners mainly acquire the language to analyse and translate sentences and paragraphs from the target language into their native language and vice versa. The grammar theme shows in deductive way, the rules present clearly with exercises so as to employ these instructions. this method focuses on accurateness over confidence in the language skills and is profoundly depends on memorisation. It is vividly a teacher-centred approach (Richards & Rodgers, 2014).

One main element instruction of the grammar translation method is the highlighting on written language over verbal and articulation interaction. In Khidr and prophet Moses meeting, the verbal communication observed clearly over written activities. Learners' performance is to progress a sturdy reading and writing skills over translating paragraphs from literary background texts and acquiring term and word lists. Words teach separately through translation into mother tongue of the students. It is mentioned that the approach demotivated verbal proficiency and overflow interaction, it is highlighting structural correctness and understanding the texts. This method supports the idea of



that language acquiring is a rational involvement and performance in controlling grammatical structures (Larsen-Freeman & Anderson, 2011). Another essential character is the performance of the tutors as the bureaucratic and sole person in the class. Tutors are liable for providing grammatical illustration, error free class, and supervising learners over translating the texts and explaining the exercises. This appears significantly as Moses doesn't have any authority during the trip, he was required to follow Khidr and not commenting on the actions of Khidr. The environment of learning is classically firm, with minimal communication among learners. This traditional method is established in classical learning environment, as in old-aged languages such as Latin and Greek was obtained through grammar examination and translation. though it has drawbacks in adopting communicative capability, Grammar translation method keeps useful in backgrounds of language accurateness and literary study. They are clearly highlighted (Howatt & Widdowson, 2004).

CONCLUSION

The collaboration between Khidr and Prophet Moses in Surah Al-Kahf suggests detailed perceptions into varies teaching methods and acquiring knowledge. The tale focuses on gaining knowledge, but methods of teaching can be extracted for the purpose of education and learning methods. It highlights persistence, patience, and understanding the acknowledgement of Allah. Khidr's teaching approaches emphasises on experimental acquiring of knowledge, the places of the classes are delivering in real-life sites. It is performing rather than hypothetical sermon. This way tells Moses to perceive, witness and contemplate, allowing him to gain the hidden insight wisdom behind activities that primarily seem incomprehensible. Khidr's point on postponed clarifications highlights the essential of faith in the teacher's ability and the worth of knowledge through involvement and experience.



Instead, Moses' expedition demonstrates the learner's viewpoint. His love to query and understand mirrors the ordinary curiosity and desire for learning knowledge and it shows a dedicated learner. Nonetheless, his impatience provides some notices of learners' difficulties. This story explains that successful methods of teaching need a scale of patience, flexibility, and mastery, whereas positive learning stresses humbleness, determination, and belief in the method and course. By replicating on the ways of Khidr and Moses, stakeholders, educators and students can develop endless foundations for their own benefits in teaching and learning tours.

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