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THE VALUES OF ADAB IN THE INTERPERSONAL RELATIONS BETWEEN THE PROPHET MUSA AND THE PROPHET KHIDDIR AND THEIR IMPLEMENTATION IN CHARACTER EDUCATION IN TODAY'S SCHOOLS. (STUDY: QS. AL-KAHFI VERSE 66)

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ABSTRACT

In the midst of increasing concerns over moral decline and challenges in character formation among students, the values of adab contained in Qur'anic narratives offer important guidance for contemporary education. This study aims to analyze the values of adab in the interpersonal relationship between Prophet Musa and Prophet Khiddir as presented in Surah Al-Kahfi verse 66 and their implementation in character education in contemporary schools. The research employed a qualitative approach using library research. Primary data were obtained from several Qur'anic commentaries, namely Tafsir Ibn Kathir, Tafsir Al-Mishbah, Tafsir Al-Qurthubi, and Tafsir Fathul Qadhir, while secondary data were collected from books, journals, scientific articles, and other relevant literature. Data collection was conducted through documentation techniques and analyzed using content analysis and the tahlili interpretation method. The findings reveal that Surah Al-Kahfi verse 66 contains important values of adab in interpersonal relations, namely humility (tawadhu'), patience, and enthusiasm for learning. The value of humility is reflected in Prophet Musa polite request to learn from Prophet Khiddir, while patience and enthusiasm for learning are demonstrated through his persistence in following the learning process. These values are highly relevant to character education in contemporary schools. Their implementation can be carried out through teachers' role modeling, habituation of respectful attitudes toward teachers and peers, strengthening discipline and patience in learning, and creating an educational environment that supports students' character development. Therefore, the story of Prophet Musa and Prophet Khiddir can serve as a pedagogical foundation for shaping a generation that is well-mannered, respectful, and possesses good character in both social and academic life.

1. INTRODUCTION

In human life, interpersonal relationships are an essential part of daily activities, as humans cannot live alone without interacting with other humans. Social interactions occur in various aspects of life, from the family environment, education, work, to community life. Through social

relationships, humans learn to understand, respect, help, and cooperate with each other to meet their needs. In the Islamic perspective, relationships between humans emphasize not only communication and shared work, but also must be based on good manners and ethics. Adab is understood as polite behavior that reflects a person's moral qualities, such as respecting others, praying patiently, being humble, honest, and maintaining good speech and behavior in social interactions (Al-Attas, 1993: 3). The presence of manners in interpersonal relationships will create harmonious relationships, full of respect and mutual appreciation.

Today's education sector faces increasingly complex challenges. Many educators and education personnel report a decline in students' respect for their teachers, a weakening of social etiquette in schools, and a decline in students' ability to interact politely and respectfully with one another. These conditions are influenced by various factors, ranging from an instant digital lifestyle, rapid social change, to a lack of role models within the family and community (Nur Khofifah, 2022: 14).

One story in the Quran that contains profound lessons about etiquette is the meeting of the Prophet Moses and the Prophet Khiddir, found in Surah Al-Kahf, verse 66. This verse describes how the Prophet Moses, a prophet of the learned, remained humble when asking permission to study with the Prophet Khiddir. This attitude reflects the ethics of a seeker of knowledge who respects his teacher and recognizes that human knowledge is very limited.

The values of etiquette reflected in the interpersonal relationship between these two figures have strong relevance for education today. In today's schools, students often face challenges in attitudes, communication, and respect for educators and peers. Various studies have shown that the decline in etiquette and interpersonal ethics can impact classroom learning dynamics, social relationships, and even the overall character development of students. Therefore, the moral values reflected in the story of the Prophet Moses and the Prophet Khiddir can be used as a pedagogical reference in forming the character of students, especially in attitudes of respect, humility, learning discipline, and the ability to manage social interactions (Muhammad Rifkhi Maulana, ddk, 2026: 274).

The story between Prophet Musa and Prophet Khiddir in Surah Al-Kahf verse 66 is a very strong illustration of how an ideal interpersonal relationship can be formed. Even though Prophet Musa was an apostle of Ulul Azmi, he still showed humility when speaking and asking permission from Prophet Khiddir. Allah SWT says in QS. Al-Kahf verse 66: "May I follow you so that you teach me the correct knowledge among the knowledge that has been taught to you." (Indonesian Ministry of Religion, 2019: 301).

The meeting between Moses and Khiddir was not a coincidence, but rather part of an educational process designed on the basis of the spirit of seeking truth and knowledge (Muamar Asykur, 2022: 799). In their initial interaction, Moses demonstrated a very high level of etiquette toward Khiddir by using polite and respectful expressions when requesting permission to study. According to M. Quraish Shihab's Tafsir Al-Misbah, Moses' attitude reflects the humility of a seeker of knowledge who does not impose his will, but positions himself as a student ready to accept the teacher's guidance with full respect (Siti Syamsiah, et al., 2023: 560). Furthermore, the use of the concept of "following" in Moses' request indicates a total readiness to obey the teacher's directions, both physically, mentally, and attitudinally throughout the learning process.

Ibn Kathir in his Tafsir Al-Qur'an al-Adzim mentions that the story of the Prophet Moses and the Prophet Khiddir provides a lesson about the importance of humility in seeking knowledge,

because above every knowledgeable person there is still another knowledgeable person (Ibn Kathir, 2005: 122). The attitude of the Prophet Moses who continued to want to learn from the Prophet Khiddir shows that position, experience, and breadth of knowledge should not give rise to arrogance. Instead, a seeker of knowledge must have an attitude of humility, respect for teachers, and realize that the learning process has no limits. This example shows that success in education is not only determined by intellectual intelligence, but also manners, patience, and sincerity in receiving knowledge from others. This value is relevant in today's education to shape students who not only excel academically, but also have a humble character, respect for education, and a spirit of lifelong learning.

2. METHOD

This study employed a qualitative approach with library research, focusing on textual analysis (books, journals, documents, and tafsir books) without field observation. Library research was chosen because the focus of the study was directed at examining the adab values contained in Surah Al-Kahf verse 66 through various literary sources, rather than through field research. This approach allowed the researcher to examine in depth the concepts contained in the Quranic verse and various interpretations by scholars.

The data sources in this study consisted of primary and secondary data. The primary data were obtained from major tafsir works that discuss Surah Al-Kahf verse 66, namely Tafsir al-Qur'an al-'Azim by Ibn Kathir, Tafsir al-Mishbah by M. Quraish Shihab, Al-Jami' li Ahkam al-Qur'an by Al-Qurtubi, and Fath al-Qadir by Ash-Shawkani. These sources served as the main references for analyzing the educational values and etiquette reflected in the verse. Secondary data were collected from books, peer-reviewed journals, scientific articles, and other relevant literature concerning etiquette, interpersonal relationships, and character education. The selection of both primary and secondary sources was based on their relevance and contribution to addressing the research objectives and research problem.

Data collection was carried out through documentation, namely collecting and identifying various documents relevant to the research focus. After data collection, analysis was conducted using content analysis to examine the meaning of the text, and tahlili methods to systematically understand the verse through a study of vocabulary, asbabun nuzul (the reasons for revelation), munasabah (the reasons for revelation), and interpretations by scholars.

3. RESULTS AND DISCUSSION

Surah Al-Kahf, the 18th chapter of the Qur'an, is a Makkiyah chapter and consists of 110 verses. In addition to containing the story of the Companions of the Cave, this chapter also contains lessons on faith, patience, and education. One story that has educational value is the meeting of the Prophet Moses and the Prophet Khiddir in Surah Al-Kahf verse 66. The story depicts the interpersonal relationship between teachers and students built through polite communication, humility, and respect in the process of seeking knowledge. Interpersonal relationships themselves are understood as reciprocal relationships between humans formed through communication, attitudes, and social behavior. In this story, Prophet Moses demonstrates high etiquette when asking permission to study from Prophet Khiddir, so that their relationship becomes an example,

in Islamic education that emphasizes the importance of etiquette, patience, and respect for teachers (Mita Haryati, et al., 2024).

The discussion regarding the interpersonal relationship between Prophet Musa and Prophet Khiddir in Surah Al-Kahf cannot be separated from the content of the letter which is full of educational value and character formation. Quraish Shihab states that Surah Al-Kahf contains four main tests of human life, including tests of religion, wealth, knowledge and power (Quraish Shihab, 2002: 3). These four tests are presented through wisdom-filled narratives that aim to develop strong faith, wisdom, and self-control in facing various challenges of life. Within this framework, the story of Prophet Musa and Prophet Khidr represents the test of knowledge (fitnah al-'ilm), highlighting the values of proper etiquette, patience, humility, and respect for teachers as essential principles in the learning process (Selvy Yuspitasari, Juhrah M. Arib, 2025: 28).

The story of the Prophet Moses and the Prophet Khiddir in Surah Al-Kahf verse 66 contains values of manners that are highly relevant in shaping the character of students in today's schools. The interpersonal relationship built between the two shows that the educational process in Islam is not only oriented towards the transfer of knowledge, but also on the formation of the morals and attitudes of a seeker of knowledge. The Prophet Moses, despite his position as an Ulul Azmi messenger, still showed humility when asking permission to study with the Prophet Khiddir. This attitude shows that a person's nobility is not measured by the height of their position or the breadth of their knowledge, but by their manners and willingness to continue learning from others (Quraish Shihab, 2002).

The first moral value evident in the story is tawadhu', or humility. Prophet Moses uses polite language when asking permission to follow Prophet Khiddir. The use of this request in the verse demonstrates high respect for teachers and an awareness that knowledge comes from Allah SWT. According to Ibn Kathir, Prophet Moses' attitude is a clear example of how a student of knowledge should have humility and not be arrogant about the knowledge they possess (Rossa Zetria Idallah, et al., 2024: 54-56). In the context of modern education, the value of tawadhu' is crucial for building harmonious relationships between students and teachers. Humility can be demonstrated through the habit of respecting teachers, listening carefully to explanations, accepting advice, and respecting the opinions of others in the learning process.

In addition to tawadhu' (humility), the story of Prophet Musa and Prophet Khidr highlights the importance of patience in the pursuit of knowledge. Throughout his learning journey, Prophet Musa encountered various events whose wisdom was not immediately apparent, and Prophet Khidr warned him that he might not be able to remain patient throughout the process. This illustrates that knowledge cannot be acquired instantly but requires patience, perseverance, and self-control. According to Sheikh Burhanuddin Az-Zarnuji, patience is one of the essential requirements for success in seeking knowledge, as the learning process demands seriousness and resilience in overcoming challenges (Dian Permana et al., 2020). In the contemporary educational context, this value remains highly relevant amid the rapid advancement of digital technology and the culture of instant gratification. Therefore, students should be encouraged to appreciate the learning process and develop resilience when facing academic and social difficulties.

The next value contained in Surah Al-Kahf, verse 66, is a strong enthusiasm for learning. Prophet Moses demonstrated extraordinary sincerity in seeking knowledge by undertaking a long journey to meet Prophet Khiddir. This enthusiasm for learning reflects the fact that a seeker of knowledge should not be satisfied with the knowledge they possess, but must continually strive to

broaden their horizons and improve themselves. According to Quraish Shihab, this story teaches that knowledge is the path to life's guidance, so the learning process must be based on sincere intentions and a desire to attain the truth (Quraish Shihab, 2002). In its implementation in today's schools, a spirit of learning can be instilled through a culture of literacy, active learning, group discussions, and continuous motivation from teachers.

The implementation of the moral values from the story of the Prophet Moses and the Prophet Khiddir is very important in character education in today's schools. Modern education is not enough to only emphasize the cognitive aspect, but must also shape the character of students to have good morals in social life. Thomas Lickona explains that character education aims to shape individuals who not only know moral values, but are also able to feel and practice these values in everyday life (Thomas Lickona, 1991: 103-107). Therefore, the values of humility, patience, and enthusiasm for learning contained in QS. Al-Kahfi verse 66 can be used as a foundation in building a school culture oriented towards respect, discipline, responsibility, and ethics in learning.

Thus, the story of the Prophet Moses and the Prophet Khiddir is not only a historical lesson in the Qur'an, but also provides a major contribution to the development of character education in the modern era. Interpersonal relationships built through manners, respect, and patience show that educational success is not only determined by intellectual intelligence, but also by the quality of one's morals and attitudes in interacting with others (Muahmmad Rian Ferdian, Keysa Tamami, 2025: 172. These values are very relevant to be applied in today's schools to form a generation that is intelligent, has character, and has manners in social and academic life.

4. CONCLUSION

Based on research results, QS. Al-Kahf verse 66 contains ethical values which are very important in interpersonal relations, especially in the relationship between teachers and students. The story of the meeting between Prophet Musa and Prophet Khiddir shows that the process of studying in Islam is not only oriented towards mastering knowledge, but also towards forming morals and ethics in interactions. The attitude of the Prophet Musa who asked permission with polite words, showed humility, and was ready to follow the guidance of the Prophet Khiddir became an ideal example for a seeker of knowledge. The ethical values contained in this verse include tawadhu' (humility), patience, and enthusiasm for learning. The attitude of tawadhu' is reflected in the humility of Prophet Musa, even though he was an apostle of Ulul Azmi, he was still willing to learn from Prophet Khiddir. The value of patience can be seen in Prophet Musa's readiness to undergo a learning process full of tests, while his enthusiasm for learning can be seen in his seriousness in taking the long journey to obtain true and useful knowledge. These ethical values are strongly relevant to character education in today's schools. Implementation can be achieved through teacher role models, fostering respect for teachers and others, strengthening a culture of discipline and patience in learning, and creating an educational environment that encourages students to continuously develop themselves. Modern education emphasizes more than just cognitive aspects; it also needs to shape students' character so they possess good morals in both social and academic life. Therefore, the story of the Prophet Moses and the Prophet Khiddir can serve as a pedagogical foundation for developing character education oriented toward developing intelligent, polite, and humble students who value the learning process and are able to build harmonious interpersonal relationships in everyday life.

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