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Analysis of the Story of Prophet Musa AS and Prophet Khidir AS in Surah Al-Kahf Verses 60-82 in Islamic Education Management
 Analysis of the Story of Prophet Musa AS and Khidir AS in Surah Al-Kahf verses 60-82 in Islamic Education Management

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Abstract. **The story of the Prophet Moses** and the Prophet Khidir is one example in the world of education that in the learning process not everything that is learned becomes immediately understanding so that it requires a process so that students understand and comprehend or can be called a form of learning process. **The purpose of this study is to analyze the story of the Prophet Moses** AS and the Prophet Khidir AS in Surah Al-Kahfi Verses 60-82 in Islamic education management. **The research method used is qualitative research with** library research. The main data source for the study comes from literature studies both from books, journals and previous research using content analysis. **The results of this study** are 1) Educators in carrying out learning must be done with sincerity and sincerity in conveying their knowledge and choosing the right learning method so that students can understand what is conveyed. 2) Educators provide motivation to increase enthusiasm for learning so that the knowledge conveyed by the teacher can be absorbed properly. 3) The learning process used by researchers needs to use the right method, one of which is an entertaining method so that the learning process is more interesting and not boring. Therefore, the story of the Prophet Moses and the Prophet Khidir has a positive impact on both educators and students in the learning process so that they can achieve the specified goals.

Keywords - Al-Kahf; Story Analysis; Islamic Education

Abstract. The story of Prophet Musa and Prophet Khidir is an example in the world of education that in the learning process not everything learned immediately understands, so it requires a process so that students understand and understand or **can be used as a** form of the learning process. **The aim of this research is to analyze the** story of Prophet Musa AS and Prophet Khidir AS in Surah Al-Kahf Verses 60-82 in Islamic education management. The research method used is qualitative research with library research. The main source of research data comes from circuit studies both

from books, journals and previous research using content analysis. The results of this research are 1) Educators must carry out learning with sincerity and sincerity in conveying their knowledge and choosing the right learning method so that students can understand what is being said. 2) Educators provide motivation to increase the enthusiasm for learning so that the knowledge conveyed by teachers can be absorbed well. 3) The learning process used by researchers needs to use the right methods, one of which is an entertaining method so that the learning process is more interesting and not boring. Therefore, the story of Prophet Musa and Prophet Khidir has a positive impact both for educators and for students in the learning process in order to achieve the specified goals.

Keywords - Al-Kahf; Story Analysis; Islamic Education

1. I. Introduction

Educational management has the aim of controlling, organizing, planning and implementing a goal in a better educational pattern by utilizing human resources and various facilities [1].

Teachers are included in the resources in question. Teachers have a role in character, ethics and morals according to what is taught to students in the practice of knowledge, said teacher Al-Ghazali [2]. The Qur'an is a guide in life in this world, both in the afterlife, the implied meaning of the events in it is very special [3]. Until now, many scientists still research the implied meaning of real events in the world, this shows that there are so many miracles in it [4]. The Al-Qur'an and Al-Sunnah are used as foundations in Islamic education management [5]. **As stated in surah As Sajadag, verse 5. Meaning: "He regulates affairs from heaven to earth, then (the affairs) rise to him in one day whose level is a thousand years according to your calculations." (QS. As Prayer Prayer Mat: 5)**

In the interpretation of Al-Misbah surah above, it means that Allah regulates everything that exists from heaven to earth. The continuation of these affairs rose to God's arrangement for 1000 world years. This means that Allah regulates all the affairs of heaven and world in great detail and detail without missing the slightest decision. Interaction in the classroom is the main role of a teacher to provide knowledge, because the subjects that will be delivered by the teacher must be understandable to students [6]. The management process in the classroom, namely organizing, planning and controlling a teacher for educational purposes, is a form of embodiment of educational management [7]. A person whose job is teaching is called a teacher in the KBBI dictionary [8]. Conducive control of learning situations is the atmosphere created by teachers in the classroom so that learning goals can be efficient and effective.

For example, in the story of Prophet Musa and Prophet Khidir. One day Prophet Musa asked the local community whether anyone was smarter than him. Then Prophet Musa said "nothing can surpass me in terms of intelligence". Prophet Musa was given the revelation of Allah QS. AlKahf verses 60-82 [9]. Allah's command told Prophet Musa to meet someone at the meeting of the 2 seas. On the way, an incident occurred, namely that Prophet Musa was shocked because the fish he was carrying fell somewhere. Prophet Musa continued his journey with the young man who met him until he met the person Allah meant, namely Prophet Khidir. Initially, Prophet Khidir was reluctant to teach Prophet Musa because he was afraid of seeing events beyond reason and could not understand them and was patient with what was on the journey. Then an agreement was formed for Prophet Musa not to ask first and later Prophet Khidir will explain the right time. Prophet Musa and Prophet Khidir continued their journey until they encountered many events beyond reason. Prophet Khidir had guessed that Prophet Musa could not be patient, in the end this incident happened Prophet Musa continued to insist on being given an explanation. Finally, his teacher, Prophet Khidir, gave advice that Prophet Musa did not have knowledge and knowledge about an incident in terms of the meaning of the incident, so Allah sent a teacher, namely Prophet Khidir, as a warning of Prophet Musa's arrogance that there was still sky above the sky [10].

The story above is an example of a student and teacher in the learning process not always according to expectations with the emergence of conflicts. Conflict is an obstacle for an individual or group in a goal, whether bad or good, [11]. In the book Religious and Religious Education, Athiyah Al-Abrasyi revealed that what is meant by Islamic education is the formation of the potential of a child who is the Caliph of Allah on earth with supportive direction to become a person full of responsibility [12]. The formation of potential students or students is also called moral formation because the environment influences students' morals [13]. Morals are divided into 2, namely good and bad, good morals if an action is in accordance with Islamic law and common sense and bad morals if it exceeds the limits of rules and norms in society and schools [14].

Adab is also no less important than morals. In the Al-Kautsar and Al-Munjiid dictionaries, adab is a form of character in behavior that complies with the principles of the Islamic religion [15]. In Arabic "addaba-yuaddibu-tadib" is "Education" translated by Al-Attas [16]. Adab **is the essence of the** educational hierarchy in which there is a spiritual and intellectual form of knowledge and knowledge [17]. When interacting, a student and teacher need good manners, teachers towards students and students towards teachers must respect each other in order to create harmonious relationships in the learning process [18]. The current condition has many problematics between students and teachers even though teacher and student interaction is one aspect of the world of education, namely the existence of activities to provide knowledge and knowledge [19]. Because each student has their own uniqueness in the learning process, teachers are expected **to be able to know the** characteristics of each student to develop talents [20]. Every child has different potential and talents, so in Islamic education Allah SWT has given this to differentiate each child or student [12]. So it is hoped that updating the teaching system in Islamic education management can improve the quality of graduates [21]. As **in surah Al-Hasyr verse 18, namely:**

وَقُلُوا لِلَّهِ عَزَّ وَجَلَّ إِنِّي خَشِيتُ بِمَا تَعْمَلُونَ ۝ ١٨ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۚ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَلَهُ يَرْجِعُونَ ۚ

Meaning: "O you who believe, fear Allah and let everyone pay attention to what they have done for tomorrow (the afterlife). Fear Allah. Indeed, Allah is most careful in what you do."

This means that we as humans always make improvements to all the actions we take, as well as a teacher who provides teaching is required to perfect if teaching is still not perfect and continues like that in completing the next teaching work until tomorrow according to Thabathaba'i [22]. The verses in the Qur'an are instructions for everyone to be devout, including the verse above which tells every community to carry out an evaluation [23]. Events in the Islamic world are polarized in Qur'anic and Islamic secular thinking because of the space between general science and Islamic religion [24]. So, Islamic education management must be able to create harmony in the learning atmosphere so that learning methods receive good reciprocity [25]. The stories in the Qur'an discuss varied education and also explain teaching methods, wisdom and character [26].

Research conducted by Moh. Toha Mahsun is contained in verses Al-Kahf 66-82. Using a library research method (Library Research) which uses primary and secondary data. This research is descriptive in nature, namely describing and interpreting data relating to the subject of discussion and analyzing al-Qusyairi's opinions relating to the story of Musa and Khidir in Surah al-Kahf. The conclusion of this research is that this book of tafsir is very simple in its meaning and has the success of following the flow without a little deeper comment, so that the meaning of al-Qusyairi itself is less visible. In this book you can find implied or explicit meanings. Education is the most prominent meaning, which is strengthened by patience, intention because of Allah and also

kindness, as an element that can be used as a support in gaining knowledge. Even further, if this element is applied in social life, it can make social life harmonious [27].

The research conducted by Istina Hidayatullah is contained in surah Al-Kahf 66-82. The methods used in this research are divided into two areas, namely the linguistic system and the mythic (ideological) system. In the linguistic system, the only meaning that will be sought is the etymological-textual meaning. Meanwhile, in the mythic system, the meaning that will be sought is the ideological meaning of the text of the story. Ideological meaning is born through the process of deformation of its linguistic system. The conclusion is that the story of Musa and Khidir is a representation of character settings, live style (Jiidup style) and even the epistemology of a particular community context. Musa and his empirical character are a simulacrum of the context of a society that has bayani (positivistic) reasoning, while Khidir with his illutive and metaphysical thinking character is a symbol of the context of a society that has 'Irfani (metaphysical) reasoning. This story seems to confirm the dialectical phenomenon between these two epistemologies which has been going on since ancient Greece until now. Through the codes displayed in the text, both have weaknesses and advantages, which if combined can become new potential and strengths in building human civilization [28].

The next researcher is Eri Susanti's research on surah al-kahf verses 66-82. The method uses library research with a descriptive analysis approach. The conclusion of this research is the interaction of teacher and student relationships in Islamic education management in accordance with the story of the Prophet MusaAS and the Prophet KhidirAS in Surah Al-Kahf Verses 60-82 Nowadays, students do not appreciate the existence of teachers when the teaching and learning process is increasing and teachers who do not bring the classroom atmosphere more harmonious, such as the signs in the story of the Prophet Khidir and the Prophet Musa [29].

The focus of this research is to carry out an analysis of Islamic education management regarding the interactions of teachers and students originating from the book of Ibn Tafsir. The aim of this research is to analyze the story of Prophet Musa AS and Prophet Khidir AS in Surah Al-Kahf Verses 60-82 in Islamic education management.

2. II. Method

This research is qualitative with a research library where the main research source comes from previous books, theses or theses and previous report articles[30]. Later, the interpretation uses descriptive-analytical methods using Maudhu'i thematics which focus on studying the problem sequentially from verses 60 to 82 sequentially and coherently and will then be matched in other types of surahs in the Al-Qur'an. The sources of data/primer are the Koran and the Book of Ibn Katsir's Tafsir. Secondary data sources are journals. Data analysis method using Content Analysis (ContentAnalysis) with the following steps:

- 1) Examining surah Al-Kahf verses 60-82 in Ibn Katsir's interpretation
- 2) Describe specific and general intentions
- 3) Correlate verses and relate existing problems

3. III. Results and Discussion

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The story of Prophet Khidir as and Prophet Musa as provides important lessons about aspects of Educational Management. These lessons include the role of teaching staff exemplified by Prophet Khidir AS, as well as student management which is reflected in the figure of Prophet Musa AS. Apart from that, this story also describes various learning methods, strategies and conditions which will be explained further:

In this story, Prophet Musa has the role of a person who seeks knowledge. Students are required to prepare provisions to study. The following analysis of surah Al-Kahf verse 62 carried out by the Prophet Musa: "So when they had passed (that place), Musa spoke to his servant, "Bring here our food: _ Indeed, we feel tired because of our journey." (QS. Al-Kahf 18: Verse 62). Before traveling to look for Prophet Khidir, Prophet Musa asked his servant to prepare a large fish as a marker and put it in a bag. On this journey, they began to feel exhausted, for which Prophet Musa asked to prepare his food [31]. This story teaches that in seeking knowledge it is necessary to prepare provisions to show sincerity. Students must also have certain attitudes and characteristics so that the learning process runs smoothly. This is reflected in the way Prophet Musa politely and humbly asked Prophet Khidir to seek knowledge, as written in surah Al-Kahf verse 66.

"Musa said to him, "May I follow you so that you teach me (the true knowledge) that has been taught to you (to be) guidance?" (QS. Al-Kahf verse 66). A student should be focused and serious in giving his attention, energy and time to the things he will learn. In this story, Prophet Musa spoke very politely, asking for instruction without coercion or urgent questions. This learning process is referred to as "following". When Prophet Musa said "what has been taught to you", he acknowledged that all knowledge, including that of Prophet Khidir, comes from Allah and the purpose of this learning is to obtain guidance [32].

A student needs to be patient during the learning process and be willing to comply with the various learning requirements set by the teacher, as mentioned in surah Al Kahf verse 69: "He (Moses) said, " God willing, you will find me a patient person, and I will not oppose you in any matter." (QS. Al-Kahf verse 69). In his conversation with Prophet Khidir, Prophet Musa said with great manners that God willing, he would be a patient student in facing all tests and would not refute his teacher's orders. These remarks show Prophet Musa's willingness to comply with the learning contract from Prophet Khidir. The use of the word God willing reflects the etiquette of promising, relying on all efforts on Allah's will. Even though in the end he could not fulfill his promise, Prophet Musa could not be called a liar because he had tried to keep his promise. The gentleness of his speech in promising also shows his manners, with the belief that the conditions given by the Prophet Khidir would not deviate from Allah's law, because he would definitely follow His guidance [33].

As a student, to be aware of the mistakes you have made, you must always introspect yourself. Then always be responsible and the mistakes you make must be corrected by apologizing. Prophet Musa has exemplified this as explained in the following interpretation of surah Al-Kahf verse 73:

"He (Moses) said, " Do not punish me for my forgetfulness and do not burden me with any difficulties in my affairs." (QS. Al-Kahf 18: Verse 73). "Imran" describes something that has a great and great nature but is bad. "Turhiqni" comes from a word that means burdensome, indicating very difficult, difficult and harsh conditions. This word is used in the Koran to illustrate the peak of crisis and difficulties. Prophet Musa used these two words to indicate that if Prophet Khidir as a teacher did not forgive or give permission to continue studying, then the burden he had to bear would feel very burdensome. The words of the Prophet Musa AS who was aware of his mistake, he said, "Do not punish me, that is, forgive me for the delay caused by my forgetfulness of the promise I have given you, and do not burden me in my affairs, namely in my desire and determination to follow you with difficulties that I cannot bear" [31]. A student is obliged to obey the provisions and directions given by the teacher, and is responsible for receiving sanctions if he

commits a violation. This is reflected in the story of the Prophet Musa who several times did not comply with the learning agreement that had been agreed at the beginning. With humility, Prophet Musa accepted the consequences of the mistakes he had made, as explained in surah Al-Kahf verse 76: "He (Moses) said, "If I ask you about something after this, then don't let me be with you anymore, in fact you are enough (patient) to accept my excuses." (QS. Al-Kahf 18: Verse 76).

In this statement, Prophet Musa admitted that he had made mistakes twice. However, driven by his great desire to gain knowledge, he asked for additional opportunities. Prophet Musa also promised that if he made another mistake, he would sincerely resign and no longer follow the journey with Prophet Khidir [32]. The education conveyed in this verse contains the principle that students need to have commendable behavior, especially being humble towards teachers. They must meet the specified study requirements and be willing to accept warnings or directions. Apart from that, students are required to have the enthusiasm to seek knowledge and be ready to admit mistakes to improve themselves.

In the education system, educators act as a fundamental component responsible for guiding and fostering the development of students. Considering his position as a role model, an educator is required to have a commendable personality that can be an example for his students. Educators are also required to have adequate academic competence to ensure the effective delivery of knowledge. This concept is in accordance with the figure of Prophet Khidir AS as an educator mentioned in surah Al-Kahf verse 65:

Meaning: "then they both met a servant among Our servants, whom We had given mercy to from Us, and whom We had taught him knowledge from Us." (QS. Al-Kahf 18: Verse 65).

The word "servant" has various meanings which include strong, gentle nature, and status as a servant. These three characteristics are characteristics that must be possessed by a servant. In the context of the verse discussed, the term "abdu" or servant refers to the Prophet Khidir as. This verse explains that he received two gifts from Allah SWT, namely mercy in words and knowledge [34]. Based on this interpretation, Prophet Khidir had the privilege of special knowledge regarding takwil and knowledge about events that would occur. Prophet Musa AS did not have this special knowledge, so he decided to study with Prophet Khidir to study it.

The learning carried out by Prophet Khidir began with making a learning agreement or contract, which is found in Al-Kahf verse 70 as follows: "He said, "If you follow me, then do not **ask me about anything, until I explain it to you.**" (QS. Al-Kahf 18: Verse 70).

Prophet Khidir did not force Prophet Musa to follow him, stating, "If you follow me". The word "do not" in this context is not intended as an absolute prohibition from Prophet Khidir to Prophet Musa from asking questions. Rather, it was a gesture from Prophet Khidir about the strange events that were about to occur, which may contradict Prophet Musa's understanding. This shows that Allah's perspective on supernatural matters is different from the human perspective [39]. As a teacher, Prophet Khidir had a patient spirit and continued to give warnings about the covenant that had been formed which is found in surah Al-Kahf verse 75 "He said, "Didn't I tell you, that you will not be able to be patient with me?" (QS. Al-Kahf 18: Verse 75).

Prophet Khidir AS as an educator for Prophet Musa AS only warned about the agreement at the beginning of the learning he had agreed to. Prophet Khidir was not arrogant about his knowledge.

Prophet Khidir wanted the safety and goodness of Prophet Musa as a messenger for his people. This can be seen from his subsequent continuation of learning even though Prophet Musa had broken his promise [34].

In the learning process, educators should be able to understand the nature of their students as targets, subjects and objects in education. The educational process will fail if educators do not understand the nature of their students. By understanding the nature of students, several benefits can be learned, including, first, being able to determine strategies, methods and approaches in the learning process. Second, you can determine subject matter that suits the student's level of ability and needs. Third, it can provide treatment and attitudes that are adapted to the students' nature, age, talents, humanity and tendencies.

Third, educational methods. To achieve an educational goal, there must be a method in education. The Islamic education method is a general series of conveying lessons in order to achieve an educational goal based on any opinion about Islamic relations as a supra-system. In an Islamic education process, achieving a goal of this method is a very important position, because it is a complement to providing subject matter sourced from the curriculum. Because if there is no subject matter, it will not run effectively and efficiently in a learning and teaching activity to achieve an educational goal.

Khidir's origins determine the methods applied in the educational process he will carry out, before he asked his students, in this case the prophet Musa as, about his origins, application and reasons for his arrival. On the way, the prophet Musa AS always asked Khidir about lessons he had not been allowed to learn in a hurry. Khidir slowly rebuked his students that Musa would not be patient. From this incident it can be seen that the method applied by Khidir was to get used to not rushing into decisions, based on the knowledge he had. As stated in surah Al-Kahf verse 75:

"He said, "Didn't I tell you that you would not be able to be patient with me?" (QS. Al-Kahf 18: Verse 75).

These words were delivered specifically and directly without going through anyone else a second time, namely, "In fact, you, Musa, will really not be able to patiently join me on my journey". However, Prophet Khidir as an educator was in no rush to immediately inform and decide on the trip, but in accordance with mutual agreement [34]. Apart from that, Khidir enforces discipline by trying to explain what he agrees to before traveling, as in surah Al-Kahf verse 70 which has been explained above. In this case, it can be seen that Khidir applies the Uswah Hasanah method or provides a good role model, namely always being disciplined, keeping promises and being aware of goals. This teaching is included in good morals and can be applied as a guide for the Muslim community to always be disciplined, keep promises and so on.

Then, an educator must explain the learning material clearly and can be understood by students and close the learning with conclusions related to the learning that has been passed. This was done by the Prophet Khidir AS by explaining the meaning of his actions during the journey contained in surah Al-Kahf verses 78-82:

78. "He said, "This is the separation between me and you; I will give you an explanation for actions that you are unable to be patient with." 79. "As for the boat, it belongs to the poor who work at sea; I intended to destroy it, because before them there was a king who would **seize every boat.**" 80. **And as for the** young man (infidel), both of his parents are believers, and we are worried that he will force both his parents to go astray and disbelief." 81. "Then we wish that their Lord would replace him with (another child) whose purity is better than that (child) and who loves (his parents) more." 82. "And the walls of the house **belonged to two orphans in the** city, under whom treasures were kept for both of them, and his **father was a pious man. So your Lord willed that** both of them grow up and both of them **take out their savings as a mercy from your Lord. What I did was not of my own accord. That is** a description **of the actions that you** are impatient with." (QS. Al-Kahf 18: Verses 78-82).

Prophet Khidir's explanation can be understood, thereby increasing Prophet Musa's knowledge as a student. That's how an educator should be, have a broad horizon of knowledge and be able to convey the knowledge he has clearly and easily understood.

Fourth, the educational situation. The basis of education is a process of interaction between students and educators to achieve educational goals. This interaction process ensures that humans are creatures who have great social morals. Each relationship process can run in the bonds of an event, not in

an empty realm. In various positions there is one type of special position, namely an educational position or an educational position. We can conclude that in an educational position feelings of affection are not only taken from both parents, but there is also a group of educators who create relationships with their students. If we think about the story of the prophets Musa as and Khidir in guarding both, the position of education is reflected. This incident can be seen from the conversation between the two of them.

Before carrying out the rih, an agreement was first made so that Moses would not ask, because everything would be explained at the end. However, because all the actions taken by his teacher were in sharp contrast to the Shari"at that was suggested and ordered, every time there was an oddity, the prophet Musa asked. His teacher understood the differences in perception between the two, but he had to reprimand his students about discipline. Prophet Khidir gave advice gently to the prophet Musa As. The rebuke given by the prophet Khidir to the prophet Musa AS during the rihlah was with gentle and patient words. We can see that the conversation that took place between the prophet Khidir and the prophet Musa depicted an educational atmosphere, in which in this interaction the positive qualities and attitudes carried out by the prophet Khidir were seen which should be applied by a teacher in teaching and learning activities, such as compassion, patience, respect for students.

From this explanation we can conclude that in the story of Prophet Musa and Prophet Khidir there is an element of education, where Prophet Khidir as an educator can understand the problems faced by his students, be patient and gentle, teach with compassion, be forgiving and master learning material where Prophet Musa as a student did not know what was taught by Prophet Khidir. Apart from that, this story teaches Muslims many lessons about commendable morals that must be applied both individually and when they become educators.

So, as an educator you must be gentle but remain firm, always reprimand students who are wrong, provide rewards (awards) and punishment (punishment), answer students' questions clearly, set mutually agreed rules and contracts before learning begins, make learning easier for students, and provide advice and messages at the end of learning.

Analysis of Islamic Education Management From the Story of Prophet Musa AS and Prophet Khidir AS

The analysis of the stories of Prophet Khidir and Prophet Musa regarding the concept of Islamic education can influence several educational elements such as educators, students and educational methods. The analysis for educators is as follows: First, sincerity. An educator is an important officer who serves as the key to the success of an educational voice. In Indonesia, teachers are given salaries and allowances, but when compared to developed countries the salaries of teaching staff in Indonesia are very small. But there are still many people who aspire to become educators, because the profession of educator is a noble task. They educate sincerely only hoping for the blessing of Allah SWT [35]. Both obligations convey knowledge. An educator has an obligation to convey the knowledge he has learned. Like the hadith of the Prophet which says " , the best of you are those who learn the Qur'an and practice it". So Allah SWT has given orders to His servants to share the knowledge they have gained with others so that various rabbani people are created [36].

The third is to choose a teaching method. In choosing a teaching method, an educator needs to create enjoyable learning so that the material can be easily understood and liked by students. Educators are required to develop creative ideas in designing interesting learning methods. The selection and application of these methods can be adjusted based on the student's situation and conditions faced [37]. Fourth is choosing a learning medium. The choice of learning media is a crucial fourth aspect for achieving success in the teaching and learning process. A teacher needs to be careful in determining and utilizing media that can support learning effectively. In the process, there are several aspects that must be considered so that the choice of learning media can provide optimal results [38] An educator needs to choose the right learning media by considering students' characteristics such as their age, interests, needs and conditions. The media must also be in harmony with the learning materials that will be delivered to students. In addition, educators must ensure that they have sufficient ability to use and demonstrate the chosen learning medium.

Understanding the stories of Prophet Khidir and Prophet Musa has a positive impact on the development of students. This story has an important influence, especially in increasing their enthusiasm for learning. When students have a strong motivational drive to learn, they will be more enthusiastic than doing activities without a clear goal. This is because there is a desire within them to achieve more optimal learning outcomes through a motivated learning process [39].

To achieve learning goals, students need to have strong determination in pursuing science. They are encouraged to gain knowledge in various locations, which not only provides new experiences but also broadens their horizons of knowledge. The learning process in these different places is an important part of their educational journey [35]. Third, be polite. It is very important for students to have a polite attitude to speak gently to the teacher and the people around them. Dressing is part of good manners, which is not just in words. An educator must glorify and respect his students [40]. Fourth, high curiosity: students who always pay attention to the teacher's explanation will raise many questions and high curiosity. Curiosity will make students think more actively [41].

4. IV. Conclusion

Based on the previous explanation, it can be concluded that the story of Prophet Musa and Prophet Khidir had a positive impact on Islamic education management, especially students and teaching staff. This story can be learned that 1) as an educator in providing the learning process, you must be sincere, use the right methods, and feel that you are conveying knowledge to students. This is because not everything in the learning process can run smoothly and sometimes has certain conflicts in communicating knowledge to students. 2) as an educator after listening to stories from the Prophet Musa and Prophet Khidir, it has a positive impact on increasing students' motivation in learning and informing them that the knowledge they are looking for is not difficult if they have a strong enthusiasm for learning. 3) Educational process, choosing the right method by educators is very important. Prophet Khidir gave an example of a learning method through habituation not to rush into conclusions, guided by the knowledge he has. He also emphasized discipline by establishing agreements before undertaking learning trips.

5. Reference

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