

EDUCATORS IN QUR'AN (EDUCATION SPIRITUALITY ANALYSIS IN SURAH AL-KAHFI VERSES 60-82)

Ayu Era Wardhani^{1*}, Dwi Ratnasari², Idrus Latif³

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia^{1,2}

Institut Agama Islam Negeri Bone, Indonesia³

Email: 21204011018@student.uin-suka.ac.id^{1*}, dwi.ratnasari@uin-suka.ac.id²,

idrusratif.iainbone@gmail.com³

ABSTRACT

To achieve educational goals in accordance with Islamic religious law, it is necessary to have a strong foundation, namely the Qur'an as a guide for Muslims. In the Qur'an, there are many commands of Allah SWT that are intended for His people to be carried out and prohibitions to be abandoned. Al-Qur'an Surah Al-Kahfi verses 60-82 describe the struggle of Prophet Musa to study with Prophet Khidir, it can be imitated by educators today in carrying out their profession as an educator. The method used in this writing is library research. The stages that the author did in this research were collecting research materials, reading library materials, making research notes, and processing the research notes. The importance of good interaction between educators and their students in order to achieve the desired educational goals, an educator is expected to have good character in accordance with the Uswah Hasanah owned by the Prophet Muhammad in order to achieve the desired goals. Good manners are expected to always be embedded in students when studying, an educator is expected to use the right method in educating, in order to create a good and efficient interaction process between the two.

Keywords: Educators; Education Spirituality; Surah Al-Kahfi

Introduction

Education has an important position in human life. Given the importance of education for human life, Islam as a religion that is rahmatan lil alamin pays serious attention to the development of education for human survival. Education as a process will give birth to many benefits and great wisdom for human survival (Fauzi, 2016). Education gives the ability to a community to see the possibilities that are open in the future. The future society is a science-based society. That is, if the power of knowledge is not used properly then a community will be squeezed between the existing forces resulting in the destruction of communication. That is why education is the main capital in facing the future (Douglass, 2021).

As a field that is developing due to the existence of society, education has a very important position In the life of every individual. Ibnu Khaldun stated that a civilized society has rules in carrying out its daily activities, such as behaving, working, and socializing. Rules must be obeyed and respected by them so that they become boundaries that cannot be violated by all members of society (Douglass, 2021). Thus, the rules become a part of the expertise received for the next generations. Education is the

result of human existence in absorbing the outside world into themselves (internalization), then interpreting (subjectification) using reason and mind with the help of science, and then expressing it back to the outside world (objectification) through a process of externalizing as well as legitimizing it (Aziz et al., 2021). Thus, education is the conception of individual and group interpretation activities in forming a particular culture.

The success of education in realizing the desired goals is highly dependent on the educational actors themselves because education is a process that has a purpose. The educational actors in question are teachers or educators, both in formal, informal, and non-formal environments. This shows that educators bear such great responsibility for the success of the educational process carried out. Educators in the formal environment, like it or not, must have several special competencies or abilities that support the implementation of their profession as teachers (Ramayulis, 2015). One of the main tasks and responsibilities that must be carried out by educators to their students is to transfer their knowledge and instill moral values to their students. The moral values instilled aim to make their students better individuals. An educator is expected to be a good example and role model for his students. Because the educator will be seen and observed by his students as a role model, the character of an educator is very influential on his students (Abnisa, 2017).

In education, the educator factor is one of the most important aspects. The teacher as an educator is a very difficult mandate to carry out because the teacher must be able to guide and direct his students in a better direction, regarding all aspects that exist in students both cognitive, affective, and psychomotor (Warsah & Uyun, 2019). Educators are a means for students to gain knowledge, besides that educators are also expected to be a role model that is seen by their students as noble, meritorious, and respected figures. However, there are many phenomena that occur regarding educators who are less responsible for their profession or only carry out their profession as educators without a spirit as an educator, this is often found today (Pitaloka & Nandani, 2021).

Islamic education is a process that takes place continuously and continuously. Based on this, the tasks and functions that need to be carried out by Islamic Education are education for the whole person and last a lifetime (Riza, 2022). This concept means that the tasks and functions of education have a target on students who are constantly growing and developing dynamically, starting from the womb to the end of life. Islamic education has special characteristics including having its own system that is different from the education system developed in general, especially the Western education system. There are many significant differences between Islamic education and non-Islamic education which can be seen from the ideological system, value system, and the orientation of Islamic education itself (Nasution, 2020). The ideal basis of Islamic Education is synonymous with Islamic teachings because the basis used is the Al-Qur'an and Al-Hadith. Islamic education is education in which all components or aspects are based on Islamic teachings. Vision, mission, goals, teaching and learning processes, educators, students, the relationship between educators and students, curriculum, teaching materials, infrastructure, management, environment, and other educational aspects or components are based on Islamic teachings (Masruhin et al., 2021). In Islam,

there are sources of Islamic education which are generally divided into two, namely primary and secondary sources. Primary sources are the Al-Qur'an and Hadith, while secondary sources are history, the thoughts of friends, philosophers and traditions that do not contradict the Al-Qur'an and Hadith. Education is a social program, and therefore every philosophy adopted by a society is different from the philosophy adopted by other societies in accordance with its character, as well as the power of civilization that influences it which relates to efforts to uphold the spirit and philosophy chosen and approved to obtain comfort. his life.

Islam is the religion that complements the previous religions, where Islam came as a religion of enlightenment for the lives of all creatures on this earth so that all of His creatures do not clash with each other in living life on this earth (Ismail, 2019). Because Allah SWT has sent down the Al-Qur'an as the holy book of Muslims in which it is written all the Shari'a that must be implemented and the prohibitions that must be abandoned by Muslims. Because in the Qur'an Surah Al-Imran Verse 19 it is explained that the only religion in the sight of Allah is Islam. And Allah has sent down the Qur'an as a guide for Muslims so that they do not get lost on a path that is not blessed by Allah SWT. The following is the Word of Allah SWT:

لِنَّ الدِّينَ عِنْدَ اللّٰهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا ۚ بَيْنَهُمْ ۖ وَمَنْ يَكْفُرْ بِآيَاتِ اللّٰهِ فَإِنَّ اللّٰهَ سَرِيعُ الْحِسَابِ

Meaning: "Surely the religion in the sight of Allah is Islam. There is no dispute among those who have been given the Book except after they have acquired knowledge, because of envy among them. Whoever denies the verses of Allah; then indeed, Allah is very quick in His reckoning."

The Qur'an came down as a revelation from Allah to the Prophet Muhammad SAW as one of his miracles. There are many instructions regarding matters related to Islamic law, one of which is the story about the Prophet Musa and the Prophet Khidir contained in Surah Al-Kahfi Verses 60-82. This verse contains several things, starting from the learning process of educative interaction between the two to the concepts of education and learning that can be drawn from the contents of the verse. In this case, the author describes several things related to the figure of an educator from the perspective of the Koran, whose value can be taken to improve the performance of competent educators and not just carry out their profession without knowing the functions and goals of educators in Islam. Seeing from the above background the author wants to discuss the Educator in the Qur'an (Educator Spirituality Analysis in Surah Al-Kahfi Ayat 60-82).

Research Method

The method used in this writing is a library (library research). In this study, the author examines "Educators in the Qur'an (Educator Spirituality Analysis in Surah Al-Kahfi Verses 60-82). Literature Research is a type of research conducted by reading books or other data sources to collect data from various literature, either in libraries or in other places. Library research is a type of research that is used in collecting in-depth information and data through various literature, books, notes, magazines, and other references, as well as the results of previous studies. relevant, to get answers and a theoretical basis regarding the problem to be researched. Library techniques are library

research carried out by reading, studying, and recording various literature or reading materials that are appropriate to the subject matter, then filtered and set forth in a theoretical frame of mind. Library research is not only the activity of reading and recording the data that has been collected, but researchers must be able to process the data that has been collected with the stages of library research.

In this study, the authors apply the library research method for several underlying reasons. First, data sources cannot always be obtained from the field, sometimes data sources can only be obtained from libraries or other documents in written form, whether from journals, books, or other literature. Second, a literature study is needed to understand new phenomena that were previously not understood. So that the writer can formulate concepts to solve a problem that arises. The third reason is that library data remains reliable to answer research questions. However, information or empirical data that has been collected by other people, either in the form of books, scientific reports, or research reports can still be used by library researchers. Even in certain cases, the field data is still not significant enough to answer the research questions to be carried out.

The stages that the author carried out in this study were collecting research materials, reading library materials, making research notes, and processing the research notes. The Primary and Secondary data sources used are in the form of Al-Qur'an, Books, Journals, and Literature which support to help researchers analyze related to how educators in the Al-Qur'an are analyzed from the realm of the spirituality of an educator contained in Surah Al-Kahfi 9verses 60-82.

Result And Discussion

The importance of good interaction between Educators and their students in order to achieve the desired educational goals, the author examines several things related to Educators in the Qur'an (Educator Spirituality Analysis in Surah Al-Kahfi Verses 60-82) as follows: First, Educators are expected to have the nature of Tawadhu' in educating their students. Second, politeness is expected to always be embedded in students when studying. Third, an educator is expected to have good characteristics. Fourth, an educator is expected to educate with the right method. And fifth, an educator should create an educational process that is educative and does not highlight the attitude of having higher knowledge.

One of the obligations of parents is to educate their children, this task is usually transferred to teachers as educators in educational institutions. The teacher has the task of parents in educating the intellectual and soul of a student (Alfian, 2019). So, this will affect how an educator can interact with students properly and correctly so that a balance is realized that must be realized by both parties, both educators and students. Educators are positioned as substitutes for parents in educating children, so the implication is that a student must make educators a manifestation of parents. As for some matters related to Educators in the Qur'an (Educator Spirituality Analysis in Surah Al-Kahfi Verses 60-82) they are as follows:

First, the purpose of Islamic education is to guide people to have noble morals, just as the Prophet Muhammad SAW was sent on earth to perfect the morals of

إِنَّمَا يُعِثُّ لِأَتَمِّهِمْ مَكَارِمَ الْأَخْلَاقِ. From the story of Prophet Musa and Prophet Khidir at the first meeting, we can learn how Prophet Khidir treated Prophet Musa humbly without arrogance. In this case educators are expected to have the nature of Tawadhu' in educating their students so that there is harmony between the two.

Second, in Islam it is taught to always apply courtesy to others, one of the ways is by respecting the elders and loving the younger ones. Prophet Musa's courtesy to Prophet Khidir was reflected in his request to follow him. Politeness is expected to always be embedded in students when studying because this will help them in the process of receiving knowledge. Because a learner of knowledge will not gain knowledge and benefit from it without respecting his knowledge and teacher. Therefore, the good attitude of every student of knowledge will affect the knowledge he will get from his teacher (Ahmad, 2022).

Third, educators or teachers have a very important role in the educational process, teachers are expected to have good characteristics to give good influence to their students. Just as the Prophet Khidir did, reminding him of the agreement between the two, he was also not arrogant with the knowledge he possessed and accepted Prophet Musa to study with him (Syaripudin et al., 2019). The interaction between the two shows how an educator directs his students in a better direction and does not brag about the knowledge he has. From the description above, it is expected that educators can appreciate all the efforts of their students, educators are able to provide good and correct directions in studying, especially knowledge that has not been studied by students before, educators are able to be wise, prudent, guard their words and words towards students with Good. Like the poem conveyed by Ahmad Syauqi that educators are required to have good character like messengers to educate their students

فَمُ لِلْمُعَلِّمِ وَفِيهِ التَّبَجِيلَا كَادَ الْمُعَلِّمُ أَنْ يَكُونَ رَسُولًا. So educators are expected to play a role in realizing the goals of education in Islam.

Fourth, the Educational Method is a method used to achieve educational goals. The educational method in Islam is a procedure for conveying material to students, because with a good method and in accordance with the process of teaching and learning activities will run effectively and efficiently. In his interaction with Musa, Prophet Khidir used a good method Khidir admonished Prophet Musa to always be patient, not to be hasty in judging something based on the knowledge he had. Prophet Khidir also upheld discipline for their previous agreement, this was seen by Prophet Khidir using the Uswah Khasanah method or giving good examples to Musa if he followed him on his journey. An educator is expected to educate with the right method, in order to help his students, understand the material presented. One of them is the Uswah Hasanah method because educators are figures that their students will see as someone they follow, with this educator are required to provide good role models so that they have a good influence on their students. Allah says in Surah Al-Ahzab Verse 21 about the nature of Uswatun Hasanah possessed by the Prophet Muhammad, which reads:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "Indeed, there has been in (self) Rasulullah a good role model for you (namely) for those who hope (grace) Allah and (arrival) Day of Judgment and who remember Allah a lot".

Fifth, is the Education Process, one of which is the interaction between educators and their students, in this situation mutual respect is needed between the two parties so that mutual love arises. This is also found in the interactions between Prophet Khidir and Prophet Musa, how Prophet Khidir patiently showed a humble attitude toward all the questions raised by Musa. It is understood that an educator should create an educational process that is educative and does not accentuate the ownership of higher knowledge. Prophet Khidir did not underestimate Musa, but he taught Musa how a learner of knowledge should study with his teacher, a commitment that must be maintained between the two of them in order to create an effective and efficient educational process. In addition, educators are also expected to try to answer their students' questions properly and correctly and provide warnings or consequences if there is a misunderstanding of their students' understanding.

Discussion

In the Islamic tradition, teachers are referred to as Mu'allim, meaning those who teach knowledge to others. In terms of terminology, several experts have different meanings in the context of educators. According to Zakiah Daradjat, educators are individuals who will meet the knowledge, attitude, and behavior needs of students (Panyahatan, 2021). According to Marimba, educators are people who bear responsibility as educators, namely adult humans who because of their rights and obligations are responsible for the education of students. According to Nur Uhbiyati, educators are adults who are responsible for providing guidance or assistance to students in their physical and spiritual development so that they reach maturity, can carry out their duties as creatures of God, caliphs on the surface of the earth, as social beings and as individuals who are able to stand alone.

Educators in Islam are anyone who is responsible for the development of students. In Islam, the most responsible person is the parents of the students. In the beginning, the task of the educator was purely the task of both parents, but in today's advanced times, many of the tasks of parents as educators are handed over to schools, because they are considered more efficient and more effective (Nurhayati, 2020). Becoming a teacher is a religious duty for knowledgeable Muslims, as a continuation of the prophetic task in educating the people. The best educator who should be emulated is the Prophet, Muhammad. He was able to produce a generation of choices throughout the history of human civilization. The success of Rasulullah SAW in educating his friends is inseparable from Karimah's morals and the broad insights that she has. In general, educators are people who have the responsibility to educate. While specifically, educators the perspective of Islamic Education are responsible for the development of students by seeking the development of all potential students, both affective, cognitive, and psychomotor potential in accordance with the values of the teachings of Islam. Educators in Islam should not only transfer knowledge but how good it is.

In the educational aspect, Ibnu Khaldun argued that an educator will be successful in his duties if he has qualities that support his professionalism. As for these characteristics, educators should be gentle, always stay away from harshness, and avoid punishment that damages the physical and psychological aspects of students, especially for young children, educators should make themselves *Uswah al-Hasanah* (role models) for learners. Exemplary is the core thing in education, because for Ibnu Khaldun children will easily imitate what the teacher does rather than just words of advice or orders. In the aspect of teaching methods according to Ibn Khaldun, an educator must be able to teach well, Educators provide teaching related to general and simple knowledge, especially matters relating to the subject being studied. This knowledge should be adjusted to the level of intellectual ability of students so that it is not beyond their ability to understand. Educators are also expected to present knowledge to students at a higher level so that students can take more specific lessons, information, and explanations. Thus, educators can deliver students to a higher level of understanding. Educators teach the subject matter in more detail in an overall context, while deepening the aspects and sharpening the discussion.

Forming noble morals in students is the main objective in the educational concept of Ibn Khaldun because morals will be the benchmark for measuring the glory of human life in this world and the hereafter. When they are teenagers, the purpose of education must be added with expertise or skills to live in the world. In adolescence and adulthood, a person is given the freedom to think and develop knowledge. Openness to knowledge will lead to prosperity in the world and to living in culture and dignity.

Al-Qur'an as a guidebook for Muslims contains many things related to human life on earth. One of them is education. Education in the Qur'an is an effort that is carried out in a planned and gradual manner to provide knowledge, skills, and attitudes to students as provisions in carrying out their duties as servants and caliphs of Allah on earth. Furthermore, this surah Al-Kahfi's main contents, namely stories that direct the soul as a mirror that reveals the knowledge of natural powers and divine knowledge so that there is no doubt in it and these are some of the great pleasures. Simply put, there are seven categories in a group of verses. First, about the threat to the belief in a God who has children. Second, about the story of Ashabul Kahf. Third, regarding the instructions for preaching the Prophet Muhammad SAW not to emphasize preaching to prominent people only. Fourth, the story of Prophet Musa seeking knowledge from Prophet Khidir. Fifth, is the story of Dhulqarnain with Gog and Magog. Sixth, information about the doom for the mushrikin and the reward for the believers. And seventh, information about the infinite breadth of Allah's knowledge.

As contained in Surah Al-Kahfi Verses 60-82 regarding the educational interaction between the Prophet Musa and Khidir. There are indicators that are carried out in a planned, controlled manner, there is material or materials to be conveyed and can be evaluated. In addition, the interaction in the story of Prophet Musa and Prophet Khidir is also an effort that is consciously carried out with the aim of changing one's behavior and actions. The concept above indirectly raises the term teacher on one hand and student on the other. Both play an active role in educational interactions with different duties and responsibilities but together achieve a goal. The educational implications of

the story of Prophet Musa and Prophet Khidir cannot be separated from the components of Islamic education in them.

Surah Al-Kahfi is the 18th letter revealed by Allah SWT which consists of 110 verses. Surah Al-Kahfi itself has the meaning of "Cave", this letter talks about a group of youths who fell asleep in a cave for 309 years. Another name for this letter is Ashabul Kahfi or the inhabitants of the Cave. In addition, reading Surah Al-Kahfi on Friday has many virtues, including that Allah will spread light for those who read it, avoid the slander of the Dajjal, forgive sins between two Fridays, and can also avoid interference by Satan. Surat Al-Kahfi came down after the letter Al-Isra' and before the letter Maryam. The verses, according to most scholars, all came down at once before the prophet Muhammad left for moving to Medina. Tafsir al-Misbah, quoting the opinion of M. Quraish Shihab explains that this surah Al-Kahfi contains an invitation to true belief and good deeds through encouraging news and warnings, as read in the early and final verses of this letter. Most of these verses are describing the events of the end of the world.

Conclusion

The importance of good interaction between Educators and their students in order to achieve the desired educational goals, the author examines several things related to Educators in the Qur'an (Educator Spirituality Analysis in Surah Al-Kahfi Verses 60-82) as follows: First, Educators are expected to have the nature of Tawadhu' in educating their students so that there is harmony between the two. Second, politeness is expected to always be embedded in students when studying, because this will help them in the process of receiving knowledge. Because a learner of knowledge will not gain knowledge and take advantage of it without respecting the knowledge and teacher. Third, an educator is expected to have good characteristics to give good influence to his students. Fourth, an educator is expected to educate with the right method, in order to help his students, understand the material presented, one of which is the Uswah Hasanah method. Fifth, an educator should create an educational process that is educative and does not emphasize the ownership of higher knowledge.

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