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Ethical Conduct Towards Students Implied in Surah Al-Kahf (18:60-82)

(A Study of Quraish Shihab's Tafsir Al-Misbah)

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Abstract

This study revealed the ethical conduct towards students implied in the Quran, specifically Surah Al-Kahf verses 60 - 82, as interpreted in Quraish Shihab's *Tafsir Al-Misbah*. The primary source of this library research was the Quraish Shihab's work of Qur'anic interpretation, *Tafsir Al-Misbah*. Meanwhile, *Tafsir al-Azhar* and *Tafsir al-Qurtubi* were employed as the secondary sources. This study aimed at describing the ethical conduct towards students as contained in the Qur'an, specifically Surah Al-Kahf verses 60-82, based on Quraish Shihab's *Tafsir Al-Misbah*. The data were collected using documentation technique and analyzed using content analysis approach. Based on the results, the ethical conduct towards students as implied in Surah Al-Kahf requires educators to be a knowledge-humble person, teach with affection, avoid overburdening students, set class rules, create constructive learning environment, be a patient educator, and present a material in small steps. It is expected that the results can be a benchmark for educators, teachers, lecturers, and religious teachers in carrying out their duties.

Abstrak

Penelitian ini mengungkapkan perilaku etis terhadap siswa yang tersirat dalam Al-Quran, khususnya Surat Al-Kahf ayat 60-82, sebagaimana ditafsirkan dalam *Tafsir Al-Misbah* Quraish Shihab. Sumber utama penelitian perpustakaan ini adalah karya Quraish Shihab tentang penafsiran Al-Qur'an, *Tafsir Al-Misbah*. Sementara itu, *Tafsir al-Azhar* dan *Tafsir al-Qurtubi* dipekerjakan sebagai sumber sekunder. Penelitian ini bertujuan untuk menggambarkan perilaku etis terhadap siswa sebagaimana terkandung dalam Al-Qur'an, khususnya Surat Al-Kahf ayat 60-82, berdasarkan *Tafsir Al-Misbah* Quraish Shihab. Data dikumpulkan menggunakan teknik dokumentasi dan dianalisis menggunakan pendekatan analisis konten. Berdasarkan hasilnya, perilaku etis terhadap siswa sebagaimana tersirat dalam Surat Al-Kahf mengharuskan pendidik menjadi pribadi yang rendah hati pengetahuan, mengajar dengan penuh kasih sayang, menghindari membebani siswa, menetapkan aturan kelas, menciptakan lingkungan belajar yang konstruktif, menjadi pendidik pasien, dan menyajikan materi dalam langkah-langkah kecil.

Diharapkan hasil tersebut dapat menjadi tolok ukur bagi pendidik, guru, dosen, dan guru agama dalam menjalankan tugasnya.

Keywords: ethical; students; surah al-kahf; tafsir al-misbah

Introduction

Islamic education is imbued with human values in which it is not merely a process of transferring knowledge, but also a means for transferring values, culture, norms and religion, and character building. Thus, education aims to preserve religious values, culture, and noble characters to the next generation.

Chapter II article 3 of the Act No. 20 of 2003 on National Education System stipulates the aim of education, namely to develop the character and civilization of the nation. Nevertheless, in order to realize this aim, there are a number of concerns that must be highlighted regarding with the relationship between educators and students. One of the concerns is related to the ethical conduct (Ikhwan, 2019). Ethics or 'akhlaq' in Arabic is an essential basis in the educational realm.

Ethics is broadly concerned with the notions for determining good and bad deeds by observing human actions to the extent the human mind can grasp (Anwar, 2010). Briefly, ethics functions as the assessor and determinants or a standard of human actions to determine the difference between good and bad, and eventually to develop humans with good behavior and noble characters in accordance with the norms prevailing in society and religion (Hidayat, 2013).

Furthermore, (Tanyid, 2014) proposed a more comprehensive notion that ethics is concerned with the fact about the presence of human values and behaviors as the fact linked to situations and entrenched realities. Meanwhile, behaviors carried out for a personal interest cannot be regarded as ethics. Such behaviors may be sourced from traditions (Drajat, 2014). Ethics insist people to be rational towards all norms, emphasizing its function to assist humans into more autonomous persons (Nizar, 2018). Essentially, ethics discusses the good and bad behaviors in accordance with the traditions and norms prevailing within the society by observing human actions to the extent the human mind can grasp.

Ethics and education are two intertwined concepts in which a person demonstrates his/her education through way of life as well as good attitude, communication skills, and behaviors. Raharja (2005) suggested that to attain an effective and successful education, an educator must understand and implement the concept of good role model based on the prevailing ethics and morals.

The problem that commonly arises in the current educational environment is the decline in ethical values, decency, and morals that lead to delinquency among educated young generation such as the prevalence of brawl, free-sex, and illicit drug abuse (Tas'adi, 2016). According to Muthohar (2016), the shifting of morality and decency is affected by modernization and globalization, which was once perceived unacceptable is currently acceptable, and which

was once unimaginable currently becomes reality, and so forth. Moreover, (Ningrum, 2015) asserted that the impact of non-constructive environment as well as poor self-control and social control are among the causes of the prevalence of moral degradation.

During this challenging era, educators have a vital role in directing the society toward a decent one. Educators must be able to build the moral and characters of students, particularly by giving exemplary. According to (Mulyasa, 2008); (Mujib, 2010); and (Supardi, 2013), the duty of an educator is not solely to transfer knowledge, but also to build students' moral and characters. While students are considered as less independent individuals, they need guidance in the forms of knowledge, moral support, and affection from educators to become mature persons (Maghfirah, 2015). Therefore, educators shall be able to instill moral characteristics to students.

Musfah (2011) discussed the competency-based approach that emphasizes the optimal understanding of scientific concepts of learning, which is behavior change. Educators will be able to promote behavior change when they become good role models. In this context, the duty of educators is not necessarily knowledge-based but rather emphasized on ethical and moral values with the aim to prepare and develop excellent human resources for the nation and the country (Sarjana & Khayati, 2017).

In carrying out their duties, educators must adhere to the ethics of the educational profession. In fact, the image of teachers is spoiled by the news about the despicable acts of unscrupulous teachers who conducted verbal, physical and even sexual abuse, as well as other immoral acts, causing concern and anxiety within the society. In terms of learning process, many educators are assumed to be less considerate about students' conditions. They are inclined to make inconsistent rules and convey material without paying attention to students' level of understanding about the material.

The government has devised a basis set forth in the Code of Ethics for Educators in Indonesia, which means that when an educator commits an offense, he/she will be subject to sanctions in accordance with the violation (Nafis, 2011). Meanwhile, Wandu & Nurhafizah (2019) explicated that the ethics of educators contains the norms that regulate relationship between teachers, students, and parents as a valuable component in building effective communication skills. Priatna (2012) argued that the code of ethics for educators attempts to sustain the credibility and image of educators. It is expected that the code will prevent educators from conducting acts that violate their duties. It is important for educators, both teachers and parents, to explore, understand, and implement the code of ethics for educators.

As a source of human values, the Qur'an provides a set of values that must be realized in social life. While the Qur'an does not specifically address the code of ethics for educators, it contains a number of verses that are implicitly concerned about education. One of the renowned values is enclosed in Surah al-Kahf verses 60-82 on the journey of Prophet Khidr and Prophet Moses. The verses notify the interaction between Prophet Khidr and Prophet Moses that can be a lesson (*ibrah*) in life, especially in the educational realm.

Studies on the code of ethics for students in seeking for knowledge have been carried out previously, including by Rahmawati (2016); Al-Zamzami (2018); Syukriyah (2019); and

Ni'mah, Hanif, & Anggraheni (2019). More specifically, Nihayah (2018) discussed Surah Al-Kahf in a Qur'anic study related to the personal competence of educators. Meanwhile, none of them exclusively divulged the ethics of educators in terms of relationship with students. Therefore, there was a necessity to conduct the present study. Basically, this study describes the ethical conduct toward students in accordance with the Qur'an, specifically Surah Kahf verses 60-82, as contained in the work of Quraish Shihab's *Tafsir al-Misbah*.

The present study is a library research that assesses the ethical conduct towards students as explicated in a monumental work of Qur'anic interpretation by Quraish Shihab, namely *Tafsir al-Misbah*. This study was initiated by compiling references as the sources to collect the data. The primary source was Quraish Shihab's *Tafsir al-Misbah*, with approximately 70% of data were derived from this work. Meanwhile the secondary data were obtained from Tafsir al-Azhar and Tafsir Qurtubi with a percentage of approximately 30%. Due to the possible broader scope, this study was limited to library research without any field research. The steps in this study involved a series of activities related to the method of collecting, reviewing, and documenting data as well as processing data to be presented as an ethical concept for educators. The hermeneutic method cannot be separated the study Tafsir al-misbah at Surah Kahf verses 60-82.

Based on the study of Quraish Shihab's Tafsir Al-Misbah and supported by other works of interpretations, the present study attempts to elaborate the ethical conduct toward students or the code of ethics for educators. Basically, educators are required to have the characteristics as follows:

Being a knowledge-humble or *tawadhu*

It is narrated in sahih hadith that the reason for Moses' journey in accompanying the Servant of God was due to the incident when Prophet Musa claimed "I am (the most knowledgeable person)".

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّ مُوسَى قَامَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا. فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدْ الْعِلْمَ لَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ: إِنَّ لِي عَبْدًا بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ (رواه البخاري)

"I have heard Ubay ibn Ka'b r.a. narrated that he had heard the Messenger of Allah said, "Moses stood to deliver a sermon among the Israelites. He was asked 'who is the knowledgeable person in the world?' In his reply, he said, 'I am.'" Because Moses did not attribute the knowledge to God, He rebuked him and revealed to him that, "A servant who lives where two seas meet, is more knowledgeable than you" (Qurtubi, 2007).

Based on the hadith, an educator must not be arrogant about his/her level of intelligence, but instead, must be humble while attribute the knowledge to God. Knowledge humble is

an obligation and it is inappropriate for an educator to be haughty with his/her knowledge, because Allah is the All-Knowing (Shihab, 2005). Being a humble person is a necessity for an educator as reaffirmed by (Al-Ghozali, 2014); (Ibrahim, 2002); (Budiyanto, 2013) since an educator will teach students. K.H Hasyim Asy'ari in (Rosidin, 2017) suggested that in addition to possessing the attitude of *tawadhu*, an educator must evade being vainglorious. An educator must be knowledge-humble instead of being overbearing. Al-Mawardi in Ridwan (2018) explicated that a humble educator will be respected by students, while those being arrogant will be less respected. Being *tawadhu* is directly associated to promoting the equality and mutual respect. By having this attitude, an educator will appreciate students as potential human resources. As a result, learning-teaching activities involving educator and students will be a team's goal.

Providing and teaching with affection

Sincere affection possessed by an educator toward students has been demonstrated by Prophet Musa toward his pupil, Yusya Ibn Nun, as mentioned in Surah Al Kahf [18: 62].

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنَّا جَدَاءٌ إِنَّا لَقَدِّ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾

So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."

Prophet Musa and his pupil were on a journey while they started to be exhausted and famished. Therefore, "when they had passed beyond it," implying they had passed the rest area when they felt worn out, Prophet Musa said to his pupil "*Aatina ghada-ana*." In Arabic, the sentence means "bring us." Instead of "bring me," Moses instructed his pupil to bring both of them the meal and to have it at the same time (Hamka, 1992).

In this verse, Allah (SWT) reveals the noble character of Prophet Musa (pbuh) in directing his pupil. As his pupil carried the supply, Prophet Musa perceived it as a shared supply instead of his own only. His subtle compassion led him realizing that being tired and hungry was not only undergone by himself but also by his pupil (Shihab, 2005).

According to K.H Hasyim Asy'ari in Rosidin (2017), an educator must possess:

وَالثَّلَاثُ أَنْ يُحِبَّ لِطَا لِيهِ مَا يُحِبُّ لِنَفْسِهِ

"Third, an educator shall care for students as much as caring for him/herself."

Educators are encouraged to have good relationship with students as if the students are their own, including to behave gently, compassionately, and patiently toward them. They must have affection and devote all skills to develop both character and knowledge of students. Similarly, (Al-Ghozali, 2014); (Nahar, 2018), and (Ibn Jama'ah in Asikin, 2015) asserted the importance of educators' compassion toward students and the capacity of caring as their

own children in good manners. It also becomes a point in The Code of Ethics for Indonesian Teachers Article 6 paragraph 1F (*Kongres XX PGRI* in Palembang).

Essentially, educators shall make association with students and care for them as if the students are their own children by treating them gently, compassionately, kindly, and patiently. Sincere compassion demonstrated by educator toward students will build a harmony between them.

Avoid overburdening students

In Surah Al-Kahf [18: 67-68], Prophet Khidr is revealed to have the ability for predicting the attitude of Prophet Moses when being his pupil. It is Prophet Khidr's gift from Allah (SWT) in which he possesses Laduni science as direct knowledge from Allah and knowledge of the unmanifest world.

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

He said, "Indeed, with me you will never be able to have patience. And how can you have patience for what you do not encompass in knowledge?" (Surah Al-Kahf [18: 67-68]).

The ability of Prophet Khidr in foreseeing the disposition of Prophet Moses during their relationship is based on Laduni knowledge that he receives from Allah in which he is able to possess knowledge of the unmanifest world. Based on the verse, Prophet Khidr says that Prophet Moses may not be patient to accompany him due to their different nature of knowledge. Prophet Khidr had knowledge as a gift from Allah that is not possessed by Prophet Moses. Meanwhile, Moses has knowledge as a gift from Allah that is not received by Prophet Khidr. They have their respective duties as the commands of Allah in which their duties are different from each other and only the receiver would have the strength to carry out such duties (Shihab, 2005).

In his work, Hamka (1992) explicated that Prophet Khidr promptly recognized the characteristics of his forthcoming pupil from their first encounter. Prophet Khidr noticed that Prophet Moses had volatile spirit hence he directly declared that Prophet Moses might not be enduring enough to serve as his pupil.

The verse signifies that an educator should guide students and provide them an understanding of the possible obscurities and obstacles. Furthermore, an educator should advise the students to be steady in seeking for knowledge instead of compelling them for learning matters that cannot be or have not been attained by their level of understanding. Educators must direct students to explore their potential in accordance with his/her talents instead of learning inapt discipline.

Al-Ghozali (2014) propounded that educators must assist students in accordance with their respective skills, namely by conveying knowledge based on their level of understanding. Students may improve their knowledge to the extent of their capacities, with a requirement

they have grasped the basic level of understanding. In this context, a good educator must be able to emulate the characteristic of Prophet Muhammad as he said:

نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ أُمَرْنَا أَنْ نُنْزِلَ النَّاسَ مِنْ زَهْمِهِمْ وَنُكَلِّمَهُمْ عَلَىٰ قَدْرِ عَقْلِهِمْ

“We, the Prophets, are one people. We are commanded by Allah (SWT) to situate a person according to proper place (level of ability), and talk to people according to their level of understanding or intellectuality.”

Subject matters conveyed to students should be presented by using comprehensible approaches. Moreover, educators must be flexible in integrating the learning material with the latest, actual information thus students are able to grasp the concepts and practice it in the real world at the same time. Indriyanti, Siregar, & Lubis (2017) suggested educators to disseminate knowledge based on student’s intelligence and level of understanding in order to gain expected learning outcomes instead of bringing harms. Educators must supply materials that can be accepted and understood by students.

Set rules for students

Prophet Khidr also set rules or requirements to his pupil as implied in verse 70 of Surah Al-Kahf, which was defined as the contract between Prophet Khidr and Prophet Moses. The contract included the rule that Prophet Moses was not allowed to refute, inquire, or comment on the conduct to be carried out by Prophet Khidr.

قَالَ فَإِنْ أَتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا

He said, “Then if you follow me, do not ask me about anything until I make to you about it mention” (Surah Al-Kahf [18: 70]).

Based on the Qur’an and its interpretation, Prophet Khidr accepted Prophet Moses as his pupil with the requirement, “Then if you (Prophet Moses) follow me (Prophet Khidr), do not ask me about anything until I make to you about it mention”. Prophet Musa sincerely accepted the rule, which was the attitude of Prophet Moses. It is one of the attitudes of educated people towards scholars: the students must be obedient and respectful towards their teacher or the followers must be submissive toward their superior. The contract between Prophet Khidr as the teacher and Prophet Moses as the pupil became a binding rule between them, showing a good interaction that occurred between educator and student (Shihab, 2005).

The requirements affirmed by Prophet Khidr were approved by Prophet Moses. Thus, there were rules that have been established by both parties. Meanwhile, Yus’ bin Nun was not mentioned after the meeting between Prophet Khidr and Prophet Moses. According to Hamka (1992), while the key figures had gathered (Prophet Khidr and Prophet Moses), the pupils set themselves aside instead of joining them.

Rules or requirements established by educators will reflect the goals of an educator. The existence of a rule in an educational institution determines and promotes the character building of students. Therefore, rules are all efforts to manage, supervise, and control the management of an educational environment so as to maintain the process and to attain the optimal goals of education.

Furthermore, in carrying out their duties, educators must create and ensure the safety and security of their students. The aim of providing safety and security is to create an appropriate learning process in accordance with applicable rules. According to Priatna (2012) and Mulyasa (2008), an educator is required not merely to the delivery of learning materials, but also to foster the competence and personality of students. Therefore, an educator must regularly monitor the attitudes and behaviors of their students. Rules are an alternative approach to create a constructive school environment in order to support the success of the teaching-learning process.

During the learning process in the classroom, it is crucial for teacher to discipline students by compelling them to be punctual, to pay attention instead of having conversation with peers, to make notes, and so forth. As an institution, the school must devise rules for the students in general to sustain the learning environment in accordance to the expected learning outcomes. In addition, rules are an indicator that in the educational institution, students are the main concern of all stakeholders, including teachers, staffs, and other parties in and outside the classroom.

Providing Ease of Learning

Providing ease of learning for students is a key element that must be underlined by an educator. It is implicitly contained in the story of Prophet Khidr and Prophet Moses as mentioned in the following verse:

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٣﴾

[Moses] said, “Do not blame me for what I forgot and do not cover me in my matter with difficulty” (Surah Al-Kahf [18: 73]).

Verse 73 of Surah Al-Kahf reveals that Prophet Moses solicited Prophet Khidr for not burdening him during his process of seeking knowledge. Subsequently, Prophet Moses acknowledged his mistake. It was due to sheer forgetfulness. Prophet Moses apologized and beseeched Prophet Khidr for forgiveness and patience, therefore he could be his pupil for the umpteenth time (Shihab, 2005).

According to K.H Hasyim Asy'ari in Rosidin (2017), an educator must make an effort to provide ease of learning and provide a principle for students based on their respective level of intellectuality.

وَالرَّبِيعُ أَنْ يَسْمَحَ لَهُ بِسُهُولَةٍ الْإِلْقَاءِ فِي تَعَلُّمِهِ وَحُسْنِ التَّلْفِظِ فَتَفْهِيمِهِ

“Educators shall provide ease of learning for students by conveying materials lightly and clearly hence students will understand the materials easily.”

Similarly, Al-Ghozali (2014) and Budiyanto (2013) argued that educators should guide students in grasping the learning materials. Moreover, to provide ease of learning, communication skills are a requirement for educators in order to sense students’ feeling and encourage them to be obedience. Sudjana (2013) and (Siahaan, 2018) explicated in addition to convey facts and fundamental skills, educators are required to communicate information related to students’ real life.

Furthermore, it is essential for educators to employ various instructional methods in order to facilitate students in understanding a material. According to (Hamalik, 2013), an educator shall be able to select and implement the most suitable instructional approach based on the objectives to be achieved, the needs and abilities of students, as well as appropriate media.

By mastering assorted instructional methods, an educator may flexibly arrange the class to conduct a learning process. It is useful to save the energy and to accelerate the learning process, as well as to assess the active and passive involvement of learners. Ali, Pendidik, & Ali, (2014) reaffirmed that an educator is not solely required to transmit knowledge. They are required to ensure the students understand what has been conveyed to them. Therefore, a professional educator must comprehend various instructional methods and are able to employ diverse media based on the situation and conditions at the time (Sanjaya, 2017).

In this context, educators serve as facilitators who provide facilities or conveniences in the learning process, for instance by creating convenient environment of learning activities, in harmony with the developmental stage of students hence interactions in learning will occur effectively (Sardiman, 2012). Providing ease of learning for students may be implemented through several approaches and media as an effort to achieve the learning objectives.

Being patient toward students

The journey undertaken by Prophet Khidr and Prophet Moses is a lesson for educators, namely the patience of Prophet Khidr towards his pupil, Prophet Moses. During their expedition, Moses frequently inquired about lessons that he had not received yet in which he seemed to be impatience about it. It is implied in the following verse of the Qur’an.

﴿ قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴾

[Al-Khidr] said, “Did I not tell you that with me you would never be able to have patience?” (Surah Al-Kahf [18: 75]).

Prophet Khidr rebuked his students because Prophet Moses had the character or disposition of being less patient in waiting for the explanation of his teacher. Prophet Khidr also taught patience to his pupil and to be unrushed in judging a case (Shihab, 2005).

Imam Qurtubi (2007) excerpted a hadith of the Prophet Muhammad (pbuh) from a shahih narration as follows:

يَرْحَمُ اللَّهُ مُوسَى. لَوَدِدْنَا لَوْصَبَرَ حَتَّى يُقْصَّ مِنْ أَمْرِهِمَا

“May Allah bestow His Mercy upon Prophet Moses. Indeed we would like if Prophet Musa were patient. So he tells us the second story.”

Ibn Jamaah explicated that an educator shall always be patient in dealing with students.

أَنْ يُجِبَ لِطَالِبِهِ مَا يُجِبُ لِنَفْسِهِ أَنْ يَغْتَنِي بِمَصَالِحِ الطَّالِبِ وَيُعَامِلُهُ بِمَا يُعْمَلُ أَعَزَّ أَوْلَادِهِ مِنَ الْخُنُو
وَاشْفَقَةَ عَلَيْهِ وَالْحَسَانَ إِلَيْهِ وَالْبِرَّ عَلَى جَفَاء

“An educator shall have compassion toward students as much as he/she cares for him/herself. An educator must also pay attention to the interests of students, treating them gently, kindly, and patiently.”

Ibn Jamaah also asserted in addition to have sincere compassion to his/her students, an educator is required to treat them gently and patiently since each student has a distinctive characteristic (Roin, 2016). Likewise, Hawi (2013) reaffirmed that it is significant for an educator to have patience to deal with students, to be calm and unrushed in accompanying them so as the students are able to participate in the teaching-learning process. However, an educator will teach students with diverse levels of intelligence.

Furthermore, an educator will be faced with students who have a variety of issues, characters, and levels of intelligence. Therefore, educators are required to have patience and endurance. A teacher who conveys the materials hastily will situate students in an uncomfortable situation. Students feel pursued to finish one work to another without an opportunity to contemplate the lesson (Purwanti, 2013).

In carrying out their duties, educators are required to be patient in having interaction with many individuals who have different characteristics. Moreover, each student also has personal problem that occurs continuously every day. All of these conditions necessitate an educator to be patient.

Present a material in small steps

Prophet Khidr had guided and directed Prophet Moses in his learning process. One of his methods as an educator was by explaining a lesson in steps. It is mentioned in verses 79-82 of Surah Al-Kahf as follows:

First, the explanation of the first incident (a hole in the ship)

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ

يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

“As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force” (Surah Al-Kahf [18: 79]).

The pious servant of Allah, Prophet Khidr, deliberately made a hole in the ship with the aim of teaching his pupil the necessity of helping the weak. An educator has an obligation to transmit knowledge as well as to inculcate affective and psychomotor skills that will improve learners’ sensitivity toward their social environment.

Second, the explanation of the second incident (the murder of a boy).

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾ فَأَرَدْنَا

أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy (Surah Al-Kahf [18: 80-81]).

Third, the explanation of the third incident (the restored wall).

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا

صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنْ رَبِّكَ ﴿٨٢﴾ وَمَا

فَعَلْتُهُ عَنْ أَمْرِي ﴿٨٣﴾ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٤﴾

“And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their reassurance, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience” (Surah Al-Kahf [18: 82]).

It was the third time that Prophet Moses made a mistake in which Prophet Khidr finally decided to terminate their relationship. Initially, he started to explain the incidents, telling the reasons behind each of those incidents. Prophet Khidr clarified: “As for the ship, it belonged

to the poor people working at sea” to earn for life. Meanwhile, there was a cruel king who instructed his people to seize every good ship by force hence Prophet Khidr deliberately made a hole on the ship so it was declared improper, preventing the ship from being confiscated by the king (Shihab, 2005)”. Hamka (1992) reaffirmed it by explaining that as the king was eager to seize all good ships without paying the price and no one had courage to resist his mean demeanors, Prophet Khidr made a hole in the ship. Qurtubi (2007) asserted that a minor harm is acceptable when it is intended to evade a greater harm. In this context, the ship was holed so it became imperfect and was not seized by the king, while as the result; the family still owned the ship to make a living.

Furthermore, Prophet Khidr elucidated the reason of the second incident. It was about Prophet Khidr who decided to murder a boy whose parents are faithful and believer. Prophet Khidr was bothered since he could forecast that as the boy lived and grew up, he would burden his parents tremendously either due to the parents’ unconditional love for the boy or due to the consequences of the boy’s obstination and cruelty in which the parents would have committed iniquity and kufr (Shihab, 2005). According to Hamka (1992) based on Ibn Juraij’s work, when Prophet Khidr killed the firstborn, his parents were expecting the second child. And as foreseen by Prophet Khidr, the second child turned out to be a pious Muslim.

Subsequently, concerning with the third incident, the verse beckons us that the wall was the heirloom of a father who died and left two children. Meanwhile, children are called orphans until they become adults. Therefore, when Prophet Khidr and Prophet Moses passed through the city, the orphans were still children while “*there was beneath the wall a treasure for them*”(Shihab, 2005).

The term “*kanzun*” is defined as a treasure, namely the hidden gold and silver buried in the ground by the father. As Prophet Khidr knew about it while the two orphans did not know anything, Prophet Khidr was worried that the treasure might not be figured out since it was buried deep in the ground while the ground was covered by the wall.

Prophet Khidr restored the wall so that the treasure would not be buried too deeply. When the children are older and stronger, they will take the treasure that belongs to them as a mercy from Allah. As Prophet Khidr restored the decrepit wall as his duty assigned from Allah and as a mercy for the two orphans whose parents are believers (Qurtubi, 2007).

In overall, the conduct carried out by Prophet Khidr was not of his own accord, but of the will of Allah. It is true that Prophet Khidr deliberately made a hole in the ship, murdered a boy, and restored the nearly collapsed wall. But, Prophet Khidr did all the conduct as Allah command him to do (Shihab, 2005).

As a mentor, Prophet Khidr had guided and directed Prophet Musa. He conveyed knowledge in small steps. K.H Hasyim Asy’ari in Rosidin (2017) suggested that the importance for educators to create convenient learning environment by conveying materials lightly and with clear pronunciation thus students will acquired the materials easily, particularly when the student must receive special attention. Moreover, an educator is required to clarify the true meanings of a problem (subject matter), in terms of the wisdom or inner reason (*hikmah*) and cause (*illat*). Al-Ghozali (2014) affirmed that educators are required to convey

subject matter in accordance with student's level of understanding, emphasizing the material is conveyed in small steps.

An educator shall be sincere and kind in conveying the materials to students:

أَنْ يَسْمَحَ لَهُ بِسُهُولَةِ الْإِلْقَاءِ فِي تَعَلُّمِهِ وَحُسْنِ اتَّلَافِ فِي تَفْهِيمِهِ

"It is importance for an educator to deliver lesson plainly and clearly so as it is easier for students to understand the materials. An educator must be gently and kindly during the learning process."

By delivering the lesson gently and plainly, educators encourage students to understand the given material. In addition, educators are required to behave professionally and be able to provide explanations appropriately. Educators are the key in problem solving and are in a central position to regulate, direct and create the desired environment of teaching-learning activities. Therefore, educators are required to be professional, innovative, perspective and proactive actors in the classroom, one of which is enlightening students by providing explanations that can be simply accepted by students (Roin, 2016). The learning process is the construction of knowledge for students as the process involves the nurture of learning experiences.

Conclusion

Ethics is a necessity within the society as it is a fundamental basis to determine human's attitudes and behaviors. Meanwhile, the Qur'an is the basis for human's thoughts and actions that are imbued virtue. The values contained in the Qur'an are the basis and ethics in the life of an educator. The interpretation of Surah Al-Kahf verses 60-82 in Quraish Shihab's *Tafsir Al-Misbah* reveals the ethical conduct toward students in which an educator shall be a knowledge-humble, teach with affection and compassion, avoid overburdening students, set rules for students, create constructive learning environment, be patient toward students, and present a material in small steps.

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