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The Value of Character Education in the Story of the Prophet Musa 'Alaihisslam in Qs. Al-Kahf Verse 66

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Abstract

The educational values contained in Qs. Al-Kahf verse 66, which tells the dialogue between the Prophet Moses 'peace be upon him and the Prophet Khidir 'peace be upon him when Moses asked permission to follow and learn from him. This verse has an important contribution as a source of character education from an Islamic perspective. Qs. Al-Kahf verse 66 describes the attitude of the Prophet Moses who was humble and had a strong desire to seek knowledge from someone more knowledgeable. This attitude is an example that knowledge must be sought with manners, sincerity, and respect for educators. In addition, this verse also teaches the importance of patience in the process of acquiring knowledge. Through this verse, we can find various important educational values, including humility in learning, enthusiasm for seeking knowledge, manners towards teachers, openness to new knowledge, and recognition of the important role of education in the learning process. These values serve as an important foundation in shaping the character of students, fostering ethics, a passion for learning, and respect for knowledge and their teachers, in order to develop students with noble character, knowledge, and ethics in the learning process. This research method utilizes library research with a thematic interpretation approach and descriptive analysis. The primary data sources come from the Qur'an, tafsir books, and Islamic character education literature. Therefore, Surah Al-Kahf verse 66 teaches that knowledge must be sought with humility, enthusiasm, and good manners toward teachers. This verse serves as an example for all Muslims that status and position should not hinder one from continuing to learn and respecting others who possess knowledge.

Keywords: Educational Values, Humility, Islamic Education

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INTRODUCTION

In today's societal developments, there are many behavioral deviations that contradict the character values in the Qur'an. This condition arises because of the low human understanding of the values taught by the Qur'an (Okta Khusna Aisi, Eka Danik Prahastiwi, Dedi Dwi Cahyono, Dian Tias Aorta, 2024). Qs. Al-Kahf verse 66 is part of the story of the journey of the Prophet Moses (peace be upon him) in seeking knowledge from a pious servant called the Prophet Khidhr. This verse reads:

رُشْدًا عُلِّمْتَ مِمَّا تُعَلِّمَنِ أَن عَلَىٰٓ أَتَّبِعُكَ هَلْ مُوسَىٰ لَهُۥ قَالَ

"Moses said to him, May I follow you so that you teach you the true knowledge among the knowledge that has been taught to you?" (Qs. Al-Kahf :66)

In Qs. Al-Kahf verse 66 tells the story of when Prophet Musa A'laihissalam continued his journey to meet a servant of Allah who was more knowledgeable (Prophet Khidir). In this context, Musa shows his determination to seek knowledge, but in this story he also emphasizes that seeking knowledge requires patience, humility, and manners (adab) (Firyala Meitsa Mona, Nurul Awwaliyatus Sa'adah, Vina Oktavia Arriza, Mohammad Syaifuddin, 2024).

The story between Prophet Musa and Prophet Khidir is not just a narrative in chronological history, but contains very strong intellectual and spiritual ethical dimensions in the process of seeking knowledge. It implies the basic principles of universal education. Even though Prophet Musa a'laihissalam was an apostle ulul Azmi who had received direct revelation from Allah SWT, the highest symbol of authority and divine knowledge, he still showed a tawadhu' (humble) attitude towards Prophet Khidir.

Despite this, he didn't feel satisfied with the knowledge he already possessed, nor did he refuse to learn from someone who, in human eyes, seemed more "ordinary." This attitude demonstrates that the virtue of knowledge is not measured solely by its source but by its benefits and the truth it contains. This implies an important lesson: no human being knows all the secrets of Allah's knowledge.

As stated in Surah Al-Isra', verse 85:

قَلِيلًا إِلَّا الْعِلْمِ مِنَ أُوتِيتُمْ وَمَا رَبِّي أَمْرِ مِنْ الرُّوحُ قُلِ ۖ الرُّوحِ عَنِ وَيَسْأَلُونَكَ

"And you are not given knowledge but a little."

Therefore, every seeker of knowledge, regardless of their status, whether teacher, cleric, or even scientist, must be aware of the many things beyond their own scope. This awareness fosters intellectual ethics, namely the ability of children to respect the perspectives of others, be open to new truths, and not be arrogant about their knowledge. Therefore, this value is highly relevant in modern education, where knowledge is considered a tool of power or social status. Thus, Surah Al-Kahf, verse 66, reminds us that the essence of knowledge is a path to guidance (rasyad), not merely a tool for demonstrating one's superiority.

Islamic commentators and education experts view this verse as a fundamental example of how a person should conduct themselves in knowledge: with respect, modesty, receptivity to guidance, and patience in the learning process.

However, although the values in Surah Al-Kahf, verse 66, are highly relevant to the educational process, a deep understanding of their application in the context of modern education remains elusive. Therefore, this research was conducted to examine how the relationship between teachers and students through understanding the interpretation of the verse using the thematic interpretation method approach in order to obtain a more comprehensive and applicable understanding for learning today (Iskandar Mirza S,azili Mustofa Alamri, 2025).

METHOD

According to experts in Islamic exegesis and education, this verse is seen as a fundamental example of how one should behave in seeking knowledge, namely, having respect, not being arrogant, being willing to accept guidance, and being patient in undergoing the learning process. This study uses a library research method with a thematic interpretation approach and descriptive analysis to examine the values of character education in the story of the Prophet Moses (peace be upon him) in Surah Al-Kahf, verse 66. This approach was chosen because the research focuses on understanding the meaning of the Quranic text and interpreting the values of character education contained therein.

The data sources in this study consist of primary and secondary sources. The primary data sources include the Quran, specifically Surah Al-Kahf, verse 66, as well as various classical and contemporary commentaries, such as Tafsir al-Tabari, Tafsir Ibn Kathir, and Tafsir al-Misbah by M. Quraish Shihab. Secondary data sources include books, journal articles, previous research results, and various supporting literature relevant to Islamic education, character education, and the story of the Prophet Moses (peace be upon him). This research encompasses various literature related to character education from an Islamic perspective. The sample was determined using a purposive sampling technique, selecting sources directly related to the focus of the study.

Data analysis was conducted through several stages: examining the linguistic and contextual meaning of the verses, examining the context of the dialogue between the Prophet Moses and the Prophet Khidr, identifying and interpreting the character education values contained in the verses, and linking these interpretations to the concept of Islamic education and their relevance to modern education. Thus, this method was used to gain a comprehensive and applicable understanding of the values of character education from a Qur'anic perspective.

RESULT AND DISCUSSION

Based on the results of an analysis of the interpretation of Qs. Al-Kahf: 66, it was found that this verse teaches fundamental character education values in Islamic education. This verse also emphasizes that true knowledge requires humility, a willingness to learn from anyone, and good manners. These values are reflected in the attitude and dialogue of the Prophet Moses (peace be upon him) when he asked the Prophet Khidr for permission to learn from him.

The research results indicate that the character education values in this verse include:

No	Character Education Values	Indicators in the Verse	Educational Meaning	Implications in Islamic Education
1	Humility (Tawadhu')	The expression *"hal attabi'uka"* ("May I follow you?")	A humble attitude in seeking knowledge despite having a high status	Students are nurtured to avoid arrogance regarding the knowledge they possess
2	Enthusiasm for Seeking Knowledge	Prophet Musa's determination to follow Prophet Khidir	Knowledge must be pursued with sincerity and commitment	Encouraging lifelong learning motivation
3	Respect and Etiquette toward Teachers	Asking permission before learning	Proper manners are prioritized before knowledge	Strengthening ethical relationships between teachers and students
4	Awareness of the Limitations of Human Knowledge	Prophet Musa's implicit acknowledgment of Prophet Khidir's knowledge	Human beings do not possess perfect knowledge	Instilling an open-minded attitude toward knowledge
5	Orientation of Knowledge	The word *"rasyad"* in the verse	Knowledge should lead to	Education is directed toward the

	toward Truth (*Rasyad*)		guidance and goodness	formation of good morals and righteous deeds

It is understandable that Surah Al-Kahf, verse 66, contains interrelated character education values that form a unified whole. The values of humility, etiquette, and a passion for seeking knowledge are the primary foundations of the Islamic education process. This verse emphasizes that educational success is not only measured by cognitive aspects, but also by the development of character, ethics, and spiritual awareness in students. These values are not merely theological but also have practical implications for character formation. This verse also emphasizes the process of fostering morals, spirituality, and intellectual ethics.

Surah Al-Kahf, verse 66, provides an ideal depiction of the relationship between teacher and student from an Islamic educational perspective. The dialogue between the Prophet Moses (peace be upon him) and the Prophet Khidr (peace be upon him) demonstrates that high status, rank, and knowledge do not hinder one from continuing to learn with humility. The phrase "hal attabi'uka" in this verse conveys the meaning of politeness, willingness, and respect for the teacher. This demonstrates that etiquette is the primary foundation for seeking knowledge. In Islamic educational tradition, etiquette is even placed higher than knowledge itself, as scholars emphasize that the blessings of knowledge depend heavily on the manners of the seeker.

The rasyad value in this verse emphasizes that the primary goal of Islamic education is not merely the acquisition of knowledge, but rather the attainment of correct guidance for life and drawing closer to Allah SWT. Knowledge that does not foster morals and spiritual awareness is considered to have failed to achieve its true purpose. In the context of modern education, this verse is highly relevant in addressing the problem of moral degradation and the crisis of academic ethics. Education that focuses solely on cognitive achievement without character development has the potential to produce individuals who are intellectually intelligent but morally weak. Surah Al-Kahf, verse 66, offers a holistic, integrative paradigm oriented toward the formation of noble character.

Meaning of the Verse and Historical Context

Prophet Musa (peace be upon him) was commanded by Allah to learn from Khidr as a form of teaching that there were still some of Allah's knowledge that he did not know. The phrase "هلْ أَتَّبِعُكَ" indicates humility and politeness in asking permission to learn, while "رُشْدًا" means knowledge that leads to truth and guidance for life. The word "rasyad" in this verse signifies knowledge that leads to guidance, truth, and wisdom for life, not merely theoretical knowledge. Therefore, this verse emphasizes that the primary goal of Islamic education is to guide humans towards truth, improve morals, and draw closer to Allah SWT.

Wahab az-Zuhaili emphasized that this verse contains a basic principle of Islamic education, namely the willingness to learn from those who are more knowledgeable, even if they are of a different status (Az-Zuhaili, W. (2011)). Ibn 'Ashur views Qs. Al-Kahf verse 66 serves as the basis for educational ethics and the pedagogical relationship between teachers and students. This verse demonstrates that the best educational method is one that combines knowledge, wisdom, and character building (Ibn 'Ashur, M.T. (1984)). Al-Qurtubi emphasized that this verse is crucial for the obligation to be humble in seeking knowledge and not to feel satisfied with one's own knowledge. According to him, humility is the main gateway to beneficial knowledge (Al-Qurtubi, M.A. (2006).

Thus, Al-Kahf verse 66 contains a profound educational message: that the learning process is not only oriented towards the transfer of knowledge, but also towards the formation of character, manners, and spiritual awareness. Furthermore, this verse serves as an important foundation for the concept of the teacher-student relationship in Islamic education.

The Value of Education in Qs. Al-Kahf: 66

1. Humility (tawadhu'); a seeker of knowledge must have a humble attitude, even towards those who may not be equal in social standing or status.
2. Permission and etiquette towards teachers; Moses did not learn immediately, but first asked permission from Khidr. This emphasizes the importance of etiquette before knowledge.
3. Recognition of human limitations regarding God's knowledge; God's knowledge is limitless, while human knowledge is limited.
4. The goal of knowledge is "Rashad" (truth); True knowledge is knowledge that leads humans to guidance and righteous deeds.

Qs. Al-Kahfi verse 66 contains educational values, these values are an important foundation in Islamic education in forming students who are knowledgeable, moral, and spiritually aware.

Relevance to Modern Islamic Education

Qs. Al-Kahf verse 66 has very strong relevance to the concept of modern Islamic education, particularly in facing the challenges of contemporary education that tends to involve only cognitive aspects and academic achievement. This verse offers an educational paradigm that emphasizes the balance between mastery of knowledge, character formation, and spiritual mastery. First, this verse is highly relevant to strengthening character education. The humble and polite attitude of the Prophet Moses (peace be upon him) when asking permission to study shows that Islamic education is not only aimed at intellectual intelligence, but also at forming noble morals. In the context of modern education, the values of humility, etiquette, and patience are very important to overcome the moral crisis, individualistic behavior, and low academic ethics among students. Second, Qs. Al-Kahf verse 66 emphasizes the importance of an educational relationship between teacher and student that is based on respect and ethics. Modern Islamic education demands a humanistic and dialogical pedagogical relationship, where teachers serve not only as transmitters of knowledge but also as character guides and moral role models. This verse emphasizes that educational success is greatly influenced by the quality of intellectual relationships. Third, the concept of rasyad in this verse is highly relevant to the orientation of the goals of modern Islamic education, namely to produce individuals who are both knowledgeable and morally and spiritually aware. Education that only produces intellectual intelligence without moral values has the potential to give rise to the misuse of knowledge. Therefore, Surah Al-Kahf verse 66 directs Islamic education to be oriented towards truth, wisdom, and the welfare of the community. Fourth, this verse encourages lifelong learning. The willingness of the Prophet Moses (peace be upon him) to learn from the Prophet Khidr shows that the pursuit of knowledge is not limited by age, status, or position. This principle aligns with the concept of modern education, which emphasizes the importance of continuous learning in facing changing times and the development of science.

In the context of contemporary Islamic education, Qs. Al-Kahf: 66 provides inspiration for:

a. Teachers: to realize that knowledge is a trust from Allah and must be imparted with sincerity.
b. Students: to emulate Moses' polite and humble attitude in learning.
c. Educational institutions: to instill the values of manners, spirituality, and a deep curiosity in the learning curriculum.

Thus, Qs. Al-Kahf: 66 serves as a normative and philosophical basis for the development of modern Islamic education that is integrative, character-based, and oriented toward divine values. This verse emphasizes that true education is a process of developing the whole person, intellectually, morally, and spiritually.

The findings of this study demonstrate that Qs. Al-Kahf verse 66 contains fundamental values of character education that remain highly relevant in the context of modern Islamic education. The values identified in this research, namely humility (*tawadhu'*), enthusiasm for seeking knowledge, respect and etiquette toward teachers, awareness of the limitations of human knowledge, and the orientation of knowledge toward truth (*rasyad*), are consistent with the theoretical framework of Islamic education, which emphasizes the integration of intellectual, moral, and spiritual dimensions. These findings reinforce the view that Islamic education is not merely oriented toward cognitive achievement, but also toward the formation of noble character and ethical consciousness (N. Hadi et al., 2026).

The results of this study support the theory proposed by M. Quraish Shihab, who argues that the story of Prophet Musa and Prophet Khidir reflects the ethics of learning in Islam, particularly humility and openness in seeking knowledge (Syaifuddin & Malang, 2025). According to Quraish Shihab, the phrase *"hal attabi'uka"* illustrates politeness and respect in the learning process, showing that knowledge should be pursued with humility regardless of one's social or intellectual status (Nurfaizi et al., 2025). The findings of this study confirm this interpretation by demonstrating that humility is one of the core character values emphasized in the verse and remains highly applicable in contemporary education.

This study also aligns with the educational theory of Al-Ghazali, who emphasized that *adab* (proper manners) must precede knowledge. Al-Ghazali maintained that beneficial knowledge can only be attained through sincerity, humility, and ethical conduct toward teachers. The findings of this research strongly support this perspective, particularly through the identification of the value of respect and etiquette toward teachers as a central educational principle in Qs. Al-Kahf verse 66 (Sibawaihi, Mohd. Arifullah, 2025). The dialogue between Prophet Musa and Prophet Khidir demonstrates that educational success is deeply connected to moral conduct and spiritual discipline (M. S. Hadi et al., 2025).

Furthermore, the findings are consistent with the interpretation of Wahbah az-Zuhaili, who stated that this verse establishes a fundamental principle of Islamic education: the willingness to learn from others regardless of differences in status or position. The present study strengthens this argument by showing that Prophet Musa, despite being one of the greatest prophets, still sought knowledge from Prophet Khidir with humility and respect. This indicates that the pursuit of knowledge in Islam transcends hierarchy and social prestige (Fahmi Husein, Moh Solikul Hadi, 2024).

The findings also support the interpretation of Ibn Ashur, who viewed Qs. Al-Kahf verse 66 as a foundation for pedagogical ethics and teacher-student relationships in Islamic education. This research confirms that the verse promotes a humanistic and

dialogical educational relationship in which teachers are not merely transmitters of knowledge but also moral guides. The emphasis on manners, patience, and spiritual awareness in the learning process reflects the holistic educational philosophy advocated by Ibn Ashur (Ristianti et al., 2025).

In relation to previous empirical studies, this research supports the findings of Okta Khusna Aisi et al. (2024), who argued that contemporary moral degradation is partly caused by the weakening of Qur'anic character values in education. The present study reinforces this argument by demonstrating that Qs. Al-Kahf verse 66 provides a relevant framework for strengthening character education through humility, ethical learning, and spiritual awareness. Likewise, the findings are in line with the study of Firyala Meitsa Mona et al. (2024), which emphasized that the story of Prophet Musa and Prophet Khidir teaches patience, perseverance, and ethical conduct in seeking knowledge. This research expands upon those findings by systematically identifying the educational implications of these values within modern Islamic education (Ramadhan et al., 2025).

Moreover, this study supports the research conducted by Iskandar Mirza and Azili Mustofa Alamri (2025), which highlighted the importance of interpreting Qur'anic verses contextually in order to develop applicable educational concepts. The present research confirms that thematic interpretation (*tafsir maudhu'i*) can effectively reveal educational values that are relevant to modern pedagogical challenges, particularly the crisis of morality and academic ethics in contemporary society (Ramadani et al., 2025).

Overall, this research strongly supports previous theories and studies regarding Islamic educational ethics and character formation. No substantial contradiction was found between the findings of this study and earlier theories. Instead, this research strengthens and contextualizes previous scholarly perspectives by demonstrating that the educational values contained in Qs. Al-Kahf verse 66 remain highly relevant for addressing contemporary educational problems. The study therefore contributes to the development of a holistic Islamic educational paradigm that integrates intellectual development, moral character, and spiritual consciousness (Asriani et al., 2025).

CONCLUSION

Verse 66 of the Quran, Al-Kahf, contains character education values that are highly relevant to the development of Islamic education. This verse teaches that seeking knowledge requires humility, politeness, and a sincere intention to obtain guidance from God. The Prophet Moses (peace be upon him) exemplifies that the pursuit of knowledge is a lifelong process that is not limited by status, position, or authority, even for a prophet. This verse can serve as a foundation for contemporary Islamic education and as a basis for modern Islamic education to strengthen character education and the spirituality of learning, so that students are not only intellectually intelligent but also civilized, possess noble morals, and have spiritual awareness.

Research results show that verse 66 of the Quran, Al-Kahf, contains fundamental character education values: humility (tawadhu'), a passion for seeking knowledge, politeness toward teachers, an awareness of the limitations of human knowledge, and an orientation toward the truth (rasyad). These values are reflected in the attitude of the Prophet Moses (peace be upon him), who remained humble and polite despite his position as a prophet. Thus, Qs. Al-Kahf verse 66 is not only relevant as an interpretive study, but

also as a conceptual reference in strengthening character education and forming academic ethics in Islamic educational institutions.

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