

The Concept of Prophet Khidzir's Education in Surah Al-Kahfi Verses 60–82 and Its Relevance to Contemporary Islamic Education

Widodo; Achmad Irchamni; Yeri Utami

Sekolah Tinggi Agama Islam Muhammadiyah Blora

Abstract

Artikel ini berfokus pada eksplorasi nilai-nilai pendidikan dalam kisah Nabi Musa dan Nabi Khidir pada Surah Al-Kahfi ayat 60–82 serta relevansinya bagi pendidikan Islam modern. Penelitian ini bertujuan menganalisis prinsip pedagogis dan nilai pendidikan yang terkandung dalam kisah tersebut. Penelitian menggunakan pendekatan kualitatif dengan metode studi pustaka. Data bersumber dari Al-Qur'an, Tafsir Ibnu Katsir, Tafsir Al-Misbah, dan literatur pendidikan Islam yang relevan, kemudian dianalisis melalui analisis isi dan tematik. Hasil penelitian menunjukkan bahwa kisah tersebut mengandung prinsip adab, kesabaran, kerendahan hati, pengalaman langsung, dialog, refleksi, berpikir kritis, spiritualitas, dan kebijaksanaan. Nilai-nilai tersebut relevan untuk memperkuat karakter, adab akademik, pembelajaran reflektif, berbasis masalah, serta internalisasi hikmah dalam pendidikan Islam modern.

Keywords: *Prophetic Education; The Story of Khidir–Moses; Qur'anic Education; Islamic Education; Contemporary Islamic Education.*

Konsep Pendidikan Nabi Khidzir dalam Surah Al-Kahfi Ayat 60–82 dan Relevansinya terhadap Pendidikan Islam Kontemporer

Abstrak

This article focuses on the exploration of the values of education in the story of the Prophet Moses and the Prophet Khidir in Surah Al-Kahf verses 60–82 and their relevance to modern Islamic education. This research aims to analyze the pedagogical principles and educational values contained in the story. The research uses a qualitative approach with a literature study method. The data is sourced from the Qur'an, Tafsir Ibn Kathir, Tafsir Al-Misbah, and relevant Islamic educational literature, then analyzed through content and thematic analysis. The results of the study show that the story contains the principles of manners, patience, humility, direct experience, dialogue, reflection, critical thinking, spirituality, and wisdom. These values are relevant to strengthening character, academic manners, reflective learning, problem-based, and internalization of wisdom in modern Islamic education.

Kata kunci: Pendidikan Kenabian; Kisah Khidir–Musa; Pendidikan Qur'ani; Pendidikan Islam; Pendidikan Islam Kontemporer.

Author correspondence

Email: widodoblora4@gmail.com

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A Introduction

Educational success is not only measured through students' cognitive development, but also students' moral, social, spiritual and character development.¹ Education must be understood as a process of developing attitudes, habits, responsibility, thinking skills, and awareness of values.² Thus, education should be understood as a process of developing students to become better in their lives.³

One of the goals of human creation is to understand God, morals, manners, social responsibility, and a lifestyle that is in accordance with the values of the Qur'an.⁴ Islam not only teaches religious topics but also teaches students to unite knowledge, faith, worship, morality, and wisdom in life. Therefore, ethics, morality, spirituality and the ability to understand reality are important elements in Islamic education. One of the characteristics of ineffective Islamic education is learning that focuses on achieving certain targets and ignoring the balance in the formation of students' character, manners, and spirituality.⁵ This shows that the transformative, normative, reflective, and dialogical Islamic education model is very important.

The Qur'an contains pedagogical messages about learning through narrative, dialogue, experience, symbols, and wisdom.⁶ The story of Moses and Khidr in Surah Al-Kahf, verses 60–82, conveys a profound educational message. The story depicts a learning journey that includes tests of patience, critical discussions, firsthand experiences, and the revelation of wisdom from events that are initially difficult to grasp.

Prophet Khidr's educational concept is an important research subject because it reveals learning patterns that are not only based on sermons but also

¹ Mulawarman et al., "Character Education Management in Improving Students' Spiritual Intelligence," 2024; Feyerabend, Problems of Empiricism.

² Ma'arif et al., "Developing Islamic Character Values Through Student Habituation."

³ Jalal, The Influence Of Examples And Habits Methods On Islamic Character A Comparative Study In Min 3 Garut And Sdtq Al Ikhlas.

⁴ Kholis Prihantoro, "Implementation of Deep Learning to Improve Religious Character in Islamic Religious Education Learning."

⁵ Munjin and Kusumawanti, "The Educational Character Based on Islamic Spirituality."

⁶ Bin Muhammad Yusoff, "Tracing the Tracts of Qaṣaṣ: Towards a Theory of Narrative Pedagogy in Islamic Education."

based on real experience, problematization, reflection and gradual explanation of meaning.⁷ The Prophet Moses is depicted as an enthusiastic, humble, polite and critical seeker of knowledge, while the Prophet Khidzir plays the role of a firm and patient educator who is able to guide his students as someone who has a deeper understanding.⁸ This article will briefly discuss the educational concept of Prophet Khidzir, which has relevance to contemporary Islamic education.

The novelty of this research lies in the reconstruction of the educational concept of Prophet Khidzir in Surah Al - Kahfi verses 60-82 as a wisdom-oriented educational paradigm that is relevant to the challenges of contemporary Islamic education. Contemporary Islamic Education In contrast to previous studies that studied the aspects of interpretation, morality, or spirituality partially, this research integrates the values of patience, humility, intellectualism, experiential learning, critical reflection, meaning and spiritual orientation into a holistic Islamic educational framework.

Although the story of the Prophet Moses and the Prophet Khidzir has been widely studied from the perspective of Islamic education, there is still little research conducted on researching educational concepts that can answer the problems of 21st century education. Most previous studies found ethical and moral values in learning.

Previous research has shown that the story of the Prophet Moses and the Prophet Khidr in Surah Al-Kahfi, verses 60–82, has extensive pedagogical content. Syaripudin, Asyafah, and Supriadi identified the story as a source of educational concepts encompassing educators, students, objectives, methods, materials, and educational media.⁹ Fauziah and Rizal then showed the importance of moral development, the character of educators and students, as well as exemplary methods and experiences in the educational process.¹⁰ Meanwhile, Ridhowi, Muntaqo, and Linnaja emphasized the values of character education in the form of humility, patience, sincerity in seeking knowledge, social awareness, polite

⁷ Khidr and Modern, TAKLIM: Journal of Islamic Religious Education Patience as a Strategy for Learning the Qur' Ani: Analysis of the Prophet's Story.

⁸ Murtih, S., Harahap, R., Ritonga, T., Ritonga, R., Lubis, S., Siregar, "Journal of Educational and Learning Transformation."

⁹ Ahmad Syaripudin et al., Concept_of_Education_On_The_Story_of_the_Nabi_Khidir_As_With.

¹⁰ Nabi et al., Educational Implications of the Story of the Prophet Moses.

communication, forgiveness, and trust in God.¹¹ These findings are reinforced by research by Nurhasanah, Suriadi, and Rathomi, which highlights the values of patience, trust in God, discipline, and sincerity in the educational relationship between teachers and students.¹²

Subsequent research developments began to focus on the learning process. Yulianti, Muslih, and Karman demonstrated that the story of Moses and Khidir encompasses experiential learning stages, including concrete experiences, reflective observation, conceptualization, and implementation.¹³ Mufid and Chailani expand the study through the perspective of lifelong education by emphasizing humility, ethics towards teachers, enthusiasm for learning, and perseverance in the face of difficulties.¹⁴

However, previous research tends to discuss these dimensions separately. Character studies focus more on identifying moral values, experiential learning studies emphasize the stages of experience and reflection, while spirituality studies focus on the dimension of spiritual awareness. Few studies have integrated academic etiquette, experience, educational dialogue, reflection, critical thinking, character education, spiritual intelligence, and wisdom into a single pedagogical construct derived from the story of the Prophet Khidr. Therefore, this research aims to develop a more integrative understanding of the educational concept of the Prophet Khidr and its relevance to contemporary Islamic education, particularly in developing students with character, spiritual maturity, reflection, critical thinking, and the ability to learn from learning experiences.

B. Research Methods

This research is a qualitative study related to libraries. This method was used because the subject of the study is contextually normative, namely studying the educational principles contained in Surah Al-Kahfi, verses 60–82, and interpreting them within the context of modern Islamic education. This research

¹¹ Ahmad Ridhowi, Mukromin, Rifki Muntaqo, "The Values of Islamic Character Education in the Story of the Prophet Musa Learning from the Prophet Khidir in the Al-Qur'an Surah Al-Kahf Verses 65-82."

¹² Dan et al., Values of Moral Education in Prophetic Stories.

¹³ Yulianti et al., "Experiential Learning on the Story of Prophet Musa and Prophet Khidr in QS Al-Kahf Verses 62-82."

¹⁴ *Asy-Syukriyyah Journal*.

uses examination and analysis of written sources rather than field data such as observations, interviews, or questionnaires. This research is sourced from the Qur'an, especially Surah Al-Kahfi verses 60–82, as well as related interpretations such as Tafir Ibnu Katsir, Tafsir Al-Misbah, and Tafsir Jalalain. Secondary data sources include books and scientific articles on Islamic education, character education, manners, spirituality, experiential learning, reflective learning, and problem-based learning. Data were collected using documentation techniques such as reading, note-taking, classifying, and organizing literature according to the research focus. Data themes included educator concepts, student concepts, etiquette in seeking knowledge, patience, learning experiences, educational discussions, reflection, critical thinking, wisdom, and relevance to contemporary Islamic education.¹⁵ The analysis used content analysis and thematic analysis. Content analysis analyzes the lesson content in verses and their interpretations, while thematic analysis formulates lesson themes systematically. To ensure that the research results do not rely on a single source, the study was conducted by comparing various sources, namely explanations of the Qur'an, classical interpretations, contemporary interpretations, and Islamic educational literature.¹⁶

C. Theoretical Study

Concept of Education

A good educational process is a systematic and continuous educational process that shapes intellectual abilities, moral, social, emotional and spiritual strength.¹⁷ Good education makes students think critically, responsibly, and socially responsible.¹⁸ In addition, good education builds students' personality, attitudes, habits, and social responsibility.¹⁹

¹⁵ Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines."

¹⁶ Ansharullah, "The Comparison of Classical Tafsir and Contemporary Interpretation Regarding the Verses of Astrophysics and Cosmology in the Qur'an."

¹⁷ Samala et al., "Harmony in Education: An In-Depth Exploration of Indonesian Academic Landscape, Challenges, and Prospects Towards the Golden Generation 2045 Vision."

¹⁸ Armellini et al., "Student Perspectives on Learning Experiences in a Higher Education Active Blended Learning Context."

¹⁹ Hj. Marfu'ah, "Student Centered Learning (SCL), a Representative Learning Approach in the Era of Globalization."

Teachers have an important role in the educational process, namely: leading, guiding, and helping students develop. Teacher personality traits such as patience, discipline, respect for students, and influencing students' characters become role models.²⁰ This is because education is not only delivered through learning materials but also through examples, habits, and the learning environment created by educators. A good pedagogical relationship between educators and students fosters the internalization of environmental values.²¹

Islamic Education and the Perspective of the Qur'an

The process of human development based on the values of the Qur'an and Sunnah, known as Islamic education, aims to produce individuals who are faithful, knowledgeable, moral, and cultured. In this context, knowledge must be linked to moral principles, and mastery of knowledge must result in moral and social responsibility.

The Quran is the primary source of Islamic education, containing moral, spiritual, social, and intellectual lessons. Furthermore, the Quran conveys educational values through stories, narratives, parables, commands, prohibitions, dialogue, advice, and warnings. Therefore, story-based education can produce a wise, reflective, and values-based learning model.²²

Contextual, reflective, dialogical, and experience-based learning is necessary in modern Islamic education.²³ Experiential and problem-based learning approaches are relevant to Islamic education because they encourage students to connect religious values to real-world problems, think critically, and seek moral solutions. This means that learning about religion connected to real-world applications can deepen students' understanding of Islamic values.

The story of the Prophet Khidzir in Surah Al-Kahf Verses 60–82

Prophet Moses and his followers encountered two seas, as described in Al-Kahf, verses 60–82. This incident can be used as a guideline that learning is indeed full of problems and difficulties. To overcome difficult problems and challenges

²⁰ Lukman et al., "Effective Teachers' Personality in Strengthening Character Education."

²¹ Hagenauer et al., "The Quality of Social Relationships with Students, Mentor Teachers and Fellow Student Teachers and Their Role in the Development of Student Teachers' Emotions in the Practicum."

²² Sukmana and Firdaus, "Qashash Al-Qur'an as a Character Education Strategy in Islamic Education: A Theoretical Analysis and Contemporary Relevance."

²³ Kistoro et al., "Probing Experiential Learning Approach in Islamic Religious Education."

requires hard work. The story of the Meeting with the Servant of Allah is a blessing and a lesson that the journey of education is not easy and requires hard work, determination, and a desire to continue moving forward to escape all existing difficulties.

The relationship between Prophet Musa and Prophet Khidzir shows how students learn from teachers based on requests, permission, a desire to learn, and patience.[20] Prophet Musa asked permission to follow Prophet Khidzir so that he could learn from the knowledge that Allah had given him. Then Prophet Khidzir advised Prophet Musa to be patient and not to ask questions before getting answers. This condition shows that some knowledge cannot be understood quickly. To understand some knowledge, time, process, and experience are needed.

In this story, there is a leaky boat, the death of a child, and the rebuilding of the walls of the house of two children who do not have a mother and father. Prophet Khidzir disagreed with the assessment of Prophet Musa. At the end of the journey, he explained that every action has wisdom about protection, God's grace, and care. The rights of orphans A series of events shows that wisdom-based education trains students not to rush into making decisions before understanding the context, purpose, and deepest meaning.²⁴

D. Results and Discussion

The Concept of Educator in the Figure of the Prophet Khidzir

Prophet Khidzir was an educator who possessed knowledge, wisdom, firmness, patience, and the ability to guide his students through real-life experiences. As a teacher, Prophet Khidzir not only conveyed knowledge verbally but also taught through events experienced directly by Prophet Moses in Islamic education. He acted as a teacher who provided moral, spiritual, and intellectual lessons. The ideal educator has extensive knowledge, a mature attitude, sensitivity to the conditions of students, and the ability to provide understanding at the right time.²⁵

²⁴ Syahputra, "Educational Interaction of Prophet Musa and Khidir in the Perspective of the Qur'an."

²⁵ Zaki et al., The Role of Islamic Education Teachers in Enhancing Students' Spiritual Intelligence: A Phenomenological Study.

The Prophet Khidhir established early educational standards. The fact that the Prophet Moses did not ask questions until he received an explanation demonstrates that the educational process requires perseverance, coordination, and mental readiness. For modern education to proceed in a focused and ethical manner rather than simply following the student's spontaneous impulses, educational principles are necessary.²⁶In the context of the interaction between Moses and Khidr, Khidr's seemingly firm and difficult-to-understand actions were part of a learning process that tested Moses' patience and self-control. This process also fostered a readiness to accept knowledge and understand events more broadly, beyond mere superficial judgment.

Prophet Khidzir emphasized the importance of timely explanation of learning materials. When Prophet Moses faced three challenges, the knowledge gained was not merely information, but rather the result of experience, intellectual anxiety, and reflection. In line with the principles of reflective learning, experience becomes the basis for students to reflect and understand the deeper meaning of each event they experience.

Students' concept of the figure of the Prophet Moses

Prophet Musa is described as having a very strong desire to learn. Prophet Musa, even though he was a prophet and apostle, was ready to learn from Prophet Khidr. Khidr. This attitude teaches humility in education: individuals who seek knowledge must not be satisfied with the knowledge they already have. Education and tawaduk are essential requirements for receiving, understanding and applying knowledge responsibly.²⁷The spirit of learning shown by the Prophet Moses also reflects that the learning process requires effort, travel, and readiness to face challenges. The behavior of the Prophet Moses indicates that the learning process requires effort, travel, and readiness to face challenges.

Based on the ethics of seeking knowledge, the Prophet Moses provided an example that the process must be based on the ethics of the relationship between teacher and student, as the Prophet Moses did to the Prophet Khidzir by asking

²⁶ Tinggi et al., The Concept of Islamic Education in the Interaction of the Prophet Khidir.

²⁷ Pelupessy et al., "The Effect of Religious Intellectual Humility (IH) in the Learning Process on Student Tolerance Behavior."

permission to become his student with polite language and a willingness to obey him. This attitude relates to the need for contemporary education to strengthen academic ethics, respect for knowledge, and ethical interactions between educators and students.²⁸ This must be limited in the context of respect for teachers, knowledge, and the learning process.

Prophet Moses again demonstrated a critical attitude when he witnessed the actions of Prophet Khidhir, which seemed inconsistent with his understanding. The three events recounted by Prophet Moses demonstrate that students are permitted to ask questions and think critically when faced with problems they do not yet understand. This story emphasizes that critical thinking must be accompanied by patience, ethics, and a willingness to wait for a comprehensive explanation.²⁹ The Prophet Moses described the ideal student as an individual who is energetic, enthusiastic, humble, and critical, but still needs to understand the limitations of human knowledge and the importance of patience. Humble, critical, but still needs to understand the limitations of human knowledge and the significance of patience.

Prophet Khidzir's Educational Method

In carrying out the teaching of the Prophet Khidzir, he used experience as a learning method, a method that is more powerful than using the lecture method. The Prophet Moses was invited to witness the events directly, then the meaning of those events was explained. This is in line with the experiential learning model which emphasizes active involvement, concrete experience, reflection, and the construction of meaning.³⁰ This is in line with the experience-based learning model which emphasizes active involvement, concrete experience, reflection, and the construction of meaning.

The dialogue between the Prophet Moses and the Prophet Khidzir emphasizes that the learning process prioritizes dialogic methods. This is evident when the Prophet Khidzir raises questions and objections, and the Prophet Khidzir patiently responds to these objections in accordance with the agreed learning

²⁸ Pritchard, "Educating for Intellectual Humility and Conviction."

²⁹ Pajariantanto et al., "Youth Religious Moderation Model and Tolerance Strengthening through Intellectual Humility."

³⁰ Ridwan and Sirojudin, A HYBRID REVIEW ON ISLAMIC CHARACTER EDUCATION.

guidelines.³¹In contemporary Islamic education, educational dialogue is crucial for developing critical attitudes, ethical awareness, and maturity of thinking in students.

The story of Prophet Khidhir can be interpreted as problem-based learning, considering that Prophet Moses was faced with a problematic situation that required deep understanding. Problem-based learning is relevant to Islamic education because students not only memorize religious values, but also learn to apply these values in complex situations in real life. The hole in the boat, the murder of a child, and the repair of the wall are pedagogical issues that challenge the initial understanding of Prophet Moses and encourage the search for explanations. This is related to Islamic education, where students not only memorize religious values, but also learn to apply them. values in the complex context of real life.

Educational Values in Surah Al-Kahf Verses 60–82

The morals of Prophet Musa and Prophet Khidr reflect the behavior of a student. The learning process begins with Prophet Musa's request to follow Prophet Khidr. This implementation reflects respect for teachers and knowledge.³²Knowledge that is not accompanied by ethics risks giving rise to arrogance and technical skills that are not balanced with the formation of the student's personality as a whole.

The second value is patience in seeking knowledge. From the beginning, the Prophet Khidhir emphasized that the Prophet Moses would experience difficulty in being patient with things whose essence he did not yet understand. Equality in education is the ability to control oneself, not to rush to conclusions, and a desire to undergo the learning process gradually.³³This is crucial for today's students, who tend to live in a fast-paced and instantaneous culture, and are quick to draw conclusions based on instant information.³⁴

³¹ Ahmed, "Supporting Educators to Introduce Dialogic Halaqah into Their Classrooms: Conceptual Change through Online Professional Development."

³² "nKH.+Hasyim+Ash'ari's+Thought+in+Adab+al-'Ālim+wa+al-Muta'allim.Pdf."

³³ de la Fuente et al., "Differential Effects of Self- vs. External-Regulation on Learning Approaches, Academic Achievement, and Satisfaction in Undergraduate Students."

³⁴ Faragó et al., "Analytic Adolescents Prevail over Fake News – A Large-Scale Preregistered Study."

The third characteristic is humility and the recognition that human knowledge is limited. Prophet Moses, in a high position, continued to learn from Prophet Khidr. Therefore, this story demonstrates that the pursuit of knowledge should not be limited to one's status or official status.³⁵ Because we know we are imperfect, the spiritual aspect of education is strengthened by the awareness that God is the ultimate source of knowledge. Islamic education is intended to produce intelligent students who remain humble and understand their shortcomings.

The fourth value is learning through experience, reflection, critical thinking, and wisdom³⁶. Prophet Moses not only understood the theory but also learned from his own life experiences. Prophet Khidzir then explained its meaning. Over time, this process shows that meaningful education requires experience, discussion, reflection, and uncovering meaning. The pinnacle of learning is wisdom because it guides students to understand that learning must be read through knowledge, patience, guidance, and spiritual enlightenment, and that reality cannot always be assessed visually.³⁷

This story provides a moral lesson. The broken boat shows that the poor are protected from the evil of the rulers. This shows that God's power is not fully accessible to human thought. The broken wall represents concern for the rights of orphans and the protection of their parents' piety. The values show that Islamic education not only teaches one's piety but also builds social awareness, concern for vulnerable groups, and an awareness of moral responsibility.³⁸

Relevance to Contemporary Islamic Education

Contemporary Islamic education has an important role in addressing various current educational challenges, such as the dominance of cognitive aspects, the weakening of academic etiquette and student character, and the need for a more contextual and comprehensive understanding.³⁹ Therefore, the story of the Prophet Khidr is relevant as a pedagogical resource for contemporary Islamic

³⁵ Habashy and Cruz, "Bowing down and Standing up: Towards a Pedagogy of Cultural Humility."

³⁶ Hermita et al., "Enhancing Critical Thinking Skills in Graduates: An Experiential Learning Approach."

³⁷ Nganga et al., "Making a Sense of Spirituality in Our Academic Lives through Co-Mentoring."

³⁸ Rijal et al., "Islamic Education as an Ethical Mechanism in Responding to Social Diversity: A Contextual Analysis of Indonesia and Malaysia."

³⁹ Somad, TOWARD AN ADAB-BASED CONCEPTUAL CHARACTER EDUCATION MODEL: INTEGRATING LICKONA AND AL-ATTAS IN PROJECT-BASED.

education, particularly in strengthening character education, establishing etiquette in the pursuit of knowledge, developing patience and self-control, implementing experiential learning, and developing students' reflective and critical thinking skills. These values align with the needs of modern education, which focuses not only on mastering knowledge and skills but also on character development, spiritual maturity, the ability to make wise decisions, and understanding learning experiences.

Thus, students can gain wisdom from this story about character education in the form of the qualities of patience, humility, respect for teachers, and the ability to understand wisdom.⁴⁰ Islamic education not only provides religious knowledge, but also needs to develop students who have spiritual morality.⁴¹

The academic morals contained in the story above are crucial for character education. The relationship between the Prophet Moses and the Prophet Khidhir demonstrates that the learning process requires permission, agreement, respect, patience, and a willingness to follow the guidance of a teacher. In modern education, such pedagogical relationships are essential to overcome rigid learning through imitation and moral values.⁴²

The values of character education in the story of the Prophet Khidir have strong relevance to contemporary Islamic education, especially through reflective learning approaches and problem-based learning. and problem-based. Cultural developments and global challenges require that students be given a strong foundation of character. Thus, Islamic values must be instilled in religious education through experience, discussion, case studies, reflection, and problem-solving, so that these values are not only spoken but become the basis for thinking and acting. This method is a Qur'anic foundation as a provision for obtaining guidance and explanation of wisdom to turn difficult experiences into useful lessons.⁴³

⁴⁰ Sivakumar and Boon, "The Role of Intellectual Humility in Promoting Epistemic Fluency for Interdisciplinary Engineering Education."

⁴¹ Hermawan et al., "Systematic Review of Character Education Integrating Islamic and Global Moral Values."

⁴² Allard and Clavien, "Teaching Epistemic Integrity to Promote Reliable Scientific Communication."

⁴³ Sholeh et al., "Transformation of Islamic Education: A Study of Changes in the Transformation of the Education Curriculum."

Character education from the story of the Prophet Khidzir is a complete educational model, this character education makes knowledge, manners, experience, reflection, spirituality, and wisdom a single unit that is inseparable from the great idea of Islamic education.⁴⁴The story of the Prophet Khidzir teaches that humans have limitations in understanding God's will, so knowledge must be complemented by humility and spiritual awareness.

E. Conclusion

In Surah Al-Kahfi verses 60–82, the educational concept of Prophet Khidr shows that Islamic education is not only oriented towards the transfer of knowledge, but also on the formation of manners, patience, humility, learning experiences, the ability to dialogue, reflection, critical thinking, spirituality, and wisdom. Prophet Khidr represents an educator who has a breadth of knowledge, exemplary, patience, and the ability to guide students through experience and gradual explanations. Meanwhile, Prophet Moses represents students who have a spirit of seeking knowledge, a critical attitude, and humility, but need to develop patience and awareness of the limitations of human knowledge. The educational values in the story include students' manners towards teachers, patience in seeking knowledge, humility, enthusiasm for learning, experiential learning, educational dialogue, reflection, critical thinking, wisdom-making, social awareness, and spiritual awareness. These values are relevant to contemporary Islamic education in facing the dominance of cognitive orientation, the crisis of academic manners, weak character, and lack of spiritual depth. Thus, the story of the Prophet Khidir can be a conceptual basis for the development of holistic, reflective, contextual, and wisdom-based Islamic education.

Theoretically, this study enriches the discourse on Islamic education based on the Qur'an by placing the story of the Prophet Khidzir as a pedagogical framework, not just a story of interpretation or moral narrative.⁴⁵Practically, the results of this study can serve as a reference for teachers, lecturers, Islamic educational institutions, and curriculum developers in designing learning that integrates manners, character, experience, dialogue, reflection, and spirituality.

⁴⁴ Arizona et al., *Uloomuna*.

⁴⁵ Ma'arif et al., "Developing Islamic Character Values Through Student Habituation."

Educators can emulate the Prophet Khidhir's educational model by presenting meaningful learning experiences, providing space for ethical dialogue, and explaining wisdom in a step-by-step manner.

The recommendations of this research are: first, teachers and lecturers need to develop learning that is not only verbal and theoretical, but also involves experience, dialogue, reflection, and role modeling.⁴⁶Second, Islamic educational institutions need to strengthen character education, academic ethics, spirituality, and contextual learning.⁴⁷Third, curriculum developers can integrate the educational values of the Prophet Khidzir into learning objectives, materials, methods, and evaluation. Fourth, further researchers can develop this study into learning models, Islamic education modules based on etiquette and wisdom, or field research in schools, madrasas, Islamic boarding schools, and universities.

This study has limitations because it uses a literature study approach, so the resulting findings are conceptual and have not directly tested the application of the Prophet Khidzir educational model in the classroom, madrasah, Islamic boarding school, or university. Furthermore, the primary analysis relies on the text of the Qur'an and several major commentaries, so the scope for interpretation can still be expanded through other commentaries, hadith studies, and classical and contemporary works on *adab al-ta'lim wa al-ta'allum*. This limitation does not diminish the value of the study, but rather indicates that the proposed conceptual formulation is still open to further development. Based on these limitations, further research can be directed at developing a learning model based on the story of the Prophet Khidzir, developing an evaluation instrument for *adab* and learning reflection, or implementing an experiential learning design in Islamic Religious Education subjects. Field research is also needed to determine how the values of patience, dialogue, critical thinking, spirituality, and wisdom can be internalized in student behavior. With these steps, this study does not stop at the normative level, but can contribute to innovations in more applicable Islamic learning.

⁴⁶ Colomer et al., "Reflective Learning in Higher Education: Active Methodologies for Transformative Practices."

⁴⁷ Nuruzzaman et al., "Transnational Perspectives on Character Education in Islamic Schools: A Comparative Study of Indonesia and Thailand."

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