



## The Role of Wisdom and Patience in Islamic Education: Insights from QS. Al-Kahf Verses 60–82

Rizal Permana<sup>\*1</sup>, Buchori<sup>2</sup>, Cucu Surahman<sup>3</sup>, Elan Sumarna<sup>4</sup>, Wafiq Nur Fauziah<sup>5</sup>, Sodikov Ulug'bek G'ulomjon O'gli<sup>6</sup>

<sup>1,2,3,4,5</sup>Universitas Pendidikan Indonesia, Bandung, Indonesia

<sup>6</sup>Tashkent State University of Economic, Uzbekistan

\*email Koresponden Penulis: [rizal.permana@upi.edu](mailto:rizal.permana@upi.edu)

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### ABSTRACT

*This article analyzes the interaction between teachers and students through the story of Prophet Moses and Khidr in QS. Al-Kahf verses 60–82. Using a qualitative approach and literature study method, it draws insights from the interpretations of Jalalain and Ibn Kathir to highlight the educational values of wisdom and patience. The study organizes its findings into three areas: character development (patience, refraining from quick judgment, recognizing limitations), pedagogical approaches (dialogue, application of wisdom, experiential learning), and the creation of an inclusive learning environment. The examination of key events such as the perforated boat, the killing of the young man, and the repair of the wall demonstrates the importance of patience in facing situations that seem illogical. These lessons offer practical implications for Islamic Religious Education (PAI), supporting teachers in making mature decisions and guiding students towards emotional, cognitive, and spiritual growth. Integrating these values into education fosters a reflective, supportive, and thoughtful learning atmosphere, enriching both the intellect and character in accordance with Islamic teachings*

**Keywords:** Learning Process, Al-Quran Values, Teacher and Student Interaction

### ABSTRAK

Artikel ini menganalisis interaksi antara guru dan siswa melalui kisah Nabi Musa dan Khidir dalam QS. Al-Kahfi ayat 60–82. Dengan pendekatan kualitatif dan metode studi pustaka, artikel ini menggali nilai-nilai pendidikan berupa hikmah dan kesabaran berdasarkan tafsir Jalalain dan Ibnu Katsir. Temuan penelitian dikelompokkan dalam tiga bidang: pengembangan karakter (kesabaran, menahan diri dari penilaian cepat, dan menyadari keterbatasan), pendekatan pedagogis (dialog, penerapan hikmah, dan pembelajaran berbasis pengalaman), serta penciptaan lingkungan belajar yang inklusif. Kajian terhadap peristiwa kunci—seperti peristiwa perahu yang dilubangi, pembunuhan seorang pemuda, dan perbaikan dinding—menunjukkan pentingnya kesabaran dalam menghadapi situasi yang tampak tidak logis. Pelajaran ini memberikan implikasi praktis bagi Pendidikan Agama Islam (PAI), membantu guru mengambil keputusan secara matang dan membimbing siswa menuju pertumbuhan emosional, kognitif, dan spiritual. Integrasi nilai-nilai ini dalam pendidikan membentuk suasana belajar yang reflektif, suportif, dan penuh hikmah, memperkaya intelektualitas dan karakter sesuai dengan ajaran Islam.

**Kata Kunci:** Proses Pembelajaran, Nilai-nilai Al-Qur'an, Interaksi Guru dan Siswa

## A. INTRODUCTION

Education is an activity that involves two interconnected parties, namely teachers and students. Both form an inseparable unity because they are the main elements in the education process (Kurniawati et al., 2021). Ibn Jama'ah in *Tadzkirat al-Sami' wa al-Mutakallim* as quoted from Sukron (2020), explains that the main task of a teacher is to be a guide and role model for students, directing them towards noble morals and closeness to Allah SWT. From an Islamic perspective, education is not just a transfer of knowledge, but also includes the process of forming the character and morals of students, so that they are able to live their lives according to the teachings of Islam. On the other hand, students are seen as individuals who are in the process of growth and need direction, guidance, and consistent examples from teachers, with patience and wisdom as the key to guiding them to achieve their natural potential (Masruroh, 2017).

However, in the current educational context, the value of wisdom and patience in the relationship between teachers and students is fading. The learning process is often oriented towards academic achievement, ignoring the formation of morals and character (Harsoyo, 2024; Utami & Satria, 2023). Students also do not appreciate the learning process as a means of self-development, while the relationship between teachers and students tends to be formal and transactional, weakening the meaning of educational interactions. In addition, the role of teachers as moral guides is increasingly marginalized, replaced by pragmatic and economic orientations, which causes the relationship between teachers and students to lose the depth and meaning that should be present in the educational process (Junanah et al., 2022). A study by Amin (2020), on the shift in student interest in Islamic Religious Education learning found that the marginalization of the role of teachers as moral guides had an impact on decreasing student obedience in worship, lack of respect for parents and teachers, and the emergence of indisciplinary behavior, such as truancy and going home early (Permana et al., 2025).

The various realities that have been revealed have attracted the attention of researchers to explore the relationship between teachers and students in Islamic Religious Education learning. For example, a study by Mashfufah et al (2020), found educational values in teacher-student interactions during Islamic Religious Education learning, namely divine values including relationships with Allah SWT, and human values including ethics and social concern. Furthermore, a study by Rohman (2023) regarding the relationship between teachers and students from the perspective of the verses of the Qur'an found that the relationship between teachers and students is not only a means of transferring knowledge, but more than that it is a meaningful interaction involving spiritual and social values. Meanwhile, a study by Rif'an & Azizi (2020) regarding educational interactions based on the perspective of Hadratusyaikh KH. Hasyim Asy'ari revealed a pattern of educational interaction between teachers and students based on *tazkiyatun nafs* (purification of the soul), *al-ikhlas* (sincerity), *at-tarahum* and *at-tawadud* (affection and love).

Thus, several previous studies have emphasized that the relationship between teachers and students in Islamic Religious Education learning is not just an academic process, but rather involves very crucial spiritual and social dimensions. This confirmation motivates researchers to study further regarding educational relationships based on wisdom and patience, based on QS. Al-Kahf verses 60-82, which contains the interactive story of Prophet Musa and Prophet Khidir. This research offers a new perspective by highlighting how the values of wisdom and

patience can be applied in real terms in building educational relationships between teachers and students in Islamic Education Learning. Analysis through the Tafsir Ibnu Katsir and Tafsir Jalalain books is used to dissect the focus of this article. Thus, this research aims to explore the meaning of the educational relationship between Prophet Khidir and Prophet Musa and its implications for the relationship between teachers and students in the learning process.

## **B. METHOD**

This study uses a qualitative approach with a library research method. The qualitative approach was chosen to achieve an in-depth understanding of the educational relationship between teachers and students in Islamic Religious Education learning based on the values of wisdom and patience, as reflected in QS. Al-Kahf verses 60–82. A qualitative approach is appropriate for exploring social phenomena through contextual and subjective interpretation (John Creswell, 2015; Tisdell et al., 2025).

The data collection technique involved document analysis, which is commonly used in library research to gather secondary data from various written sources (Bowen, 2009). The primary sources in this study are classical Qur'anic interpretations, namely Tafsir al-Jalalain and Tafsir Ibn Kathir. In addition, secondary literature such as scholarly journal articles, previous research studies, and other scientific publications related to Islamic education and character development were also utilized to support the analysis.

Data validity and reliability were ensured through source triangulation, by comparing interpretations across multiple references and critically analyzing their consistency and relevance (Patton, 1999). This approach strengthens the trustworthiness of the findings. Data analysis was conducted using thematic analysis techniques, by identifying, categorizing, and interpreting recurring themes related to wisdom and patience (Braun & Clarke, 2006; Merriam, 2022). Thematic coding was applied to significant excerpts, then grouped into major categories character development, pedagogical approaches, and inclusive learning environments and interpreted in relation to the educational dynamics in Islamic Religious Education.

## **C. RESULT AND DISCUSSION**

Based on the method used, the results of this research are presented through several themes, including the Concept of Wisdom and Patience from the perspective of the Tafsir Jalalain and Ibnu Katsir, as well as the Implications of the Concept of Wisdom and Patience for Teacher and Student Interactions. These concepts are described as follows.

### **The Concept of Wisdom and Patience in QS. Al-Kahf: 60-82 Based on the Book of Tafsir Jalalain**

In Tafsir Jalalain, Imam Jalaluddin Al-Mahalli and Imam Jalaluddin Ash-Shuyuthi provide an in-depth interpretation of the journey of the Prophet Musa with Yusya bin Nun to meet the Prophet Khidhir, which illustrates the importance of wisdom and patience in seeking knowledge. This story teaches that true wisdom comes from recognizing the limitations of human knowledge, even in a highly respected prophet. Prophet Musa, who had high knowledge, was rebuked by Allah for not knowing everything, especially knowledge that was higher than what he had (Mahalli & Al-Suyuthi, 2015).

Prophet Musa and Yusya were committed to making a long journey to find the meeting place of the two seas, the Roman Sea and the Persian Sea. In his interpretation, Imam Jalaluddin describes the perseverance of Prophet Musa who, even though he faced obstacles, remained determined to achieve this goal (Mahalli & Al-Suyuthi, 2015). The incident of the fish jumping into the sea is a sign that they have reached the intended place, emphasizing the importance of paying attention to the small signs in life that often carry hidden wisdom. This incident teaches that in seeking knowledge, perseverance and attention to the guidance of Allah are things that must not be ignored.

After feeling tired on the journey, Prophet Musa asked Yusya to bring food. At that time, Yusya just realized that the fish they brought had disappeared, which became a guide for them to return to the place they had passed. This incident illustrates that in the search for knowledge, we are often faced with small signs that need to be watched out for and followed. This incident also reminds us that knowledge often comes in a form that we do not expect, and we need to be patient to understand the instructions (Kamalin, 2023).

After returning to the place they had passed, the Prophet Musa and Yusya met Khidhir, a servant who was given knowledge directly by Allah. In the hadith narrated by Imam Bukhari, it is narrated that the Prophet Moses was given a revelation by Allah to meet Khidhir, which shows that even though Prophet Moses was a great prophet, human knowledge remains limited and there are still many things that need to be learned from others (Izzah, 2024). This shows the importance of a humble attitude in seeking knowledge and recognition that we can always learn from other people, even though they do not have the same position in society.

After meeting Khidhir, Prophet Musa asked permission to follow and gain knowledge from him. However, Khidhir warned that what he would see might be difficult to understand. Khidhir's words show that Allah's knowledge surpasses human logic and that patience is the key to understanding His destiny. Prophet Musa, who promised to be patient, even though it was still difficult to accept Khidhir's actions which seemed unreasonable, taught us about the importance of submission and openness in the learning process (Attsani, 2023; Rachmawaty et al., 2024).

The three actions carried out by Khidhir punching a hole in the boat, killing a young man, and repairing the wall became a great test of Prophet Musa's patience. Every action seemed unreasonable to Prophet Musa, but when Khidhir explained the reasons, Prophet Musa realized that each action contained deep wisdom. Khidhir made a hole in the boat to protect the poor from the unjust king who used to seize their boats; killing young men to protect their parents from going astray; and repairing walls to guard the orphans' property. This teaches that divine wisdom is often hidden behind actions that appear bad on the surface, and can only be understood with patience and strong faith (Awaludin & Susiani, 2019; Nirwana et al., 2021).

Through the explanation of the prophet Khidhir, who reveals the wisdom of every action, we are taught that God's knowledge is unlimited and humans must always be humble in seeking knowledge. All of Khidhir's actions that seem illogical at first turn out to have a greater purpose that can only be understood through patience and deeper knowledge. The final verse of this story reminds us that above every knowledgeable person, there is always someone more knowledgeable, teaching that knowledge, wisdom, and patience are complementary elements in the search for truth and understanding the wisdom of Allah (Mahalli & Al-Suyuthi, 2015).

## **The Concept of Wisdom and Patience in QS. Al-Kahf: 60-82 Based on the Book of Tafsir Ibn Kathir**

Based on Ibn Katsir's Tafsir, Surah Al-Kahf verses 60-82 tells of Moses' journey in search of Khidir which describes perseverance and recognition of human limitations in knowledge (Katsir, 2016). Moses, as a prophet who was respected for his knowledge, was rebuked by Allah for not attributing all knowledge to Him. This shows that true wisdom is born from the recognition that even though humans are knowledgeable, they still have to be willing to learn from others. Majma' al-Bahrain, where Musa looked for Khidir, symbolizes the meeting of the science of the Shari'a and the science of reality which tested Musa's ability to understand the wisdom behind every event.

Verses 61-64 explain how the loss of the fish brought by Musa's disciple, Yusya' bin Nun, was a sign that they had arrived at the meeting place with Khidr. This event emphasizes the importance of paying attention to the small signs in life that often carry hidden wisdom. Allah's Word, "So he took his way into the sea as a swarm." describes the miracle of the fish that leaves a tunnel-like trail in the sea. Musa's perseverance in seeking knowledge, despite facing obstacles and mistakes, shows that a seeker of knowledge must have a strong determination, as reflected in the phrase "Or spend eras" (Al-Kahf: 60), which indicates that he was willing to walk for years to achieve his goal. The dialogue between Musa and Khidir in verses 65-70 is the center of learning about patience. Khidr warned Moses that he would not be able to be patient in the face of seemingly irrational actions: "You won't be able to be patient with me." This reflects that Allah's knowledge surpasses human logic and that patience is the key to understanding His destiny (Katsir, 2016; Luthfiyyah, 2021). Although Moses promised to be patient, he kept repeatedly questioning Khidir's actions. This teaches that humans often find it difficult to accept things that do not fit their reason, showing how important submission and openness are in the learning process (Mutaqien, 2022; Nurdin, 2019).

Three important events in verses 71- 77 further tested Moses' patience, namely Khidir's actions in making holes in the boat, killing the young man, and repairing the wall without asking for compensation. Every action of Khidir seemed unreasonable in Moses' eyes, but in the end it had a deep wisdom. The boat was perforated so that it would not be seized by a tyrannical king; the young man was killed to save his parents from disbelief; and the wall was repaired so that the property of two orphans would be protected (Katsir, 2016). The interpretation of the verse emphasizes that Khidir's actions reflect the hidden wisdom of Allah that can only be understood through full faith and patience, also illustrates that human perception is limited to what is visible, while God's wisdom encompasses all aspects that are not visible (Aditiyah et al., 2023; Chotimah & Syarifuddin, 2022).

The conclusion of the story in verses 78-82 emphasizes that God's knowledge is limitless, and humans must always humble in seeking knowledge. Although Khidir eventually reveals the meaning of his actions, his separation from Moses shows that true wisdom cannot always be achieved without trials and patience. The verse "وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ" reminds us that above every knowledgeable person, there is always someone more knowledgeable. This message teaches that patience and the courage to accept uncertainty are essential in seeking knowledge and understanding the wisdom of Allah. Thus, this story becomes the foundation philosophy that teaches that knowledge, wisdom, and patience are complementary elements in forming a complete understanding of life and destiny.



## **Implications of the Concept of Wisdom and Patience on Teacher-Student Interactions**

In QS perspective. Al-Kahf verses 60-82, Tafsir Jalalain and Ibn Katsir explain the concepts of wisdom and patience which are not only relevant for teachers, but also for students in the educational context. The story of the journey of Prophet Musa and Khidhir contains in-depth lessons that can be applied to the dynamics of classroom interactions, especially regarding how students can develop attitudes of wisdom and patience in the learning process. The application of these values includes several aspects including the following.

Second, patience in facing learning challenges. Patience is an important value taught in the story of QS. Al-Kahfi verses 60-82. Khidhir reminded the Prophet Moses that without patience, it would be difficult for someone to understand the wisdom hidden behind an event. In the context of education, especially in Islamic Religious Education learning, patience is very important for both teachers and students. Teachers who have patience will be able to create a more conducive learning environment and encourage students to learn in a way that suits their respective tempos (Elitasari, 2022; Ridwan, 2023). The patience of teachers can be seen from the way they give students the opportunity to ask questions, even if the student needs repeated explanations. Patient teachers do not quickly give sanctions, but try to find out the causes of inadequate behavior or learning outcomes, and then try to provide more appropriate guidance (Arifin, 2023). On the other hand, patience for students means having mental resilience in facing various learning challenges, such as difficult material, unsatisfactory grades, or pressure in exams. Students who have patience will continue to try to find solutions, even though they face repeated failures (Kosasih et al., 2022; Wahidah & Barokah, 2024).

Third, refrain from quick judgment and focus on deeper understanding. One important lesson from QS. Al-Kahfi verses 60-82 is that humans tend to judge something from its appearance without understanding the broader context. Prophet Musa, although a wise prophet, repeatedly questioned Khidhir's actions because they seemed to contradict logic or common norms. However, after Khidhir gave an explanation, Prophet Musa realized that each of these actions had a higher and more meaningful purpose (Abdurrahman, 2019). In Islamic Religious Education learning, this teaches that students and teachers need to refrain from hastily judging situations. Teachers may face challenges explaining to students why certain rules are applied or why the teaching methods used seem different from usual. Therefore, it is important for students to develop a patient and wise attitude by not being quick to judge policies or approaches implemented in the classroom. For example, when faced with challenging assignments or new disciplinary policies implemented in schools, students often respond with rejection or criticism without trying to understand the reasons behind the policy. By refraining from quick judgments, students can learn to better understand the context of the policy and consider its long-term benefits (Nauli Thaib, 2013; Solihin, 2023). This also means that students are invited to engage in a process of reflection, where they not only ask the question "why should this be done?", but also seek deeper answers by looking at it from multiple perspectives.

Fourth, recognition of limitations as part of a continuous learning process. The story of the Prophet Moses and Khidhir illustrates that wisdom and knowledge have certain limits, and that there is always something to be learned from others, including those who are considered not as wise as oneself (Hafidh et al., 2024). The Prophet Moses, although a prophet who was highly respected for his knowledge, received a reprimand from Khidhir for not knowing everything that Khidhir knew (Mahalli & Al-Suyuthi, 2015). This shows that in Islamic

Religious Education learning, both teachers and students need to be aware of their respective limitations. Recognizing limitations does not mean weakness, but is a starting point for continuing to develop and learn (Sulaiman & Muflihin, 2021). For students, this awareness can be applied by accepting that they may not always get the best grades or immediately understand the material being taught. By acknowledging these limitations, students will be more open to asking for help and seeking additional learning resources (Haryono & Puspitasari, 2020). For teachers, acknowledging limitations also means being willing to continue learning and developing themselves. In the context of Islamic Religious Education, teachers can do this by continuing to deepen their understanding of Islamic teachings and seeking new ways to teach the material more effectively (Parwanto, 2023; Yustian et al., 2018). Recognition of limitations also teaches humility, where both teachers and students learn not to be satisfied with the knowledge they have, but always strive to improve themselves.

Fifth, the importance of educational relationships based on dialogue and discussion. QS. Al-Kahfi verses 60-82 emphasize the importance of communication and interaction to achieve deeper understanding. Throughout the journey of the Prophet Moses and Khidhir, dialogue was the main means of explaining and understanding the wisdom behind seemingly illogical actions (Awabien, 2019; Awabien & Hidayat, 2019). In Islamic Religious Education learning, dialogue and discussion can be used as methods to build stronger educational relationships between teachers and students. Dialogue not only functions to convey information, but also to form a shared understanding and encourage students to think critically (Tujuwale, 2023). Teachers can use group discussions, debates, or Q&A sessions to encourage student participation, so that they do not only receive material passively, but are also actively involved in learning (Salichah, 2021; Syhabudin et al., 2021). Interactive discussions encourage students to express their opinions, listen to the views of others, and discuss issues relevant to Islamic teachings. This helps students develop critical and analytical thinking skills, and learn to be wiser in responding to differences (Rudiyanto et al., 2021). For example, when discussing topics such as ethics or Islamic law, teachers can invite students to discuss the application of Islamic values in the context of modern life. In this way, students not only learn about Islamic teachings, but also about how to apply these teachings in everyday life (Baharun, 2017).

Sixth, building an inclusive and supportive learning environment through wisdom and patience. One of the main implications of implementing the values of wisdom and patience in Islamic Religious Education learning is the creation of an inclusive and supportive learning environment. In such an environment, students feel valued and supported, regardless of their differences in abilities, backgrounds, or conditions (Lestari & Ali, 2022). Teachers who are thoughtful and patient will be more sensitive to students' individual needs and will be better prepared to adapt their teaching approaches (Santika, 2019). For example, if a student is having difficulty understanding a material, the teacher can offer a different approach, such as providing concrete examples or using technology to make the material more interesting and easier to understand. In an inclusive and supportive environment, students also learn to respect and help each other (Arrobi et al., 2021). When they see that their teacher is patient and thoughtful in handling various situations, they are more likely to emulate that attitude in their interactions with their classmates. This will create a more positive classroom culture, where students feel safe to express themselves, ask questions, and learn from mistakes without fear of judgment (Ryan, 2024).

Seventh, improving the quality of learning through reflective and experiential approaches. Reflective and experiential approaches are effective methods for internalizing the

values of wisdom and patience in Islamic Religious Education learning. The reflective approach invites students to reflect on the meaning of each material studied and relate it to their life experiences (Mohammad Ridwan, 2023). For example, when discussing the stories of the Prophets in the Qur'an, teachers can ask students to identify values that can be applied in real-life situations, such as honesty, justice, and courage. In this way, students not only memorize Islamic teachings but also understand them more deeply and applicably. Experiential learning, on the other hand, allows students to be directly involved in activities that are relevant to Islamic teachings (Luthfan et al., 2024). Teachers can invite students to take part in social activities, such as social services or fundraising, which require active involvement and application of the values of wisdom and patience. Through this experience, students will find it easier to understand how Islamic teachings can be applied in everyday life, while developing their social skills and empathy. This approach will improve the quality of learning, because students not only learn from theory, but also from real experiences that enrich their understanding (Firna et al., 2023).

Eighth, achieving a higher understanding as the main goal of educational relations. The application of wisdom and patience in Islamic Religious Education learning aims to achieve a higher and more meaningful understanding (Fauziah et al., 2024). Educational relations are not only about transferring knowledge, but about forming the character and attitudes of students that are in line with Islamic values. By implementing these values, teachers and students can together undergo the educational process as a journey towards a deeper and more comprehensive understanding (Abdurahman et al., 2024). This process includes reflection, learning from experience, in-depth dialogue, and acceptance of one's limitations, all of which contribute to the development of strong character and noble character.

Overall, QS. Al-Kahfi verses 60-82 provide important lessons for the world of education, especially in the context of Islamic Religious Education learning. The values of wisdom and patience taken from the story of the Prophet Moses and Khidhir can be the foundation in building meaningful educational relationships, which not only improve the quality of learning, but also shape students' characters according to Islamic teachings. By integrating these values into the educational process, both teachers and students will be able to undergo the learning process with a wiser, more patient, and more open attitude to the various challenges faced.

## D. CONCLUSION

This study shows that the values of wisdom and patience, as taught in QS. Al-Kahfi verses 60–82, are fundamental in building meaningful educational relationships between teachers and students in Islamic Religious Education learning. The integration of these values results in eight implications for learning, categorized into three major aspects: (1) character development, including fostering patience, avoiding hasty judgments, and recognizing personal limitations; (2) pedagogical approaches, such as applying wisdom in decision-making, encouraging dialogue between teachers and students, and implementing experiential learning; and (3) creating an inclusive and supportive learning environment that respects diversity and nurtures student growth. These implications contribute to a more reflective, mature, and spiritually enriched educational process, in line with the objectives of Islamic education.



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