

THE CONCEPT OF ADAB EDUCATION AND ITS RELEVANCE TO ISLAMIC EDUCATION IN THE ERA OF SOCIETY 5.0 : ANALYSIS OF THE INTERPRETATION OF SURAH AL KAHFI



Muhammad Idris¹, Mustafa², Hambali Jaili³, Alven Putra⁴

*Correspondence:

Email:

muhammadidris@iaincurup.ac.id

Authors Affiliation:

¹Institut Agama Islam Negeri Curup, Indonesia

²Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia,

³University Islam Sultan Sharif Ali, Brunei Darussalam

⁴ Institut Agama Islam Negeri Curup, Indonesia

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Abstract

Technological advances have brought about significant changes and influences in all aspects of human life, including in matters of etiquette. This comprehensive study interprets the concept of etiquette education in Surah al-Kahf and its relevance to Islamic education in the Society 5.0 era. This study was library research using a thematic surah approach. Primary data sources included the Quran and Hadith, tafsir books, and journal articles, while secondary sources were taken from other relevant books. Data analysis used content analysis and comparative analysis, with validity checked using triangulation techniques. The research findings showed that first, etiquette must be possessed by learners, namely educators, students, and simultaneously (educators and students. For students: 1) making maximum effort in seeking knowledge, 2) needing rest time during the process of seeking knowledge, and 3) speaking politely to teachers. For educators: answering students' questions politely. For both educators and students: 1) having an agreement in the educational process, 2) having a strong commitment to the agreement, and 3) having a separation. Second, no matter how advanced technology is today, the educational process must prioritize etiquette because etiquette can shape an education that is a blessing for all creation, and the realization of the perfect human being.

Abstrak

Kemajuan teknologi telah membawa perubahan dan pengaruh besar dalam segala sektor kehidupan manusia, termasuk dalam masalah adab. Secara komprehensif penelitian ini menginterpretasi konsep pendidikan adab dalam surat al Kahfi dan bagaimana relevansinya terhadap pendidikan Islam era Society 5.0. Jenis penelitian ini adalah studi kepustakaan dengan pendekatan Tematik Surah. Sumber data primer berupa al Quran dan hadits, kitab tafsir serta artikel jurnal, Sedangkan sumber sekunder berupa buku-buku relevan lainnya. Analisis data menggunakan analisis konten dan komparatif dan cek keabsahannya dengan teknik triangulasi sumber. Hasil penelitian, menunjukkan: pertama, adab harus dimiliki oleh pembelajar yaitu pendidik, peserta didik dan secara bersamaan (pendidik-peserta didik). Pada peserta didik: 1) adanya usaha yang maksimal dalam mencari ilmu, 2) perlu waktu istirahat dalam proses mencari ilmu, 3) pembicaraan yang santun kepada guru, Bagi pendidik; menjawab pertanyaan murid dengan santun, secara bersamaan (pendidik-peserta didik); 1) memiliki kesepakatan dalam proses pendidikan, 2) memiliki komitmen yang kuat atas kesepakatan, dan 3) adanya perpisahan. Kedua, Bagaimanapun canggihnya teknologi saat ini, proses pendidikan



harus mengedepankan adab. Karena adab dapat memformat pendidikan yang rahmatan lil 'alamin dan terwujudnya insan kamil.

Background

The use of digital technology does provide ease of access to information, but on the other hand, manners and ethics in the learning process are often neglected, so that in interactions, students tend to ignore manners, both to teachers, parents, and to others. The existence of human manners is increasingly concerning. BKKBN (Indonesian National Population and Family Planning Agency) conducted a survey, which found that the moral cases among students increases every year, namely, around 63% of junior high and high school students have had sex.¹ KPAI (Indonesian Child Protection Commission) shows that 87.6% of the victims are male students in early adolescence. Then, cases of bullying in the form of violence and even looting of goods also occur in the school environment, around 87.6%.² Megawangi, the results of his research conducted at SMK-TI (Technology Informatics Vocational High School) in Bogor: 30.6% of cases of lying to parents, 13% of signature forgery, and 11% of fraud and theft were detected.³

These problems are a sign of weak manners in students,⁴ as well as indications that the government has not succeeded in improving the morals of students.⁵ Syed Muhammad Naquib al-Attas stated that the root of the most fundamental problem of Muslims today is the "loss of *adab*".⁶ Routine activities dominate weakness in assessing religious and moral values in early childhood, so it has implications for

¹ Panoyo Panoyo, Yatim Riyanto, and Warih Handyaningrum, "Manajemen Penguatan Pendidikan Karakter Pada Sekolah Menengah Atas," *Halaqa: Islamic Education Journal* 3, no. 2 (December 4, 2019): 111 – 17, <https://doi.org/10.21070/halaqa.v3i2.2714>.

² Athi' Linda Yani, Indah Winarni, and Retno Lestari, "Eksplorasi Fenomena Korban Bullying Pada Kesehatan Jiwa Remajadi Pesantren," *Jurnal Ilmu Keperawatan (Journal of Nursing Science)* 4, no. 2 (November 1, 2016): 99 – 113, <https://doi.org/10.21776/ub.jik.2016.004.02.2>.

³ Muhammad Lutfi, "Reaktualisasi Pendidikan Karakter Pesantren Di Era Globalisasi," *EDURELIGIA: Jurnal Pendidikan Agama Islam* 1, no. 2 (July 19, 2017): 140 – 46, <https://doi.org/10.33650/edureligia.v1i2.742>.

⁴ Dhimas Arya Permady, Hadi Nur Taufik, and Dina Mardiana, "Pendidikan Adab Dalam Membentuk Akhlak Siswa," *EDUKATIF: Jurnal Ilmu Pendidikan* 5, no. 6 (November 20, 2023): 2258 – 67, <https://doi.org/10.31004/edukatif.v5i6.5734>.

⁵ AB. Musyafa Fathoni et al., "The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency," *Jurnal Pendidikan Agama Islam* 21, no. 1 (June 30, 2024): 22 – 39, <https://doi.org/10.14421/jpai.v21i1.7759>.

⁶ M Assirri, "Konsep Pendidikan Adab Al-Bukhori Dalam Kitab Al-Adab Al-Mufrod Serta Implementasinya Di Dalam Kurikulum Pendidikan Agama," in *Prosiding Sntp*, 2018, 21 – 32.

blurring their understanding of religious and moral values.⁷ The application of manners in education today tends to be unfocused and has lost its brand.⁸ It is also the assumption from parents that the business of manners is a school affair, even though the success of education is supported by three major foundations, namely, schools, parents, and society.⁹

These problems will make everyone move and require anyone to relearn that *adab* must be a serious problem to be discussed and become a subject of study in *adab* education. *Adab* education is the most basic aspect of human life, because with this education, it can produce people who can carry out the duties of the caliphate well.¹⁰ Education in the global era is a strategic spirit that encourages the growth of a society that continues to transform to keep up with social and technological developments. Community interaction between individuals and groups is increasingly complex, so manners education is needed.¹¹ For this reason, the educational process that is carried out not only builds an idea or insight, but also must be able to change the attitude and behavior of students.¹²

It is clear that the educational process of etiquette must be a serious concern in education. Naquib Al-Atas, a great Islamic thinker, also consistently argued and explained that the purpose of education in Islam was not only to produce good citizens, nor only good workers, but also good people.¹³ The Quran, as the main basis in the implementation of Islamic Education, provides many *ibrah* (wisdom) through stories, including prophets. Among the stories told in the Quran is the story of

⁷ Dwi Istiyani et al., "Challenges and Opportunities in Early Childhood Religious and Moral Education: A Perspective from the Evaluation of Logical Models," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (May 15, 2024): 233 – 49, <https://doi.org/10.31538/nzh.v7i2.4843>.

⁸ Permady, Taufik, and Mardiana, "Pendidikan Adab Dalam Membentuk Akhlak Siswa."

⁹ Kun Hidayat, Shinta Ledia, and Djamaluddin Prawironegoro, "Aspek-Aspek Pendidikan Dalam Surah Al-Kahfi Ayat 46," *EDUKATIF: Jurnal Ilmu Pendidikan* 5, no. 5 (October 22, 2023): 1985 – 94, <https://doi.org/10.31004/edukatif.v5i5.5443>.

¹⁰ Rifkah Dewi, Sigit Wibowo, and Herawati, "Konsep Pendidikan Adab Dalam Pembaruan Pemikiran Pendidikan Islam Menurut Syed M. Naquib Al Attas," *Risalah: Jurnal Pendidikan Dan Studi Islam* 9, no. 3 (2023): 1151.

¹¹ Sumedi et al., "Morality and Expression of Religious Moderation in " Pecinan ", " *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 5, no. 3 (2022): 24158 – 68.

¹² Adinda Dwi Adisti and Rukiyati Rukiyati, "Pendidikan Adab Menurut Imam Al-Nawawi Dan Implementasinya Di Pondok Pesantren Tahfidzul Qur'an SahabatQu," *TSAQAFAH* 17, no. 1 (October 11, 2021): 550836, <https://doi.org/10.21111/tsaqafah.v17i1.5542>.

¹³ Katni Katni and Sigit Dwi Laksana, "Model Manajemen Pendidikan Adab Anak Usia Pendidikan Dasar Di MIN Demangan Madiun Jawa Timur Indonesia," *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman* 6, no. 2 (February 5, 2020): 117 – 29, <https://doi.org/10.53627/jam.v6i2.3572>.

Prophet Moses and Khidir, which is loaded with the concept of the formation of manners.

Based on a review of the literature, this research has not been discussed by previous researchers. This study attempts to examine the concept of *adab* education in Surah al-Kahf and its relevance to Islamic education in the era of Society 5.0. Several researchers shared similar views with this study, including: "The Concept of *Adab* Education in the Renewal of Islamic Educational Thought according to Syed M. Naquib Al Attas, researched by Rifkah Dewi.¹⁴ Discussion on *Adab* Education according to Imam al-Nawawi and its implementation at the Tahfidzul Quran Sahabat Qu Islamic Boarding School was researched by Adinda Dwi Adisti.¹⁵ Next, the research undertaken by Dhimas Arya Permady examined *Adab* Education in Shaping Students' Morals; a study at Madrasah Aliyah (MA) Bilingual Batu-East Java.¹⁶ Then, the discussion of the Concept of Student Manners in Learning according to Az-Zarnuji and its implications for character education in Indonesia was discussed by Ali Noer.¹⁷

Based on this insight, this study attempts to examine the interpretation of Surat *al-Kahf*, because Surat *al-Kahf* is one of a representation of Qur'anic education, namely that humans or students must seek out sources of knowledge.¹⁸ The concept of Qur'anic education is the concept of education in manners, as exemplified by Moses in seeking knowledge from Khidir, and how relevant this concept of *adab* education is to the implementation of education today, where almost all learning tools use technology, from the planning process to the evaluation of learning.¹⁹ Even

¹⁴ Dewi, Wibowo, and Herawati, "Konsep Pendidikan Adab Dalam Pembaruan Pemikiran Pendidikan Islam Menurut Syed M. Naquib Al Attas."

¹⁵ Adisti and Rukiyati, "Pendidikan Adab Menurut Imam Al-Nawawi Dan Implementasinya Di Pondok Pesantren Tahfidzul Qur'an SahabatQu."

¹⁶ Wandu Budiman, Endin Mujahidin, and Muhammad Emnis Anwar, "Adab Peserta Didik Menurut Imam An-Nawawi Dalam Kitab at- Tibyaan Fii Aadaabi Hamalat Al-Qur'an," *Jurnal Ta'dibi* 4, no. 1 (2015).

¹⁷ Muhammad Ali Noer and Azin Sarumpaet, "Konsep Adab Peserta Didik Dalam Pembelajaran Menurut Az-Zarnuji Dan Implikasinya Terhadap Pendidikan Karakter Di Indonesia," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 14, no. 2 (December 18, 2017): 181 – 208, [https://doi.org/10.25299/al-hikmah:jaip.2017.vol14\(2\).1028](https://doi.org/10.25299/al-hikmah:jaip.2017.vol14(2).1028).

¹⁸ Abdi Nafi Asshidiqi, "Al-Kahfi Di Malam Jum'at," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan* 7, no. 1 (March 7, 2023): 16 – 22, <https://doi.org/10.47006/er.v7i1.14477>.

¹⁹ Zainal Asril *et al.*, "Advancing Educational Practices: Implementation and Impact of Virtual Reality in Islamic Religious Education," *Jurnal Pendidikan Islam* 9, no. 2 (December 28, 2023): 199 – 210, <https://doi.org/10.15575/jpi.v9i2.20567>.

during the 2019-2024 period, the adoption of technology as the basis for education is currently experiencing significant development.²⁰

This research used library research from various literature, such as books, research results, and journal articles related to the theme or problem discussed.²¹ The approach used in this study was Thematic Surah. Thematic surah is a model of thematic study that examines certain letters.²² This approach interprets the Qur'an to the problem or theme discussed by collecting the verses in the Quran and then explaining the verses comprehensively according to the theme or problem being discussed.²³ The theme that the researchers saw was the concept of *adab* education in Surah *al Kahfi*. This study used two data sets: primary and secondary data. Primary data was sourced from the Quran and Hadith, the book of Tafsir, and journal articles relevant to this study. Meanwhile, secondary data was obtained from other primary sources based on the theme or problem discussed.²⁴ The data was obtained by reading, analyzing, and quoting techniques, and then interpreting the data through a literature review. Then, the data was discussed using content and comparative analysis methods, and the validity of the data was checked using source triangulation.²⁵

Results and Discussion

The Concept of *Adab* Education According to Experts

Education in the Indonesian National Education System Law is "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation, and state."²⁶ Education is creating quality human resources by guiding and facilitating learning activities.²⁷ Education has a vital role in developing

²⁰ Abd Mannan et al., "Mengungkap Tren Teknologi Digital Dalam Pendidikan Islam : Tinjauan Bibliometrik Publikasi Ilmiah Internasional Bereputasi," *Ta'dibuna: Jurnal Pendidikan Islam* 14, no. 2 (2025): 104 – 25, <https://doi.org/10.32832/tadibuna.v14i2.18394>.

²¹ Wahyudin Darmalaksana, *Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan* (Bandung: Pre-Print Digital Library UIN Sunan Gunung Djati, 2020).

²² Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir*, 8th ed. (Yogyakarta: IDEA Press, 2022).

²³ M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 2007).

²⁴ Wahyudin Darmalaksana, *Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan*.

²⁵ J.R. Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya*, ed. Arita L (Jakarta: PT Grasindo, 2010).

²⁶ Presiden Republik Indonesia, "Undang-Undang Republik Indonesia Tentang Sistem Pendidikan Nasional," Pub. L. No. 20 (2003).

²⁷ Alimni Alimni et al., "The Relationship between Religious Attitudes and Perseverance in Learning in Islamic Religious Education Lessons in Junior High Schools," *Jurnal*

a person's potential and advancing the quality of a country.²⁸ Education is a system that is specially designed for humans throughout their lives. From birth to death, humans must learn endlessly (long live education).²⁹ Humans have two dimensions, namely the physical dimension and the spiritual dimension,³⁰ which must be guided in a better direction. So, education is the guidance that one gives another person to improve their quality.

The word Adab comes from Arabic, namely *Addaba-Yu'addibu-Ta'dib*. *Addaba* means disciplining someone with manners. Etymologically, *adab* is a form of *Mashdar* that is *Addaba*, which means educating, training to discipline, improving, taking actions, having manners, politeness, virtue, and following his morals.³¹ In terminology, *adab* is a habit and the rules of practical behavior that contain good values that will be transmitted from one generation to the next.³² Syed Muhammad An-Naqib Al-Attas, who Abd followed. Haris explained that *Adab* is a science related to the purpose of seeking knowledge.³³ According to Al-Jurjani, *Adab* is a process to obtain learned knowledge to prevent all forms of error.³⁴ Ibn Miskawaih defines *adab* as a state inherent in the human soul, which acts easily, without any process of consideration or thought (daily habits). Ibn Qayyim argues that *adab* is, which is the essence of morality because it includes all Goodness.³⁵

From the definition explained above, it can be determined that *adab* education is a process of guidance carried out by a person to form *adab*, politeness, and good ethics comprehensively based on Islamic teachings.

Pendidikan Agama Islam 19, no. 1 (June 30, 2022): 93 – 110, <https://doi.org/10.14421/jpai.2022.191-08>.

²⁸ Rahma Diani and Niken Sri Hartati, "Flipbook Berbasis Literasi Islam: Pengembangan Media Pembelajaran Fisika Dengan 3D Pageflip Professional," *Jurnal Inovasi Pendidikan IPA* 4, no. 2 (October 22, 2018): 234 – 44, <https://doi.org/10.21831/jipi.v4i2.20819>.

²⁹ Raudatus Syaadah et al., "Pendidikan Formal, Pendidikan Non Formal Dan Pendidikan Informal," *PEMA (Jurnal Pendidikan Dan Pengabdian Kepada Masyarakat)* 2, no. 2 (May 6, 2023): 125 – 31, <https://doi.org/10.56832/pema.v2i2.298>.

³⁰ Rahmat Adnan Lira and Fatimah, "Analysis of Parenting Values in Informal Education in The Beach Painting Film: Content Analysis Study," *Jurnal Pendidikan Agama Islam* 20, no. 2 (December 31, 2023): 169 – 80, <https://doi.org/10.14421/jpai.v21i1.6785>.

³¹ Noer and Sarumpaet, "Konsep Adab Peserta Didik Dalam Pembelajaran Menurut Az-Zarnuji Dan Implikasinya Terhadap Pendidikan Karakter Di Indonesia."

³² Abd. Haris, *Etika Hamka; Konstruksi Etik Berbasis Rasional-Religius* (Yogyakarta: LKiS Yogyakarta, 2010), 62.

³³ Haris, 62.

³⁴ Wan Wan Mohd Nor Wan, *Filsafat Dan Praktik Pendidikan Islam Syed Muhammad Naquib Al- Attas* (Bandung: Mizan, 2023).

³⁵ Juhaepa Juhaepa and Wido Supraha, "Adab Guru Menurut Pemikiran Imam Al-Nawawi Dalam Kitab Adab Al-'Alim Wa Al-Muta'Allim," *Idarah Tarbawiyah: Journal of Management in Islamic Education* 2, no. 2 (July 31, 2021): 91, <https://doi.org/10.32832/itjmie.v2i2.4365>.

Islamic Education Era Society 5.0

Currently, Islamic education is in the era of the Industrial Revolution 5.0, also known as Society 5.0, or the era of the super-smart society.³⁶ In this era, human life or human-centered is already technology-based.³⁷ This era not only has an impact on computerized or digitized human lifestyles but also has an impact on changing the way of thinking or mindset of humans, and equality must be achieved in the emotional, spiritual, intellectual, social, and physical domains.³⁸ The current era (4.0 and society 5.0) is also a transformational era in all sectors of human life.³⁹ Suppose it is connected between Islamic Education and the Society 5.0 era. In that case, the two have a related relationship,⁴⁰ meaning that implementing Islamic education follows the changes and developments of the times without abandoning basic principles. Islamic education can integrate physical and virtual spaces to solve social problems in education.⁴¹

From this explanation, it can be concluded that Islamic education in the era of society 5.0 is the implementation of education that combines the real world and the virtual world, caused by the connection of sectors of human life with the internet. Of course, with the involvement of Islamic education as a companion, the guardian of the course of the Society 5.0 era, the term *Rahmatan Lil 'alamin* as the vision of Islamic education will be achieved, so that the negative dangers of the era of globalization do not erode the younger generation.

The Concept of Adab Education in Surah al Kahfi

At this point, the authors would like to examine the theme of the concept of *adab* education in Surah al-Kahf as a representation of Musa's search for knowledge from Khidir, which was Allah's command to Musa to meet Khidir so that he could

³⁶ Andi Syahputra, "Relevansi Era Revolusi Industri 4.0 Dan Era Masyarakat 5.0 Dengan Tiga Pilar Pendidikan Islam Di Indonesia," *AT-TA'DIB: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 15, no. 1 (June 25, 2023): 49 – 62, <https://doi.org/10.47498/tadib.v15i1.1780>.

³⁷ Musnaini Musnaini, Hadion Wijoyo, and Irjus Indrawan, *Industry 4.0 vs Society 5.0* (Purwokerto: CV. Pena Persada, 2020).

³⁸ Syahputra, "Relevansi Era Revolusi Industri 4.0 Dan Era Masyarakat 5.0 Dengan Tiga Pilar Pendidikan Islam Di Indonesia."

³⁹ Enma Sofna Reeves Huapaya et al., "Disruptive Technologies in The University Curriculum: Use of Artificial Intelligence," *International Journal of Evaluation and Research in Education (IJERE)* 14, no. 1 (February 1, 2025): 671, <https://doi.org/10.11591/ijere.v14i1.30450>.

⁴⁰ Muhammad Idris, "Pendidikan Islam Dan Era Society 5.0 ; Peluang Dan Tantangan Bagi Mahasiswa PAI Menjadi Guru Berkarakter," *Belajea: Jurnal Pendidikan Islam* 7, no. 1 (June 2, 2022): 61, <https://doi.org/10.29240/belajea.v7i1.4159>.

⁴¹ Tubagus Chaeru Nugraha, El Sawy El Sawy Ahmed Abdel Rahim, and Fahmy Lukman, "Integrating Problem-Based and Flipped Learning in Islamic Religious Education: A Pathway To Achieving Sustainable Development Goals," *Journal of Islamic Education* 10, no. 1 (2024): 125 – 36, <https://doi.org/10.15575/jpi.v10i1.35204>.

guide Musa away from arrogance. Based on the interpretation of Surah *al Kahfi* in the Quran, there are several concepts of *adab* education, namely:

1. Maximum effort in seeking knowledge.

Maximum effort made by someone who seeks knowledge is one of the concepts in *adab*. So, a process that prioritizes *adab* education is to guide a person so that, in seeking knowledge, they must make maximum effort, as in Surah *al-Kahf* verse 60, which states:

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

And (remember) when Moses said to his disciple: "I will not stop (walking) until I reach the confluence of the two seas, or I will walk for many years".

In the above verse, it can be understood that seeking knowledge sometimes requires a distant place. The word *huquba* in *Tafsir Fi Zhilalil Qur'an* states the time of one or eighty years, but this time does not describe the time specifically, but shows the strength of a person's aspiration to gain knowledge.⁴² Likewise, in *Tafsir al Mishbah*, the word *huquban* explains the same meaning and strengthens the determination to meet and learn with Khidir.⁴³ Meanwhile, a hadith seeker must travel a long distance to get a hadith from Abdullah bin Ubai.⁴⁴ *Tafsir al Muyassar* also explains that Moses will continue to walk for a long time until he meets the pious people, with whom he is destined to gain knowledge.⁴⁵

From the explanation above, it can be understood that the concept of *adab* education in the Quran Surah *al Kahfi* verse 60 is a process of education or the search for knowledge that must be with maximum effort and strong determination, tirelessly.

2. Need a break in the process of seeking knowledge

The process of seeking knowledge is no easy task, especially when the place of learning is far away and requires time for rest and meals. The concept of etiquette in education is to provide guidance and direction to seekers of knowledge, ensuring they take time to rest, as their feet grow weary from walking long distances, their eyes grow tired from prolonged staring, and their minds grow

⁴² Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an; Di Bawah Naungan Al Qur'an*, ed. As'ad Yasin, Abdul Aziz Salim Basyarahil, and Muchotob Hamzah, vol. 7 (Jakarta: Gema Insani Press, 2003).

⁴³ M. Quraish Shihab, *Tafsir Al Mishbah; Pesan, Kesan Dan Keserasian Al Qur'an*, 2nd ed., vol. 7 (Jakarta: Lentera Hati, 2002).

⁴⁴ Al-Qurṭubī., *Al-Jāmi Li Ahkām Al-Qur'ān (Tafsir Al-Qurṭubī)*, trans. Fathurrahman and Ahmad Hotib (Jakarta: Pustaka Azzam., 2007).

⁴⁵ Hikmah Basyir et al., *Tafsir Muyassar; Memahami Al-Qur'an Dengan Terjemahan Dan Penafsiran Paling Mudah*, trans. Muhammad Ashim and Izzudin Karimi, vol. 1 (Jakarta: Darul Haq, 2018).

weary from prolonged thinking—that is the essence of etiquette in education. This is explained in the Quran, Surah *al Kahfi*, verse 62, namely:

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

As they went further, Moses said to his disciples, "Bring us our food; Indeed, we have felt tired because of our journey".

In *Tafsir Jalalain*, it is explained that when Allah Swt answered Moses' question about how he could meet Khidir, namely "You have to bring a fish that you put in a container, then wherever you lose the fish, that is where he (*Khidir*) is". Then Moses did as God commanded, and when they came to the rock, they lay down their heads and slept. Meanwhile, the fish in the container rebelled, went out of place, and fell into the sea. "Then the fish entered the sea like a canyon". And God stopped the water flow from the fish, so the water became like a circle. After the bacon, his disciple forgot to tell Moses about the fish. So, they walked all day and night, and when they entered the beginning of the day, Moses said, "Bring us here our lunch."⁴⁶

3. Polite talk to teachers

A student's conversation with the teacher must be polite. This time, the speaker began with a question from a student to his teacher as the first step to start the interaction. This is explained in the Quran Surah *al Kahfi* verse 66, namely:

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا

Moses told Khidir, "May I follow you so that you may teach me the true knowledge among the knowledge you have been taught as a guide?"

Verse 66 of Surah *al Kahfi* is an extraordinary politeness exemplified by a student, Musa. To gain knowledge, Moses asked a pious and learned servant named Khidir.⁴⁷ Moses' words were very subtle in the form of questions, not commands; his words were "May I follow you"? This means making himself a follower and a student.⁴⁸ In the Tafsir of the Qur'an, it is also explained that this, namely the politeness and supplication of the Prophet Moses, as well as conveying his wishes.⁴⁹

⁴⁶ al-Imam Jalaluddin Muhammad Al-Mahalli and al-Imam Jalaluddin Abdurrahman As-Suyuthi, *Tafsir Jalalain Terjemahan*, vol. 2 (Surabaya: Pustaka elBA, 2015).

⁴⁷ Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an; Di Bawah Naungan Al Qur'an*, 7:330.

⁴⁸ Shihab, *Tafsir Al Mishbah; Pesan, Kesan Dan Keserasian Al Qur'an*, 7:344.

⁴⁹ Syaikh Abdurrahman bin Nashie as-Sa'di, *Tafsir Al Karim Ar-Rahman Fi Tafsir Kalam Al Mannan/ Tafsiral Qur'an*, ed. Muhammad Iqbal, 4th ed. (Saudi Arabia: Dar Ibnul Jauzi, 2015), 372.

Based on some of the interpretations above, it can be concluded that as a student, you must have polite manners to the teacher and ask for the teacher's permission so that you want to be included or used as his student. This is the process of instilling *Adab* Education to students whenever and wherever they are.

4. Answering students' questions politely

Polite questions must be answered politely; this is the manners in asking questions. In reaction to the student's question, a teacher answered the student's question politely, as explained in the Qur'an Surah *al Kahfi* verses 67 and 68, namely:

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا. وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

He replied: "Surely you will never be able to be patient with me. And how can you be patient with something you don't know clearly?"

In *Tafsir Jalalain*, it is explained that there is interaction and dialogue between teachers and students in a polite manner. In the hadith as described in the *Tafsir Jalalain*, Khidir (a teacher) said to his disciple (Moses), "O Moses, I have knowledge from Allah that has been given to me that you do not know, and likewise, you have knowledge from Allah that has been given to you that I do not know".⁵⁰ A teacher in this case is Khidir responding or answering the question of his student, Musa with friendly words as explained in *Tafsir al Mishbah* that Khidir is full of manners, Khidir did not directly reject the request of the prophet Musa, but Khidir conveyed his assessment that Moses would not be patient with following him while conveying a very logical reason and did not offend Moses as a student about his impatience.⁵¹ In the Indonesian version of the Tafsir of the Qur'an, it is explained that Khidir answered Moses' question in polite language with the expression "you will never be able to be patient with me", meaning that you were not able to follow and accompany me, because you would witness an object that made you impatient in facing things that were not seen as evil, while it was not so.⁵²

5. Have an agreement in the education process

An agreement to follow the educational process is a requirement that must be met by someone who will follow the learning process. Before starting the learning process, Musa, who occupied the position of student, would study with Khidir (teacher), made an agreement. The agreement is contained in the Quran Surah *al Kahfi* verses 69 and 70, namely:

⁵⁰ Al-Mahalli and As-Suyuthi, *Tafsir Jalalain Terjemahan*, 2:384.

⁵¹ Shihab, *Tafsir Al Mishbah; Pesan, Kesan Dan Keserasian Al Qur'an*, 7:344.

⁵² Syaikh Abdurrahman bin Nashie as-Sa'di, *Tafsir Al Karim Ar-Rahman Fi Tafsir Kalam Al Mannan/ Tafsiral Qur'an*, 373.

قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا.. قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا

Moses said, "God willing, you will find me a patient man, and I will not oppose you. He said, "If you follow me, then do not ask me about anything until I explain it myself."

In verse 69, Moses' agreement to Khidir is that Moses would be patient and not go against Khidir's commands. Moses limited his speech to the word "God willing", because he felt unsure of what he had promised.⁵³ In verse 70, Khidir conveyed his agreement to Moses: "Then if you follow me, do not question me about anything." It means that you should not judge my actions based on your own understanding. Be patient, "until I myself explain everything to you". That is to say, I (Khidir) would explain the reason to Moses, and Moses accepted the condition to maintain the manners of the disciples towards his teacher.⁵⁴ In *Tafsir Fi Zhilalil Qur'an*, it is explained that Moses was determined to be patient, would never give up asking Allah for help, and would never give up trying to realize his will.⁵⁵ In *Tafsir al Mishbah*, it is explained that Khidir agreed with the participation of the Prophet Moses with the Language: "If you follow me, then do not ask me about anything, until I explain it to you".⁵⁶

From the description above, it can be concluded that there is an agreement between students and teachers. The students agree that a student must have patience in learning something, no matter what. Likewise, with educators or teachers, the commitment is that for the learning process to take place well, do not ask questions before the teacher gives you the opportunity to ask questions or the teacher explains the material well. This is the condition that Khidir proposed to Musa.

6. Have a strong commitment to the deal

Committing to the agreement that has been made is a good way to show a person in carrying out the learning process. The deal that had been made was that Moses would be patient and not oppose anything that Khidir did, while Khidir told Moses not to ask about anything he would do. Based on the Qur'an, Surah *al Kahfi* verses 71-77 explain that Moses, as a disciple, was not committed to the agreement he made at the beginning, and Khidir, as a teacher, often reminded Moses that he would not be patient with what he was doing.

⁵³ Al-Mahalli and As-Suyuthi, *Tafsir Jalalain Terjemahan*.

⁵⁴ Al-Mahalli and As-Suyuthi.

⁵⁵ Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an; Di Bawah Naungan Al Qur'an*, 7:330.

⁵⁶ Shihab, *Tafsir Al Mishbah; Pesan, Kesan Dan Keserasian Al Qur'an*.

In verse 71, Khidir bore a hole in a boat, which Moses refuted with the words *"indeed you have made a great mistake"*. In verse 74, Khidir met the boy and killed him, and again, Moses opposed and said, *"Why do you kill a clean soul without a fault? Indeed, you have done evil"*. In verse 77, when they entered the village, they found the house wall almost collapsed, and Khidir upheld it. Again, Musa opposed Khidir and considered Khidir to take the reward for this deed.⁵⁷ Any question or negative response to what Khidir did was Musa's non-commitment to the agreement that had been made beforehand.

7. There is a separation

Separation is when a person separates from another after doing something for a long time. The existence of a farewell shows a person's manners while participating in an activity, including the farewell that Khidir made to Musa after participating in several activities. This separation is explained in the Qur'an Surah *al Kahfi* verse 78: *"This is the separation between me and you, I will tell you the takwil (goal) of what you cannot face patiently"*.⁵⁸ The separation between Khidir and Moses was not limited only to speech, but Khidir explained the meaning of the deeds that had been done, which made Moses not face him patiently.

In the first instance, when Khidir bored a hole in the boat, as in verse 79, it is explained that *"The boat belonged to the poor,"* who amounted to ten men, who worked at sea with the boat by renting it for a living. The reason Khidir bored the hole in the boat was so that the ship would not be taken by the infidel king who was in power. As explained in *Tafsir Jalalain*, *"then the account wants to destroy the boat, because behind them, when they return, or in front of them, there is a king who is a king who is good by force"*.⁵⁹

In the second example, Khidir's reason for killing the boy is as in verse 80: *"And as for the boy, both his parents are believers, then we are afraid that he will force his parents into error and disbelief."* *Tafsir Jalalain* explains it *"because, as described in the Hadith of Muslim History, the child has the disposition of a disbeliever. If he had lived, it would have distressed his parents. They followed him in terms of heresy and disbelief because of their love for him."*⁶⁰

In the third incident, the reason for Khidir to establish or repair the wall that was about to collapse is as described in verse 82, namely: *"The wall belonged to two orphans in the city, and under it there was a treasure for both of them, while their father was a pious man. So, your Lord wills that they should reach maturity and take out their savings, as a blessing from your Lord; and it is not that I do it*

⁵⁷ Al-Mahalli and As-Suyuthi, *Tafsir Jalalain Terjemahan*, 2:387.

⁵⁸ Al-Mahalli and As-Suyuthi, 2:238.

⁵⁹ Al-Mahalli and As-Suyuthi, 2:388.

⁶⁰ Al-Mahalli and As-Suyuthi, 2:389.

of my own free will. Such is the purpose of the deeds that you cannot endure." In *Tafsir Jalalain*, the treasures stored under the house are in the form of gold and silver. The orphans are protected by Allah thanks to their father's righteousness; Allah protects them and their property.⁶¹

What Khidir did (on all three occasions) was not his will but a command from Allah as explained in the commentary of *Jalalain 'And I did not do it'*, i.e. those things, such as making a hole in the boat, killing the boy and erecting the wall that was about to collapse "*according to my own will*" i.e. my own choice, but based on the inspired command of Allah.⁶²

Based on the explanation of the concept of *adab* education contained in Surah *al Kahfi*, which is outlined in the story of Moses and Khidir in seeking knowledge, the authors concluded that learners must show good manners. The learners in question are educators and students. Students are seekers of knowledge, and educators are givers of knowledge. Both have their respective roles in creating a quality education process. *Adab* education for learners based on the interpretation analysis is displayed simultaneously in three parts: for students, educators, and administrators. In students, there are 1) maximum effort in seeking knowledge, 2) a need to take a break, and 3) polite conversations with teachers. To educators, 1) Answer students' questions politely. Meanwhile, simultaneously between educators and students, 1) there is an agreement in the educational process, 2) there is a strong commitment to the agreement, and 3) there is a separation.

The Relevance of the Concept of *Adab* Education to Islamic Education in the Era of Society 5.0.

The moral degradation of students, as explained above, is one of the main problems in the world of education today, such as cases of students having sex outside of marriage, cases of bullying, violence, confiscation of goods, lying, forgery of signatures, drunkenness, murder of teachers, and so on. To overcome these problems, *adab* education in educational institutions must be applied to learners; not only are students required to be civilized, but educators must also have manners as a basic thing they should possess. The concept of *adab* education contained in Surah *al Kahfi*, representing the story of Moses seeking knowledge from Khidir, is very relevant to Islamic education today.

The relevance of *adab* education to Islamic education in the era of society 5.0 can be seen from the following: 1) *Adab* education is very relevant in facing the challenges of the digital era. The digital era provides many opportunities, but it also

⁶¹ Al-Mahalli and As-Suyuthi, 2:390.

⁶² Al-Mahalli and As-Suyuthi, 2:390.

brings many challenges, including the spread of false information, data hacking, cyberbullying, and so on. The concept of *adab* education will help individuals, including educational institutions, to navigate these challenges well. 2) The concept of *adab* education is very relevant in developing the character of education today. 3) The concept of *adab* education is very relevant to the current era because applying *adab* in daily life can improve the quality of life. 4) The concept of *adab* education can accelerate the realization of its vision and mission, namely realizing *rahmatan lil'alamiin*, or in Masturin's research⁶³, the realization of *a perfect human being* or individual, an individual who can maintain nature and all trinkets to keep it balanced. This means that implementing *adab* education in the current educational process has maintained the balance of nature. In addition, Islamic education continues to accompany and oversee the process of running the Society 5.0 era by maintaining its existence in the form of the implementation of the concept of manners education so that it is not eroded by the negative influence of the globalization era, as proof of the contribution of Islamic education today.⁶⁴

The concept of *adab* education can be contextualized in everyday life, namely: *First*, the education process or search for knowledge must be with maximum effort. At this time, Islamic education must foster enthusiasm so as to give birth to maximum efforts for students seeking knowledge, because it is still found that the level of student literacy in Indonesia is very low.⁶⁵ The digital age presents its challenges for those seeking knowledge. Hadith Sunan Ibn Majah no. 219 states that "whoever takes a path to seek knowledge, Allah will make easy for him the path to Paradise."⁶⁶ Knowledge seekers must have high ideals and be based on sincerity.⁶⁷

Second, learning should not be forced. It is necessary to take breaks so that the body and mind remain fresh during the learning process. Rest helps the brain's synapses relax, maintaining neuroplasticity and making it easier to learn, while a lack

⁶³ Masturin Masturin, MhdRasid Ritonga, and Siti Amarah, "Tawhid-Based Green Learning in Islamic Higher Education: An Insan Kamil Character Building," *QIJIS (Qudus International Journal of Islamic Studies)* 10, no. 1 (July 29, 2022): 215, <https://doi.org/10.21043/qijis.v10i1.14124>.

⁶⁴ M. Nurul Ulum Sukisno, Sholihul Anwar, "Pendidikan Islam Di Era Society 5.0 Sebagai Upaya Pengembangan Ilmu Pengetahuan," 2024.

⁶⁵ Harmalis Harmalis, "Motivasi Belajar Dalam Perspektif Islam," *Indonesian Journal of Counseling and Development* 1, no. 1 (July 12, 2019): 51–61, <https://doi.org/10.32939/ijcd.v1i1.377>.

⁶⁶ Virda Yana, Mulia Dani, and Eko Purnomo, "Menumbuhkan Motivasi Belajar Perspektif Hadits Sunan Ibnu Majah," *Tawazun: Jurnal Pendidikan Islam* 15, no. 3 (December 31, 2022): 369, <https://doi.org/10.32832/tawazun.v15i3.7620>.

⁶⁷ Siti Khodijah, "Telaah Kompetensi Guru Di Era Digital Dalam Memenuhi Tuntutan Pendidikan Abad Ke-21," *Journal of Islamic Education Policy* 3, no. 1 (June 30, 2018), <https://doi.org/10.30984/j.v3i1.860>.

of rest can damage the brain's synapses and reduce learning ability.⁶⁸ Then, the results of Muhammad Athaya Zain's research emphasized the importance of rest or sleep as a natural human need, and sleep deprivation impacts a person's productivity, academics, and mental and physical health.⁶⁹ Also, Grace F. Kaparang's research explained that adequate rest time significantly influences a person's resilience in thinking.⁷⁰

Third, have a polite conversation with the teacher. Polite talk to teachers must be instilled as early as possible in students because students who do not value politeness do not reflect themselves as students.⁷¹ *Fourth*, answer students' questions politely. Answering students' questions politely is a reasonable manner that a teacher must have. Answering students' questions is a joy for students; it is more comfortable and feels expected, so the interaction between teachers and students in the learning process runs well, relaxed, and not stressful.⁷² Currently, even though learning is conducted online, teachers must answer questions politely as good examples and role models for students.

Fifth, have an agreement in the education process. An agreement in the educational process is a manner that must be realized between teachers and students in the educational process, because it could create a conducive, comfortable, and effective learning environment and avoid unwanted things.⁷³ Several cases occurred, such as a student stabbing his teacher, because smoking was prohibited in the school environment, which happened in SMK Ichthus on October 21, 2019, in North

⁶⁸ Zahrina Yustisia Noorputeri, "Istirahat Sejenak Setelah Belajar Bantu Mengingat Informasi Lebih Baik," ed. Utomo Priyambodo, *Https://Kumparan.Com/*, 2018.

⁶⁹ Muhammad Athaya Zain and Muhammad Irfan Hanif, "Optimalisasi Manajemen Waktu Tidur Demi Meningkatkan Produktivitas Remaja Dengan Pendekatan Kesehatan Dan Nilai-Nilai Islam," *Jurnal Bintang Manajemen (JUBIMA)* 1, no. 4 (2023): 153 – 61.

⁷⁰ Grace Fresania Kaparang and Wini Nabut, "Hubungan Resiliensi Dan Kualitas Tidur Mahasiswa Profesi Ners Universitas Klabat Tahun Ajaran 2019/2020," *Klabat Journal of Nursing* 2, no. 1 (April 30, 2020): 30 – 36, <https://doi.org/10.37771/kjn.v2i1.421>.

⁷¹ Fannia Sulistiani Putri *et al.*, "Implementasi Sikap Sopan Santun Terhadap Karakter Dan Tata Krama Siswa Sekolah Dasar," *EDUKATIF: Jurnal Ilmu Pendidikan* 3, no. 6 (November 1, 2021): 4987 – 94, <https://doi.org/10.31004/edukatif.v3i6.1616>.

⁷² Muhamad Ramli and Ahmad Sayuti, "Adab Guru Terhadap Murid Perspektif Imam Al-Ghazali Di Dalam Kitab Bidāyah Al-Hidāyah," *ADDABANA: Jurnal Pendidikan Agama Islam* 5, no. 1 (September 10, 2022): 27 – 54, <https://doi.org/10.47732/ad.v5i1.190>.

⁷³ Imam Badruddin Ibnu Jama'ah, *Tadzkiratus Saami' Wal Mutakallim Fii Adabil 'Alim Wal Muta'alim* (Pustaka Al Ihsan, 2017).

Sulawesi.⁷⁴ Then, the case of a teacher slapping a student for being late to class occurred at SMK Kesatrian Purwokerto on Thursday, April 19, 2018.⁷⁵

Sixth, have a strong commitment to the deal. After an agreement is made between teachers and students in the learning process, it must be proven by a strong commitment. Commitment describes the bond of responsibility between oneself and the outside world; a person with a strong commitment can be seen from their seriousness in following the learning process.⁷⁶ Noer and Sarumpaet explained in their research that they must respect science and experts (teachers), have high commitment and seriousness, and noble ideals in the learning process.⁷⁷ Currently, based on the results of the study, students' commitment to learning still varies; 10 students out of 100 students, or 10% have low commitment, 74 students out of 100 students, or 74%, have moderate commitment, and 16 students out of 100 students, or 16% have high commitment.⁷⁸

Seventh, there is a farewell. Farewell is the final part of the process of seeking knowledge and is a manner that is still carried out today. Almost all educational institutions carry out farewell activities expressing gratitude to teachers for their services during the learning process. As Imam Badruddin Ibn Jama'ah explained, students should thank the teacher in all circumstances for all directions and guidance.⁷⁹

The concept of *adab* education above, according to Fahrudin Majid et al., is a strategic effort for the implementation of education today, because the implementation of education should not be separated from religious obligations and ethical values; mainly, it must give more emphasis to the element of *ta'dib*.⁸⁰

⁷⁴ Candra Setia Budi, "Kasus Guru Yang Tewas Ditikam Siswa, Sekolahnya Dikenal Tempat Kumpulan Murid Bermasalah," *Https://Regional.Kompas.Com/*, October 28, 2019, <https://regional.kompas.com/read/2019/10/28/22353211/kasus-guru-yang-tewas-ditikam-siswa-sekolahnya-dikenal-tempat-kumpulan-murid>.

⁷⁵ Galoeh Widura, "Nasib 9 Siswa Korban Penamparan Guru Di Purwokerto," *Liputan6.Com*, April 21, 2018, <https://www.liputan6.com/regional/read/3474851/nasib-9-siswa-korban-penamparan-guru-di-purwokerto>.

⁷⁶ Chandra Affiandary, "Mengembangkan Komitmen Belajar Melalui Simulatif Playbased," *Jurnal Administrasi Pendidikan* 6, no. 2 (April 12, 2017): 5–24, <https://doi.org/10.17509/jap.v10i2.6317>.

⁷⁷ Noer and Sarumpaet, "Konsep Adab Peserta Didik Dalam Pembelajaran Menurut Az-Zarnuji Dan Implikasinya Terhadap Pendidikan Karakter Di Indonesia."

⁷⁸ Dita Amalia, Moch. Dimiyati, and Happy Karlina Marjo, "Profil Komitmen Belajar Siswa Kelas VIII Di Sekolah Menengah Pertama Taruna Bhakti Depok," *INSIGHT: Jurnal Bimbingan Konseling* 5, no. 1 (January 30, 2016): 43, <https://doi.org/10.21009/INSIGHT.051.07>.

⁷⁹ Imam Badruddin Ibnu Jama'ah, *Tadzkiratus Saami' Wal Mutakallim Fii Adabil 'Alim Wal Muta'alim*.

⁸⁰ Fahrudin Majid and Abas Mansur, "Reconstructing Al-Māwardī's Educational Thought: A Philosophical Analysis of 'Adab Al-Dunyā Wa Al-Dīn in Contemporary Islamic

Therefore, the concept of *adab* education is very relevant to the implementation of education today.

Conclusion

The educational process or the formation of *adab* in students must be the primary and serious concern in today's world of education. The purpose of Islamic education is not only to produce good students (society) but also to become good workers and human beings with good personalities, which is the true *adab*. So, the concept of *adab* education must always be preserved. In Islam, the formation of *adab* must exist in the learner, namely the educator and the student, as contained in Surah *al Kahfi*, as a representation of the story of Moses in seeking knowledge from Khidir. The results of the study, as an analysis of various interpretations, namely *Tafsir Jalalain*, *Tafsir al Mishbah*, and *Tafsir Fi Zhilalil Quran*, three parts of the concept of *adab* education must be seen, namely: 1) maximum effort in seeking knowledge, 2) need for rest time in the process of seeking knowledge, and 3) polite conversation with teachers. *Adab* education for educators is answering students' questions politely. And the simultaneous education of manners between students and educators is 1) having an agreement in the educational process, 2) having a strong commitment to the agreement, and 3) a separation.

In the context of today's Islamic education that integrates the virtual world and the real world through networks or internet connections, the concepts of *adab* education are very relevant to be applied to educational institutions, because they can accelerate the achievement of Islamic education goals and national education goals which are mandated by Law number 20 of 2023 concerning the National Education System.

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