

THE CONCEPT OF LONG-LIFE EDUCATION IN THE STORY OF MUSA (STUDY OF TAFSIR TARBAWI ON SURAH AL-KAHFI 60-82)

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Abstract: *This research focused on the concept of long-life education in the story of Musa and Khidir surah al-Kahf: 60-82. It was a new effort to explore the values of Islamic education in this story, where previous studies still focused on character education. This research was library research with a descriptive analysis method by looking for sources on the story of Musa in Surah al-Kahfi: 60-82. The research results were as follows: First, tawadhu was the main principle in the concept of long-life education because each person had a specialty in mastering knowledge. Second, everyone had to motivate themselves to continuously learn, like Musa, who was enthusiastic about meeting Khidir to gain an understanding he did not yet know. Third, in seeking knowledge, a person had to always adhere to ethics towards his teacher, even at a higher level, such as Musa's ethics towards Khidr.*

Keywords: *long life education, tafsir, Musa*

INTRODUCTION

Edgar Faure revived the concept of long-life education, which must continue to be restored along with the times. As chairman of the International Council of Education Development (ICED) Commission, Faure stated: "With its confidence in man's capacity to perfect himself through education, the Moslem world was among the first to recommend the idea of life-long education, exhorting Moslems to educate themselves from the cradle to the grave."¹ The spirit of long-life education has been fueled since the sending of the Prophet Muhammad SAW. with the words "demand knowledge from the cradle to the grave." This message will remain relevant in every space and time and can even motivate all humans.

Another saying of the Prophet Muhammad Saw., also calls on every Muslim to have an obligation to seek knowledge. This obligation does not differentiate between men and women.

¹ Esi Hairani. 2018. Pembelajaran Sepanjang Hayat Menuju Masyarakat Berpengetahuan. *Tajdid: Jurnal Pemikiran Keislaman dan Kemanusiaan*, 2(1): 355.

The commitment to study is not only imposed on someone of school age. Even someone who has achieved the highest academic degree must continue to develop unlimited knowledge.

Meanwhile, According to Elsbeth Stern, learning involves more than just applying knowledge momentarily or making a special adjustment to a given circumstance. Rather, learning is linked to modifications in mental models that may show up as shifts in behavior. It explains that education is limited to educational institutions and can be carried out anywhere.² The famous philosopher John Dewey also proposed the idea of long-life education, stating that Beyond itself, the educational process has no end of its own.³

The above is in line with Ibnu Khaldun, a Muslim intellectual who believed that every human being is equipped with the ability to think. This provision enables humans to perceive and understand things outside themselves. Powers that were initially only potential will become actual through education and training appropriate to physical and mental development.⁴ Therefore, every human must constantly develop this potential as long as his feet are still on the earth.

All this time, tarbawi's research on the story of Musa in Surah Kahfi: 60-82 centered on character education. The study conducted by Jamal Abd. Nasir⁵ Expressed the educational values of the character of teachers and students in the story. Furthermore, the research of Mutaqin Al-Zamzami attempts to illustrate the ethics of knowledge acquisition through the narrative of Prophet Musa, who taught Prophet Khidir to be courteous, to accept punishment, and to follow, etc.⁶

This research is different by focusing on the concept of long-life education based on the story of Musa. This story begins with Musa's determination to meet and learn from one of the people indicated by Allah SWT. This person is characterized as a servant of Allah SWT who has been bestowed upon him with incredible grace and taught him knowledge from Allah SWT. Most scholars think that the servant of Allah referred to here is someone named Khidr.

² Tri Andiyanto. 2018. Konsep Pendidikan Pranatal, Postnatal, dan Pendidikan Sepanjang Hayat. *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 4(2): 196.

³ Syahrul Riza. 2022. Konsep Pendidikan Islam Sepanjang Hayat. *Tarbiyatul Aulad: Jurnal Ilmiah Pendidikan Anak*, 8(1): 20.

⁴ Intan Caroline and Arin Khairunnisa. 2023. Life-Long Education According to Islamic Perspective (Study of Tarbawi Interpretation). *Nusantara Hasana Journal*, 3(3): 59.

⁵ Jamal Abd. Nasir. 2018. Nilai-Nilai Pendidikan Karakter Guru dan Murid dalam Perspektif Kisah Musa dan Khidir dalam Surat Al-Kahfi Ayat 60-82. *Nuansa: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam*, 15(1): 173.

⁶ Mutaqin Al-Zamzami. 2018. Etika Menuntut Ilmu dalam QS. Al-Kahfi Ayat 60-82: Reinterpretasi Kisah Nabi Musa dalam Upaya Menghadapi Dekadensi Moral Pelajar. *El-Tarbawi: Jurnal Pendidikan Islam*, 11(1): 219.

According to some scholars, Khidr was a prophet, but some stated that he was a righteous servant but not a prophet.

The verses that tell this story show Khidr's prophethood because the actions he carried out based on his inner knowledge, which was only carried out based on his internal knowledge, only happened because of revelation. The explanation above can be understood that this discussion is important to explore in depth, because there is no research that specifically discusses this, so this research is a research gap from previous studies.

THEORETICAL REVIEW

No matter if instruction is received through official, non-formal, or informal methods, long-life education highlights that learning never ends—it never ends.⁷ Long life education, on the other hand, is defined by Jarvis as a culmination of processes that occur during an individual's lifetime, including mental (knowledge, skills, attitudes, values, emotions, beliefs, and feelings), physical (genetic, physical, and biological), and social experiences. These concepts are then integrated into an individual's life narrative and transformed cognitively, effectively, and practically (or through a combination of transformations), leading to enduring change or experience.⁸

According to Longworth and Davies, long-life education means developing human potential through a continuous supportive process that stimulates and empowers a person to acquire knowledge, values, skills, and understanding. It will be obtained throughout the life of a person who applies it confidently, creatively, and with fun in all roles, climates, and environments.⁹ Humans grow and develop and desire to achieve an optimal life. As long as humans try to improve their lives to improve and build knowledge, personality, and skills, that is how long the educational process will continue.¹⁰

According to Paul Lengrand's book *Introduction to Life Long Education*, lifelong learning is necessary to address the multitude of issues that arise in both developed and developing nations. The speed of change, population growth, scientific and technical

⁷ Rendi. 2019. Pendidikan Sepanjang Hayat dan Pendekatan Andragogi. *An-Nidhom: Jurnal Manajemen Pendidikan Islam*, 4(1): 111.

⁸ Esi Hairani. 2018. Pembelajaran Sepanjang Hayat, h. 362.

⁹ *Ibid.*, h. 363.

¹⁰ Novita Sariyani dkk. 2023. *Pendidikan Sepanjang Hayat*. (Sumatera Barat: P.T. Global Eksekutif Teknologi). h. 2.

innovation, political difficulties, information, and crises in societal norms are some of the issues at hand.¹¹

Long-life education does not consider age a benchmark for obtaining education or new knowledge. As time goes by, learning and social life continue to change, requiring humans to be able to adapt. Therefore, the educational process will continue to provide new knowledge about phenomena and all the tools that require understanding them. Long-life education teaches every human being that education is needed continuously in life. Long-life education teaches that education can be done anywhere and anytime, regardless of anything. This is because education can be implemented well in the most straightforward scope.¹²

Long-life education is very relevant in the modern era, where the knowledge acquired by a person experiences a decline in function amidst changing times. Rapid technological innovation, population mobility, and changes in economic and political systems that continue to develop result in science experiencing developments. Therefore, education is no longer an effort to transmit knowledge but a lifelong learning process.¹³ The impact of long-life education for a person is that it increases the meaning of a person's life in themselves, their family, and their environment. Self-meaning means having the ability to be yourself, being independent, and having the ability to determine your path in life. This meaningfulness will impact people's attitudes and behavior and a more positive life expectancy regarding themselves and their sociocultural system.¹⁴

The concept of "longlife education" describes the expectation, reality, and new consciousness that learning and educational requirements would persist throughout a person's lifetime. In Islam, the concept of long-life education has a further reach not only in this world but also in the destination of the afterlife. This fundamental belief makes long-life education closely related to two critical aspects, namely knowledge and faith. Besides that, the concept of long-life education in Islam guides humans to become *caliphs fi al-ardl* (leaders of the earth).¹⁵ Understanding the concept of longlife education, this concept is very important to be used as

¹¹ Syahrul Riza. 2022. Konsep Pendidikan Islam, h. 20.

¹² Yunita Nurisma. 2021. Pendidikan Seumur Hidup. *Cendekia: Journal of Education and Teaching*, 15(2): 270.

¹³ Bakri Anwar. 2017. Konsep Pendidikan Andragogi Menurut Pendidikan Islam. *Al-Daulah*, 6(1): 33.

¹⁴ Tri Andiyanto. 2018. Konsep Pendidikan Pranatal, Postnatal, dan Pendidikan Sepanjang Hayat., h. 200.

¹⁵ Mawardi Hasan. 2017. The Concept of Lifelong Education in Islam. *Ar Raniry: International Journal of Islamic Studies*, 4(2): 262.

an analysis tool in understanding the story of Prophet Musa in interpreting QS. Al Kahfi verses 60-82.

RESEARCH METHODS

This study employs library research, a technique for gathering data that entails comprehending and examining theories from a range of research-related publications. There are four steps involved in library research: setting up the required tools, creating a working bibliography, scheduling time, and reading or recording research materials.¹⁶

Searching for and building sources from a variety of sources, including books, journals, and previously completed study, is how data collecting is accomplished. In-depth critical analysis of library materials from several references is required to substantiate the ideas and proportions.¹⁷ In this research, researchers looked for sources from several tafsir books about surah al-Kahf: 60-82. Besides that, several previous studies have become important material in the literature review by looking for differences. Several sources, including books, journals, and previous research, were analyzed critically and in depth.

DISCUSSION

Principles of Longlife Education

The account of Musa found in Surat al-Kahfi 60–82 does not address how early on Musa sought for a teacher to absorb knowledge from him. Nevertheless, Imam Bukhari recounts the story of Prophet Muhammad Saw regarding Musa's first resolve to instruct a servant.

"Verily Musa stood preaching in front of the Children of Israel, then he asked them, 'Who is the most learned person?' (None of them answered), then Musa said, 'I am the most learned person'. So God reprimanded him because he did not attribute knowledge to God." Then God revealed to him, "Verily I have a servant at the meeting of two seas, he is more knowledgeable than you."¹⁸

Without depending on his knowledge of the knowledge source, the account explains Musa's assertion that he is the most religious person of all. Even though Musa was given

¹⁶ Miza Nina Adlini, dkk. 2022. Metode Penelitian Kualitatif Studi Pustaka. *Edumaspul: Jurnal Pendidikan*, 6(1): 974.

¹⁷ Miza Nina Adlini, dkk. 2022. Metode Penelitian Kualitatif, 974.

¹⁸ Abi Abdillah Muhammad Qurthubi. 2006. *Al-Jami'u Li Ahkami Al-Qur'an Wa Al-Mubayyinu Lamaa Tadammanahu Min Al-Sunnati Wa Aayi Al-Furqaani*. (Beirut: Al-Resalah Publishers). Juz 13. h. 316.

prophetic abilities and abilities by God Swt. It is stated in His words: "And after he (Musa) grew up and his intellect was perfect, we bestowed upon him wisdom (prophecy) and knowledge." (QS. al-Qashas: 14)

The beginning of the story of Musa already presents a profound message to a person: no matter what his position and intelligence are, don't let it create an arrogant attitude in him. According to Sheikh Wahbah Zuhaili in his interpretation, humility is better than arrogance and pride. Even Musa was nicknamed *Kalimullah* and had knowledge and righteous deeds that Allah SWT. Commanded to learn from a pious servant.

This story has an order to remove pride, arrogance, and feeling superior to others. This story will be a valuable lesson and advice for the Quraish nobles who asked for a special assembly for them. The attitude of those who want to expel the weak and poor from the body of Rasulullah Saw. so that those people do not sit with them just because of pride and arrogance and feel nobler.¹⁹

The expression in the hadith, "he is more knowledgeable than you," means the laws and events in detail and the laws of particular circumstances (not absolutely). This is based on Khidr's words to Musa, "Indeed, you have knowledge that Allah has taught you that I do not know, and I also have knowledge that Allah has taught me that you do not know." Based on this information, each of the two knows more than the other about what is unique about each other that the other does not know.²⁰

A student of knowledge should follow a scholar even if the scholar's position is below him, as in the case of Musa, a messenger gaining knowledge from Khidir. Ar-Razi commented that Musa's speech contained a lot of manners and gentleness when he wanted to learn from Khidir. Musa asked for permission to follow Khidir, frankly seeking guidance and guidance. In addition, Musa also admitted his shortcomings in his words (you taught me) in front of Khidir.²¹

This aligns with surah Thaha (20): 114 of the Prophet Muhammad Saw. Ordered to ask for additional knowledge. Ibn Uyainah said the Prophet Muhammad Saw continuously gained other knowledge until Allah SWT. Killed him. Even in the days before his death, Allah SWT.

¹⁹ Wahbah Zuhaili. *Al-Tafsir al-Munir fii Al-'aqidah Wa Al-syari'ah Wa Al-manhaj*. (Damaskus: Darul Fikr). Jilid 8. h. 320.

²⁰ Abi Abdillah Muhammad Qurthubi. 2006. *al-Jami'u li ahkami al-Qur'an wa al-mubayyinu lamaa tadhammanahu min al-sunnati wa aayi al-furqaani*. (Beirut: Al-Resalah Publishers). Juz 13. h. 317.

²¹ Wahbah Zuhaili. *Al-Tafsir al-Munir fii al-'aqidah wa al-syari'ah wa al-manhaj...*, h. 326.

Still sending down revelations to him. Ibn Majah also related the account of the Prophet Muhammad SAW's request to seek further understanding.

According to Charles J. Adam, no one can understand all the scientific components of the Koran and the Prophet's hadith, even if someone has extraordinary genius abilities. Therefore, a problem can be understood in depth, believed rationally, and full of comprehensive insight.²² Moreover, facing rapid changes in times requires human awareness always to learn.

Motivation for LongLife Education

Islam encourages its followers to pursue knowledge by offering them significant rewards, high standards of virtue, and other benefits. According to Islamic beliefs, an ulama's (scientific) degree is more significant than an official's, wealthy person's, or worshiper's.²³

Musa's motivation in seeking knowledge is depicted in a History of Ibnu Abbas ra. where Allah swt. Reprimanded him on the confession of the most pious people when preaching in front of the Children of Israel. In his rebuke, Allah Swt. Tells about a righteous servant who lives in *Majma'al, Bahrain*. This then motivated Musa to take knowledge from him with the words, "Oh my God, how can I meet him?".²⁴

The meaning of the expression in the hadith, "he is more knowledgeable than you," is not absolute. It is based on Khidir's expression to Musa: "Indeed you have the knowledge that Allah SWT has taught you. to you that I do not know, and I also have knowledge that He has taught me that you do not know".²⁵ When Musa and Khidir were about to board the boat, a bird drank from the seawater with its beak. Then Khidir said, "For God's sake, neither my knowledge nor your knowledge compares with God's knowledge, but it is like what the bird takes with its beak from the sea water."²⁶

This expression made Musa's spirit and spirit surge because he longed for the priority of gaining knowledge that he did not yet know. This enthusiasm makes him want to meet people who are said to be "more knowledgeable than you." Asking how to meet the individual in question demonstrates Musa's motivation.

²² Ali Akbar dan Mahyuddin Barni. 2022. Pendidikan Islam Multi, Inter dan Transdisiplin. *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*. 12(1): 16.

²³ Novita Sariyani, dkk. 2023. *Pendidikan Sepanjang Hayat...* h. 4.

²⁴ Abi Abdillah Muhammad Qurthubi. 2006. *Al-Jami'u Li Ahkami Al-Qur'an Wa Al-Mubayyinu Lamaa Tadhammanahu Min Al-Sunnati Wa Aayi Al-Furqaani*. (Beirut: Al-Resalah Publishers). Juz 13. h. 317.

²⁵ Abi Abdillah Muhammad Qurthubi. 2006. *Al-Jami'u Li Ahkami Al-Qur'an*, h. 317.

²⁶ Ismail ibn Umar Ibn Katsir. 1998. *Tafsir Al-Qur'ani Al-'Adzimi*. (Beirut: Daarul Kutub 'Ilmiah). Juz 5. h. 164.

High motivation in seeking knowledge is relevant to developing science, socio-political and socio-economic order, energy, law, urban planning, the environment, and several other developments. In fact, according to Abdullah Saeed, results include space exploration, advances in science and technology, evolution and genetics, and human literacy. This motivation must always be fostered amidst the frequent understanding and belief that Islamic knowledge is believed to be absolute and cannot be developed and transcendental.²⁷

Musa was serious about searching by saying to his servant, "I will not stop until I reach the meeting of the two seas, or I will walk for years." Musa's words show his strong determination to meet and learn from the servant of Allah SWT, the pious. If Allah SWT. Wanted to bring Musa together with the servant of Allah SWT. Holy things so quickly, without the provision of a distant meeting place. This teaches that not all events or what someone wants can happen without process and time.²⁸

Qurthibi thinks that pious people strive for knowledge and ask for help from servants or friends for this purpose. Besides that, someone tries to meet noble people and scholars even though they are far away. This is an ethic of seeking knowledge for people who practice it to achieve maximum results and success because their learning becomes solid. Apart from that, they also gain a good name, rewards, and very dominant priorities.

The educational process focuses on motivation to obtain continuous learning experiences. Lifelong learning is deemed necessary, which is why it exists. Everyone has daily demands to be met, and they face the challenge of proactively, dynamically, artistically, and innovatively adapting to the times as they change.²⁹

Longlife Education Process in The Story of Musa

Islam, as a divine religion that was most recently reported, emphasizes that its followers always need to learn. Learning from the cradle to the grave is a person's seeking and discovering the required knowledge. All activities and activities of a person have the potential to be used as a learning process as well as a means and medium for learning. A person's lifelong learning

²⁷ Marliat. 2022. Multidisiplin, Interdisiplin dan Transdisiplin Perspektif M. Amin Abdullah: Metode Studi Agama dan Studi Islam di Era Kontemporer. *Jurnal Pendidikan dan Konseling*, 4(5): 7277.

²⁸ M. Quraish Shihab. 2005. *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*. (Jakarta: Lentera Hati). Volume 8. h. 88.

²⁹ Husaen Sudrajat dan Risa Herlina Hariati. 2021. Hakikat Pendidikan Sepanjang Hayat untuk Ditanamkan pada Siswa Sekolah Dasar. *Al-Amin: Kajian Pendidikan dan Sosial Kemasyarakatan*, 6(2): 257.

process can be obtained from anyone (learning resources), anytime (learning time), and anywhere (learning place).³⁰

Musa and his servants left their residence to travel and look for the figure that Musa wanted. When the two of them had moved away from where they were supposed to go, Musa said to his servant, "Bring here our food; we feel tired from our journey." Then, his servant said, describing his astonishment, "Did you know, O Musa, that when Akita took refuge in the rock, I forgot about the fish, and nothing made me forget except Satan."³¹

Nothing makes me forget to mention the fish except the devil. In this way, he does not forget the fish but ignores the events that occurred with the fish. The servant blamed Satan because he felt he had paid much attention to Musa's message. Moreover, the matter of the fish is very miraculous. In that case, he should remember and convey its details, or even if the value of the fish is not miraculous, at least it is a precious provision that should be given if it is lost. However, he completely forgot about him even though his attention was already great. This means that satan intended to cancel Musa's determination for the desired meeting or disrupt it.³²

In their second meeting, Musa said to the servant of Allah who had obtained special knowledge, "Can I follow you seriously so that you teach me some of the knowledge that Allah has taught you to guide me to the truth?" Khidir replied, "Indeed, you will never be able to be patient with me (the events you will experience with me will make you impatient). How will you be patient with something that you have not fully grasped the nature of the message?"³³

Musa's words were very subtle; he did not demand to be taught, but his request was put in the form of a question, "May I follow you?" Next, he named the teaching he hoped for a follow-up, making himself a follower and student. He also underlined the usefulness of the learning for him personally, namely to serve as a guide for him. On the other hand, he hinted at the breadth of the pious servant's knowledge so that Musa only hoped that he would teach some of what he had been taught. On the other hand, Khidir was also full of manners by not directly refusing Musa's request but conveying his assessment that Musa would not be patient in following him while giving logical and inoffensive reasons regarding the cause of his impatience.³⁴

³⁰ Ulil Amri Syafri. 2021. Implikasi Konsep Heutagogi dalam Pendidikan Islam Kontemporer. *Ta'dibuna: Jurnal Pendidikan Islam*, 10(1): 51.

³¹ M. Quraish Shihab. 2005. *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an...*, h. 92.

³² M. Quraish Shihab. 2005. *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an...*, h. 93.

³³ M. Quraish Shihab. 2005. *Tafsir Al-Misbah*, h. 97.

³⁴ M. Quraish Shihab. 2005. *Tafsir Al-Misbah*, h. 98.

This verse demonstrates how pupils listen to their teachers even when their skill levels are very different. Nothing in the account of Musa teaching Khidir suggests that Khidir is more noble than Musa because, on occasion, the more dignified people are ignorant of things that those who are less noble are aware of. Because glory is reserved for those whom God glorifies. Therefore, even though Khidir is a saint, Musa is more noble than him because Musa is a prophet, and a prophet is more noble than a saint. Even if Khidir is a prophet, then Musa is still more noble than him because of his apostleship.³⁵

The pious servant of God's answer was not to tell Musa about his inability but to demand him to be careful. "Truly, you will never be able to be patient with me." If the answer were a message of inability to Musa, the servant of God would not accept the discussion. Even Musa will not answer that God is willing; he will be patient.

The verse means that Musa will not be able to be patient to see what a pious servant of God does based on his knowledge because the realities that are the knowledge of Musa do not include it. How will Musa be patient with the mistakes he sees while not knowing the wisdom in them? The prophets did not condone evil, and they cannot condone it. That means that Musa cannot stand to remain silent based on his custom and law.³⁶

Khidir firmly stated that Musa would not be patient, not because Musa was known to have an unyielding and harsh personality. Moreover, the events and what he would see from the pious servant of God were utterly contrary to the external laws of the Shari'a (held firmly by Musa).³⁷ Zuhaily explained that Musa would not be patient with Khidir's actions that he would see. Khidir reasoned that what he would do was based on the knowledge Allah taught him and not prepared for Musa. Both have their responsibilities from Allah in various matters. Khidir emphasized that Musa could not possibly be patient with his actions, which would be seen. Musa did not know the hidden wisdom and benefits and the true nature of Khidir's actions, whereas Khidir already knew.³⁸

Hearing Khidir's comments above, Musa said, "You, God willing, will find me patient and I will not oppose you in any order." Khidir replied, "If you follow me, then do not ask me about anything until I explain it to you." Thus, Khidir set the conditions for Musa's study participation with him. When Musa made this promise, he could not separate himself from the

³⁵ Abi Abdillah Muhammad Qurthubi. 2006. *Al-Jami'u Li Ahkami Al-Qur'an* ..., h. 326.

³⁶ Abi Abdillah Muhammad Qurthubi. 2006. *Al-Jami'u Li Ahkami Al-Qur'an* ..., h. 326.

³⁷ M. Quraish Shihab. 2005. *Tafsir Al-Misbah*: ..., h. 98.

³⁸ Wahbah Zuhaili. *Al-Tafsir al-Munir fi Al-'Aqidah* ..., h. 322.

guidance of the Shari'a. Apart from that, Musa was sure that Khidir would follow God's guidance. On that basis, it can be strongly suspected that a condition occurred to Musa, namely "as long as the command does not conflict with religious law."³⁹

After Musa and Khidir's conversation, they set off until they boarded the boat; Khidir holed up. Musa was impatient because he judged what Khidir did as an act not allowed by the Sharia. So Musa said, "Did you make a hole in it so that you drowned the passengers?". Khidir replied, "Truly, you have committed a big mistake. It was not that I had said, 'Truly, O Musa will never be able to be patient with me.'"⁴⁰

Musa realized his mistake by saying, "Do not punish me because of my forgetfulness, and do not burden me in my affairs with difficulties." This word is an apology from Musa for his forgetfulness. This shows that forgetting does not require punishment. In Bukhori's History, a story accompanies this event, namely, a bird came and landed on the end of the boat. The bird drank the seawater with one peck, so Khidir said, "My knowledge and your knowledge compared to God's knowledge is no more than the water that the bird subtracted from this sea." The word Khidir means that the knowledge possessed by a person has no meaning compared to the inside of God.⁴¹

On his next journey, Khidr killed a child he met with Musa. Due to his teacher's actions, Musa protested more vehemently than before.⁴² At this moment, Musa no longer forgot but was genuinely aware of the magnitude of the event that Khidir had committed. Murder is a more heinous act than breaking a hole in a boat. On the other hand, Khidir's reprimand was also harsher because of Musa's impatience the second time.

Musa realized he had made two mistakes, but his strong determination to gain enlightenment led him to plead for one last chance. Musa said, "If I ask you about something after this, do not allow me to accompany you." Khidir still granted Musa's request, extending the journey until he reached the state's people. Musa and Khidir asked the country's inhabitants to be fed, but they refused to make them both guests. The two found a house about to collapse, so Khidir propped it up and stood it up. Then Musa said, "If you want, you will take a wage for him."⁴³

³⁹ M. Quraish Shihab. 2005. *Tafsir Al-Misbah*: ..., h. 100.

⁴⁰ M. Quraish Shihab. 2005. *Tafsir Al-Misbah*: ..., h. 102.

⁴¹ M. Quraish Shihab. 2005. *Tafsir Al-Misbah*: ..., h. 102.

⁴² Wahbah Zuhaili. *Al-Tafsir al-Munir fii Al-'Aqidah* ..., h. 327.

⁴³ M. Quraish Shihab. 2005. *Tafsir Al-Misbah*: ..., h. 105.

Musa gave Khidir advice this time instead of directly asking. Nonetheless, Khidir regarded it as a breach because there was a suggestion that raised doubts about whether it was approved. After observing two incompatible facts, Musa came up with his idea. The country's people were reluctant to entertain him, even though Khidir had repaired the house, which had almost collapsed.⁴⁴

Responding to Musa's attitude above, the Prophet Muhammad SAW. Regretted Musa's impatience in following Khidr. If only Musa had been patient and not in a hurry, he would have seen many miracles. This impatience is reflected in the words of Musa, "So don't let me accompany you, in fact, you have given me enough excuse."⁴⁵

This story suggests a method of thinking that is not single in dealing with life's problems. Considering that life's problems are increasingly complex, mastering various thinking models is much more critical for a person. It needs to be realized that in facing multiple life changes, the development of Islamic science is still inadequate in responding to them. This unpreparedness impacts the cultivation of values, the formation of social, cultural, and political attitudes, social skills, technological innovation, and spiritual maturity in the life of a broad and pluralistic society. Developments are often responded to with a defensive, sentimental, emotional, and reactionary attitude, even in the short term.⁴⁶

A person must develop his life regarding various aspects such as social life, culture, religion, art, economics, science, and technology as a human being. Education must develop a person's human potential, such as concern for the environment, society, nation, state, and humanity, which can make them an agent for the welfare of life. In developing this potential, variations of models of thinking make the interests of society the main interest. Therefore, thinking patterns should not hinder a person's way of thinking, behaving, and acting.⁴⁷

CONCLUSION

The importance of lifelong learning is rising in the ever evolving modern world. A notion that the Prophet Muhammad Saw has long resonated. This increasingly inspires modern humans to continue learning. This concept is implied in the story of Musa and Khidir surah al-

⁴⁴ M. Quraish Shihab. 2005. *Tafsir Al-Misbah:*, h. 105.

⁴⁵ Wahbah Zuhaili. *Al-Tafsir al-Munir fii Al-'Aqidah*, h. 333.

⁴⁶ Marliat. 2022. Multidisiplin, Interdisiplin dan Transdisiplin, h. 7287.

⁴⁷ Batmang. 2016. Pendekatan Transdisipliner: Studi Alternatif Pemecahan Masalah Pendidikan. *Al-Ta'dib: Jurnal Kajian Ilmu Kependidikan*, 9(2): 49.

Kahf: 60-82. Musa's arrogance in claiming he was the most knowledgeable person received a rebuke from Allah SWT. by telling more familiar people. Therefore, the principle of tawadhu must always be upheld by someone who will always motivate people who are more knowledgeable about learning. Motivation in the concept of long-life education must permanently be embedded in a person to continue to develop knowledge. In seeking knowledge, a person should always uphold ethics towards his teacher, even at a higher level, such as Musa's ethics towards Khidr. Apart from that, a person should not easily give up hope in the longlife education process even though it requires hard work and experiences difficulties.

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