



The analysis of the concept of religious moderation education in the story of prophet khidir (as) and moses (as) in surah al-kahfi

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ABSTRACT

The concept of religious moderation is taken in the story of Prophet Moses (as), who considered himself the truest and the most intelligent man so that he received a rebuke from Allah Almighty. Prophet Moses was ordered to learn from Prophet Khidir (as). Feeling the rightest and the most intelligent is the forerunner of the emergence of extremism in a person. This study aimed to analyze the Concept of Religious Moderation Education contained in the stories of Prophet Moses (as) and Prophet Khidir (as). This research used a qualitative approach which studied the text of the Qur'an and relevant tafsir in gaining a deep understanding of the story of Prophet Moses (as) and Prophet Khidir (as). Inquiry Based Learning Theory and The Theory of Character Education by Douglas P Superka is the basis for studying the Concept of Religious Moderation Education in this story. The five approaches in studying this concept were inculcation approach, cognitive moral development approach, values analysis approach, values clarification approach, and action learning approach. This research contributed to enrich the understanding of religious moderation education in Islam. The results of this research were expected to be a reference for educators, policymakers, and the community in developing inclusive education, respecting differences, and encouraging harmonious life between religious communities.

Keywords: Religious moderation, The Story of Moses and Khidir, Inquiry Based learning, Douglas P Superka

1. INTRODUCTION

The Law of National Education System (2003) stated that religious education in Indonesia should be able to guide students to have cognitive intelligence related to religious knowledge and moral excellence. The message of the law implies that religious education should be able to guide students to have attitudes and behaviors that reflect religious values such as compassion, peace, tolerance, and gentleness.

However, the reality in the field is far from expectations. There are still many cases of moral deviation due to attitudes and behaviors that lead to radicalism among students, both within the school environment and in society.

This is happening due to the unstoppable era of globalization. The process of globalization not only blurs the boundaries between nations but also facilitates the movement of ideas and ideologies from one country to another. Woodward stated that this movement of people and shifting representation is not just the movement of a group of people but also the movement or introduction of new ideas/ideologies to a particular country, especially religious ideologies.

This globalization has gained momentum thanks to the rapid acceleration in the field of information technology. Internet services, which were once consumed by minority elite (i.e., the upper-class society), have now become accessible to all layers of society. This condition has resulted in a revolution in all aspects of human life.

Therefore, awareness-raising movements need to be promoted and encompass various fields such as education, social issues, and others. In Indonesia, religious moderation has been given space in the field of education by the government and integrated into the curriculum. This is an extremely effective step in maintaining the good name of Islam and preserving the sovereignty of the Republic of Indonesia.

Several studies focusing on the implementation and development of religious moderation in educational institutions have shown positive results, indicating that the concept of religious moderation can enhance students' awareness to adopt moderate attitudes and behaviors.

In this regard, the researchers feel the need to contribute to this field of struggle by making the story of Prophet Khidr (AS) and Prophet Moses (AS) in Surah Al-Kahf as the focus of the research. The researchers believe that countering misconceptions in the interpretation of the sacred texts of the Qur'an with radical extremist understandings can be achieved by promoting moderate interpretations of the Qur'anic verses. Sacred texts vis-à-vis sacred texts.

Imam Bukhari narrated the reason for the meeting between Prophet Khidr (AS) and Prophet Moses (AS). Ibn Abbas heard Ubay bin Ka'b narrated that he heard Prophet Muhammad (peace be upon him) said, "Moses stood and gave a sermon before the Children of Israel. He was asked, 'Who is the most knowledgeable person?' Moses answered, 'I am.' Upon this response, Allah rebuked Prophet Moses for not attributing his knowledge to Allah. Then Allah revealed to him that one of His servants, who possessed more knowledge than Moses, could be found at the meeting point of the two seas. Moses asked, 'How can I meet him?' Allah replied, 'Take a fish and put it in a container, and where the fish disappears, that is where you will find him.'"

The attitude of Prophet Moses, who considered himself the most knowledgeable, was quick-tempered and spontaneous when he encountered something that contradicted his knowledge. This serves as a lesson and a reflection of attitudes that border on moderation. It was with this attitude that Prophet Moses was admonished by Allah and instructed to meet and learn from Prophet Khidr.

According to the researcher's opinion, the story of Prophet Khidr and Prophet Moses presents interesting concepts, methods, instruments, and processes of religious moderation education that needs to be further explored.

2. METHODS

This study adopted a qualitative research model, which investigated a specific object or sample through the collection of as much documentary data as possible, resulting in descriptive data in the form of words. This research allowed for a certain understanding. This research model is deemed most suitable for revealing the concept of religious moderation education found in the story of Prophet Moses and Prophet Khidr in Surah Al-Kahf (Quranic verses 60-82).

This research was considered into the category of library-based research. Unlike field-based studies, library research relies on literary data such as books, journals, articles, etc., to address research problems. To extract lessons from the story of Prophet Moses and Prophet Khidr in Surah Al-Kahf verses 60-82 regarding the concept of religious moderation, a thorough examination of the interpretations by exegetes and historians related to the story was required. Additionally, theories of education and learning, such as behaviorism, inquiry-based learning, constructivism, and character education theories from experts like Superka, Kohn, and others, were also needed. Based on these considerations, library research was the most appropriate approach to uncover the deepest meaning of the story through relevant exegesis books, journals, and research articles.

This research focused on the text of the Qur'an, intending to examine the concept of religious moderation education in the story of Prophet Khidr and Prophet Moses in Surah Al-Kahf (Quranic verses 60-82). As this research discussed concepts and education, the approach used revolved around pedagogical-philosophical approaches. Another important approach used in this study was the historical approach since it examined the historical meeting of Prophet Khidr and Prophet Moses in Surah Al-Kahf (Quranic verses 60-82).

Data collection techniques were based on documentation, collecting various written materials such as books, journals, articles, and others. The collected data, both primary and secondary data, were categorized into several discussions. These categorized data were thoroughly analyzed using descriptive-analytical methods. This analytical method aimed to explore every data related to the story of Prophet Khidr and Prophet Moses in Surah Al-Kahf (Quranic verses 60-82) and other supporting secondary sources discussed in this research.

The steps taken in analyzing the data are as follows:

1. Identifying and compiling the concept of moderate religious education found in the verses.
2. Analyzing these concepts by comparing them with existing educational theories through a descriptive method.

3. RESULTS AND DISCUSSION

Definition of the Concept of Moderate Religious Education

a. Concept of Education

In the Law of National Education System No. 20 of 2003, Chapter I, Article 1 states that education is a conscious and planned effort to create a learning environment and learning process so that learners actively develop their potential to possess spiritual strength, self-control, character, noble morals, and skills required by themselves, society, nation, and state (Kemendikbud, 2011: 3).

Syahidin (2009) explained that education is not just the transfer of information and knowledge from a teacher to a student but a process of character formation. There are three main missions of education: the transfer of knowledge, the transfer of culture, and the transfer of values. Therefore, education can be understood as a process of transforming values in order to form personalities in all aspects. Meanwhile, Tafsir (2011) stated that "In a broad sense, education is the development of an individual in all aspects, namely the physical, intellectual, and spiritual aspects."

b. Religious Moderation

In terms of language, moderation comes from the Latin word "moderatio," which means being moderate, neither excessive nor lacking. In the Indonesian Dictionary (KBBI), moderation is defined as reducing violence and avoiding extremism. Moderation is associated with an attitude or behavior of avoiding extremes, both right-wing extremism (radical) and left-wing extremism (liberal). Moderation means choosing between the two, being in the middle.

In Islam, moderation is known as "wasathiyah." According to Al-Salabi (2001), wasathiyah comes from the Arabic language, derived from the root word "wasath," which means in the middle or in between. On the other hand, the opposite of moderation (wasathiyah) is excess (tatharruf) and exceeding limits (ghuluw), which also means extreme and radical.

To understand religious moderation well and correctly, every person must know the indicators of religious moderation itself. There are several indicators of religious moderation that can be used as references in religious attitudes and behaviors, especially in Indonesia, a multicultural archipelago. These indicators of religious moderation are: 1) upholding national commitment; 2) being tolerant and harmonious; 3) having an anti-violence ideology; 4) accommodating local cultures; 5) being acceptable to reason or rationalistic; 6) being contextual and tending towards textualism; 7) involving *ijtihad* (independent reasoning) in legal interpretation that is not found in primary sources.

Religion has become the hope of all parties as a solution to overcome religious conflicts and a concept to realize a religious life within the framework of harmony and tolerance. Several steps are needed to achieve these hopes: 1) having a good and accurate understanding of religious teachings derived from the Qur'an and Sunnah, especially a deep understanding of the substance of existing religious teachings; 2) being able to reconcile between knowledge and faith, or between reason and revelation, in order to align the two; 3) upholding values of justice, social humanity, and freedom; 4) collaborating with experts in the process of rejuvenation or renewal while still basing it on religious teachings; 5) fostering tolerance amidst differences by building good relationships with all parties and communities; 6) strengthening unity amidst diversity; 7) preserving and nurturing the valuable intellectual heritage of past figures.

From the above explanation, it can be concluded that the intended concept of education in this study is the process of developing the potentials of individuals to possess a moderate character and disposition as formulated in the concept of religious moderation.

Short Story of Prophet Khidr (AS) and Prophet Moses (AS) in Surah Al-Kahf

Al-Razi (1981) divided the series of events in the story of Prophet Moses (AS) and Prophet Khidr (AS) into 5 stages: first, the journey of Prophet Moses with the young man; second, the meeting of Prophet Moses and his request to Prophet Khidr as his teacher; third, the incident of the punctured boat; fourth, the incident of the killing of the young boy (ghulam); fifth, the raising of the almost collapsing wall and the separation of Prophet Moses and Prophet Khidr.

1. The Journey of Prophet Moses with the Young Man (Quran, Surah Al-Kahf [18]: 60-64)

The detailed account of the meeting between Prophet Moses and Prophet Khidr, including the time and place, is not mentioned in the Quran, but the background is explained in earlier hadiths narrated by Imam al-Bukhari.

Prophet Moses and his disciple Yusha' ibn Nun embarked on a journey for a considerable period of time (huquban). Shihab (2013) explained that the word "huquban" (حُقُبًا) indicates a long period, with some opinions suggesting a year, 70 years, 80 years, or even a lifetime. Al-Maraghi explains that Prophet Moses felt challenged to meet that righteous servant, even if it required great effort and a long journey.

They eventually met a person at the point where two seas/coasts met. They only became certain after the sign given by Allah truly occurred. When Prophet Moses asked for his food to be brought, Yusha' suddenly remembered the fish they had brought as provisions, and he informed Prophet Moses about the fish coming back to life and swimming away into the sea.

2. The Meeting of Prophet Moses and Prophet Khidr (Quran, Surah Al-Kahf [18]: 65-70)

The majority of scholars agree that the term "abd" (عَبْدًا) or servant mentioned in this verse refers to Prophet Khidr. Prophet Khidr then responded to Prophet Moses, stating that he would not have the patience to accompany him.

Regarding this response, Ibn Kathir explains that Prophet Khidr meant that Prophet Moses would not be able to endure witnessing what he was about to do because it contradicted the laws (shari'ah) that Prophet Moses followed. Prophet Khidr acted based on the knowledge that Allah had taught him, but not the knowledge that Allah had taught Prophet Moses. Similarly, Prophet Moses was given knowledge by Allah that Prophet Khidr did not possess, so they had their own separate matters to attend to. Therefore, Prophet Moses was not capable of following Prophet Khidr.

Then Prophet Moses responded to Prophet Khidr with a promise to be patient and not to ask any further questions. Shihab (2013) mentioned that the inclusion of the phrase "insya Allah" (if Allah wills) in the promise gives the impression that Prophet Moses' patience was associated with the will of Allah. Thus, Prophet Moses could not be accused of lying due to his impatience because he had made an effort. However, it was the will of Allah to prove the existence of someone who possessed knowledge that Prophet Moses did not have. According to al-Maraghi, the intention behind Prophet Khidr's response was, "Do not ask for an explanation of something that you deny until I mention its truth." As a student's etiquette towards a teacher, Prophet Moses accepted the condition set by Prophet Khidr.

3. The Incident of the Punctured Boat (Quran, Surah Al-Kahf [18]: 71-73)

The incident of the punctured boat led Prophet Moses to question and disapprove of what Prophet Khidr had done, asking, "Why have you damaged the boat, causing its owners to drown? You have certainly done a grave wrong." Prophet Khidr then reiterated his previous statement, saying, "Did I not tell you that you would never be able to have patience with me?" Then Prophet Moses apologized for his mistake and the difficulties he faced in dealing with the matter. According to al-Maraghi, Prophet Moses asked Prophet Khidr not to make things difficult for him and to exclude him from the matter, but to make it easier and avoid further debate.

4. The Incident of Killing the Young Boy (Quran, Surah Al-Kahf [18]: 74-76)

After surviving the incident with the boat, they disembarked and walked along the shore, where Prophet Khidr saw a young boy playing and immediately killed him. The Quran does not mention how Prophet Khidr killed the boy, as clarified by al-Maraghi. Upon witnessing this, Prophet Moses, fully aware and deeply affected by the magnitude of the event, as quoted by Shihab (2013) from Qutb, said to Prophet Khidr, "Why have you killed an innocent soul who did not kill another person? Surely, you have done a heinous deed." Al-Maraghi explains that Prophet Moses objected because the boy in question was a young boy who was innocent of any sin, without having committed the prohibited act of murder.

In verse 76, Prophet Moses realizes his own mistakes and acknowledges that he has committed two errors. However, his strong determination to attain knowledge (ma'rifat) prompts him to request one final chance. Prophet Moses says, "If I ask you about anything after this, then do not keep me as your companion. You have received enough excuses from me." Prophet Moses' statement this time truly reflects his profound regret, driven by the circumstances.

5. The Reinforcement of the Almost Collapsed Wall

After the killing incident, they continued walking until they reached a village where they asked for food, but the people of the village refused to provide them hospitality. In a hadith, it is mentioned that "those people of the town were wicked and stingy."

Then they noticed a nearly collapsed wall in the vicinity of the village. So, Khidr set it up straight. Upon witnessing this, Prophet Moses immediately commented, "If you wished, you could have taken a payment for it." In reality, Prophet Moses' words were merely suggestions and advice to Prophet Khidr, as he knew the needs they had, such as food, drink, and other necessities of life. In this incident, Prophet Moses committed a violation for the third time.

Then Prophet Khidr said to Prophet Moses, "This has been the third disavowal you have committed. Therefore, this is the parting between me and you that I informed you about."

The last four verses in this discussion (verses 79-82) provide explanations for the strange actions of Prophet Khidr in the eyes of Prophet Moses. Verse 79 explains why he punctured the boat. Prophet Khidr explains, "As for the boat, it belonged to poor fishermen working on the sea. I wanted to cause defect in it because there was a king coming behind them, seizing every sound boat by force." Prophet Khidr did this because it was the king's habit to forcibly seize every good and seaworthy boat, firmly.

Furthermore, verses 80-81 explain why Prophet Khidr killed the boy whom Prophet Moses viewed as an innocent child free from sin. Prophet Khidr knew that the boy was a disbeliever while his parents were believers. Prophet Khidr feared that the boy would cause his parents to deviate from their faith due to their immense love for him, and thus he killed the boy.

Finally, verse 82 concludes the series of events in the story of Prophet Moses and Prophet Khidr. This verse explains Prophet Khidr's action in a town inhabited by wicked and stingy people. However, Prophet Khidr chose to reinforce a wall in a building that was almost collapsed without seeking any reward. Prophet Khidr did this because he knew that the wall belonged to two orphan boys in the city, beneath which their treasure was buried, and their father was a righteous man. So Allah willed that they would reach adulthood and to bring forth their treasure as a mercy from Him.

This statement of Prophet Khidr was then concluded with a clear and precise explanation that what he did, from sinking the boat to erecting the crumbling wall, was not based on his own desires but rather a direct command from Allah, saying, "I did not

do it of my own accord. That is the interpretation of those actions which you could not bear with patience."

The Concept of Moderate Religious Education in the Story of Prophet Khidr and Prophet Musa in Surah Al-Kahf

As mentioned in the background, the story of Prophet Khidr and Prophet Musa in Surah Al-Kahf began with the question posed by the people to Prophet Musa, and his answer received a rebuke from Allah. The attitude of Prophet Musa, feeling the most knowledgeable, being quick to anger, and reacting impulsively when confronted with something that contradicts his knowledge, served as a lesson and illustration of an attitude that is adjacent to moderation.

The combination of being stern, prone to frequent anger, and feeling superior in knowledge can increase the potential for individuals to engage in radicalism or extremism. However, it is important to note that not everyone with such a combination can become radical or extreme. Other factors such as social context, education, life experiences, and personal influences also play a role in determining whether someone can become radical or extreme.

The severity of character and uncontrolled tendency towards anger can create a state of mind that makes individuals more vulnerable to the influence of radical or extremist ideologies. Continuous dissatisfaction, tension, or anger can lead someone to seek emotional fulfillment or simplistic solutions to complex problems through the lens of radical or extremist views.

Furthermore, feeling intellectually superior or the smartest can influence how someone interacts with the perspectives or opinions of others. The attitude of feeling intellectually superior can make someone less open to alternative viewpoints, more resistant to accepting thoughts or ideologies that contradict their own beliefs, and inclined to seek out groups or communities that validate their views.

It is important to emphasize that this research does not imply inappropriate qualities or attitudes towards Prophet Musa. He is one of Allah's messengers, included among the *ulul azmi* (the steadfast prophets), with a high rank in the sight of Allah. This research only intends to draw lessons from the life journey of Prophet Musa as documented in the Qur'an, just as lessons are derived from the stories of other prophets such as Prophet Lut, Prophet Noah, and others.

Some educational concepts/theories that can be derived from the story are:

a. Inquiry Learning Method

Novak (1964) defined inquiry as "the human endeavor to rationally explain phenomena that arouse curiosity." In other words, inquiry is related to the active activity and skill of seeking knowledge to satisfy curiosity.

There are several key characteristics of the inquiry learning model, namely: 1) The inquiry strategy emphasizes maximum student activity in searching and discovering, which means the inquiry strategy places students as the subjects of learning. 2) All activities carried out by students are directed towards finding and discovering their own answers to questions. Thus, the inquiry learning strategy positions the teacher as a facilitator and motivator of student learning. 3) The goal of using the inquiry learning strategy is to develop systematic, logical, and critical thinking skills.

In the story of Prophet Khidr and Prophet Musa in Surah Al-Kahf, the practice of the inquiry learning concept can be clearly seen. From how Prophet Musa, after receiving information from Allah about a righteous servant who was more knowledgeable than him, made a strong determination to meet him and learn from him, to the stage of their journey and separation.

In general, the steps of the inquiry-based learning model are as follows:

1. Orientation

The orientation step is to create a responsive learning atmosphere or climate. In this step, the teacher conditions students to be ready to engage in the learning process. The teacher stimulates and encourages students to think and engage in problem-solving activities.

When they first met at the junction of the two seas, Prophet Musa asked Prophet Khidr for permission to become his student. At that time, Prophet Khidr did not immediately accept Prophet Musa, but he stimulated him with the words, "You will not be able to have patience with me." Then Prophet Musa responded with a promise that he would be diligent, patient, and obedient. With such promise, the orientation step established by Prophet Khidr was successful, thus creating a condition where the student was ready to engage in the learning process.

2. Formulating the Problem

Formulating the problem is a step that leads students to a challenging puzzle. The presented problem is one that challenges students to think and solve the puzzle.

When Prophet Musa met Prophet Khidr, at that moment he was able to formulate his problem, which was his lack of patience, impulsiveness, and sometimes the inability to control himself. This is what he needed to overcome through the guidance of Prophet Khidr.

3. Formulating a Hypothesis

A hypothesis is a temporary answer to a problem under study. As a temporary answer, the hypothesis needs to be tested for its validity. A hypothesis is not just a random guess, but it must have a strong foundation of thinking, depth of insight, and breadth of experience, so that the hypothesis formulated is rational and logical.

Formulating a hypothesis occurred when Prophet Musa was confronted with the three events performed by Prophet Khidr: puncturing the boat, killing the young boy, and rebuilding the crumbling building. Prophet Musa made every effort to formulate hypotheses: 1) "Why did you puncture the boat, which resulted in its sinking and endangering its passengers? Surely, you have committed a great wrong." 2) "Why did you kill an innocent soul, not because he killed someone else? Surely, you have done something evil." 3) "If you wished, you could have taken payment for it."

4. Collecting Data

Collecting data is the activity of gathering the necessary information to test the proposed hypothesis. The data collection process requires not only strong motivation for learning but also perseverance and the ability to utilize one's thinking potential.

The data collected includes Prophet Musa's protests, which also violated the promise he made to his teacher. At that time, the data received by Prophet Musa was in line with his knowledge and experience of the three events, that when someone punctures a boat, it causes damage that leads to the sinking of the ship, when someone commits murder, it should have a clear reason, and when someone helps rebuild a crumbling house, they deserve to be rewarded.

5. Testing the Hypothesis

Testing the hypothesis involves determining an answer that is considered acceptable based on the data or information obtained through data collection. Testing the hypothesis also means developing rational thinking abilities. This means that the

truth of the given answer is not solely based on arguments, but must be supported by the discovered data and be accountable.

The testing of the hypothesis occurred when Prophet Khidr revealed the secrets behind the three events they experienced together: 1) "As for the boat, it belonged to poor people who worked at sea, and I intended to cause damage to it because there was a king coming after them who seized every boat." 2) "And as for the young boy, his parents were believers, and we feared that he would burden them with transgression and disbelief. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy." 3) "And as for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure for them. And their father was a righteous man, so your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord."

6. Formulating Conclusions

Formulating conclusions is the process of describing the findings obtained based on the results of hypothesis testing. To reach accurate conclusions, it is advisable for teachers to guide students in identifying relevant data.

The conclusion reached by Prophet Musa is: "And I did not do it of my own accord." This statement by Prophet Khidr is the key answer to every event that occurred during their journey. It is also the answer to the background of the story of the meeting between two beloved servants of Allah, which is Allah's admonition to Prophet Musa.

b. The Concept of Character Education by Douglas P. Superka.

Superka (1976) explains that there are five approaches that can be used in values and character education. These approaches are the inculcation approach, cognitive moral development approach, values analysis approach, values clarification approach, and action learning approach.

The cultivation of moderate attitudes in students is done simultaneously with the cultivation of character education. The ultimate goal of character education is to encourage the development of individuals with holistic character, encompassing the enhancement of physiological, emotional, social, creative, religious, and intellectual aspects of students optimally. It also aims to instill in students the enthusiasm for lifelong learning and self-development.

There are five models of approaches in promoting moderate education in schools through character education, as follows:

First, the inculcation approach emphasizes the cultivation of values within students. In the process of instilling new values, techniques such as role modeling, reinforcement of positive values, elimination of potentially negative values, stimulation, and role-playing are used in the learning process.

The cultivation of values is evident when Allah reproaches Prophet Musa, who felt he was the most knowledgeable. Similarly, when he becomes a student to Prophet Khidr, we see how Prophet Khidr exemplifies the virtue of patience in dealing with Prophet Musa, who repeatedly violated their agreement.

The storyline in this narrative also serves as a role-playing scenario aimed at instilling new values in Prophet Musa.

Second, the cognitive moral development approach provides opportunities for students to actively engage in thinking about moral issues and allows them to choose certain moral actions freely.

The cognitive moral development approach is exemplified when Prophet Musa asks Prophet Khidr to teach him, and Prophet Khidr initially refuses, provoking Prophet Musa to engage in cognitive thinking about himself and his shortcomings.

Third, the values analysis approach focuses on the ability of students to analyze emerging problems related to social and moral issues. This approach aims to enhance students' ability to analyze social and moral problems.

The values analysis approach is reflected in the three events they encountered. Prophet Musa was challenged to analyze these events according to moral and social perspectives.

Fourth, the values clarification approach emphasizes the ability of students to analyze and evaluate the values they possess, which encourages them to take certain actions. This approach aims to make students aware of the values they hold and how those values influence their actions. The approach believes that the goal of character education is to encourage students to be aware and identify the values they possess, as well as the values held by others.

The values clarification approach is evident when Prophet Khidr reproaches Prophet Musa for violating their agreement.

Fifth, the action learning approach emphasizes giving students the freedom to act according to their own moral choices. By granting students the freedom to choose and

act according to their choices, a sense of responsibility for their chosen actions is created.

The action learning approach is seen in the moment of their separation, as well as the opportunity for Prophet Khidr to reveal the secrets behind the three events they encountered during their journey.

These two concepts of approach can be considered as alternative concepts/models of learning to instill a moderate religious attitude, so that the intended goals can be achieved to the fullest. Thus far, the methods of religious moderation education have been dominated by lecture methods, seminars, and tests. Researchers believe that educators can present a variety of methods such as inquiry-based learning and character education methods as offered by Doughlas P. Superka.

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