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## Reconstructing Andragogy in the Story of Moses and Khidr: An Analysis of Ibn'Ashur's Tafsir on Contemporary Adult Learning Problematics

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Kisti Robati<sup>1\*</sup>, Resi Hanifah<sup>1</sup>, Muhammad Ni'amul Hanif<sup>1</sup>, Amalia Istiqomah<sup>1</sup>, Qonita Zamroji<sup>1</sup>

<sup>1</sup>Institut Muslim Cendikia

\*Corresponding Author: [kisti\\_robati@edu.mc.ac.id](mailto:kisti_robati@edu.mc.ac.id)

### Abstract

Adult education (andragogy) in the Society 5.0 era faces serious challenges in the form of a crisis of manners (adab) and "intellectual ego," which often reduces the essence of knowledge to merely functional-technical aspects. This study aims to reconstruct the concept of andragogy by analyzing the pedagogical dimensions in the story of Prophet Musa AS and Prophet Khidr AS based on the perspective of Ibn 'Asyur's Interpretation (Tafsir). Using a qualitative method with a library research type and a hermeneutic-pedagogical approach, this study examines four main elements of learning: goals, educators, learners, and educational materials. The results show that Ibn 'Asyur's Tafsir offers an andragogy model that transcends Western paradigms by emphasizing intellectual humility, continuous spiritual supervision, and the integration of "ladunni" knowledge as a balancer to academic positivism. The implications of this study confirm that adult education in Islam must place faith (aqidah) and morals (akhlak) as the main foundation to form learners who are not only professionally competent but also spiritually mature.

**Keywords:** *Andragogy; Story of Musa-Khidr; Ibn 'Asyur's Tafsir; Islamic Education; Society 5.0*

### A. Introduction

Adult education (andragogy) in the Society 5.0 era faces complex challenges centered on the crisis of intellectual authority and the degradation of adab (etiquette/morals) between learners and educators. The modern andragogical paradigm developed by Malcolm Knowles tends to emphasize absolute autonomy (*Self-Directed Learning*), which is anthropocentric in nature, where knowledge is often reduced to mere technical functionality and empirical data (Shepherd Knowles, 1984). A negative consequence of this phenomenon is the emergence of "intellectual ego" among adult learners, triggering a disregard for the educator's character—even, in several contemporary cases, leading to actions that violate the dignity of teachers (Chou et al., 2019). This phenomenon demands extra resilience from educators; as asserted by (Mursalin, 2022), the challenges faced by Islamic Religious Education teachers in the Society 5.0 era are increasingly heavy as they must balance technological advancement with the preservation of spiritual values.

Globally, the shift in adult education orientation from moral values toward economic efficiency has created a chasm between knowledge (*ilm*) and action (*amal*). Amidst massive digitalization, adult learners tend to view learning resources as mere objects of consumption rather than as a *wasilah* (means) for spiritual enlightenment (Biesta, 2021). Therefore, character building is crucial to fortify learners against the currents of disruption. As explained by (Firdaus & Jaenudin,

2023), there is an urgent need to strengthen Islamic character education in the era of disruption to ensure that moral integrity remains a priority amidst the onslaught of digital content that often ignores ethics.

The story of Prophet Musa AS and Prophet Khidr AS in Surah al-Kahf, verses 60-82, offers a highly comprehensive prototype of andragogy within the Islamic tradition. In contrast to Western andragogy, which is secular, this narrative demonstrates that maturity in age and social status does not negate the need for guidance and humility in seeking knowledge. The instructional design within the Qur'an aligns with the findings of Hariyanto (2025), which show that historical teaching methods in Qur'anic narratives, such as the story of *Asbhabu al-Kahf*, possess highly effective implementation stages for building critical awareness and deep reflection in learners.

Ibn 'Ashur, in his work *At-Tabrir wa At-Tannwir*, provides a profound philological and theological analysis of this interaction, particularly regarding the concept of *Ladunni* knowledge as a "remedy" for acute academic secularism (Ibn 'Ashur, 1984). Through his exegesis, Ibn 'Ashur reconstructs knowledge as a spiritual trust (*amanah*) rather than a mere cognitive commodity. The principle of guidance practiced by Khidr AS demonstrates a personal and adaptive approach which, when drawn into modern curriculum discourse, aligns with the views of Sidik (2024) regarding the importance of an adaptive curriculum capable of adjusting learning strategies to the unique characteristics and specific needs of each individual.

In a pedagogical methodology review, the greatest challenge in contemporary andragogy is maintaining the intrinsic motivation of learners so that it remains aligned with divine values. Modern adult motivation theories often stop at the need for self-actualization (à la Maslow) which, if not framed by religion, can trap learners in intellectual narcissism. The reconstruction through the story of Musa-Khidr provides a new dimension: that the highest motivation in learning must be the pursuit of Allah's pleasure (*mardhatillah*), which automatically fosters a high sense of respect and adab toward the bearer of knowledge (Al-Attas, 1991).

The phenomenon of intellectual humility has become a keyword often ignored in modern adult education. Many adults feel they "know everything" due to unlimited access to information, making it difficult to accept new perspectives or guidance from others (Porter & Schumann, 2018). The story of Musa AS, who was willing to travel long distances and face various tests of patience, serves as a sharp critique for contemporary adult learners. It suggests that beneficial knowledge will only permeate a calm and open heart, not one filled with pseudo-pride over worldly achievements.

Beyond the learner's aspect, the role of adult educators from an Islamic perspective also requires radical re-evaluation. In the digital age, teachers are often seen merely as facilitators or "answering machines" for questions. However, Ibn 'Ashur's interpretation of the figure of Khidr AS shows that educators must possess intuitive sharpness and the ability to direct learners toward the essence of truth that is not visible on the surface. Educators must act as *murabbi* (nurturers) who maintain a learning ecosystem conducive to simultaneous intellectual and spiritual growth (Silaturahmi et al., 2025).

The integration of a curriculum based on prophetic values is an urgent necessity amidst an increasingly technocratic andragogical curriculum. Educational material must not be separated from its ethical and theological roots (*aqidah*). Just as Khidr AS taught Musa AS the meaning behind physical events (boring a hole in a boat, killing a boy, building a wall), today's adult learners need to be taught to see the "wisdom" (*hikmah*) behind every data point and scientific fact. This capacity

for deep thinking is the key to facing the complex problems of Society 5.0, which cannot be solved by Artificial Intelligence (AI) alone.

Previous research has widely discussed andragogy in general from an Islamic perspective (Rosidin, 2013 ; Anwar, 2017) however, few have specifically examined the pedagogical dimensions of the Musa-Khidr story through the lens of Ibn 'Ashur's *Tafsir* to address contemporary adult education problems. Most studies stop at purely historical or theological aspects without drawing relevance to practical adult education policy. The urgency of this research lies in its effort to dismantle modern thought which posits that knowledge stands above the teacher without considering the educator's character, while offering solutions for the crisis in teacher-student relationships in the modern academic environment.

Based on this background, this study employs a qualitative analysis approach toward the exegetical text to reconstruct the concepts of objectives, the role of educators, learner characteristics, as well as andragogical materials and methods relevant to current educational challenges. By exploring the depth of meaning in *At-Tabrir wa At-Tanwir*, this article is expected to provide a theoretical contribution to the development of an integrated Islamic andragogy model and serve as a practical guide for adult education institutions in synchronizing technological progress with noble character.

## B. Methods

This research is designed as a qualitative library-based study focusing on the analysis of exegetical texts to reconstruct pedagogical concepts in depth. The approach used is hermeneutic-pedagogical, a method of interpreting sacred texts specifically focused on discovering educational values and their relevance to contemporary dynamics (Gadamer, 2004). Through this approach, the andragogical dimensions in the story of Musa and Khidr as contained in Surah al-Kahfi verses 60-82 are extracted to find a new synthesis for adult learning.

The *Tafsir al-Tabrir wa al-Tanwir* by Muhammad Thahir bin 'Ashur serves as the primary data source in this research, particularly the sections analyzing the narrative of the meeting between Musa and Khidr through philological and contextual analysis. To strengthen the analysis, modern andragogical literature, such as the *Self-Directed Learning* theory by Shepherd Shepherd Knowles (1984), as well as various contemporary educational journals regarding the problematic of the Society 5.0 era, are involved as secondary data sources.

The data collection process was conducted through systematic documentation of Qur'anic verses, supporting hadiths compiled from canonical collections such as Sahih al-Bukhari (Al-Bukhari, 1422), Sahih Muslim (Muslim, 1991b), and Musnad Ahmad (Ahmad, 2001), as well as authoritative explanations from Ibn 'Ashur. The collected data were then processed using content analysis and comparative analysis methods moving integratively. The analytical stages began with an extraction process to identify the four fundamental elements of learning: objectives, educators, learners, and teaching methods. Furthermore, contextualization was carried out to link exegetical findings with the phenomena of intellectual ego and academic secularism developing today. This methodological sequence culminates in an effort to reconstruct an Islamic andragogy model that offers spiritual guidance patterns as a substantive complement to Western andragogy theories which tend to be anthropocentric.

## C. Result and Discussion

The initial step in deconstructing the pedagogical dimensions of the story of Musa and Khidr begins with an exploration of the sources of knowledge that serve as the learning objects within this Qur'anic narrative. Surah al-Kahf verses 60-82 explain Islamic andragogy, encompassing three basic learning stages: the pre-learning process (Verses 60-65), the learning process (Verses 66-77), and evaluation (Verses 78-82). These stages integrate four primary elements teacher, student, teaching material, and teaching method into a unified andragogical process.

## 1. Learning Objectives

The orientation of adult learning is centered on problem-based tasks (Rosidin, 2013) and the discovery of better situations or the development of current realities (Anwar, 2017). However, this narrative provides a more specific objective: education is conducted to form a humble Muslim personality (*tawadhu*) and eliminate intellectual arrogance. This was aimed at resolving the issue faced by Musa AS, who momentarily considered himself the most knowledgeable and failed to attribute his knowledge back to Allah Ta'ala (Al-Bukhari, 1422). This aligns with andragogical concepts where the goal is internal transformation. The hadith connects these objectives to Allah Ta'ala, showing Musa AS's profound acceptance and obedience, which removed internal conflict regarding the knowledge he received (Al-Bukhari, 1422). This attitude of obedience is the ultimate objective.

While objectives in modern andragogy are often formulated jointly between educator and learner (Rosidin, 2013), in this story, the objective is signaled by Allah Ta'ala, understood by Musa AS, and conveyed to Khidr AS, who then worked together to achieve it (Al-Bukhari, 1422). With such objectives, a learner will always prioritize akhlaq (ethics) toward educators and others. This prevents harassment against educators because *tawadhu* fosters submission to truth and eliminates hostility among humans (beberapa pengarang yang diketuai oleh 'Alawi as-Saqof, n.d.).

## 2. The Educator

The educator's role is that of an active facilitator (Rosidin, 2013), where the relationship between educator and learner is of equal status and mutually helpful (Anwar, 2017). Khidr AS identified the learner's needs, designed the program, determined suitable techniques, and created a conducive learning climate (Ibn 'Ashur, 1984). However, the story specifies that educating adults requires companionship, supervision, and control over every learning step, including reminding them when mistakes occur, as seen in Verse 71 and thereafter (Ibn 'Ashur, 1984). When implemented, the learner develops well because they feel both free to learn and controlled through the educator's presence.

Despite the "equal status," the story emphasizes that learners must remain respectful and polite, utilizing consultation (*musyawarah*) to express desires (As-Sa'di, 2000a). This balance of equal status and *akhlaq* creates a comfortable atmosphere that allows adult learners to develop freely, maturing in thought, character, and action. Furthermore, the educator must adhere strictly to the Sharia. Ibn 'Ashur interprets the word *rahmah* (mercy) in Verse 65 as Allah's gentleness toward the educator or Allah guiding them to perform deeds that bring mercy. This highlights the importance of religiosity in an adult educator's personality, social life, and work. When an educator embodies

these traits, the learner's connection to religious teachings strengthens, ultimately leading to a more pious and disciplined character.

This is further clarified in the interpretation of Verse 65, which describes the ideal andragogical educator: a righteous servant of Allah, granted mercy, and possessing divinely inspired knowledge (Markaz Tafsir Lid Diraasatil Qur'aniyyah Organization, 2016). This reinforces that an adult educator must possess *rabbani* (godly) qualities, as mere worldly skills are insufficient. This deconstructs modern views that place knowledge above the teacher, often neglecting the educator's character (Ibn 'Ashur, 1984).

### 3. The Learner

The characteristics of adult learners are perfectly personified by Prophet Musa AS. Ibn 'Ashur highlights Verse 60, where the phrase *laa abrah* (I will not give up) signifies an extraordinary internal determination and an absence of doubt in reaching the goal (Ibn 'Ashur, 1984), driven by the fact that the information came from Divine Revelation (Ibn 'Ashur, 1984).

This reflects high motivation that is unhindered by time or distance; thus, as-Sa'di explains that such strong resolve indicates a desire for goodness and knowledge (As-Sa'di, 2000b). This adds a new dimension to Self-Directed Learning (SDL). While SDL usually refers to autonomy in decision-making (Mahardika et al., 2023), this story adds a layer of continuous supervision and control, similar to how the Prophet Muhammad monitored the implementation of learning in the hadith regarding marriage encouragement for youth (Muslim, 1991a) and the rejection of a marriage to an infertile woman (Hanbal, 2001).

While Shepherd Knowles (1984) defines SDL as individual initiative, Musa AS demonstrates that SDL in Islam is driven by spiritual motivation for human perfection. Musa AS, despite holding the highest legal authority, relinquished his status to become a student of Khidr AS, serving as a critique of the "intellectual ego" in the modern era. The story confirms that in Islamic education, the status of a learner is an eternal identity (Ibn 'Ashur, 1984; Merriam, 2001; Brookfield, 1986).

### 4. Educational Material

Ibn 'Ashur emphasizes Surah Al-Kahf Verse 65, which highlights the source of knowledge granted to Prophet Khidr AS:

{ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا }

"So they found a servant of Our servants, whom We had given mercy from Us and whom We had taught from Us a certain knowledge." (Surah Al-Kahf: 65).

He explains philologically that the phrase "*min ladunna 'ilma*" (من لدنا علما), which links the word *ladun* (from the presence of) to Allah's majesty, indicates a special proximity and a purely metaphysical source. He explicitly states that *Ladunni* knowledge is knowledge obtained directly from Allah through revelation (Ibn 'Ashur 1984).

Allah granted Khidr knowledge of the essence of things through inspiration and *karamah* (As-Sa'di, 2000a). Az-Zuhaili reinforces that this is knowledge of the unseen (Az-Zuhaili, 1418). However, Ibn 'Ashur clarifies that the knowledge Musa AS sought was not Sharia law but "beneficial knowledge" related to bringing benefit and removing harm for specific groups (Az-Zuhaili, 1418).

This perspective transcends materialistic empiricism. *Ladunni* knowledge is defined as a divine radiance (*isyraq*) given without conventional methodology. This is crucial for modern andragogy, which is often trapped in positivism and reduces knowledge to measurable technical data. It serves as a "remedy" for academic secularism, teaching learners intellectual humility (Ibn 'Ashur, 1984; Al-Attas, 1991; Nor Wan Daud, 1998).

In Islamic education, religious subjects like *aqidah* (creed), *akhlak* (ethics), and *fiqh* (jurisprudence) must be prioritized before vocational skills (Qoyyim al-Jauziyah, n.d.). *Aqidah* is the benchmark for all actions and speech (Ibnu Abi Al- ' Iz, 1998). Likewise, *Fiqh* should be taught with a foundation of faith and heart, not just as legal rules (Al-Asyqar, 2005).

### 5. Teaching Methods

The methods used include two-way communication, learning outside the classroom, discovery learning, and field simulations (Afandi et al., 2013; Anwar, 2017). Ibn 'Ashur divides the learning phase of Musa-Khidr into three complex "life laboratories":

- a. The Boat Case: Dialectics between physical damage and asset safety. Khidr bored a hole in a boat to save it from a king who seized every good ship. This teaches the concept of *Fiqh Maqasid* and the principle of *artikabu akhaff ad-dhararain* (choosing the lesser of two evils) (Ibn 'Ashur, 1984; Freire, 1970).
- b. The Young Man Case: Transforming paradigms toward destiny and calamity. This teaches humans to accept uncertainty and trust in spiritual scenarios beyond data prediction (Ibn 'Ashur, 1984; Mezirow, 1991; Chen, 2022).
- c. The Wall Case: Ethics of philanthropy and selfless professionalism. Repairing a wall for orphans without payment highlights integrity and long-term vision (Ibn 'Ashur, 1984; Nasrudin, 2018; Jarvis, 2004).

Ultimately, Khidr AS validated these lessons with Divine Revelation (Verse 82), teaching modern learners to always validate actions through revelation (Ibn 'Ashur, 1984). This confirms that authentic learning involves not just rationality, but reflection and continuous guidance, aligning with Jack Mezirow's Transformative Learning. To understand how the story of Musa-Khidr perfects modern adult education, the researcher compiled a comparative table between Malcolm Knowles' fundamental assumptions and the instructional fragments in Ibn 'Ashur's Tafsir:

**Table 1.** Themes and Sub-themes Fundamental Comparison: Knowles' Andragogy vs. Musa-Khidr Pedagogy

Andragogy Assumption (Knowles)	Al-Kahf Pedagogy (Ibn 'Ashur)	Synthesis/Depth of Analysis
Need to Know: Adults need a logical reason at the start.	Authority of Wisdom: Students must trust the wisdom even if the reason is hidden.	Faith precedes ratio in metaphysics; trains intellectual patience.
Self-Concept: Feeling independent and wanting equal status.	Adab al-Imtitsal: Relinquishing status for	Adult maturity lies in the willingness to be "empty" before knowledge.

	ethical submission (Verse 66).	
Role of Experience: Past experience is the main learning source.	Deconstruction of Experience: Old experience can hinder new truths.	Experience must be validated by revelation; if wrong, it requires unlearning.
Readiness to Learn: Depends on the need to solve real problems.	Spiritual Readiness: Learning for soul purification ( <i>Tazkiyatun Nafs</i> ) and <i>Ma'rifat</i> .	Learning readiness is transcendental, beyond pragmatic-industrial needs.
Orientation to Learning: Problem-centered and applicable.	Maqasid Orientation: Centered on Sharia goals and long-term benefit.	Learning must focus on public benefit, not just individual competence.
Motivation: Driven by internal factors (self-esteem, quality of life).	Theocentric Motivation: Driven by the longing for God through knowledge ( <i>Liqq-ullah</i> ).	Motivation <i>Lillabi Ta'ala</i> creates limitless resilience in learning.

The table analysis shows that while Western andragogy values liberal individual autonomy, the Islamic perspective offers autonomy bound by revelation. Ibn 'Ashur explains that patience regarding the unknown is a training for the soul. Musa's experience as a Sharia enforcer initially made him "fail" to understand Khidr because he limited reality to the visible (*zahir*) (Fleming, 2018; Rafaeli & Pratt, 1993).

#### **D. Conclusion and Recommendations/Implications**

This research concludes that the reconstruction of andragogical education through the lens of Ibn 'Ashur's Tafsir on the story of Musa-Khidr offers a more holistic and transcendent model of adult learning compared to the anthropocentric paradigms of Western andragogy. The primary findings indicate that the success of adult learning does not rely solely on autonomy (Self-Directed Learning); it must inherently involve the dimensions of intellectual humility and continuous spiritual supervision. Within this context, the educator is not merely a technical facilitator but a rabbani figure who integrates religious competence with practical expertise.

Furthermore, this study asserts that adult education materials must establish the foundations of aqidah (creed) and akhlaq (ethics) as the primary basis before the mastery of worldly skills. This is crucial for addressing the challenges of the moral crisis and "intellectual ego" in the Society 5.0 era. The implications of this research demand that adult education practitioners design curricula that do not only pursue cognitive efficiency but also nurture the purity of the heart and adab (etiquette) as the primary drivers of behavioral change. Thus, the integration of divine revelation values and modern andragogical methods is expected to produce a generation of adult learners who are not only digitally intelligent but also spiritually resilient.

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