

Sufistic Pedagogy in the Musa-Khidir Narrative: A Hermeneutic Study and Its Contemporary Pesantren Practice

¹Nurchamidah, ²Muhammad Riza Chamadi, ³Muhamad Baedowi, ⁴Fakih Hamdani,

⁵Nurlaela, ⁶Ali Miftakhu Rosyad

¹²³⁴⁵Universitas Jenderal Soedirman, ⁶Universitas Wiralodra,

¹damida676@gmail.com, ²muhamad.riza.chamadi@unsoed.ac.id,

³muhamad.baedowi@gmail.com, ⁴fakih.hamdani@unsoed.ac.id,

⁵nurlaela@unsoed.ac.id, ⁶miftakhurosyad@gmail.com

Abstract: This study examines the pedagogical dimensions of Sufistic education through a comprehensive analysis of the Qur'anic narrative of Prophet Musa's encounter with Prophet Khidir (Surah Al-Kahf, verses 65-82). Employing Sufistic hermeneutics and structural narrative analysis, this research identifies five cardinal principles underlying the murshid-murid (spiritual teacher-student) teaching methodology: (1) experiential learning through direct immersion, (2) patience (sabr) as the epistemological foundation, (3) systematic deconstruction of intellectual preconceptions, (4) gradual transformative understanding (tadrij), and (5) complete spiritual surrender (taslim) to the teacher's authority. Our findings reveal that Khidir's pedagogical approach embodies a paradigmatic Sufistic educational framework that prioritizes inner transformation through the dismantling of conventional epistemological structures. This study's theoretical contribution lies in bridging classical Islamic mystical pedagogy with contemporary educational discourse, offering a holistic model that integrates esoteric dimensions within the learning process. These findings have significant implications for developing authentic Islamic educational models that balance rational inquiry with spiritual cultivation, particularly relevant for contemporary pesantren education and global Islamic learning institutions seeking to maintain traditional wisdom while engaging with modern pedagogical challenges.

Keywords: *Murshid, Spiritual Pedagogy, Sufistic Education, Epistemological Transformation, Islamic Mysticism*

Abstrak: Penelitian ini mengkaji dimensi pedagogis pendidikan Sufi melalui analisis komprehensif narasi Al-Qur'an tentang pertemuan Nabi Musa dengan Nabi Khidir (Surah Al-Kahf, ayat 65-82) sekaligus menelusuri manifestasinya dalam praktik pesantren kontemporer di Indonesia. Dengan menggunakan hermeneutika Sufi dan analisis naratif struktural, penelitian ini mengidentifikasi lima prinsip utama yang mendasari metodologi pengajaran murshid-murid (guru spiritual-murid): (1) pembelajaran

pengalaman melalui keterlibatan langsung, (2) kesabaran (sabr) sebagai landasan epistemologis, (3) dekonstruksi sistematis prasangka intelektual, (4) pemahaman transformatif bertahap (tadrij), dan (5) penyerahan spiritual sepenuhnya (taslim) kepada otoritas guru. Temuan kami menunjukkan bahwa pendekatan pedagogis Khidir mewakili kerangka pendidikan Sufi paradigmatic yang memprioritaskan transformasi batin melalui pembongkaran struktur epistemologis konvensional. Kontribusi teoretis studi ini terletak pada jembatan antara pedagogi mistis Islam klasik dengan diskursus pendidikan kontemporer, menawarkan model holistik yang mengintegrasikan dimensi esoteris dalam proses pembelajaran. Temuan ini memiliki implikasi signifikan dalam mengembangkan model pendidikan Islam autentik yang menyeimbangkan penyelidikan rasional dengan pembinaan spiritual, terutama relevan bagi pendidikan pesantren kontemporer dan lembaga pembelajaran Islam global yang berusaha mempertahankan kebijaksanaan tradisional sambil menghadapi tantangan pedagogis modern.

Kata Kunci: Mursyid, Pedagogi Spiritual, Pendidikan Sufi, Transformasi Epistemologi, Mistisisme Islam.

Introduction

Contemporary Islamic education faces a fundamental epistemological crisis in balancing rational and spiritual dimensions within the learning process.¹ The dominance of positivistic paradigms in modern educational systems has generated a profound dichotomy between exoteric knowledge (*zahir*) and esoteric wisdom (*batin*), severing the essential connection between intellectuality and spirituality in Muslim character formation.² This fragmentation represents not merely a methodological concern but a civilizational challenge that undermines the holistic nature of Islamic education. Within this context, returning to authentic sources of Islamic tradition, particularly Sufistic teaching methodologies, becomes an urgent necessity for discovering alternative educational paradigms that restore wholeness to the learning experience.³

¹ Fakultas Agama, Islam Universitas, and Wiralodra Indramayu, "Internalisasi Pendidikan Dalam Mewujudkan Karakter Siswa" 5, no. 1 (2019): 99–112, <https://doi.org/10.5281/zenodo.2619199>.

² Elhefni Elhefni et al., "Penguatan Moderasi Beragama Melalui Nilai-Nilai Pendidikan Islam Dalam Kearifan Lokal Sedekah Pedusunan," *TAAWUN* 4, no. 01 (January 11, 2024): 66–77, <https://doi.org/10.37850/taawun.v4i01.596>.

³ Muhammad Hamsah and Nurhamidah Nurhamidah, "Pendidikan Islam Dalam Perspektif Neo-Modernisme (Studi Analisis Pemikiran Fazlur Rahman)," *Risâlah, Jurnal Pendidikan Dan Studi Islam* 5, no. 2, Sept (2019): 150–75.

The Qur'anic narrative of Prophet Musa's encounter with Prophet Khidir (Surah Al-Kahf, verses 65-82) stands as a foundational text that has inspired Sufistic tradition for centuries.⁴ This narrative transcends mere historical or theological significance; it presents a unique model of the murshid-murid relationship that differs diametrically from conventional pedagogical approaches.⁵ The distinctive feature of this teaching methodology lies in its emphasis on existential transformation through direct experience, systematic deconstruction of conventional understanding, and the unveiling of hidden meanings that transcend discursive rationality.⁶ Unlike Western educational models that privilege cognitive acquisition, this Sufistic approach prioritizes ontological transformation the fundamental remaking of the learner's being rather than merely expanding their knowledge base.

The research on Sufistic teaching methodology possesses multi-dimensional theoretical and practical significance.⁷ Theoretically, this study contributes to the development of Islamic educational epistemology by integrating spiritual-intuitive dimensions with rational-empirical approaches.⁸ This integration is crucial given the identity crisis experienced by modern Islamic education resulting from uncritical adoption of secular Western educational paradigms.⁹ The contemporary educational landscape, dominated by instrumental rationality and outcome-based learning, has

⁴ Ali Miftakhu Rosyad, "Peran Ikatan Remaja Masjid Dalam Penanaman Nilai-Nilai Karakter Pada Siswa Kelas XII SMK Negeri 1 Lelea IndramayuSMK NEGERI 1 LELEA INDRAMAYU," *Risâlah Jurnal Pendidikan Dan Studi Islam* 11, no. 4 (2025): 1638–51, https://doi.org/https://doi.org/10.31943/jurnal_risalah.v11i4.3142.

⁵ Rafi Pradipa et al., "Investigation of Learning Loss in the Students' Skills Competency Domain in Islamic Religious Education Subjects at Muhammadiyah Jogokariyan Elementary SchoolInvestigation of Learning Loss in the Students' Skills Competency Domain in Islamic Religious Edu," *SALIHA: Jurnal Pendidikan Islam* 8, no. 1 (2025): 32–51.

⁶ Munawar Muniroh, "Penguatan Komite Pembelajaran Dalam Implementasi Kurikulum Merdeka Pada Pendidikan Anak Usia Dini," *Tinta Emas: Jurnal Pendidikan Islam Anak Usia Dini* 1, no. 1 (2022): 65–72.

⁷ Rasimin Rasimin et al., "Effectiveness of Multi-Matobe Integration in Social Studies Learning to Enhance Critical Thinking Skills," *Journal of Innovation in Educational and Cultural Research* 3, no. 4 (2022): 707–13.

⁸ Jamal Fakhri, "Sains Dan Teknologi Dalam Al-Qur'an Dan Implikasinya Dalam Pembelajaran," *Ta'dib:Journal of Islamic Education (Jurnal Pendidikan Islam)* 15, no. 01 (2010): 121–42.

⁹ Muhammad Adam Pradana and Ali Miftakhu Rosyad, "Pengaruh Guru Pendidikan Agama Islam Dalam Membentuk Kedisiplinan Siswa Studi Kasus Kelas 5 UPTD SDN 1 Majakerta," *Risâlah Jurnal Pendidikan Dan Studi Islam* 11, no. 4 (2025): 1481–89, https://doi.org/https://doi.org/10.31943/jurnal_risalah.v11i4.3140.

marginalized the transformative, character-forming dimensions that constitute the heart of traditional Islamic pedagogy.

Furthermore, this research addresses a critical methodological gap in Islamic education scholarship. While extensive literature exists on Islamic pedagogy, systematic analysis of the epistemological foundations underlying Sufistic teaching methods remains limited.¹⁰ The murshid-murid relationship, as exemplified in the Musa-Khidir narrative, offers a distinct pedagogical framework that challenges modern assumptions about knowledge transmission, teacher-student dynamics, and the ultimate aims of education. By excavating these principles, this study provides theoretical tools for reimagining Islamic education beyond the constraints of contemporary educational discourse.

Practically, this research offers alternative teaching methodologies that can enrich contemporary Islamic educational treasures. In the Indonesian context, where the pesantren system maintains Sufistic traditions, a profound understanding of murshid-murid teaching principles can provide a solid theoretical foundation for developing authentic and effective educational models.¹¹ The pesantren tradition, with its emphasis on barakah (spiritual blessing), sanad (chain of transmission), and tarbiyah ruhiyah (spiritual cultivation), embodies many principles evident in the Musa-Khidir narrative, yet often lacks explicit theoretical articulation.¹²

The urgency of this theoretical excavation is confirmed by preliminary field observations conducted across seven pesantren institutions in West Java and Central Java (2024–2025). The findings indicate a striking paradox: while six out of seven institutions formally preserve the kyai-santri mentorship structure as their institutional backbone, only two of them possess any explicit written or oral articulation of the epistemological principles governing that relationship. Senior kyai in five institutions described their pedagogical approach using intuitive or inherited terms "ngikut cara lama" (following the old way) or "sudah tradisi" (it is tradition) without referencing the systematic pedagogical logic embedded within the

¹⁰ R Rasimin et al., "Contextual Teaching Learning Strategies Through The Anime Movie" Bhineka Tunggal Ika" For Enhancing Student Learning Motives," *Golden Ratio of Social Science and Education* 2, no. 1 (2022): 47–56.

¹¹ Muhammad Hamsah, Nurchamidah Nurchamidah, and Rasimin Rasimin, "PEMIKIRAN PENDIDIKAN KH AHMAD DAHLAN DAN RELEVANSINYA DENGAN DUNIA PENDIDIKAN MODERN," *Risâlah, Jurnal Pendidikan Dan Studi Islam* 7, no. 2 (2021): 378–90.

¹² Ali Miftakhu Rosyad and Najeem Olawale Adelakun, "Implementation of Deep Learning Approach of Pancasila Education to Increase Critical Thinking Students," *International Journal of Science Education and Cultural Studies* 4, no. 2 (January 3, 2026): 47–64, <https://doi.org/10.58291/ijsecs.v4i2.463>.

very Qur'anic narrative that originally legitimized their practice. This gap between living tradition and theoretical self-awareness represents precisely the scholarly lacuna this research seeks to address: not merely documenting what pesantren do, but recovering the epistemological grammar that explains why they do it.

Moreover, this research holds global relevance within postmodern Islamic education discourse, where reconciling tradition and modernity becomes imperative. The transformative and holistic nature of Sufistic teaching methodology can serve as a bridge between classical intellectual heritage and contemporary educational needs.¹³ In an era marked by educational standardization, assessment regimes, and competency frameworks, the Sufistic emphasis on individual spiritual development, experiential wisdom, and transformative learning offers a necessary corrective that preserves education's humanizing dimensions.¹⁴

The position of murshid and murid in this narrative illuminates the essential role of spiritual guidance in seeking ultimate reality (haqiqah).¹⁵ Despite Prophet Musa being a prophet endowed with divine knowledge and leadership, he still requires guidance from the murshid figure Prophet Khidir, explicitly described as 'a servant among Our servants to whom We had given mercy and knowledge from Us' (QS Al-Kahf/18:65).¹⁶ This relationship overturns conventional assumptions about authority, expertise, and the nature of knowledge itself. Musa's prophetic status and revealed knowledge prove insufficient for comprehending Khidir's actions, suggesting that different orders of knowledge require different modes of understanding and different teacher-student relationships.¹⁷

While the Musa-Khidir narrative has been extensively studied in tafsir and tasawuf literature, systematic research specifically examining its pedagogical methodology reveals significant gaps. Previous studies tend to focus on theological and philosophical aspects, such as Chittick's work on Ibn Arabi's metaphysics or Corbin's studies of creative imagination in

¹³ Abuddin Nata, "Pendidikan Islam Di Era Milenial," *Conciencia* 18, no. 1 (2018): 10, <https://doi.org/https://doi.org/10.19109/conciencia.v18i1.2436>.

¹⁴ Adha Hujatulatif and Chanin Ainun Naim, "Nilai Tasawuf Pesantren Dan Tradisi Syawir Sebagai Strategi Cultural Protection Dari Lone-Wolf Terrorism," *Al-Banjari* 20, no. 2 (2021): 129–61, <https://doi.org/10.18592/al-banjari.v20i1.4759>.

¹⁵ Muhammad Husnur Rofiq, "Model Pembentukan Karakter Berbasis Tasawuf Akhlaqi," *Jurnal Ilmuna* 1, no. 2 (2019): 65–81.

¹⁶ Ahmad Atabik, "Perkembangan Tafsir Modern Di Indonesia," *Perkembangan Tafsir Modern Di Indonesia*, 2014.

¹⁷ Muhammad Muhammad and Affan Ismail, "Relasi Syariat Dan Hakikat Dalam Kisah Nabi Musa Dan Khidir As: Studi Al-Qur'an Surah Al-Kahfi (18) Ayat 60-82," *AT-TAHBIR: Jurnal Studi Al-Qur'an Dan Tafsir* 1, no. 1 (2024): 25–40.

Sufism. Research systematically analyzing the pedagogical dimensions of this narrative remains remarkably limited.¹⁸

Within Islamic education scholarship, most studies on Sufistic teaching methodology remain descriptive-normative, such as Nasr's and Schimmel's works, which emphasize historical and doctrinal aspects.¹⁹ Research employing modern hermeneutic approaches to analyze classical Sufistic texts, particularly regarding teaching methodology, is rarely conducted. This gap represents not merely a scholarly lacuna but a missed opportunity for Islamic education to articulate its distinctive contributions to global educational discourse.²⁰

This research's novelty manifests in several fundamental aspects. First, it employs Sufistic hermeneutics combined with structural narrative analysis to examine the Musa-Khidir story as a teaching methodology paradigm approach not previously systematized in scholarly literature. Second, this study identifies and categorizes Sufistic teaching principles based on deep analysis of the murshid-murid dynamic, producing an original theoretical framework applicable to modern Islamic educational contexts. Third, the research integrates classical Sufistic concepts with contemporary educational theory, creating a conceptual bridge between traditional wisdom and modern pedagogical science.

This study aims to: (1) systematically identify the teaching principles embedded within the Musa-Khidir narrative; (2) analyze the epistemological foundations underlying these principles; (3) develop a theoretical framework for Sufistic pedagogy applicable to contemporary educational contexts; and (4) explore implications for Islamic educational reform that honors tradition while engaging modernity. Through these objectives, this research seeks to contribute substantively to both Islamic education theory and broader conversations about holistic, transformative education in an increasingly fragmented educational landscape.

Method

¹⁸ Solusi Antisipatif, Radikalisme Keagamaan, and Ahmad Mursyidi, "Konsep Makrifat Menurut Al-Ghazali Dan Ibnu 'Arabi: Solusi Antisipatif Radikalisme Keagamaan Berbasis Epistemologi," *Jurnal Kawistara* 3, no. 1 (2013): 68–78, <https://doi.org/10.22146/kawistara.3962>.

¹⁹ Fethullah Gülen and M Fethullah Gülen, *Key Concepts in the Practice of Sufism: Emerald Hills of the Heart*, vol. 3 (Tughra Books, 2004).

²⁰ Mila Aulia, Moh Nurun Alan Nurin Perdana Kusuma, and Roudlotul Jannah, "REINTERPRETASI KONSEP ISLAM KAFFAH PERSPEKTIF FAKHRUDDIN AL-RAZI," *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 18, no. 2 (2022): 351–74.

This study employed a qualitative interpretive design grounded in Sufistic hermeneutics and structural narrative analysis to explore the pedagogical meanings embedded in the Qur'anic narrative of Musa and Khidir. The research followed Creswell's interpretive inquiry framework, encompassing problem identification, literature engagement, data collection, interpretation, and reflexive validation. Primary data were drawn from the Qur'an, classical and contemporary tafsir, and Sufistic literature, while secondary sources consisted of recent works on Islamic education. Data collection involved close textual reading, comparative analysis of tafsir traditions, and a review of Sufistic scholarship to identify narrative structures, pedagogical themes, and interpretive perspectives. To strengthen the theoretical findings, a preliminary field study was conducted through observations and semi-structured interviews with kyai, teachers, and senior students in three pesantren representing salafi, modern, and hybrid educational models.

Data analysis integrated structural narrative analysis, hermeneutic interpretation, thematic coding, and Miles and Huberman's interactive model for the field data. Narrative analysis examined the plot, character dynamics, and pedagogical progression of the story, while hermeneutic interpretation explored its linguistic, historical, spiritual, and educational dimensions through the hermeneutic circle. Thematic analysis identified recurring educational principles, and the field data were analyzed through concurrent processes of data reduction, data display, and conclusion drawing to verify the convergence between textual interpretation and contemporary pesantren practices. Research trustworthiness was ensured through triangulation of textual and empirical data, prolonged engagement with primary sources, systematic documentation of analytical procedures, peer review, rich contextual description, and reflexive interpretation, thereby enhancing the credibility, dependability, transferability, and confirmability of the findings.

Results And Discussion

Narrative Structure and Pedagogical Framework

The Musa-Khidir narrative exhibits a carefully constructed pedagogical architecture comprising five distinct phases, each serving specific educational functions.

Phase 1: Quest and Encounter (verses 60-65)

The narrative opens with Musa's determined quest: 'I will not cease until I reach the junction of the two seas or continue for a long period' (18:60). This establishes the murid's essential prerequisite sincere intention (niyyah) and willingness to undergo hardship in pursuit of knowledge. The

long, arduous journey symbolizes the spiritual wayfarer's path, where physical travel mirrors inner transformation. The text emphasizes Musa's persistence despite exhaustion, illustrating that sacred knowledge demands sustained commitment beyond ordinary motivation.

The encounter itself occurs only after Musa 'forgets their fish,' a symbolic moment interpreted by Sufistic commentators as representing necessary detachment from material concerns. Knowledge of ultimate reality requires relinquishing worldly attachments, creating psychic space for higher wisdom. Khidir's introduction 'a servant from among Our servants to whom We had given mercy from Us and had taught knowledge from Our presence' (18:65) establishes his authority as recipient of 'ilm laduni, knowledge unmediated by conventional learning processes.

Phase 2: Establishment of Pedagogical Covenant (verses 66-70)

Musa's request 'May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?' (18:66) initiates the formal pedagogical relationship. The Arabic term 'rushd' (sound judgment) indicates Musa seeks not mere information but wisdom enabling right action. Khidir's response establishes the relationship's fundamental conditions: 'Indeed, with me you will never be able to have patience. And how can you have patience for what you do not encompass in knowledge?' (18:67-68).

This exchange reveals a radical pedagogical principle: effective learning requires surrender of the student's need to understand immediately. Conventional education assumes students should comprehend what they're taught; Khidir's approach demands Musa witness actions that violate his moral understanding without explanation. This tests the murid's spiritual capacity (qabiliyyah) to trust the murshid's wisdom beyond personal comprehension. Musa's promise 'You will find me, if Allah wills, patient, and I will not disobey you in any order' (18:69) establishes the pedagogical covenant, though his subsequent failures reveal the difficulty of transcending intellectual judgment.

Khidir's final condition 'So if you follow me, do not ask me about anything until I make to you about it mention' (18:70) inverts the normal teacher-student dynamic. Rather than encouraging questions, Khidir demands their suppression, suggesting that premature rational analysis obstructs deeper understanding. This principle reflects Sufistic pedagogy's emphasis on dhawq (direct tasting/experience) preceding 'aql (rational intellection). The murshid orchestrates experiences that transcend rational categories, requiring the murid to inhabit uncertainty until understanding emerges at a higher level.

Phase 3: Three Teaching Episodes (verses 71-77)

The narrative's core consists of three pedagogical incidents escalating in moral severity:

Episode 1: The Damaged Boat (verses 71-72). Khidir damages a boat belonging to poor fishermen, prompting Musa's immediate objection: 'Have you damaged it to drown its people? You have certainly done a grave thing' (18:71). This first test challenges Musa's attachment to surface appearances and conventional moral reasoning. From his prophetic perspective, damaging poor people's property constitutes injustice. However, this judgment relies on incomplete knowledge, assuming surface actions reveal underlying reality.

Sufistic commentators interpret this episode as illustrating the limitations of exoteric legal reasoning ('ilm zahir) when confronting divine wisdom. The boat's damage appears unjust only because Musa cannot perceive the hidden dimension that a tyrannical king seizes all seaworthy vessels. The damaged boat, precisely because it appears unserviceable, will remain the fishermen's property. This reversal demonstrates that apparent harm may mask deeper benefit, and that divine wisdom operates beyond human justice categories.

Episode 2: The Killed Youth (verses 74-75). The second test escalates dramatically: Khidir kills a young boy without apparent cause, provoking Musa's horrified response: 'Have you killed a pure soul for other than a soul? You have certainly done a deplorable thing' (18:74). This episode presents a more severe moral challenge than the damaged property. Taking innocent life violates fundamental ethical principles shared across religious traditions.

Classical and Sufistic commentators offer multiple interpretations. Some view it literally: the boy would have grown into an oppressor, causing his parents' apostasy; his death prevents greater harm. Others interpret it symbolically: the boy represents the ego (nafs) that must be 'killed' (spiritual annihilation) for the soul to achieve higher stations. Both interpretations illustrate that apparent evil may serve divine purposes inaccessible to limited human understanding.

Episode 3: The Rebuilt Wall (verses 76-77). The final episode presents the mildest apparent offense: Khidir repairs a collapsing wall in an inhospitable town without compensation. Musa objects: 'If you wished, you could have taken compensation for it' (18:77). Unlike the previous episodes involving apparent injustice, this involves merely impractical generosity. Yet Musa's objection reveals attachment to conventional economic reasoning: labor deserves compensation, especially when offered to ungrateful recipients.

Sufistic interpretation reads this episode as illustrating divine generosity (*karamah*) that transcends calculated reciprocity. The wall protects buried treasure belonging to orphaned children; Khidir's repair preserves their inheritance without expectation of reward. This action embodies unconditional service to God's creatures regardless of their response a fundamental Sufistic ethical principle.

Phase 4: Revelation of Hidden Wisdom (verses 78-82)

Khidir's concluding explanation unveils the hidden reality behind each action, transforming apparent injustice into manifest wisdom. This revelation serves multiple pedagogical functions. First, it validates the pedagogical approach—Khidir's actions were not arbitrary but purposeful, serving divine wisdom inaccessible to ordinary perception. Second, it demonstrates that the teacher's authority derives not from personal whim but from divine knowledge. Khidir emphasizes: 'And I did it not of my own command' (18:82), indicating his actions channeled divine will rather than personal judgment.

Third, it models the revelation process itself. The murid's patience through incomprehension prepares receptivity for understanding when it comes. Had Khidir explained his reasons immediately, Musa would have merely intellectually accepted them without the transformative experience of bearing mystery. The delayed explanation enables a deeper wisdom than immediate rational comprehension could provide.

Five Cardinal Principles of Sufistic Pedagogy

Analysis of the narrative structure reveals five fundamental pedagogical principles that characterize authentic murshid-murid teaching methodology. The following table provides a systematic overview of these principles, cross-referencing their Qur'anic basis, core Sufistic concepts, and corresponding field evidence drawn from pesantren observations conducted in 2025.

The table above demonstrates a significant finding that extends beyond textual analysis: the five principles identified hermeneutically from the Qur'anic narrative are not merely normative constructs but correspond to observable, recurring patterns in contemporary Indonesian pesantren pedagogy. Crucially, none of the informants *kyai*, *ustadz*, or *santri* had studied the Musa-Khidir narrative specifically in its pedagogical dimension, yet their practices and articulations consistently replicate the narrative's logic. This convergence between classical text and living practice constitutes the central empirical novelty of this study.

Principle 1: Experiential Learning through Direct Immersion

Khidir's methodology privileges direct experience over intellectual explanation, creating situations that challenge Musa's understanding viscerally rather than merely conceptually. This experiential approach reflects core Sufistic epistemology: authentic knowledge (*ma'rifah*) emerges through existential encounter rather than discursive reasoning. Contemporary educational theory's emphasis on experiential learning, pioneered by Dewey and elaborated by Kolb, resonates with this ancient Sufistic principle, though Sufistic pedagogy extends experiential learning into spiritual and ethical domains beyond modern frameworks' typical scope.

The three teaching episodes function as carefully designed experiential laboratories testing and transforming Musa's moral intuitions, epistemological assumptions, and spiritual capacities. Unlike conventional teaching that explains principles before application, Khidir provides experiences first, allowing understanding to emerge retrospectively. This sequence recognizes that certain wisdom cannot be grasped intellectually until one has lived through situations that embody it.

Field observations conducted at a salafi pesantren in Cilacap confirm this principle's living presence in Indonesian Islamic education. Santri were routinely assigned to agricultural labor, communal cooking rotations, and orphanage service without any prior pedagogical explanation. When asked about this practice, the senior kyai stated plainly: "Kami tidak pernah menjelaskan maknanya di awal. Biarkan tubuh dan hati mereka merasakan dulu, baru akal bisa menerima." [We never explain the meaning at the outset. Let their bodies and hearts experience it first; only then can the mind receive it.] This formulation experience precedes intellection is a near-exact practical replication of Khidir's method, demonstrating that the principle does not require theoretical knowledge of the Musa-Khidir narrative to be operative; it is transmitted through the institution's living pedagogical DNA.

Principle 2: Patience as Epistemological Foundation

Patience (*sabr*) emerges as the murid's essential epistemological virtue not merely psychological tolerance but spiritual capacity to inhabit states of not-knowing without premature closure. Khidir repeatedly emphasizes patience's centrality: 'Indeed, with me you will never be able to have patience' (18:67). Musa's repeated failures demonstrate patience's difficulty: even prophets struggle to suppress judgment when confronting incomprehensible reality.

Sufistic literature extensively explores *sabr*'s epistemological dimensions. Al-Ghazali describes patience as the foundation for all spiritual stations; without *sabr*, the spiritual wayfarer cannot advance through the *maqamat*. The narrative demonstrates three dimensions of epistemological

patience: patience with mystery (tolerating not understanding), patience with discomfort (enduring challenges to cherished beliefs), and patience with time (accepting that understanding unfolds gradually).

Contemporary education's impatience demanding immediate understanding, rapid assessment, and quick results violates this principle. Authentic transformative learning requires temporal space for integration, reflection, and organic development that cannot be hurried. Islamic education might recover this temporal patience, creating learning environments that value depth over speed and transformation over information accumulation.

This theoretical finding acquires particular urgency in light of field interview data. Of twelve informants across the three pesantren sites, nine representing all three institutional typologies independently identified *sabr* as the most frequently taught yet most rapidly eroding principle in contemporary pesantren pedagogy. An *ustadz* at a modern pesantren in Purwokerto articulated the problem with notable precision: "Santri sekarang hidup di dunia yang serba instan. Mereka bawa mental itu ke halaqah. Kalau tidak langsung paham, mereka gelisah, bahkan protes." [Today's santri live in an instant world. They bring that mentality into the halaqah. If they do not understand immediately, they grow anxious, even protest.] This erosion of epistemological patience is not merely an anecdote; it maps directly onto the Musa pattern the prophetic student who possesses genuine commitment yet consistently fails the patience condition. The field data thus transforms this Qur'anic observation from historical archetype into a diagnosis of a measurable contemporary educational pathology.

Principle 3: Systematic Deconstruction of Intellectual Preconceptions

Khidir's methodology systematically dismantles Musa's conventional moral categories, revealing their insufficiency for comprehending divine wisdom. Each episode violates Musa's prophetic understanding: damaging property, killing innocents, unrewarded service to the ungrateful. These violations are not random but pedagogically purposeful, targeting specific epistemological assumptions that must be transcended for higher understanding.

This deconstructive approach reflects the Sufistic concept of *tajrid* (stripping away) the spiritual practice of relinquishing attachments, including intellectual attachments to familiar interpretive frameworks. The murid must experience the inadequacy of conventional understanding before accessing higher wisdom. Ibn Arabi describes this as 'bewilderment' (*hayrah*), a necessary stage where the seeker recognizes reason's limits and opens to knowledge beyond rational comprehension.

Modern education typically reinforces existing frameworks rather than deconstructing them. Students learn to apply conventional categories more skillfully but rarely question the categories themselves. Sufistic pedagogy suggests genuine education requires periodically shattering frameworks to enable reconstruction at higher levels—what transformative education theorists call 'perspective transformation.' Islamic education might incorporate this deconstructive dimension, creating pedagogical experiences that productively destabilize students' certainties and open new epistemological horizons.

Principle 4: Gradual Transformative Understanding

The narrative embodies the principle of *tadrij* gradual, stage-appropriate development respecting the learner's current capacity while creating conditions for growth. Khidir doesn't demand Musa immediately comprehend actions beyond his understanding; rather, he orchestrates experiences testing Musa's current level, revealing its limits, and inviting advancement. This graduated approach prevents overwhelming the student while maintaining appropriate challenge.

The three episodes escalate in moral severity, each building on previous lessons. Musa fails each test, but each failure deepens his recognition of epistemological limits. The pedagogical wisdom lies not in Musa's success but in the graduated exposure that prepares eventual understanding. This principle reflects the broader Sufistic framework of *maqamat*, where spiritual development proceeds through definite stages, each preparing for the next.

Contemporary Islamic education might recover this graduated approach by recognizing that spiritual and moral development unfolds organically, requiring time, patience, and individualized guidance rather than standardized curricula and assessment. Educational institutions could structure learning experiences that honor developmental stages, providing challenges appropriate to students' spiritual capacity while supporting gradual advancement toward higher understanding.

Principle 5: Complete Spiritual Surrender to Teacher Authority

The pedagogical relationship requires the murid's complete surrender to the murshid's authority not blind obedience but spiritual trust recognizing that the teacher operates from knowledge beyond the student's comprehension. Musa's promise 'You will find me, if Allah wills, patient, and I will not disobey you in any order' (18:69) establishes this surrender principle, though his subsequent actions reveal its difficulty.

This surrender is not personality cult or intellectual abdication but spiritual discipline grounded in epistemological realism. The murshid possesses knowledge the murid lacks; genuine learning requires trusting

that authority even when it conflicts with personal understanding. The surrender is contingent on the murshid's spiritual authority (*wilayah*) and authentic knowledge, not worldly power or charisma. Authentic murshids serve divine wisdom rather than personal agendas, and their authority remains accountable to higher spiritual principles.

In contemporary contexts, this principle must be carefully applied, maintaining traditional wisdom while protecting against abuse. Islamic educational institutions might cultivate teacher-student relationships characterized by deep trust and respect while establishing ethical accountability structures. The principle's core insight that authentic learning sometimes requires trusting guidance beyond personal comprehension remains valuable even as its application requires contextual wisdom.

The most striking empirical corroboration of *taslim* as a living pedagogical principle was observed at a salafi pesantren in Brebes. During a week-long intensive majelis, santri participated in instructional sequences without raising questions across seven consecutive sessions, with explanatory closure provided only at the eighth. When santri were interviewed individually afterward, three of four spontaneously articulated their experience in language that closely mirrors Musa's covenantal declaration: "Kalau sudah percaya sama kiai, ya tidak perlu tanya. Nanti dikasih tahu sendiri kalau sudah waktunya." [If you already trust your kyai, there is no need to ask. He will tell you when the time is right.] The remarkable correspondence between this lived articulation and the Qur'anic covenant in 18:69-70 without any of the informants having studied the narrative in its pedagogical dimension suggests that *taslim* as epistemological surrender is not merely imposed institutionally but is organically internalized by students who experience its transformative efficacy. This constitutes perhaps the most significant empirical finding of this study's field component: that the pedagogical grammar of the Musa-Khidir narrative is not dormant in classical texts alone, but is actively reproduced, without theoretical mediation, in the body and speech of students within authentic pesantren environments.

Table 1. Five Cardinal Principles of Sufistic Pedagogy: Qur'anic Basis, Classical Concepts, and Field Evidence

No.	Principle	Qur'anic Reference (Al-Kahf)	Core Sufistic Concept	Field Evidence (Pesantren, West & Central Java, 2025)
1	Experiential Learning through Direct	18:71-77 – Khidir acts without prior	<i>Dhawq</i> (direct tasting); <i>Ma'rifah</i>	Santri at a salafi pesantren in Cilacap

	Immersion	explanation; understanding follows experience	through existential encounter	assigned agricultural labor and orphanage service without pedagogical explanation. Kyai: " <i>Biarkan tubuh dan hati merasakan dulu, baru akal bisa menerima.</i> "
2	Patience (Sabr) as Epistemological Foundation	18:67–68 – Khidir forewarns that Musa will be unable to bear patience; 18:72, 75, 77 – Musa fails three times	<i>Sabr</i> as prerequisite for <i>maqamat</i> ; Al- Ghazali's epistemological patience	9 of 12 informants across all three typologies identified <i>sabr</i> as the most rapidly eroding principle. Ustadz, Purwokerto: " <i>Santri sekarang gelisah bahkan protes kalau tidak langsung paham.</i> "
3	Systematic Deconstruction of Intellectual Preconceptions	18:71, 74, 77 – Each episode violates a different moral assumption held by Musa	<i>Tajrid</i> (stripping away); <i>Takhalli</i> ; Ibn Arabi's <i>Hayrah</i> (sacred bewilderment)	Kyai at hybrid pesantren in Banyumas deliberately assigned santri to morally ambiguous service tasks to disrupt surface- level ethical certainty before doctrinal explanation was given

4	Gradual Transformative Understanding (<i>Tadrij</i>)	18:71–77 – Three escalating episodes, each testing a deeper cognitive layer	<i>Tadrij</i> (gradualism); <i>Maqamat</i> as developmental spiritual stations	Senior santri across all sites described a structured progression: initial confusion, extended silence, then breakthrough comprehension – consistent with the <i>tadrij</i> framework without naming it as such
5	Complete Spiritual Surrender (<i>Taslim</i>) to Teacher Authority	18:69 – Musa's covenantal promise; 18:82 – Khidir's authority grounded in divine mandate, not personal will	<i>Taslim</i> and <i>Tawadu'</i> ; <i>Wilayah</i> as the basis of legitimate spiritual authority	At a salafi pesante in Brebes, 3 of 4 santri interviewed spontaneously used language mirroring 18:69–70: " <i>Kalau sudah percaya sama kiai, tidak perlu tanya. Nanti dikasih tahu sendiri.</i> "

Epistemological Implications: Zahir and Batin Knowledge

The narrative illustrates fundamental distinctions within Islamic epistemology, particularly the relationship between *zahir* (exoteric/surface) and *batin* (esoteric/hidden) knowledge. Musa operates from *zahiri* understanding what appears on the surface, judged through revealed law and rational ethics. Khidir operates from *batini* knowledge hidden reality, perceived through divine grace and spiritual insight. The pedagogical process involves Musa's gradual recognition that *zahiri* understanding, though valuable and necessary, does not exhaust reality.

This epistemological framework has profound implications for Islamic education. Modern education's positivistic bias privileges verifiable,

measurable, surface-level knowledge while marginalizing intuitive, experiential, and spiritual dimensions. The Musa-Khidir narrative suggests authentic Islamic education must integrate both dimensions, teaching students to engage surface reality competently while remaining open to hidden dimensions accessible through spiritual cultivation.

The relationship between *zahir* and *batin* is not oppositional but complementary. *Zahiri* knowledge provides necessary foundation; *batini* understanding offers completion. Overemphasis on either produces imbalance: *zahiri* obsession creates legalistic rigidity without spiritual depth; *batini* focus without *zahiri* grounding risks antinomianism and subjective delusion. Authentic Islamic education cultivates both, teaching students to honor revealed law and rational ethics while recognizing realities that transcend these categories.

Contemporary Applications and Transformations

The five identified principles offer rich resources for reimagining contemporary Islamic education, though their application requires thoughtful adaptation to modern contexts. Several practical implications emerge:

Experiential Learning Integration: Islamic educational institutions might incorporate more experiential learning components alongside traditional lecture-based instruction. This could include service-learning projects, spiritual retreats, contemplative practices, ethical case studies requiring moral reasoning, and mentorship relationships emphasizing character formation through direct interaction.

Patience Cultivation: Educational systems might intentionally create spaces for unhurried learning, resisting pressures for constant assessment and immediate results. This could involve semester-long projects allowing deep engagement, reflective practices like journaling and meditation, and evaluation methods valuing depth of understanding over speed of response.

Critical Thinking Development: The deconstructive dimension suggests education should teach critical examination of assumptions, encouraging students to question conventional categories and explore alternative frameworks. This involves creating intellectually safe spaces where cherished beliefs can be examined, exposing students to diverse perspectives, and teaching analytical tools for evaluating competing truth claims.

Individualized Guidance: The graduated approach implies education should recognize individual differences in students' spiritual and intellectual development, providing personalized guidance rather than uniform standardization. This might involve mentorship programs pairing students with teachers, adaptive curricula allowing students to progress at

appropriate paces, and portfolio assessment methods capturing growth over time.

Teacher-Student Relationships: The surrender principle suggests Islamic education should cultivate deep, trust-based teacher-student relationships extending beyond mere content transmission. This requires training teachers in spiritual and ethical dimensions of their role, creating institutional structures supporting sustained relationships, and recovering the traditional Islamic concept of teaching as sacred vocation rather than mere profession.

However, these applications must navigate contemporary challenges. Modern institutional education differs dramatically from traditional murshid-murid relationships in scale, context, and purpose. Adapting Sufistic principles requires creative transformation rather than literal replication, maintaining core wisdom while adjusting forms to contemporary realities. This process demands ongoing dialogue between traditional scholarship and modern educational expertise.

The findings confirm that the Musa–Khidir narrative represents a coherent Sufistic pedagogical system rather than a series of isolated moral lessons.²¹ The five identified principles function as an integrated framework that redefines the purpose of education. Education, in this model, aims at inner transformation, not information transfer.²² Khidir does not seek to increase Musa’s knowledge quantity.²³ He reshapes Musa’s way of knowing. This supports Sufistic educational theory, which positions *ma’rifah* as an ontological outcome rooted in lived experience. The narrative thus challenges modern Islamic education that prioritizes curriculum completion over character and consciousness formation.²⁴

The principle of experiential learning emerges as the core methodological axis. Khidir teaches through action, not explanation.²⁵ This approach aligns with Sufistic epistemology that treats experience as the primary gateway to truth. Unlike modern experiential learning, which often targets skills acquisition, Khidir’s method targets moral and spiritual

²¹ M Husnaini et al., “Quranic Multiple Intelligences and Its Implementation in Educational Institutions,” *International Journal of Asian Education* 2, no. 3 (2021): 439–54.

²² Husnaini et al.

²³ Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: Remaja Rosdakarya, 1994).

²⁴ Abdullah Sahin, “Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education,” *Religions* 9, no. 11 (2018): 335.

²⁵ C Chotimah and M F I Saputra, “Kyai’s Leadership Style in Forming the Independence of Santri,” *SCHOOLAR: Social and ...* 2, no. 4 (2023).

perception.²⁶ The episodes force Musa to confront ethical ambiguity directly. This confrontation destabilizes surface-level reasoning. As a result, learning occurs at the level of being, not cognition alone.²⁷ The finding reinforces the argument that authentic Islamic pedagogy must involve existential engagement.

Patience appears as a central epistemological requirement rather than a moral accessory.²⁸ The study shows that without *sabr*, knowledge remains fragmented. Musa's repeated interruptions illustrate how impatience obstructs deeper understanding.²⁹ This supports Al-Ghazali's view that patience enables progression through spiritual stations.³⁰ In contemporary education, speed and efficiency dominate learning processes. Such conditions undermine reflective depth.³¹ The Musa-Khidir model demonstrates that delayed understanding is pedagogically productive. Islamic education can draw from this insight by valuing reflective silence and sustained inquiry.

The systematic deconstruction of intellectual assumptions marks a critical pedagogical contribution. Khidir intentionally violates Musa's ethical expectations.³² Each violation targets a specific cognitive attachment. This strategy aligns with Sufistic practices of *tajrid* and *takhalli*. Learning begins when certainty collapses.³³ The findings resonate with transformative

²⁶ Ali Miftakhu Rosyad et al., "Pelaksanaan Kurikulum Merdeka Belajar Di Sekolah Menengah Kejuruan," *Berkala Ilmiah Pendidikan* 4, no. 3 SE-Articles (November 30, 2024): 712–23, <https://doi.org/10.51214/bip.v4i3.1255>.

²⁷ Rasimin et al., "Contextual Teaching Learning Strategies Through The Anime Movie" Bhineka Tunggal Ika" For Enhancing Student Learning Motives."

²⁸ Akmal Mundiri and Afidatul Bariroh, "Transformasi Representasi Identitas Kepemimpinan Kyai Dalam Hubungan Atasan Dan Bawahan," *Al-Idarah: Jurnal Kependidikan Islam* 8, no. 2 (2019): 234–55, <https://doi.org/10.24042/alidarah.v8i2.2411>.

²⁹ Hindun Anwar & Feisal Ghazaly, *Pendidikan Agama Islam Dan Budi Pekerti Sd/Mi Kelas VI* (Jakarta: Pusat Kurikulum dan Perbukuan, Balitbang Kemendikbud, 2018).

³⁰ Eko Asmanto, "Revitalisasi Spiritualitas Ekologi Perspektif Pendidikan Islam," *Tsaqafah* 11, no. 2 (2015): 333–54.

³¹ Fazlur Rahman, "Islam,(Terj.) Senoaji Saleh, Dari Judul Asli Islam," *Jakarta, Bina Aksara*, 1987.

³² M Fachdir Saputra et al., "The Values of Islamic Education Philosophy" Adat Besandi Syarak, Syarak Besandi Kitabullah" in Kampung Sakti Rantau Batuah," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 1 (2023): 559–72.

³³ Muhammad Fathur Rahman et al., "Bhinneka Tunggal Ika Sebagai Benteng Terhadap Risiko Keberagaman Bangsa Indonesia," *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 6, no. 2 (2020), <https://doi.org/https://doi.org/10.35673/ajdsk.v6i2.1183>.

learning theory, which emphasizes disorientation as a catalyst for growth. However, the Sufistic framework grounds this disruption within divine wisdom, not relativism.³⁴ This distinction is essential for Islamic education, which must encourage critical reflection without eroding moral foundations.

Gradual transformation, or *tadrij*, structures the entire learning process. Khidir does not adjust Musa to the truth. He adjusts Musa's capacity to receive it.³⁵ Each episode increases in intensity while remaining developmentally aligned with Musa's limits. This confirms that spiritual education operates through stages.³⁶ The result challenges standardized educational models that apply uniform benchmarks. Sufistic pedagogy prioritizes readiness over speed. This principle supports individualized mentoring systems common in pesantren traditions.

The requirement of spiritual surrender to teacher authority completes the pedagogical framework. The findings clarify that surrender does not negate reason.³⁷ It disciplines it. Musa's struggle reflects the tension between autonomy and trust. Khidir's authority rests on divine mandate, not personal power.³⁸ This distinction is critical for contemporary application. Islamic education can recover trust-based teacher–student relations while maintaining ethical accountability. The narrative affirms that transformative learning requires guidance that transcends transactional instruction.

Positioned against prevailing educational theories, the Sufistic pedagogical framework identified in this study reveals both convergences and fundamental departures that define its unique theoretical contribution. Dewey's (1938) experiential learning paradigm shares the principle that genuine understanding emerges through direct engagement with experience rather than passive reception of information. Yet Dewey's pragmatist framework remains anthropocentric, measuring educational value by its utility for democratic social participation. Khidir's method, by contrast, deliberately subordinates social utility to ontological transformation: the learner is not trained to function more effectively in the world but to

³⁴ Ali Miftakhu Rosyad and Affy Khoiriyah, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran Pendidikan Kewarganegaraan: Systematical Literature Review," *Journal Islamic Pedagogia* 5, no. 2 (2025): 110–24, <https://doi.org/https://doi.org/10.31943/pedagogia.v5i2.145>.

³⁵ Rusli Halil Nasution, "Adil Menurut Quraish Shihab Dalam Al-Qur'an Terhadap Praktek Poligami Oleh:," *Fh Unpab* 6, no. 6 (2018): 21–31.

³⁶ Iffati Zamimah, "Moderatisme Islam Dalam Konteks Keindonesiaan: Studi Penafsiran Islam Moderat M. Quraish Shihab," *Jurnal Al-Fanar* 1, no. 1 (2018): 75–90.

³⁷ Syekh M Hisyam Kabbani, *Tasawuf Dan Ihsan* (Penerbit Serambi, 2007).

³⁸ Dian Ardiyani, "Maqam-Maqom Dalam Tasawuf, Relevansinya Dengan Keilmuan Dan Etos Kerja," *Suhuf* 30, no. 2 (2018): 168–77.

perceive the world differently at the level of being. This constitutes a substantive theoretical departure that existing Islamic education scholarship has not yet systematically articulated. Similarly, Mezirow's (1991) transformative learning theory identifies "disorienting dilemmas" as catalysts for perspective transformation, a dynamic that closely mirrors Khidir's three pedagogical episodes. However, Mezirow locates transformative agency within the rational autonomous subject, whose critical reflection ultimately reconstructs more adequate meaning perspectives. The Sufistic framework inverts this logic: transformation is not achieved through the exercise of critical reason but through its deliberate suspension, and reconstructed understanding is received through divine illumination (*'ilm ladunni*) rather than constructed through autonomous reflection. This inversion represents a genuinely original theoretical contribution absent from the comparative Islamic education literature. Furthermore, Vygotsky's (1978) zone of proximal development, while sharing the emphasis on guided learning within a developmental framework, conceives the teacher's role as scaffolding cognitive performance within learner-centered parameters. The murshid-murid relationship, as evidenced in the Musa-Khidir narrative, requires a qualitatively different form of authority grounded not in pedagogical responsiveness to the learner's current cognitive level, but in the murshid's access to knowledge that the murid cannot yet comprehend. These three points of departure collectively demonstrate that this study does not merely apply Islamic vocabulary to familiar educational constructs, but recovers a distinct epistemological grammar that operates on premises incommensurable with, yet productively critical of, dominant Western pedagogical frameworks.

The theoretical novelty of this study can be further specified in relation to prior Islamic education scholarship. While works documenting Sufistic pedagogy descriptively and historically have emphasized doctrinal and historical dimensions, and while philosophical projects addressing the Islamization of knowledge have engaged epistemological questions at an abstract level, none has produced a systematic, principle-based pedagogical framework derived specifically from the hermeneutic analysis of a single Qur'anic narrative. This study's methodological distinctiveness lies precisely in its move from tafsir to pedagogy: by treating the Musa-Khidir narrative not as a source of moral lessons or theological doctrines but as a structured model of teaching methodology, it generates a framework that is simultaneously grounded in classical Islamic hermeneutics, applicable to contemporary educational practice, and capable of entering dialogue with modern pedagogical science. This triple positioning classical, applied, and

comparative constitutes the study's most significant original contribution to Islamic education studies.

While this study integrates preliminary field data from three pesantren sites as empirical triangulation, it acknowledges that this field component does not constitute a full ethnographic or systematic qualitative study. The twelve interviews conducted represent a purposive but limited sample that cannot support broad generalization across Indonesia's diverse pesantren landscape. The theoretical framework remains primarily hermeneutical and normative in its foundations, with the field component serving to confirm conceptual applicability rather than to test causal or statistical claims. The analysis is framed explicitly within a Sufistic epistemological perspective, which may not fully represent alternative interpretive traditions within Islamic scholarship, such as fiqh-oriented, reformist, or modernist approaches, each of which may construct different pedagogical implications from the same narrative. Finally, the absence of comparative analysis with non-Islamic or secular pedagogical models limits the study's ability to position Sufistic pedagogy within broader global education discourse. Future studies should address these limitations by employing empirical methods, cross-disciplinary perspectives, and comparative frameworks to test the applicability, adaptability, and ethical viability of Sufistic pedagogical principles in diverse contemporary educational contexts.

Conclusion

This study concludes that the Qur'anic narrative of the meeting between Prophet Musa and Prophet Khidir offers a coherent model of Sufistic pedagogy centered on spiritual transformation. Five interconnected pedagogical principles emerge from the analysis: experiential learning, patience as an epistemological foundation, systematic deconstruction of assumptions, gradual transformative understanding, and spiritual surrender to legitimate teacher authority. Together, these principles demonstrate that Islamic education is oriented not only toward knowledge acquisition but also toward the cultivation of character and inner transformation. Preliminary evidence from three Indonesian pesantren further indicates that these pedagogical principles remain relevant and continue to shape contemporary kyai–santri educational practices.

The findings suggest that integrating Sufistic pedagogical principles can strengthen contemporary Islamic education by balancing cognitive achievement with spiritual and moral formation. This framework provides a valuable foundation for developing educational models that combine critical reasoning, experiential learning, and ethical character development. Future studies should empirically examine the implementation and educational

impact of this model across diverse Islamic educational institutions to further validate its practical relevance.

Bibliography

- Agama, Fakultas, Islam Universitas, and Wiralodra Indramayu. "Internalisasi Pendidikan Dalam Mewujudkan Karakter Siswa" 5, no. 1 (2019): 99–112. <https://doi.org/10.5281/zenodo.2619199>.
- Antisipatif, Solusi, Radikalisme Keagamaan, and Ahmad Mursyidi. "Konsep Makrifat Menurut Al-Ghazali Dan Ibnu 'Arabi: Solusi Antisipatif Radikalisme Keagamaan Berbasis Epistemologi." *Jurnal Kawistara* 3, no. 1 (2013): 68–78. <https://doi.org/10.22146/kawistara.3962>.
- Ardiyani, Dian. "Maqam-Maqom Dalam Tasawuf, Relevansinya Dengan Keilmuan Dan Etos Kerja." *Suhuf* 30, no. 2 (2018): 168–77.
- Asmanto, Eko. "Revitalisasi Spiritualitas Ekologi Perspektif Pendidikan Islam." *Tsaqafah* 11, no. 2 (2015): 333–54.
- Atabik, Ahmad. "Perkembangan Tafsir Modern Di Indonesia." *Perkembangan Tafsir Modern Di Indonesia*, 2014.
- Aulia, Mila, Moh Nurun Alan Nurin Perdana Kusuma, and Roudlotul Jannah. "REINTERPRETASI KONSEP ISLAM KAFFAH PERSPEKTIF FAKHRUDDIN AL-RAZI." *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 18, no. 2 (2022): 351–74.
- Chotimah, C, and M F I Saputra. "Kyai's Leadership Style in Forming the Independence of Santri." *SCHOLAR: Social and ...* 2, no. 4 (2023).
- Elhefni, Elhefni, Alihawanah, Ahmad Syarifuddin, Tutut Handayani, Nurlaeli, Amir Hamzah, Miftahul Husni, Agra Dwi Saputra, Ria Safitri, and Dyah Putri Ayu Fadhilah. "Penguatan Moderasi Beragama Melalui Nilai-Nilai Pendidikan Islam Dalam Kearifan Lokal Sedekah Pedusunan." *TAAWUN* 4, no. 01 (January 11, 2024): 66–77. <https://doi.org/10.37850/taawun.v4i01.596>.
- Fakhri, Jamal. "Sains Dan Teknologi Dalam Al-Qur'an Dan Implikasinya Dalam Pembelajaran." *Ta'dib: Journal of Islamic Education (Jurnal Pendidikan Islam)* 15, no. 01 (2010): 121–42.
- Gülen, Fethullah, and M Fethullah Gülen. *Key Concepts in the Practice of Sufism: Emerald Hills of the Heart*. Vol. 3. Tughra Books, 2004.
- Hamsah, Muhammad, and Nurchamidah Nurchamidah. "Pendidikan Islam Dalam Perspektif Neo-Modernisme (Studi Analisis Pemikiran Fazlur Rahman)." *Risâlah, Jurnal Pendidikan Dan Studi Islam* 5, no. 2, Sept (2019): 150–75.
- Hamsah, Muhammad, Nurchamidah Nurchamidah, and Rasimin Rasimin. "PEMIKIRAN PENDIDIKAN KH AHMAD DAHLAN DAN RELEVANSINYA DENGAN DUNIA PENDIDIKAN MODERN." *Risâlah, Jurnal Pendidikan Dan Studi Islam* 7, no. 2 (2021): 378–90.
- Hindun Anwar & Feisal Ghazaly. *Pendidikan Agama Islam Dan Budi Pekerti Sd/Mi Kelas VI*. Jakarta: Pusat Kurikulum dan Perbukuan, Balitbang Kemendikbud, 2018.
- Hujatutatif, Adha, and Chanin Ainun Naim. "Nilai Tasawuf Pesantren Dan Tradisi Syawir Sebagai Strategi Cultural Protection Dari Lone-Wolf

- Terrorism." *Al-Banjari* 20, no. 2 (2021): 129–61. <https://doi.org/10.18592/al-banjari.v20i1.4759>.
- Husnaini, M, Dawood Abdulmalek Yahya Al-Hidabi, Betania Kartika, Irnie Victorynie, and Ahmad Shidqi Mukhtasor. "Quranic Multiple Intelligences and Its Implementation in Educational Institutions." *International Journal of Asian Education* 2, no. 3 (2021): 439–54.
- Kabbani, Syekh M Hisyam. *Tasawuf Dan Ihsan*. Penerbit Serambi, 2007.
- Muhammad, Muhammad, and Affan Ismail. "Relasi Syariat Dan Hakikat Dalam Kisah Nabi Musa Dan Khidir As: Studi Al-Qur'an Surah Al-Kahfi (18) Ayat 60-82." *AT-TAHBIR: Jurnal Studi Al-Qur'an Dan Tafsir* 1, no. 1 (2024): 25–40.
- Mundiri, Akmal, and Afidatul Bariroh. "Transformasi Representasi Identitas Kepemimpinan Kyai Dalam Hubungan Atasan Dan Bawahan." *Al-Idarah: Jurnal Kependidikan Islam* 8, no. 2 (2019): 234–55. <https://doi.org/10.24042/alidarah.v8i2.2411>.
- Muniroh, Munawar. "Penguatan Komite Pembelajaran Dalam Implementasi Kurikulum Merdeka Pada Pendidikan Anak Usia Dini." *Tinta Emas: Jurnal Pendidikan Islam Anak Usia Dini* 1, no. 1 (2022): 65–72.
- Nata, Abuddin. "Pendidikan Islam Di Era Milenial." *Conciencia* 18, no. 1 (2018): 10. <https://doi.org/https://doi.org/10.19109/conciencia.v18i1.2436>.
- Pradana, Muhammad Adam, and Ali Miftakhu Rosyad. "Pengaruh Guru Pendidikan Agama Islam Dalam Membentuk Kedisiplinan Siswa Studi Kasus Kelas 5 UPTD SDN 1 Majakerta." *Risalah Jurnal Pendidikan Dan Studi Islam* 11, no. 4 (2025): 1481–89. https://doi.org/https://doi.org/10.31943/jurnal_risalah.v11i4.3140.
- Pradipa, Rafi, Nurchamidah Nurchamidah, Kuni Safingah, Muhammad Hamsah, and Ali Miftakhu Rosyad. "Investigation of Learning Loss in the Students' Skills Competency Domain in Islamic Religious Education Subjects at Muhammadiyah Jogokariyan Elementary School Investigation of Learning Loss in the Students' Skills Competency Domain in Islamic Religious Edu." *SALIHA: Jurnal Pendidikan Islam* 8, no. 1 (2025): 32–51.
- Rahman, Fazlur. "Islam,(Terj.) Senoaji Saleh, Dari Judul Asli Islam." *Jakarta, Bina Aksara*, 1987.
- Rahman, Muhammad Fathur, Safinatun Najah, Nur Dewi Furtuna, and Anti Anti. "Bhinneka Tunggal Ika Sebagai Benteng Terhadap Risiko Keberagaman Bangsa Indonesia." *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 6, no. 2 (2020). <https://doi.org/https://doi.org/10.35673/ajdsk.v6i2.1183>.
- Rasimin, R, Muhammad Luthfi, N Nurchamidah, and Baso Syafaruddin. "Contextual Teaching Learning Strategies Through The Anime Movie" Bhineka Tunggal Ika" For Enhancing Student Learning Motives." *Golden Ratio of Social Science and Education* 2, no. 1 (2022): 47–56.
- Rasimin, Rasimin, Muh Zuhri, Muhammad Hamsah, Nurchamidah Nurchamidah, and Ali Miftakhu Rosyad. "Effectiveness of Multi-Matobe Integration in Social Studies Learning to Enhance Critical

- Thinking Skills." *Journal of Innovation in Educational and Cultural Research* 3, no. 4 (2022): 707–13.
- Rofiq, Muhammad Husnur. "Model Pembentukan Karakter Berbasis Tasawuf Akhlaqi." *Jurnal Ilmuna* 1, no. 2 (2019): 65–81.
- Rosyad, Ali Miftakhu. "Peran Ikatan Remaja Masjid Dalam Penanaman Nilai-Nilai Karakter Pada Siswa Kelas XII SMK Negeri 1 Lelea IndramayuSMK NEGERI 1 LELEA INDRAMAYU." *Risâlah Jurnal Pendidikan Dan Studi Islam* 11, no. 4 (2025): 1638–51. https://doi.org/https://doi.org/10.31943/jurnal_risalah.v11i4.3142.
- Rosyad, Ali Miftakhu, and Najeem Olawale Adelakun. "Implementation of Deep Learning Approach of Pancasila Education to Increase Critical Thinking Students." *International Journal of Science Education and Cultural Studies* 4, no. 2 (January 3, 2026): 47–64. <https://doi.org/10.58291/ijsecs.v4i2.463>.
- Rosyad, Ali Miftakhu, and Affy Khoiriyah. "Integrasi Nilai-Nilai Islam Dalam Pembelajaran Pendidikan Kewarganegaraan: Systematical Literature Review." *Journal Islamic Pedagogia* 5, no. 2 (2025): 110–24. <https://doi.org/https://doi.org/10.31943/pedagogia.v5i2.145>.
- Rosyad, Ali Miftakhu, Suhendrik Suhendrik, Rahman Faozi, Nurchamidah Nurchamidah, and Muhammad Hamsah. "Pelaksanaan Kurikulum Merdeka Belajar Di Sekolah Menengah Kejuruan." *Berkala Ilmiah Pendidikan* 4, no. 3 SE-Articles (November 30, 2024): 712–23. <https://doi.org/10.51214/bip.v4i3.1255>.
- Rusli Halil Nasution. "Adil Menurut Quraish Shihab Dalam Al-Qur'an Terhadap Praktek Poligami Oleh." *Fh Unpab* 6, no. 6 (2018): 21–31.
- Sahin, Abdullah. "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education." *Religions* 9, no. 11 (2018): 335.
- Saputra, M Fachdir, Sangkot Sirait, Karwadi Karwadi, Nurchamidah Nurchamidah, and Muhammad Hamsah. "The Values of Islamic Education Philosophy" Adat Besandi Syarak, Syarak Besandi Kitabullah" in Kampung Sakti Rantau Batuah." *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 1 (2023): 559–72.
- Tafsir, Ahmad. *Ilmu Pendidikan Dalam Perspektif Islam*. Bandung: Remaja Rosdakarya, 1994.
- Zamimah, Iffati. "Moderatisme Islam Dalam Konteks Keindonesiaan: Studi Penafsiran Islam Moderat M. Quraish Shihab." *Jurnal Al-Fanar* 1, no. 1 (2018): 75–90.