

What Surah Al-Kahf Says About Students' Rights And Obligations

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Abstrak: Penelitian ini bertujuan untuk menemukan konsep hak dan kewajiban peserta didik di dalam Alquran berdasarkan interpretasi terhadap ayat-ayat Surat al-Kahfi. Penelitian ini merupakan penelitian kepustakaan. Penelitian ini menggunakan sumber data primer berupa buku-buku tafsir Alquran. Hasil penelitian terhadap ayat-ayat di dalam Surat al-Kahfi mengisyaratkan bahwa peserta didik memiliki sejumlah hak dan kewajiban dalam penyelenggaraan pendidikan. Hak peserta didik berupa; hak untuk mendapatkan pendidikan yang komprehensif, hak untuk memilih dan menentukan pendidik; dan, hak untuk terlibat secara aktif dalam proses pembelajaran. Kewajiban peserta didik meliputi; kewajiban untuk berkorban dalam memperoleh pendidikan, kewajiban untuk mematuhi pendidik, kewajiban untuk menaati kontrak belajar; dan kewajiban untuk menjaga kondusivitas aktivitas pembelajaran.

Kata Kunci: *Peserta Didik, Hak dan Kewajiban, Surah al-Kahf.*

Abstract: This research aims to determine students' rights and obligations by analyzing Surah al-Kahf. This research uses a library-based analysis. This research utilizes original data sources from The Qur'an commentary books. The study results imply that students have various rights and obligations to the education process. Students have the right to an all-encompassing education, the independence to choose and evaluate their teachers, and the possibility to actively acquire new knowledge. Students have a variety of obligations, including the requirement to make sacrifices to further their education, the responsibility to adhere to the instructions of teachers, the commitment to fulfill study contracts, and the duty to maintain an atmosphere conducive to learning activities.

Keywords: *Student, Right and Obligation, Surah al-Kahf.*

Pendahuluan

Islamic education has witnessed a progressive development characterized by a growing inclination toward examining technical dimensions within the educational domain. Consequently, there has been a notable surge in scholarly research outputs on this subject matter, particularly among student researchers.

Although these studies have made valuable contributions toward enhancing the educational standards inside Islamic educational institutions, their focus remains mainly on the exterior dimensions of education, thereby neglecting the unsolved interior philosophical concerns (Muhaimin, 2012). To adequately examine this matter, it is imperative to go into the underlying facets of Islamic education derived from its primary foundation, The Qur'an. A comprehensive analysis of the messages and signals encapsulated within The Qur'an makes it possible to formulate educational concepts and principles harmonizing with Islam's fundamental ethos and ideals.

This research study centers on the examination of the rights and obligations of students as outlined in The Qur'an, a fundamental component of Islamic education. The Qur'an is the principal foundation of Islamic education, offering instruction that necessitates additional elucidation to construct a comprehensive Islamic educational framework. The foundation of Islamic education ought to be rooted in the Qur'an, ensuring that all aspects of education, encompassing the responsibilities and obligations of both teachers and learners, are based on Qur'anic principles. The primary objective of this study is to address the existing research gap in the rights and responsibilities of students as derived from Quranic interpretation.

The expeditious examination of students' rights and obligations, by the guidelines delineated in The Qur'an, holds significant importance. Examining students' rights and responsibilities, as outlined in Quranic instructions, constitutes a crucial endeavor that warrants prompt attention. The Qur'an, a primary source of Islamic education, serves as a guiding text that imparts values and encompasses several signals necessitating comprehensive examination to elucidate the principles of the rights and obligations of students. To thoroughly understand students' rights and obligations outlined in The Qur'an, it is imperative to examine and study each Quranic text meticulously. This research will be limited in scope, focusing exclusively on analyzing a single Quran surah due to time and resource constraints. The selected surah to examine the rights and obligations of students is Surah al-Kahf.

Surah al-Kahf, as elucidated by (Qutb, 1991), encompasses numerous stories as its primary thematic component. Surah al-Kahf commences by narrating the account of the Cave Dwellers, followed by the tale of two garden guards. Subsequently, the story of Adam and the Devil is presented, succeeded by the narrative of Musa and the Pious Servant of Allah. Finally, the Surah concludes by recounting the story of Zulkarnain. Regarding the remaining verses, (Qutb, 1991) asserts that they primarily consist of commentaries or elucidations of the five narratives told. The poems that encompass the narrative, as well as those that provide commentary and explanation on the description, exhibit numerous pedagogical merits. Certain lines within the text openly address educational values, explicitly focusing on the dynamics between teachers and students, hence emphasizing the corresponding rights and obligations of the students—the notion of students as per the teachings of Surah al-Kahf.

Metode

This research is library-based research. The data utilized in this study consists of written information extracted from books that provide commentary on The Qur'an. Tafsir's literature serves the purpose of identifying and engaging in

critical analysis of the rights and obligations of students as outlined in Surah al-Kahf. The acquired data was subsequently subjected to analysis using content analysis methodologies. It was executed using the following three approaches: Initially, it is necessary to ascertain the central concept and identify the main terms.

Furthermore, it is essential to provide significance to the issue by engaging in a comprehensive analysis and examination of the literary works employed to address students' rights and obligations. This endeavor aims to elucidate the overarching comprehension and delivered information. Thirdly, it is imperative to analyze the information about students' rights and obligations internally by subjecting it to a rigorous examination of its validity about other material contained within the same scholarly work or data source. Consequently, a comprehensive evaluation of the rights and obligations of students in al-Kahf can be conducted.

The acquired data was subsequently subjected to analysis using content analysis methodologies, executed using the following three approaches. It is imperative to ascertain the underlying subject and identify the relevant terms. Furthermore, assigning significance to the issue is essential by comprehensively examining and analyzing the literary works that address students' rights and obligations. This scholarly endeavor aims to elucidate the theme's overarching comprehension and imparted information. Furthermore, engaging in an internal analysis of the material about students' rights and obligations is essential by subjecting it to a process of validation by comparison with other relevant information contained within the same scholarly publication or data source.

Hasil dan Pembahasan

Q.S. Al-Kahf/18:9-16

Surah al-Kahf verses 9–16 tell of some young men hiding in a cave, and then they slept in it for more than three hundred years. According to (Qutb, 1991), this group of verses is a summary of the story of *as}h}a>b al-kahf*. They took refuge in a cave because they believed in Allah. Then Allah closed their ears and placed them in the cave for hundreds of years. The Qur'an does not explain the exact number. Then, they woke up from their long sleep. They were divided into two groups that disputed over their long lives in the cave. They stayed in the cave. However, send one of them to check to see who is more accurate in the calculation.

According to (Kasir, 1999), it is not surprising that the Cave Dwellers (*as}h}a>b al-kahf*), who have been asleep for more than three centuries, have experienced it. Indeed, the creation of the heavens and the earth, the alternation of day and night, the subjection of the sun and moon, the stars, and so on, is a sign of the power of God. All these things are far more surprising than the events experienced by the *as}h}a>b al-Kahf*. The following ninth verse explicitly describes this criticism:

It is a message that the group of people telling the story is critical of those busy thinking about the little things but forgetting the bigger ones. The creation of the heavens and the earth, the alternation of day and night, and other significant events are insufficient to reach the doors of happiness that men desire and to be made a noble desire for the goods of the world and the Hereafter. Therefore, examine what is written in the sheets of the universe and not in the leaves of the caves (Al-Maragi, n.d.). Shihab's (2009) explanation of al-Kahf/18:9 is also consistent with the interpretation of (Kasir, 1999) and (Al-Maragi, n.d.). Allah has created the earth and

everything in it, including plants, flowers, stars, and mines. Indeed, the events experienced by the Cave Dwellers residents are also remarkable, but it is not the only fantastic event; it is also the only evidence of the power of Allah to raise the dead, but there are many others. The events experienced by the Cave Dwellers are no more astonishing than the other signs of the power of Allah.

Based on the explanations above, the passage in al-Kahf/18:9 serves as a critique of individuals who solely focus on investigating the peculiar occurrences encountered by the Cave Dwellers. However, it is essential to note that these events are not the sole extraordinary phenomena, as numerous other remarkable events in the universe often go unnoticed by most humans. The examination of the narrative of al-Kahf holds significance; nonetheless, exclusive focus on this subject may lead to cognitive dissonance. However, this phenomenon represents a fraction of the myriad events occurring inside our globe. Nevertheless, it stands as an extraordinary and paramount testament to the omnipotence of a divine being.

Individuals lacking awareness of the integrity of truth are comparable in number to those possessing knowledge of the divine, and their count surpasses that of individuals aware of the fact. Within the realm of education, the critique articulated in al-Kahf/18:9 conveys that individuals, as learners, have the right to receive a thorough and all-encompassing form of education.

Table 1. Students' Rights in al-Kahf/18:9

The Verses' Messages	The Students' Right
Human being must be able to notice and understand not only isolated manifestations but also the symptoms and occurrences that serve as indications of divine omnipotence.	Acquire a well-rounded and extensive education.

One can observe a noteworthy critique in The Qur'an, namely in Surah Al-Kahf/18:9, regarding the limited ability of humans to comprehend the indications of Allah's strength fully. This criticism aligns with the message sent in Surah al-Baqarah/2:31, regarding the comprehensive and non-dichotomous instruction provided by Allah to Adam. According to (Al-Attas, 1996), the objective of learning and the ultimate aim of Islamic education is to cultivate an individual into a morally upright human being. The educational system used in Islam should be designed to align with the nature and characteristics of human beings. The educational content or curriculum must be comprehensive to the requirements and demands of individuals. The ultimate objective of pursuing knowledge is to cultivate moral excellence. Therefore, the educational framework in Islam should prioritize the development of the individual as a human being rather than solely focusing on their role as a citizen within a state. Considering that the university represents the pinnacle and most comprehensive organization of knowledge, intended to embody the universal, it must mirror not only any individual but also the *insa@n al-kami@l/* (Al-Attas, 1996).

Surah al-Kahf (18:9) says Islamic education should include more than just teaching certain science subjects. For Muslims, the main goal of education is to learn about and understand everything that happens in the world by seeing it as evidence of Allah's power. For Islamic education to work, there needs to be a method that is not binary but rather one that is inclusive and covers everything. According to (Al-

Attas, 1996), Islamic education aims to make people more socially good. With this measure, it is easier to say that the education being given helps people become well-rounded in many different areas. That is another way of saying that the criticism made by al-Kahf/18:9 fits with the spiritual message in The Qur'an. It is the goal of al-Baqarah/2:31 to support people to become well-rounded people who not only have a deep understanding of religion but also know a lot about many other subjects.

The idea of teaching only religious subjects and ignoring other fields of study goes against Islamic beliefs because it needs to take into account the full range of human understanding. They are being human means being a complex being with many parts and aspects. People are talked about from more than just a religious point of view because they have many different traits and qualities. People have physical and spiritual aspects, including their physical bodies and spiritual selves. A physical body and an intangible soul live together in every person. People think that the spiritual part of a person should control and direct their physical body, similar to how Allah, the divine being, keeps the universe in balance and order. Individuals are connected as a single unit, and the interaction between the spiritual and physical worlds helps them live and navigate this world. Knowledge can be broken down into two groups, like people are naturally dualistic. The first group includes knowledge that Allah has given people as a blessed gift. On the other hand, the second group includes information that is gained through hard work and active pursuit. People who follow Islam think that all knowledge comes from Allah. It is essential to keep in mind, though, that the ways people get information—specifically through *hus>ul* and *wus>ul*—and the different parts of the senses used to receive and understand information are all unique. Gathering knowledge, especially in religious studies, is very important for steering and protecting people. This information is necessary and must be known by all Muslims (*fard*u 'ain). The second category of knowledge, encompassing rational, intellectual, and philosophical disciplines, is deemed obligatory for a select group of Muslims, known as *fardu kifayah* (Al-Attas, 1996).

The fundamental right being alluded to in The Qur'an is explicitly implied through the critical analysis presented in the According to al-Kahf/18:9, it is appropriate and obligatory for students to embrace this concept. Students must be afforded the fundamental entitlement to acquire a thorough education. The term "comprehensive" refers to an educational approach designed to cater to the diverse knowledge needs of all students, encompassing both religious and non-religious knowledge. The term "comprehensive" can also encompass continuous education, acknowledging that the human urge for learning is a perpetual and unending process.

Subsequently, the following query arises: Surah Al-Kahf, specifically verses 9-16, provides guidance on students' responsibilities and duties. According to (Qutb, 1991), the initiation of the narratives of Ashab al-Kahf and Zulkarnain can be attributed to the Jews who influenced the inhabitants of Mecca to inquire about these stories and the concept of the spirit from Muhammad saw. Alternatively, the inhabitants of Mecca proactively solicited the Jewish community to pose inquiries, with the underlying objective of assessing Muhammad's knowledge and credibility.

According to (Kasir, 1999), the People of the Cave were a collective of youthful individuals who adhered to tauhid and abstained from associating partners with Allah. They were fortunate to gain direction towards the righteous path from their

teachers, who had previously deviated from the true faith and adopted erroneous beliefs. Kasir (1999) and Qutb (1991), shares the belief that the story of Cave Dwellers (as mentioned in The Qur'an) portrays a group of young men who received divine instruction while living under the rule of an unbelieving tyrant. The assurance of personal safety cannot be guaranteed when individuals openly declare and profess their religious beliefs. In the present circumstances, it is evident that both parties lack the necessary strength to influence one another. Furthermore, they cannot openly engage in the religious practices observed by their respective communities, hence resorting to covert worship to conceal their genuine beliefs. Nevertheless, some choose to keep their secrets undisclosed, leading them to distance themselves from religious practices and instead find solace in Allah. They opt to conceal themselves in caves rather than indulge in worldly pleasures while engaging in acts of shirk.

Moreover, Qutb (1991) stated that the crux of the narrative of Surah al-Kahf is the importance of steadfastness in upholding one's convictions. The inquiry pertains to identifying individuals in their respective locations and quantifying their presence in the context of the narrative of Al-Kahf. It is important to note that this topic lacks substantial significance. According to Shihab (2009), similar to the perspective of Qutb (1991), the specific details of the year, location, and identities of the Cave Dwellers hold lesser significance compared to the crucial task of comprehending and extracting valuable insights from the experiences encountered by these individuals. The Qur'an elucidates the unwavering faith of the youthful inhabitants of the cave by recounting the narrative of *as}h}ab al-kahf*. The Qur'an shows the profound faith and devotion between a worshipper and their deity by telling the history of the youth known as "*as}h}a>b al-kahf*." To safeguard the integrity of their spiritual well-being and preserve the sanctity of their convictions, the youth residing in *as}h}a>b al-kahf* decided to depart from their familial abode and place of origin, seeking refuge in a more secure sanctuary.

The story of *as}h}a>b al-kahf* exemplifies the significance of unwavering dedication and preservation of one's convictions, necessitating considerable sacrifice. The Cave Dwellers have demonstrated a commendable attitude that is essential for students in their pursuit of education, namely, a willingness to make sacrifices. They exhibit a profound commitment to their religious beliefs, as evidenced by their desire to forsake their luxurious living arrangements, beloved family members, and personal things, all for the sake of upholding their faith. They exhibit a remarkable willingness to relinquish their possessions in pursuit of a shared objective: the avoidance of persecution and the ability to engage in worship to draw nearer to Allah. They were able to ensure their safety and escape the oppression of the government through the intervention of Allah's strength. This lesson holds significant importance within the Muslim community, as it emphasizes that Allah bestows prosperity and answers the supplications of His devotees willing to exert effort and make sacrifices to pursue their objectives.

In education, what actions did Cave Dwellers undertake that should be embraced as a fundamental practice by every student in their pursuit of knowledge. Suppose the individuals in the story of Cave Dwellers demonstrate a willingness to make significant sacrifices to uphold their convictions. In that case, students in a similar position must likewise exhibit a comparable level of commitment. The

fortitude to relinquish personal preferences and affections in pursuing education and acquiring information is an essential disposition that every student ought to possess. The primary point tacitly conveyed in al-Kahf/18:9-16 is indeed this.

Table 2. Students' Obligations in al-Kahf/18:9-16

The Verses' Messages	The Student's Obligation
Emphasizes the importance of men fulfilling their obligations and demonstrating a sincere commitment to their beliefs, even if it requires relinquishing personal preferences and making sacrifices.	The imperative to engage in educational pursuits, even at the expense of various sacrifices.

Q.S al-Kahf/18: 65-70

Surah al-Kahf (18:65-70) recounts the narrative of Musa's expedition alongside a devout servant of Allah. According to the prevailing consensus, the individual responsible for this event was Musa bin 'Imran, also known as Musa. According to Al-Maragi (n.d.), The Quran does not explicitly mention the name of Musa, except about him as the individual who revealed the Book of the Torah. Therefore, when the name Musa is mentioned in a verse, it can be inferred that the reference is to Musa, the possessor of the Torah. If the intention is to refer to a different individual named Musa, it would be appropriate to provide distinguishing characteristics that unequivocally differentiate this person from Musa, the possessor of the Torah, to alleviate any uncertainties.

The verse 66th illustrates the Musa's genuine aspiration to acquire knowledge from someone referred to as '*a man bestowed with divine favour from Allah*'. Upon encountering Musa encountered reluctance to bestow upon him the status of a student readily. The reaction to Prophet Musa's expressed desire for learning, as depicted in verse 66, indicates the existence of specific conditions that Musa must adhere to and fulfill to receive education. The subsequent verse implicitly conveys these conditions, which states, "*Indeed, you will not be able to have patience with me.*"

The 66th verse as the introductory snippet to a lengthy discourse between the Musa and an individual referred to as a servant who has been bestowed with divine favor from Allah. According to Kasir (1999), the question posed by Musa conveyed a mild question devoid of imposition or coercion. Every student must have this genuine attitude towards their .

In various exegesis works, (Qutb (1991), Hamka (1982), and (Shihab, 2009), elucidate that question posed by Musa can manifest a student's nuanced expression towards a prospective teacher. Musa did not assert a demand for instruction but expressed his desire to learn by posing the question, "*May I follow you?*" Subsequently, Prophet Musa designated the instruction he aspired to receive as a further measure, assuming the role of a disciple and learner. Based on the provided explanation, in Surah Al-Kahf, verse 66, Musa assumes the role of a student, while the "*slaves who have received grace from Allah*" serve as his . While the Musa enjoyed greater fame and popularity compared to the pious servant, it is noteworthy that the latter exhibited superior wisdom in some aspects. Due to this advantageous

circumstance, Musa acquired knowledge from him about subjects he had not yet been acquainted with.

This narrative suggests that students possess the autonomy to ascertain the most effective teacher or educator for their educational needs. In the context of the history surrounding Musa, he selected an individual who was characterized as a devout servant of God due to their possession of the specialized knowledge that Musa required. Hence, within the framework of the -student dynamic, the narrative of Musa and his teacher conveys that individuals possess the prerogative to exercise agency in selecting an optimal teacher or pedagogue. When selecting and determining educators, students must adhere to the precedent established by Musa, who sought permission from his teacher to become his disciples. In this particular instance, Musa was characterized as possessing a pleasant demeanor and exhibiting a high degree of politeness.

Table 3. Students' Rights in al-Kahf/18:65-70

The Verses' Messages	The Students' Right
Emphasizes the importance of individuals acquiring knowledge from those who deeply understand the subject matter at hand.	Students have the right to select and determine the teacher who best caters to their requirements.

What is the rationale for allowing students to select and ascertain the most suitable teacher for their educational needs? The justification for this phenomenon might be attributed to students' diverse range of interests and requirements. Students with various qualities and origins possess distinct demands, necessitating educators with corresponding differences. In the context of young students who may lack a comprehensive understanding of their educational requirements, the responsibility of selecting an appropriate educator to facilitate their learning falls upon their parents.

Returning to the topic of Surah al-Kahf. In the verses found in al-Kahf/18: 65-70, there is not only a message concerning the rights of students but also a clear indication of the responsibilities that students are expected to accomplish. As previously elucidated, al-Kahf/18: 65-70 depicts the Musa's profound eagerness to acquire knowledge from someone "a servant of Allah endowed with divine favor." Upon encountering the, Musa was reluctant to designate him as a pupil or student readily. Musa's reaction expressed a desire for learning (verse 66), indicating the existence of specific conditions that Musa must adhere to and fulfill to receive education. The subsequent verse implicitly conveys these conditions, which states, "Indeed, you will not be able to have patience with me." The phrase above can be understood as a form of educational agreement that Musa was required to adhere to and complete to continue his learning under the guidance of his teacher.

This agreement was contingent upon his patience throughout the learning process. In the context of the educational process, students are expected to demonstrate obedience by adhering to their students' guidelines and expectations to gain instruction and knowledge from them. Students' need to show compliance towards educators during educational engagements is progressively becoming more prominent. In this scenario, the presence of an obedient disposition among students would engender a state of tranquility and genuineness within, thus facilitating the smooth execution of educational endeavors by predetermined objectives. Suppose

students deliberately or inadvertently contravene or are substantiated to defy the authority. In that case, a parallel can be drawn to the Musa, who, despite initially adhering to the stipulations outlined in the educational process, subsequently deviated by questioning and critiquing the. In such instances, students must demonstrate a willingness to express remorse and acknowledge their mistakes.

Table 4. Students' Obligations in al-Kahf/18:65-70

The Verses' Messages	The Students' Obligation
Ensuring compliance with the prerequisites set forth by s is an essential aspect of acquiring knowledge	It is important to adhere to the s and abide by the terms of the educational agreement.

It highlights the necessity for students to adhere to the requirements set forth by their educators and to abide by the learning contract established between them. The fundamental responsibility of students in educational endeavors is to demonstrate a compliant demeanor toward educators. Furthermore, students hold a similar level of authority as parents about students. Hence, students' compliance towards teachers might be equated to children's compliance towards their parents. The submission of students to teachers is a variable that has the potential to contribute to the attainment of educational objectives.

Q.S. Al-Kahf/18:71-82

Surah al-Kahf/18:71-82 depicts the subsequent events in the narrative of the Prophet Musa and the devout servant of God. By analysis provided by Kasir (1999), Qutb (1991) similarly elucidates the identical sequence of events in his tafsir book. During the maritime journey, Musa, accompanied by his teacher and several passengers, encountered a pivotal event when he deliberately punctured a hole in the vessel. At the same time, it traversed the vast expanse of the ocean. The behavior above resulted in significant challenges for the ship and its occupants, as it posed the imminent risk of submergence and potential entrapment. What underlying motivations led to engaging in such a vicious and dangerous action? Musa should have upheld the commitments he had previously made and disregarded the stipulations set forth by the teacher when encountering the peculiar conduct, which deviated from commonly accepted norms. Upon observing the student's vehement objection, the recalled the 'learning contract' previously established by Musa. In a subdued tone, the teacher uttered, "Did I not forewarn: 'Verily, you shall not exhibit patience with me'?" Subsequently, Musa expressed remorse to the teacher for his mistake. He implored the teacher to acknowledge their youth and refrain from subjecting them to punitive measures, saying: *"Please refrain from penalizing me for my memory lapses and abstain from imposing any additional challenges upon me in my endeavors."*

Subsequently, following their safe disembarkation from the vessel, they resumed their expedition along the shoreline. Later, the educator observed a juvenile engaging in recreational activities with peers, after which the educator tragically caused the demise of said juvenile. According to Kasir (1999), the child's death occurred through decapitation, although an alternative viewpoint posited that the child's end resulted from being struck with a stone. As per Al-Maragi's (n.d.) analysis, The Qur'an lacks explicit elucidation of the specific method employed by the in causing the demise of the kid. Was he subjected to acts of violence resulting in his

death, such as being butchered, having his skull crushed against a wall, or any other means? According to his perspective, the elucidation of the method of causing the child's demise is deemed inconsequential, as The Qur'an would have provided a comprehensive and unambiguous account if it held significance.

If the actions in the first incident were limited to causing destruction, then it can be inferred that the subsequent incident involved the act of murder. They engaged in an intentional act of homicide rather than merely expressing a wish or making a threat. The incident involved Musa, who struggled to contain his patience despite being aware of his prior commitment and refrained from criticizing and condemning. This conduct might be seen as a significant display of moral fortitude. Upon observing the heightened severity of the conduct compared to his prior deeds, Musa expressed his dissent with a more forceful objection than his initial response. He inquired, *"For what reason do you terminate the life of an untainted being, not on account of their having taken the life of another?"* Indeed, you have done something wrong."

According to Qutb (1991), the harsh criticism that Musa gave to the was not because he forgot or neglected the promises and study contracts he had agreed to but because he did it on purpose. Prophet Musa remembered and realized his promise, but what he witnessed was an act so heinous that, in turn, he criticized. He deliberately denied the murder because he was impatient with what happened and did not know the reasons for it. Meanwhile, the child who was the victim of murder, in the eyes of Musa, was nothing but a child who was clean and without the slightest sin. The little boy had not done anything that required killing him. He has not yet reached adulthood, so he must be responsible and punished for all the behavior that comes from him (Qutb, 1991).

The story experienced by Musa above indicates that students have the right to participate in educational activities actively. The conditions put forward by them, which required Musa to act passively, even asking questions, were not permitted and could not be fulfilled by Musa. When he saw the actions committed by them, especially in the case of murder, Musa instinctively criticized them for their actions, even though Musa realized that his criticism had violated the learning contract he had previously agreed to. As a student, Musa was apparently unable to act passively by only paying attention to the actions. Indirectly, he even demanded to be explained as to why he committed this heinous act. Prophet Musa felt he had the right to know why he committed this act.

This shows that as a student, Musa had the right to be actively involved in the educational activities carried out. Moreover, the educational material seemed sadistic and could not be accepted by common sense. Seeing that, how could Musa be content with being silent and watching without being able to ask questions. Therefore, as soon as he received the 'educational material' in the form of the leaking of the boat, murder, and destruction of the residence, Musa immediately asked questions and criticized. For this reason, clearly, the rights of students are implied in al-Kahf /18:71-82 is the right to participate in educational activities actively.

Table 5. Students' Rights in al-Kahf/18:71-82

The Verses's Messages	The Students' Obligation
No matter how much humans are ordered to be passive and obedient	The right to be actively involved in educational activities

to certain rules and situations, they will still tend to protest and deny situations contrary to common sense and conscience.	
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Furthermore, apart from containing instructions regarding students' rights in educational activities, al-Kahf /18: 71-82 also includes a message about students' obligations. Even though Musa denied the educational material put into practice by this unusual (splitting boats, killing and destroying houses), in reality, Musa also wanted to comply with the condition of not asking anything from his teacher. The requirement not to ask anything in the context of education carried out is an effort to achieve the effectiveness of the learning. When he leaked the boat he was on, Musa immediately protested strongly against what he was doing, which he thought was inappropriate and potentially dangerous. They responded to the strong protest made by the Musa by saying: *"Indeed, you will never be patient with me."*

According to Kasir (1999), the answer to the protest made by Musa might be interpreted as an effort to remind him of the pre-established terms that were agreed to by Musa when he initially stated his intention to learn. In his commentary, Kasir (1999) elucidates that the act of leaking the ship was an intended action specifically mandated for Musa, prohibiting him from expressing any objection. Due to Musa's limited understanding of the subject topic, he was unaware of the potential rewards associated with this action.

The reaction to the protest initiated by Musa demonstrates that the instructional approach employed in his interaction with Musa is atypical. To ensure the attainment of the learning objectives, Musa must adhere to the pre-established conditions, specifically refraining from posing any inquiries. In the context of pedagogy, refraining from posing any questions is a prerequisite for facilitating successful learning and attaining the desired educational outcomes. Musa either overlooked or intentionally transgressed a certain matter due to the unconventional nature and apparent contradiction to the conventional wisdom of the knowledge he had acquired. However, it is important to note that profound insight was underlying these circumstances.

Table 6. Students' Obligations al-Kahf/18:71-82

The Verses' Messages	The Students' Obligation
According to the message conveyed in verses 71-82 of Surah Al-Kahf, it is incumbent upon students to refrain from engaging in actions that contradict or transgress the instructions and expectations set forth by their s.	Ensuring the continued efficacy of learning environments.

Based on the description mentioned above, it is possible to discern a common theme that may be elucidated from the concept of al-Kahf /18:71-82. In the framework of student duties, it may be observed that al-Kahf /18:71-82 emphasizes the importance of students maintaining the effectiveness of learning settings and atmosphere. The approaches and tactics employed to ascertain the efficacy of learning circumstances and atmosphere may vary based on the specific learning materials provided to students. For instance, the acquisition of knowledge by Musa

was facilitated by utilising unconventional learning resources. Consequently, an effective approach was employed to ensure the efficacy of the learning activities, which involved abstaining from questioning. Conversely, alternative learning materials may necessitate a contrasting instructional technique.

Penutup

Studying the verses in Surah al-Kahf leads us to some students' rights and obligations. The rights of students in Surah al-Kahf include the right to receive a comprehensive education based on al-Kahf/18:9-16, the right to choose and determine teachers based on the interpretation of al-Kahf/18:66-70, and the right to participate in educational activities based on al-Kahf/18:71-82. Meanwhile, the obligations of students in Surah al-Kahf include the obligation to make sacrifices to gain knowledge based on the interpretation of the story of Musa in al-Kahf/18:9-16, the obligation to obey teachers and comply with learning contracts based on al-Kahf/18:65-70 interpretation, the obligation to maintain the effectiveness of learning conditions based on interpretation of al-Kahf/18:71-82. The concept of students' rights and obligations in Surah al-Kahf requires implementing holistic and democratic education.

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