

Prophetic Education Management Paradigm; Construction of Planning Narratives in the Story of Prophet Musa and Prophet Khidir

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Abstract:

This research is based on the story in the Qur'an, which presents theological values and, at the same time, the values of social morality as an important message to be conveyed to humans. What happened to the story of Prophet Musa and Nabi Khidir provides new insights about explicit educational planning messages to be applied in educational activities. This study explores the concept of planning carried out by Prophet Musa and Nabi Khidir, which explicitly means planning. Therefore, this research focuses on how the planning narratology is constructed in the story of Prophet Musa and Nabi Khidir. This study uses a qualitative method of library research. This research uses a descriptive-analytical approach that is normative and historical, which is adapted to the literature sources. The data analysis technique uses the interpretation method or text interpretation. The study results indicate that the planning values presented in the story are; receiving, responding, valuing, organization, characterization by a value or value complex.

Keywords: *Values, Prophetic Education; Planning, Prophet Musa, Prophet Khidir*

Abstrak:

Penelitian ini didasarkan pada kisah dalam al-Qur'an yang menyuguhkan nilai-nilai teologis dan sekaligus nilai-nilai moralitas sosial sebagai pesan penting yang hendak disampaikan kepada manusia. Apa yang terjadi pada kisah Nabi Musa dengan Nabi Khidir memberikan wawasan baru tentang pesan-pesan perencanaan pendidikan yang tersurat guna diaplikasikan dalam kegiatan pendidikan. Tujuan penelitian ini adalah menggali konsep perencanaan yang dilakukan oleh Nabi Musa dan Nabi Khidir yang secara tersurat memiliki makna perencanaan. Oleh karena itu, penelitian ini terfokus pada bagaimana konstruksi naratologi perencanaan dalam kisah Nabi Musa dan Nabi Khidir. Penelitian ini menggunakan metode kualitatif jenis library research. Penelitian ini menggunakan pendekatan deskriptif analitis yang bersifat normatif dan historis yang disesuaikan dengan sumber-sumber kepustakaan. Teknik analisis datanya menggunakan metode interpretasi atau tafsir teks. Hasil penelitian menunjukkan bahwa nilai perencanaan yang disajikan dalam kisah tersebut yaitu; *receiving, responding, valuing, organization, characterization by a value or value complex.*

Kata Kunci: *Nilai, Pendidikan Profetik; Perencanaan, Nabi Musa, Nabi Khidir*

INTRODUCTION

Planning is always related to the future, and the future is always uncertain; many factors are changing rapidly (Hernandez et al., 2020; Olazabal et al., 2021). Without planning, educational institutions will miss opportunities and be unable to answer questions about what is to be achieved and how. Therefore, it is essential to have a plan to implement Islamic education. With planning, the implementation of Islamic education will be directed and focused on the goals to be achieved (Griffin et al., 2014). Everything done requires planning in each activity and the steps, both short-term planning and long-term planning (Zamroni, 2017).

Planning is the first step in determining how to attain a set of objectives. Selecting and creating goals, plans, procedures, budgets, and standards or benchmarks for the accomplishment of an endeavor is what planning entails. This demonstrates that planning is a set of interconnected processes that entails selecting numerous options for an organization's goals (Miller et al., 2020). To realize good planning, it must meet various conditions, including clear goals, realism in order to achieve the desired target, sustainable, universal, the form of accurate and comprehensive data and statistics, flexibility, adaptability to change, and compliance which requires that if the plan has been approved, then it has become a burden and a bond (Ilyasin, 2017).

This research is based on the importance of planning in educational activities, as conveyed by Hidayat & Syam (2020) who said that planning is used as the basis for risk mitigation and media to determine the basic needs and management systems demanded by each unit. Sufiati & Afifah (2019) and Litvinenko et al., (2019) add that lesson planning can guide implementing learning and improve teacher performance. Careful planning aims to create structured and directed learning by the desired goals (Astuty & Suharto, 2021; Krajenbrink et al., 2020). So that the plans made are flexible, adaptive, and accommodate the needs of all components in the school, it is necessary to involve all interested parties (Samson, 2019; Karadeniz et al., 2021).

In Islamic education, planning is one factor in the effectiveness of implementing educational activities to achieve educational goals (Primayana, 2019). Muslims believe the importance of planning in Islamic education to be the best way of human life so that Islamic education can indeed prosper every Muslim, both in this world and in the hereafter. Planning is the most critical stage of a management function, especially in dealing with a dynamic external environment (Kaufman, 2019). Planning has a strategic role in the management function. However, scientific studies on planning in an Islamic perspective and, more specifically, on educational planning in an Islamic perspective are still few academics and scientists who discuss it.

As a religion that is *rahmatan lil alamin*, Islam pays attention to this aspect of planning; the Qur'an has taught even the concept of planning in several verses. Given the importance of planning, the Qur'an explains a lot through several stories of the Prophet and his apostles about the importance of designing a plan to convey the message of Islamic *da'wah*. The story of the Prophet Moses is the most widely published in the Qur'an (Affani, 2017). Al-

Qur'an stories present theological values and social morality values (Khatib, 2019). These values are the message to be conveyed in the story of Musa in the Qur'an (Mursalim, 2017). One of the stories of Prophet Musa contained in the Qur'an is the story of the journey of Prophet Moses with Prophet Khidir (Syauqani, 2019). From the journey of Prophet Musa with Prophet Khidir, we will see how the values of the managerial function, namely the planning carried out by Prophet Khidr and Prophet Musa.

As stated in the QS. Al Kahf verses 60-82, which is the subject of this study, in which planning messages are conveyed through the story of the Prophet Musa and Khidr. What happened in the story of the two prophets has a profound meaning, especially in the narratology of Islamic education management. Based on the arguments (guidance) normatively and also supported by historical facts (historical) contained in the Qur'an and history books, the concept of planning in Islam has practically been carried out by the prophets and apostles who lived during this period. Prehistory. Many management concepts are constructed in the stories of the two prophets, thus giving birth to the accurate and complete concept of Islamic education management.

Although the word planning or *At-takhtith* (التخطيط) itself will not be found in the Qur'an or Hadith, through research with this normative and historical approach, the researcher is sure that there will be many explicit verses and hadiths that have the meaning of planning. Based on the above phenomenon, the researchers tried to explore the planning concept carried out by Prophet Musa and Nabi Khidir, which explicitly means planning. Therefore, this research focuses on how the planning narratology is constructed in the story of Prophet Musa and Nabi Khidir.

RESEARCH METHODS

This study uses a qualitative method of library research, whose primary data sources come from the Qur'an, commentaries, hadiths, Islamic history books, and books related to educational planning. This research uses a descriptive-analytical approach that is normative and historical, which is adapted to the literature sources. The normative study in question is that researchers are trying to find the text of the verses of the Qur'an and also the hadiths related to planning Islamic education. While the historical study in question is, the researcher tries to explore the history of the prophet Musa and Khidr related to the values of strategic education planning. While the object of research is more about planning, namely the concept of planning carried out by the prophet Musa As and the prophet Khaidir As in Surah Al Kahf verses 60-82. The primary sources used as data sources are the texts of the Qur'an, journals, and books related to Islamic education planning. The data collection method carried out by researchers is to read, record, describe and arrange it systematically.

The data analysis technique in this study used the interpretation method or text interpretation. Interpretation gives meaning to analysis, explains patterns or categories, looks for relationships between various concepts, and

describes research perspectives (Kaelan, 2012). This method was chosen because it aims to collect and critically examine the verses of the Qur'an relating to the theme of educational planning. Then the selected verses are studied in-depth and comprehensively from various aspects according to the instructions and content contained in the interpreted verses. This study also intends to build a complex and holistic picture with detailed descriptions of problems related to the concept of educational planning from an Islamic perspective.

RESULTS AND DISCUSSION

The Narrative of the Story of Musa and Khidir in an Educational Perspective

Many things can be used as references and learning materials from the stories told in QS. Al-Kahf: 60-82, That the verse can be a reference for the world of education, especially in terms of the values of educational planning that must be realized in all educational activities. The various moral messages implied in it should be able to become reference materials for the world of education, especially Islamic education, to manage and realize the quality and competitive education and learning while still basing it on the Qur'an.

Various moral messages are implied in the QS. Al-Kahf: 60-82, through the Prophet Moses and the Prophet Khidir. The thing that can be learned in this story is the interaction and communication between the two, and the transactions and conditions given by Prophet Khidir to Prophet Musa do not question anything before Prophet Khidir explains it himself. Because these conditions do not exist, there is no value to be learned in the story of the two of them. The values that are the conditions that are carried out are by way of Khidr giving conditions to Prophet Musa before starting their journey, until the end of the story of the two.

Departing from this, the author can draw a common thread about the educational values contained in the educational process between Musa and Khidir as follows: First, the value of a high learning ethos and never give up. If a student has a solid motivation to learn (study), the results will be optimal (Syaripudin et al., 2018). However, if the initial motivation is not passionate or, in other words, lazy, then the result will be disappointing. Then the feeling that arises is regret. In this case, Moses was very eager to know things he did not know from other people he did not know either.

Meanwhile, Musa did not know precisely where Khidr was and how long it would take him to reach that place. This shows that Musa has a strong motivation, namely high spirits, optimism, and never giving up. If students have this attitude, the resulting output will be optimal so that the learning objectives are declared successful.

Second is the value of patience; in taking the journey of seeking knowledge, a student must be patient (Zubaidillah, 2018), because patience affects the success or failure of the goal of seeking knowledge. Likewise, what happened to Musa in his journey to find Khidir? He managed to meet and learn from him because he was patient in taking the journey (Sarnoto & Hidayatullah, 2019). However, when in the learning process, he was impatient with what he witnessed because it was an unusual event for him.

Third, Students' Moral / Ethical Values towards Teachers (Mubarok, 2018). This ethics includes respecting teachers, not asking questions before being allowed, obeying the rules that the teacher has outlined, and being able to position themselves as good students (Al-Zamzami, 2018; Yuniar et al., 2020). Fourth is the value of criticism. In every event witnessed, Moses always asked why the incident was contrary to reason? This shows that Moses had great critical power to know things that he found strange. If every student can be critical of the phenomena around them, there will undoubtedly be significant changes because of that criticality. But of course, constructive criticism.

Fifth is the value of faith's monotheism (faith in destiny) (Fauziah & Rizal, 2019). Believe in destiny here regarding the final explanation of the three events, namely; First, Khidr kills an innocent child. He knows that if the child is allowed to live, then when he grows up, he will drag his parents into disgrace because he is a wrongdoer. At the same time, his parents are pious servants. So Khidr kills the child with the intention that the child's parents are free from humiliation and they can have another child; second, Khidr leaked the boat he was on. This was intended to avoid the spoils of the unjust king. Because the boat leaked and was ugly, the king did not want it (Shihab, 2002). The goal is clear: to save the property rights of fishers who only have a livelihood to attract passengers with their boats; Third, the erection of the walls of a house that almost collapsed in a village with a very stingy population. Khidir intends to save the treasure in the house because there are live orphans whose parents are pious (Al-Maraghi, 1988). In this event, there is a suggestion to help fellow human beings in the form of material or non-material. Of course, in the context of please help in kindness. The three explanations of Khidr to Moses indicate that humans do not know what will happen tomorrow and do not know what is outlined by Allah SWT.

The Value of Prophetic Planning in the Story of Musa and Khidr

Based on the Qur'an, various verses can be found that explain the planning of Islamic education, one of which is the QS. Al-Kahf: 60-82. In this verse, the story of Prophet Musa and Prophet Khidir is told; between the two, there is an educational interaction. The beginning of the meeting between these two Prophets, then how the interaction between the two, and what kind of events accompanied the planning and educational interaction between the two Prophets were clearly described in the QS. Al-Kahf: 60-82. Many commentators have interpreted this verse so that at least they can make us intrigued to find the values of planning Islamic education.

Summary of the Story of the Prophet Moses and Khidr This story began when Prophet Musa gave a sermon in front of the Children of Israel; one of them asked Moses, "Who is the most knowledgeable person?" At that time, Moses answered, "I." From Moses' answer, Allah criticized and informed that there was someone whom Allah had given him the knowledge that Moses did not know. Then, Allah sent down a revelation to him so that Moses met Khidr and brought the fish in a basket. Where the fish was lost, then there Khidr is. Allah ordered Moses to meet him at the confluence of the two seas and study with him (Bukhari, 1978).

The planning that happened to Musa and Khidr can be seen from two sides. The first was when Moses made his request to Khidr to follow his journey to gain knowledge that Allah taught Khidr and not him. This submission is a form of student ethics; before studying, you should ask the teacher for permission first. Musa said to Khidr: "May I follow you so that you teach me the true knowledge of the sciences that have been taught to you?".

Ibn Katsir explained that the question was not a question with an obligatory or coercive tone. Moreover, according to Ibn Kathir, this example should also be followed by students (students) to teachers (teachers) (Katsir, 1999). Second, Khidr gave conditions to Moses. Khidr as a teacher, determines the plans to be implemented. As a teacher who knows, he first assesses his students. Khidr also knew that Moses would deny what he argued, and Moses could not examine the wisdom and inner benefit that Khidr could study.

In the story of Prophet Musa's journey with Khidir, there is a planning process, and there are educational values that can be used as lessons, namely Khidr as a teacher and Moses as a student. Khidir considers making such a good plan because of considerations related to the goals to be achieved, considerations related to planning or educational values to be achieved in this story, and considerations from the point of view of who is being taught.

From the information above, an element of formation refers to the planning realm, especially the receiving level. Receiving refers to a person's sensitivity to receiving inputs from the outside world, which may manifest as difficulties, circumstances, symptoms, and other manifestations (Yildiz et al., 2020). This is proven by the prophet Moses accepting God's orders for mistakes made and accepting that other person (servants of God) out there are more knowledgeable than Moses, even though Moses has received many gifts from God (Al-Bukhori, 1987).

In verse 70, Khidr provides conditions to the prophet Moses, namely not to ask questions until Khidr himself explains it. This explains that the teacher must explain the requirements or rules to students before starting the learning process (Muyassaroh & Andriana, 2018). The conditions given by Khidr to the prophet Musa were also the beginning of the planning of Islamic education. It may even be that if Khidr did not give Moses a condition that Moses should not question anything before Khidr himself explained it, then this was a plan carried out by Prophet Khidr for Moses.

The three events that the prophet Musa experienced while with Khidir were the core points of planning for Islamic education, namely when Khidr made a hole in the ship they were traveling in when Khidir killed a small child who was playing with his friend and erected the wall of a house that was about to collapse. Observing this phenomenon, Prophet Musa lived and observed an odd event with Khidir, one of the characteristics of effective learning because the natural feeling can only judge the incident.

The actions that Khidr did during his journey reflect that he devised a well-thought-out plan that was prepared for Prophet Musa. According to Sudjana (2013), teaching planning is the teacher's action in implementing the teaching plan; it means the teacher's effort in using several teaching variables

such as objectives, materials, methods, and tools and evaluation to influence students to achieve the predetermined goals.

Khidir's actions at the command of Allah shook what the prophet Moses thought was true. Musa's response to Khidir's perforation rejected it and considered it a mistake. Prophet Musa said the refusal with the question, "Why did you make a hole in the ship which resulted in you drowning the passengers? You have indeed done something very wrong."

It was the same with Khidir's actions when he killed a small child playing. According to the view and belief of the prophet Moses that killing is a sin; moreover, someone who is killed is a small child who may still be clean from sin. Moses said, "why do you kill a clean soul, not because he kills other people? verily you have committed an evil deed." The response made by Prophet Musa showed a negative direction, meaning that Prophet Musa was not happy or did not agree with the action.

Furthermore, when Khidir builds or repairs a wall about to collapse. According to Quraish Shihab, it is true that Moses only advised Khidr. However, because there is an element of question in the suggestion that is accepted or not, this has also been assessed as a violation by Khidr. Musa's suggestion was born after seeing two contradictory facts (Shihab, 2011). It could be said that the suggestion containing the question element was a form of value believed by Moses to clash with what he saw from the teacher, namely Khidr, which resulted in the cancellation of the agreement agreed upon by Musa and Khidr.

The value of planning is very touching on the prophet Moses, namely, first receiving. Prophet Musa was very sensitive to what he witnessed during his journey with Prophet Khidir through the form of phrases of rejection and disapproval of the actions committed by Prophet Khidr. Second Responding, namely the spontaneous reaction that occurred in the prophet Musa. This is a response or planning to know something more deeply. The third is valuing; during Moses' journey, he judged or responded to all events with the values or beliefs he believed in, even though that assessment changed after receiving a detailed explanation from the prophet Khidir. The fourth organization, Musa, organizes the values he believes in with the values of Khidir so that new values are created. In the fifth place, there is the concept of value complex, which means that the new value obtained by Musa is the consequence of planning, which means that Musa has a predetermined attitude (character).

Receiving refers to a person's sensitivity to external stimuli that arrive at him in the shape of problems, situations, symptoms, and other such manifestations as they occur. In this case, the sensitivity of the prophet Musa to the actions that Khidr did was to reject it. At first, the prophet Musa did not accept the circumstances outside of himself, so he made him break his promise not to ask what Khidir was doing. Receiving is also often given the understanding as a willingness to pay attention to an activity or an object. Prophet Musa's curiosity about what Khidr did so he asked proves that the willingness to pay attention is tremendous. Students are nurtured at this level so that they accept the values or values that are taught to them and are willing

to incorporate themselves into or identify with those values. Musa, the prophet, was taught to accept Khidr's actions at this point. What Moses believed was a mistake, but Khidr did it. Moreover, that also made him realize that Moses could not be patient with what Khidr did.

Responding means "there is active participation." As a result, the ability to respond refers to a person's ability to engage in specific events actively and respond in some way to them. The prophet Musa reflects an active student during the learning process. Moses responded to what he saw, even though asking was a mistake that he should not do because he had previously made a covenant. The spontaneous reaction of asking what Khidr was doing made Musa curious, obviously a response to know something more deeply.

Valuing (Rating = responding). Assessing or valuing something implies putting a value on it or admiring it to the point that it is felt that if it is not done, it will result in loss or regret. In terms of the teaching and learning process, students are not only willing to accept the values taught, but they may also evaluate concepts or phenomena, determining if they are good or harmful. Students have completed the assessment process if they can appraise something and remark, "It is good." Before the journey began, Khidr knew that the prophet Musa could not be patient, so Khidir gave a condition not to ask anything until Khidr himself explained something about it. When the prophet Moses was faced with an event that made him unable to be patient, Moses also judged what he saw. Moses judged or responded to all of these events with the values or beliefs he believed in during the journey. Musa judged that what Khidr did was a bad thing. However, this changed after, at the end of the trip, Khidr explained the wisdom or reason behind the actions that Khidir did during the trip.

Organization (organizing) means bringing together different values to form new, more universal values, which lead to general improvement. Moses came across an odd event during the journey, according to his judgment. Musa could not be patient with what Khidr did during the journey. After receiving an explanation from Khidr, Musa reconciled the differences in values so that a new value was formed. Musa accepted the new values he got from Khidr, namely patience and wisdom (wisdom).

The integration of all values that a person has possessed, which shapes his personality and behavior patterns, is a value or value complex. This value has been ingrained in his system for a long time and has influenced his emotions. This is the highest practical level because the mental attitude is wise. He already has a life philosophy developed. After knowing what Khidr did during the trip, Musa received a vital lesson. According to someone's judgment or view, what is good is not necessarily good and vice versa; what is terrible is not necessarily bad according to someone's judgment. Musa's values and beliefs during the trip were not wrong, but Khidr knew more about the background of what he was doing with Allah's permission. The integration of values that Musa had owned after getting new values from Khidr, namely patience and wisdom, had influenced his personality pattern. The rebuke from Allah through learning from Khidr has been embedded in Moses to affect his emotions. The learning

given by Khidr has made Musa's inner attitude wise; he already has a philosophy of life as the goal or final stage of the story of the prophet Musa and the prophet Khidir.

It was enough for Moses to apply what he got from Khidir to make Moses have the unanimity in attitude or patience that was the character of the prophet Moses. In the story is careful planning. Thus, Khidr's plan for Moses was successful and positively impacted Moses. Prophet Khidir's plan to impart knowledge (wisdom/patience) to Moses was precious. Khidr takes advantage of the knowledge or knowledge that Allah has bestowed upon him.

At least, the planning narratology written in Prophet Musa and Prophet Khidir has the following educational planning principles; First, the interdisciplinary principle, which concerns various scientific fields or various fields of life. This is important because educational services to students must involve various types of knowledge, skills, and life norms that apply to society (Wijaya, 2017). Second is the flexible principle, which is flexible, dynamic, and responsive to developments or changes in life in society (Rahmadani & Anisa, 2017). This is important because the nature of educational services to students is to prepare students to face the development of Science and Technology (IPTEK) and the various challenges of the latest life (Astuty & Suharto, 2021). Third, the principle of effectiveness-efficiency, meaning that the preparation of educational planning is based on a careful and mature calculation of existing resources (Owenvbiugie & Ekhaise, 2019), so that the planning is effective and valuable in achieving educational goals. Fourth, the principle of the progress of change is to continue to encourage and provide opportunities for all school members to work and move forward with various renewals of higher quality educational services, according to their respective roles (Cui et al., 2018; Omiyefa, 2021). Fifth, objective, rational and systematic principles, meaning that educational planning must be prepared based on existing data (Olazabal et al., 2021), based on an analysis of the needs and benefits of educational services rationally (allowing them to be realized in real terms), and having systematics and stages of achievement. The program clearly and continuously. Sixth is the cooperative-comprehensive principle, meaning that the prepared planning can motivate and build the mentality of all school members in working as a good team (Owenvbiugie & Ekhaise, 2019; Kuswanto & Anderson, 2021). In addition, the planning that is prepared must cover all essential (fundamental) aspects of academic and non-academic education services for each student. Seventh is the principle of human resources development, meaning that educational planning must be prepared as well as possible and become a reference in maximally developing human resources to succeed in educational development programs (Ranabahu & Almeida, 2019; Cobanoglu et al., 2018). Educational services to students must build excellent individuals both from the intellectual, emotional, and spiritual aspects (Langgulang, 1992).

Furthermore, the educational planning narration in the story of Prophet Musa and Khidr indicates the importance of the planning stages that each individual must carry out in order to achieve the desired goals quickly. These stages include Forecasting, which is an activity of estimating, projecting, or

interpreting various possibilities that will occur in the future before a more definite plan is carried out (Kisanjara et al., 2017). Second, establishing an objective is an activity to determine something to be achieved through the implementation of work (Hakim, 2019). In this case, the purpose of school education is reflected in the school's vision and mission (Abowitz & Kathleen, 2019). Third, policies. The activities carried out in this step are to identify the activities in the school. Fourth, programming is a selection of activities that have been carried out in the policy step (Nurdiansyah, 2021). Fifth, the procedure is formulating the steps, which means that the activities selected in the programming step are sorted, which should be done first and followed. Sixth, Developing Procedures by formulating and developing methods that can facilitate the implementation of activities (Kemenuh, 2020). Seventh, Scheduling of the activities that have been prioritized. Eighth, Budgeting. There are two activities in budgeting, namely determining budget sources and budget allocation. Potential sources that may be explored must also be mentioned in the formulation (Wulandari, 2020).

CONCLUSION

The narratological construction of educational planning values in the story of Prophet Musa and Prophet Khidir is contained in QS. Al-Kahfi verses 60-82 are receiving, Responding, valuing, organization, and Characterization by a Value or Value Complex. The story of the prophet Musa in Surah Al Kahf can be learned from in planning everything, including in educational planning activities, both personally and in groups in an organization. The value of patience with various problems and problems faced, the value of ethos in learning and never giving up, ethical and moral values towards teachers, the value of criticism, and the value of monotheism that combines vertical and horizontal relationships must always be built-in making educational plans so that the goals that have been built and mutually agreed upon can be adequately achieved. Through the construction of planning values that exist in the story of the prophet Musa and Prophet Khidr, it is hoped that the risks that the organization does not desire can be immediately overcome and minimized.

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