



Andragogy in the story of Musa 'Alaihissalam with his people (Study of Surah Al-Baqarah 67–74 in Tafsir Al-Azhar Buya Hamka and Tafsir at Tanwir Muhammadiyah)

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Abstract

This research tries to explore the andragogy content in Surah al -Baqarah verses 67–74 according to Tafsir Al-Azhar and Tafsir Al-Tanwir and its relevance to adult education today. The research data were collected using documentation techniques, analyzed using this analysis method (content analysis) using the theory and character of andragogy according to Malcolm. S. Knowles, namely, self concept, experience, orientation Study, readiness Study, motivation, the form of his awareness as a servant of Allah, recognizing Allah's knowledge, being patient, forgiving, thinking about the safety of his people, communicating impersonally, respecting his people. The self-concept of the Mosaic people was negative, with an attitude of not recognizing God's power, despising God's messengers, being arrogant, too rational, and hard-hearted. The learning motivation that is instilled is motivation as a servant of God who is obedient and fearful of God, not just fulfilling Maslow's hierarchy of needs. Different from andragogy theory, the learning orientation reflected in these verses is inseparable from human awareness of the importance of seeking knowledge as part of fulfilling Allah's commands. The integration of digital technologies into both face-to-face and online learning environments, require existing application Quranic andragogy theory, which is built on the foundation of faith and noble morals, with interactive, communicative methods, mutual respect and openness. Quranic andragogy will position humans as obedient servants of Allah and caliphs who are able to realize a good life and obtain mercy and forgiveness from Allah.

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Introduction

The goals of education today are more inclined towards efforts for economic and social mobility as a result of materialism, hedonism, secularism thereby shifting away from the fundamental objective of education, namely, producing individuals who are monotheistic and have noble character. As a result of this error of purpose, various deviations emerged in the world of education and society (Nata, 1998); leaks of national exams, buying and selling of grades, carried out systematically between schools and local officials, education and stakeholders, so many children are stressed when going to exams; money politics in elections and other public positions, which all boil down to economic and social factors.

Theoretically, educational goals are divided into two streams. The first school is more society-oriented, namely, considering education as an important tool for creating a good society. This occurs in democratic, oligarchic and monarchical government systems. The second theoretical stream is individual-oriented with a priority on resilience, needs and needs interest students. The second theoretical perspective can be divided into two approaches. The first argues that the primary goal of education is to achieve maximum individual well-being through success in social and economic life, enabling learners to attain a higher level of achievement than their parents. In essence, education is the ladder of social and economic mobility in society. Next is a stream that focuses on students through increasing intellectual, material possessions and mental balance. Students have various unique qualities that are different from other students.

Materialism and secularism have gripped the world of education throughout the world, both the Western world and the Muslim world. If we look at education in Indonesia, the disease of diplomacy is becoming more prevalent day by day. Education becomes a practical goal to achieve a better socio-economic level. Not surprisingly, this wrong goal has implications for the process of seeking knowledge. Methods that are not in accordance with the Muslim way of life are commonplace for people involved in the world of education. Cases of cheating such as leaking national exam keys, inflating grades, bribing with money or position, are carried out by officials in the educational environment as well as by school principals and teachers, and stake holders simply to obtain high academic grades (pragmatic achievement) and improve their economic and social status.

Furthermore, the widespread stress experienced by students before examinations reflects weaknesses in

education related to *adab* (ethical conduct) and *tawhid* (monotheism). Many students lack a strong spiritual foundation, leaving them uncertain about where to seek guidance and inner strength during times of academic pressure. This situation arises because educational objectives have shifted away from their fundamental purpose, with the cultivation of *adab* and moral character no longer regarded as the ultimate goal of education. Observing the cases mentioned above, which are fundamental problems in education, it is time for us to develop an education system that originates from our fundamental teachings, namely, the Qur'an and the Sunnah. The aim of education according to the Qur'an is very clear, namely, upholding the value of monotheism in all aspects of human life. Through education, individuals will be formed who are monotheistic, civilized and able to contribute to the life of society or country. Increase the quality of man in a spiritual and material way so that Humans are aware of their responsibilities to God, to themselves and to each other and always strive to improve every aspect of themselves towards perfection as civilized humans, which is the goal of education that we want. The perfect human (*al insan al kulliy*) who should be the mecca of Islamic education is Rasulullah Muhammad Saw. The Islamic education system should reflect perfect humans like this.

It Haedar (2017), defines education as an effort to make humans capable of operating their task as caliph *fi al - ardh*. Man in a way, individual and collective, functions as a historical agent of change to prosper in life and build a major civilization which distinguishes human beings from other creations of Allah (Adriani 2019). Education is culture strategy to make humans aware of the function of their lives as noble human beings and distance themselves from humiliation so that their lives become enlightened and they are able to achieve happiness and salvation in the world of the hereafter (Yayuli, 2017).

Hasbullah (2009) defines education as a conscious effort to humanize humans, shape and develop all good potential, through a process of guidance or assistance carried out by adults so that a person becomes an adult or achieves a level of life or livelihood which is taller (Bakry, 1986). At least there are 3 terms which used to mention the meaning of education, namely, *tarbiyah*, *ta'lim* and *ta'dib*. *Tarbiyah* comes from the words *rabba-yurabbi - tarbiyyatan*, *Ta'lim* from the words *allama-yu'allimu-ta'liiman*, and *ta'dib* comes from the words *addaba - yuaddibu-ta'diiban*. Experts differ in their opinions about which term is most appropriate to define education from the three terms.

Al-Attas (1991) prefers ta'dib arguing that ta'dib includes elements of knowledge (ilm), instruction (ta'lim), and good coaching (tarbiyah). Ta'dib means educating and places more emphasis on developing morals and character. Ta'dib said as the equivalent of the word education includes values that are based on correct knowledge ('ilm) and sincere and appropriate actions (amal) and being actively involved in the intellectual discourse of the Sunnah of the Prophet Muhammad. Tarbiyah only touches on the physical and emotional aspects of the growth and development of animals and humans. Currently doing ta'lim is only limited to teaching and cognitive education. Al-Farabi defines ta'dib as an activity aimed at producing a character that originates from a moral attitude.

On the basis of this explanation, an in-depth study of educational concepts or values originating from the Qur'an and As- Sunnah is needed to overcome these problems. Some educational problems include unclear orientation, direction and goals, dichotomous educational practices, and learning models that do not use interactive, communicative methods. This is where the importance of this research is, so that it is hoped that it can achieve the right goals, a learning process that is interactive, communicative, respectful of each other, using reason and heart. To understand the Qur'an, interpretation is needed, and this research uses Tafsir At-Tanwir, which is a joint work of Muhammadiyah (Muhammad, 2001), scholars that is suitable for culture and environment so it is easy to understand.

Methodology

This paradigm study includes qualitative study, using a library research approach. Data primary form Verses 67-74 Al-Baqarah, Tafsir Al-Azhar and Tafsir At-Tanwir, and Malcolm's theory of andragogy, S. Knowles in the book "The Adult Learner: The Definitive Classic in Adult Education and Human Resources Development. Secondary data are in the form of verses from the Qur'an Apart from verses 67-74 Al-Baqarah, which have relevance to verses 67-74 Al-Baqarah, books and journals related to education, andragogy, psychology, stories, etc. Data were collected using documentation techniques, analyzed using the content method analysis. Content analysis, includes efforts to clarify the signs used in communication using certain analytical techniques to make predictions. The research will look at the relevance of andragogical content in Musa Alaihissalam's kisan with education with adult education now.

The research questions are as follows: (a) How is andragogy reflected in the story of Musa (AS) and his people in Surah Al-Baqarah verses 67–74 according to *Tafsir Al-Azhar* and *Tafsir At-Tanwir*? (b) What is the relevance of the andragogical principles reflected in the story of Musa (AS) and his people in Surah Al-Baqarah verses 67–74 to contemporary Islamic adult education? (Shihab, 1997).

Result

The Story of Musa As and His People in the Qur'an

Musa (AS), also known as Moses, was the son of Imran, a descendant of Ya'qub (Jacob), Ishaq (Isaac), and Ibrahim (Abraham). Musa was raised by Fir'aun and his biological mother since he was a baby so that he received what he needed for the child's growth and development so that a positive self-concept was formed, and lots of experience which varies. After a teenager, he interacted a lot with his people and shared in the suffering as slaves experienced by his people, growing an attitude of respect, and empathy, even accidentally killing an Egyptian because he was defending his people. The experience broadened when Moses fled from Egypt, arrived in Madyan, married, and was appointed as God's messenger and then returned to Egypt to call on the most arrogant person in the world, namely, the Pharaoh, and save his people (MTT PPM Drafting Team, 2022).

The people of Musa were descendants of Ya'qub (Israil) bin Ishaq bin Ibrahim so they are called the children of Israel. This clan started to enter Egypt in the era of prophet Yusuf (AS), one of the sons of Ya'qub. They grew so rapidly that the king and the native Egyptians worried that they would crowd in and expel the native people from Egypt. So, a policy was taken to prevent it. To curb the population growth of the Children of Israel, Pharaoh enslaved them and ordered the killing of every newborn male child while sparing the female infants. The terms often used to refer to the people of Musa as the Israelites, Jews and Hebrews.

In relation to this, Ibn Khaldun emphasized that an educator should have broad knowledge and insight, as well as have a good personality, because the goodness of knowledge depends on the personality of a good educator, and the methods used to teach that knowledge. An educator should also be a role model for his students, because as explained by Ibnu Khaldun, it is easier for students to grasp knowledge through the example of an educator and "imitate" everything they hear and witness,

when compared to advice and orders alone without example (Rahman, 1982).

As for a draft by Ibn Khaldun about participant educating, that participant is someone who is not yet mature and has potential that can be developed. Therefore, students as human beings need the help of other people (adult human beings) so that they can be guided towards the process of self-maturation to develop their potential in a better direction with the potential that already exists, and they should also be taught to have a burden or calling in life to become part of solving various problems facing the nation and the world (Ilyas, 2006).

Buya Hamka and Tafsir Al-Azhar

Buya Haji Abdul Malik Karim Amrullah (Hamka) is the son of H. Abdul Karim Amrullah bin Muhammad Amrullah bin Abdullah Saleh. Born 17 November 1908M/14 Muharram 1326 AH in Sungai Batang Maninjau, West Sumatra and died 24 July 1981 AD in Jakarta, aged 73 years (Ilyas, 2014).

It Hamka (2018) has a lineage of great scholars so he inherited knowledge, intelligence and Spirit in the field of religion specifically but also other fields. His scholarship is widely respected both within Indonesia and abroad, as demonstrated by the honorary doctorate (*Doctor Honoris Causa*) conferred upon him and his designation as a National Hero. His works cover the fields of da'wah and religion, literature and culture, as well as history and state politics. One of the monumental works in the religious field is Interpretation Al-Azhar, which is used in this study (Hamka, 2015). The Title of the book is: Interpretation Al-Azhar: Enriched with History Approach, Sociology, Sufism, Kalam Science, Literature, and Psychology. Consisting of 9 volumes, it contains the complete 30 juz of the Qur'an with writing following order of Al- Qur'an Mushaf Usmani, or using the method of Tahlili interpretation.

It is viewed from pattern interpretation including interpretation adabi al-ijtima'i i.e interpretation which explains full Al- Qur'an directly linked to people's lives accompanied by efforts to overcome diseases and problems in society based on verse instructions in language that is easy to understand (Hamka, 1982). The language is beautiful and the verses are connected to social reality, history and the Indonesian cultural system, maintaining a balance between the arguments of naql and aql. His opinion is also based on the opinion of Salaf scholars, both Middle Eastern and Indonesian, so it is called tafsir riwayat and dirayah (Hidayat & Wahidah, 2015).

Tafsir Al-Azhar explains the verses of the Qur'an with precise expressions, explains the meanings intended in the Qur'an in beautiful language and connects the verses with social reality and the existing cultural system. He also discussed historical, social and cultural problems in Indonesia to strengthen his argument, maintaining a balance between naqli arguments and aqli arguments and basing his opinions on the opinions of Salaf scholars, both from the Middle East and Indonesia, complemented by his personal experience. Thus, the interpretation of Al-Azhar can also be included in the interpretation of the riwayat and dirayah, a combination of naql and aql (Sonya, 2021).

Muhamadiyah and Tafsir at Tanwir

Tafsir At Tanwir, compiled by the Tarjih and Tajdid Council Preparation Team of Muhammadiyah Central Leadership (PP), even though it is only Juz 1, has emerged as one of the riches of interpretation of the Koran in Indonesia, complementing the tafsir of the Koran that has been circulating so far among Muslims. This tafsir can be called a jama'i tafsir because it is the result of effort (ijtihad) of a team of interpreters formed by the Tarjih and Tajdid Council of Central Leadership Muhammadiyah, not tafsir compiled by individuals (tafsir fardi). Tafsir At Tanwir will certainly provide a wealth of Islamic insight into understanding, and understanding the interpretation of the Koran complements the interpretations compiled by previous Indonesian scholars, both in the nature of Jama'i interpretation as well as fardi interpretations (Hidayat & Haq, 2024).

Muhammadiyah as an Islamic missionary movement of amar makruf nahi munkar and tajdid which is based on the Koran and as- Sunnah, of course feels the need and it is indeed required to be able to provide an understanding of the Koran through interpretation of it its content. This interpretive effort is important for Muhammadiyah both in its framework providing religious guidance for its citizens and in order to carry out missionary missions. Islam as a whole also contributes to the development of civilization and guidance character of the progressive Indonesian nation (Suciati, 2018).

One of the efforts made in the conceptual realm is exploring thoughts and concepts for resolving humanitarian and national problems extracted from books. The holy Koran is the main guideline for Muslims. That is what the next interpretation of the Koran is for This so-called At-Tanwir interpretation being born. It is hoped that the presence of this Tafsir can complement the efforts exploring the meanings of the Koran which has

been attempted by scholars in Indonesia. However, most of them have only been carried out by individuals, or individual interpretations (tafsir fardi). So, interpretation that is prepared together with the support of various scientific disciplines (tafsir jama'i), which in Indonesia was started by the Ministry of Religion, with the birth of the book *Al-Quran and its Tafsir*, and *Thematic Tafsir Al-Quran* (al -Tafsir al-Mawdhu'i), is needed.

The preparation of *Tafsir At-Tanwir* has several objectives, namely, (1) providing one reading tafsir al -Quran within the framework of Muhammadiyah's mission and duties as a da'wah movement of Islam amar makruf nahi munkar and tajdid; (2) fulfill the aspirations of Muhammadiyah citizens wanting to read tafsir al -Quran compiled collectively (tafsir jama'i) by ulama, intellectuals and Muhammadiyah figures, (3) utilizing the symbolic capital of Muslims which can be extracted from the guidance of the Holy Koran in order to awaken the ethos of the people and building Islamic civilization within the framework of a progressive Indonesia.

With *Tafsir At-Tanwir Tarjih Council* and *Tajdid PP Muhammadiyah*, according to its needs as a provider of enlightenment (tanwir) for Muslims, especially members of Muhammadiyah, as well as in order to enrich the scientific treasures in the interpretation of the Koran, this form of interpretation used is bi interpretation al-ra'yi, namely, interpreting the Qur'an using the ability to ijtihad or think without abandoning the interpretation of the Qur'an with the Qur'an or with hadith and also without completely abandoning the interpretation of the companions and tabi'in. This form develops interpretation with the help of various sciences such as the science of Arabic, the science of qiraah, the sciences of the Qur'an, the science of hadith, ushul fiqh, science history, and so on, named with at -tafsir bi - ar-ra'yi because what is dominant is the mufasir's own reasoning or ijtihad.

The method of interpretation used by *Tafsir At-Tanwir* is the tahlili method, which attempts to explain the content of the verses of the Qur'an from various aspects, starting from the language aspect, asbab an nuzul, munasabah and other possible aspects according to interests and self-interpreting tendencies (Danial & Reynolds, 2008). Interpretation is carried out using the systematics of the manuscripts of Al -Qur'an, in order from beginning to end verse by verse. *Tafsir At-Tanwir* tries to do analysis both conventionally, such as exploring asbabun Nuzul, language, munasabah. However, according to developments over time, the analysis presented in this interpretation is... taking contemporary scientific analyses, such as those carried out by Harun Yahya, Ismail R Faruqi and so on.

Tafsir Al-Azhar and Tafsir At Tanwir Concerning Verses 67–74 of Surah Al-Baqarah

It Hamka pointed out that al -Baqarah verses 67–74 explain the interaction of Musa as with his people, which is known as the incident of slaughtering a female cow. The story opens with verse 67 which orders Moses to tell his people that Allah ordered the slaughter of a female cow. However, his people accused Moses of playing with them, because they asked for a solution to the problem regarding who killed one of the children of Israel, but Moses' answer was far from what they wanted. They considered Musa's response to be illogical because it did not directly address their question about the identity of the murderer. Musa (AS) replied that he would never mock his people, especially when conveying Allah's commands. His people then asked him to clarify the characteristics of the cow that Allah had commanded them to slaughter. Musa (AS) explained that it should be neither too old nor too young, but of middle age. He urged them to carry out Allah's command promptly and avoid asking unnecessary questions that would only make the task more difficult.

This reflects Musa's (AS) compassion and sincere concern for the well-being of his people. However, his people did not understand, were unable to feel what Musa As felt, they even asked further questions. They told Moses to ask the God of Moses about the color of the cow. In this dialogue, it is seen that his people deny the existence and power of Allah. They do not want to say our God, but your God.

In line with Hamka's view, *At Tanwir* shows that the verses above describe the hard-heartedness of the Children of Israel as the people of the Prophet Musa As, which also shows the shallowness of their knowledge about the meaning of religion and what the correct attitude should be towards Allah and his Prophets.

Allah explains the criteria for cows in more detail, namely, that they are golden yellow, shiny and pleasing to anyone who sees them. But once again they were reluctant to immediately implement the order of Allah, and ordered Moses ask to God of Moses so to explain in more detail as if they were the experts. Had they not said, "*In shaa' Allah*" ("If Allah wills"), they would not have found a cow that matched the specified criteria. Allah explained that the cow was not used for scaffolding for rice fields, it had no defects, no stripes. They answered: "Now you have come to bring truth". *Tafsir At Tanwir* adds that Allah chose cows to answer the problems faced by the Children of Israel as well as an education in monotheism by eliminating traces of their cult of cows which they once worshiped as gods, as explained in al-

Baqarah: 51.

This is a form of speech that demeans Musa As, the messenger of Allah. They accused Musa of being late in conveying the criteria for the cows they had to slaughter. The cow's criteria are so difficult, they are almost not capable of following the order except with great difficulty and considerable sacrifice. After being slaughtered, Allah ordered the corpse to be beaten with one part of the cow. The corpse was brought back to life, identified the murderer, and then died again. Thus, Allah revealed his power, revealing what was hidden by them. This is the essence of this story, namely, revealing who the murderer was and Allah's blessings on the children of Israel for delaying His command. God showed this event so that the people of Moses would use their minds to think. Hamka emphasized that this should not be done in religion to make things difficult for yourself.

Tafsir Al-Azhar explains, Allah's command through His Apostle is already clear, bright, concise, so do not ask a lot, which will make things difficult for yourself. The people of Moses should have immediately realized, used their minds to think about the sign of God's power, namely, the power to bring back people from the dead. They should quickly believe Allah, His Apostle and believe that one day an apocalypse will happen That is easy for Allah; Allah's certainty will reveal all their deeds are either hidden or revealed. However, once again they denied it.

His heart was hard as a stone, even harder, unable to emit any goodness from it at all. Even though very hard stones can still be softened and can radiate benefit, they also submit afraid of Allah. The hearts of the people of Musa (AS) became hardened, even harder than stone, making them unable to receive guidance or express the compassion that Allah has instilled in human nature. His heart cannot be touched by small or large warnings. So, every human being must pay attention to the condition of the heart, so that he can always receive goodness and warning.

At Tanwir shows that the story of the cow in Al-Baqarah: 67-74 contains very valuable lessons for the religion of every servant of Allah, especially the people of Prophet Musa As.

Firstly, being harsh, too strict and excessive in religion, so that it makes things difficult for oneself is a disgraceful attitude. This includes asking too many questions about something that is not followed up. Indeed, asking questions is the key to knowledge, but these questions must be based on good motives and the right goals.

Second, Allah's command to the Children of Israel

was to slaughter cows and not other animals, because cows were animals that they once worshiped as gods, so that they would no longer glorify them.

Third, their (the Children of Israel's) mockery of the commands and guidance of their Prophet made it difficult for them to practice their religion, worthy of punishment and humiliation.

Fourth, bringing the dead to life by slaughtering (killing) living creatures shows God's power to create and bring something into existence from two opposite things, namely, giving life and death.

Fifth, the Koran strongly rejects the killing of innocent people. A person who kills an innocent human being in the view of the Koran is the same as killing all humans.

Sixth, the hardness of the hearts of the Children of Israel in rejecting the truth from Allah is likened to the hardness of a rock. Despite the hardness of the stone, it can still provide benefits because the stone can still release water, which is beneficial for life. Even the hard rock still bows and obeys God's commands. The hearts of the Children of Israel were hard because they were arrogant and felt they were the most knowledgeable, they felt that their hearts were full of knowledge and wisdom.

Andragogy in Surah Al-Baqarah Verses 67–74

In this section, we study the analysis of adult education (AA) in verses 67-74 of Surah al -Baqarah, with reference to Malcolm S. Knowles' andragogy theory, namely, self-concept (KD), experience (P), readiness to learn (KB), learning orientation (OB), motivation (M), and experience needs (KP). It is hoped that this analysis will be able to describe the andragogy of the Islamic perspective in the story above.

Table 1 shows the self-concept (SC) dimension reflected in the interaction between Musa (AS) and his people in verses 67–74.

The self-concept is seen in Musa As as a facilitator and the Musa As people as students. Musa has a positive self-concept which is shown by his attitude of recognizing Allah as the owner of knowledge, obeying his commands as a servant of Allah, admitting his weaknesses before Allah, being firm, stating that he is not a fool who likes to make fun of others, respecting students, forgiving a lot of mistakes of his people, patient, and always wanting the best for his people.

All of these were God's gifts that were bestowed upon him, by sending his parents and people around him who loved him and gave him the best education since childhood. The Mosaic people had a negative self-concept which was shown by their attitude of denying

Table 1 Self Concept (SC)

No	Verses	AA	Information
1	67	SC	Musa As had a positive self-concept, which was shown by being able to position himself correctly before Allah. He acknowledges that knowledge comes from Allah, and he is commanded to seek Allah's knowledge. He also firmly stated that he was not an ignorant person who likes to make fun of people. The people of Musa As had a negative self-concept, namely, not being able to correctly position who they were before Allah and His Messenger. They looked down on and held prejudice against Moses because they thought that what Moses commanded was very irrational when related to the purpose they came for.
2	68–71		Musa As was forgiving towards his people, very concerned about their safety, served his people patiently, dialogued while still respecting his people. The people of Moses did not want to acknowledge Allah as their Lord by saying to Moses: ask your Lord, not Our Lord. Prioritizing ratios by asking for cow criteria in detail, without being accompanied by faith. Insulting Musa As by saying: why are you only now explaining the criteria clearly?
3	72		The Moses people liked to spread accusations and hide the truth
4	74		The people of Moses remained arrogant, hard-hearted, unwilling to use reason to understand God's power.

Source: Prepared by the author (2024)

the existence of Allah and demeaning His messengers. Feeling like they are God's chosen nation, they are arrogant in front of people, even in front of God, hard-hearted and unable to accept advice, unable to evaluate their mistakes, and unwilling to apologize.

Table 2 shows how the experience (Ex) dimension in verses 67–74 illustrates the contrasting use of prior experiences between Musa (AS) and his people.

the learning process, dialogue, social conflict, and the implementation of knowledge.

The Musa As people's readiness to learn emerged because they faced problems that resulted in social conflict due to murder cases. The atmosphere in society was very serious; there was almost bloodshed. According to Malcolm, who borrowed Maslow's theory, their readiness to learn was motivated by the need for security

Table 2 Experience

No	Verses	AA	Information
1	67	Ex	God made the experience of the people of Moses as a stepping stone for gaining new experiences. Moses' people once had the experience of worshipping a calf statue. Allah ordered them to slaughter cows so that in their souls the glorification of cows would disappear and turn to glorification of Allah alone.
2	68–71		Musa had a lot of experience interacting with his people so he could be patient and treat his people well. The Mosaic people had a lot of experience interacting with the Prophets and Apostles but were unable to use their experience as a source of learning, and as a result, there was an attitude of opposition, humiliation, and even murder towards God's messengers.
3	74		Musa As and his people had experiences related to hard stones that could emit springs of water when hit with Musa As's stick. Allah makes this experience a stepping stone to gain new experiences, namely, making their hearts soft, able to receive guidance, fear Allah, and radiate goodness and benefits to others, also, so that they use their reasoning to reflect on the signs of Allah's power.

Source: Prepared by the author (2024)

Musa has extensive, varied experiences, both happy and difficult, and is able to use his experiences as a learning resource to gain new experiences. The people of Moses also had extraordinary experiences, including experiences as slaves who were full of suffering for hundreds of years, and the experience of witnessing directly God's various help through several miracles granted to Musa (AS). However, the people of Musa (AS) were unable to use their experiences as a source of learning.

Table 3 shows the readiness to study (RS) dimension reflected in verses 67–74, particularly in relation to

and self-esteem (respect) as the noblest nation, which could not possibly commit such heinous acts (Nur, 2019).

Moses' readiness to carry out God's commands to guide his people to know God, worship Him and obey His command even though the command seems unreasonable, as well as own glorious morals that are honest and not like another accused person. Readiness Study must be based on a straight intention, namely, lillah to seek knowledge, not just because of worldly impulses. In the process of seeking knowledge, learning procedures must be used that are dialogical, communicative, and mutually respectful so that the goal is achieved.

Table 3 Readiness Study (RS)

No	Verses	AA	Information
1	67	RS	The people of Musa As were not ready to learn because they thought that what they were going to do had nothing to do with the problems they faced. There is a learning contract before learning begins, including reminding yourself of the learning objectives, learning orientation because of Allah, introducing yourself as the facilitator, and using interactive methods.
2	68–71		The learning process is through interactive dialogue between Musa and his people. The people of Moses asked things that they felt were unclear.
3	72		There is a social conflict that gives rise to the desire to solve the problem. The Mosaic people were ready to learn in order to solve the murder mystery, bringing a sense of security and self-esteem.
4	73		The people of Moses were commanded to put into practice the knowledge they had acquired so that their goals were truly achieved.
5	74		After the learning process takes place, the learning objectives should be achieved, namely, that participants are able to use their minds and be soft-hearted and fear Allah.

Source: Prepared by the author (2024)

Table 4 shows the learning orientation (LO) dimension reflected in verses 67–74, particularly in relation to problem-solving, implementation of knowledge, and the ultimate goal of developing piety and accountability before Allah.

Learning orientation is centered on solving the problem being faced so that it can be applied directly. The people of Moses considered that solving who the murderer was, was a problem that had to be solved immediately, while Moses was of the view that there was a problem that was more important and needed to be resolved quickly, namely, the condition of his people who did not want to worship Allah sincerely, underestimated the call of the Apostles, and had morals of mazmumah, such as ascribing partners to Allah, killing, telling lies and swearing falsely (Calhoun & Acocella, 1978).

Learning orientation is directly related to learning objectives so the objectives must be stated clearly and understood by facilitators and participant educated with

good. The end objective of andragogy is a change in knowledge, attitudes and behavior. This story illustrates that the goal is that students are able to use their minds to think in the learning process and use heart conscience to weigh matters of which is good or bad as well as submit and fear of Allah, the source of all knowledge namely, Allah. Awareness arises from one's duties and functions as a knowledgeable and grateful human being, believing that whatever humans do, they will be held accountable. There is an attitude of respect and fairness towards all humans. From a physical aspect, educated participant should be trained with hard work in a physical way, which is depicted with the process of searching for cows (HR Al-Bukhari no. 2654, 5976, 6273, 6274, 6919. Muslim no 87).

Table 5 shows the motivation (M) dimension reflected in verses 67 and 72–74, highlighting the differing motivational orientations between Musa (AS) and his people.

Table 4 Learning Orientation (LO)

No	Verses	AA	Information
1	67–71	LO	Adult learning orientation is always oriented towards solving the problems faced and can be applied directly. This is related to position and function as well as social role in society. Musa As was seen as a messenger of Allah and had a high position in the eyes of his people (although not all of them acknowledged this) so he was used as a place to solve problems. Musa's people felt they were God's chosen people, so they developed an arrogant and "critical" attitude towards all solutions that came from Musa As.
2	72		Learning orientation should be due to the desire to carry out God's commands, namely, seeking knowledge.
3	73		After the learning process and gaining knowledge, Allah commanded that this knowledge be implemented. By implementing knowledge, the goal of seeking knowledge will be achieved, namely, understanding the signs of Allah's power using reason.
4	74		The ultimate goal of learning is to grow in fear of Allah, provide benefits for life, and the belief that Allah sees everything that is done and will hold you accountable.
5	67–74		This verse seeks to direct students to avoid major sins, namely, ascribing partners to Allah and killing souls, which Allah has forbidden, as well as telling lies and swearing falsely.

Source: Prepared by the author (2024)

Table 5 Motivation (M)

No	Verses	AA	Information
1	67	M	The Musa people, with their own encouragement, were moved to meet Musa As in order to find a solution to the problem of murder. Moses offers a solution to the problem that is suitable for adults, namely, explaining the command briefly, concisely, clearly (slaughtering a cow). Cow slaughter is a learning method that uses students' experiences as a learning resource, while also containing the ultimate goal of learning, namely, the establishment of monotheism.
2	67, 72–74		There was a difference in motivation between Musa As and his people. Musa As was motivated to guide his people to true monotheism, belief in the last day, belief that Allah is all-seeing of what is hidden and visible, Allah is all-powerful to do things beyond the limits of human understanding, Allah raises the dead. Moses' people were motivated to learn to find out who killed the man, to create a sense of security and self-respect as God's chosen nation.

Source: Prepared by the author (2024)

The motivation of the Musa people was driven from within themselves, namely, the desire to find the murderer so that they could regain a sense of security and be respected as dignified people. Meanwhile, Musa As was motivated to make his people aware of how to be grateful for Allah's blessings by notifying Him, respecting His messenger, and believing in the day of resurrection and accountability, able to use his mind and heart to see the power of Allah and motivated to carry out his duties, functioning as a servant of Allah and His caliph.

Table 6 shows the knowledge needs (KN) dimension reflected in verses 67–74, particularly in relation to meaningful learning objectives, the use of experience as a learning resource, and the lifelong need for knowledge.

Adults need knowledge to be able to carry out their duties and functions as humans. Firstly, knowledge about

who must be worshipped and obeyed absolutely without shirk. The people of Moses defamed Allah by worshiping statues of cows, so Allah ordered them to slaughter cattle as a form of insult to what they worshiped besides Allah. Second, human beings have a responsibility to promote security and peace in society by preventing major sins such as murder, lying, and false accusations. Third, knowledge should always be updated based on the experience it has so that it will be more relevant and meaningful. Fourth, there is an obligation for knowledgeable people to apply their knowledge as a form of accountability to Allah. Fifth, whatever knowledge is sought must be based on a belief that knowledge belongs to Allah, will be given to people who obey Him and must rely on Allah.

Table 6 Knowledge Needs (KN)

No	Verses	AA	Information
1	67–74	KN	This verse shows the principles of andragogy, namely, the importance of explaining what will be done, being oriented towards meaningful goals, using experience as a source of learning, and learning to be done independently. First: explain why cows must be slaughtered, why not other animals. It turns out that the selection of cows is based on the valuable experience that students have. Even though at first glance there is no connection between this command and learning objectives, it turns out to be very closely related and rational. Through the experiences they have, participants are invited to move towards the ultimate goal of learning, namely, only worshiping Allah (tawhid) by insulting deities other than Allah. Second: related to a meaningful task, namely, creating social stability in a society that is threatened with division due to mutual accusations (the spread of hoaxes without being able to be controlled). Third: turn participants' experiences into a learning resource. In this case, the experience of worshiping a cow and the experience of witnessing the splitting of a rock that can emit water after being hit by a stick by Musa As. Fourth: Learning is carried out independently through an interactive dialogue process between Musa As and his people.
2	67–74		Apart from position and social duties/functions, there is a need for knowledge that every person needs regarding their position as a servant of Allah and caliph on earth. So, humans need knowledge throughout their life learning.

Source: Prepared by the author (2024)

Discussion

The Relevance of Andragogy in the Story of Musa As and His People in Surah Al-Baqarah verses 67-74 with Islamic Education Today

Today's Islamic education cannot be separated from the influences brought about by changed lifestyle, and the method of thinking Good in communication, Work, or other activity as a consequence of globalization. The most obvious impact is the integration of cyber technology, both physical and non-physical, in learning, so that learning becomes very open and easy, more individual but still collaborative with others, free to decide what to learn, lots of project-based learning, changing roles and teacher assignments, applying theoretical knowledge into numbers and drawing conclusions based on logic and trends from the given data set, changing assessment platforms, participants can provide input for curriculum development.

This condition is suitable for andragogical learning which develops learning awareness from the perspective of actors who have initiative, formulate learning goals, choose materials, regulate learning rhythms, choose learning resources, choose learning tools and choose the methods that will be used in the learning process. Study can take place throughout life because problems happen throughout life. The use of the internet in learning causes a tremendous leap in information available to the point that the censorship authority to differentiate between true and false news is lost. As a result, fake news spreads rapidly, public debates on social media become more polarized, citizen journalism expands, black campaigns become more prevalent, and ideas that diminish the role of religion and local wisdom gain wider acceptance (Knowles et al., 1998).

During the pandemic and beyond, more learning will be done online. Online learning requires good knowledge of andragogy, where the andragogy theory focuses more on individuals as learners who are able to direct themselves, using their own experiences to direct their learning. Apart from that, a deep understanding of the learning type of the participants will be very helpful in achieving learning goals. There are several types of learning such as visual learners, aural learners, read/write learners, kinesthetic learners. Current situations and conditions like this, not only require andragogy in general, but it would be more appropriate to apply andragogy from an Islamic perspective, namely, andragogy which is based on the concepts contained in the Qur'an and Al-

Hadith (Wan Mohd Noor Wan Daud, 1998).

Education must be built on the basis of strong faith (tauhid) and the formation of noble morals through interactive, communicative communication methods between facilitators and participants (qaulan sadida, qaulan Karima, Qaulan layyina, qaulan ma'rufa, qaulan saqila, qaulan baliga, qaulan azima, qaulan maysura), honoring each other, in an atmosphere of openness. Learning motivation should be grounded in the intention to obey and submit to Allah's commands. The learning orientation is because Allah is to be able to carry out the tasks and functions that He has assigned to humans so that they seek knowledge as a means of getting closer to Allah, solving life's problems according to the instructions of Allah and His Messenger, using the latest technology. Islamic perspective andragogy will position humans as obedient servants of Allah and caliphs who are able to realize a good life and obtain Allah's grace and forgiveness.

Significant Contributions to the Development of Qur'anic Tafsir-based Islamic Education Studies

The research outlined in the document highlights significant contributions to the development of Qur'anic tafsir-based Islamic education studies in several key ways:

1. Integration of Andragogy with Qur'anic Teachings: By applying Malcolm S. Knowles' theory of andragogy to the narrative of Musa (peace be upon him) and his people in Surah Al-Baqarah, the study establishes a framework that links adult learning theories with Islamic teachings. This integration underscores the relevance of Qur'anic narratives in contemporary educational settings, particularly for adult learners.

2. Interactive and Communicative Learning Models: The research advocates for learning methods that are interactive and communicative, aligning with modern educational practices. By emphasizing respect, openness, and mutual engagement, it contributes to developing an Islamic education model that can adapt to contemporary societal needs while remaining rooted in Qur'anic principles.

3. Contextualization of Tafsir: The use of Tafsir Al-Azhar and Tafsir At-Tanwir in the study illustrates how traditional interpretations of the Qur'an can be contextualized to address current educational and societal challenges. This reflects a dynamic approach to Islamic education that values the insights of both historical scholars and contemporary thinkers.

4. Focus on Moral and Ethical Development: The

research emphasizes the need for moral and ethical education derived from Qur'anic teachings, framing it as vital for the development of not only individual learners but also communities. This perspective reinforces the role of Islamic education in cultivating a more ethical and just society.

5. Addressing Modern Challenges: By discussing the implications of globalization and the need for updated educational methodologies, the study addresses the challenges faced by Islamic education in the modern world. It encourages the infusion of technology while maintaining a focus on faith-based moral guidance, which is crucial for student engagement and learning effectiveness.

Overall, the research contributes to the evolution of Qur'anic tafsir-based Islamic education by proposing a harmonious blend of tradition and modernity, thereby enhancing the relevance and applicability of Islamic teachings in contemporary education.

Conclusion

Conclusions from this research: first, the story of Musa As and his people in Surah al-Baqarah verses 67-74 contains andragogic characteristics in terms of Malcolm S. Knowles' andragogic theory, namely, self-concept, experience, readiness to learn, learning orientation, motivation and knowledge needs. Musa As demonstrated a positive self-concept, showed with his consciousness as a servant of Allah, confessing knowledge belongs to Allah, is patient, forgiving, thinks about the safety of his people, communicates impersonally, and respects his people. The self-concept of the people of Musa As is negative, shown by their attitude of not recognizing God's power, despising God's messenger, being arrogant, too rational, and hard-hearted. The experiences of Moses and his people were equally broad and varied, but Moses was able to use his experiences as a source of learning while his people were not. Musa's learning orientation is to invite students to obey God's commands, use reason and heart in learning and aims to produce people whose hearts fear God, whereas his people sought knowledge primarily to identify the murderer. Their learning motivation was driven by the need for security and self-esteem. Accordingly, the readiness of Musa's people to learn emerged from the need to resolve a serious problem that required an immediate solution because of facing serious problems and requiring immediate resolution. Musa was ready to learn because he was aware of his duties as an apostle and servant of God. Moses'

motivation to learn came from within him and he was responsible for carrying out God's commands, while the Mosaic people's motivation was to gain security and self-respect. Musa believed in the need to always seek knowledge as an implementation of God's commands, while his people only wanted to learn if there was worldly gain or according to their desires. There is a difference with the theory of Malcolm on orientation study and motivation. Second, changes in education resulting from globalization require the development of an Islamic perspective on andragogy based on the Qur'an and the Hadith, so that education has clear objectives and uses methods that are appropriate to current developments.

Conflict of Interest

The authors declare that there is no conflict of interest.

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