

MULTIDISCIPLINARY SCIENCE IN THE QURAN PERSPECTIVE (*Tafsir Ilmi in Surah Al-Kahf Verses 60-82*)

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Abstract: This study of the interpretation of Surah al-Kahf verses 60-82 is to analyze various branches of knowledge in the Koran as a form of inspiration regarding multidisciplinary science. This group of verses describes the story of the scientific pursuit of the Prophet Musa as with one of Allah's servants who was given knowledge (in many interpretations his name is Khaidir as). This tafsir study focuses on Tafsir Ilmi, namely analyzing scientific signals from the perspective of modern science contained in the munasabah of this verse using a content analysis approach. Content analysis is linked to the latest scientific findings. So the conclusion obtained is that the scientific interpretation of these verses shows that these verses have already surpassed current contemporary scientific findings and are full of signs of multidisciplinary science. In fact, not only scientific content about futuristic science is found in these verses, but also many methods, approaches are found in the process of learning and conducting scientific research, but also character education, student etiquette towards teachers is also highly emphasized in the munasabah of this verse.

Keywords: Musa as, Khaidir as, Tafsir Ilmi, Multidisciplinary Science

A. Introduction

The stories in the Koran are not just entertainment for the ears or empty stories, but the stories in the Koran are factual events. Prof. Yunahar Ilyas explained more firmly that the essence and purpose of the stories of the Koran is a "book of guidance" not a book of history or a book of stories. The Koran reveals stories, history and events that occurred in order to provide learning instructions and guidance. Therefore, the way the Koran tells stories does not have to follow the rules of story or history which must explain events, characters, places and years of events in full.¹

In particular, the story of the Prophets' status will be faith, not just listening to ear entertainment. Belief in the Prophets or Messengers becomes a pillar of faith automatically believing in all the stories of his life contained in the Qur'an. In the discussion of the reasonable group, this verse is the story of Moses (verse 60) who met and taught a Servant of God who was given knowledge and was given the mercy of God (verse 65). The stories in the Qur'an in this discussion are understood with a reasonable method in order to be whole, which Prof. Saad Abdul Wahid says is reasonable not only in the form of compatibility between one verse with another,

¹ Yunahar Ilyas, *Kuliah Ulumul Quran*, cet. 6, (Yogyakarta: Itqan Publishing, 2019), h. 230.

the verse that was revealed before and after it, but also to pay attention to the reason for its revelation so that it can be known " his tasyri' process, and conclusions can be drawn accurately and correctly.²

Even Muhammad Asad (Leopold Weiss) very well linked the munasabah of this story to a verse that is far from the previous one even though it is not in one group of munasabah of this verse, namely in verse 54 (one group of previous munasabah):

*"Indeed, We have explained all the parables in various ways and repeatedly to people in this Koran. However, humans are (creatures) who argue the most."*³

He explained in his commentary on *The Message of the Quran* that the article "إِذْ" at the beginning of verse 60,⁴ according to him, in the Koran often serves to draw attention to a sudden change in topic of conversation, but without causing a break in the continuity of thought. In the case of this verse, the particle clearly marks a connection with verse 54 in surah al-Kahf.⁵

Imam Jalaluddin al-Mahally and Jalaluddin as-Suyuti in their interpretation *Jalalain*, mention the name of Musa in this verse as Musa bin 'Imran.⁶ Then the young man in this verse is named Yusya' bin Nun,⁷ who will later appear as a prominent person in the history of the Children of Israel. It could be that this is the true form of the experience of Prophet Moses, or it could be telling the journey of Prophet Moses' Mi'raj, as in the case of Prophet Muhammad's Mi'raj described in the previous surah (al-Isra').⁸ The person that Prophet Musa came to was Khaidir with the original name of Balya bin Malkan, and according to Jumhur, he was a Prophet.⁹ But some scholars think that Khidir is a saint.¹⁰ As for Yusya', in addition to serving Prophet Moses, he was also a student who studied under Prophet Moses.¹¹ The Prophet Musa is thought to have lived in the 13th century BC, because Ramesses II (Pharaoh of his time) died in 1237 BC.¹²

It is a truth that God's power can do things that deviate from the customary laws that once applied to the Prophets and all of these are things that must be believed. So what happened in the story of the prophet Musa (a.s.) and Khaidir (the name of many interpretations) is considered strange and beyond reason, such as his actions of making a hole in the boat (verse 71) and killing an innocent child (verse 74) which are things that are outside common human habits.

Next, this story explains various important lessons about educational methods and scientific studies in every event that happened to Khidir from the Prophet Musa's school. About manners or morals as a student, then the process of gaining knowledge, and the contents of the knowledge material presented in this story, such as the journey of the prophet Moses accompanied by his students, so that in the world of organizations this can be an inspiration for seniors and

² Saad Abdul Wahid, *Studi Ulang Ilmu Alquran dan Ilmu Tafsir*, jilid 2, cet. 1, (Yogyakarta: Suara Muhammadiyah, 2012), h. 114.

³ QS al-Kahf verse 54:

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ۝٤

⁴ QS al-Kahf verse 60:

وَإِذْ قَالَ مُوسَىٰ لِقَتْلِهِ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ۝٦٠

⁵ Muhammad Asad, *The Message of The Quran*, cet. 1, (Bnadung: PT Mizan Pustaka, 2017), h. 557.

⁶ Jalaluddin al-Mahally dan Jalaluddin As-Suyuthi, *Tafsir Jalalain*, jilid 2, cet. 6, (T.tp: al-Haramain,2007), h. 8.

⁷ Jalaluddin al-Mahally dan Jalaluddin As-Suyuthi, *Tafsir Jalalain*, jilid 2, cet. 6, (T.tp: al-Haramain,2007), h. 8.

⁸ Maulana Muhammad Ali, *The Religion of Islam*, Terj. R. Kaelan dan H.M. Bachrun, dengan judul *Islamologi*, cet. 8, (Jakarta: Darul Kutubil Islamiyah, 2016), h. 406.

⁹ TM Hasbi ash-Shidieqy, *Tafsir Alquranul Majid an-Nur*, jilid 2, cet. 1, (Jakarta: Cakrawala Publishing, 2011), h. 711.

¹⁰ Ali Muhammad ash-Sallabi, *Al-Iman bi Ar-Rusul*, cet. 1, (Jakarta: Ummul Qura, 2014), h. 254.

¹¹ TM Hasbi ash-Shidieqy, *Tafsir Alquranul Majid an-Nur*, jilid 2, cet. 1, (Jakarta: Cakrawala Publishing, 2011), h. 711.

¹² Michael H. Hart, *100 A Ranking of The Most Influential Persons in History*, Terj. Ken Ndaru dan M. Nurul Islam; *100 Orang Paling Berpengaruh di Dunia Sepanjang Sejarah*, cet. 2, (Jakarta: Hikmah, 2009), h. 86.

juniors. And don't leave the Prophet Musa alone, because the steps taken by the Prophet Musa as a senior were very expensive to be learned, seen directly by his juniors.

In detail, the concept of the story of the prophet Moses and the prophet Khaidir about education has high pedagogical value. So the story between Musa and Khaidir is a story that carries quite a radical meaning, especially for the development of the world of education. Because if we really examine the value of this story, it does have relevance to the world of education and teaching, including several other values such as the attitude of a teacher towards his students. (Moses towards Khaidir), the attitude of a teacher (Khaidir), arrogant attitude, the interest in seeking knowledge, the process of seeking knowledge, the nature of patience and impatience and so on, including regarding the method used by Khaidir in imparting his knowledge to Musa is a new study. in the special methodical field of the world of teaching.¹³

So from the story of the prophets Moses and the prophet Khaidir there is a concept of values education, namely that the issue of values is an emotional issue and therefore can change, develop so that it can be developed, not all at once, but through certain stages. Therefore, the process of forming value attitudes can be carried out through a habituation process, either cultivating habits or strengthening children's responses, and a modeling process, namely forming attitudes through a process of assimilation or a process of imitation.¹⁴ And the story of the prophet Musa is a real example of learning values from his teacher.

Then there is a story about using a boat to travel to study at sea. So it is implied here that there is a scientific interpretation of water and marine science. Then there is a verse that mentions fish being eaten for the journey, this is a sign of knowledge about nutritious food. Then the story of the encounter between the prophet Moses and the person he was looking for includes dialogue as a form of meeting a learning contract with the teacher, morals and manners as a student. This is a sign of knowledge of learning and learning methods.

Then the peak of this story is the material content presented in Khidir's three actions to make the prophet Musa try to understand lessons that he did not yet know. First, the lessons learned from Khidir's actions in making a hole in the boat. Second, the lessons learned from Khidir's actions in killing children. Third, lessons learned from Khidir's actions in renovating the houses or walls of orphans. These three lesson contents are a sign of knowledge about scientific research that is carried out thoroughly in exploring the meaning or wisdom of the results of the phenomena that occur.

B. Literature Review

Prof. Agus Purwanto in his book *Nalar Ayat-Ayat Semesta* says there are at least 800 verses about phenomena and parts of the universe.¹⁵ Even Zakir Naik said that the Koran is not a book of science but a book containing signs, in the form of verses. In the Koran there are more than 6,000 'signs'. And to date, there have been more than 1,000 'signs' that are in harmony with science.¹⁶

¹³ Abu Bakar Adnan Siregar, "Islam dan Relevansinya Terhadap Kisah Musa dan Khaidir", dalam Tarbiyah; Jurnal Pendidikan dan Keislaman, vol. XVII, no. 2, 2010, h. 220, 222.

¹⁴ Nur Asiah, "Urgensi Pendidikan Nilai dan Sikap dalam Proses Pembelajaran", dalam Tazkiya; Jurnal Pendidikan Islam, vol. I, no. 1, 2012, h. 68.

¹⁵ Agus Purwanto, *Nalar Ayat-Ayat Semesta*, cet. 1, (Bandung: Mizan, 2012), hlm. 78.

¹⁶ Zakir Naik, *The Quran & Modern Science*, terj. Dani Ristanto; *Miracles of Alquran & as-Sunnah*, cet. 12, (Solo: Aqwam, 2015), h. 11.

Prof. Mahmud Yunus' *Tafsir Quran Karim*, which contains a concise interpretation, also has a scientific style. The scientific style in his interpretation is shown by linking the part he interprets with developing science, so that Mahmud Yunus's interpretation seems to emphasize the close relationship between the Koran and the development of science and technology.¹⁷

Allah says in the Qur'an:

"Indeed, in the creation of the heavens and the earth and the alternation of night and day, there are signs (of God's greatness) for the intelligent, (that is) those who remember God while standing, sitting, or lying down, and thinking about the creation of the heavens and earth (saying), 'O our Lord, you did not create all this in vain. Blessed are You. Protect us from the punishment of hell'. (QS Alu Imran/3: 190-191).

Maulana Muhamamd Ali in his interpretation of *The Holy Quran*, explains the motivation of this verse outlined by Islam for its followers, that is, conquering oneself by remembering God, and conquering nature by seeking knowledge.¹⁸

Likewise, it is implied in surah an-Nisa' verse 5; *"Do not hand over your treasures (those in your power) which Allah has made the basis of your life to those who are not yet perfect in their understanding. Give them shopping and clothes from (the proceeds of wealth) and speak to them good words.*

Usually this sentence is translated: speak to them with kind words. That the word "qaul" is used to express all kinds of actions. After discussing the care and clothing of orphans in an appropriate manner, the Qur'an now pays attention to another big thing that they really need, namely education. From the beginning, Islam has paid attention to knowledge, reading and writing (QS al-'Alaq/96:1-5) is the first message of the Koran.¹⁹

Many people fall into error when they want the Koran to contain all scientific theories. Every time a new theory is born, they look for the verse that claims to have discovered the theory first. The scientificity of the Koran does not lie in its coverage of scientific theories which are always changing because basically the theory will continue to develop according to the methods used to prove the theory, while the Koran has not changed. In this way, the scientificity of the Koran lies in its encouragement to think and use reason.²⁰

There are several developments in scientific studies by applying multidisciplinary knowledge, so that Islamic studies and their approaches are in line with the development of science itself. Then there is an emphasis on certain fields and approaches intended to be able to understand Islamic teachings more completely (comprehensively) in accordance with the needs of increasingly complete and complex demands. Also, this development is a normal thing and should have happened, otherwise it could be a sign that religion is getting less attention.²¹

The study of Quran interpretation must open itself to various new offers regarding the development of science. One of the reasons is the fact that in the Koran itself, apart from containing aspects of guidance (the Koran as a book of guidance) which is of course the main aim

¹⁷ Nurus Syarifah, *Tafsir Akademik Karya Mahmud Yunus: Corak Ilmiah, Sosial dan Intelektual dalam Tafsir Alquran Al-Karim*, dalam *At-Tibyan: Jurnal Ilmu Alquran dan Tafsir*, Vol. 5 No. 1, 2020, h. 117.

¹⁸ Maulana Muhammad Ali, *The Holy Quran*, cet. 13, (Jakarta: Darul Kutubil Islamiyah, 2014), h. 125, footnote 528a.

¹⁹ Maulana Muhammad Ali, *The Holy Quran*, cet. 13, (Jakarta: Darul Kutubil Islamiyah, 2014), h. 129-130, footnote 540-541.

²⁰ Ahmad Bangun, "Kesempurnaan Alquran dan Kemukjizatannya", dalam *Tarbiyah: Jurnal Pendidikan dan Keislaman*, vol. XVI, no. 2, 2009, h. 226.

²¹ Ratu Vina Rohmatika, "Pendekatan Interdisipliner dan Multidisipliner dalam Studi Islam", dalam *Al-Adyan*, vol. 14, no. 1, 2019, h. 117-118.

of the Koran, this holy book also contains aspects of miracles (the Koran as a book of i'jâz) which aims to strengthen its identity as an authentic revelation God, both the miracle of language, "scientific signs" (if we are reluctant to call it "scientific theory"), and the miracle of explaining legal aspects. We have long known the expression, "the Koran is multi-aspect", and "a person cannot be considered truly faqîh, until he is able to multi-aspect the Koran". The multi-aspects of the Koran are understood not only through the phenomenon of wujûh (polysemy, a word that has different meanings in various uses), but it is also understood that the Koran has dimensions of meaning or content that may vary. Apart from containing religious, religious and moral teachings, the Koran also contains, for example, historical, physical, biological and embryological facts in certain verses.²² This is the fact that the Koran contains multidisciplinary knowledge.

C. Method

This research uses a qualitative method with a content analysis approach. Collecting data for scientific interpretation studies of the munasabah of this verse from verses 60-82 of the story of the prophet Musa and the prophet Khaidir. This tafsir study focuses on Tafsir Ilmi, namely analyzing scientific signals from the perspective of modern science contained in the munasabah of this verse with a content analysis approach and thematically linking the verses that are appropriate to the discussion. Content analysis is connected to the latest scientific or scientific findings. So the conclusion obtained is that the study of the scientific interpretation of these verses shows that these verses have surpassed current contemporary scientific findings and are full of signs of multidisciplinary science. In fact, not only scientific content about futuristic science is found in these verses, but also many methods, approaches are found in the process of learning and conducting scientific research, but also character education, manners or ethics of students towards teachers is also highly emphasized in the munasabah of this verse. . So, the author scientifically explores scientific facts related to multidisciplinary science that are implicit and explicit in the story.

D. Multidisciplinary Science In The Quran Perspective

1. Rihlah Ilmiah Prophet Musa (Part of Education and Natural Sciences)

Prophet Musa's long journey in seeking knowledge is marked by the word huqub (حُقُوبًا) in verse 60. The huqub is a long time and also applies to 80 years,²³ it could even be more, thus indicating an undetermined long time.²⁴ From the beginning of the verse we have been told that seeking knowledge must have a strong determination to tire oneself in seeking knowledge and finding a teacher. The journey alone has required patience, not to mention the pursuit of knowledge. This is the meaning of rihlah as well as jihad fi sabilillah, it turns out that seeking knowledge does have to sacrifice like a jihad fi sabilillah. In *Himpunan Putusan Tarjih*, it is mentioned that the meaning of jihad is broad which is not limited to the jihad of war, so that jihad here includes the jihad of seeking knowledge.

²² Wardani (Editor), *Tafsir Alquran dengan Pendekatan Interdisipliner dan Multidisipliner; Sebuah Pengantar*, (Yogyakarta: Zahir Publishing, t.th.), h.iv-v.

²³ Ahmad Hassan, *Al-Furqan Tafsir Quran*, cet. 2, (Jakarta: Universitas Al-Azhar Indonesia, 2010), h. 477.

²⁴ Ahmad Hassan, *Tafsir Juz 'Ammah; Al-Hidayah*, (Malang: Fatih Media Group, t.t), h. 173.

"Sabilillah is the path that conveys the pleasure of God, in the form of all the deeds that God allows to glorify His words (religion) and implement His laws".²⁵

Allah SWT confirms in Surah at-Taubah verse 122 that the jihad of war is the same as the jihad of seeking knowledge.

"It is not appropriate for all believers to go (to war). Why didn't some of each group of them go (stay with the Messenger of Allah) to deepen their religious knowledge and warn their people when they returned, so that they could protect themselves?"

Furthermore, the choice of fish to be used as supplies for studying, it turns out that the fish in this verse has something magical (verse 64) as a sign of the meeting place of the Prophet Musa with the teacher he was looking for as the intention of the beginning of verse 60 as the meeting of the two seas. Apparently it was revealed to the Prophet Musa that in the place where he would lose the fish there would be people who wanted to meet him. Therefore, he returned to that place.²⁶

Apart from his strong determination in pursuing knowledge and carrying fish as supplies for studying, it turns out that Prophet Musa also used transportation during his journey to study, namely using a boat as a common form of transportation in his time. It is complete that the struggle to seek knowledge must all be prepared as a form of wasilah in order to achieve the goal of seeking knowledge. In fact, if we take the implied message from the motivation of this verse, it is physical readiness to be ready to sail the sea in a boat, which of course must be good at swimming and skilled at rowing, not just riding in a boat. If at any time something happens, life is more likely to survive if the boat sinks.

Behind the story of Musa's rihlah, there is also a story about fish as food for food, which is related to the forgetfulness of his servant Yusya' bin Nun. Yusya' forgot to tell about the miracle that the fish as their food came back to life, and then floundered and slid into the sea, and in the sea seemed to find a very strange path. And continued with the sentence, "Satan has made me forget the fish" (verse 64).²⁷ Ahmad Hassan in his *Al-Furqan Tafsir Quran* explains that in the Koran, Hadith and Arabic, ugliness, mistakes, forgetfulness and so on are often attributed to Satan.²⁸

Then, Abdullah Yusuf Ali in his interpretation of *The Holy Quran*, also commented on why forgetting is associated with the devil, in such a situation "forgetting" is more than just forgetting. The sluggish or lazy nature that has made him neglect not to tell the important news. In such a situation this sluggishness is almost as bad as envy, which includes the whispers of the devil. That's how new knowledge or spiritual knowledge is not only due to ignorance, but sometimes due to reprehensible negligence.²⁹ Although the main message of this part of the story is human nature, forgetting to relate to this verse is a natural thing, because the proof is that the prophet Moses did not criticize his servant. In fact, I was happy to go back, because this phenomenon was a sign of the meeting of two seas and the meeting of the person that Prophet Musa was looking for. The message of this story is that we learn more lessons that in seeking knowledge we will definitely face obstacles that add to the tiredness of the journey and the process of gaining knowledge.

²⁵ Pimpinan Pusat Muhammadiyah, *Himpunan Putusan Tajih*, (Yogyakarta: Suara Muhammadiyah, 2009), h. 279.

²⁶ Ahmad Hassan, *Al-Furqan Tafsir Quran*, cet. 2, (Jakarta: Universitas Al-Azhar Indonesia, 2010), h. 478.

²⁷ TM Hasbi ash-Shidieqy, *Tafsir Alquranul Majid an-Nur*, jilid 2, cet. 1, (Jakarta: Cakrawala Publishing, 2011), h. 712.

²⁸ Ahmad Hassan, *Al-Furqan Tafsir Quran*, cet. 2, (Jakarta: Universitas Al-Azhar Indonesia, 2010), h. 478.

²⁹ Abdullah Yusuf Ali, *The Holy Quran*, cet. 3, (Bogor: Pustaka Litera Antar Nusa, 2009), h. 733.

Still with the story of the fish, we need to read what is explained from a different perspective by Prof. Muhammad Quraissy Syihab in his *Al-Misbah* interpretation, to close this story from the perspective of the message of monotheism, the afterlife, that in the story, it is described how the Prophet Musa attempted to meet the pious servant of Allah by using a dead fish - when it came to life and jump into the water - as an indicator of their meeting place. If Allah had willed, the meeting could have been held easily without determining a distant meeting place. But that's not how it happened. This is to prove that not all events can occur without process and time. On the other hand, the fish's return to life is also related to the matter of resurrection after death which was discussed in the previous verse.³⁰

2. Between Fish and Brain Nutrition for Learning (Part of Natural Science)

Prophet Musa (a.s.) and his students traveled armed with fish. From this verse we learn that, it turns out that when seeking knowledge we really pay attention to having the best provisions, and the best provisions to be used as food that this verse chooses is fish. Fish food is a nutritious food, this is in accordance with the Koran's instructions for us to eat good and nutritious food (al-Maidah/5: 88). This is so that our bodies are healthy, and people who study need to be physically healthy.

*"Eat what Allah has bestowed upon you as lawful and good sustenance, and fear Allah in Whom alone you believe." The meaning of thayyiban can mean a way to get good things and can also mean nutritious.*³¹

The fish involved in this story is one of the signs of scientific interpretation in understanding the interpreted verses. Fish scientifically in modern health science explains that fish is one of the recommended foods. On the one hand, fish provides the nutrients and vitamins the body needs. On the other hand, fish contains various elements which function to help cure several diseases. This positive content is caused by two types of unsaturated fats in fish oil which are very important for health, namely EPA (Eicosa Pantaenoic Acid) and DHA (Docosa Hexaenoic Acid) which both contain omega-3 acids. Omega-3 is a substance that the human body cannot produce itself. Therefore, La must be obtained from external food intake, for example fish.³²

Apart from the fact that fish is rich in nutrients, it is good for the human brain and body. It turns out that the message of this story that needs to be taken into account is that students of science must consume lots of delicious food so that they will be more enthusiastic about studying. Enjoy God's blessings to receive grace in the form of knowledge. The Koran itself calls fish a delicious food, as depicted in surah al-Maidah/5 verse 96 and surah an-Nahl/16 verse 14:

"It is lawful for you to hunt sea animals and food (which comes from) the sea as a pleasure for you, and for those who are on a journey; and it is forbidden for you (to catch) land game while you are in the state of ihram. Fear Allah, to Him alone you will be gathered."

"He is the one who subdued the sea (for you) so that you can eat fresh meat (fish) from it and (from the sea) you bring out the jewelry that you wear. You (also) see a boat sailing towards him, and that you may seek some of His bounty, and that you may be grateful".

³⁰ Muhamamd Quraissy Syihab, *Tafsir Al-Mishbah; Pesan, Kesan dan Keserasian Alquran*, jilid 7, cet. 1, (Tangerang: Lentera Hati, 2016), h. 333.

³¹ Tim Majelis Tarjih dan Tajdid PP Muhammadiyah, *Tanya Jawab Agama 3*, Cet. 3 (Yogyakarta: Suara Muhammadiyah, 2004), h. 221.

³² Lajnah Pentashihan Mushaf Alquran Badan Litbang dan Diklat Kemenag Agama RI dengan Lembaga Ilmu Pengetahuan Indonesia (LIPI), *Penciptaan Manusia dalam Perspektif Alquran dan Sains; Tafsir 'Ilmi*, (Jakarta: Kemenag Agama RI, 2012), h. 206.

EPA and DHA are also produced by plants. However, unlike EPA and DHA found in fish, plant-produced EPA and DHA are not very effective for humans. In the sea, the main producers of these two substances are plankton, tiny organisms that live in the ocean. Once fish eat plankton, the plankton's EPA and DHA content will remain in the fish's body. The fatty acid content in fish meat is useful as an energy source for humans. These fatty acids transfer electrons by attaching themselves to oxygen in the body. This process produces energy that is used in chemical processes in the body. It is not surprising that those who consume a lot of fish oil look fitter, both physically and mentally, because omega-3 also increases concentration power. Apart from that, omega-3 also functions:

First, maintain a healthy heart and blood vessels. Omega-3 reduces the risk of heart disease by lowering blood pressure, cholesterol and triglycerides in the blood. Triglycerides are fats similar to LDL (Bad cholesterol), containing a lot of fat and little protein. Normal blood flow speed is around 60 km per hour. To achieve that speed, blood thinness is the main requirement. It is very dangerous if the blood thickens and clots, something that can be prevented by consuming fish oil. Omega-3 is also important in the production of hemoglobin, which is a molecule that captures oxygen in red blood and regulates nutrients through membranes.

Second, it helps the growth of newborn babies. Omega-3 is an important component for the brain and eyes. Omega consumed by pregnant women also really helps fetal growth. The use of exclusive breast milk is also highly recommended considering that US is the best medium for storing omega-3.

Third, maintain joint health. Arthritis (joint pain which is usually related to rheumatism), joint dysfunction, and the like which lead to joint damage can be prevented by consuming omega-3.

Fourth, maintain brain and nerve health. Omega-3 intake can help reduce mental illnesses, such as depression, schizophrenia and Alzheimer's (a brain disease that causes memory loss). Anxiety, stress, insomnia, and similar symptoms can also be reduced significantly.

Fifth, helps improve immunity and reduce diseases caused by infections. Omega-3 helps prevent several diseases, such as rheumatoid arthritis, intestinal infections, lupus, glaucoma (an eye disease caused by too high pressure on the eyeball and can lead to blindness), protects myelin (material which covers the nerves), sclerosis (pain caused by hardening of the muscles in the brain and spinal cord), blood sugar, migraines, burns, and skin diseases.³³

3. Meaning of “Our Servants”, “Grace”, and Meaning of “Ladunni Knowledge” (Part of Religious and metaphysical Sciences)

The meaning of verse 65 is that We have given him some of the magical knowledge. In a number of interpretations, this person is said to be named Khidr or Prophet Khidr.³⁴ Spread in the story of Khaidir who has the knowledge of ladunni, so it is understood that deviates from the true meaning of the verse where Khaidir does not need to study and can get knowledge directly from God, so that there are people who hope to be like him without any cause and effect process to gain

³³ Lajnah Pentashihan Mushaf Alquran Badan Litbang dan Diklat Kemenag Agama RI dengan Lembaga Ilmu Pengetahuan Indonesia (LIPI), *Penciptaan Manusia dalam Perspektif Alquran dan Sains; Tafsir 'Ilmi*, (Jakarta: Kemenag Agama RI, 2012), h. 207.

³⁴ Ahmad Hassan, *Al-Furqan Tafsir Quran*, cet. 2, (Jakarta: Universitas Al-Azhar Indonesia, 2010), h. 478.

knowledge through study and learn directly. Whereas in other verses there must be a process of reading (surah al-'Alaq verses 1-5) and writing (surah al-Qalam verses 1-4).

As for the term *ladunni*, it means from my side. A sentence that shows the meaning of a place or word position, just like 'inda and pepper' that give the meaning of presence and proximity. There are only a few differences between *ladun*, 'inda' and *lada*, among others, *ladun* is only used for the beginning of *gayah* or the beginning of the end of a job, while the other can be used for the beginning of *gayah* and others. Second, *ladun* cannot be used to add an expression. His position is quite important, while the others are ordinary.³⁵

In this verse we are also taught that in learning and various knowledge received by humans from the past until now. In Surah Yusuf verse 68, it is stated that Allah gave knowledge to the Prophet Ya'qub that not many other people knew. In Surah al-Kahf verse 65, Allah gives one of his servants some knowledge, which based on the next verse, this knowledge is knowledge that is transparent to problems that will occur..

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

"Then the two of them (Prophet Moses and his disciples) found one of Our servants whom We had given him Grace from Our side and whom We had taught him knowledge from Our side."

From this verse, Allah has given grace and knowledge to someone from His side. And from other verses, Allah has given many other servants, such as the Prophet Dawud, the knowledge to soften iron and the knowledge to be able to talk to animals (sura Saba'ayat 10 and surah an-Naml verse 16). Likewise, Prophet Sulaiman was given the knowledge that was given to Prophet Dawud and received other knowledge from Allah, such as the ability to control the wind and control the jinn and so on (see Surah Saba' verses 12 and 13). There are sciences like that which can then be studied with a system and become natural sciences, such as how to make iron soft to make various tools, and so on. But there are still many things that have not been discovered as knowledge that can be studied with a system, such as how to communicate with genies, for example.³⁶

What befalls humans is essentially the manifestation and nature of God shown to humans, which can be received as a blessing as well as torment. There is also a gift from God in the form of giving birth to pleasure but behind it is a torment that will bring misery. On the other hand, there are those who are born as a gift from God as suffering, but it actually brings goodness and happiness. Although the results of everything from Allah are a test, check verses 15 and 16 of surah al-Fajr. All of God's gifts to humans are God's wisdom in the context of implementing God's Rahman and Womb and other qualities to be received well, in the sense that the pleasant ones must be grateful for and the troublesome ones must be used as a means of warning so that they can improve their actions even better, in addition as an encouragement to try to be better with patience and trust.³⁷ This is the meaning of the grace given by Allah to someone which is implied by the message of the knowledge of Tauhid. That the Prophet Musa learned that what he considered to be inconsistent with his initial views regarding the teacher's breaking a hole in the boat and killing the child turned out to be a mercy for the boat passengers and a mercy for the child who turned out to be a disobedient child when he grew up, so he was killed early (based on revelation of Allah) the child has not had time to grow up to become a disobedient child.

³⁵ Pimpinan Pusat Muhammadiyah, *Mushaf At-Tanwir; Alquran dan Terjemah*, (Yogyakarta: Suara Muhammadiyah, t.t), h. 302.

³⁶ Tim Majelis Tarjih dan Tajdid PP Muhammadiyah, *Tanya Jawab Agama 2*, Cet. 6 (Yogyakarta: Suara Muhammadiyah, 2003), h. 192.

³⁷ Tim Majelis Tarjih dan Tajdid PP Muhammadiyah, *Tanya Jawab Agama 1*, Cet. 7 (Yogyakarta: Suara Muhammadiyah, 2003), h. 1-2.

Seeking knowledge, learning is not just reading in books or textbooks, but the keys and secrets of knowledge are in the teacher's chest.³⁸ So from this story it teaches us that following the Teacher is part of the learning process itself. Even from this verse it shows that knowledge will only be accepted when you are serious about learning. No one can understand a knowledge unless he has learned from a teacher. So it is not true if the meaning of *ladunni* knowledge is used as an excuse without going through the exhausting process of learning. Although it is clear that Khaidir's prophetic status in this verse shows that he does not need to learn through the process, because his knowledge is directly received from Allah swt, and this only applies to other Prophets and Messengers and cannot be done by ordinary people.

It is clear that he is a prophet marked in his verse 82. Khaidir seemed to say to Prophet Musa, peace be upon him, *"I did all the things that made you impatient with God's command to show you that there are many things that at first appear to be bad, but God shows them all in a different way."*³⁹ Khaidir did all this because it was based on Allah's revelation. This revelation can also be interpreted as grace, the revelation of the Shari'a is also a grace.⁴⁰ And this human is not infallible, meaning that this human is not guaranteed that all his actions are correct. Only the Prophets and Apostles are guaranteed that all their actions are correct, because their actions were preceded by Divine revelation.⁴¹ Previous evidence in verse 81 is also understood to mean that Khaidir was a prophet because he knew the future of the child he killed, saying *"We killed the child so that Allah would replace the mother and father with a child who was more devoted and could better connect the family ties."*⁴²

E. Conclusion

The conclusion of Surah al-Kahf verses 60-82 explains the many branches of knowledge described in the story of the prophets Musa and Khaidir, namely multidisciplinary various branches of knowledge, both religious knowledge and general knowledge. This proves the inseparability of the two parts of knowledge which both come from God. Include evidence of studies from scientific interpretations that do not separate *qauliyah* verses from *kauniyah* verses. The most prominent scientific disciplines in this story are educational methods and scientific study of every event that Prophet Musa went through while studying with Prophet Khidir (verses 71, 74 and 77). Then, about manners or morals as a student (verses 66, 69), then the process of gaining knowledge, and the contents of knowledge material presented in this story, such as the journey of the prophet Moses accompanied by his students (verses 60-65), and in the world This organization can be an inspiration for seniors and juniors. And don't leave Prophet Musa alone, because Prophet Musa's steps as a senior were very expensive to be learned, seen directly by his juniors.

Apart from his strong determination in pursuing knowledge (verse 60), he also brought fish as provisions for studying (verses 61-63). Then it is told that the prophet Musa also used transportation during his journey to study, namely using a boat as a common form of transportation at that time (verses 61 and 71). The multidisciplinary part of science here between the intention to

³⁸ Ahmad Hassan, *Kesopanan Tinggi Secara Islam*, cet. 1, (Bangil: Al-Muslimun, 2021), h.30.

³⁹ Ahmad Hassan, *Al-Furqan Tafsir Quran*, cet. 2, (Jakarta: Universitas Al-Azhar Indonesia, 2010), h. 481.

⁴⁰ Ahmad Hassan, *Mengenal Nabi Muhammad saw*, cet. 1, (Bandung: Diponegoro, 1995), h. 15.

⁴¹ Muhammad Bustami Ibrahim, *Pendidikan Budi*, cet. 1, (Yogyakarta: Suara Muhammadiyah, 2016), h. 475.

⁴² Ahmad Hassan, *Al-Furqan Tafsir Quran*, cet. 2, (Jakarta: Universitas Al-Azhar Indonesia, 2010), h. 480.

seek knowledge for the sake of Allah and the vehicle used proves that the struggle to seek knowledge must all be prepared as a form of wasilah in order to achieve the goal of seeking knowledge. In fact, if we take the implied message from the motivation of this verse, it is determined, physical readiness, ready to sail the sea in a boat which of course must be good at swimming and skilled at rowing, if at any time something happens, life is more likely to survive if the boat sinks.

Verses 65-70 specifically emphasize the manners of students following the teacher as part of the learning process itself. In fact, this verse shows that knowledge will only be received when you are serious about learning. No one can understand a science unless they have studied it from a teacher. So it is not true if the meaning of ladunni knowledge is used as an excuse without going through the process of tiring people learning. Even though it is clear that Khaidir's prophetic status in this verse shows that he did not need to learn through a process, because his knowledge was received directly from Allah SWT, and this only applies to other Prophets and Messengers, not ordinary people.

There is a part about human nature that forgets to mention the forgetting of Yusya' bin Nun (verse 63) and the forgetting of the prophet Musa (verse 73) during the journey to seek knowledge, as a natural thing. Even with Yusya' forgetting'. Prophet Musa and Yusya' turned back to meet Khaidir, so the message of this part of the story is that in seeking knowledge you will definitely face obstacles that add to the fatigue of the journey and the process of gaining knowledge.

Then there is a verse about the presentation of the story which mentions fish being eaten for the journey, this is a sign of nutritional knowledge about healthy and quality food (verses 61-63). Then there is the story of using a boat to travel to study at sea. So it is implied here that there is a scientific interpretation about water and marine science (verse 71 and verse 79). Then the story of the encounter between the prophet Moses and the person he was looking for includes dialogue as a form of meeting a learning contract with the teacher, morals and manners as a student. This is a sign of knowledge of study and learning methods (verses 66-70).

The multidisciplinary science in this story states that Khaidir was given knowledge and Allah's grace (verse 65). This implies the message of monotheistic knowledge, that knowledge is directly proportional to intention because of Allah and hard work in learning. And the prophet Moses saw his teacher make a hole in the boat and kill the child. What his teacher did turned out to be a mercy (God's love) for the boat passengers (verse 79) and a mercy for the child who turned out to be a disobedient child when he grew up, so his death was killed early (based on revelation Allah) the child has not had time to live as an adult (verses 80-81), as well as mercy for the two orphans who had their house renovated by Khaidir so they could enjoy their parents' inheritance (verse 82). These three events are closely related to various branches of knowledge which are inseparably gathered together, namely the science of monotheism, social and political science, family and child education, civil engineering, maritime science, and piety as parents.

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