



Descriptive Analysis of Surah Al-Kahfi Verses 1-10 in the Perspective of Syntactic, Faith Education and Learning Methods

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Abstract

The Al-Qur'an is a guideline for human life which was revealed in Arabic, both in pronunciation and uslub. Its vocabulary is rich, so not everyone can understand it properly. However, as a Muslim, learning the language of the Qur'an is a must. To know the content and meaning of the Qur'an requires special knowledge. Arabic and the Science of Interpretation are needed by anyone who intends to explore the contents of the Qur'an. Arabic and the Science of Interpretation have many branches, one of the branches of Arabic science is the Science of Nahwu in which there is a discussion of the isims that are manshub, and one of the techniques for presenting interpretations of interpretation is the tahlili method, namely the method of interpretation by means of describes all aspects contained in the interpreted verses in detail one by one every word and even every letter contained in each verse. The results of the study show that in the structure of Surah Al-Kahf verses 1 to 10, there are 35 isim which are manshub. The isims consist of 16 maf'ul bih, 2 zharaf epochs, 1 khabar kana, 5 isim inna, 3 haal, 1 munada, 2 tamyiz and 5 tawabi types of shifts. Meanwhile, regarding the meaning of Surah Al-Kahf verses 1-10 in terms of the implication of the value of faith, it is caused by the story of the young Ashhabul Kahf who tries to protect the faith from unjust rulers and chooses to hide in a cave. A similar test of faith will be experienced by believers at the end of time and is a punishment for those who do not believe and deify technology and science, namely the appearance of the greatest slander against mankind, Dajjal Al-Masih. As for the implementation of the learning method, there is relevance between the story method and Islamic education because Allah SWT has become an example in the application of the story method. Moral and faith education can be obtained,

one of which is through the storytelling method, the reason is that the storytelling method can store great value in absorbing. His compassion for everyday life, be it stories of pious people to emulate, as well as stories of people who are wrongful. So that his nature is shunned and avoided by people who read or listen to history. Because by reading or listening to these stories, humans will compare themselves with themselves in their current lives so that moral and faith education can be conveyed properly.

Keywords

Al-Kahf verses 1 to 10; implication of faith value; implementation of learning methods

Introduction

The Qur'an is the word of Allah SWT which was revealed to the Prophet Muhammad SAW through the intermediary of the angel Gabriel gradually, as a guide for human life. Al-Qur'an is the basic principle for Islamic law and its main source. It is from him that all the main points of the Shari'ah and its branches are taken. Allah SWT says:

(وما من دابة في الأرض ولا طائر يطير بجناحيه إلا أمم أمثالكم ما فرطنا في الكتاب من شيء ثم إلى ربهم يحشرون)
(سورة الأنعام : 38)

"And there are no animals on the earth and birds that fly on their two wings, but people (also) like you. We have forgotten nothing in the Book, then to God they will be gathered." (Q.S. Al-An'am: 38).

The above proposition is an indication that the Qur'an is truly the greatest miracle given by Allah SWT to the last Prophet and Messenger Muhammad SAW. The Al-Qur'an is able to explain everything to humans and is the only book that speaks whatever is said, it tells about the past, the present and informs about the future. These valuable contents are all collected in 114 letters, 6236 verses, 74437 sentences and 325345 letters of the Qur'an. (Toto S AF, 1997:46).

Because the Qur'an was revealed in Arabic, both its pronunciation and uslub are rich in vocabulary, so not everyone can understand it in detail. Whereas in the Qur'an Allah SWT says:

إنا أنزلناه قرآنا عربيا لعلكم تعقلون

"Verily, We have sent it down in the form of an Arabic Qur'an, so that you may understand it." (Q.S. Yusuf: 2)

Based on this, as Muslims it is a must for us to learn the language of the Qur'an, namely Arabic. Meanwhile, to know the content and meaning of the Qur'an we should study the science of interpretation. Imam Al-Jurjany which was quoted by M. Hasbi As-Siddieqy, put forward the definition of interpretation as follows:

توضيح المعنى الآية شأنها وقصتها و السبب الذي نزلت فيه بلفظ يدل عليه دلالاته ظاهرة

"Explaining the meaning of the verse, its business, the story, and the reason why the verse was revealed, with a compound lafadz to it clearly." (M Hasbi Ash-Shiddieqy, 1953:179)"

From the explanation above, it is clear to us that Arabic and the Science of Interpretation are needed by anyone who intends to explore the contents of the Qur'an. Arabic and the Science of Interpretation has many branches. One of the branches of Arabic language science is Nahwu Science in which there is a discussion of the ism-isms that are manshub. And one of the techniques for presenting interpretations is the tahlili method, namely the method of interpretation by explaining all the aspects contained in the verses being interpreted in detail one by one every word and even every letter contained in each verse.

Based on the basis above, the author tries to examine some of the Qur'an which contains 114 chapters and takes the 18th letter, namely Al-Kahf and the first 10 verses of the letter, which totals 110 verses.

Research Methods

The research method used in this study is a qualitative method, because the study that will be discussed is about the interpretation of Al-Qur'an Surah Al-Kahf verses 1-10 qualitatively. Komariah and Satori (2010:39) argue that qualitative methods emphasize the meaning behind everything, the definition of a particular situation (in a certain context). Qualitative methods are more concerned with the process than the end result. Therefore, the sequence of activities may vary depending on the condition and the number of symptoms found.

While the source of research data used in this study is literature. According to Zed (2008:3) library data is not only a matter of reading and recording literature or books as people often understand it. What is called research activities related to library data collection methods are a series of activities related to library data collection methods, reading and recording and processing research materials. Furthermore Subagyo (1991:109) adds that library research is intended to obtain complete information and to determine actions to be taken as important steps in scientific activities.

The data collection technique carried out by the researcher was a study of documents with the main data, namely dissecting Nahwu books, books of Tafsir and Syarah Shohih Muslim, as well as supporting data, namely by dissecting sources that could support research material on the systematic study of the Qur'an. 'an Surah Al-Kahf verses 1-10. Data processing is a combination of various kinds of data processing to make the data useful according to the desired results. According to Ladjamudin (2013: 9) data processing is the period or time used to describe changes in the form of data into useful information.

Research Result

As previously stated, that the data analysis used in this study is descriptive analysis, which is explorative in nature, so the results of the analysis of this study are as follows:

1. Syntactic analysis

Based on the results of this study, the author can illustrate that the structure of the isim-isms that are assigned in Surah Al-Kahf verses 1 to 10 can be seen in the following table.

البيانات	علامة النصب	الوظائف	نوع الكلمات	الكلمات	الرقم
مفعول به منصوب و علامة نصبه فتحة ظاهرة في آخره لأنه اسم مفرد.	فتحة	مفعول به	الاسم	الكتاب	1
مفعول به منصوب و علامة نصبه فتحة ظاهرة في آخره لأنه اسم مفرد.	فتحة	مفعول به	الاسم	عوجا	2
حال للكتاب.	فتحة	حال	الاسم	قيما	3
مفعول به الثاني منصوب و علامة نصبه فتحة ظاهرة في آخره لأنه اسم مفرد.	فتحة	مفعول به الثاني	الاسم	بأسا	4
علامة نصبه فتحة ظاهرة في آخره لأنه اسم مفرد.	فتحة	صفة ل"بأسا"	الاسم	شديدا	5
مفعول به منصوب و علامة نصبه الياء لأنه جمع المذكر السالم.	ياء	مفعول به	الاسم	المؤمنين	6
الاسم الموصول مبني على الفتحة في محل نصب صفة ل"المؤمنين".	في محل	صفة ل"المؤمنين"	الاسم الموصول	الذين	7
مفعول به منصوب و علامة نصبه الكسرة لأنه جمع المؤنث السالم.	كسرة	مفعول به	الاسم	الصالحات	8
الاسم منصوب و علامة نصبه الفتحة في محل نصب اسم أن مؤخر.	الفتحة	اسم أن مؤخر	الاسم	أجرا	9
صفة ل"أجرا".	الفتحة	صفة	الاسم	حسنا	10
علامة نصبه الياء لأنه جمع المذكر السالم.	الياء	حال	الاسم	ما كثرين	11
ظرف الزمان مبني على الفتح.	الفتحة	متعلق ب"ما كثرين"	ظرف الزمان	أبدا	12
الاسم الموصول مبني على الفتح في محل نصب مفعول به.	في محل	مفعول به	الاسم الموصول	الذين	13
مفعول به منصوب و علامة نصبه الفتحة.	فتحة	مفعول به	الاسم	ولدا	14
تمييز منصوب و علامة نصبه فتحة.	فتحة	تمييز	الاسم	كلمة	15
الأصل : "قولا كذبا"	فتحة	صفة	الاسم	كذبا	16
(الكاف) ضمير متصل مبني على الفتحة في محل نصب اسم لعل.	في محل	اسم لعل	ضمير متصل	فعلك (ك)	17
مفعول به منصوب و علامة نصبه الفتحة و هو مضاف.	فتحة	مفعول به	مضاف	نفسك (نفس)	18
و جواب الشرط محذوف.	فتحة	حال	الاسم	أسفا	19
(نا) ضمير متصل مبني على السكون في محل نصب اسم إن.	في محل	اسم إن	ضمير متصل	إنا (نا)	20
مفعول به الأول مبني على السكون في محل نصب.	في محل	مفعول به الأول	الاسم الموصول	ما	21
مفعول به منصوب و علامة نصبه فتحة ظاهرة في آخره لأنه اسم مفرد.	فتحة	مفعول به	الاسم	زينة	22
(هم) ضمير متصل مبني على السكون في محل نصب مفعول به.	في محل	مفعول به	ضمير متصل	لنبلوهم (هم)	23
تمييز منصوب و علامة نصبه فتحة ظاهرة في آخره.	فتحة	تمييز	الاسم	عملا	24
(نا) ضمير متصل مبني على السكون في محل نصب اسم إن.	في محل	اسم إن	ضمير متصل	إنا (نا)	25
الاسم الموصول مبني على السكون في محل نصب مفعول به.	في محل	مفعول به	الاسم الموصول	ما	26
مفعول به الثاني منصوب و علامة نصبه فتحة ظاهرة في آخره.	فتحة	مفعول به	الاسم	صعيدا	27
علامة نصبه فتحة ظاهرة في آخره.	فتحة	صفة ل"صعيدا"	الاسم	جرزا	28
اسم أن منصوب و علامة نصبه فتحة ظاهرة في آخره و هو مضاف.	فتحة	اسم أن و هو مضاف	الاسم	أصحاب	29
خير كان منصوب و علامة نصبه فتحة ظاهرة في آخره.	فتحة	خير كان	الاسم	عجبا	30
اسم الظرف مبني على السكون في محل نصب على الظرفية الزمانية للماضي متعلق ب"عجبا".	في محل	الظرف الماضي	حرف الشرط	إذ	31
حرف النداء محذوف.	فتحة	منادى	الاسم	ربنا (رب)	32
(نا) مفعول ضمير متصل.	مفعول به	مفعول به	ضمير متصل	أتانا (نا)	33
مفعول به منصوب و علامة نصبه فتحة ظاهرة في آخره.	فتحة	مفعول به	الاسم	رحمة	34
مفعول به منصوب و علامة نصبه فتحة ظاهرة في آخره.	فتحة	مفعول به	الاسم	شدا	5

The table above shows that in Surah Al-Kahf verses 1 to 10 there are 35 ism which are manshub. The isims consist of 16 maf'ul bih, 2 zharaf epochs, 1 khabar kana, 5 isim inna, 3 haal, 1 munada, 2 tamyiz and 5 tawabi types of shifts.

2. Interpretation Science Analysis

The contents of Surah Al-Kahf verses 1 to 10 are as follows:

a. Paragraph 1

"الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا"

"Praise be to Allah who has sent down the Book (Qur'an) to His servant and He has not made it crooked."

According to Ibn Kathir and Ath-Tabari, the beginning of this letter is Allah's praise for Himself for sending Muhammad the Prophet and Messenger. Also praise Allah for himself who has sent down to him the Al-Book as a guide for human life in which there are no differences and disputes in it, justifying and being a witness for others, and there is no crookedness and distortion in it.

Imran N Hosein added that the Al-Qur'an will also reveal the deviations that have been committed by Jews and Christians. This deviation creates lies and falsifications that undermine the authenticity of the texts of the earlier books. In addition, this verse is also a warning against the damage that will occur in the end times caused by the Dajjal.

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b. Paragraph 2

"قِيمًا لِيُنذَرَ بِأَسَا شَدِيدًا مِنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا"

"As a straight guide, to warn of a very painful punishment from His side and give good news to the believers who do good that they will get a good reward."

In verse 2, Ibn Kathir and Ath-Tabari explain the truth of the Qur'an as a guide to warn the polytheists of His tremendous recompense. Because according to Imran N. Hosein one of the functions of the Qur'an is as a comparison to justify all the teachings that have been distorted. If after being justified they still commit fraud, then a very severe punishment will be imposed in the form of slander of the Dajjal. On the other hand, Allah also gives the good news of heaven for those who are pious, who carry out Allah's commands and leave what Allah has forbidden, and justify Allah and His Messenger.

c. Paragraph 3

"مَا كُنَّ فِيهِ أَبَدًا"

"They abide in it forever."

Imran N Hosein said that at the end of time Dajjal will attack humans and be a test of faith through manipulated verses. Ibn Kathir and Ath-Tabari are of the opinion that those who keep their faith will get the best reward, namely heaven, which will never run out of favors they get because they will live in it forever, not

moving and not being moved.

d. Paragraph 4

"وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا"

"And to warn those who say, 'Allah took a child'."

Verse 4 still explains about the deviation of polytheists who have been warned about Allah's punishment that awaits them in the hereafter because they have lied about the monotheism of Allah SWT by saying that angels are Allah's daughters. Imran N Hosein added emphatically that this deviation has been carried out by Jews and Christians, namely by saying that Allah has children. Christians believe that Jesus is the son of God and Jews believe that Uzair is the son of God.

e. Paragraph 5

"مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبِرَتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا"

"They have absolutely no knowledge of it, and neither do their ancestors. How ugly are the words that come out of their mouths; they are just telling (something) lies."

In verse 5 Allah SWT condemns the words of polytheists and their predecessors for their blasphemy regarding the concept of divinity. So this verse functions as a foundation that what they believe is wrong. And Muslims who adhere to the Qur'an are required to reject this false belief.

f. Paragraph 6

"فَلَعَلَّكَ بَاخِعٌ نَفْسِكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا"

"As a straight guide, to warn of a very painful punishment from His side and give good news to the believers who do good that they will get a good reward."

Ibn Kathir said that verse 6 is Allah's consolation to Rasulallah SAW not to mourn because of the deep sadness caused by the denial of polytheists. However, Ath-Tabari believes that verse 6 is in the form of a warning from Allah SWT to the Prophet regarding his disappointment and sadness. Ibn Kathir said that verse 6 is Allah's consolation to Rasulallah SAW not to mourn because of the deep sadness caused by the denial of polytheists. However, Ath-Tabari believes that verse 6 is in the form of a warning from Allah SWT to the Prophet regarding his disappointment and sadness.

Imran N Hosein added that people who distort Allah's verses will always try to make people (especially Muslims) follow their beliefs. However, there will be a group of people responding to this test which will be divided into two groups, namely: a group of people who adhere to the Al-Qur'an and a group of people who experience and accept this crookedness, so that the Dajjal will use them as a means to bend the beliefs of those who believe have faith.

g. Paragraph 7

"إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا"

"Indeed, We have made what is on the earth as an adornment for it, so that We may test them, which of them is the best in deeds."

According to Imran N Hosein, verse 7 explains that one of the forms of slander of the Dajjal used to influence humans is the glitter of the world. Humans will be made to forget the worship of Allah SWT and life in the hereafter, then drown in a mortal life. Ibn Kathir also interpreted the world as a testing village, not a permanent village. Then Ath-Tabari interpreted that the world is just an ornament, to find out which of his creatures is more obedient to follow His commands and leave the world.

h. Paragraph 8

"وإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا"

"And We will certainly make (also) what is above it a barren and dry land."

Verse 8 continues the explanation from verse 7, namely regarding the glitter of the world. Ibn Kathir said that after the world was made sparkling, one day Allah would make the world destroyed and destroyed, Ath-Tabari said everything in the world would be destroyed and vanished because in essence we will all return to Allah. Then Imran N Hosein added that one of the glitters of the world is the advancement of science and technology that makes a hedonistic lifestyle. Until in the end humans will change their perspective on faith. Some of those who originally had faith in Allah will change to believe in human wisdom and the life of the world.

i. Paragraph 9

ii. "أَمْ حَسِبْتُمْ أَنْ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا"

"Do you think that the person who inhabits the cave, and (who has) the raqim, includes Our amazing signs (greatness)?"

Verse 9 is the beginning of the story of Ashshabul Kahfi which is part of the signs of Allah SWT among other things that are the same or even more amazing. One of them is the creation of the heavens and the earth and what is in them which is something more amazing than the story of Ashshabul Kahf. According to Imran N Hosein, the story of Ashshabul Kahfi is a real example of a group of youths defending their faith. They are lessons so that today's people are stronger in maintaining their faith.

j. Paragraph 10

"إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا"

"(Remember) when the youths took refuge in the cave they prayed, 'O our

Lord. Grant mercy to us from Your side and complete the right guidance for us in our affairs.

Ibnu Katsir and Ath-Tabari said that verse 10 is the story of Ashshabul Kahf that Allah SWT has told. They are a group of youths who run away and take shelter in a cave to hide to save their religion from being disturbed by their people, even though the stakes are being ostracized from society and maybe even their own lives. They pray for grace in the form of guidance to the straight path in this matter, then Allah hides them in a cave and sleeps there for several years. Imran N Hosein said that this is a joke for people today who are willing to change their religion just to be accepted in society.

Discussion

Based on the results of the research above, the writer can find that the structure in Surah Al-Kahf verses 1 to 10 contains 35 isim which are manshub. The number of isim does not include all the ism that must be assigned. The isims contained in surah Al-Kahf verses 1 to 10 consist of 16 *maf'ul bih*, 2 *zharaf epochs*, 1 *khobar kana*, 5 *isim inna*, 3 *haal*, 1 *munada*, 2 *tamyiz* and 5 *tawabi* types of shifts. Where as *maf'ul muthlaq*, *maf'ul ma'ah*, *maf'ul li ajlih*, *zharaf* eats that are *manshub*, *mustatsna*, some *tawabi'* such as *taukid*, and *badal*, and *even'athaf* are not found in the texts of the 10 verses, thus making This research is less meaningful and the mastery of nahwu is not broader because there are no sentences used as examples in the application of some of the nahwu science so that researchers cannot explore it further.

As for the table of contents of letters Al-Kahf verses 1-10, Imam Nawawi said there are scholars who say that letters Al-Kahfi verses 1-10 have the virtue of being self-protection from the slander of the Dajjal, this is because at the beginning of the letter Al-Kahf there is something amazing and is a sign of the power of Allah SWT. Of course, if these verses are contemplated and understood correctly, then God willing, they will be protected from the slander of the Dajjal.

The cause of Al-Kahf's letter can be a protector from the slander of the Dajjal because of the privileges in it. The letter opens with praise to Allah, because only Allah is the only One who has the right to be praised, and it is with His power and compassion that He provides life guidelines for humans in the form of the holy book (Al-Qur'an) which will guide humans towards the right path and prevent people from going astray and deviating as the Jews and Christians have done by making lies and falsehoods that damage the authenticity of the texts of the previous books. Where in the Qur'an it is explained very emphatically that Allah is God Almighty. So it is clear that there is no other God who has the right to be worshiped. Whereas at the end of time there will be a human who claims that he is God, he is Dajjal Al-Masih.

Dajjal will be the toughest test for mankind who believe and be a punishment for those who still commit deviations after being justified. Dajjal can manipulate verses and many other things such as carrying water and fire in his hands, raising the dead, ruling the sky, growing plants at will, and other tests that are so sparkling that they can make many people deceived and follow the path of

the Dajjal that is visible like pleasure, but they are headed for destruction. One of the glitters of the world that is used to influence humans is the advancement of science and technology to create a hedonistic lifestyle. Until in the end humans will change the way they view faith. Some of those who originally had faith in Allah will change to believe in human wisdom and the life of the world.

However, there will also be people who at that time still cling to monotheism. They save their faith because they believe that Allah is the only Lord of the universe and Dajjal is a test, so Allah guarantees that they will get a reward in the hereafter, namely eternal heaven with Allah whose enjoyment will never run out forever. While the pleasures and glitter of the world given by the Dajjal are only temporary pleasures, humans are required to be patient and take refuge in Allah so that they are spared and kept away from all tests.

Then in the letter Al-Kahf Allah mentions that all creatures and good events on earth and in the sky are inseparable from the miracles of the creation that Allah made. So the story of Ashhabul Kahfi is not the only thing that is amazing if people think about it. The people hiding in the cave are just lessons and life stories that can be a real example when subjected to the most severe test, namely the test of faith and monotheism in Allah. They prefer to save hiding in a cave than having to pawn their faith. As this is the same as the test of aqidah when humans face the Dajjal, humans must save their religion and try to be protected from its slander. One way is to memorize and study and understand the meaning of Surah Al-Kahf verses 1 to 10. Because when Allah saves the youths who they enter into the cave, that's how Allah perpetuates the stories and readings of Surah Al-Kahfi that protect us. from tyranny and crime, especially the slander of the Dajjal.

As for Surah Al-Kahf verses 1 to 10, the researcher found a learning method whose method was directly taught by Allah SWT, namely the storytelling method. Allah SWT told Rasulullah SAW when his heart was filled with disappointment at the behavior of polytheists and sadness because revelation did not come down to him. Until finally Allah told the story of Ashshabul Kahfi as entertainment so that Rasulullah SAW would not focus on the sadness as well as being a warning about the life of the world which is forever a place of testing and all desires are not always obtained, then humans are required to be patient for all these tests because life is eternal and pleasure what is eternal is only in the hereafter.



The three images above were taken by the author from the Ashhabul Kahf cave in Jordan in 2023

From this explanation, the researcher argues that moral and faith education

can be obtained, one of which is through the storytelling method, because the storytelling method can store great value in absorbing his ibrah for everyday life, be it stories of pious people to emulate, as well as stories of good people. people who are unjust so that their nature is shunned and avoided by people who read or hear their story. Because by reading or listening to these stories humans will compare with themselves in their current life.

Conclusion

Based on the results of this research, the writer can conclude that the structure in Surah Al-Kahf verses 1 to 10 contains 35 isim which are manshub. The isims consist of 16 maf'ul bih, 2 zharaf epochs, 1 khabar kana, 5 isim inna, 3 haal, 1 munada, 2 tamyiz and 5 tawabi types of shifats.

In terms of interpretation, Surah Al-Kahf verses 1 to 10 have implications for the value of faith for humans because they can protect against the slander of the Dajjal if memorized and understood because the story of Ashhabul Kahfi and the slander of the Dajjal have in common that they are both about the test of faith and efforts to protect themselves. from crime and injustice. The youths in the story of Ashhabul Kahfi go and take refuge from the coercion of an unbelieving ruler, even though they are ostracized by society and their lives are threatened. They finally had to hide in a cave to protect their faith. Whereas one day there will be the toughest test of faith for human beings who believe and punishment for those who do not believe, namely Dajjal Al-Masih who by the will of Allah seems to be able to rule the heavens and the earth, also as if he can bring the dead back to life and as if as if bringing heaven and hell before the true human being is just a deception. Therefore Muslims must imitate the behavior of Ashabul Kahfi so that they can be safe and maintain their faith. The behavior that must be emulated is to adhere to the instructions contained in the Qur'an and stay away from the temptations and slander of people who do not believe in Allah, especially the slander of the Dajjal.

As for the implementation of the learning method, there is relevance between the story method and Islamic education because Allah SWT has become an example in the application of the story method. Moral and faith education can be obtained, one of which is through the storytelling method, because the storytelling method can store great value in absorbing His wisdom for everyday life, be it stories of pious people to emulate, as well as stories of wrongdoers so that his character is shunned and avoided by people who read or hear his story. Because by reading or listening to these stories, humans will compare themselves with themselves in their current lives so that moral and faith education can be conveyed properly.

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