

**STUDY ON STORY OF MŪSA AND HIDIR  
IN *SŪRAH AL-KAHFI*  
(AN EPISTEMOLOGICAL APPROACH)**



THESIS

Submitted to Ushuluddin and Humanity Faculty in Partial  
Fulfillment of the Requirements for the Degree S-1 of Islamic  
Theology on Theology and Philosophy Department

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SEMARANG**

**2015**

## DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinion or findings included in this thesis are quoted or cited in accordance with ethical standards.

Semarang, December 21<sup>th</sup> 2015

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## RATIFICATION

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and has been accepted and legalized as one of requirements for fulfilling degree S-1 of Islamic Theology in Theology and Philosophy Department.

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## MOTTO

مَنْ إِزْدَادَ عِلْمًا وَلَمْ يَزِدْهُ هُدًى، لَمْ يَزِدْهُ مِنَ اللَّهِ إِلَّا بُعْدًا

(رسول الله محمد صلى الله عليه وسلم)

**TRANSLITERATION  
VOWEL LETTERS**

Â	a Long Speling
Û	u Long Speling
î	i Long Speling

Arabic Letter	Written	Spelling
ا	A	Alif
ب	B	Ba
ت	T	Ta
ث	S	Tsa
ج	J	Ja
ح	H	Ha
خ	KH	Kha
د	D	Dal
ذ	Z	Zal
ر	R	Ra
ز	Z	Za
س	S	Sa
ش	Sy	Sya
ص	S	Sad
ض	D	Dad
ط	T	Ta
ظ	Z	Zad
ع	‘	‘Ain
غ	G	Gain
ف	F	Fa
ق	Q	Qaf
ك	K	Kaf
ل	L	Lam
م	M	Mim
ن	N	Nun
و	W	Wawu
ه	H	Ha
ي	Y	Ya

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## **ABSTRACT**

Talking about the knowledge, Al- Qur'an also mentioned lot of discussion about knowledge. One of them is the process of truth finding in Mūsa and Hidhir story on QS. al-Kahfi verse 60-82. Even it does not mention the name of Mūsa's interlocutor; but he called as "pious servant of God." Majority of Muslim scholar argue, man who called by the pious servant of God is Hidhir. This story mentioned in QS. Al-Kahfi verse 60-82. Generally, this story tell about truth finding, where Musa, as Allah command, learn to Hidir About new knowledge that never been gained by Musa. Through epistemological approach, this story can be understood as an epistemological comparison between Musa's and Hidir's epistemology and the correlation between both of them.