



Prophet's Hadith Perspective on Long-Life Education: Islamic Spirit about Learning

**Vina Lailatul Makuro^{1*}, Almaniati Inda Rahmania², Lailatul Mufarroha³,
Alfatun Nisak⁴**

Pondok Pesantren Al-Khoirot, Indonesia¹

Pondok Pesantren Modern Al-Rifai'e, Indonesia²

Pondok Pesantren Miftahul Ulum, Indonesia³

Pondok Pesantren Nurul Huda, Indonesia⁴

Corresponding Email: vinalailatulmaskuro24@pasca.alqolam.ac.id*

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Abstract

Lifelong education is a fundamental concept in Islam, emphasizing continuous learning of human life, from birth to death. This article discusses lifelong education according to the perspective of the Hadith of the Prophet Muhammad SAW and its implementation in the context of Islam. The formulation of the problem in this study is how the Hadith view lifelong education and what stages must be passed in such education. The method used is qualitative research with a library research approach, where data is collected through books, scientific works, and literature related to lifelong education in Islam. The results of the study show that in Islam, seeking knowledge is an obligation for every Muslim that must be carried out continuously throughout life. The stages of lifelong education in Islam include prenatal education, postnatal education, and education in adulthood, each of which has principles and objectives that are integrated to form quality individuals physically, morally, and spiritually. The implementation of this lifelong education, as explained in the Hadith of the Prophet, shows that education is a process that begins before birth and continues throughout life, ensuring that humans continue to develop in every aspect of life.

Keywords: lifelong education, Hadith, implementation

Introduction

Islamic education is a fundamental element in building the identity of Muslims while preserving their cultural and intellectual heritage (Elbanna, 2025). Education is an essential element inseparable from human life's existence and dynamics. Regardless of a person's level of simplicity, the need for education remains fundamental. Therefore, in general, the quality of

life and community will be greatly influenced by educational activities. Education is intrinsically a basic need (Ramayulis, 2022). Education is a basic need for humans because humans, when born, do not know anything, as Allah says in the Qur'an which means: "*And Allah brought you out of your mother's wombs knowing nothing, then He gave you hearing and sight and reason so that you may be grateful*" (Q. S An-Nahl: 78). In addition, Islam itself has given explicit commands, regarding the obligation of every Muslim to learn. In a narration, the Messenger of Allah SAW said, means: Kathir bin Shandir narrated to us, from Muhammad bin Shirin, from Anas bin Malik, the Messenger of Allah said: "Seeking knowledge is obligatory for every Muslim" (Al-Qazwani, n.d.).

On the other hand, humans have innate potential (fitnah) that needs to be developed optimally. Hasan Langgulung, as quoted by Ramayulis, stated that this basic potential includes divine attributes collected in *asma al-husna*, which number 99 (ninety-nine) attributes (Ramayulis, 2022).

Islamic education has a long history and is closely related to the development of Islam itself. A deeper study shows that Islamic education has grown and developed along with the emergence of Islam, especially among the Arabs, which is its birthplace (Akrim, 2022). Islamic education aims to regulate and develop all aspects of human potential to achieve perfection (Ikhsanto et al., 2023). Humans have many potential aspects, from physical aspects (bodily) to non-physical aspects (mind and soul). Therefore, Allah sent the Messenger as an educator who is mentioned in the Quran to be tasked with conveying information from God, purifying or educating, and teaching or instilling knowledge (*yu'allimuhum*) about the physical and metaphysical world.

Education itself is a process in the formation of human personality. As a process, education does not only take place at one time. However, the education process must also occur continuously (Ritonga, 2024). Various other terms are used to refer to lifelong education in general, such as lifelong learning, continuing education, further education, lifelong education, and other terms that have similar meanings (Faizin et al., 2023).

In a global context, the UNESCO Institute for Education defines lifelong education as an educational concept that meets the following criteria: (1) encompasses all dimensions of human life, (2) aims for the renewal, formation, refinement, and systematic development of skills, knowledge, and character that contribute to improving the quality of life of individuals, (3) is oriented towards developing self-awareness in each individual, (4) supports motivation and the ability to learn independently, and (5) recognizes the existence and role of all components that influence the sustainability of education, including formal education, non-formal education, and informal education (Faizin et al., 2023). Meanwhile, the definition of Hadith is everything that refers to the Prophet Muhammad SAW, which includes his words, actions, approvals, and physical and psychological characteristics. This includes events that occurred both before and after his prophethood.

Literature Review

Two previous studies discuss the concept of lifelong education. The first study is entitled *"Research on the Role of Librarians in the Implementation of Lifelong Learning Competencies through Information Literacy in the Google Scholar Database: A Narrative Literature Review."* This study was conducted using a qualitative method through a literature review approach. The study results indicate that librarians have a strategic role in providing access to information, providing guidance in the learning process, organizing training related to information literacy skills, and increasing accessibility to information sources (Awaliyah et al., 2024).

Nadzirah and Karisma conducted the second study, *"Implementation of Lifelong Education Based on Multiple Intelligences in Inclusive Elementary Schools."* This study uses a case study method combined with a literature review approach. The study aims to analyze the implementation strategy of lifelong education based on the theory of multiple intelligences in inclusive elementary schools, especially amidst the tendency to normalize intelligence standards that only refer to cognitive assessments (Sholeh, 2023). In addition, this study aims to explore the benefits and impacts of optimizing multiple intelligences on improving students' quality of life. The study results indicate that this learning approach can increase awareness among schools (Noer, 2023), families, and communities that every child, both regular students and students with special needs, has unique intelligence potential that needs to be appreciated and developed. This approach supports an inclusive and sustainable educational environment (Nadzirah & Karisma, 2012).

This study and the previous studies are similar in that they both discuss lifelong education. The difference is that in this study, the researcher will examine one of the hadith arguments regarding lifelong education; in this case, the researcher refers to the Hadith narrated by Tirmidzi by referring to several classical books. The formulation of this study is based on the perspective of the Prophet's Hadith on lifelong education and the stages in implementing long-life education.

Research Method

This study uses a qualitative method. Qualitative methods refer to a research approach that describes and analyzes phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals and groups (Sugiyono, 2017). Qualitative research is research whose findings are not obtained through statistical procedures or other calculations. The main purpose of this qualitative research is to describe the empirical reality behind the phenomenon in depth, detail, and comprehensively, especially in seeking lifelong knowledge according to the perspective of the Prophet's Hadith. The type of research applied in this study is library research. Library research is conducted by collecting and studying the necessary books (Anwar, 1984). In this study, the researcher used books, the internet, scientific works, and literature that are relevant to seeking lifelong knowledge, according to the Hadith. The researcher studied and concluded from the sources that had been collected.

Result and Discussion

The Hadith's View on Lifelong Education

Seeking knowledge is an obligation for every Muslim, both male and female, which must be carried out continuously throughout life (Intan Caroline, 2021). Lifelong education is a concept that emphasizes that the learning process continues throughout a person's life (Nordin et al., 2024), not limited to formal education in childhood or adolescence. Continuing education has the potential to contribute to the enhancement of individual skills, as well as supporting personal development and academic achievement (Haji Abd Latif & Shamsu, 2021). This concept includes all forms of formal, non-formal, and informal learning that aim to develop individual potential sustainably (Oktaviani, 2023). Munir Mursiy Sarhan argues that education is a process that involves conscious efforts to help individuals adapt to their environment, both directly and indirectly, in the context of community life (Sarhan, n.d.).

Abidin Ibn Rusn stated that education is a process of human formation from the beginning to the end of life. This process is carried out through the gradual transfer of knowledge in the form of teaching, which is the responsibility of parents and society. This education aims to get closer to Allah SWT so that individuals can achieve perfection as human beings (Rusn, 1998). Islam has given an implicit command regarding long-life education in one of the Prophet's hadiths, narrated by Imam Tirmidhi. It means: *"A believer will not be satisfied with listening to goodness until he enters heaven."* According to Imam Tirmidhi, this Hadith is a hasan gharib hadith (Al-Baghawi, 1987). The hasan gharib hadith is understood as a hadith that, in terms of sanad, has the characteristics of gharib, but in terms of matan, it gets reinforcement. This support arises because of the existence of a narration with a congruent meaning, thus strengthening the meaning of the Hadith. Ali Al-Qari argues that the phrase "خيرٌ" in the Hadith above means "knowledge" (Al-Qari, n.d.). In this explanation, Muhammad Siddiq Hasan Khan al-Qanuji commented that this Hadith means that humans must learn from birth to death, and the result of seeking knowledge is heaven (Al-Qanuji, 1978). This view is in line with Al-Manawi as quoted by Imam Jalaluddin As-Suyuti, he said *"a believer will never be satisfied with goodness (meaning: knowledge), and that is good, this is until his final destination is heaven, meaning, until he dies and enters heaven"* (Assuyuti, n.d.).

From several of these views, it can be understood that in Islam, we are taught to continue learning without knowing the time limit; we are ordered to continue learning continuously as long as life is still in the body (Pamuji, 2023). When humans can interact with their environment, they are ready to learn continuously or for lifelong education (Al-Qur'an, 2018).

The Hadith narrated by Imam Tirmidzi above also shows that 1400 years ago, Islam introduced the concept of lifelong education long before the United Nations under UNESCO launched a lifelong learning program (Patahuddin et al., 2024)v. The Prophet Muhammad pioneered lifelong education with his companions, which was then conveyed to his people to be implemented in life (Al-Qur'an, 2018). Thus, according to the Hadith of the Prophet, lifelong education in Islam is not just a concept but an obligation that every Muslim believer

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must carry out. This ensures that every Muslim continues to develop spiritually, intellectually, and socially throughout his life.

Implementation of Lifelong Education

Based on research conducted by Febrian, Lubis, Sirait, and Hrp, the implementation of lifelong education in Islam includes several integral stages, starting from prenatal and postnatal education to education in various environments such as family, formal, and non-formal (Febrian, 2023).

First, Prenatal Education (*Tarbiyah Qabl Al-Wiladah*). The term "prenatal" comes from the combination of the words "pre," which means before, and "natal," which refers to the birth event. In general, prenatal refers to the period before pregnancy. This concept includes various human activities related to preparation before birth, including attitudes and behaviors in choosing a life partner, which aim to produce offspring with healthy physical and mental conditions. This activity mainly concerns preparing prospective husband and wife (Febrian, 2023). This stage starts from choosing a life partner, the marriage process, to pregnancy (Oktaviani, 2023). Parents are expected to prepare a faithful and knowledgeable generation from the start, as Islam recommends, to choose a partner based on religious criteria and good morals. This aligns with the concept that education begins before birth, with the hope of forming a pious child's character from an early age (M. Ihsan Dacholfany, 2018). This period is marked by important stages, namely choosing a life partner, marriage, and the pregnancy process.

- a) ***Choosing a life partner.*** This stage prepares adults to enter a new phase of life, namely forming a family (Febrian, 2023). One important aspect of this stage is the ability to choose an ideal partner, which is part of essential education for adults. The decision to choose a partner will significantly impact the household's happiness and sustainability in the future (Ismawati, 2019). Islamic law provides guidelines and directions in choosing a life partner so that humans can avoid disappointment in living a household life. Explicitly, this is stated in the Hadith narrated by Imam Bukhari (Al-Bukhori, n.d.), which means: that in the history of Musadad, Yahya narrated from Abdullah, who said that Sa'id bin Abi Sa'id had told him from Abu Hurairah ra. He said that the Prophet Muhammad saw. Said, "*A woman is married for four reasons: because of her wealth, her status, her appearance, and her religion. So prioritize a woman who has religion, surely you will be lucky.*" (HR. Bukhari). The selection and determination of prospective husband and wife are essential to building a happy household. Therefore, the Prophet Muhammad SAW gave guidelines to men who were going to get married to prioritize religious criteria when choosing a life partner. This is because understanding and obedience to religious teachings can be used as potential indicators of creating happiness and harmony in household life (Suaidi Suaidi, 2023).
- b) ***Marriage.*** For many members of society, marriage is seen as a natural stage of life after puberty, a view supported by Islamic teachings and traditional cultural norms in Tanzania (Idawati et al., 2023). In Islam, marriage occupies a significant position, functioning as a bond that includes both social and spiritual dimensions (Kalek, 2024). Age at marriage is often associated with early physical indicators of biological maturity, such as menarche in girls and first ejaculation in boys. This implies that individuals who have reached puberty

are often considered eligible to enter marriage (Wirastri & van Huis, 2024). Marriage is sharia-based on the teachings of the Qur'an and as-Sunnah, which aims to regulate the relationship between men and women in a family bond that is filled with affection, harmony, and togetherness (Suaidi Suaidi, 2023). The marriage problem can be studied from two main aspects: marriage as human nature and marriage as a social benefit. The purpose of marriage, according to the view of the Prophet Muhammad SAW is to increase the number of Muslims. Please, the heart of the Prophet Muhammad SAW, protect yourself and get closer to Allah Ta'ala, form a quality Muslim generation, and continue the lineage. These goals reflect the spiritual, moral, and social dimensions of the institution of marriage in Islam (Oktaviany, 2023).

- c) **Pregnancy.** The education process begins during the prenatal period or education in the womb, namely the period of child development before birth while still in the mother's womb (Oktaviany, 2023). The female reproductive system is a complex and structured mechanism, playing a crucial role in the creation process and the continuation of life (Azalan & Ghani, 2024). Pregnancy is a developmental process experienced by women during pregnancy, which lasts for about 9 months or 40 weeks and is divided into three trimesters. The post-convention period is also called the pregnancy period. Parents have made various efforts to create pious, intelligent, characterful, and well-mannered children and good behavior, such as asceticism, *riyadhah*, or prenatal stimulation. Some parents often stimulate their future babies through various methods, such as playing beautiful music, reading thayyibah sentences, and distancing themselves from all vile deeds and actions that can harm other creatures. In addition, they also try to read the Qur'an more, especially Surah Maryam or Surah Yusuf, as a form of effort to ask for.

Second, Postnatal Education (*Tarbiyah Ba'da Al-Wiladah*). In this stage, education can be divided into at least five phases.

- a) **Phase 0-2 years.** The infant phase is a period of human life that starts from birth to around two years of age. The five senses were a major advancement then (Febrian, 2023). In this phase, education focuses on providing optimal sensory and motor stimulation to support the development of the child's brain and body. A close emotional relationship between parents and children through affection, touch, and verbal interaction is important in building a secure attachment. Research shows that appropriate early stimulation, such as talking, singing, and providing visual stimulation, can significantly improve the cognitive development of infants (Rifki et al., 2023).
- b) **Childhood phase 2-7 years.** Children aged 2 to 7 years are in a phase of rapid growth and significant development, especially in gross and fine motor skills. This phase is known as the golden age in child development (Fakhrurrazi et al., 2023). At this stage, education is directed at strengthening basic skills, such as language skills, gross and fine motor skills, and social-emotional development. At this stage, parents have an important role in instilling moral principles, considering that parents are a child's first teachers, educators, and role models (Basirah et al., 2024). This can be done by training children through activities based on morality, discipline, prayer, and various other positive exercises. Children tend to imitate every behavior they see in their surroundings (Febrian, 2023).

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- c) ***Childhood phase 7-12 years.*** Children begin to enter the concrete operational period in their cognitive development at this stage. Education is directed at developing logical thinking skills, problem-solving, and forming positive habits. Instilling moral values, discipline, and basic academic skills is the main focus in supporting children's readiness to face a more complex environment. At this stage, parents begin to train and direct their children to carry out the obligation to pray when they are between 7 and 14 years old so that a disciplined attitude arises. A father may hit his child when he is 10 years old if he does not perform the prayer, provided that the beating does not have fatal consequences because the attitude of a father is to educate and not hurt. This is as stated by the Prophet Muhammad SAW, which means "Order your child to pray when he is seven years old, and hit him when he reaches ten years old" (Addaruqutni, 2004).
- d) ***Adolescent phase 12-21 years.*** The adolescent phase is marked by significant biological, psychological, and social changes due to puberty. Education in this phase focuses on strengthening self-identity and developing independence and social skills. In the age range of 12 to 21 years, the development of religious aspects in a child plays a very important role (Febrian, 2023). At this stage, understanding and applying religious values are the foundation for forming character, morality, and positive behavior that will guide children toward maturity that is balanced spiritually and socially.
- e) ***Early adulthood to late adulthood.*** This stage covers the early to late adulthood period, where individuals face social, professional, and family roles. Education at this stage is more about strengthening life skills, career development, and improving spiritual and moral qualities. At over 21, parents supervise their children's growth and offer guidance and warnings when children make mistakes or forget. And parents can also let their children go and absorb the wisdom of life lessons themselves (Febrian, 2023). In late adulthood, often referred to as the elderly, education for individuals at this stage can be done through the majlis trim, which provides a space for participants to gain peace and away from the hustle and bustle of this temporary world. And human education ends when the soul separates from the body. Because humans are physically dead after the soul is separated from their bodies, but spiritually, they return to the presence of Allah SWT.

Conclusion

Lifelong education in Islam is an obligation that lasts throughout life, from the prenatal stage to the end of life, to develop humans' spiritual, intellectual, and social potential. This concept has been introduced through the Qur'an and the Hadith of the Prophet long before international institutions adopted it. Islam emphasizes the importance of continuous learning as a form of worship that leads humans to perfection and happiness in this world and the hereafter. Implementing this education takes two stages, which cover all aspects of life, integrating moral, spiritual, and social dimensions to form individuals who are faithful and useful to society. This study is still simple and has several limitations, both in terms of the scope of the study and the methods used. The results provide a significant initial picture but do not cover all relevant aspects to provide a comprehensive understanding. Therefore, further

research with a more in-depth approach and broader scope is needed to elaborate on these findings and enrich scientific discourse in related fields.

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