

# Lifelong Learning in the Perspective of Hadith: Implementation and its Relevance in Modern Life

Dilan Imam Adilan<sup>1\*</sup> , and Mu'min<sup>2</sup>

<sup>1</sup> Universitas Nurtanio Bandung, Indonesia; dilanimam@unnur.ac.id

<sup>2</sup> UIN Sunan Gunung Djati Bandung, Indonesia; Muminwelah@gmail.com

\*Correspondence: dilanimam@unnur.ac.id

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**Abstract:** This study examines the concept of lifelong learning from the perspective of hadith and its relevance to modern educational challenges. The hadith, “Seek knowledge from the cradle to the grave,” emphasizes the importance of continuous education, without age or time restrictions. Although some scholars debate the authenticity of this hadith, its moral value remains relevant, encouraging lifelong learning, both formally and informally. The article also discusses how Islamic education not only focuses on religious knowledge, but also encompasses general knowledge of the welfare of humanity. It explores the integration of Islamic values with modern education, especially in the era of digitalization and globalization. By combining religious principles with modern technological advancements, lifelong learning in Islam remains a vital tool for self-improvement and societal benefits. This study concludes that lifelong learning is a holistic concept in Islam, encompassing both worldly and spiritual aspects and remains relevant to contemporary educational practices.

**Keywords:** *Kitabul Ilmi*; Ta'lim; Lifelong Learning; Islamic Education.

**Abstract:** Artikel ini mengkaji konsep pendidikan sepanjang hayat dari perspektif hadis serta relevansinya dengan tantangan pendidikan modern. Hadis, “Tuntutlah ilmu dari buaian hingga ke liang lahat”, menekankan pentingnya pendidikan berkelanjutan tanpa batasan usia atau waktu. Meskipun beberapa ulama memperdebatkan keabsahan hadis ini, nilai moral yang terkandung di dalamnya tetap relevan, mendorong pendidikan sepanjang hayat, baik secara formal maupun informal. Artikel ini juga membahas bagaimana pendidikan Islam tidak hanya berfokus pada ilmu agama, tetapi juga mencakup pengetahuan umum untuk kesejahteraan umat manusia. Pembahasan juga meliputi integrasi nilai-nilai Islam dengan pendidikan modern, khususnya di era digitalisasi dan globalisasi. Dengan menggabungkan prinsip-prinsip agama dan kemajuan teknologi modern, pendidikan sepanjang hayat dalam Islam tetap menjadi alat penting untuk pengembangan diri dan kemaslahatan masyarakat. Penelitian ini menyimpulkan bahwa pendidikan sepanjang hayat dalam Islam adalah konsep holistik yang mencakup aspek duniawi dan spiritual, serta tetap relevan dalam praktik pendidikan kontemporer.

**Keywords:** *Kitabul Ilmi*; Ta'lim; Pendidikan Sepanjang Hayat; Pendidikan Islam.

## 1. Introduction

In Islam, education is an obligation that is not bound by age, time, or space. The hadith that states “Seek knowledge from the cradle to the grave” is often used as a reference to emphasize the importance of lifelong education. There is debate about the strength of the *sanad* of this hadith, and its moral meaning remains relevant. Education in Islam is defined as a continuous process that must be carried out both formally and informally to improve the quality of life of individuals in various aspects (Ramadhani et al., 2021).

Another frequently cited hadith is “Demanding knowledge is obligatory for every Muslim.” While the validity of this hadith is disputed, many scholars agree on the importance of studying it as a religious obligation. Imam Al-Albani considers this hadith to be *sahih* with certain caveats, whereas As-Sakhawi considers some of the transmission routes to be weak (Samsirin, 2023). Despite this debate, the consensus among scholars affirms that education is the foundation for shaping the character and morals of individual Muslims, which is in line with the goal of Islamic education to create a generation of believers and noble characters (Wahyudi, 2021; Hyangsewu, 2019).

In facing the challenges of globalization, Islamic education needs to be optimized to develop the potential of individuals so as not to fall into negative influences (Kamila, 2023). This shows that education in Islam must adapt to changing times but still adhere to the basic values taught in religion. Thus, education in Islam is not only an obligation but also a means to achieve a better life in this world and hereafter (Suherman, 2023).

In the Qur'an, there are many verses that emphasize the importance of studying, one of which is QS. Al-Mujadilah: 11, which states that Allah will elevate the degrees of those who believe and have knowledge. This verse shows that education, especially that based on faith, has a special position in Islam Adhiguna and Bramastia (2021). Yazid and Firmansyah (2022) explained that Islamic religious teachings greatly glorify a person who continues to study, aiming to improve his knowledge, as stated in the Qur'an (Yazid & Firmansyah, 2022). This confirms that education in Islam is holistic, encompassing both worldly and *ukhrawi* aspects and underscores the importance of lifelong education.

Lifelong education in Islam includes not only religious knowledge but also general knowledge that is beneficial for mankind's welfare. This concept is in line with the development of modern education, which emphasizes lifelong learning. In globalization and Industrial Revolution 4.0, Muslims are required to continue developing themselves without abandoning Islamic values (Rozza & Romelah, 2022). Research shows that

lifelong education has become a topic that has received widespread attention (Suryadi, 2015).

Some researchers, including Rahman (2014), describe lifelong education within the framework of Islamic teachings, emphasizing that knowledge is a tool to achieve happiness in this world and salvation in the future (Rozza et al., 2023). Al-Ghazali also emphasized that the learning process never ends for a Muslim, and knowledge is a means of getting closer to Allah (Putra, 2017). In this regard, classical scholars such as Al-Attas (1980) distinguish between *ta'lim* (teaching) and *tarbiyah* (moral and character education), emphasizing that Islamic education is not only concerned with intellectual intelligence but also with the development of manners and morals (Faisal, 2019).

The study of hadith is also an important foundation for the discussion of lifelong education. Some scholars, such as Al-Albani and As-Sakhawi, have discussed the validity of the traditions related to the recommendation to study. The Hadith "Demanding knowledge is obligatory for every Muslim" is considered Sahih by Al-Albani, while As-Sakhawi considers it a weak Hadith (Yazid & Firmansyah, 2022). However, the moral meaning of this hadith is recognized, and scholars agree that education is an obligation for every Muslim (Putra, 2017). Imam Bukhari, Muslim, Abu Daud, and Tirmidhi also recorded traditions encouraging the pursuit of knowledge in their books, especially in Kitab al-Ilmi, which shows the importance of education in the teachings of the Prophet Muhammad (Nurrohman 2013).

The Relevance of Lifelong Education in Modern Life Zhou and Liu's (2020) study on lifelong education in modern education shows that the concept is not only relevant but also increasingly urgent in the digital era. Modern technologies such as online learning provide opportunities to continue learning throughout life with greater flexibility (p. 46). The relevance of lifelong education has become even more important as Muslims face global challenges, such as the Industrial Revolution 4.0, which demands new skills and ever-evolving knowledge.

Alavi's (2019) research emphasizes the important role of family and community in supporting lifelong education. According to him, education is not only limited to formal institutions such as schools or universities, but also includes learning in the family and community. This is in accordance with the teachings of Prophet Muhammad, who encouraged Muslims to seek knowledge anywhere and anytime (p. 67). However, Alavi also points out that modern challenges such as accessibility and technological gaps must be overcome to make lifelong education attainable for all, especially in Muslim-majority countries.

The challenges and Opportunities Lifelong education in Muslim countries still face various challenges. Niyozov (2017) notes that many Muslim-majority countries lag behind in providing access to inclusive lifelong education. Factors such as technological limitations, economic problems, and unfavorable education policies are the main barriers (p. 143). However, with the advent of digital technology, opportunities to

expand access to lifelong education are opening up, especially through online learning platforms and courses.

This study used a qualitative approach using a *library research* method. Primary data sources consist of traditions related to lifelong education contained in the main hadith books, such as *Sahih Bukhari*, *Sahih Muslim*, and *Sunan Tirmidzi*. Secondary sources include academic literature on Islamic and lifelong education.

## 2. Results

### *Hadiths on lifelong education*

Hadiths that speak of the obligation of continuous learning are widespread in Islamic literature, and one of the most famous books of hadith that compiles these traditions is *Sahih al-Bukhari*. It was compiled by Muhammad bin Isma'il al-Bukhari, who was born in Bukhara on 13 Shawwal 194 AH (810 CE) and died on the eve of Eid al-Fitr in 256 AH (870 CE) Ja'far (2022). Al-Bukhari emphasizes the importance of knowledge by compiling *Kitabul Ilmi*, which consists of 54 chapters, starting with a discussion of the virtues of knowledge (Fikri, 2024).

Imam Bukhari not only included the hadith, but also began the *Kitabul Ilmi* with two Qur'anic verses, namely QS. Al-Mujadilah: 11 and QS. Thahaa: 114, which shows that knowledge has a high position in Islam (Napsawati 2023). The placement of these verses shows that al-Bukhari wanted to emphasize that the main source of knowledge in Islam is the Qur'an, before referring to the Prophet's traditions (Ayunda, 2024). This is in line with Ibn Hajar's view that Imam Bukhari not only defines knowledge but also shows the virtues and nature of Islamic education (Sujatnika, 2021).

Ibn Hajar in *Fath Al Baari* reveals that Imam Bukhari composed his book not to define something, but as is typical of the classical Arabic style that begins writing by mentioning the virtues of something to attract attention (Ibn Hajar: 1997). It is possible that Imam Bukhari maintained the beginning of *Kitabul Ilmi*, titled the Chapter on the Nature of Knowledge. Ibn 'Arabi explains that knowledge is clearer than any attempt to explain it. Therefore, Ibn Arabi refutes this opinion, in line with the method of Al Ghazali and *Masyayikh*, who argue that this knowledge cannot be defined because of its difficulty or clarity, and thus does not require explanation.

In the preamble to the *Kitabul Ilmi*, Imam Bukhari does not include a hadith but places two verses of the Qur'an; QS. Al Mujaadilah:11, and QS. Thahaa: 114. Imam Bukhari considered these two verses sufficient to serve as an explanation. The placement of the Qur'anic verses to be included in the title does not favor hadith or *atsar* (notoriously 'problematic' hadith). The traditions relating to the virtues of knowledge are numerous, including the difference between Imam Muslim who authenticated Abu Hurairah's hadith: "Whoever walks on the path of knowledge, Allah will ease his way to Paradise." This hadith was not narrated by Bukhari because the

narrator named A'mas in this hadith is disputed. The strongest opinion is that there is an intermediary between A'mas and Abi Shalih (Ibn Hajar, 1997).

The obligation to seek knowledge, there are many traditions that emphasize the importance of seeking knowledge. One of the most famous is “Whoever walks on the path of knowledge, Allah will ease his way to heaven.” This hadith, although not narrated by Bukhari, is one of the traditions often quoted by scholars to emphasize the importance of education (Kertayasa 2023). Research shows that these traditions not only serve as a motivation to learn but also as moral guidance in the pursuit of knowledge (Nurhadi, 2019).

<i>Sanad</i>	<i>Matan</i>	<i>Caption</i>
(a). Hisham bin Ammar (b).Hafs bin Sulaiman (c).Katsir bin Shindir (d).Muhammad bin Sirin (e).Anas bin Malik	عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمُقَلَّدِ الْخَنَازِيرِ الْجَوْهَرِ وَالْوُلُوِّ وَالذَّهَبِ	Dhaif, Sunan Ibn Majah, no.220. Chapter Fadl Ulama' wal Hass ala Thalab Ilm. (See Sahih Hadith no.1)
(a). Ali bin Hujr (b).Ismail bin Ja'far (c).Abdullah bin Said bin Abi Hindin (d).Abi Hindin (e). Ibn Abbas	عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ “ مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ ”	Sahih, Jami' At Tirmidhi, no. 2645... Chapter Maa Ja'a Idza Araa'da Allahu bi Abd Khairan Faqqihhu fi Diin
(a). Mahmud bin Ghailan (b).Abu Usamah (c).A'mas (d).Abi Shalih (e).Abu Hurairah	عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ “ مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ ”	Sahih., Jami' At Tirmidhi no.2646. Chapter Maa Ja;a fi Fadl Tholab Ilm
(a).Nashr bin Ali (b).Khalid bin Yazid Al Attaki (c).Abi Ja'far Ar Razi (d).Rabi' bin Anas (e). Anas bin Malik	عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ “ مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ ”	Dhaif, Jami' At Tirmidhi no.2647
(a).Muhammad bin Humaid Ar Razi (b).Muhammad bin Mualla (c). Ziyad bin Khaisamah (d).Abi Daud (e).Abdillah bin Shakhbarah (f).Sakhbarah	عَنْ سَخْبَرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ “ مَنْ طَلَبَ الْعِلْمَ كَانَ كَفَّارَةً لِمَا مَضَى ”	Dhaif, Jami At Tirmidhi no.2648

(a).Ahmad bin Budail bin Quraysh (b).Abdullah bin Numair (c).Umarah bin Zadaanan (d).Ali bin Hakam (e).Atha' (f). Abu Hurairah	عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَلَكَ عَنْ عِلْمٍ عَلَيْهِ ثُمَّ كَتَمَهُ أَجَمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ.	Hasan, Jami' At Tirmidhi no.2649. Chapter Ma' Ja'a fi Kitmanil Ilm
(a).Yahya bin Yahya At Tamimi (b).Abu Bakr bin Abi Syaibah (c).Muhammad bin Alaa' Al Hamdani (d).Yahya (e).Abu Muawiyah (f).A'mas (g).Abi Shalih (f).Abu Hurairah	عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمَ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَالْهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَرَّسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ	Sahih, Sahih Muslim no.2699., Chapter Fadl Al Ijtima' ala Tilawatil Qur'an wa Ala Dhikr Kitab Adz Dhikr wa Du'a wa Taubah wa Al Istighfar
(a).Affan (b).Hammad bin Salamah (c).Ashim bin Bahdalah (d).Zirri bin Khubaisy	صَفْوَانُ بْنُ عَسَّالٍ الْمُرَادِيُّ أَسْأَلُهُ عَنْ الْمَسْجَعِ عَلَى الْحَقْفَيْنِ فَقَالَ مَا جَاءَ بِكَ فُلْتُ ابْتِغَاءَ الْعِلْمِ قَالَ أَلَا أُبَشِّرُكَ وَرَفَعَهُ. الْحَدِيثُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ فَذَكَرَ الْحَدِيثُ.	(هو جزء من حديث أبي الدرداء الذي رواه أحمد وأصحاب السنن وابن حبان، كما في صحيح الجامع الصغير (6297) مسند أحمد - ج 37 / ص 48)
(a).Hafs bin Umar (b).Shu'bah (c).Alqomah bin Martad (d).Sa'd bin Ubaidah (e).Abi Abdirrahmaan (f). Uthman bin Affan	عَنْ عُثْمَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ	Sahih, Sunan Abi Daud, no.1240., Chapter Tsawab fi Qiroatil Qur'an Kitab Ash Shalat
(a).Muhammad bin Hatim Muktib (b).Ali bin Tsabit (c).Abdurrahmaan bin Tsabit bin Tsauban (d).Atha' bin Qurrah (e).Abdullah bin Domroh	قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَعَالِمٌ أَوْ مُتَعَلِّمٌ	Hasan, Jami Al-Tirmidhi, no.2244., Chapter Minhu

Table 1.

Sample Hadith History of the Encouragement to Study in Kutubu Sittah

*The concept of lifelong education*

Lifelong education in Islam is a very deep and integral concept, which is reflected in the teachings of the Qur'an and hadith. The Prophet (SAW) emphasized the importance of studying without age limits, as stated in the hadith, "Seek knowledge

from the cradle to the grave” (Yunus & Wedi, 2019). This Hadith indicates that education is an obligation that lasts throughout life, covering all phases of a Muslim's life.

In the Qur'an, Allah SWT says in Surah Al-Mujadilah verse 11 that people of faith and knowledge will be elevated (Pratiwi, 2023). This indicates that education serves not only to improve knowledge but also to develop the personality and spirituality of Muslims. Therefore, education in Islam is not only oriented towards worldly knowledge but also has an eschatological dimension that leads to the salvation of the afterlife.

The hadiths of the prophet also play an important role in shaping the Islamic view of education. For example, the hadith states, “Whoever takes the path to pursue knowledge, Allah will facilitate for him the path to heaven” (Abidin, 2021). This underscores that education is a means to achieve happiness in the hereafter as well as providing rewards and blessings in life in the world. Thus, education in Islam must include the holistic development of human potential, which includes the intellectual, spiritual, and emotional dimensions.

Faith education is an important foundation of lifelong education. Strong faith forms a deeper understanding of responsibility as a servant of the Allah SWT. Therefore, education in Islam not only emphasizes worldly aspects but also the strengthening of spiritual values that become the foundation for every action and decision taken throughout life, but also plays a very important role as the first educators for their children, who must instill religious and moral values from an early age.

Lifelong education in Islam also includes teaching religious values that are not only limited to intellectual aspects but also include character building. The concepts of ta'lim (teaching) and tarbiyah (moral and character education) are two important elements in Islamic education. Ta'lim focuses on the transfer of knowledge, while tarbiyah emphasizes the formation of morals and manners. Both must go hand in hand in lifelong education to form individuals who are not only intellectually intelligent, but also morally and socially responsible.

Social interaction is an important part of the Islamic educational process. The Prophet Muhammad taught the importance of living in harmony with fellow human beings, which required understanding and applying the moral values taught in the Qur'an and hadith. Lifelong education includes learning through social interactions, which enables individuals to develop a mature personality and understand their role in society.

Although the concept of lifelong education is highly valued in Islam, challenges remain in its implementation, especially in less-developed Muslim countries. Access to inclusive and high-quality education remains an issue, especially in rural areas. Therefore, cooperation among the government, educational institutions, and communities is necessary to overcome these challenges and ensure that every individual could continue learning and develop themselves throughout their lives.

Governments also play an important role in facilitating lifelong education. By providing better access to education, including technological infrastructure, the government can ensure that every individual has an opportunity to continue learning. Educational policies that support lifelong learning should also be aligned with Islamic values to provide holistic benefits. Thus, lifelong education in Islam is not only an individual responsibility but also a collective responsibility that involves the entire society.

### *Challenges in implementing lifelong education*

Lifelong education in Islam is recognized as a fundamental principle that supports the continuous development of individuals. However, its implementation in Muslim-majority countries faces various challenges, especially in terms of educational accessibility. Many Muslim countries still struggle to provide inclusive education, especially for marginalized groups such as women, rural populations, and individuals with economic limitations (Yunus & Wedi, 2019). Niyozov (2017) emphasized that these challenges pose a significant barrier to achieving the goal of equitable education, which should be the basic right of every individual (Pratiwi, 2023).

The COVID-19 pandemic has also exacerbated this situation by exposing the technological gap that exists in many Muslim countries. Access to online learning platforms is limited, and despite efforts to improve technological infrastructure, more needs to be done to ensure that all individuals have equal access to education (Abidin, 2021). Rahman (2014) underlines that lifelong education should be seen as a basic right that must be fulfilled by the government and society so that all individuals can participate in a continuous learning process (Kasmawati, 2023).

In addition to accessibility issues, curriculum compatibility is another challenge. Modern education often focuses on technical and scientific skills, whereas Islamic education emphasizes the importance of manners and morals (Triantoro, 2023). This gap highlights the need for efforts to harmonize modern education and Islamic principles. Alavi (2019) noted that curricula that integrate the two are still underdeveloped in many educational institutions, so lifelong education produces not only intelligent individuals but also individuals with character (Heaton, 2013). Kasmawati (2023) shows that a curriculum integrated with Islamic character elements can strengthen moral values among students, which is crucial for lifelong education (Nurhayati & Andriani, 2021).

In the face of these challenges, it is important for governments and educational institutions to collaborate to develop a relevant and inclusive curriculum. This includes integrating character education with scientific education so that students gain academic knowledge and strong moral values (Ali, 2020). Thus, lifelong education in Islam can serve as a tool to shape individuals who are not only intellectually intelligent, but also have good morals and are able to contribute positively to society.



The development of lifelong education in Islam should include integrating Islamic values into modern curriculum. This is important because Islam does not limit knowledge of religious aspects but also recognizes the importance of knowledge in various fields such as medicine, technology, and science (Yunus & Wedi, 2019). Rahman (2014) emphasized that integrating Islamic values into the modern curriculum will ensure that lifelong education not only prepares individuals for the world of work, but also for a moral and meaningful life (Pratiwi, 2023). Thus, education should be able to form individuals who are not only intellectually intelligent but also have a good character and strong ethics.

Collaboration between the government, educational institutions, and community is necessary to develop lifelong education in accordance with Islamic values. Technology-based training and certification programs can improve individuals' skills and ensure that they remain competitive in the job market (Abidin, 2021). Zhou and Liu (2020) emphasize that moral and ethical education should remain at the core of all forms of education, as taught in Islam (Kasmawati, 2023). With good collaboration, education can be adapted to the needs of society and the times so that it can provide wider benefits to individuals and communities.

The importance of integrating Islamic values in education is also evident in formal and informal education. Formal education in schools should include teaching general science balanced with religious education so that students can understand the relationship between science and Islamic values (Triantoro 2023). In addition, non-formal education, such as learning programs in mosques or communities, should promote moral and ethical values in accordance with Islamic teachings (Heaton, 2013). With this approach, lifelong education can become more relevant and effective in shaping individuals with faith and nobility.

In the face of existing challenges such as disparities in access to education and curriculum differences, it is important to develop education policies that are inclusive and responsive to community needs. The government must play an active role in providing the necessary infrastructure and resources to support lifelong education (Nurhayati and Andriani 2021). In addition, educational institutions must innovate to develop curricula that integrate Islamic values with modern science so that education can make a positive contribution to the development of individuals and society (Ali, 2020).

### 3. Discussion

#### *Education in the Time of the Prophet Muhammad: Its Structure and Implementation*

During Prophet Muhammad, education played an important role in the development of the Muslim community. The Prophet implemented a structured, gradual, and repetitive teaching method known as the scaffolded learning approach. This method

allowed learners to adapt to their developing abilities, creating an interactive atmosphere in the assemblies of knowledge held in the mosque. This is where religious and general knowledge is delivered, creating an environment that supports the intellectual and spiritual growth of Muslims (Firmansyah, 2024; Triyoga and Sulistyani, 2021).

History records that Islamic education at that time was not only limited to religious knowledge but also included various scientific disciplines that were beneficial to society. During the Abbasid Dynasty, institutions such as Bayt al-Hikmah became centers for the translation and study of knowledge from various civilizations, demonstrating Islam's support for scientific exploration in the fields of science, medicine, philosophy, and mathematics. This reflects the view that science is a means of improving the benefits of humankind (Erfinawati et al., 2019; Holilah, 2022). Thus, education during the time of the Prophet Muhammad and Khulafa' Ar-Rashidin not only focused on spiritual aspects but also on comprehensive intellectual development.

The education practiced during the time of the Prophet and his companions also showed strong relevance to modern education. The Prophet's teaching methods, involving direct interaction and open discussions in the mosque, created a dynamic and collaborative learning atmosphere. This is in line with contemporary educational principles that emphasize the importance of the active involvement of learners in the learning process (Rizky, 2023; Rosyid, 2020). Thus, the approach used by the Prophet can be used as a model in the development of learning methods in the modern era, where student motivation and involvement are key to educational success (Rizky, 2023).

### *Life-long Education in Hadis and its Relevance to Modern Education*

The concept of lifelong education in Islam has a strong foundation and remains relevant to modern education. In Islamic teachings, education is not an obligation limited to a certain age or level but rather a continuous process that lasts throughout an individual's life. The hadith that states, 'Seek knowledge from the cradle to the grave' (HR Baihaqi) emphasizes the importance of lifelong learning, although the sanad of this hadith is disputed (Shamad & Wekke, 2019). This suggests that education in Islam encompasses intellectual, spiritual, and moral aspects, making it an integral part of a Muslim life (Hasanah et al., 2023).

Lifelong education can be implemented through various modern approaches such as distance learning and online courses. Evolving educational technologies provide individuals with greater access to learning anytime and anywhere. As such, education is no longer limited to physical classrooms but extends to digital platforms. These principles are reflected in modern learning models such as blended learning and adaptive learning, where structured and repetitive instruction allows learners to learn according to their own rhythm and needs (Islam et al., 2021). Blended learning, which

combines face-to-face and online activities, has been shown to be effective in improving student motivation and learning achievement (Karimi & Ahmad, 2013).

The application of blended learning can help internalize religious values while still utilizing modern technology. Research shows that this learning model not only increases student engagement but also improves learning outcomes in various disciplines, including religious education (Ashaari et al., 2012; Tajuddin & Syafi'i, 2021). By utilizing digital tools, such as Google Classroom and other learning platforms, more people can access Islamic education, making it more inclusive and relevant to the needs of the times (B & Suchithra, 2019).

### *Relevance to Modern Education*

Lifelong education in Islam can be integrated with various technological innovations that support flexible and personalized learning. Educational technologies such as e-learning modules, interactive simulations, and online courses provide individuals with greater access to learning anytime and anywhere. This is in line with Islamic teachings, which emphasize the importance of education for worldly life and happiness. As stated in the hadith, “Whoever takes the path to seek knowledge, Allah will facilitate for him the path to paradise” (Apiyani, 2022). By utilizing technology, education can be accessed by many people, including those who may not have the opportunity to learn traditionally (Fadhilla, 2023; Salsabila et al., 2021).

The integration of spiritual and ethical values into the modern education curriculum is very important for individuals who are not only intellectually intelligent but also have strong moral integrity. Education in Islam focuses not only on developing cognitive skills but also on character building based on adab and noble morals (Anwar, 2021; Mukhlas, 2020). Therefore, character education and spirituality must be an integral part of modern educational systems. This is important so that students not only excel in academics but are also able to contribute positively to society. Research shows that good character education can help shape the character of a dignified national civilization (Nafsaka, 2023; Ramli et al., 2023).

Modern technology provides great opportunities for improving access to lifelong education. Digital platforms enable more inclusive and personalized learning and can be implemented through online seminars, courses, and skill-based training programs designed to meet the needs of individuals at different stages of their lives (Rahayu et al., 2022; Maritsa et al., 2021). The use of technology in education is in line with Islamic teachings that support the use of knowledge for the good progress of society (Suherman, 2023). However, challenges such as the digital divide and access to technology are still an issue in many Muslim-majority countries. Therefore, governments and educational institutions must work together to overcome these challenges and ensure that every individual has equal access to education regardless of their social or economic background (Suherman, 2023).

In this context, it is important to develop educational innovations involving technology, in which teachers act as facilitators and motivators for learners (Fadhilla, 2023; Maritsa et al., 2021). Thus, lifelong education can be realized, where learning can be done at any time and by anyone, according to context and individual needs (Salsabila et al., 2021; Maritsa et al., 2021). Therefore, the integration of technology in education must be done by considering Islamic values and ethics to achieve educational goals that are in accordance with the principles of the Qur'an and Sunnah (Suherman, 2023; Maritsa et al., 2021).

#### 4. Conclusion

Lifelong education in Islam is a comprehensive concept that covers not only intellectual, but also spiritual and moral aspects. Hadiths who encourage Muslims to seek knowledge throughout life emphasize that education is an obligation that is not limited by age, time, or place. Education in Islam is not only limited to religious knowledge but also includes general knowledge that is beneficial for life in this world and happiness in the hereafter. In the context of modern education, this concept remains relevant and even more urgent in the digital age and globalization, where Muslims are required to continuously develop the skills and knowledge needed to adapt to changing times.

Modern technology provides a great opportunity to expand access to lifelong education through digital platforms, thus allowing for more inclusive and flexible learning. However, challenges, such as the digital divide and limited access to education, remain barriers in many Muslim countries. Therefore, cooperation between governments, educational institutions, and communities is needed to overcome these challenges while adhering to Islamic values that integrate education with character and moral development.

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