LIFELONG EDUCATION IN ISLAMIC PERSPECTIVE

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Abstract

John Dewey's one main character philosophic Pragmatism States that: the Educational process has no end beyond itself in its own end. The term statement of the concept of lifelong education began in the Western philosophic pragmatism developed there. The concept of lifelong education believes that education is not only limited to education at the school but continued up to the end of life. The concept of lifelong education appears along with the emergence of some of the challenges in the world of education as presented by Paul Lengard of which include: the rate of change, demographic expansion, innovation in science and technology, the challenge of politics, information and crisis in the pattern of life. The concept of education is apparently emerging from some Hadith of the Prophet Muhammad that encourages humans to continue to study until the end of his life. This paper tries to expose the concept of lifelong education according to the Islamic education.

Keywords: Education; Lifelong Education; Lifelong Learning; Islamic Education;

A. INTRODUCTION

The educational process can take place any time anywhere and anytime, without limits of time and age (Buckingham, 2013, p. 1928). This statement is in accordance with the expression*"Education is Life Long"*or "Life long education is Unility All of Life". The idea of this kind ever put forward by John Dewey which is one of the major exponent of philosophy of Pragmatism, he stated that: Educational process has no end beyond it self in its own end (Aspin, Chapman, Hatton, & Sawano, 2012, p. 165).There are a few reasons for the concept of lifelong education, such as that proposed by Paul Lengrand in his book entitled *An Introduction to Lifelong Education*, Lengrand pointed out that the many challenges in many forms and variations that spread both in developed countries and in developing countries requires education to be formulated into lifelong education. The challenges mentioned include; rate of change, demographic expansion, innovation of science and technology, political challenges, information and crisis in the pattern of life (Lengrand, 1975, p. 1).

In view of the concept of Islamic education science, in fact the Prophet Muhammad has given instructions to us regarding education should ideally last a lifetime as in one hadith: *From Anas, he said, had Rasululah Said Muhammad: Seeking knowledge is fardlu for every Muslim (Reported by Ibn Majah, p: 39).* The hadith supported the obligatory of studying concepts that are not limited by time, so that people think Islam has a range that is very far away, the world and the hereafter.

Furthermore, the Prophet reminded of the need for parents to educate: *From Abu Hurairah he said, had Prophet said: Every child is born in a state of purity (correct sound belief), then his parents are making the Jewish, Christian or Zoroastrian ...*(Bukhari).

The concept of lifelong education in Islam is essentially deliver and humans to be Caliph and guide man as a manifestation of God. Because at this point humans are capable of reflecting Asma Allah (Asma al-Husna) and life in the universe. Ahmad D. Marimba in his Introduction to the Philosophy of Islamic Education explained that lifelong learning takes place in two stages. The first phase occurred since a

child is born until the child becomes an adult. Stage two lasts from maturity experienced by someone until the end of life (Marimba, 1987, p. 110).

Based on the theory of human development noted above, Muhibbin Shah divide the stages of human development into several phases as follows (Syah, 2011, pp. 11–12):

a. The development phase of infant and childhood (0-6 years).
b. The development phase of children (6-12 years).
c. The development phase of Youth (12-22 years).
d. The development phase of the adult (23-40 years).
e. The development phase of middle-aged (40-60 years).
f. The development phase of old age (60 years up to death)

So to be through the stages / phases of development towards more advanced education required given to the human at every stage / phase of its development. This is in line with the definition of education proposed by Redja Mudyahardjo which states that: Education is life. Education is all a learning experience that takes place in every neighborhood and throughout life. Education is all life situations that affect the growth of the individual (Mudyahardjo, 2001, pp. 62–63).

B. METHOD

The study used methods of library research; the research collected data and information with the help of various materials contained in the literature. The type of data in this study using the data "qualitative", then automatically this research, including qualitative research, the research did not conduct quantitative data calculation (Moleong, 1989, p. 2), Robert J Bogdan and Steven J Taylor stated that qualitative research is research that produces descriptive of data, in the form of words / word of mouth from people and observed behavior. This approach is viewed overall background research subjects holistic (comprehensive) (Taylor & Bogdan, 1998, p. 4).

C. RESULTS AND DISCUSSION

1. Definitions of Education

a. Definition Etymologically Education and by Experts

In *Kamus Umum Bahasa Indonesia (Indonesian General Dictionary),* education is defined as the act of educating, maintenance, exercise and so forth (Poerwadarminta, 2003, p. 250), while Redja Mudyahardjo, divide the notion of education to 3 (Mudyahardjo, 2001, pp. 3, 6, and 11), namely:

1) Understanding Education in Broad Definition Education is life,
2) Understanding Education in Narrow Definition Education is a school,
3) Understanding the Definition of Alternative Education or Restricted Area Education is a conscious effort made by the family, society and government through the activities of guidance, teaching and / or training that takes place in school and out of school a lifetime to prepare students to be able to play a role in a variety of environmental right in the future come,

Furthermore, in the world of education, philosophy has a very big role, because philosophy is a way of life will determine the direction and objectives of the educational process. Therefore if the definition of education presented to the experts vary in accordance with their respective views, here are some definitions of education:

1) Ahmad Tafsir in his book Philosophy of Islamic Education explained that education is an attempt to help a human being human (Tafsir, 2009, p. 33).

2) According to John Dewey, education is a process of renewal of the meaning of the experience, this will probably happen in normal association or association of adults with young people, may also occur accidentally and instituted to generate social sustainability (Beckett, 2018).

3) According to H. Horne, education is a process of continuous (immortal) of a higher adjustment for human beings are more developed physically and mentally, which is free and conscious of God, as manifested in the natural surroundings, intellectual, emotional and humanity of man (Horne, 1915, pp. i–ix).

As a complement to the definition of education as outlined above, would need to be added also the definition of education from the perspective of legislation of the Republic of Indonesia to be aligned with the discussion on this scientific paper.

In the Law on the National Education System 20 of 2003 Article 1 Paragraph 1 stated: "*Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed him, society, nation and state*"

b. Definitions Education in Islamic view

In Arabic, the term "education" comes from the word tarbiyat. But in Arabic literature is no other word that translated by the interpreter said education / teaching with study groups, *Tadris, Tahzib,* and *Ta'dib*. Those terms indicated by the verse of the Quran and al-Hadith. The fifth term is often used in educational literature (Rosyidin, 2009, p. 19). *Tarbiyat* includes physical education, intellect, moral, social, emotional and aesthetic. Meanwhile, according to Fahir 'Aqil, *tarbiyat* a thorough process conducted on humans; body and soul, mind and feelings, behavior and personality, attitude and understanding, way of life and way of thinking (Rosyidin, 2009, p. 19), while the word التعليم, Al-Jubaydi in his book *Taj al-'Arus* mention that التعليم and الإعلام is one meaning, namely the "notification" (al-Jubaydi, 1306, p. 405). *Ta'lim* is evocative to perceive meaning in mind (al-Asfahani, 2004, p. 356). The word التدريس is a form *masdar* from درس, It explains the meaning of the meaning of passages are read frequently, repeatedly making it easy to memorize. In subsequent means "teaching" (Rosyidin, 2009, pp. 21–22).

Dedeng Rosyidin explained, Abdul Qadir Ahmad explained that *Tahzib* pay attention to the education of conscience and liver cleansing of envy, resentment, envy, nifak, treason, cheat, prejudice to humans (Rosyidin, 2009, pp. 23–24), and the word *ta'dib* derived from the word الأدب, The linguists meberi sense of the wordالأدبwith several meanings, among others: حسن الأخلاق و فعل المكارم , Meaning good manners and commendable behavior, الظرف means courtesy, and رياضة النفس و محاسن الأخلاق means to train the soul and beautify morality (al-Jubaydi, 1306, p. 144). All these meanings show to good morals.

Furthermore, of the five definitions above Dedeng Rosyidin conclude a definition / concept of an integrated Islamic education as follows: Islamic education is a process of development, maintenance, preservation, maintenance, delivery of science, giving instructions, planting, development, refinement, and a sense of belonging for students well, the body, mind, soul, talent, potential, feelings, in a sustainable manner, gradually, demand adab-adab specific, loving, caring, tenderness, friendship, fun, thoughtful, easily accepted, so it can read and examine themselves, to form the perfection of human nature, faith and fear, give birth to good deeds, live independently, to achieve the pleasure Allah SWT.

c. Purpose of Education

Each activity in any form always has a goal, because the activity or action that has no purpose would be less meaningful, particularly in education. for the purpose of a business or ideals expected liking, then the purpose of education is absolutely necessary.

Ahmad D. Marimba, says there are four functions educational purposes. First, the purpose of ending the business function. Something businesses that do not have a purpose does not have any meaning. Second, the objective function directing effort, without anticipation (long-term outlook) to the destination, and the diversion will be many activities that dilakukantidak will run efficiently. Third, the purpose of functioning as a starting point to achieve other goals, namely the new goals and objectives in continuation of the first goal. Fourth, the function of the purpose is to give value (properties) in the venture. There are businesses that goal is more noble, more noble, more spacious than other businesses. This shows that in the formulation of each goal is always accompanied by the values that are about to cultivated manifestations (Nata, 2005, pp. 45–46).

More specifically Ahmad Fuad al-Ahwani in Dedeng Rosyidin, detailing the specific purpose of Islamic education to: (1) the purpose of religion (غرض دينى); (2) reasonable goal (غرض عقلى); (3) The social purpose **(غرض إجتماعى)** ; (4) The purpose of psychiatric (غرض نفسى); (5) the purpose of the material (غرض مادى); and (6) the purpose of culture (غرض ثقافى).

Furthermore Dedeng Royidin explained, according Fahir 'Aqil, special purpose Islamic education: (1) education of faith (تربية الإيمان), this is the first and the essence; (2) search for life (كسب العيش); (3) physical education (تكوين الجسد); (4) the formation of character (تكوين الخلق); (5) a sense kebangsaa (المواطنة); and (6) the development of intellect (تنمية العقل) (Rosyidin, 2009, p. 42).

So from the above discussion Dedeng Rosyidin make conclusions simplified to: first, the general purpose of Islamic education is to realize an individual Muslim. Second, the goal can be broken down into individual Muslim who develops his mind, willing to accept the truth that knowledge and skillful practice the knowledge they have. Third, the purpose was subsequently translated into educational goals of the nation (national) for Islamic education certainly be in a country. Then the national education was described to the level of that particular formulation and operational in accordance with the level and type of school that requires (Rosyidin, 2009, p. 46).

2. Lifelong Education and Lifelong Learning

Man in his life always always undergoing changes, especially because of his experience, knowledge and interests. Therefore, the knowledge possessed by humans is always dynamic in line with the passage of time and needs (Shabbir & Anwer, 2015). In this case there is a process called education. The education and keep walking along the man is alive and conscious of its existence in an environment. In line with this, the concept of lifelong education (life long education) is very important in human life to meet the needs of learning (learning needs) and the need for education (educational needs). Lifelong education is based on the four pillars of education: learning to know, learning to do, learning to live together, and learning to be someone (learnig to be) (Delors, 2013).

a. History The concept of Lifelong Learning

Movement of lifelong learning was only published around 1970, when UNESCO called it the International Education (International Education Year). Because in that year raised a variety of issues in the renewal of philosophy and the concept of education. Background of this idea is feeling less satisfied with the implementation of learning through the school system, which is said to widen the gap between rich and poor. Explicitly, this idea was brought up by Paul Lengrand in his book entitled An Introduction to Lifeong Education, Paul pointed out that the many challenges in many forms and variations that spread both in developed countries and in developing countries requires education to be formulated into lifelong education. The challenges mentioned include (Lengrand, 1975).

b. Definition of Lifelong Education and Lifelong Learning

Definition of lifelong education and lifelong learning are often interchangeable with the provision of the same meaning. Indeed, these two concepts are complementary and inseparable from each other. Lifelong education (lifelong education) refers to a series of extrinsic factors, oriented provision (supply) by identifying the needs (the needs) and the provision of equipment (the means).

Lifelong learning (lifelong learning) is intrinsic, demand-oriented and highly dependent on the motivation and ability of the individual learner. In between there must be a balance in order to increase synergies and a productive outcome. Holistically lifelong education and lifelong learning should be understood in terms of "the whole DAMN cycle". DAMN cycle is overlapping circles berhungan between Desire, Ability, Means and Needs. DAMN circle in which there are lifelong education and lifelong learning. The circle can be described as below.

Desire

needs   Lifelong Education   abilty
                           and
                    Lifelong learning

Means
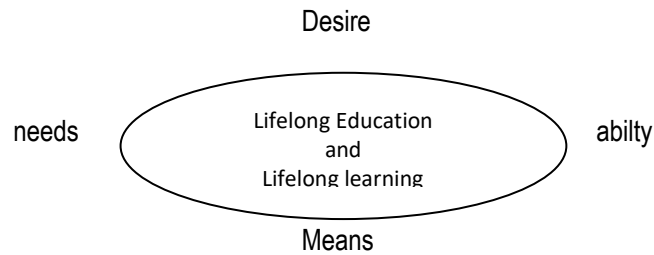
Figure 1: The DAMN Cycle;

Adapted from Pan (Pan, 1997)

c.   Lifelong Education Itself

As previously described education and lifelong learning is defined as the development of human potential through processes that support continuous basis which stimulates and empowers individuals to gain all the knowledge, values, skills and understanding. All that will be obtained in the whole life of the individual and then apply it with confidence, full of creativity and fun in all roles, climate and environment (Keith & Norman, 2014, p. 44).

Lifelong education, an idea or concept, even recommended as a parent concept in educational innovation efforts. In other words, lifelong education is not a track or unit or program (as defined by the Education Law No. 20 of 2003), but an idea that underlie the development of lines or educational unit. It is necessary to emphasize that UUSPN No. 20 of 2003 gave the direction that national education is carried out through three channels, namely formal education, non-formal and informal.

3.   The Concept of Lifelong Education in the Islamic View

In view of the science of Islamic education basically natural man is born into this world in a state of fitrah or holy Hadith of the Prophet Muhammad:

> *From Abu Hurairah he said, had Prophet said: Every child is born in a state of purity (correct sound belief), then his parents are making the Jewish, Christian or Zoroastrian ...*(Bukhari).

Islam educates Muslims to continue to seek knowledge regardless of age, while we still can enjoy life, while we still can breathe air, while we still can move it means that we must seek knowledge. Therefore, when a child begins to be born into this world natural parents are beginning to teach children with a variety of things certainly with the concepts and methods according to age (Akyawi, 2009, p. 44).

Education is a process to produce students who have the knowledge, morals and skills. Education as a means of education is seen as a process of implementation efforts to achieve certain goals. At the macro level, according Pratiknya that the function of the educational process that involves three things: (1) transfer of value (transfer of value), (2) The process of knowledge transfer (transfer of knowledge) and (3) process control methodology (Transfer of Methodology) (Langeveld, n.d., p. 15).

Educational outcomes include changes that have occurred or took place as a result of an individual's participation in the learning experience. Changes made as a result of learning is actually an indication of the objectives of education. While the educational demands will be different because of cultural demands and capabilities as well as individual ambition. Therefore, the results of education as a reflection of the overall effect will learn different among cultural groups and between members of the same group. Thus the educational outcomes can describe the level of education of a person as a result of the learning experience. But according to Plato that the essence of education is not only just received the knowledge (Ebenstein & Ebenstein, 2000, pp. 44–45).

Lifelong education is a concept that is one of them produces one view of continuous and sustainable learning (continuing-learning) from the cradle to the end, in line with the phases of development in humans. Therefore every phase of the development of each individual must be passed to learn in order to fulfill the tasks of development, learning that begins at childhood to adulthood and even old age, beginning with the phases of the development, implies the need for learn continuously.

Tri concept that expanded by Education Center of Ki Hajar Dewantara that education begins when a human is born or in the concept of Islamic education is referred to as Ba'da al-Wiladah. However, it turns out the concept of Islamic education stated that education begins before the birth of man called Tarbiyah Qabl al-Wiladah or in the western concept of so-called pre-natal education. To be able to understand the concepts of education, following the writer explained the stages through which the human education.

    a.   Prenatal Period (Qabl al-Wiladah)

According to the Islamic perspective, human life has begun at the time before birth. Human beings have a soul that has lived before the time of his birth in the world. The human spirit is blown angel to enter into human physical when she conceived her mother.

Among the very important developments in human life in the womb is the mother (pre-natal). Pre-natal education is education conducted mother before giving birth or also called pregnancy. In general, this period lasts approximately 9 months 10 days. The post-conception has a very important role for the subsequent formation of the human personality. Allah explains in his word:

Then semen (nuthfah) We made a clot ('alaqah), then a blood clot We made a lump of flesh (mudhghah), and then we made out a lump of flesh bones, then We pack the bones with flesh. then We made him a creature (shaped) else. So blessed sucilah God, the Creator of the nicest. (Surah al-Mu'minun [23]: 14)

The verse, Allah informs us about the pregnancy period is divided to three (3) stages:
a) Phase "nuthfah", in the language of biology is called the germinal stage (pre-embryonic).
b) Phase "alaqah" (blood clot), known as the embryonic stage. This phase lasts for five and a half weeks, starting when the zygote is already well embedded in the uterine wall.
c) Phase "mudhghah" (lump of flesh), after approximately 120 days, 'alaqah will be a piece of flesh. Then formed the bones until the creation of a baby with a perfect organ.

    b.   Postnatal period (Ba'da al-Wiladah)

According to Ibn Jauzi as quoted by Amrullah postnatal period can be grouped into (Amrullah, 2008):

1. *Al-Siba,* the man between the ages of 0 years to 15 years.
2. *Al-Shabab,* the man between the ages of 15 years to 35 years.
3. *Kahlan* or al-Kuhulah, ie adulthood, between the ages of 35 years to 50 years.
4. *Al-shuyukh,* the man, aged between 50 years to 60 years.
5. *Al-Kibr,* the man older than 70 years (until his death).

From the explanation known, when human is still in the womb until the end of his life has stages of development has its own distinctive characteristics. Then in providing education must be tailored to the stages of human development. So the rationale is that the classification of the stages of this development than in the womb until the end of life, then education must always be given starting from conception until the end of life so that people can adjust itself so that it can gain happiness in this world and even happiness in the end. So, what makes the premise of lifelong education in the view of the science of Islamic education.

The concept of lifelong education can be done anywhere; from the family environment starts from childhood, adolescence and adulthood, and even up to old age. Lifelong learning can also be done in formal education, from kindergartens, elementary schools, junior high schools, High School or Vocational College. The birth of the concept of lifelong learning is part of the concern in the world of education, because there are still many people who are not bisamenikmati formal education in the world. Therefore, lifelong learning can be carried out on non-formal activities, such as training activities, study groups and so forth. Lifelong education is a demand for intelligent life, it is because education is an instrument for the perfection of human life.

Human revealed as man if able to manifest themselves in his life through the activity of thinking, acting, and worked, where such activities are educational tools.Furthermore, that the teachings of Islam, education is a necessity that must take precedence beginning of self-preservation, families, and society then as the reality must be realized both in the institutions of informal education, formal and non-formal as the ingredients.

Based on the above discussion, it can be stated that education is a demand for intelligent life. This is in line with the teachings of religion by requiring to study throughout life, it is for humans to realize the human existence in life by actions that benefit themselves and their environment in the present and the future. A goal is something that is expected to be achieved after the completion of a business or activity; means the goal is to get the person's will and have and use it for the needs of himself or others (Budiman, 2001, p. 1). Many opinions were presented by educational experts on Islamic Educational Objectives. Among them ever written al-Nahlawi that Islamic education is to realize its goal of servitude to God in people's lives, both individually and socially (al-Nahlawi, 2001, p. 117).

D. CONCLUSION

From the above it can be concluded that Lifelong education in the view of the science of Islamic education is a thorough process conducted on humans; body and soul, mind and feelings, behavior and personality, attitude and pemahamanya, way of life and way of thinking. Islamic education is a process of activity. Activity (activities) include attention, guidance and assistance to the formation of individual behavior and help anyway development aspects of individual growth, good sense, body, social, psychological, moral, and more since in the womb until his death in order to get a blessing Allah SWT. For the concept of lifelong education in view of the science of Islamic education adhering to the stages of human development.

The stages of human development is something systematic in the sense that there can be no leaps, because it is not possible from the baby phase jump to the adolescent phase without first going through a phase of childhood. Thus, Islam regards science education needed an education tailored to the stages of human development. Since the process of human development in the womb until the end of his life, then it should last a lifetime pendidikanpun humans. That is the basis of life-long education of science education in the view of Islam. Islam regards science education needed an education tailored to the stages of human development.

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