

THE IMPLICATIONS OF LIFELONG EDUCATION ON IMPROVEMENT OF MORALS AND SELF POTENTIAL

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ABSTRACT

This study aims to analyze implications of lifelong education on morals and human potential in Islamic views and Guthrie thought. The method carried out in this study is a literature review, which is a research approach that reviews literature both with literature studies and direct observations in the field. The results of this study show that lifelong education be a concern for many parties. When related in a wide area, Islamic conception and western scientist or philosopher give attention about the urgency of lifelong education although with different approaches. The implications that arise from lifelong education are the development and improvement of morals and the potential of human personality in accordance with its nature and essence, fostering awareness that the process of growth and development of human personality is alive and dynamic, and can increase human life expectancy.

Keywords: Lifelong Education, Morals, Self-Potential

ABSTRAK

Penelitian ini bertujuan untuk menganalisis implikasi pendidikan seumur hidup terhadap akhlak serta potensi diri manusia dalam pandangan Islam serta pemikiran Guthrie. Metode yang dilakukan dalam penelitian ini adalah kajian literatur, yaitu pendekatan penelitian yang mengkaji literatur baik dengan studi pustaka maupun pengamatan langsung di lapangan. Hasil dari penelitian ini menunjukkan bahwa pendidikan seumur hidup menjadi konsen banyak pihak. Jika dikaitkan



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dalam ranah yang lebih luas, konsepsi Islam maupun para pemikir atau filosof barat memberikan perhatian terhadap pendidikan seumur hidup. Implikasi yang muncul dari pendidikan seumur hidup adalah adanya pengembangan dan peningkatan moral serta potensi kepribadian manusia sesuai dengan kodrat dan hakekatnya, menumbuhkan kesadaran bahwa proses pertumbuhan dan perkembangan kepribadian manusia bersifat hidup dan dinamis, serta dapat meningkatkan harapan hidup manusia.

Kata kunci: Pendidikan Seumur Hidup, Akhlak, Potensi Diri

A. INTRODUCTION

Talk about education is talk a long process because in essence education will never be completed. The phenomenon of ignorance that shackles reason, humility, civility, corruption, violence, and other bad characters demands to continue learning. In the field of education, terms of lifelong education, education never stop, or in the Islamic conception of education from cradle to burrow, are terms whose essence is the same, that is, they equally require human beings to continue learning all the time. Even if this lifelong definition is deciphered, there is still a difference, whether the lifetime begins when the baby is just born or long before the baby is born. A part from these questions, Tafsir [1] mentions that the nature of education in other aspects is the existence of help, mutual influence, and the existence of problems faced. In this context, concept of lifelong education be very important because human beings will never be free from problems.

Academics say that the milestone of lifelong education was marked by the birth of Smith's concept in 1999. Smith had the idea and thought that education is not only for the child, but also important for adults to the elderly[2]. If it is related to the previous understanding, the need for lifelong education is certainly related to the need for human beings to solve their problems. In everyday life the level of problems that adults face is much greater than that of children. The solution to this problem, adults and parents must continue to learn in order to become educated human beings.

Similarly, today's younger generation, they seem to be besieged by the invasion of technology and information. The impact of this condition also varies, there are positive and negative impact. However, from some studies, it turns out that bad effects are much more dominating. The most visible negative impact is the decline in the character (*adab* and *morals*) of today's generation[3]. Many reports have mentioned social and sexual deviations that have been and are happening. Drugs, promiscuous sex, deviant sex behavior, corruption, robbery, violence are all part of the events that many generations experience today[4]. These behaviors are certainly not in accordance with the values of Indonesian life and the values in religion. These conditions require humans to continue to improve themselves, one of which is education. When asked when to improve with education, then the answer is as long as humans live.

The ancient Greeks had stated that education was a human effort to help man. From this definition gave birth to two words, namely help and human. Help according to the Greeks was inseparable from the human condition which must have the conditions of being a human being, namely having the ability to control oneself, love the motherland, and be knowledgeable[1]. These three things are important aspects and continue to be relevant, this is evidenced by the emergence of a theory about the need for self-control (*Emotional Quotient*) by Daniel Goleman in 1995. The correlation between self-control and love of the motherland and knowledge is certainly very high. Self-control will be related to morals, if a person can control himself, it will give birth to good morals, from good morals to then comes consistency for love of the motherland. From here, the state needs to have a goal to educate its nation so that it can be knowledgeable.

According to Guthrie with his contiguous conditioning theory, learning is a process of change that occurs due to conditions that then cause a reaction. In learning activities, we will encounter many different conditions including the reactions that will occur with these conditions. In one meeting we can find a minimum of about five to seven conditions in a class. Many of these conditions can be used by teachers in teaching subjects in the classroom. The contiguous conditioning theory pioneered by Edwin Ray Guthrie is a theory that is not complicated, simple and simple to apply in the world of Education[5].

Similarly, in Islam, the concept of education has been born over a long period of time. The process of education has been created since the creation of the first man on earth, namely the Nabi Adam. The Qur'an describes in detail the teaching and educational process that the Nabi Adam, as well as other prophets, went through. Prophets, companions, and generations to follow continue to make learning a process that must go through throughout their lives.

From these views there is one similarity about the importance of the concept of lifelong education in Islam and educational figures whose majority are non-Muslims. Behind the similarities, of course, there is also a side of what makes them the same or in fact there are aspects that distinguish them as well even though the two agree on this concept.

B. METHOD

This research uses the literature study method, a type of research that examines several sources of literature review in the form of books and journals. According to Mestika Zed[6], literature study can be interpreted as a series of activities related to methods of collecting library data, reading and recording and processing research materials. After identifying the data obtained, the authors conclude about the problem under study, then the already existing data are analyzed. The analysis used is descriptive analysis. The purpose of this study is to determine the concept of lifelong education towards improving morals and self-potential according to Islamic views and views. The data used is secondary

data obtained from various books, journals, notes, articles, and data published on the internet.

C. RESULTS AND DISCUSSION

Human beings are basically composed of the physical and the spiritual has been equipped with basic potential tools (*fitrah*), which must be developed and actualized in real life through the educational process. Basic human potential is important in education, in the Qur'an it is articulated with *al-fithrah*. Terminology *al-fithrah* comes from the word *fathr*, it means *al-syaqq*, a fraction. This word *fithrah* also means creation. Al-fithrah in QS. Al-Rum:30 means that Allah created the knowledge of faith, *ma'rifah al-iman*. *Fithrah* was given at to the people at the same time with in people creation. This potential can be developed with the help of reason and the sending of the apostle, who eventually led him to have faith in Allah as hinted at in QS. Luqman:25.

Based on this meaning, it means that *al-fithrah* is not an innate faith or Allah created faith in Him when man was in his mother's womb (QS. Al-A'raf:172). If faith is innate, people is obliged to give thanks to Allah even if revelation does not come. People must also have responsibility for their believe, which is not essentially his doing. On that basis, it is more accurate to say that Allah created the potential of faith in man, and its development depends on human responsibility. It means that man is responsible for all his deeds. This view is in line with the privilege that Allah gives to man in the form of knowledge (science), with which man reveals the knowledge conveyed by Allah through the verses *qauliyah* and *kauniyah*[7].

These self-potentials also need to be treated with good moral habituation. If it is returned to the essence of education, one of its important aspects is the formation of good *adab* or morals. *Adab* or in another sense morals are characters that must be attached to a person. The scholars paid great attention to the issue of *adab* and morals. They ordered their students to study *adab* before delving into the branch of science. Refer to Imam Malik *rahimahullah*, he said to a man of Quraysh, "*Learn adab before learning a knowledge.*"

Adab according to Al-Attas[9] is the core of education and the educational process because *adab* is one of the purposes of knowledge, namely instilling goodness in man as a human being and as an individual self. Therefore, Al-Attas mentions also that an education must produce a civilized person, that is, one who is fully aware of his or her responsibility to Allah; understand and do justice to himself and others in his society; constantly improving every aspect of himself towards perfection as a civilized man[9].

According to Anis Matta[10], morals are values and thoughts that have become mental attitudes that are deeply rooted in the soul, then appear in the

form of actions and behaviors that are fixed, natural or natural without being contrived, as well as reflexes. So, in essence morals are a condition or trait that has permeated the soul and become a personality until from it arise various kinds of deeds in a spontaneous and easy way without being contrived and without requiring thought. The height of ethics or in Arabic called *akhlakul karimah* which is found in a person causes the person to be able to carry out obligations properly and perfectly

These needs demand a process that does not stop at humans. The process in question is learning. In relation to lifelong learning, in developmental psychology there are several stages, such as: early adulthood, middle-aged and parenthood[12]. This means that this learning process is not limited by age, people need to be given appropriate learning experiences in order to learn throughout life.

Talking about lifelong education will connecting to a figure in learning, namely Edwin Ray Guthrie. Guthrie was born in 1886 and died in 1959. He was a professor of psychology at the University of Washington from 1914 until his retirement in 1956. His basic work was *The Psychology of Learning*, which was published in 1935 and revised in 1952. His writing style is easy to follow, full of humor, and uses a lot of stories to show examples of his ideas. Guthrie is one of the figures who sparked the theory of learning by carrying out behavioristic values. The theory created by Guthrie in learning is *contiguous conditioning* [5].

For Guthrie, the theories developed by Thorndike and Pavlov were too complicated, so Guthrie carried the law of learning with the *law of contiguity*. According to him, "The combination of stimuli that accompany a movement will tend to be followed by that Movement if the event repeats itself. Therefore, he mentioned that learning is a process of change that occurs due to *conditions* that then cause a reaction." [5]

To corroborate this theory, Guthrie conducted experiments to support his theory of contingency. In his experiment, he put a cat in a puzzle box. Then the cat tried to get out. The box is equipped with a tool that when touched can open the puzzle box. In addition, the box is also equipped with a tool that can record the movements of the cat in the box. The tool shows that the cat has learned to repeat the same movements associated with previous movements when she was able to get out of the box. From these experiments, we can know that the cats that were sampled for this study had different ways to get out of the puzzle box prepared by Guthrie. If the cats already know what the right formula is to be free from the box trap, then the cats will try their best through the same movements and be done again until they successfully unlock the puzzle box and come out on their own. Based on Guthrie's theory, it can be stated that individual has different learning capacities. From the results of his research on the number of animals that have the same level of sensitivity to stimulus, and not all animals

have the same sense of receiving information. In addition, in the learning process, it always requires repetition, meaning that repetition can be interpreted by a continuous process[12].

However, as a theory, Guthrie's theory has advantages and disadvantages. From the aspect of excess, this theory tends to lead learners to think linearly, convergently, uncreatively, and unproductively. This theory views that learning is shaping process, which is to bring learning towards or achieve certain targets, thus making learners not free to create and imagine.

As for the shortcomings, the spotlight and criticism in explaining the various principles in learning (*escape learning* and *forgetting*). Guthrie approached it on the same principle that it was difficult for other psychologists to find Guthrie's position in the ranks of expert psychologists. Muller and Schoenfeld revealed that Guthrie did not use experimental methodology in many ways using ambiguous excuses or arguments, namely relying heavily on the results and theories of learning, so the resulting theory was difficult to apply in the facts of direct education. Moore and Stuard said that the experiments Guthrie conducted were still in doubt because they used animals it showed more of the instinctual facts of the animals. Thus, Guthrie's theory is considered still has some fundamental weakness in filed research.

Regardless from the more perceptions, Guthrie's theory is still implemented and be referenced in Indonesia. As for the things also suggested by Guthrie, the learner must be able to direct what the learner's performance will become when learning something. In other words, it is the stimuli present in the book or the lesson that cause the learner to do the learning. Next suggestion, if learners take notes or read books simply, they can remember more information. Then in this case, the book will be a stimulant that can be used for memorizing lessons. The last, in managing classes, teachers are encouraged not to give orders that will directly cause learners to become disobedient to class rules. For example, a learner's request to be calm if followed by commotion in the classroom will be a sign (giving rise to stimuli) for the appearance of destructive behavior.

Islam as a comprehensive religion also alludes to this. This perspective of learning all the time is a concern in Islam. Lifelong learning is continuous and *continuous learning from* the cradle to the end of life, in line with the phases of development in humans. According to Suhartono,[13] each phase of development in each individual must be passed by learning in order to fulfill his developmental tasks, so learning starts from childhood to adulthood and even until the end of his life.

Lifelong education according to Islam is always continuous and not limited by place and time, because the essence of education is an endless process. It can be said that education is dynamic and progressive following the needs of students[14]. The principle of lifelong education formulates a principle that the educational process is a continuous process, which begins from the time a person is born until death. This educational process includes forms of learning

informally, non-formally and formally both in the family, at school, at work and in community life.

Maghribi [15] has a different opinion that the process of educating not only starts from childhood, but rather from before birth. The process of education begins on the part of the male and female to equally eradicate oneself, the same as establishing individual piety. Choosing a godly wife or husband is the next stage because it is the woman who will be the first school for her children. Likewise, the good seeds that he will sow also affect the quality of the offspring. From this process, it shows that the education process has begun since the birth of a child. The process will not stop because parents or educators have an obligation to continue to educate their students so that they can prepare themselves as educated human beings who are successful in the afterlife. The success of the afterlife is marked by a hadith, "Whoever wants the happiness of the world, then demand knowledge and whoever wants the happiness of the hereafter, demands knowledge, *and whoever wants both, demands knowledge,*" (HR. Ahmad).

This opinion is further corroborated by several stories in the Qur'an, among which is the educational process experienced by Nabi Adam *'alaibissalam* in surah Al Baqarah 31-33,

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَادُمُ أَنْبِئِهِمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

He taught Adam the names (things) in their entirety, then He showed them to the angels, saying, "Name me the names (of things) if you are right!" (31) They replied, "Most Holy Thou. There is no knowledge for us, other than that which You have taught us. Verily thou art the All-Knowing All-Knowing Being." (32) He (Allah) said, "Adam, tell them the names of the things!" After he (Adam) mentioned the names, He said, "Have I not told you that I know the secrets of heaven and earth, and I know what you declare and what you have always hidden?" (33)

The dialogues above contained in the verse above are evidence of scientific transmission from Allah Almighty to Prophet Adam as caliph on earth and from Prophet Adam to angels. Overall, these verses are a unified process that begins with the plan of Allah Almighty to create a being who will be given the task of being a caliph on earth, the process of education that will be given to the caliph until his removal from heaven to then be placed on earth. Shihab [16] delivering the transmission of knowledge contains elements of efforts from the teacher so that the teaching material is understood and understood by the teacher,

even if necessary the material is repeated until it is really understood, in contrast to the delivery of news.

A similar opinion was mentioned by Abdurrahman[17] that there are several stages in learning. In the beginning phase signed *from the child in his father's sulbi to 3 years age*. In this phase, children are given education on very basic aspects, such as choosing a good mother, giving a good name, conducting *aqiqah*, giving full attention in his golden age, teaching honesty and *adab-adab*, teaching godliness according to the child's reasoning power, introducing him to the Qur'an, and so on. Furthermore, when a child is 4-10 years old. In this phase, a child must be taught *adab*, but according to their age. The child begins to be given a lesson on rights and obligations simply, teaches the child courage, and always motivates him. The next phase or period, when a child is 10-14 years old. These are the phases of the child undergoing transition so that it needs mentoring, the child is not easily dictated, begins to be introduced to the boundaries of child sex, teaches the child the importance of closing the *aurat* and keeping his eyes, keeping his associations outside. In the next phase when a child is 15-18 years old. This phase is a period when the child begins to have associations outside. Another condition in this phase there is involves an educator who must be able to approach and be a friend of the child, set a good example, teach the child to begin to bear responsibility, remind about obedience to Allah. The last, *adolescence until pre-marriage*. At this stage the child has reached sexual maturity, then pay attention to the child, prepare the child for the obligations When he is an adult until marriage and after having a family. This stage is at least an illustration of the importance of education all the time.

The implications of lifelong education in Islam are certainly in the guidance of revelation so that its veracity is not in doubt. The command of learning is the command of Rabbani, "*Allah will undoubtedly lift up the believers among you and those who are given knowledge to some degree. Allah is all-conscientious about what you do.*" (Al Mujaadilah: 11). *Not only that, the Prophet also commanded his people to learn, "Studying compulsory knowledge on every Muslim."* (HR. Bukhari Muslim). The Islamic view is very clear that the implication of human education carried out for life is to develop the potential of human personality in accordance with the nature given by his Allah in order to become a man of good character, understand who he is and what he is created for. From this will grow awareness that the process of growth and development of the human personality is lively and dynamic and to maintain and improve the quality of life.

D. CONCLUSION

Lifelong education is a continuous educational process that lasts indefinitely and indefinitely, starting from birth to the end of human life. The essence of lifelong education to develop the potential of the human personality in accordance with its nature and essence, fosters awareness that the process of

growth and development of the human personality is lively and dynamic and develops and increases human life expectancy. The implications of the Concept of Lifelong Education are a direct result or consequence of a decision.

This concept is not only born of thinkers born of Muslims or outside of Islam. Based on the explanation above, lifelong education is a concern for all, even being a command of Allah and Rasulullah. In Islam, the purpose of lifelong education to develop the potential of the human personality in accordance with its nature and essence, namely all aspects of its delivery as optimally as possible; and given that the process of growth and development of the human personality is lively and dynamic, compulsory education lasts as long as humans live. *Lifelong education is lifelong education.* The difference in when the process starts does not seem to be something to argue about, instead the most important thing is when it ends. The answer is obvious, education lasts a lifetime, until human lives are uprooted.

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