

Value Convergence: The Integration of Religion, Science, and Education Towards a Sustainable Future From The Perspective of Prophet Saw Hadith

Ainul Azhari¹

¹Islamic Religion Education, Faculty of Islamic Religion, Universitas Islam Syekh-Yusuf
Jl. Maulana Yusuf No.10, RT.001/RW.003, Babakan, Kec. Tangerang, Kota Tangerang, Banten 15118.

Corresponding author

ainulazhari@unis.ac.id

Abstract: The convergence of values between religion and education in an effort to achieve a sustainable future, by referring to the perspective of the hadith of the Prophet Muhammad SAW. In an increasingly complex global context, the integration of religious values and education is important to shape the character of individuals and communities that care about the environment and society. Penelitian ini bertujuan untuk menggali lebih dalam mengenai bagaimana ketiga elemen ini dapat saling melengkapi dan berkontribusi terhadap pembangunan yang berkelanjutan. Through the analysis of relevant hadiths, this study identifies ethical and moral principles that can be implemented in the educational curriculum. This study uses a qualitative approach with the type of library *research*, and through descriptive-analysis methods and *data content analysis* as data analysis techniques. The results of the study show that the application of religious values in education not only increases spiritual awareness, but also encourages sustainable practices that are in harmony with nature. As such, the study offers a holistic framework to support sustainable development with a strong spiritual foundation based on Hadith.

Keywords: Religion, Education, Sustainable Development, Hadith

Introduction

Among all living things, humans have the greatest potential to be educated well and sustainably. He is equipped with a perfect body, as well as the intellectual, social, and moral potential necessary to carry out the noble duty of caliph on earth. This can be seen since the creation of the first man, the Prophet Adam AS, who was able to mention the names of objects around him after being taught by Allah SWT. Even though humans are born without knowledge, with the intellect, senses, and heart given, this potential will be realized through interaction with the environment, both natural and social. The educational process begins when humans begin to interact with the environment, both formally, informally, and informally.

Islamic education is functionally an effort by Muslims in forming al-insan al-kamil through the creation of supportive educational interaction situations. Thus, Islamic education is the most effective model of individual and social development to prepare and create an ideal society in the future. Allah has given nature to man when man has not yet been born into the world, so that man's nature has not been fully realized in reality, so that nature influences man's nature. However, in reality, most humans are not aware of the potential and creativity that exists in them, which may be able to develop and improve. This is due to a lack of self-care. Therefore, good efforts are needed, namely education in order to develop and maintain fitrah and be able to cleanse the human soul from shirk and deviation in order to get a more confident life (Alam, 2015).

Islamic education, with its various approaches, aims to provide provisions for human beings in achieving goodness in this world and the hereafter. Therefore, Islamic education continues to update its concept and implementation to respond to the changes of the modern and dynamic times. This makes students not only focus on happiness after death, but also on success in the world. In the context of formal education, the teaching and learning process should be a means to develop a comprehensive attitude, especially through interaction and learning experiences. Mulyasa explained that learning is an interaction between students and their environment, which leads to a change in behavior in a more positive direction.

Religion, especially Islam, has many teachings that can be used as an ethical and moral foundation in sustainable development. The hadith of the Prophet Muhammad Saw often provides clues about the relationship between humans and the environment, social responsibility, and the importance of science. As in the Hadith of the Prophet which explains the importance of seeking knowledge to gain knowledge and develop the potential that exists in humans. The following is a hadith narrated from Anas bin Malik:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ، حَدَّثَنَا كَثِيرُ بْنُ شَيْخِطِيرٍ، عَنْ مُحَمَّدِ بْنِ سَيْبِرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: "طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ، وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمُقَلِّدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ"

Meaning: (Imam Ibn Majah said) Narrated to us Hisham bin Ammar said, Hafsh bin Sulaiman said, narrated to us Katsir bin Syinzhir from Muhammad bin Sirin from Anas bin Malik he said; The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Seeking knowledge is an obligation for every Muslim. And the one who puts knowledge not in his master, is like a man who puts pearls, diamonds and gold around the neck of a pig" (HR. Ibnu Majah). (Muhammad, 1999)

This hadith explains that seeking knowledge is a basic need for every individual human being. Studying knowledge is an endless activity. Islam views education as the right of every human being (*education for all*), whether male or female. And in Islam, education is not only carried out within a certain time limit, but is carried out throughout the age (*long life education*).

The integration between religious values and science is essential to create sustainable awareness and action. In the context of education, this approach can form a generation that is not only academically intelligent, but also has strong character and ethics. Islam motivates its adherents to always improve the quality of science and knowledge. Old or young, men or women, poor or rich get an equal share in the Islamic view in the obligation to pursue knowledge (education). It is not only knowledge related to the affairs of the hereafter that is emphasized by Islam, but knowledge related to the affairs of the world as well. Because it is impossible for humans to achieve happiness one day without going through the way of life in this world (Wirian, 2017).

In this modern era, society is faced with complex global challenges, such as: climate change, social injustice, and rapid technological advancement. To deal with these issues, a holistic approach that integrates various aspects of life, including religious values, scientific principles, and an effective education system is needed. By understanding the convergence of values between religion, science, and education, it is hoped that society can develop innovative and sustainable solutions to future challenges, while still adhering to the teachings that have been handed down through the hadith of the Prophet SAW.

Materials and Methods

Study Area

This study uses a qualitative approach by applying a descriptive-analytical method. And this research is a *Library Research*, namely research conducted using literature either in the form of books, notes or reports of research results from previous research (Zed, 2014).

Procedures

In the process of collecting data, literature studies, observations and documentation are used. In this study, the data collection technique used is the documentation method, by studying the records that support this research and collecting information (Bungin, 2015) related to the future of

sustainable education through the theory of convergence based on the hadith of the Prophet Saw.

Data Analysis

The data analysis technique used in this study is the content analysis method (*Content Analysis*) (Titscher, Stefan, 2009). In this data analysis technique, it is also taken through the stages of inventory, classification, and interpretation (Mahmud et al., 2022). At this stage of inventory and classification, using thematic method to collect hadiths with the same theme and support the discussion of this research (Mudin, 2021). Next there is the method *Hadith Lecture*, the hadith syarah is an explanation of the matan (text) of the hadith that is used to gain an understanding (Soetari, 2015). Finally, the interpretation at the analysis stage will be used logic, both deductive logic and inductive logic, until a conclusion is drawn.

Results and Discussion

Convergence Theory in Islamic Education

Linguistically, convergence is the word in English, namely convergence, indicating a state between two or more things towards a single meeting point (Ministry of National Education, 2008). Education is an environment where individuals who interact with each other are involved. In this inter-individual interaction, both between teachers and students and between students and other students, psychological processes and events occur. These psychological events and processes are very necessary to be understood and used as a basis by teachers in treating students appropriately. In educational theory, convergence is a theory that brings together two external theories, namely nativism and empiricism, which explains that environmental and innate factors play an important role in the development of students (Djumransjah, 2004).

This convergence understanding argues that in the development of the individual, both the basic or innate and the environment play an important role. Talent as a possibility already exists in the individual, but the talent that is already available

needs to find the right environment in order to develop (Suryabrata, 2002). If he lives in a good environment, he will grow and develop into a good child and vice versa, if he lives in a bad environment, he will live and develop into a bad child as well. So that the educational environment in which there are educators plays an important role in children's development because education determines the good and bad of children. Without education, children will not be able to develop because education is a developmental process for children.

An important figure in this theory is William Stern, a psychologist from Germany, who adheres to the principle of "personology" related to human personality, who believes that the principle of human nature and personality greatly affects a person's personal development (Shah, 2017). Factors that affect human development are not only based on the environment or experience and are also not only based on innate or hereditary factors, but based on both factors that both have an important role. Innate factors or hereditary factors will mean nothing without environmental factors, and vice versa, environmental factors or experiences without innate factors will not be able to develop human beings according to expectations.

According to this convergence theory, a child is born with good and bad traits. William Stern explained that education is based on the heredity of children and the surrounding environment, because heredity and the environment are like two things that have the same goal.

a. Innate Factors or Hereditary

Innate is the tendency to grow and develop for human beings based on certain characteristics and traits, which appear at the moment of design and occur throughout a person's life. It is called a tendency because the innate will grow and develop if it gets opportunities and stimuli from the outside. The word "growing" refers to physical aspects, such as perfect limbs, hair type, and so on. While the word "developing" refers to spiritual aspects, such as clever, calm, affectionate and so on. Experts argue that genes are the carrier of heredity. So, a student who has black or white skin, tall or short, intelligent or less intelligent is determined by the traits

present in the gene. The gene is in the sex cell, so it will be transferred from the parents to the offspring during the design period (Baharuddin, 2016).

b. Environmental factors

In fact, every individual is a part of the environment that cannot be separated from the environment. Some experts argue that every individual has no meaning without the environment that affects it. F. Patty argues that the environment is something that surrounds the individual in his or her life, both in the form of a physical environment such as parents, home, playmates, and the surrounding community, as well as in the form of a psychological environment such as the feelings experienced, ideals, problems faced and so on.

What is meant by everything that surrounds the individual in his life that indirectly since the child is in the womb he has been influenced by the environment. For example, a mother who is pregnant with her inner atmosphere is happy or happy and so on (psychological environment), then it is likely that the individual will be psychologically healthy. Because from the time the baby is born and during his lifetime, the growth and development of the individual will be affected by the environment, care, and the foods he receives. Since the individual can imitate and get along, he will imitate intentionally or unintentionally all the behaviors that are caught by his senses. This affects individuals with their personalities who filter and select various experiences that shape and color their lives and lives further as individuals who have their own characters (Baharuddin, 2016).

The environment has an influence on heredity for individuals. In contrast, the environment depends on how individuals interpret and understand it. It is possible that two individuals have the same heredity, but their development is different if they are raised in different environments. Likewise, if they are raised in the same environment, they may also get different developments if they have different hereditities. The relationship between heredity and environment is very influential for individual

development. Even the traits of each individual are the result of the interaction between heredity and the environment. It can be interpreted that the interaction between heredity and the environment determines the state of development of certain elements in each individual. Therefore, each individual is the result of heredity and the environment.

Heredity or heredity is the first factor that affects the development of an individual. In this case, heredity is defined as "the totality of individual characteristics that parents inherit from their children, or all potentials, both physical and psychological, that individuals have since conception (growth of ovum by sperm) as inheritance from parents through genes" (S. Yusuf, 2005). It can be said that heredity is the inheritance or transfer of biological characteristics, individual characteristics on the part of the parents. While Innate is all the possibilities or abilities (potentials) that exist in an individual and that during the period of development can really be realized (realized). So it can be said that carry-on is a potential that can be realized. And the environment is everything that includes the conditions and nature of this world that in some way affects our behavior, growth, development or life process/journey. Environmental factors are one of the most important factors that are of concern to educators, because whether they realize it or not, humans are always influenced by their environment. The right educational environment makes education can take place effectively (M. Yusuf, 2018).

Innate and environmental factors are interconnected in individual development. Individual talents, which are one of the innate factors that will become developed, require the opportunity to actualize these talents. For this reason, a good environment is needed and supports the development of individual talents. Character and environment are considered important in the educational process, because both are factors that affect the success or failure of education. Although environmental factors are not too fatal, they are still a factor that must be considered by educators. A supportive environment will facilitate success, but if the child's

environment is not supportive, of course, the educational results are not optimal.

In the educational process, especially Islamic religious education, it has the task to develop human nature with the teachings of Islam, in order to realize a prosperous and happy human life. Because the teachings of Islam contain the foundation elements for a person's development. Meanwhile, in the development effort, it must be done consciously, planned and systematically. human beings in their development efforts are not carried out directly, but step by step or little by little. Starting from the human being in the womb to adolescence, adulthood and even until the human being then dies, he will experience development, namely through the educational process, both from within himself, family, school and the community environment (Zaini, 2001).

Integration of Religion and Science in Islamic Education

The discourse on the integration of science and religion has emerged for quite a long time. Although not always using the word "integration" explicitly, the idea of the need for the fusion of science and religion, or reason and revelation (Faith), has been circulating among modern Muslims for quite some time. It is also quite popular among Muslims that in the heyday of science in Islamic civilization, science and religion have been integrated. In the context of contemporary Christianity, the "integration" approach was popularized by Barbour, who called one of the four typologies of the relationship between religious science and "integration" (Surachmad, 1978).

The term integration (to integrate) lexically means —combine (something) so that it becomes fully a part of somethings else. When interpreted as a noun, integration means —mix or be together as one group. So integration means to unite, combine, unite two or more things into one. Integration comes from the English word "integration" which means perfection or wholeness (*Oxford Learner's Pocket Dictionary*, 2011).

The integration of science is interpreted as a process of perfecting or uniting sciences that have been considered dichotomous so as to produce an integrative understanding pattern of scientific

concepts. For Kuntowijoyo, the essence of integration is an effort to unite (not just combine) God's revelation and human discoveries (integralistic sciences), not to exclude God (secularism) or exclude humans (other worldly asceticism) (Kuntowijoyo, 2006). Integration is to make the Qur'an and Sunnah the grand theory of knowledge, so that the verses of kauliyah and kauniyah can be used (Suprayogo, 2005).

Saswinadi Sasmojo defines science as part of a set of information that is included in scientific knowledge, and contains information that provides an overview of the structure of systems and an explanation of the practice patterns of these systems. The system in question can be in the form of a natural system, or a system that is a fictitious human thought about the pattern of relationship behavior in the institutionalized order of community life. If the system of concern is a natural system, then it is called "*natural sciences*", and if the system of concern is a fictitious system of human thought about the pattern of relationship in the order of people's life, then it is called "*social-sciences*".

Knowledge is a branch of knowledge that has certain characteristics. So Suriasumantri equates knowledge with the concept of 'ilm taken from Arabic, while science in the scientific sense is equated with science. The concept of science ('ilm) in classical and contemporary Muslim traditions includes both religious science and worldly science. Thus, what is meant by scientific integration is the unification of sciences, both those classified in the religious science group sourced from qauliyyah texts and worldly sciences sourced from the kauniyyah context (Suriasumantri, 1988).

Scientific integration is born from the idea of the fact of separation (dichotomy) between religious sciences and general sciences. Many factors cause these sciences to be dichotomous or disharmonious, including because of differences in the ontological, epistemological and axiological levels of the two fields of science. As is known, Islamic Religious Science departs from revelation that is absolutely true and assisted by reasoning which in the process of its use must not contradict revelation (revealed knowledge). Meanwhile, the general science that has existed so far comes from the West and is based on philosophical views that

are atheistic, materialistic, secularistic, empirical, rationalistic, and even hedonistic. The two things that form the basis of these two fields of science are clearly very different, and difficult to meet (Rifal et al., 2014).

The integration of science in the Muslim tradition has experienced a golden age, namely in the Middle Ages of Islam. At that time, the Islamic intellectual world was colored by the emergence of Muslim philosophers who combined the science of *qauliyyah* and *kauniyyah*. The philosophers of the golden age of Islam did not separate the clusters of science separately, but compiled a classification to become the object of study (Nasr, 1986). Then in the modern Muslim tradition, the term *Unity of Sciences* It cannot be separated from the important milestone of the First World Conference on Islamic education held in Mecca in 1977. The conference mandated that Muslims compile a scientific classification departing from the epistemology of Islam itself. The conference rejected Western classifications that were then imported into Muslim countries. The results of the conference stated that knowledge was classified into two categories: a) *perennial knowledge* which comes from the Qur'an and al-Sunnah which means all knowledge that is oriented towards the Shari'ah and related to it; and b) *acquired knowledge*, which is susceptible to qualitative and quantitative growth (Ashraf, 1996).

In relation to the integration of religion and science, what Islamic education needs today is an education system called Interdiscipline Sciences in Islam. This integrative paradigm is time to be developed in this modern century as a proptotype for the rise of a new civilization that will shift the current civilization which according to the author is on the verge of bankruptcy seen from various physical and non-physical indicators. With a new education system where the curriculum taught is a complete union between the values of revelation and science. Therefore, it is hoped that the alumni of Islamic educational institutions will be able to explain the methods of science and religion in the form of ways of thinking and behavior (*akhlaq*) in an integrated and comprehensive manner (holistic) in society so that in the future a better social order will be created (Aripudin, 2016).

From such a basic framework, Islamic education is then seated in the integralistic theoanthropocentric scientific classification system, which is a classification system that integrally integrates transmitted and acquired knowledge through the use of interdisciplinary scientific approaches and methodologies (integration and interconnection) (Abdullah, 2003). Thus, Islamic education is no longer an exclusive and isolated discipline, but rather a discipline that is responsive to various actual problems (current issues).

Education for Sustainable Future

Education for sustainable development is a learning process or approach to teaching that is based on noble ideals and principles based on sustainability by focusing on all levels and types of learning in order to provide quality education and improve the development of sustainable human development "learning to know, learning to be, learning to live together, learning to do and learning to transform oneself and society" (Indonesian National Commission for UNESCO, 2014).

Education for Sustainable Development (ESD) in its implementation is based on ideas that are relevant to local interests and local cultures so that ESD programs will have a variety of unique approaches around the world. In its contribution, ESD is aimed at sustainable development by means of human empowerment through education where everyone gets the opportunity to take responsibility in order to create and enjoy a sustainable future mass.

According to UNESCO, ESD is about learning to respect, appreciate and preserve past achievements or success values; appreciate the wonders and people of the earth; inhabiting/living in a world where everyone gets enough food for a productive and healthy diet; utilizing, caring for, and improving our natural conditions; create and enjoy a fairer, safer, and better world; to become global citizens who care more about their rights and responsibilities locally, nationally, and globally.

The well-known slogan for ESD "learning about change and learning to change" has its vision as:

1. Everyone has the opportunity to benefit from a quality education, learning the values, behaviors and lifestyles necessary for a sustainable future and for the positive transformation of society.
2. Everyone has the opportunity to become a dignified human being.

There are 4 (four) priorities (main drivers) in implementing ESD, namely: *First*, Promote and improve the quality of education; Ensuring that everyone has the right to education and the opportunity to increase knowledge, skills, values, and perspectives that encourage and support community participation in decision-making. *Second*, Reorient existing education at all levels to address sustainable development; Ensuring that the curriculum and pedagogy from pre-school to university emphasize education, knowledge, skills, values, and perspectives related to a sustainable future. The emphasis lies on curriculum re-orientation (not the development of a new curriculum) and improving the quality of education. *Third*, Raise public awareness of the concept of sustainable development; Building public understanding and awareness of sustainable development through community education, including informal education. *Fourth*, Train the workforce. Provide training to human resources (entrepreneurs, institutions, and the general public) to build the capacity to make decisions and demonstrate sustainable behavior and to implement sustainable practices at the local, regional, and national levels

ESD is characterized by being in each subject that is carried out in an integrated manner (holistic), so that the criteria in ESD are seven, namely: *First*, Focus on learners; student-centered, focused on student needs, abilities, interests, and learning styles where the teacher is only a facilitator. Students consume all their learning time, encouraging students to be active, responsible in their own learning discovery process. *Second*, interdisciplinary and holistic

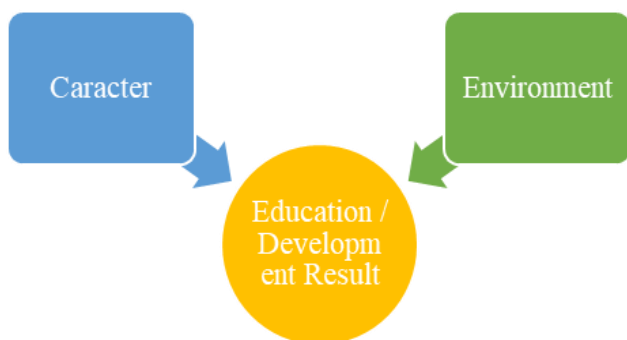
education; sustainable development education exists in various curricula, not just in one subject. *Third*, education that uses a variety of approaches; words, art, drama, debat, experience, various padagogical sciences. Motivators and participants work and play together to achieve a learning goal. *Fourth*, education is based on a systems thinking approach; encouraging people to understand the existence of complexity, seek linkages and synergies when looking for solutions to issues that threaten the sustainability of the earth and living systems. *Fifth*, education that gives rise to values; learning that prioritizes norms, values, and principles that can be critically tested, debated, and applied. Education that increases participation and responsibility in making decisions, improves critical thinking; Helping students to see economic, environmental and social and cultural aspects in the context of sustainable development, and problem-solving skills, finding solutions to problems, challenges and living sustainably. *Sixth*, education that prioritizes a local cultural approach, local issues in addition to global issues and uses language that can be understood by all parties. *Seventh*, lifelong learning; the passion for learning can be carried out or obtained anywhere, from anyone, and anytime, by anyone regardless of gender and social strata and age; all parties can be learners and sources of learning.

The Convergence of Religion and Education for a Sustainable Future: A Prophetic Saw Hadith Perspective

Convergence in the perspective of Islamic education, emphasizes more on the awareness that human beings are the creation of Allah swt, based on the nature of human beings with the potential of reason given, humans will automatically be able to understand that what is around them does not just appear, thus fostering aqidah and devotion to the Supreme Creator (Budiyanto, 2013).

William Stren named his theory convergence, taken from the English word *convergence*, which means containing two things to one point. It means a combined theory between nativism and empiricism. A child's development is influenced by

hereditary factors and the surrounding environment. Because a person's talent can develop due to environmental factors, educators should be able to create a suitable and varied environmental atmosphere, so that a person's talent can develop properly. According to William Stern, the educational outcome is influenced by hereditary and environmental factors, such as the meeting of two lines towards the same goal.



The school of philosophy pioneered by William Stern is called "personalism", which is philosophical thinking that has a great influence on disciplines related to humans. The principle of personality is also used by the discipline of "personology" which develops a comprehensive theory regarding human personality. Stern explained that the factors that affect human development are not only based on the environment or experience and also not only based on innate or hereditary factors, but based on both factors that both have an important role. Innate factors or hereditary factors will mean nothing without environmental factors, and vice versa, environmental factors or experiences without innate factors will not be able to develop human beings according to expectations (Stern, 1924).

Figures who adhere to the theory of convergence believe that innate factors and environmental factors both have a very important influence in determining a person's future. For example, if a student is born into a kiai family, one day the student will become a religious expert if he is educated in a religious education environment. Maybe some people are more determined by environmental factors. However, regarding physical innate factors, it is almost certain that all people are the same, that is, they will have the same body shape, hair, and so on as their parents.

However, regarding the innate factors that are spiritual in nature, it is very difficult to know. Not all talents and dispositions of a person can be passed on directly to his children, but it is possible to his grandchildren or children (Shah, 2017). This view can be justified, because convergence departs from secularism which considers religion to have no important role in the totality of human life. Talent or potential in convergence is the void potential of religious values (Fauziyah, 2017).

Islam explains that nature and the environment both have an influence on the development and growth of children, as in psychological terms it is called the convergence theory. Meanwhile, in Islam there is a term fitrah theory. The word fitrah can also be interpreted as "basic or innate" and can also be interpreted as "natural basic potential" of knowledge about one's God. Thus, fitrah is the basic nature or potential of monotheism or Islam created by Allah as the basis of a creation process (Fathurrohman, 2016).

In the environment of some Islamic thinkers, they are of the opinion that the Islamic teachings brought by the Prophet Muhammad Saw are teachings that support the theory of convergence. In the hadith of the Prophet Saw, for example, every human being who is born has a nature, namely the origin of events that Allah SWT gives to humans in the form of the origin of events to believe in the existence of God, like beauty, have certain talents and so on. This opinion is based on the hadith of the Prophet Saw as follows.

حَدَّثَنَا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الْوَهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِهِ، أَوْ يَنْصَرَانِهِ، أَوْ يَمَجْسَانِهِ، كَمَثَلِ الْبُهَيْمَةِ تُنْتَجُ الْبُهَيْمَةُ، هَلْ تَرَى فِيهَا جَدْعَاءَ)

Meaning: (Imam Al-Bukhari said) "He narrated to us Adam, narrated to us Ibn Abu Dza"bi from az-Zuhriy, from Abu Salamah bin Abdurrahman, from Abu Hurairah ra., said: The Prophet Saw said: "Every child born has brought fitrah, then it is his parents who cause the child to become a Jew, a Christian or a Magi." (HR. Bukhari) (Al-Bukhari, 2002)

Based on this hadith, the word fitrah is better understood as the potential that is brought from birth, namely in addition to religious feelings, there is also a feeling of liking beauty, and a feeling of curiosity. Religious feelings lead humans to

embrace a religion, feelings of beauty lead humans to love art or beauty, and curiosity leads humans to love science. The matter between religion, beauty or art, and knowledge is what is called fitrah.

A convergence theory that mixes nativism theory with empiricism theory, namely between innate and environmental. This convergence theory is supported through the hadith of the Prophet Saw, which starts from the selection of installation so that it can affect human behavior. One thing that needs to be considered by a man when he wants to marry a woman is to choose a wife who comes from a good family, morals and strong religion so that from that marriage good and righteous offspring are born. So that his children also grow up with good moral and religious attention. The following is a redaction of the hadith from Sunan Ibn Majah:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ عِمْرَانَ الْجَعْفَرِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَخَيَّرُوا لِنُطْفُوكُمْ، وَأَنْكَحُوا الْأَكْفَاءَ، وَأَنْكَحُوا إِلَيْهِمْ

Meaning: (Imam Ibn Majah said) "narrated to us 'Abdullah bin Sa'id said: narrated to us Al-Harith bin 'Imran Al-Ja'fari, from Hisham bin 'Urwah, from his father, from 'Aisha, he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: Choose for your nutfah, marry the corresponding person and marry them." (HR. Ibn Majah). (Muhammad, 1999)

Based on the above hadith, it is said that there are parents who cause the child to become Jewish, Christian, or Magi, we can understand it as the influence of the environment, namely the family environment. It is the environment that first affects a child's psyche. The Prophet's Saw recognition of the role of parents in influencing the religious character of a child is to acknowledge the role played by the environment. This shows the role of the family that is quite vital in shaping a child's behavior and way of thinking. Children are also greatly influenced by the habits and ethics of their parents, the way their parents educate, the friends around them, the teachers who teach them, information media in various forms, and the events or experiences they go through in their daily lives (Najati, 2005).

A good family will usually educate their children with a good education as well and of course children in a righteous family environment

will have the willingness to learn Islam as well as the commendable habits and morals of their parents. In addition to parents, friends or close people also have a great influence on behavioral development and education. Humans can learn a lot about habits, morals and values, as well as the orientation of thinking from the social and cultural environment in which they grow. As the hadith of the Prophet Saw narrated by Abu Hurairah r.a.:

حَدَّثَنَا ابْنُ بَسَّارٍ، نَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ قَالَا: نَا زُهَيْرُ بْنُ مُحَمَّدٍ حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ.

Meaning: (Imam Abu Daud said) narrated to us Ibn Basysyar, narrated to us Abu 'Amir and Abu Daud, both of whom said: Narrated to us Zuhair bin Muhammad, narrated to me Musa bin Wardan, from Abu Hurairah that the Prophet Saw said: "Every man (man) is in the religion of his friend, so among you should see who is his friend." (HR. Abu David and Tirmidhi) (As-Sijistani, 1999)

In developing the potential of fitrah through the environment, humans do their best for the sake of their students, whether it starts from the family environment, school environment or the social environment of the community. Likewise, fostering innate factors (heredity) and heredity to be positive through the initial step in choosing a life partner. If all these things have been done well, then the next thing that must be done is to prepare for a sustainable future of education by applying the concept of *long life education*.

The concept of Long Life Education that guarantees every human being to learn throughout his life. Long Life Education is a concept of continuous and continuous learning from the cradle to the end of life, in line with the phases of human development. Because each phase of development in each individual must be passed by learning in order to fulfill their developmental tasks, learning starts from the cradle, childhood, to adulthood and even to old age (closing age). The Long Life Education process includes the Tri Center of Education, namely learning informally, formally and non-formally so as to achieve educational goals, especially the goals of Islamic education where a person benefits others and gets happiness both in this world and in the hereafter.

Through this lifelong education, it can increase public awareness of the importance of continuous

education and is based on its principles, namely: *first*, Education will not stop until the end of human life. *Second*, Throughout a person's lifetime, their knowledge and skills will evolve and change. *Third*, The purpose of education is to meet various learning demands. *Fourth*, The growth of human life depends on educational attainment (Bakri, 2017). Regarding education, it is a process of shaping human personality. As a process, education does not only take place at one time. However, the educational process must take place continuously. From here, the term long life education emerged, and some also call it continuing education. This is in line with the hadith of the Prophet Saw:

أَنَّهُ قَالَ: أُطَلِّبُوا الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّحْدِ

Meaning: That the Prophet Saw said: "Seek knowledge from the cradle to the grave".

The redaction of this hadith is one of the famous hadiths among the community by being attributed to the Prophet Saw. However, basically the quality of the sanad is not valid and is considered weak by scholars who are experts in hadith, but the meaning is the importance of seriousness in seeking knowledge and trying hard to get it (Ar-Raisyahri, 1970). And the meaning of this hadith is also in line with the verses of the Qur'an. An-Nahl verse 78

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

It means: "Allah took you out of your mother's womb in ignorance and He made for you hearing, sight, and conscience for you to be grateful".

According to M. Quraish Shihab in the Book of Tafsir Al-Misbah, this verse explains that Allah took you out of the womb of your mothers by His power and knowledge when you did not exist, so He can take you out of the belly of your mothers, all of you in a state of ignorance of anything that is around you and He makes for you hearing, sight, and various hearts as provisions and tools to gain knowledge so that you may be grateful by using these tools according to the purpose of Allah bestowing them on you (Shihab, 2017). So, this verse explains that man is born in a state of ignorance, and then he continues to learn until he is buried.

In an increasingly modern era like today, the need for education is felt to be increasingly

important. The development of science and technology requires humans to always learn, therefore the concept of Long Life Education has emerged that guarantees every human being to learn throughout his life. Long Life Education is a concept of continuous and continuous learning from the cradle to the end of life, in line with the phases of human development. Because each phase of development in each individual must be passed by learning in order to fulfill their developmental tasks, learning starts from the cradle, childhood, to adulthood and even to old age (closing age). The Long Life Education process includes the Tri Center of Education, namely learning informally, formally and non-formally so as to achieve educational goals, especially the goals of Islamic education where a person benefits others and gets happiness both in this world and in the hereafter.

Education is a process of forming human personality. As a process, education does not only take place at one time. However, the educational process must take place continuously. From here, the term lifelong education emerged, and some also call it continuing education. Long life Education is a concept of continuous learning starting from the cradle to the end of life, in line with the phases (stages) of human development. From the perspective of the Prophet, there are two components in long life education, namely: prenatal education and postnatal education.

a. Prenatal Education

Prenatal comes from the word pre which means before and natal which means the process of birth. Prenatal refers to the time before pregnancy. Prenatal is a human activity related to things before giving birth, such as attitudes and behaviors in choosing a life partner so that a child is born physically and spiritually healthy. The activity is related to prospective husband and wife. Prenatal education is education that is conducted before birth and covers topics such as choosing a partner, marriage, and pregnancy. It is in this prenatal education that the process of descent and inheritance begins in humans, including: mate selection, marriage, pregnancy.

First, the Matchmaking Phase This phase is a phase of preparation for someone who has

grown up to face a new life, namely having a family. One of the education that must be possessed by an adult is the problem of choosing the right mate. Because this problem greatly affects the happiness of the household later. With regard to the selection of a mate in marriage, Islamic shari'a has laid down rules and laws for each applicant and the applicant, which if the instructions are implemented, the marriage will be at the peak of harmony, love and harmony. Children born in the womb, born and nurtured and educated by a devout wife are likely to become pious children after adulthood. If it is possible to get a woman who has everything, namely beauty, wealth, descent and religion which is good overall, it is certainly very ideal and encouraging. But reality shows that it is very difficult to get such an ideal woman. That is among other reasons why the Prophet Saw gave a priority scale and chose religious women who were obedient to worship.

The Prophet Muhammad (saw) did not unanimously encourage a man to choose a future wife who is religious, but also encouraged women to choose a husband who is also religious. *Second*, the Marriage Phase, according to Abdullah Nashih Ulwan, the problem of marriage consists of 2 aspects, namely marriage as human nature, marriage as a social benefit. The purpose of marriage according to the Prophet includes: increasing the number of Muslims and pleasing the Prophet (saw); Self-Care and Approach to Allah SWT; forming a generation of Muslims; and continue the offspring.

Third, Pregnancy Phase One of the goals of marriage is to have children, therefore a wife really expects her to be able to give birth to a child. As a sign that a wife will have a child is through the pregnancy process for approximately 9 months. Various efforts have been made by parents to realize children who are righteous, intelligent, have good character and personality, as well as good behavior, such as tirakat, riyadhah or prenatal stimulation. Some stimulate by listening to beautiful music, reciting thayyibah sentences, and so on. There are also those who completely distance

themselves from various heinous deeds or refrain from harming other beings; read the Qur'an more, especially Surah Maryam or Surah Yusuf.

b. Postnatal Education

Postnatal education that takes place after childbirth and includes, namely postpartum education, includes: infant, children, and adult education. So, in postnatal education, there began to be interaction and influence of the environment involved in education, especially the family environment first, then in the school environment and the community environment as well as the socio-cultural environment. Post-natal education is education after childbirth, including: infant, children, children and adult education.

First The infant phase is the phase of human life from birth to approximately two years old, known as the baby phase. The five senses were a great advance at that time. The obligations of parents to their children are as follows: (1) Pay zakat fitrah. (2) Share the good news and congratulate her on the birth of her baby. (3) Say iqamah and adhan loudly to the baby. (4) Aqiqah. (5) Give a name. *Second*, Childhood phase (2-7 years) Parents can instill potential moral principles in children in this phase, for example, how the child's enjoyment of activities is replaced by morality, discipline, prayer, and other exercises. Remember that imitation is also part of childhood. All the behaviors he sees will be imitated. When instilling the attributes of Allah in children at this age, Zakiah Daradjat stated that they should introduce the attributes of Allah that are attractive to them, such as that Allah is good, forgiving, forgiving, protective, and so on.

Third, the 7-12 year old children's phase) Parents begin to train and direct their children to pray when they are between 7 and 14 years old in order to create discipline in them. A father may hit his ten-year-old son if he does not pray, but with an educational and non-hurtful blow. *Fourth*, The age range for this phase is 12 to 21 years. At this age, religious development is very important. According to Najib Khalil al-Amin when educating children, one must adopt the following mindset: 1)

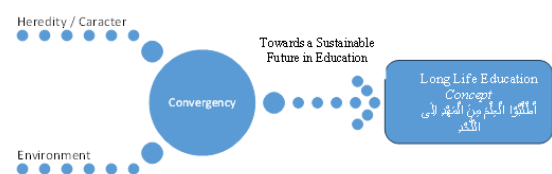
Realize the changes experienced by their children who are in puberty through observation. 2) Encourage them to go to the mosque every day from a young age so that they can develop an innate sense of discipline and possibly benefit from the rabbinic environment. 3) Give them confidence and be willing to listen to what they have to say. 4) Encourage close friends to become best friends. 5) Reaching their full potential in all relevant fields. 6) Encourage them to fast in accordance with the sunnah as it can protect them from moral decay. 7) Start a conversation and let them know about their social standing.

Fifth, the adult phase, when it is more than 21 years old. While watching their growth and offering guidance and warnings when children make mistakes or forget, parents can also let their children go and absorb life lessons on their own. Long Life Education is a continuous education throughout a person's life, not only until they reach adulthood. The abundance of opportunities for lifelong learning to improve one's circumstances is the other side of this. Late Adult Phase (Elderly). In theory, teaching in the educational phase of adults can be completed through majlis ta'lim, which gives its followers a peaceful place from the hustle and bustle of this mortal world. To face the material and worldly interests that bring humans closer in today's society, humans need peace. Islam states that human education stops when the spirit is separated from the body, therefore education does not end with maturity. Education for man ends with the exorcism of the spirit. Because human beings have physically become corpses after the spirit has parted with their bodies, but psychologically (spiritually) return to the Presence of Allah SWT.

Long life education refers to the learning process that takes place during a person's life, not just limited to the formal school period. This concept is important in creating a sustainable future in the field of education. Due to the rapidly evolving technology and social changes, individuals need to constantly learn to adapt which makes it possible to keep up with the times. So that this Long Life Education provides

opportunities for everyone to learn and develop themselves and encourage equality and inclusion in society. Continuing education helps individuals to develop new skills and update existing ones, thereby increasing employability.

By integrating the theory and value of convergence in education and the concept of long life education, it can build a society that is more quiet, innovative and ready to face future challenges. Based on this research, it can be described in the following scheme:



The concept of lifelong education in the Hadith perspective has stages of implementation to achieve the goals of Islamic education, namely: First, Lifelong Education in the Family Environment. The first place of learning for a human being is the family environment, at this stage this is the stage that most determines a child to start learning in his family. Second, Lifelong Education in Formal Education is systematic and planned learning, has specific objectives in accordance with the talents, abilities or majors of interest to the learner. Formal education includes kindergarten, primary school, junior high school, senior high school/vocational high school, DI, D2, D3, SI, S2 and S3 universities. In addition to these levels of education, there is also early childhood education (PAUD). Third, Lifelong Education in Non-Formal Education Non-formal education knows no time and space, everyone can learn at any time, people can learn from what they see, hear, feel, experience and so on, non-formal education is also called education in the community where humans are in a multicomplex of relationships and interactions in society. While the urgency of the concept of lifelong education in the Hadith perspective is the nature of man which consists of physical elements, intellectual elements and spiritual elements. Where the mind is one of the

most important aspects of human nature. The mind is used to think so that the nature of man himself is that he has curiosity, has a sense of ability and has the power of thought to know what is in this world. These three elements are equally important to be developed so that the consequences of Lifelong Education must be designed to develop the body, mind and spirit of man so as to achieve the goals of Islamic education, namely to form a human being who is devoted to Allah swt who gains happiness in this world and in the hereafter.

Conclusions

The results of the study show that the application of religious values in education not only increases spiritual awareness, but also encourages sustainable practices that are in harmony with nature. Thus, the study offers a holistic framework to support sustainable development with a strong spiritual foundation. In the integration of religious values and science, Islamic education is based on the classification of integralistic theanthropocentric sciences, namely a system that comprehensively integrates the transmitted knowledge and the knowledge obtained, using interdisciplinary scientific approaches and methodologies.

And to see the value of the convergence of religion and education towards a sustainable future of education, look at the convergence theory of William Stern who said that the results of education come from heredity or innate and environmental factors. While in Islam it is commonly called "fitrah", which is the basic potential experienced. Then to optimize the potential that exists in humans through education. And in Islam, education does not know time, as in the hadith of the Prophet Saw which explains that seeking knowledge is from the cradle to the grave. Through this hadith, it indicates that in Islam has practiced lifelong education (*long life education*) and this concept must be used as a sustainable education development.

References

- Abdullah, M. A. (2003). New Horizons Of Islamic Studies Through Socio Cultural Hermeneutics. *Al-Jami'ah*, 41(1), 1–24.
- Al-Bukhari, M. bin I. (2002). *Sahih Al Bukhari*. Dar Ibnu Katsir.
- Alam, L. (2015). Perspektif Pendidikan Islam Mengenai Fitrah Manusia. *Tarbiawi*, 1, 41–52. <http://jurnal.uinbanten.ac.id/index.php/tarbiawi/article/view/2002>
- Ar-Raisyahri, M. (1970). *Al-'Ilmu Wal Hikmah Fi Al-Kitab wa As-Sunnah*. Dar Al Hadith.
- Aripudin, I. (2016). Integrasi Sains dan Agama serta Implikasinya terhadap Pendidikan Islam. *Edukasia Islamika*, 1(1), 161–179.
- As-Sijistani, A. D. S. bin A.-A. (1999). *Sunan Abu Daud*. International Ideas Home Inc.
- Ashraf. (1996). *New Horizons in Muslim Education*. Hodder and Stoughton.
- Baharuddin. (2016). *Psikologi Pendidikan: Refleksi Teoretis Terhadap Fenomena*. Ar-Ruzz Media.
- Bakri, M. A. (2017). Long Life Education Dalam Perspektif Islam. *PILAR: Jurnal Ilmu-Ilmu Agama Kontemporer*, 3(2), 212–227. <http://journal.unismuh.ac.id/index.php/pilar/article/view/472>
- Budiyanto, H. M. (2013). *Ilmu Pendidikan Islam*. Ombak.
- Bungin, B. (2015). *Metodologi Penelitian Sosial dan Ekonomi: Format- Format Kuantitatif dan Kualitatif untuk Studi Sosiologi, Kebijakan Publik, Komunikasi dan Manajemen dan Pemasaran*. Kencana.
- Departemen Pendidikan Nasional. (2008). *Kamus Besar Bahasa Indonesia*. Pustaka Utama.
- Djumransjah, H. M. (2004). *Pengantar Filsafat Pendidikan*. Bayumedia Publishing.
- Fathurrohman, M. (2016). Pembawaan, Keturunan, Dan Lingkungan Dalam Perspektif Islam. *Kabilah: Journal of Social Community*, 1(2), 379–406.
- Fauziyah, S. (2017). Konsep Fitrah Dan Bedanya Dari Nativisme, Empirisme, Dan Konvergensi. *Aqlania*, 08(01), 98.
- Kuntowijoyo. (2006). *Islam Sebagai Ilmu: Epistemologi, Metodologi, dan Etika*. Tiara Wacana.
- Mahmud, Darmalaksana, W., & Priatna, T. (2022). Model Studi Hadis Metode Mutakhir Ide Masyarakat 5.0. *Gunung Djati Conference Series*, 8, 985–997. <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/661>
- Mudin, M. (2021). *Pengantar Metodologi Penelitian Hadis Tematik*. Maknawi.
- Muhammad, bin Y. A.-Q. (1999). *Sunan Ibnu Majah*. In *Metode Penelitian & Teknik Penyusunan Skripsi*. Bait Al-Afkar Ad-Dauliyah.
- Najati, M. U. (2005). *al-Ahadits al-Nabawi wa 'Ilm Nafs* (p. 355). Dar Al-Syuruq.
- Nasr, S. H. (1986). *Science and Civilization in Islam*. Pustaka

- Setia.
Oxford Learner's Pocket Dictionary. (2011). Oxford University Press.
- Rifal, N., Fauzan, Sayuti, W., & Bahrissalim. (2014). Integrasi keilmuan dalam pengembangan kurikulum di uin se-indonesia: *Tarbiya*, 1(1), 13.
- Shihab, M. Q. (2017). *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Quran*. Lentera Hati.
- Soetari, E. (2015). *Syarah dan Kritik Hadis dengan Metode Takhrij: Teori dan Aplikasi*. Yayasan Amal Bakti.
- Stern, W. (1924). *Psychology of Early Childhood: Up to The Sixth Year of Age*. Routledge.
- Suprayogo. (2005). *Integrasi Ilmu dan Agama: Interpretasi dan Aksi*. Mizan.
- Surachmad, W. (1978). *Dasar dan Teknik Research; Pengantar Metodologi Ilmiah*. Tarsito.
- Suriasumantri, J. S. (1988). *Filsafat Ilmu Sebuah Pengantar Populer*. Pustaka Sinar Harapan.
- Suryabrata, S. (2002). *Psikologi Pendidikan*. Raja Grafindo Persada.
- Syah, M. (2017). *Psikologi Pendidikan dengan Pendekatan Baru*. Remaja Rosdakarya.
- Titscher, Stefan, D. (2009). *Methods Of Text and Discourse Analysis*. Pustaka Pelajar.
- Wirian, O. (2017). Kewajiban Belajar dalam Hadis Rasulullah Saw. *Sabilarrasyad*, II(02), 120–137.
- Yusuf, M. (2018). *Pengantar Ilmu Pendidikan*. Lembaga Penerbit Kampus IAIN Palopo, 126.
- Yusuf, S. (2005). *Psikologi Perkembangan Anak dan Remaja*. Remaja Rosdakarya.
- Zaini, S. (2001). *Prinsip-Prinsip Dasar Konsepsi Pendidikan Islam*. Raja Grafindo Persada.
- Zed, M. (2014). *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia.