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## RECONSTRUCTING THE EDUCATIONAL MEANING OF *FARĀGH* IN THE PROPHETIC HADITH: A QUALITATIVE THEMATIC STUDY AND ITS IMPLICATIONS FOR ISLAMIC RELIGIOUS EDUCATION

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### ABSTRACTS

This study is motivated by the tendency to perceive leisure time (*farāgh*) in education merely as a break without value orientation, even though empirical studies show that most students spend free time on non-academic activities with minimal educational benefit, such as using gadgets, sleeping, or casual conversations. This article aims to reconstruct the educational meaning of *farāgh* in the Prophet's ﷺ traditions (hadith) and its implications for Islamic Religious Education (PAI). A qualitative approach was used through digital library research with a thematic (*maudhū'ī*) method applied to authentic hadiths concerning time, deeds, and responsibility. Primary data were obtained from the Al-Bāhīts Al-Hadītsī application, and secondary data from peer-reviewed journals, syarh literature, and Islamic education references. Analysis was descriptive-analytical and normative-conceptual using source triangulation among hadith texts, classical commentaries, and contemporary educational theories. Findings indicate four dimensions of *farāgh*: (1) a divine trust (*amānah*) for which humans are accountable; (2) a momentum for righteous deeds before life's obstacles arise; (3) eschatological awareness to be reckoned with in the Hereafter; and (4) a foundation for productivity and beneficial action. Three pedagogical principles emerge: spiritual self-regulation, meaningful productivity, and eschatological consciousness. *Farāgh* offers a more comprehensive framework than modern time management as it integrates spiritual, moral, and transcendental dimensions. In conclusion, *farāgh* is not merely leisure but a strategic instrument for cultivating religious character, discipline, and moral responsibility in PAI, expanding education from cognitive transmission toward a time-management habitus oriented toward both worldly life and the Hereafter.

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## A. INTRODUCTION

Time is an important part of human life. All human activities, such as studying, working, and worshipping, always take place within the framework of time. In the Islamic perspective, time is not viewed as a neutral reality, but rather as a blessing as well as a trust for which accountability will be demanded. Awareness of the value of time determines the quality of human existence, because the way a person uses their time reflects their life orientation, level of discipline, and depth of spirituality (Nata, 2019). Therefore, discussions about time cannot be separated from the realm of education, especially Islamic Religious Education (PAI), which aims to shape faithful and moral personalities.

In the formal educational environment, the issue of time often appears in the form of “free periods” or students’ leisure time. Empirically, several studies indicate that free time at school has not been utilized optimally. The study by Rafiqurrahman et al. (2024) found that when class periods are empty, most students engage more in non-academic activities such as sleeping, playing with gadgets, or chatting without a clear learning direction. Similar findings were also presented by Hasanah and Munandar (2023), who emphasized that free time in class tends to be filled with unplanned activities with minimal educational value. This condition shows that awareness of the meaning of time has not yet been strongly internalized within the educational system. In fact, education essentially does not merely function to transmit cognitive knowledge, but also to shape attitudes, habits, and value orientations. Rakhmat (1989) emphasized that religious education must touch the formation of awareness and life attitudes, not stop at the informative aspect. In line with this, Daradjat (2018) explained that religious education functions to instill positive habits through repeated practice, so that Islamic values are not only known, but also lived. Within this framework, leisure time should be understood as a pedagogical space to train discipline, responsibility, and spiritual awareness.

Educational studies in Indonesia discussing leisure time are still dominant at the descriptive-empirical level. Research mostly focuses on mapping students’ activities during empty class periods, without deepening normative values and systematic pedagogical reflection. As a result, leisure time is understood merely as an administrative school phenomenon, not as a space for character building based on

religious values. This conceptual gap indicates the need for reconstructing the meaning of *farāgh* from normative Islamic sources, especially the Hadith of the Prophet ﷺ.

Different from the tendency of previous studies that positioned leisure time merely as a phenomenon of student behavior or individual moral advice, this study positions *farāgh* as an integrative pedagogical construct that connects the dimensions of spirituality, productivity, and eschatological awareness within Islamic Religious Education. Through a thematic approach to the Hadith of the Prophet ﷺ, this research not only identifies normative values about time, but also operationalizes them into the framework of character building, learning design, and the orientation of contemporary PAI curriculum.

In the tradition of Islamic education, Hadith possesses strong normative authority. It not only regulates ritual aspects, but also guides work ethics, social responsibility, and self-management (Daulay & Sulasmi, 2023). Therefore, thematic study (*maudhū'ī*) of Hadiths about time is important to formulate a conceptual foundation relevant to contemporary educational needs. This approach enables researchers to collect related Hadiths within one theme, then analyze them to discover universal principles applicable within a contemporary framework.

From the perspective of educational goals, PAI scholars have emphasized the importance of integration between faith, knowledge, and deeds. Nata (2019) stated that Islamic Religious Education aims to shape faithful human beings whose faith is reflected in everyday behavior. Ahmad Tafsir (in Firmansyah, 2019) added that Islamic education is directed toward the realization of *insan kamil* who possess religious, scientific, and social dimensions. If connected with the concept of *farāgh*, then the management of leisure time is an integral part of the process of forming such individuals. Discipline regarding time reflects the integration between spiritual awareness and social responsibility.

Amid the development of digital technology and instant culture, the challenge of time management has become increasingly complex. Students live in an environment full of distractions, ranging from social media to limitless online entertainment. Without strong value guidance, leisure time is easily reduced to passive entertainment consumption. Within this framework, PAI is required to present a moral orientation

that provides direction for the use of time. Religious education needs to function leisure time as a means of self-reflection, strengthening worship, and developing potential.

Based on this background, this study seeks to reconstruct the educational meaning of *farāgh* in the Hadith of the Prophet ﷺ and explain its implications for PAI. Specifically, this research aims to: (1) identify Hadiths related to leisure time; (2) formulate the educational values contained therein; and (3) explain their relevance in student character building. The significance of this research lies in its contribution to enriching Hadith studies through an educational perspective, while also providing a conceptual framework for strengthening the ethics of time in the PAI curriculum.

The conceptual hypothesis proposed is that *farāgh* in Hadith is not merely a temporal category, but rather an instrument for transcendental character formation. If interpreted thematically and contextually, this concept can broaden the paradigm of PAI from knowledge transmission toward the formation of a time-management habitus oriented toward both worldly life and the hereafter. Thus, this study positions leisure time not as a gap between activities, but as a strategic space for nurturing faith, discipline, and moral responsibility.

Ultimately, the reconstruction of the meaning of *farāgh* is expected to provide theoretical contributions to the development of Hadith studies and Islamic education, as well as practical contributions for PAI teachers in designing character-building strategies based on time awareness. With a more comprehensive understanding, leisure time can be optimized as a means of forming individuals who are value-conscious, productive, and responsible.

## **B. RESEARCH METHOD**

This study is a qualitative research employing a library research type based on digital sources. The focus of the research is to examine the educational meaning of *farāgh* (leisure time) in the hadith of the Prophet ﷺ through a thematic (*maudhū'ī*) approach, namely a method of studying hadith based on a particular theme by collecting all relevant narrations, then analyzing them comprehensively to discover a complete construction of meaning (Iswandi et al., 2026).

The thematic approach was chosen because this study does not merely examine one hadith partially, but seeks to construct a conceptual framework concerning *farāgh*

based on the entirety of hadiths related to time, deeds, responsibility, and productivity. Thus, the analysis is directed toward the construction of values and educational messages contained in the hadith in an integrative manner.

### **Data Sources**

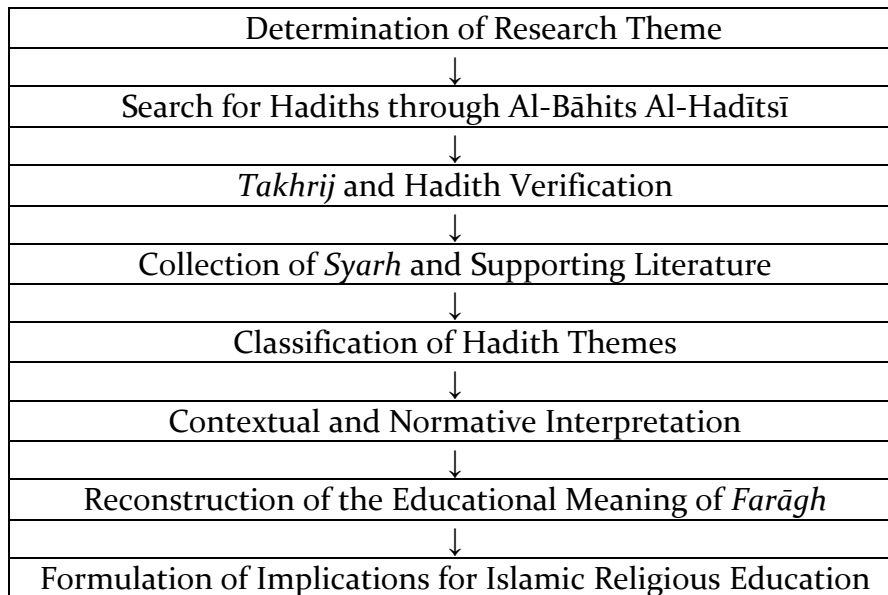
The data sources in this study are classified into two main categories, namely primary data and secondary data. The primary data are derived directly from the texts of the hadith of the Prophet ﷺ related to the theme of *farāgh* (leisure time), the concept of time, and its utilization. These data were collected through the digital application Al-Bāhīts Al-Hadītsī, which functions as the main database as well as a *takhrij* tool. Through this platform, the researcher accessed the wording of hadith texts, references to original books such as Sahih Al-Bukhari and Sahih Muslim, hadith numbers, and information regarding the quality of hadith based on the assessments of scholars. Meanwhile, the secondary data include various relevant supporting literature, such as Islamic Religious Education (PAI) textbooks, scientific journal articles, and previous research works discussing time management and the objectives of PAI. As a methodological limitation or delimitation, this study does not independently conduct sanad or matan criticism. The researcher fully refers to the assessments of hadith quality as stated in the authoritative sources within the digital databases used.

### **Data Collection Techniques**

Data collection in this study was carried out through digital documentation techniques systematically arranged in several operational stages. The first step began with determining the central theme of the study, namely the concept of *farāgh* (leisure time) from the perspective of the hadith of the Prophet ﷺ. Subsequently, relevant hadiths were searched through the search feature in the Al-Bāhīts Al-Hadītsī application using specific keywords such as *farāgh*, time, deeds, age, and responsibility.

After the raw data were found, the researcher carried out the *takhrij* al-hadīts procedure to identify the source of narration, hadith number, and quality status based on the references of hadith scholars. As a pillar in verifying the authenticity of hadith within the scope of ‘ulūm al-hadīts, the *takhrij* process in this digital era no longer relies entirely on layered conventional text readings, but is optimized through rapid search

software and text-matching algorithms. Although time efficiency has increased significantly, this digital method still demands accuracy regarding the methodological challenges that arise (Haqq et al., 2025). Finally, the researcher collected explanations (*syarh*) from scholars regarding these hadiths, both through digital databases and verified printed and online literature to strengthen content analysis.



Flowchart of Data Collection and Analysis in the Thematic Study of *Farāgh* Hadiths

### Data Analysis Techniques

Data analysis in this study was conducted descriptively-analytically and normatively-conceptually through a series of structured stages. The initial step involved an in-depth description of the content of each hadith, both textually to understand its literal meaning and contextually to capture its background. From this description, the researcher identified the themes and main messages contained in each hadith, which were then classified into specific conceptual categories, such as the aspects of trust (*amānah*), momentum of deeds, accountability in the hereafter, and the ethos of productivity. Furthermore, the researcher conducted value interpretation using a contextual approach to derive universal moral principles from the hadith texts. The results of this interpretation were then further constructed to discover the implications of these values within the framework of the curriculum and objectives of Islamic Religious Education (PAI). Methodologically, this interpretation process moved dynamically from understanding the historical framework of the hadith toward the

formulation of universal normative principles, which were ultimately applied within the context of contemporary education. This analytical model allows for the reconstruction of educational meaning that is not only theoretically systematic, but also relevant to practical challenges in today's educational world.

To maintain the validity and accuracy of the research, the researcher applied source triangulation through comparison between hadith texts, *syarh* books, and relevant Islamic educational literature. Data verification was carried out by matching the wording of hadiths, sources of narration, and assessments of hadith quality in several authoritative digital and printed references. In addition, the interpretation of educational values was conducted comparatively by considering the views of hadith scholars and contemporary educational theories so that the resulting construction of meaning possesses conceptual consistency and academic relevance.

### **Drawing Conclusions**

Conclusions were drawn inductively, namely from the analysis of each hadith toward the formulation of a general concept regarding the educational meaning of *farāgh*. The synthesis results were then formulated into three main pedagogical dimensions, namely spiritual self-regulation, meaningful productivity, and eschatological awareness. These three dimensions serve as normative foundations as well as applicative frameworks in Islamic Religious Education (PAI), particularly in fostering students' character so that they are able to manage leisure time productively, responsibly, and as an act of worship (Budihartono et al., 2025).

## **C. RESULTS AND DISCUSSION**

### **A. The Concept of *Farāgh***

#### **1. The Meaning of *Farāgh***

Besides being mentioned in hadith, the term *farāgh* (فَرَاحٌ) is also found in the Qur'an with the meaning of an empty state after previously being filled, whether materially or immaterially. This word derives from the root *faragha* (فَرَغَ), which means to finish or to become empty. Its forms appear in Surah Al-Insyirah verse 7 through the expression *faraghta* (فَرَغْتِ) and in Surah Al-Qashash verse 10 through the expression *fāriḡhan* (فَارِغًا). This meaning can be understood, for example, in a

glass that was originally full and then becomes empty after being drunk from, or a heart that was previously filled with anxiety and then becomes calm and spacious. Within the framework of human activity, when a person completes a task that occupies his time, then the condition after that completion is called *farāgh*, namely an empty period before beginning the next activity (Shihab, 2017). From this understanding, it can be concluded that *farāgh* means free time, namely a span of time available after one activity is completed and before the next activity begins.

Agoes Dariyo (Yurida, 2019) explains the meaning of leisure time as follows: Leisure time is time possessed by every person, but not yet utilized for productive activities. Actually, after a person performs a certain activity, work, or task that is very important in his life, he still has leisure time. This leisure time is an opportunity that may only appear at a certain moment, which unfortunately often simply passes away. In fact, if a person utilizes it well, he will obtain meaningful benefits in his life.

In daily life, we often know people who still enjoy being lazy, wasting time without doing anything positive, and time disappears uselessly. In conditions like this, Al-Ghazali once said that if humans are lazy, then they will lose the opportunity to attain meaningfulness in life. If much time is wasted, it may result in the loss of life's benefits. Even if calculated, the amount of time not used by humans is very large. We can calculate it: If a person sleeps 8 hours per day, then from his total lifespan (if he lives 60 years), 20 years are spent only for sleeping. The remaining 40 effective years are divided into many activities, such as working, playing, relaxing, chatting with family, studying, and so on. Then what if the entirety of time passes without good deeds? The Arabic maxim says أن الخ من كل (a lazy person will never be happy). So valuable is time that humans must be able to organize or plan their times toward positive matters for themselves and their society.

## **2. The Concept of *Farāgh* in the Perspective of Islamic Education**

In the perspective of Islamic education, *farāgh* is not understood merely as leisure time in a temporal sense, but as an existential space containing moral and spiritual responsibility. It is a phase of life that remains within the framework of

*taklif* (religious obligation), so there is not a single dimension of time free from the values of worship and accountability. This concept aligns with the objectives of Islamic Religious Education (*Pendidikan Agama Islam/PAI*) formulated by scholars as a process of forming faithful, pious, and moral human beings. Daradjat (in Firmansyah, 2019) explains that the objectives of PAI in schools include: (1) cultivating and forming positive attitudes and discipline as the essence of piety; (2) fostering intrinsic motivation in obedience to Allah and His Messenger so that faith encourages the development of knowledge; and (3) nurturing correct religious understanding so that it manifests in religious skills in various dimensions of life. Meanwhile, Ahmad Tafsir (in Firmansyah, 2019) emphasizes that the objective of Islamic education is the realization of *insan kamil*, a complete human being with religious, cultural, and scientific dimensions, as well as awareness of humanity as servant and vicegerent of Allah ﷻ on earth.

If referred to this formulation, then *farāgh* occupies a strategic position in the educational process. Awareness that leisure time is a trust, the encouragement to fill it with productive deeds, and responsibility for every phase of life are integral parts of forming a pious human being and *insan kamil*. In other words, managing *farāgh* is not merely an exercise in time management, but an instrument for developing religious, intellectual, and moral character.

In educational practice, curriculum orientation often emphasizes academic achievement more, what Taufiq Pasiak calls “report-card intelligence” (*kecerdasan rapor*) (Pasiak, 2002), while the cultivation of time awareness has not yet been systematically formulated. In fact, the ability to manage *farāgh* directly contributes to forming discipline, responsibility, and spiritual sensitivity among students. Therefore, within the framework of Islamic education, leisure time should not be positioned as an empty value-free space. Teachers and educational institutions need to direct students to: (1) understand time as a trust; (2) accustom themselves to choosing beneficial activities; (3) train discipline and personal responsibility; and (4) cultivate awareness that every opportunity in life possesses worship value. With this approach, *farāgh* becomes a medium for internalizing *adab* and character formation, not merely a pause from formal learning activities.

## **B. Study of the Prophet's Hadith Regarding *Farāgh***

### **1. Analysis of the Prophet's Hadith Regarding *Farāgh***

#### **a. *Farāgh* as a Trust**

The first finding shows that *farāgh* (leisure time) in hadith is understood as both a blessing and a trust from Allah ﷻ that must be utilized properly. This is seen in the hadith narrated by 'Abdullah ibn 'Abbas and recorded in Sahih Al-Bukhari number 6412 with authentic (*sahih*) status through Muslim (in Al-Bāhīts Al-Hadītsī, n.d.): "Two blessings in which many people are deceived are health and *farāgh* (leisure time)." This hadith emphasizes that leisure time is among the great blessings whose value is often unrecognized. Many people only realize the importance of time when they become busy, ill, or lose opportunities.

Scholarly explanations indicate that a person can only optimally engage in worship and righteous deeds when possessing two things, namely health and spacious time. If these two blessings are not utilized for goodness, then he belongs to those who suffer loss (Al-Bāhīts Al-Hadītsī, n.d.). Thus, *farāgh* is not meaningless empty time, but a trust demanding awareness and responsibility.

#### **b. *Farāgh* as an Opportunity for Deeds**

The second finding shows that leisure time is an opportunity to hasten toward goodness before obstacles and tribulations arrive. This is emphasized in the hadith narrated by Abu Hurairah and recorded in Sahih Muslim no. 118 authentic in status (in Al-Bāhīts Al-Hadītsī, n.d.): "Hasten to perform deeds because calamities resembling dark nights will occur, where a person in the morning is a believer but in the evening becomes a disbeliever. Or vice versa, he willingly exchanges his religion for a small worldly gain." This hadith explains that life is not always stable. Trials and tribulations may come at any time and may weaken a person's faith. Therefore, as long as there is still leisure time, a person is encouraged to perform deeds immediately. This meaning is strengthened by the hadith narrated by 'Abdullah ibn 'Abbas (considered authentic by Muhammad Nasiruddin Al-Albani), mentioned by Ibn Hajar Al-Asqalani in Fath Al-Bari (11/239), and also narrated by Ibn Abi Al-Dunya, Al-Hakim, and Al-Baihaqi in Syu'ab Al-Iman with an authentic mursal chain (in Al-

Bāhits Al-Hadītsī, n.d.): “Take advantage of five things before five things come: Your youth before your old age, your health before your illness, your wealth before your poverty, your leisure time before your busyness, and your life before your death.” This hadith emphasizes the importance of utilizing youth, health, and leisure time before busyness and death arrive (Al-Bāhits Al-Hadītsī, n.d.). From this, it can be understood that *farāgh* is an opportunity that does not always exist. It must be utilized before it disappears.

### **c. *Farāgh* and Responsibility in the Hereafter**

The third finding shows that leisure time possesses not only worldly value, but also becomes part of accountability in the hereafter. This is based on the hadith narrated by Abu Barzah Al-Aslami, considered authentic by Muhammad Nasiruddin Al-Albani, and narrated in Sunan Al-Tirmidzi no. 2417, also by Al-Darimi and Al-Baihaqi with slight differences in wording (in Al-Bāhits Al-Hadītsī, n.d.): “The feet of a servant will not move on the Day of Judgment until he is asked about his lifetime, for what it was spent.” This hadith emphasizes that every human being will be held accountable for his lifetime, knowledge, wealth, and body. Lifetime here includes all living time, including leisure time (Al-Bāhits Al-Hadītsī, n.d.). This means that *farāgh* is not neutral. It will be reckoned before Allah. This awareness gives spiritual and eschatological dimensions to time management.

### **d. *Farāgh* and the Ethos of Productivity**

The third finding shows that leisure time must be filled with beneficial and productive activities. This is emphasized in the hadith narrated by Abu Hurairah and recorded in Sahih Muslim no. 2664. This hadith was considered authentic by Ibn Taymiyyah in Al-Radd ‘ala Al-Bakri page 397 (in Al-Bāhits Al-Hadītsī, n.d.): “Strive earnestly for what benefits you, seek help from Allah, and do not be weak.” This hadith encourages active attitudes, enthusiasm, and avoidance of laziness. Leisure time should not be filled with uselessness or matters without benefit. This meaning aligns with the hadith narrated by Al-Husain ibn Ali bin Abi Thalib. Al-Haythami, Majma’ Al-Zawa’id (8/21). Its narrators are trustworthy. Narrated by

Ahmad (1737), Al-‘Aqili in “Al-Du’afa’ Al-Kabir” (2/9), and Al-Tabarani (3/128) (2886). This hadith was narrated by Abu Hurairah and considered authentic by Al-Albani in Sahih Sunan Al-Tirmidzi (no. 2317).

This hadith is also narrated in Sunan Al-Tirmidzi and Sunan Ibn Majah (in Al-Bāhīts Al-Hadītsī, n.d.): “One of the signs of a person’s good Islam is leaving what does not concern him,” and in another narration it is mentioned that: “One of the signs of a person’s good Islam is speaking little about matters that do not concern him.” This hadith emphasizes that the quality of a person’s Islam is visible from his ability to abandon useless matters.

In addition, the hadith narrated by Anas bin Malik and considered authentic in its chain (according to Muslim’s conditions) by Muhammad Nasiruddin Al-Albani in Al-Silsilah Al-Sahihah. This hadith is also narrated among others in Al-Adab Al-Mufrad by Muhammad Al-Bukhari with slight differences in wording (in Al-Bāhīts Al-Hadītsī, n.d.): “If the Day of Judgment occurs while one of you has a seedling (a small date-palm tree) in his hand, then if he is still able before the Judgment fully occurs to plant it, let him plant it.” This hadith shows that goodness must continue until the end (Al-Bāhīts Al-Hadītsī, n.d.). Thus, *farāgh* in hadith forms an ethos of productivity, namely active attitudes, focus on benefit, and consistency in doing good.

## **2. Interpretation of the Meaning of *Farāgh* in the Prophet’s Hadith**

If interpretation is understood as a process of reasoning and interpretation to determine the meaning of a text or phenomenon in a particular context (Mifta, 2025), then interpreting the meaning of *farāgh* in the Prophet’s hadith means an analytical and hermeneutical process to understand, interpret, and construct the meaning of the concept of *farāgh* (leisure time) as presented in the Prophet’s hadith ﷺ, by considering linguistic context, historical situations, textual structure, and normative relevance for the life of the Muslim community.

### **a. *Farāgh* as a Divine Trust**

The hadith narrated by Ibn ‘Abbas contained in Sahih Al-Bukhari no. 6412 states that two blessings that often make humans negligent are health and leisure

time. In his explanation, Ibn Hajar Al-Asqalani explains that humans often do not realize the value of a blessing except after it is gone (Ibn Hajar, Fath Al-Bari, 11/230 [in Al-Bāhīts Al-Hadītsī, n.d.]). This means that spacious time is often considered ordinary, even though it is the primary capital for deeds.

Scholars explain that health and leisure time are optimal prerequisites for obedience. A person who is healthy but busy, or who has spacious time but is ill, cannot perform deeds optimally. Therefore, whoever possesses both but does not utilize them belongs to those who lose in the “trade” of life. This explanation confirms that *farāgh* possesses the dimension of trust, not neutrality. This view aligns with the concept of moral responsibility in Islam. According to Yusuf Al-Qardhawi (1995), every blessing will be held accountable according to the extent of its usage. Thus, leisure time must be positioned as part of the divine trust requiring awareness and management.

#### **b. *Farāgh* as a Momentum for Deeds**

The second dimension appears in the hadith narrated by Abu Hurairah in Sahih Muslim no. 118 regarding the command to hasten in performing deeds before tribulations arrive. The message of this hadith shows that opportunities for deeds are not always available. Life conditions can change rapidly, even within a single day.

Scholarly explanations mention that the tribulations described as dark nights symbolize crisis situations that confuse and weaken faith (Al-Nawawi, *syarh* Sahih Muslim, 2/134 [in Al-Bāhīts Al-Hadītsī, n.d.]). Therefore, leisure time available during stability must be utilized before difficult times arrive. This meaning is strengthened by the hadith “take advantage of five before five” which was considered authentic by Muhammad Nasiruddin Al-Albani and mentioned by Ibn Hajar Al-Asqalani in Fath Al-Bari (11/239 [in Al-Bāhīts Al-Hadītsī, n.d.]). The hadith teaches that youth, health, wealth, leisure time, and life are temporary phases. If not utilized properly, they will disappear and cannot return. Within this framework, *farāgh* is understood as momentum. It is not directionless space, but an opportunity possessing time limits. This principle forms awareness that

deeds should not be delayed. Leisure time is the best moment to strengthen the foundation of faith before external disturbances arrive.

### **c. *Farāgh* in the Perspective of Accountability in the Hereafter**

The hadith narrated by Abu Barzah Al-Aslami in Sunan Al-Tirmidzi no. 2417 emphasizes that humans will not move on the Day of Judgment until asked about their lifetime, knowledge, wealth, and body. This explanation shows that the entire span of life, including leisure time, falls within the scope of reckoning. According to Ibn Rajab Al-Hanbali, the question about lifetime indicates that time is the most valuable asset determining a person's ultimate quality (Ibn Rajab, *Jami' Al-'Ulum wa Al-Hikam*, hlm. 263 [in *Al-Bāhits Al-Hadītsī*, n.d.]). Lifetime is not merely numbers, but the accumulation of choices and actions. This eschatological awareness gives profound dimensions to the meaning of *farāgh*. It is no longer viewed merely from the angle of worldly efficiency, but from the value of the hereafter. Thus, time management becomes part of preparation for facing reckoning.

### **d. *Farāgh* and the Ethos of Productivity**

The hadith narrated by Abu Hurairah in Sahih Muslim no. 2664 commands believers to strive earnestly toward what benefits them, seek Allah's ﷻ help, and not be weak. This hadith shows that Islam encourages active and productive attitudes.

Scholarly explanations state that the "strong believer" is strong in faith and determination, not merely physically (Al-Nawawi, *syarh Sahih Muslim*, 16/215 [in *Al-Bāhits Al-Hadītsī*, n.d.]). This principle directs Muslims to focus on matters bringing worldly and hereafter benefits. This meaning is reinforced by the hadith "among the signs of a person's good Islam is leaving what does not benefit him," considered authentic by Muhammad Nasiruddin Al-Albani in Sahih Sunan Al-Tirmidzi no. 2317 (in *Al-Bāhits Al-Hadītsī*, n.d.). This hadith places selectivity as a measure of Islamic quality. In addition, the hadith regarding planting seedlings even when the Day of Judgment is near, which is narrated in *Al-Adab Al-Mufrad*, shows that productivity does not depend on short-term results. Even in the most

critical conditions, good deeds are still commanded. This message forms an ethos of continuity in doing goodness.

Based on the interpretation of hadiths regarding leisure time, this research finds that the concept of *farāgh* in the Prophet’s hadith ﷺ possesses four interrelated dimensions of meaning. These four dimensions along with their pedagogical implications in Islamic Religious Education can be summarized as follows:

<b>Dimensions of the Meaning <i>Farāgh</i></b>	<b>Hadith Basis</b>	<b>Educational Meaning</b>	<b>Implications in PAI</b>
<i>Farāgh</i> as a Trust	HR. Bukhari no. 6412	Time is a blessing that must be safeguarded and accounted for.	Formation of discipline and students’ spiritual awareness.
<i>Farāgh</i> as Momentum for Deeds	HR. Muslim no. 118	Leisure time is a limited opportunity for deeds.	Habituation of positive and productive activities.
<i>Farāgh</i> as Accountability in the Hereafter	HR. Tirmidzi no. 2417	The entirety of human lifetime will be reckoned.	Cultivation of moral and eschatological awareness.
<i>Farāgh</i> as the Ethos of Productivity	HR. Muslim no. 2664	Islam encourages activities possessing benefit value.	Strengthening active, creative, and responsible character.

Table of Dimensions of the Educational Meaning of *Farāgh* in Hadith and Their Implications for Islamic Religious Education (PAI)

### C. Analysis and Implications for Islamic Religious Education

#### 1. Reconstruction of the Educational Meaning of *Farāgh*

The reconstruction of educational meaning is an academic approach to reinterpret educational concepts or values so that they are not only understood textually or traditionally, but can also be operationally applied within the framework of contemporary education. In the realm of modern education, reconstruction of meaning places the study of original texts or theories, whether in the form of religious values, educational philosophy, or curriculum, into a framework of analysis considering the needs of students, societal development, and the dynamics of contemporary learning (Nur, 2024). Reconstruction of educational meaning is contextual and transformative in nature, meaning not merely repetition

of old meanings, but critical reflection producing new value structures relevant to learning practices and student character formation (Yang, 2025).

In education, reconstruction of educational meaning often involves sociological, theoretical, and cultural reviews to understand how a value or concept can be effectively actualized within teaching and learning processes, whether in cognitive, affective, or psychomotor domains. Thus, this term relates not only to reinterpretation of concepts, but also to formulation of pedagogical strategies supporting the development of skills, value awareness, and student character in rapidly changing educational situations (Hafiz et al., 2025).

Understanding *farāgh* in hadith is insufficient if stopped merely at the lexical meaning as leisure time. Methodological steps are needed to connect the normative messages of hadith with contemporary educational needs. In this study, this process was carried out through a contextual approach, namely reading hadith texts within their historical framework, then drawing universal moral principles to be applied in modern educational realities.

This framework aligns with the double movement theory proposed by Fazlur Rahman. He explains that understanding religious texts must move from the historical framework of the revelation of the text toward general moral principles, then return again to the contemporary framework to discover its relevance (Rahman, 2017). With this approach, hadith regarding time is not merely understood as individual advice, but as the foundation of educational ethics.

Different from the tendency of previous studies that positioned *farāgh* merely as individual moral advice, this research reconstructs *farāgh* as an integrative pedagogical framework connecting the dimensions of spirituality, productivity, and eschatological awareness within Islamic Religious Education.

Through this reconstruction process, the educational meaning of *farāgh* can be formulated into three principal dimensions, namely spiritual self-regulation, meaningful productivity, and awareness of the hereafter. These three are interrelated and form a complete pedagogical framework.

### **a. Spiritual Self-Regulation**

The first dimension is the ability to spiritually regulate oneself in utilizing time. In the hadith mentioning that humans will be held accountable for their lifetime, there is an implied message regarding self-supervision (*muhāsabah*). This value can be translated within the educational framework as students' ability to consciously and responsibly manage time.

The concept of self-control in modern education is known as self-regulated learning, namely the individual's ability to plan, monitor, and evaluate his own behavior within the learning process (Mulyasa, 2018). In the Islamic perspective, self-control is not merely academic, but also spiritual. It relates to awareness that every action possesses moral consequences.

Abuddin Nata (2019) explains that Islamic education aims to form humans capable of controlling themselves based on faith values, so that daily behavior becomes a reflection of morality. Therefore, management of leisure time becomes a concrete indicator of students' spiritual maturity. When a student is able to restrain himself from useless activities and choose meaningful activities, therein lies the substantive functioning of education. Thus, *farāgh* becomes a training space for spiritual self-regulation, namely the ability to direct oneself not because of external supervision, but because of awareness of faith.

### **b. Meaningful Productivity**

The second dimension is meaningful productivity. The hadith regarding utilizing time before busyness or hardship arrives teaches the importance of initiative and active action. Leisure time is understood as an opportunity to perform goodness before that opportunity disappears.

In the perspective of Islamic education, productivity is not measured merely by the quantity of activity, but by its value and benefit. Zakiah Daradjat (2018) emphasizes that the objective of religious education is to form behavior reflecting goodness values in daily life. This means that activities carried out by students should possess moral and social orientation.

Educational research shows that student involvement in directed activities, such as social projects, literacy activities, or religious activities, correlates with

increased responsibility and social concern (Hasanah & Munandar, 2023). This indicates that leisure time managed productively can become a means of character formation.

Meaningful productivity within the framework of *farāgh* means filling time with activities bringing benefit, both for oneself and others. This principle shifts the paradigm from merely being “busy” to being “valuable.” Thus, religious education not only teaches what is right, but also encourages students to actualize it in real actions.

### **c. Awareness of the Hereafter**

The third dimension is awareness of the hereafter, namely integration between worldly and afterlife visions in life planning. In Islamic teachings, worldly life is understood as a temporary phase determining the life of the hereafter. Therefore, time management cannot be separated from eschatological orientation.

Jalaluddin Rakhmat (1989) states that religious education should build transcendental awareness, namely awareness that every action possesses spiritual dimensions transcending temporary interests. This awareness encourages students to think long-term and consider the moral consequences of every choice. Awareness of the hereafter does not mean neglecting worldly life, but positioning worldly activities within a broader framework of values. Abuddin Nata (2019) emphasizes that Islamic education aims to form balance between worldly needs and orientation toward the hereafter. Within this framework, *farāgh* becomes a directed life-planning space, not merely empty time passing meaninglessly. emphasizes that Islamic education aims to form balance between worldly needs and orientation toward the hereafter. Within this framework, *farāgh* becomes a directed life-planning space, not merely empty time passing meaninglessly.

Based on these three dimensions, it can be emphasized that *farāgh* is no longer understood merely as leisure time, but as a means of transcendental-oriented character formation. This reconstruction of meaning demonstrates that the moral messages of hadith possess strong relevance for modern education.

Through contextual approaches and double movement theory, the normative values of hadith regarding time are successfully drawn into operational pedagogical principles. Spiritual self-regulation cultivates faith awareness in time management, meaningful productivity directs activities toward real benefits, and awareness of the hereafter provides long-term orientation transcending temporary interests. These three form the foundation of education that not only enlightens intellectually, but also guides students to become individuals conscious of time, responsible, and oriented toward transcendental values.

## **2. Implications for Islamic Religious Education**

The interpretation of *farāgh* as a trust and a space for awareness formation brings direct consequences for the praxis of Islamic Religious Education (PAI). If leisure time is understood as part of human moral responsibility, then PAI is insufficient if it merely delivers religious material, but must also design learning strategies cultivating awareness, habits, and responsibility in time management. This integration can be formulated through the following three principal domains.

### **a. Internalization of the Value of Time as a Trust**

PAI essentially orients itself toward forming complete Muslim personalities. Zakiah Daradjat (2018) emphasizes that Islamic education aims to form faithful and noble human beings, not merely individuals who theoretically understand religious teachings. Thus, affective and spiritual dimensions become the center of attention.

The concept of time as a trust can be integrated into learning outcomes concerning spiritual and social attitudes. In the PAI curriculum, spiritual attitude aspects include awareness of worship, gratitude, and responsibility toward Allah ﷻ, while social aspects include discipline, responsibility, and concern for the environment (RI, 2013). The value of time management is highly relevant to both aspects because it touches vertical relations (relationship with Allah) and horizontal relations (relationship with fellow humans).

Abuddin Nata (2019) explains that Islamic education aims to form humans whose every activity is based upon faith values, so that daily behavior becomes a reflection of religious teachings. Within this framework, time management is not merely a technical issue of discipline, but an expression of faith. Someone who realizes time as a trust will strive to avoid wastefulness and laziness.

Pedagogically, internalization of this value can be conducted through directed reflection, thematic discussions regarding hadiths speaking about time, and teachers' exemplary conduct in respecting time. The process of internalization demands continuity because values are not formed instantly. Jalaluddin Rakhmat (1989) reminds that religious education must touch students' inner awareness so that religious teachings do not stop at memorization, but become life orientation. Therefore, strengthening awareness regarding the value of time must be designed as an integral part of PAI learning.

#### **b. Habituation of Productive Activities**

Internalization of values will be effective if followed by concrete habituation. In Islamic educational theory, habituation (*ta'wīd*) is an important method in character formation. Zakiah Daradjat (2018) states that habits repeatedly performed will form enduring attitudes and character. Therefore, students' leisure time needs to be directed through constructive programs. One concrete form is strengthening Qur'anic literacy, such as scheduled *tadarus*, studies of verse meanings, or thematic memorization projects conducted outside core learning hours. This program is not merely an additional activity, but a means of building consistent spiritual relationships. Furthermore, social projects, such as social service, environmental care activities, or sharing programs, can become arenas for actualizing religious values in real action.

Educational studies show that structured activities during leisure time contribute to increasing students' discipline and responsibility (Hasanah & Munandar, 2023). This means that when schools provide meaningful alternative activities, the potential misuse of leisure time can be minimized.

Self-reflection is also important within this habituation. Students can be directed to create brief journals regarding their daily use of time. This strategy

aligns with the concept of self-regulated learning, namely the individual's ability to regulate and evaluate his own behavior within the learning process (Mulyasa, 2018). Through consistent habituation, leisure time no longer becomes passive space, but becomes a means of sustainable self-development.

### **c. Character-Based Evaluation**

The next implication concerns the evaluation system within PAI. Thus far, assessment has often focused on cognitive aspects, such as written test results or the ability to answer questions. In fact, the primary objective of PAI is the formation of religious character (Nata, 2019). Therefore, evaluation needs to be expanded toward attitude and behavioral aspects, including the ability to manage time.

Abuddin Nata (2019) emphasizes that the success of Islamic education can be seen from behavioral changes reflecting faith values. Thus, indicators of discipline, responsibility toward tasks, and consistency in positive activities need to become part of assessment instruments.

Character-based evaluation can be carried out through observation, self-assessment, and student development records. This model aligns with authentic approaches in educational evaluation, which assess processes and habits, not merely final results (Mulyasa, 2018). Through evaluations like this, students will understand that religion is not merely examination material, but a life guide reflected in time management and personal responsibility.

Collaboration among teachers, homeroom teachers, and parents is also necessary so that character formation proceeds consistently. Effective character education requires synergy between school and family environments (Lickona, 2019). With integrated approaches, the value of *farāgh* as a trust can become more strongly internalized in students' lives.

The integration of the concept of *farāgh* within PAI broadens the curriculum paradigm from merely transmitting material toward forming habits of time management. Leisure time is no longer viewed as a neutral pause between activities, but as a strategic space for character development. Through value internalization, habituation of productive activities, and character-based

evaluation, PAI can play a role in forming generations who are disciplined, responsible, and spiritually aware in utilizing every opportunity of time.

### 3. Comparison with Contemporary Educational Studies

The findings of this study indicate that the concept of *farāgh* in the Prophet's hadith ﷺ possesses broader dimensions than the concept of time management in modern education. Contemporary educational studies generally view time management as a psychological and academic skill related to learning effectiveness, productivity, and achievement of student performance. For example, the concept of self-regulated learning emphasizes the individual's ability to independently plan, monitor, and evaluate his learning activities (Mulyasa, 2018).

However, this research demonstrates that the hadith perspective does not stop at dimensions of efficiency and academic productivity alone. The concept of *farāgh* in hadith integrates spiritual, moral, and eschatological dimensions into time management. If modern educational theory emphasizes performative success, then the Prophet's hadith ﷺ positions time as a divine trust that will be accounted for before Allah ﷻ.

In addition, several previous studies regarding time in Islamic education tended to discuss learning discipline or ethics of time usage normatively. This study differs because it attempts to reconstruct *farāgh* thematically through the integration of various hadiths, thus producing a more systematic pedagogical framework, namely spiritual self-regulation, meaningful productivity, and awareness of the hereafter. Thus, this research not only explains the moral values of hadith, but also offers conceptual formulations relevant to the development of contemporary Islamic Religious Education.

## CONCLUSION

This study demonstrates that *farāgh* in the hadiths of the Prophet ﷺ does not merely mean leisure time in a chronological sense, but rather constitutes a value construction containing the dimensions of trust (*amānah*), momentum for righteous deeds, accountability in the Hereafter, and an ethos of productivity. Through a thematic (*maudhū'ī*) approach and contextual reconstruction, this study finds that the

educational meaning of *farāgh* can be formulated into three main pedagogical principles, namely spiritual self-regulation, meaningful productivity, and eschatological awareness. These three principles affirm that time management in the Islamic perspective is not merely a managerial skill, but an integral part of forming the religious character and moral responsibility of students. These findings also show that the concept of *farāgh* has strategic relevance in the development of Islamic Religious Education (PAI), especially in expanding the orientation of education from merely the transmission of knowledge toward the formation of a habitus of time management that is disciplined, productive, and transcendently oriented. Therefore, PAI educators are recommended to integrate the values of hadith concerning time through the habituation of productive activities, reflection on the use of time, and the strengthening of spiritual awareness in the learning process, while curriculum developers need to formulate learning models and character evaluations that place time management as part of the religious competence of students. Although this study is still limited to library research and conceptual analysis, its results open opportunities for the development of empirical research regarding the effectiveness of implementing time-awareness-based education in contemporary Islamic educational practices.

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