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IMPLEMENTATION OF THE CONCEPT OF LIFELONG LEARNING IN THE DIGITAL ERA PERSPECTIVE ABD AL-KARIM BAKKAR ON LECTURERS AND STUDENTS IN HIGHER EDUCATION

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ABSTRACT

Lifelong Learning or can also be expressed as Continuous Learning, in Islamic teachings is a big concept which is widely represented in the verses of the Qur'an and Hadith texts, as well as narrated by scholars and thinkers in their various opinions. Among contemporary scholars and thinkers who describe the concept of Lifelong Learning or Continuous Learning is Prof. Dr. 'Abd Al-Karim Bakkâr, M.A. in his various works, especially his work entitled *Haula Al-Tarbiyah wa Al-Ta'lim* which is the primary data source in this research article. The research used in tis article is a type of qualitative research with descriptive-analytical literature study. Data collection uses documentation techniques and literature study, while analysis uses inductive-interpretative content analysis techniques. The result of the discussion show that 'Abd Al-Karim Bakkâr has a comprehensive concept of Lifelong Learning or Continuous Learning so that it is relevant to be implemented by lecturers and students in higher education in facing the digital era like today, through three strategies, namely (1) high motivation in learning-teaching, (2) enthusiastic about literacy, especially digital literacy, and (3) stepping into pedagogical-heutagogical-cybergogy learning.

A. INTRODUCTION

Lifelong Learning or popular with terms *lifelong learning* (Sometimes term learning is synonymous with term education, becoming lifelong education) It is a big concept or idea that states that learning in a general and broad sense must take place throughout life continuously, not limited by space and time (Iswati, 2019: 127), which will end if humans have passed away after being able to plan and carry out learning activities in an organized and systematic manner (Sariani, *et.al.*, 2023: 3), as long as you have the desire to continue learning (Faizin, Ningrum, & Putri, 2023: 769).

Because by learning continuously, a person can always add and update his knowledge and will not be outdated; Especially intended as a response in facing the era of the industrial revolution 4.0 and the digital era (Fitriah, 2021; dan Nugraha, 2019), specifically to maintain spiritual-digital piety (Wahyudi, 2023: 34), to be able to face internal and external thinking challenges (Syafri, *et.al.*, 2022: 62-23).

Based on this, Lifelong Learning can also be stated as a continuous learning process (*continuing learning*) (Nugraha, 2019; dan Jaya, Hambali & Fakhrurozi, 2023); which turned out to be in accordance with the teachings of Islam (Hasan, 2017; Suhartono, 2017; Huda, 2019; dan Riza, 2022) which is represented in the verses of the Qur'an (Wahyuddin, 2016; Caroline & Khairunnisa, 2023; dan Mufid & Chailani, 2024) and Al-Hadith texts (Iswati, 2019; and Octaviany, 2023: 201). As a theme and conception, Lifelong Learning is widely studied in the Fundamentals of Education course which is an introduction to Education (Islam), among others in the work of Ramayulis (2015), Hasbullah (2017), dan Sri Minarti (2018); where it is stated that BSH is really a concept of Islamic teachings that is in harmony with the Qur'an and Al-Hadith and as one of the principles of education.

In the study of Islamic thinkers, Lifelong Learning is narrated in terms of *al-ta'allum madâ al-hayâh*, which is based on the urgency to be able to meet various needs of life, hone skills, and to be able to interact with life more optimistically (*'alâ taqdîr al-ihtiyâjât wa al-syahdz al-qudurât wa al-tafâ'ul ma'a al-hayâh*) (Bûhâjî, 2014: 117).

Therefore, to explore the concept of Lifelong Learning more deeply based on the Islamic perspective, it can be explored through research on the thoughts of one of the thinkers, among others, based on the thoughts of Prof. Dr. 'Abd Al-Karîm Bakkâr, M.A.

in his work entitled *Haula Al-Tarbiyah wa Al-Ta'lim* (part of the *Al-Muslimûn Baina Al-Tahaddî wa Al-Muwâjahah* series) and his other works.

Based on the search, studies and research on Bakkâr's thinking have not been carried out much, but it was found that some of them are:

First, the thesis 'Abd Allâh Hizâm 'Alî Al-Bahlûnî (2020) at the Faculty of Ushûl Al-Tarbiyah Jâmi'ah Al-Qur'ân Al-Karîm wa Al-'Ulûm Al-Islâmiyyah Sudan with the title "Al-Fikr Al-Tarbawî Ladai 'Abd Al-Karîm Bakkâr", examines Bakkâr's educational thinking in general with its various related aspects. Second, Estu Dwi Saputro's thesis (2018) in the Islamic Religious Education Study Program (PAI) of the Faculty of Islamic Religion, University of Muhammadiyah Yogyakarta entitled "The Concept of Professional Teachers: A Comparative Study of the Thought of Abû Bakar Muhammad and Abdul Karîm Bakkâr", examines the concept of professional teachers and compares them based on the perspectives of Abû Bakar Muhammad and 'Abd Al-Karîm Bakkâr. This thesis also puts forward four criteria for the concept of professional teachers according to Bakkâr and is stated as more relevant to the concept of today's teachers, because it emphasizes pedagogic aspects that are in accordance with the character and demands of the times. Third, the thesis prepared by Muhammad Abdul Rozak H.S. (2018) in the PAI Study Program, Faculty of Islamic Religion, University of Muhammadiyah Yogyakarta with the title "The Concept of Teacher's Personality According to Abdul Karim Bakkar in the Book of Binâ' Al-Ajyâl and Its Relevance to Teacher Competence in Law No. 14 of 2005 concerning Teachers and Lecturers", examining Bakkâr's conception of teachers' personality which is still relevant to Law No. 14 of 2005 concerning Teachers and Lecturers. Fourth, the book titled Superior Contemporary Islamic University Perspective Prof. 'Abd Al-Karîm Bakkâr by Rahendra Maya (2022), examines and analyzes Bakkâr's thoughts on the reconstruction of the concept of an ideal and superior Islamic university. Fifth, a journal article written by Siti Khaulah Mohd Hamzah Murghayah, et.al. (2023) entitled "Al-Ḥiwâr Approach in Family Institutions According to the Book of Al-Tarbiyah Al-Rashîdah Abdul Karim Bakkar", examines and analyzes the al-hiwâr approach in the family according to the book Al-Tarbiyah Al-Rasyîdah by Bakkâr.

Based on this rationality, this research article is aimed at describing the concept of Lifelong Learning or Continuous Learning from the perspective of 'Abd Al-Karîm Bakkâr

and analyzing its implementation in the digital era for lecturers and students in higher education.

B. METHOD

The method used in this article is qualitative research of literature/literature studies that is descriptive-analytical. This method is carried out to describe the concept of lifelong learning or continuous learning from the perspective of Abd Al-Karîm Bakkâr and analyze its implementation in higher education for lecturers and students in the digital era. Data collection uses documentation techniques and literature studies, while the data analysis uses inductive-interpretive content analysis techniques from various works of 'Abd Al-Karîm Bakkâr, especially his work entitled *Haula Al-Tarbiyah wa Al-Ta'lim* (part of the *Al-Muslimûn Baina Al-Tahaddî wa Al-Muwâjahah* series) which is the primary source of data in this article and other related works.

C. RESULTS AND DISCUSSION

Brief Profile of 'Abd Al-Karîm Bakkâr

'Abd Al-Karîm Bakkâr was born on January 10, 1951 in a small village in Syria's Homs Province, with the full name 'Abd Al-Karîm ibn Muhammad Al-Hasan Bakkâr.

Bakkâr began his education at Madrasah Ibtida'iyah in his village until the 3rd grade, continued in Homs City in Al-Ma'had Al-'Ilmî Al-Syar'î until graduating in 1967. Then he continued his studies at Al-Ma'had Al-Fath Al-Islâmî Damascus for five years and graduated in 1972. After that, he continued his studies at Al-Azhar University at the Faculty of Arabic Language through an acceleration program so that he went straight to the fourth level and graduated in 1973. After that, he successively continued his postgraduate education, by earning his master's degree in 1975 from the Faculty of Ushûl Al-Lughah with a thesis entitled *Al-Idghâm Baina Al-Nahwiyyîn wa Al-Qurrâ'* and in 1979 successfully completed his doctoral program with a dissertation entitled *Al-Aswât wa Al-Lahajât fî Qirâ'ah Al-Kisâ'î*. From the linearity of the three levels of higher education, it is known that the field of expertise that Bakkâr specializes in is the discipline of Arabic linguistics. 'Abd Al-Karîm Bakkâr is a professor of Arabic who studies and teaches linguistic courses that include syntactic (*al-sharf*), grammatical-morphological (*al-nahw*), and rhetoric (*al-balaghah, including al-ma'ânî, al-bayân, and*

al-badî') as well as other linguistic sciences, including the Qur'anic recitations (*qirâ'ah*) and its various dialects.

In the academic field, Bakkâr became a lecturer at many universities, including at Al-Imâm Muhammad ibn Su'ûd University Qashim branch and King Khâlid University until finally in 1992 he was inaugurated as a professor until his early retirement in 2002. After that, Bakkâr moved his domicile to Riyadh to concentrate and spend time writing works and to be more active in various scientific and thought organizations.

In addition to the world of academia, Bakkâr has been a resource person and speaker for scientific studies, intellectual seminars, workshops, training, and others and is active in organizations, both at the national, regional and international levels. Among his activities are being a member of the Founding Board of the International Islamic Press Committee under the World Muslim League, a member of the Founding Board of Dalîl Chanel, a member of the Supervisory Board of Sana Satellite Chanel in Oman, a member of the Supervisory Board of the Security Assembly of the Syria Revolution, a member of the Advisory Board of the Homs Children's Diaspora Association, a member of the Founding Board of the Association of Sham Scholars, chairman of the Shura Council of the Syria Islamic Forum, member of the Founding Board of the Wathan Syria Organization, and chairman of the Supervisory Board of the Al-Najâh Foundation for Awareness of the Dangers of Nafza Al-Qât in Yemen, as well as other positions. Meanwhile, among the magazines involved are Al-Faishal Riyadh magazine, Al-'Arabiyyah Riyadh, Al-Bayân London, Al-Ma'rifah Riyadh, Al-Da'wah Riyadh, Al-Muslimûn London, and Al-Islâm Al-Yaum magazine as well as Al-Islâm Al-Yaum website and others.

Today Bakkâr is popular as a teacher, lecturer, scholar, and da'i and is known as a prolific writer and contemporary Islamic thinker. Among Arab scholars and scholars – and even the Islamic world in general – as well as among activists of the Islamic revival (*syabâb al-shahwah al-Islâmiyyah*), especially by studying works that describe the direction of thought (*kutubihu al-fikriyyah*) and his scientific activities, Bakkâr is known as a prolific writer whose works have filled the libraries of various scientific institutions and are widely studied by various circles. Among his works are as follows:

First, the series "Exploring Self-Ability" (Al-Rihlah ilâ Al-Dzât), includes works entitled (1) Fushûl fî Al-Tafkîr Al-Maudhû'î, (2) Tajdîd Al-Wa'y, and (3) 'Ashrunâ wa Al-

'Aisy fi Zamânihi Al-Sha'b. Second, the series "Muslims Among Challenges and Opportunities" (Al-Muslimûn Baina Al-Tahaddî wa Al-Muwâjahah), includes works entitled (1) Nahwa Fahm A'maq li Al-Wâqi' Al-Islâmî, (2) Min Ajl Inthilâqah Hadhâriyyah Syâmilah: Usus wa Afkâr li Al-Turâts wa Al-Fikr wa Al-Tsaqâfah wa Al-Ijtimâ', (3) Muqaddimât li Al-Nuhûdh bi Al-'Amal Al-Da'wî, (4) Madkhal ilâ Al-Tanmiyah Al-Mutakâmilah: Ru'yah Islâmiyyah, and (5) Haula Al-Tarbiyah wa Al-Ta'lîm. Third, the series "Character Development" (Tanmiyah Al-Syakhshiyyah), includes works entitled (1) Iktisyâf Al-Dzât: Dalîl Al-Tamayyuz Al-Syakhshî, (2) Khuthwah Nahwa Al-Tafkîr Al-Qawyim: Tsalatsûna Malmahan fi Akhthâ' Al-Tafkîr wa 'Uyûbihi, (3) Tasykîl 'Aqliyyah Islâmiyyah Mu'âshirah, dan (4) Jaddid 'Aqlaka: Khamsah wa 'Isyrûna Mafhûman li Al-Tahdîts Al-Dzihniyyah. Keempat, serial buku saku mengenai "Pendidikan Idealistik" (Al-Tarbiyah Al-Rasyîdah), meliputi karya yang berjudul (1) Masâr Al-USrah: Mabâdi' li Taujîh Al-USrah, (2) Al-Qawâ'id Al-'Asyar: Ahamm Al-Qawâ'id fi Tarbiyah Al-Aulâd, (3) Al-Tawâshul Al-USarî: Kaifa Nahmî Usaranâ min Al-Tafakkuk, (4) Al-Murâhiq: Kaifa Nafhamuhu wa Kaifa Nuwajjihuhu?, (5) Musykilât Al-Athfâl: Tasykhîsh wa 'Ilâj li Ahamm 'Asyr Musykilât, (6) Thifl Yaqra'u: Afkâr 'Amaliyyah li Tasyjî' Al-Athfâl 'ala Al-Qirâ'ah, (7) Ibn Zamânihi: Al-Tarbiyah min Ajl Al-Mustaqbal, and (8) Aulâdunâ wa Wasâ'il Al-Tawâshul Al-Ijtimâ'î. Fifth, related to linguistics which is his academic specialization (al-kutub wa al-dirâsât al-akâdîmiyyah al-mutakhashshishah) includes works entitled (1) Ushûl Taujîh Al-Qirâ'ât wa Madzâhib Al-Nahwiyyîn fihâ hattâ Nihâyah Al-Qarn Al-Râbi' Al-Hijrî, (2) Ibn Mujâhid Shaykh Qurrâ' Baghdâd, (3) Tahqîq Kitâb Al-Qawâ'id wa Al-Isyârât fi Ushûl Al-Qirâ'ât li Al-Qâdhî Ahmad ibn 'Umar Al-Hamwî, (4) Al-Shafwah min Al-Qawâ'id Al-I'râbiyyah, (5) Tahqîq Kitâb Radd Al-Intiqâd 'alâ Al-Syâfi'î fi Al-Lughah, (6) Atsar Al-Qirâ'ât Al-Sab' fi Tathawwur Al-Tafkîr Al-Lughawî, (7) Al-Mahdawî wa Manhajuhu fi Kitâbihi Al-Muwadhdhîh, (8) Ibn 'Abbâs Mu'assis 'Ulûm Al-'Arabiyyah, and (9) Dirâsah li Insyâ' Markaz li Ta'lîm Al-Lughah Al-'Arabiyyah. As well as other works, even those that are still in production or previous works that have undergone revisions or slight changes in title and republished by other publishers (Al-Bahlûnî, 2020; Maya, 2022; <https://www.drbakkar.com/>; <https://ar.wikipedia.org/wiki>; and from some of the works of 'Abd Al-Karîm Bakkâr which contain his biography).

From the list of works identified, Bakkâr is indeed a productive thinker and scholar who has a clear worldview in his thinking, so that when examined further, in addition

to discussing related to his academic specialization in Arabic linguistics, other works also clearly examine Islamic education and thought, family, and about the self-development of a Muslim in facing and contemporaneous times like today. Many of his works have been translated into United Kingdom and Indonesia, as well as other world languages. Now, to find out about Bakkâr's works and various ideas of his thoughts, especially the latest ones, can be seen on his personal website that he directly manages and supervises, namely www.drbakkar.com.

The Concept of Lifelong Learning from the Perspective of 'Abd Al-Karîm Bakkâr

In his work entitled *Haula Al-Tarbiyah wa Al-Ta'lim*, before discussing the theme of Lifelong Learning (*al-ta'allum madâ al-hayâh*), Bakkâr first examines the concept of unlimited learning (*al-ta'allum bi lâ hudûd*) and learning from disorder to the process of maturity (*al-ta'allum min al-fijâjah ilâ al-nudhj*). These two things, according to Bakkâr (201b: 136), are able to encourage everyone to become superior by constantly adding to their knowledge through the process of Lifelong Learning.

Bakkâr (201b: 137) stated that Islam is the only religion that values knowledge in truth, even identifying learning as a process of seeking knowledge as a sharia obligation to worship Allah throughout life. Then Bakkâr (201b: 137) presents one narration of Hadith and two statements of scholars that imply the concept of BSH as follows:

In the narration put forward by many Hadith scholars, where Al-'Irâqî classifies it as a *dha'if* hadith, but Al-Haitsamî states its narration as a trusted people, that the Prophet said:

((اغد علما، أو متعلما، أو محبا، أو مستمعا، ولا تكن الخامس فتهلك))

“Be a person of knowledge, or a person who seeks knowledge, or a person who listens to knowledge, or a person who loves knowledge; and don't be the fifth wretched!”

The fifth wretched person referred to in the Hadith is the one who hates knowledge (Al-Thahâwî, 2010: 15/406-409; and Al-Haitsamî, 2015: 2/24).

When 'Abd Allâh ibn Al-Mubâarak was asked when he would write the Hadith, he replied, "Until I find a word that I have never heard before!”

Likewise, when Ahmad ibn Hanbal was asked almost the same question, he replied, "Until he died!”

Similarly, the Hadith that is popularly narrated as the postulate of BSG, namely "Demand knowledge from the cradle (birth) to the grave (death)!", then it is not a Hadith from the Prophet Muhammad, although it does not deny the spirit of BSH (Isnaini, 2020: 108).

In addition to the term *al-ta'allum madâ al-hayâh* (Lifelong Learning), Bakkâr (2011b: 137-142) states it with the term *al-ta'allum al-mustamirr* (Continuous Learning). According to him, Continuous Learning is a necessity that must be done in an era like today, because it is motivated by the following rationality:

1. Muslims experience quite acute illiteracy (*ummiyyah*), namely the low level of literacy of Muslims in three ways, namely illiteracy (*ummiyyah al-qirâ'ah wa al-kitâbah*), illiteracy in the form of ignorance about Islamic treatises that lead to happiness to heaven because of staying away from Islamic teachings (*ummiyyah al-jahl bi al-mashîr*), and illiteracy due to the lack of intellectuals (*ummiyyah al-mutsaqqafîn*).
2. The need for knowledge in a general sense in the current era, due to the rapid flow of transformation and the complexity of the problems faced.
3. The rapid advancement of technology, information, and communication (ICT) is characterized by a massive flow of information, rapid research products, and rapid technological transformation.

According to Bakkâr (2000), these two things are logical consequences of the progress of the times and the complexity of the problems of the era that is being faced at present and to maintain religiosity based on the principles of Islamic teachings.

4. Continuous Learning or Lifelong Learning is a solution to overcome the problem of free time which is often considered difficult to obtain and to be maximized today.

According to Bakkâr (2010), this is mainly aimed at being able to achieve prosperity, happiness, and wisdom in life.

Then Bakkâr (2011b: 142-143) explains the essence of Continuous Learning as:

(عبارة عن أنشطة ذات بعدين: بعد رأسي يستغرق حياة الإنسان كلها إلى آخر لحظة، وبعد أفقي يتمثل في تنمية الكينونة الإنسانية في كل أبعادها ووظائفها في الحياة)

“An expression about various activities (learning) that has two dimensions, namely (1) the vertical dimension that occupies the time of human life until the

last moments, and (2) the horizontal dimension that represents human development in all dimensions and functions in life.”

Based on this operational definition, Bakkâr (2011b: 143-144) further stated the characteristics of Continuous Learning as follows:

1. The essence of Lifelong Learning or Continuous Learning is for every Muslim to strive to renew their self-perception, especially in knowledge and skills.
2. Every Continuous Learning activity is an inseparable activity from a person's life because it has become a habit. For example, reading activities in the afternoon are carried out not just to fill free time or after work, but become a habit in literacy.

Bakkâr describes this as productive and useful literacy (*al-qirâ'ah al-mutsmirah*) (2008) which must even be habituated from an early age or even as a child (2011d).

3. Continuous Learning is nothing but an effort by a person to maximize their abilities and improve the quality of their response in facing various opportunities and challenges in life.

Bakkâr stated that this effort is included in the scope of the train of progress (*qithâh al-taqaddum*) (2012) which is aimed at reviving Islam (*al-shahwah Al-Islâmiyyah*) (2011a) which begins through the personal-individual awakening (*al-nuhûdh bi syakhshiyyah*) (2011c).

As the last discussion in the concept of Lifelong Learning, Bakkâr (2011b:) closed with a discussion of the means to implement the concept, especially by pedagogically revitalizing independent learning (*ta'zîz al-ta'allum al-dzâtî*), among others through:

1. School institutions (madrasas), especially to instill a love of knowledge and consistency in seeking knowledge in the soul of children for a while.
2. Conscious personal activity (*juhûd dzâtiyyah*), to manage time so that you can learn anytime, anywhere, and through/from anyone in a productive and useful way of literacy (*al-qirâ'ah al-mutsmirah*) and communicating a lot (*al-hiwâr*).
3. Synchronization between schools and the world of work/industry to align appropriate curriculum and competencies.

This synchronization policy is known as link and match curriculum with the world of work (Murwaningsih, 2018), especially in teacher education or vocational education policies (Disas, 2018).

Implementation of the Concept of Lifelong Learning in the Digital Era 'Abd Al-Karîm Bakkâr's Perspective

The concept of Lifelong Learning or Continuous Learning from the perspective of 'Abd Al-Karîm Bakkâr is relevant to be implemented in lecturers and students in universities in this digital era through the following actualative strategies:

1. Lecturers and students must always have high motivation in teaching and learning

This is the most fundamental strategic step, especially by always motivating lecturers and students to have high motivation (*'uluww al-himmah*) in various opportunities in the academic sphere, especially in scientific-academic activities on campus (Maya, Saputra, & Alfarisi, 2023: 60). This high motivation in teaching and learning has been a characteristic of Muslims throughout their history (Al-'Affânî, 1997: 1/159-617).

High motivation in teaching and learning must be possessed by lecturers and students to carry out a "continuous, voluntary, and motivated" search for knowledge for personal or professional reasons that lasts a lifetime through various existing educational pathways (Alwi AF, Nurfadilah, and Hilman, 2022: 94), especially in the tri center of education in informal education in the family, formal education in official schools/institutions, and non-formal education in the community.

2. Lecturers and students are enthusiastic about literacy, especially digital literacy

The literacy in question is literacy in the broadest general sense. Namely, the ability to read, write, listen, speak, see, listen, and think critically, even including visual, auditory, and spatial elements. Then it becomes multiliteracy which contains the meaning of the skill of using various ways to express and understand ideas and information, using conventional text forms and innovative texts, symbols, and multimedia (Maya and Syafri, 2020: 242).

At this time, the literacy in question is also a form of digital competence which includes literacy, numeracy literacy, science literacy, digital literacy, financial literacy, and cultural and civic literacy (Wahyudi, 2023: 59; Hamzah, 2020:20-21), in its four complementary components, namely digital skills, digital culture, digital ethics, and digital safety (Hermanto, Lukitawati, & Handoyo, 2024; and Isabella & Permana, 2022).

Literacy activities for lecturers and students can also be carried out by supporting and actively participating in the School Literacy Movement (GLS). GLS is an effort that

is carried out comprehensively to make schools a learning organization whose citizens are literate throughout life through public involvement; which consists of the Family Literacy Movement (GLK), the School Literacy Movement (GLS), and the Community Literacy Movement (GLM) (Mindarti, 2018: 47).

3. Lecturers and students step into pedagogic-pedagogic-cybergoth learning

This means that learning can be done throughout the life of lecturers and students through the concept of adult learning (andragogik); It can be done from anyone (learning resources), anytime (learning time), and anywhere (learning places) as well as by yourself (pedagogic) and especially when facing the digital generation. Learning is required to be more adaptive and creative in constantly adapting to new situations and cutting-edge developments under contemporary realities that are often very dynamic and rapid (Syafri, Maya, & Primarni, 2021), especially by creating online learning engagement (cybergoth) (Prajana & Radhi, 2021: 94; and Septianisha, et.al., 2020: 144).

The concept of cybergogy itself refers to learning practices that are involved online or using Information, Communication, and Technology (ICT) devices (Umar & Jamaluddin, 2023: 3); as a virtual learning environment by using computers and the internet to obtain information, modules, reports, and various other types of references (Zubaidah, 2020: 2). This results in a study room, which is usually done in schools or colleges, can be held just by sitting at home with the internet on to stay online (Ramadan, et.al., 2022: 73).

The digital era has changed the paradigm of learning and teaching to apply and experience innovative pedagogy, such as pedagogy, pedagogy, and cybergogy as well as the use of artificial intelligence (AI). Technopedagogy mapping developed through literature review can also provide useful guidance for creating an in-depth blended learning environment, in line with the learning mission of the digital age and making good use of AI (Erwin dan Kuswandi, 2024: 44).

D. CONCLUSION

The concept of Lifelong Learning or Continuous Learning from the perspective of 'Abd Al-Karîm Bakkâr is felt as a great conception of Islamic teachings in glorifying knowledge that must be sought throughout life as a manifestation of worship to Allah; Especially to maximize one's own abilities and improve the quality of response in facing

various opportunities and challenges of life in the digital era. This concept is relevant to the digital era as it is today, so it can be implemented practically in lecturers and students in higher education through three strategies, namely (1) lecturers and students have high motivation in teaching and learning, (2) lecturers and students are enthusiastic in literacy, especially in digital literacy, and (3) lecturers and students step into pedagogic-pedagogic-cybergoth learning.

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