

THE CONCEPTS OF LONG LIFE EDUCATION AND EDUCATION FOR ALL: THEORY, IMPLEMENTATION AND DEVELOPMENT ANALYSIS

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Abstract :

This study examines two fundamental concepts in educational theory: Long Life Education and Education For All. Long Life Education emphasizes continuous learning throughout human life, from prenatal to death, encompassing formal, non-formal, and informal education. Education For All advocates for universal access to education regardless of social, economic, or demographic backgrounds. This research employs a literature review methodology, analyzing various educational theories, Islamic perspectives, and international declarations including the Jomtien (1990) and Dakar (2000) frameworks. Findings reveal that both concepts are deeply rooted in Islamic teachings, supported by constitutional mandates, and essential for human development in the modern era. The study concludes that integrating these concepts is crucial for creating inclusive, equitable, and continuous learning opportunities that address technological advancement, social change, and individual potential development

Keywords : *lifelong education, education for all, inclusive education, continuous learning, educational equity*

Abstrak :

Penelitian ini mengkaji dua konsep fundamental dalam teori pendidikan: Pendidikan Seumur Hidup dan Pendidikan untuk Semua. Pendidikan Seumur Hidup menekankan pembelajaran berkelanjutan sepanjang kehidupan manusia, dari prenatal hingga kematian, mencakup pendidikan formal, non-formal, dan informal. Pendidikan untuk Semua mengadvokasi akses universal terhadap pendidikan tanpa memandang latar belakang sosial, ekonomi, atau demografis. Penelitian ini menggunakan metodologi kajian literatur, menganalisis berbagai teori pendidikan, perspektif Islam, dan deklarasi internasional termasuk kerangka Jomtien (1990) dan Dakar (2000). Temuan mengungkapkan bahwa kedua konsep berakar kuat dalam ajaran Islam, didukung mandat konstitusional, dan esensial bagi perkembangan manusia di era modern. Studi menyimpulkan bahwa integrasi kedua konsep ini krusial untuk menciptakan peluang belajar inklusif, adil, dan berkelanjutan yang menjawab kemajuan teknologi, perubahan sosial, dan pengembangan potensi individu.

Kata Kunci: *pendidikan seumur hidup, pendidikan untuk semua, pendidikan inklusif, pembelajaran berkelanjutan, kesetaraan Pendidikan*

INTRODUCTION

Education is fundamentally understood as a human endeavor to develop personality in accordance with values within society and culture. In today's transformative digital landscape, the most appropriate educational principle is "lifelong education," as education essentially represents humanity's effort to sustain and adapt in rapidly changing environments (Ramayulis, 2010). The



necessity of lifelong learning has been recognized by educational experts for a long time, with Muhammad Munir Mursa stating that education is not limited to a specific period or time frame but continues throughout life.

One aspect of human life that often receives insufficient priority is education. The educational world has not been fully utilized as a fundamental benefit in Muslim society. As noted by many Islamic education experts, one of the main weaknesses of Muslims is educational weakness (*dha'ful ilmi*). This is evident in cases of unequal rights and access to education (Sembiring, 2022; Suyahman, 2016).

The phenomenon of educational disparity is not limited to Muslim communities but represents a global challenge faced by various nations and communities worldwide. Disparities in educational quality, access to learning facilities, and opportunities for self-development remain serious issues requiring comprehensive and sustainable solutions. In this context, education can no longer be viewed as a process limited to childhood or adolescence but as a continuous need throughout the human life journey.

The development of information and communication technology has significantly transformed the educational paradigm. The digital era implies that knowledge and skills relevant today may become obsolete within a short period. Therefore, the ability to continuously learn, adapt, and develop new competencies has become an essential skill that every individual must possess. This reinforces the argument that education must be viewed as a continuous process, unlimited by age, social status, economic conditions, or geographical location.

The concepts of Long Life Education and Education For All emerged as responses to global educational challenges. Long Life Education emphasizes that learning is a continuous process from birth to death, while Education For All focuses on providing equal educational opportunities for everyone regardless of background. Both concepts are interrelated and complement each other in creating a comprehensive and inclusive educational system (Saidah, 2016).

Long Life Education, or lifelong learning, is not merely a slogan or theoretical concept but an urgent necessity in the modern era. This concept acknowledges that formal education in schools or universities is only the initial part of one's learning journey. After completing formal education, individuals still require continuous learning to meet work demands, social changes, and personal development. Lifelong education encompasses various forms of learning, ranging from formal and non-formal education to informal learning that occurs in daily life.

On the other hand, Education For All represents a global commitment declared in various international forums, including the World Conference on Education for All in Jomtien, Thailand (1990) and the World Education Forum in Dakar, Senegal (2000). This concept emphasizes that education is a fundamental human right and must be accessible to everyone without discrimination. The inclusivity principle in Education For All encompasses the elimination of

economic, social, geographical, and cultural barriers that hinder access to quality education.

The Education For All movement has achieved significant progress in increasing school enrollment rates globally, particularly at the primary education level. However, considerable challenges remain, especially regarding educational quality, completion rates, and access to secondary and higher education. Gender disparities, educational access for children with disabilities, minority groups, and populations in conflict areas or remote regions continue to demand special attention from the international community.

The integration of Long Life Education and Education For All concepts creates a holistic framework for developing a more equitable and sustainable educational system. Long Life Education provides a temporal dimension that extends educational processes throughout life, while Education For All offers a spatial and social dimension ensuring that educational opportunities are available to all segments of society. The synergy between these two concepts is crucial for addressing contemporary educational challenges, including rapid technological changes, economic transformation, social dynamics, and evolving individual needs throughout the life cycle.

In the Indonesian context, both concepts have been integrated into various educational policies and programs, although implementation still faces numerous obstacles. The government has launched various initiatives to support lifelong learning, such as equivalency education programs, vocational training, and community learning centers. However, educational disparities between urban and rural areas, between economic groups, and between regions remain significant challenges requiring more effective and targeted solutions.

Furthermore, in the era of the fourth industrial revolution and Society 5.0, the importance of Long Life Education and Education For All becomes increasingly critical. Automation, artificial intelligence, and technological disruption require the workforce to continuously update their skills and knowledge. In this context, education is no longer solely the responsibility of formal educational institutions but becomes a shared responsibility involving government, private sector, civil society, and individuals themselves.

This study aims to provide a comprehensive analysis of the concepts of Long Life Education and Education For All, their implementation in various contexts, and the integration of both concepts in contemporary educational systems. Through this analysis, this research is expected to contribute theoretical insights and practical recommendations for the development of more inclusive, equitable, and sustainable education. The urgency of this research lies in the growing need for an educational paradigm that can respond to rapid global changes while ensuring that no one is left behind in accessing quality education.

Recent Indonesian research has explored various dimensions of lifelong education and Education For All, yet significant gaps remain in understanding their integration and practical implementation. Nurisma (Nurisma, 2021) examined the concept of lifelong education from philosophical and ideological perspectives, emphasizing its importance across seven dimensions: ideological,

economic, sociological, political, technological, philosophical, and psychological foundations. The study highlighted that lifelong education in Indonesia must respond to rapid global changes while maintaining cultural authenticity. However, Nurisma's work did not address specific implementation strategies or the integration of digital technologies in lifelong learning systems.

Sembiring (Sembiring, 2022) investigated lifelong education from an Islamic educational perspective, demonstrating that Islamic teachings have long advocated continuous learning from cradle to grave. The study emphasized Quranic verses and hadith supporting lifelong learning principles, particularly the obligation to seek knowledge as *fardhu ain*. While providing strong theological foundations, Sembiring's research lacked empirical analysis of how these Islamic principles are translated into contemporary Indonesian educational policies and practices. Similarly, Makuro et al. (Makuro et al., 2025) analyzed prophetic hadith perspectives on lifelong education, confirming Islamic precedence for continuous learning concepts. However, their study remained theoretical without examining practical implementation frameworks or addressing contemporary challenges such as digital transformation and post-pandemic educational disruption.

Research on Education For All in the Indonesian context has revealed persistent challenges. Suyahman (Suyahman, 2016) conducted a case study on educational problems in Indonesia, revealing significant gaps between the ideals of Education For All and actual implementation. The study documented persistent disparities in educational access between urban and rural areas, economic groups, and regions, with children from poor families being three times more likely to be out of school compared to wealthy families. However, Suyahman's research focused primarily on identifying problems without proposing comprehensive solutions or examining how lifelong education principles could address these inequities.

Muzammil (Muzammil, 2018) examined Education For All from an Islamic perspective, analyzing how Islamic teachings align with global Education For All commitments. The study emphasized the convergence between Islamic educational obligations and international human rights frameworks. Nevertheless, Muzammil's work did not explore the practical challenges of implementing Education For All in diverse Indonesian contexts or address quality assurance mechanisms beyond access issues.

Critical gaps in the existing literature include: First, while individual studies address either lifelong education (Nurisma, 2021; Sembiring, 2022) or Education For All (Muzammil, 2018; Suyahman, 2016) separately, no comprehensive research examines their synergistic integration within the Indonesian educational system. Second, although Islamic perspectives on both concepts have been explored theologically (Makuro et al., 2025; Sembiring, 2022) limited research translates these religious principles into concrete policy recommendations and implementation frameworks suitable for Indonesia's diverse educational landscape.

Third, existing studies insufficiently address post-pandemic educational challenges

This study addresses identified gaps by providing several novel contributions to Indonesian educational research. First, it offers the first comprehensive analytical framework integrating Long Life Education and Education For All concepts specifically contextualized for Indonesian educational systems, bridging theoretical foundations with practical implementation strategies. Second, this research uniquely synthesizes Islamic educational philosophy with contemporary global educational frameworks, demonstrating how traditional Islamic learning principles can enrich and inform modern educational policies in Muslim-majority contexts like Indonesia.

Third, this study develops a post-pandemic educational resilience framework that addresses digital transformation, learning disruptions, and evolving educational needs through the integrated lens of lifelong learning and universal access. This framework is particularly relevant for Indonesia as it rebuilds and strengthens its educational system following COVID-19 disruptions. Fourth, the research proposes specific quality assurance mechanisms and implementation strategies for non-formal and informal education pathways, addressing a critical gap in ensuring educational quality across diverse learning environments essential for lifelong learning systems.

Fifth, this study provides culturally responsive policy recommendations that respect Indonesia's Islamic heritage, constitutional mandates, and diverse sociocultural contexts while aligning with international educational standards and commitments. Finally, this research contributes methodologically by employing comprehensive content analysis of educational theories, Islamic texts, constitutional provisions, and international declarations to create an evidence-based foundation for educational policy development in Indonesia and similar contexts.

The urgency of this research lies in Indonesia's commitment to achieving Sustainable Development Goal 4 (Quality Education) while facing challenges of educational inequality, rapid technological change, and the need for educational system transformation. By integrating lifelong education and Education For All concepts through Islamic perspectives and contemporary frameworks, this study provides theoretical insights and practical recommendations for developing more inclusive, equitable, and sustainable education that serves all Indonesians throughout their lives. This research aims to contribute significantly to ongoing educational reform efforts in Indonesia and provide a model for other Muslim-majority nations seeking to harmonize traditional values with modern educational imperatives.

RESEARCH METHOD

This research employs a qualitative approach with literature review methodology. Data were collected from various sources including academic journals, books, government regulations, and international declarations related to lifelong education and education for all. The analysis technique used is content

analysis, examining the concepts, principles, foundations, and implementation of both educational theories.

Primary sources include the Universal Declaration of Human Rights (UDHR), Indonesian Constitution (UUD 1945), UNESCO declarations from Jomtien (1990) and Dakar (2000), and relevant Indonesian laws including Law No. 2 of 1989. Secondary sources comprise scholarly articles from educational journals, books on educational theory, and Islamic educational perspectives. Data were analyzed thematically to identify key concepts, historical development, foundational principles, and contemporary applications

FINDINGS AND DISCUSSION

1. Long Life Education: Theoretical Foundations and Contemporary Applications

Long Life Education encompasses all teaching and learning activities throughout the human lifespan. Islamic tradition recognized this concept centuries before Western scholars, as reflected in the principle of seeking knowledge from cradle to grave (Ramayulis, 2010). While the authenticity of this hadith is debated, its message aligns with Qur'anic teachings and mutawattir hadith. The concept emphasizes that education is not merely preparation for life but is life itself, occurring continuously as humans experience growth and development (Azis, 2013)

According to Smith (2002), as cited in (Saidah, 2016), lifelong learning is defined as "all-purpose learning activity, undertaken on an ongoing basis with the aim of improving knowledge, skill, and competence." This definition emphasizes that education is not confined to formal schooling but includes non-formal and informal learning experiences throughout life. Contemporary definitions emphasize continuous, purposeful learning to improve knowledge, skills, and competencies across formal, non-formal, and informal settings (Saidah, 2016) Nurisma (2021) further elaborates that lifelong education represents a continuous process from prenatal stages through various life phases including childhood, adolescence, and adulthood until death.(Nurisma, 2021)

The characteristics of Long Life Education include: (1) eliminating barriers between school and real-life environments, (2) positioning learning as an integral part of continuous life processes, with formal schooling being only a small portion, (3) prioritizing attitudes and methods over static content, and (4) placing learners as primary actors in self-education (Saidah, 2016). These characteristics reflect the dynamic nature of learning and the need for educational systems to adapt to changing societal demands and individual needs throughout the lifespan.

Historical Development and Islamic Perspectives

The concept of lifelong education has deep roots in Islamic educational philosophy, predating modern Western conceptualizations by centuries. As Makuro et al. (2025) demonstrate in their analysis of prophetic hadiths, Islam introduced comprehensive lifelong learning principles long before UNESCO launched its formal lifelong learning programs. The hadith narrated by Imam

Tirmidhi emphasizes that "a believer will not be satisfied with listening to goodness until he enters heaven," which scholars interpret as mandating continuous knowledge acquisition from birth until death (Makuro et al., 2025)

This Islamic framework for lifelong education encompasses several distinctive features. First, it integrates spiritual, intellectual, and practical dimensions of learning, viewing education not merely as skill acquisition but as a holistic process of human development. Second, it establishes seeking knowledge as a religious obligation for all Muslims, regardless of gender or social status, as explicitly stated in the hadith "seeking knowledge is obligatory for every Muslim" (Nuryaumin, 2020). Third, it emphasizes the transformative purpose of education – to develop individuals who are both spiritually grounded and socially beneficial.

The Islamic conception of lifelong education also introduced innovative pedagogical principles that resonate with contemporary educational theory. These include the recognition of individual differences in learning, the importance of practical application of knowledge, and the integration of education with everyday life experiences. As Mokhtar et al. (MOKHTAR et al., 2025) note, Islamic education traditionally emphasized the development of critical thinking, problem-solving skills, and ethical reasoning alongside religious knowledge – approaches that align remarkably well with 21st-century educational goals.

Contemporary Applications and Modern Challenges

In the contemporary era, Islamic education is experiencing transformation aimed at harmonizing traditional teachings with modern advancements (MOKHTAR et al., 2025). Scholars emphasize the significance of revitalizing Islamic educational institutions by amalgamating religious and scientific knowledge, fostering collaboration, and providing essential support to propel Islamic education forward. The integration of traditional Islamic study with modern educational systems supports the growth of science and technology while maintaining religious authenticity.

Modern Islamic education faces several challenges at the intersection of globalization, including economic development, social awareness, and the need to maintain religious credibility within changing global contexts (MOKHTAR et al., 2025). Despite these challenges, there are active efforts to modernize Islamic education to meet the needs of students and society while strongly adhering to classical educational foundations. Key recommendations for enhancing Islamic education include incorporating modern technologies such as ICT and aligning traditional approaches with contemporary tools while preserving the essence of Islamic teachings.

Technology Integration and Innovation

Technology integration represents a crucial dimension of contemporary lifelong education within the Islamic framework. Modern technologies have revolutionized the educational process, fundamentally shaping students' learning performances (MOKHTAR et al., 2025). Digital platforms now facilitate Quranic recitation, scholarly explanations, and access to Islamic knowledge

through various media including YouTube and interactive learning applications. The integration of technology aims to enhance the learning experience and internalization of Islamic values while maintaining traditional pedagogical strengths.

However, research on technology use in Islamic education remains limited, creating a need for new forms of literacy in this area where discovering knowledge becomes an important part of both the learning experience and teaching methodology (MOKHTAR et al., 2025). The balance between traditional methods and modern technologies is considered essential for effective Islamic instruction. Educational strategies must include innovative teaching practices, improved technological competencies, and alignment with digital-age requirements while ensuring that the spiritual and moral dimensions of Islamic education are not compromised.

2. Education For All: History and Principles

The term "Education For All" gained prominence when the Asia Pacific region developed APPEAL (Asia Pacific Programme of Education for All) in 1987, led by Prof. Dr. Makaminan Makagiansar through UNESCO's Bangkok office. This initiative comprised three sub-programs: literacy eradication, universalization of basic education, and education's role in development. (Ramayulis, 2010).

The World Conference on Education for All in Jomtien, Thailand (March 5-9, 1990) produced the World Declaration on Education for All: Meeting Basic Learning Needs. Following a comprehensive assessment (EFA 2000 Assessment), the World Education Forum in Dakar, Senegal (April 26-28, 2000) established the Dakar Framework for Action, emphasizing that achieving EFA goals should not be delayed and that international funding agencies would support countries committed to implementing these programs (sengal, 2000).

The Dakar Framework established six comprehensive goals to be achieved by 2015, spanning the learning spectrum from early childhood to adulthood (Burnett, 2008; Madani, 2019)

Early Childhood Care and Education (ECCE)

The first goal is to expand and improve early childhood care and education, especially for the most vulnerable and disadvantaged children. Burnett (Burnett, 2008) emphasizes that if countries are serious about making primary education universal, public policy must pay heed to what happens before a child walks through the primary school door. ECCE can improve the well-being of young children, especially in the developing world, where a child has a 40% chance of living in extreme poverty and 10.5 million children per year die from preventable diseases before age 5 years.

Children who participate in early childhood programs, particularly when they come from disadvantaged backgrounds, are more likely to make the transition to primary school and to complete the primary cycle. Economics Nobel laureate James Heckman has repeatedly demonstrated that investing in disadvantaged young children is good economics and good public policy (Burnett, 2008).

Despite these benefits, ECCE programs are not a priority across most of the developing world. Almost half the world's countries offer no formal programs for children younger than 3 years, a time of remarkable potential and extreme vulnerability.

Universal Primary Education

The second goal is to ensure that all children have access to and complete free and compulsory primary education of good quality. Primary school enrollments increased most rapidly between 1999 and 2004 in two of the three regions farthest from achieving universal primary education: up 27% in sub-Saharan Africa and 19% in South and West Asia (Burnett, 2008). This trend has been partly driven by the abolition of school fees in more than a dozen countries.

However, the number of primary school-age children not enrolled in school, though reduced by around 21 million to 77 million between 1999 and 2004, remains unacceptably high. Sub-Saharan Africa and South and West Asia are home to more than three-quarters of these children (Burnett, 2008).

Children from the poorest income group are three times more likely to be out of school than those from the wealthiest category. On average, a child whose mother has no education is twice as likely to be out of school as one whose mother has some education, highlighting the relevance of gender-sensitive policies (Burnett, 2008).

Learning and Life Skills

The third goal is to ensure equitable access of all young people to appropriate learning and life skills programs. This goal is essentially about providing learning opportunities to young people and adults who are excluded from the formal system (Burnett, 2008). A diverse range of providers falls under this umbrella, rendering monitoring difficult.

Adult Literacy

The fourth goal is to achieve a 50% improvement in levels of adult literacy by 2015, especially for women. Worldwide, 781 million adults – one in five – lack the basic literacy skills necessary to make informed choices and to improve their livelihoods (Burnett, 2008). Women constitute 64% of the world's illiterates.

Adult literacy rates remain below 70% in South and West Asia, sub-Saharan Africa, and the Arab states. In some countries (Burkina Faso, Niger, and Mali), the adult literacy rate is abysmally low – less than 20% (Burnett, 2008). Illiteracy tends to prevail in low-income countries where severe poverty is widespread.

Conventional literacy data are inherently flawed because they rely on indirect assessments. Tests using direct assessment typically show that conventional methods overstate literacy levels – the figure of 781 million illiterate adults actually underestimates the true scale of the global problem (Burnett, 2008).

Gender Equality in Education

The fifth goal is to eliminate gender disparities in primary and secondary education by 2005 and achieve gender equality in education by 2015. Although two-thirds of countries have achieved gender parity in primary education,

disparities at the expense of girls remain significant in many countries (Burnett, 2008).

Gaps are concentrated in the Arab states, South and West Asia, and sub-Saharan Africa, where overall about 90 girls are enrolled in primary school for every 100 boys. For these regions, gender parity in education is part of an overall challenge involving dismantling of gender discrimination and of the economic and political disadvantages confronting girls and women.

Investment in girls' education yields some of the highest development returns, translating into lower fertility, later marriage, and better health. An educated woman is also more likely to send both her sons and daughters to school (Burnett, 2008).

Education Quality

The sixth goal is to improve all aspects of the quality of education so that recognized and measurable learning outcomes are achieved by all. Madani (Madani, 2019) affirms that quality of education is considered the heart of Education for All. The Jomtien Declaration in 1990, and more particularly, the Dakar Framework for Action in 2000, recognized that Education for All policy cannot be achieved without the improvement of its quality.

Too many children who start school fail to reach the last grade of primary – fewer than two-thirds in half the countries of sub-Saharan Africa. The problem includes poor quality of teaching and learning, overcrowded classes, lack of learning materials, insufficient instructional time, and inadequately trained teachers (Burnett, 2008).

The principles underlying Education For All include: (1) Islamic teachings mandating lifelong learning, (2) the obligation to seek knowledge as *fardhu ain* for every Muslim, (3) the four pillars of 21st-century education: learning to know, learning to do, learning to be, and learning to live together, (4) UDHR Article 26 guaranteeing education as a human right, and (5) Indonesian constitutional provisions ensuring educational rights and government obligations (Muzammil, 2018).

Theoretical Principles Underlying EFA

Education as a Human Right

There is a solid international consensus around education's crucial role, grounded in both human rights and economic and social development (Burnett, 2008). The Universal Declaration of Human Rights (1948) affirmed that elementary education "shall be free and compulsory" (Article 26). With 192 signatories, the 1989 Convention on the Rights of the Child (CRC) is the most widely ratified human rights treaty in the world.

These treaties carry legal authority. Alongside them, initiatives such as the Millennium Development Goals and the EFA goals carry political weight, committing governments to time-bound targets requiring specific policy measures (Burnett, 2008).

In the Indonesian context, constitutional provisions ensure educational rights and establish government obligations to provide quality education for all citizens (Muzammil, 2018). Furthermore, Islamic teachings mandate lifelong

learning, with the obligation to seek knowledge as fardhu ain (individual obligation) for every Muslim, demonstrating convergence between religious imperatives and the global human rights framework.

Equity as a Moral Principle

Roche (Roche, 2016) explains that equity is not merely equivalent to a process of inclusion or ensuring equal access to education. It is also an objective ideal whereby achievements depend on personal effort, choice, and initiative rather than on predetermined characteristics such as race, gender, and socioeconomic background. As such, equity is a moral principle predicated on the belief that all people should enjoy equal access to chances in life.

This understanding of equity means that education systems must actively work to overcome the disadvantages that certain groups face due to their social, economic, or cultural circumstances. It requires proactive policies that identify and reach marginalized children, youth, and adults, and that integrate gender-sensitive approaches in all dimensions of education policy.

The Four Pillars of 21st Century Education

Education For All embraces four fundamental pillars formulated by UNESCO (Muzammil, 2018):

1. Learning to know: Developing cognitive skills and the ability to continue learning throughout life
2. Learning to do: Acquiring practical skills needed for employment and life
3. Learning to be: Developing one's personality fully and the ability to act with autonomy, judgment, and personal responsibility
4. Learning to live together: Understanding others, appreciating diversity, and developing the ability to manage conflicts

These four pillars demonstrate that quality education is not just about knowledge transfer but also about developing skills, character, and values necessary for life in the 21st century.

3. Critical Analysis and Development

Table 1: Comparative Analysis of Long Life Education and Education For All

Aspect	Long Life Education	Education For All
Primary Focus	Temporal continuity of learning	Universal access and equity
Target Population	All individuals across lifespan	Marginalized and underserved groups
Implementation	Formal, non-formal, informal pathways	Primary focus on basic education access
Philosophical Base	Human development and	Social justice and human

Aspect	Long Life Education	Education For All
	self-actualization	rights
Measurement	Personal growth and adaptation	Enrollment rates and completion

Strengths of Current Framework: Both concepts are well-grounded in Islamic teachings, constitutional law, and international human rights frameworks as outlined in various declarations (UNESCO, 1990; UNESCO, 2000; United Nations, 1948). The integration of multiple educational pathways (formal, non-formal, informal) provides flexibility for diverse learning needs as emphasized by Saidah (Saidah, 2016). The emphasis on both temporal continuity and universal access creates a comprehensive vision for educational development that addresses ideological, economic, sociological, political, technological, philosophical, and psychological dimensions (Nurisma, 2021).

Gaps and Challenges: The analysis reveals several critical gaps that require attention in contemporary implementation: (1) Limited discussion of digital literacy and technology-mediated learning, which are crucial in contemporary contexts, particularly highlighted by recent global challenges, (2) Insufficient attention to quality assurance mechanisms across different educational pathways, especially in non-formal and informal settings, (3) Lack of specific strategies for reaching the most marginalized populations, including persons with disabilities and remote communities, as noted by Suyahman (Suyahman, 2016) in examining educational disparities in Indonesia, (4) Minimal exploration of funding mechanisms and resource allocation for lifelong learning programs beyond the constitutional 20% budget allocation, and (5) Limited discussion of teacher preparation and professional development for diverse educational settings, particularly for adult and elderly education as emphasized by Umar (Umar, 2010).

Proposed Development Framework: To address these gaps, a comprehensive development framework should include: (1) *Digital Integration:* Incorporating digital literacy as a core component of lifelong learning, with specific attention to bridging the digital divide, (2) *Quality Assurance:* Establishing standards and assessment mechanisms for non-formal and informal education that recognize diverse learning outcomes, (3) *Inclusive Design:* Implementing universal design for learning principles to ensure education accessibility for all learners, including those with special needs, (4) *Community-Based Approaches:* Developing localized educational programs that respect cultural diversity while maintaining quality standards, and (5) *Sustainable Financing:* Creating innovative funding models including public-private partnerships and community resource mobilization.

Contemporary Relevance: In the post-pandemic era, both concepts gain renewed importance. The COVID-19 pandemic highlighted the critical need for flexible, technology-enabled learning systems and exposed deep inequalities in

educational access as documented in recent educational studies. Long Life Education's emphasis on continuous, adaptable learning aligns with the need for resilient educational systems that can respond to unexpected disruptions. Education For All's focus on equity becomes even more urgent as we address learning losses and widening achievement gaps, particularly affecting vulnerable populations identified by Suyahman (2016) in analyzing educational challenges in Indonesia. The integration of both concepts provides a framework for building back better and ensuring educational resilience (Nurisma, 2021; Sembiring, 2022).

Integration Strategy: Effective implementation requires integrating both concepts through: (1) Policy coherence across education sectors, ensuring alignment between formal, non-formal, and informal education systems as mandated by Indonesian Law No. 2 of 1989 and UUD 1945, (2) Cross-sectoral collaboration involving education, health, employment, and social welfare, recognizing education's role in development as emphasized in the APPEAL framework (Ramayulis, 2015), (3) Community engagement and ownership of educational programs, reflecting the principle that education is a shared responsibility among family, society, and government as stated in GBHN, (4) Continuous monitoring and evaluation with feedback mechanisms aligned with the EFA 2000 Assessment methodology (UNESCO, 2000), and (5) Research-based innovation to address emerging challenges while maintaining the foundational principles outlined by Ramayulis (2010) and other Islamic educational scholars. This integrated approach recognizes that both concepts, while distinct in focus, are mutually reinforcing in creating comprehensive educational systems that serve all members of society throughout their lives (Azis, 2013; Saidah, 2016)

CONCLUSION

Long Life Education and Education For All represent complementary approaches to comprehensive educational development. Long Life Education provides the temporal framework emphasizing learning continuity from birth to death, while Education For All ensures universal access and equity. Both concepts are deeply rooted in Islamic teachings, supported by constitutional mandates, and aligned with international human rights frameworks.

The analysis reveals that while both concepts are theoretically robust, practical implementation faces significant challenges including digital divide, quality assurance in diverse educational settings, reaching marginalized populations, sustainable financing, and teacher preparation. Addressing these challenges requires an integrated approach combining policy coherence, cross-sectoral collaboration, community engagement, and continuous innovation.

In the contemporary context, particularly post-pandemic, these concepts gain renewed urgency. Future research should focus on developing practical implementation models, exploring innovative financing mechanisms, investigating the impact of digital technologies on lifelong learning, and examining culturally responsive approaches to universal education. Educational institutions, policymakers, and communities must collaborate to transform these theoretical frameworks into lived realities that empower all individuals to reach

their full potential through continuous, accessible, and quality education throughout life.

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