



CHILDREN'S EDUCATION AS PERPETUAL CHARITY: A THEMATIC STUDY OF THE PROPHET'S HADITH

PENDIDIKAN ANAK SEBAGAI AMAL JARIYAH: KAJIAN TEMATIK TERHADAP HADIS NABI

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Abstract

The hadith of Prophet Muhammad (peace be upon him) mentions three deeds that continue to benefit a person after death: ongoing charity (ṣadaqah jāriyah), beneficial knowledge, and a righteous child who prays for their parents. This hadith conveys a profound message about the importance of child education as a spiritual investment. This article aims to examine the urgency of children's education from the perspective of this hadith by exploring the spiritual and social significance of having a righteous child as a continuous source of reward. This study employs a qualitative approach through library research, drawing on collections of hadith, classical Islamic literature (turats) such as the works of Imam al-Ghazali, Ibn Qayyim al-Jawziyyah, and Imam Nawawī, as well as contemporary references from nationally accredited journals. The findings indicate that educating children possesses a transcendental dimension, making it a form of ongoing charity for parents—especially when the child grows to be righteous and contributes positively to society. This research recommends that the concept of child education should not be viewed solely from a worldly perspective but should also be instilled as part of eschatological awareness within the Islamic education system.

Keywords : Ongoing Charity, Hadith of the Prophet, Child Education



Abstrak

Hadis Nabi Muhammad SAW yang menyebutkan tiga amal yang tidak terputus setelah kematian adalah sedekah jariyah, ilmu yang bermanfaat, dan anak saleh yang mendoakan orang tuanya. Mengandung pesan mendalam tentang pentingnya pendidikan anak sebagai investasi ukhrawi. Artikel ini bertujuan untuk mengkaji urgensi pendidikan anak dalam perspektif hadis tersebut dengan menelusuri makna spiritual dan sosial dari keberadaan anak saleh sebagai salah satu sumber pahala yang terus mengalir. Kajian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan (*library research*) yang mengacu pada kitab-kitab hadis, literatur klasik (*turas*) Islam seperti karya Imam al-Ghazali, Ibn Qayyim al-Jawziyyah, dan Imam Nawawī, serta referensi kontemporer dari jurnal bereputasi nasional. Hasil pembahasan menunjukkan bahwa pendidikan anak memiliki dimensi transendental yang menjadikan proses tersebut sebagai amal jariyah bagi orang tua, terutama ketika anak tumbuh menjadi pribadi yang saleh dan bermanfaat bagi masyarakat. Penelitian ini merekomendasikan agar konsep pendidikan anak tidak hanya ditinjau dari aspek duniawi, tetapi juga ditanamkan sebagai bagian dari kesadaran eskatologis dalam sistem pendidikan Islam.

Kata Kunci : Amal Jariyah, Hadist Nabi, Pendidikan Anak

1. INTRODUCTION

Children's education serves as the fundamental foundation for shaping a generation with strong character and noble morality. In the Islamic perspective, this responsibility is not merely worldly in nature but carries profound eschatological implications. One of the most significant aspects that highlights the urgency and continuity of children's education is the hadith of Prophet Muhammad (peace be upon him), which states that when a person dies, all their deeds come to an end except for three: ongoing charity (*ṣadaqah jāriyah*), beneficial knowledge, and a righteous child who prays for their parents. This hadith, narrated by Imam Muslim, provides a powerful spiritual foundation for Muslims in designing educational strategies oriented toward the afterlife.

The role of the child as a source of ongoing reward (*amal jāriyah*) situates the educational process within the framework of worship, with consequences not only for the child as the recipient of education but also for the primary educators—the parents. In this framework, children's education cannot be separated from the concept of the continuity of good deeds and intergenerational responsibility. A child raised with faith, manners, and social virtue becomes a continuous source of reward for their parents, as long as they live and do good. Thus, educating a child becomes a sacred duty involving transcendental dimensions.

A review of classical Islamic literature (*turas*) shows that scholars have long considered children's education as an essential religious obligation. Al-Ghazālī, in his *Iḥyā' 'Ulūm ad-Dīn*, likened the education of a child to the cultivation of faith that must be protected from negative environmental influences. Ibn Qayyim al-Jawziyyah, in *Tuhfat al-Mawlūd*, even emphasized that early childhood education is a divine trust for which one will be held



accountable in the Hereafter. This demonstrates that the education of children is directly correlated with the concept of amal jāriyah as stated in the Prophet's hadith.

Contemporary educational practices, which often focus solely on cognitive achievement, tend to neglect the spiritual and eschatological dimensions of raising children. In contrast, Islam emphasizes that the true success of education lies in the lasting values and benefits passed on by the child, even after the death of their parents. Therefore, a recontextualization of the hadith on amal jāriyah is necessary in shaping children's educational strategies so that the Muslim community does not fall into a purely worldly paradigm when educating future generations.

Based on this background, the present article aims to examine the urgency of children's education through the lens of the Prophet's hadith on continuous reward, with a particular emphasis on the role of a righteous child as a tangible manifestation of successful spiritual education within the family and society. This study also draws upon the insights of classical scholars from various turas texts to reinforce the argument and provide a solid normative foundation for viewing children's education as a form of amal jāriyah.

2. RESEARCH METHOD

This research is a qualitative study employing a descriptive-analytical approach based on library research. This method is used to explore and deeply analyze hadith texts, the views of scholars in classical Islamic literature (turas), and contemporary scientific studies related to child education and ṣadaqah jāriyah (ongoing charity). The primary data sources include Sahih Muslim as the main collection of hadith, as well as classical works such as *Iḥyā' 'Ulūm ad-Dīn* by Imam al-Ghazali, *Tuhfat al-Mawlūd* by Ibn Qayyim al-Jawziyyah, and *Sharḥ Ṣaḥīḥ Muslim*. In addition, articles from academic journals are also utilized.

Data collection techniques were carried out through documentation and textual analysis, focusing on the interpretation of hadith meanings and the explanations of scholars regarding children's education as part of deeds whose rewards continue to flow. The data analysis technique follows a thematic approach, identifying key themes emerging from the reference sources, such as the urgency of raising righteous children, afterlife-oriented education, and the concept of ṣadaqah jāriyah in Islam. Data validity is ensured through source triangulation among hadith, classical Islamic texts, and contemporary academic references.

3. RESULTS AND DISCUSSION

Conceptualization of the Hadith: Three Deeds Whose Rewards Never Cease

The Qur'an affirms that worldly life is fleeting and temporary.. Sebagaimana firman Allah dalam surat Al-Ankabut (64:



وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ
(64)

“And this worldly life is nothing but amusement and play. Verily, the Hereafter—that is the true life, if only they knew.”

From this verse, it can be concluded that the afterlife is the true and eternal life, while worldly life is transient Sayyid Quthb (2000,122). Therefore, humans are encouraged to make the best use of their time in this world by engaging in good deeds that benefit humanity, so that they may reap the rewards in the Hereafter Rustina N, Muhammad Rahanjamtel, Muhajir Abd Rahman (2023,814).

In relation to meaningful good deeds, this discussion is closely linked to the hadith of the Prophet Muhammad (peace be upon him) concerning acts of ongoing charity (ṣadaqah jāriyah), whose rewards continue even after death.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ (يَعْنِي ابْنَ سَعِيدٍ) وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ (هُوَ ابْنُ جَعْفَرٍ) عَنْ الْعَلَاءِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ، إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ)

It was narrated by Yahya ibn Ayyub, Qutaybah ibn Sa'id, and Ibn Hujr, who said: Isma'il ibn Ja'far narrated from Al-'Ala, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: “When a person dies, their deeds come to an end except for three: (1) ongoing charity, (2) beneficial knowledge, and (3) a righteous child who prays for them.” (Narrated by Muslim)

After death, all human deeds are cut off except for these three: ṣadaqah jāriyah, beneficial knowledge, and the prayer of a righteous child. Below is a conceptual explanation of each:

1) Ongoing Charity (Ṣadaqah Jāriyah)

In terminology, ṣadaqah jāriyah refers to a charitable act involving the giving of assets whose benefits endure over time, allowing the reward to continue for the giver even after death Septyaningdyah Setyorini, Rachmad Risqy Kurniawan (2022,5). Referring to the aforementioned hadith, scholars generally interpret ṣadaqah jāriyah as waqf (endowment) Imam Nawawi defines waqf as the dedication of property for public benefit. According to Indonesian Government Regulation No. 42 of 2006, waqfs defined as a legal act by which a waqif (donor) separates and/or donates part of their property to be utilized perpetually or for a specific period for religious or public welfare purposes in accordance with Islamic law Junaidi Abdullah (2018,411).



Examples of waqf initiatives with current societal benefits include: 1) *Education sector: Establishment of educational institutions from preschool to university.* 2) *Health sector: Development of health facilities such as clinics and hospitals; medical treatment assistance; poverty alleviation through healthcare.* 3). *Public infrastructure: Construction of mosques, roads, bridges, community centers, provision of clean water, and more* Siti Masrurah, Eduardus Nanggur, Ulrianus Aristo Ngamal (2024,495)

2) *Beneficial Knowledge*

The hadith clearly emphasizes the importance of seeking and spreading knowledge, marking it as one of the deeds whose reward does not cease. This implies that by imparting knowledge, a person can generate ongoing benefit as others apply and share what they have learned—thus becoming a source of continuous reward in the afterlife Muhammad Zainul Arifin (2024,122).

Knowledge, in general terms, refers to all forms of information acquired, regardless of the object or method Ahmad K. Al-Jauzi (2010,49). Therefore, the pursuit of knowledge encouraged by Islam encompasses both religious and worldly knowledge. This broader pursuit enriches individuals, allowing them to contribute to civilization, enhance their skills, adapt to societal changes, and play an active role in building a just and advanced society Muhammad Abdullah Fauzan (2024,17).

Hence, knowledge serves as both a life tool and an eternal investment. It is essential to invest in learning and teaching so that the knowledge passed on continues to ease and improve the lives of others, allowing its reward to flow uninterrupted Kaslam (2021,13).

3) *The Prayer of a Righteous Child*

In general, the term “righteous child” refers to a morally upright child. However, the term “upright” or “good” must be more precisely defined to establish a shared understanding. A righteous child is characterized by several traits: *First, a child who prays for their parents. While seemingly simple, not all children are conscious of praying for deceased parents. Second, a child with strong faith. Building this faith is the responsibility of parents, who are obligated to instill both knowledge and belief from an early age* A. Husnul Hakim (2016,35).

Third, a child who benefits others by applying knowledge or physical efforts to help society. As the Prophet Muhammad (peace be upon him) stated:

“The best of people are those who are most beneficial to others. Thus, a person’s value is measured by their contribution to the well-being of others. Fourth, a child who is religiously observant and possesses noble character. A person is deemed religiously committed when they maintain consistent worship—such as prayer—and obey their parents. Such obedience reflects devotion to God and gratitude to the parents who raised them. Noble character is also essential, as it reflects the quality of one’s



faith. If parents instill virtues such as honesty, patience, and humility from an early age, these traits will likely become embedded in the child's character into adulthood

Conclusion Parental education plays a vital role in shaping a child's character. By equipping a child with knowledge and faith, parents help nurture a righteous child who honors them—either by obedience while they are alive or by prayer after they have passed. This becomes a priceless offering from a child to their parents, both in this world and the Hereafter Mohammad Zaki (2023, 124).

The Concept of a Righteous Child in Islam: Indicators and Characteristics

In Islam, a righteous child is considered a divine blessing—not only a source of joy in this world but also a valuable investment for the Hereafter. Prophet Muhammad (peace be upon him) said, “When a human being dies, all their deeds come to an end except for three: ongoing charity, beneficial knowledge, and a righteous child who prays for them” (Sahih Muslim, No. 1631). This hadith underscores the critical role of a righteous child as an extension of a parent's good deeds. In other words, educating a child becomes a form of ongoing charity (*ṣadaqah jāriyah*) whose rewards continue to flow even after death. Islamic education views the child as a trust (*amānah*) that must be nurtured with spiritual, moral, and social approaches Abdullah Nashih Ulwan (2001,275).

From the perspective of *tarbiyah Islamiyah* (Islamic upbringing), a righteous child is one who possesses firm faith (*īmān*), God-consciousness (*taqwā*), and noble character (*akhlāq*). Abdullah Nashih Ulwan defines a righteous child as one who fulfills religious obligations, shows kindness to parents, maintains personal dignity, and benefits their community Abdullah Nashih Ulwan(2001,18). In his seminal work *Tarbiyatul Aulad fil Islam*, he emphasizes that the formation of a righteous child is not instant but must be cultivated from an early age through spiritual development and habitual worship. The most fundamental indicator of righteousness is *taqwā*—devotion to Allah. A righteous child is not only diligent in worship but also actively avoids sinful behavior. The example set by parents in daily acts of worship, such as congregational prayers and Qur'anic recitation, plays a vital role in nurturing a child's faith.

Love for the Prophet Muhammad (peace be upon him) is also a key marker of righteousness. A child who loves the Prophet strives to emulate his character. K.H. Rois Yahya Dahlan, in his poem *Alamate Anak Sholeh*, emphasized that a righteous child reflects the Prophet's traits—truthfulness, compassion for parents, consistent worship, and helpfulness Rois Yahya Dahlan (2023,4). Islamic character education based on the Prophet's model should be instilled early so that prophetic values become ingrained in the child's soul Ratna Kartika Irawati (2024,49).

Honoring one's parents (*birr al-wālidayn*) is a dominant characteristic of a righteous child. Surah Al-Isra (17:23) states, “And your Lord has decreed that you not worship except Him, and to parents, good treatment...”.Sari (2023) asserts that a child's education cannot be separated from the parents' active role as moral exemplars Sari (2023,47). Such parental



modeling, spanning moral, spiritual, and social aspects, naturally instills in children the awareness to respect and pray for their parents, even after their death.

Other traits of a righteous child include noble character—honesty, patience, humility, and trustworthiness. According to Ulwan, cultivating good character should begin at the tamyiz stage (the age when a child can distinguish right from wrong). A child accustomed to polite speech, respectful behavior, and emotional self-regulation is more likely to develop into a well-rounded individual.

Beyond the family, schools and the surrounding environment also contribute to shaping a righteous child. Educational institutions that integrate the national curriculum with Islamic values have proven more effective in fostering students' religious character Arisya'bani (2024,181). The Kurikulum Merdeka, when combined with contextual Islamic Religious Education (PAI), provides space for students to apply Islamic values in real life. A socially supportive environment that fosters spirituality also serves as a medium for holistic character formation.

Routine worship practices—such as group prayers, Qur'an recitation, and communal dhikr—are highly effective in nurturing a religious personality Azzam (2023,22). The book *Aku Anak Saleh*, published by the Indonesian Ministry of Religious Affairs, emphasizes that worship should be introduced in enjoyable and meaningful ways Kementerian Agama RI (2020,13). Worship not only becomes a habit but also instills discipline, love for God, and patience. Worship conducted with parents also strengthens the child's emotional and spiritual bond with the family.

The righteous child's prayer for their parents is the highest manifestation of righteousness achieved through proper Islamic education. Ibn Hajar al-'Asqalani in *Fath al-Bari* explains that a child raised with sound 'aqidah and righteous deeds will continue to send ongoing rewards to their parents through prayer. This proves that quality education not only raises children who succeed in this life but also brings lasting benefit to their parents in the afterlife.

Hadith number 1631 from *Sahih Muslim* not only describes enduring deeds but also calls attention to the urgency of building a righteous generation to uphold Islamic values. Children's education in Islam is not solely for worldly success, but also ensures the continuity of spiritual legacy in the afterlife. Therefore, the family, school, and society must collaborate in developing an educational system oriented toward shaping righteous, intelligent, and morally responsible children.

The Role of Parents as the First School in Raising a Righteous Child

In Islam, the family is the foundational institution in character development. Parents, especially the mother, are referred to as the *madrasah ūlā*—the first and most important school for the child. Before a child meets teachers, schools, or society, they first interact with their parents. Hence, in Islamic educational theory, the family is the initial place where children learn values, morals, and faith, which later influence their entire life.



This concept aligns with the hadith of the Prophet Muhammad (peace be upon him), narrated by Imam Muslim: “When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, and a righteous child who prays for him” (Sahih Muslim, No. 1631). This hadith shows that successful parenting yields not only worldly outcomes but also spiritual continuity, as a righteous child can become a channel of unending rewards for deceased parents..

Islam places great emphasis on education even before the child is born. Producing an excellent generation does not start at birth but as early as choosing a life partner. The Qur'an and Hadith guide Muslims to select a spouse based not only on physical or social attributes but primarily on religious commitment and character. The Prophet said, “A woman is married for four reasons: her wealth, her lineage, her beauty, and her religion. Choose the one who is religious, and you will prosper”.

Choosing a pious spouse is not merely the first step in building a household—it is part of shaping the future of a morally upright generation. A religiously responsible husband and a knowledgeable wife are more capable of serving as role models. A household rooted in faith naturally fosters kindness, love, and responsibility—key ingredients in a child's education.

Islamic education begins even during pregnancy. Scholars emphasize that a fetus is influenced by the mother's spiritual and emotional condition, making pregnancy a critical period in education. During this stage, a mother is encouraged to monitor her diet, emotions, spirituality, and regularly engage in Qur'anic recitation and dhikr. Ulwan states that education begins in the womb, where dhikr, recitation, and a peaceful environment help instill tranquility in the unborn child's soul. Therefore, prenatal education is the first phase of Islamic character formation.

A peaceful and spiritual home environment lays the groundwork for excellent character. When both parents maintain clean speech, proper worship, and positive interaction during pregnancy, their child is more likely to grow up in a healthy atmosphere. In Islam, parents are not merely physical caretakers but also spiritual and character educators, whose influence is reflected in the child's future.

Upon birth, Islam teaches etiquettes such as reciting the call to prayer (adhan) and iqamah in the newborn's ears, giving a good name, and performing 'aqiqah. These rituals are not merely symbolic but signify that a child is a divine trust to be nurtured from the start with the values of tawhid. The Prophet said, “Every child is pledged with their 'aqiqah which is offered for them on the seventh day, their head is shaved, and they are given a name” (Abu Dawud, No. 2838).

As the child grows, the educational responsibility becomes even greater. Parents must actively guide the child in knowing God, loving the Prophet, and emulating noble character. Formal education alone is insufficient—it must be accompanied by consistent religious instruction at home. Here, the parents' role as murabbi (spiritual educators) determines the child's intellectual and spiritual development Yusuf Qardhawi (2021,101).



Early habituation of worship is essential to building spirituality. Fikri Azzam, in the *Edukasi Islam* journal, asserts that home-based worship habits—such as congregational prayer, daily supplications, and stories of the prophets—are more effective than relying solely on school instruction Fikri Azzam (2023,22). A religious family environment naturally supports the child's spiritual growth.

Spiritual communication between parent and child also plays a key role. Irawati, in the *Jurnal Ilmu Pendidikan Islam*, highlights the importance of modeling and spiritual dialogue for internalizing value Ra.tna Kartika Irawat (2024,49) When parents are also friends to their children, value education becomes more meaningful. Moreover, parents build their children's emotional and moral intelligence. In Islamic education, *akhlaq* (morality) is central. Children raised with love, honesty, discipline, and responsibility will grow to distinguish between truth and falsehood. Ulwan calls this the integration of personal and social ethics.

Parents must also understand child psychology to apply age-appropriate educational strategies. Maharani et al. (2025), in *Jurnal Al-Syams*, developed an age-based interactive Islamic learning model using flipbooks to enhance children's understanding of worship Ajeng Siti Maharani ^(2025,6) his shows that the education of a righteous child can be modernized without compromising Islamic values.

Failure in parenting can lead to negative character formation. Without proper guidance, children are more susceptible to external influences, social media, and unhealthy environments. Therefore, strengthening the family's role as the center of moral education is vital in this digital era. Parents should involve children in light religious discussions at home to foster critical thinking and emotional bonding. Quraish Shihab stresses the importance of two-way communication in Islamic parenting, as it raises open-minded yet religiously grounded children.

Children raised in an Islamic environment naturally grow to think and act according to *sharī'ah*. As adults, they become individuals who are not only ritually devout but also socially contributive. Such children are "righteous" in the fullest sense—their goodness is both personal and social.

It must also be understood that raising a righteous child is not instantaneous. It requires consistency, role modeling, and patience. Therefore, parents must continually learn and improve their own quality as educators. Arisya'bani (2024) states that the family's role in character education must be supported by a strong understanding of religion by the parents themselves Muchamad Arisya'bani (2024,181).

If the role of parents as the *madrasah ūlā* is carried out effectively, children will grow into righteous individuals and become conduits of ongoing reward (*ṣadaqah jāriyah*) as mentioned in the hadith of Muslim. Such children will continue praying for their parents even after they pass away, keeping the emotional and spiritual bond alive into the Hereafter.

Thus, the role of parents as the first school is not only educational but also deeply spiritual. It is a form of enduring moral and religious responsibility. Parents are not merely



physical guardians but the planters of faith—seeds that will grow into trees of endless good deeds.

The Implications of the Hadith for Contemporary Child Education Strategies

The hadith of the Prophet Muhammad (peace be upon him) narrated by Imam Muslim, “When a person dies, their deeds come to an end except for three: ongoing charity, beneficial knowledge, and a righteous child who prays for them”, serves as a crucial foundation for shaping an afterlife-oriented educational paradigm, particularly in relation to contemporary child education strategies. This hadith highlights that educating a child to become a righteous individual not only benefits the child in their personal life but also becomes a form of *ṣadaqah jāriyah* (ongoing charity), with rewards that continue to flow to the parents after death. Such a paradigm shifts the perception of child education from a purely academic process to one of spiritual formation and intergenerational continuity of righteous deeds.

The concept of *ṣadaqah jāriyah* in this hadith is not limited to tangible donations such as building mosques or schools. It also includes systematic efforts to raise children to become beneficial members of society who will continue to pray for their parents. In this context, child education becomes not merely a worldly investment but a spiritual strategy offering eternal benefit for both child and parent Said Agil Husin Al-Munawar (2024,58). This positions child education as a central pillar in an Islamic education system oriented toward the afterlife, where faith (*īmān*) and righteous action (*‘amal ṣāliḥ*) are the core objectives of the educational process Fitria Qomari (2023,45).

When connected to the concept of *ṣadaqah jāriyah*, modern child education strategies require a holistic, long-term approach. Parents are not only responsible for providing formal educational facilities but are also obligated to instill values of *tawḥīd* (monotheism), ethics, and sincerity from an early age. Education through exemplary behavior becomes the core of character formation for a righteous child. As Mahfud (2024) emphasizes, effective education is not achieved merely through verbal instruction, but through the internalization of values and consistent behavior within the family Choirul Mahfud (2024,200). A child raised in an Islamic household filled with spiritual values is more likely to embody Islamic teachings, including regularly praying for their parents.

The hadith’s mention of “a righteous child who prays” also demands an education system that prioritizes not only cognitive development but also the child’s spirituality. Islamic-based educational institutions must develop integrated curricula that combine religious and secular knowledge with pedagogical methods that foster spiritual awareness. A study by Nurhayati and Ramdhani (2023) in *Jurnal Edukasi Islamika* found that integrating the values of *tawḥīd* into general subjects significantly enhances both social and spiritual piety in children Nurhayati dan Ramdhani (2023,75). Thus, current education strategies should adopt a value-based, transformative learning model rather than focusing solely on academic competencies.

Moreover, applying the value of *ṣadaqah jāriyah* in child education today also involves leveraging digital technology. In the digital era, opportunities to transform knowledge into



ongoing charity are greatly expanded through online media. Children trained to produce and disseminate educational Islamic content can become agents of change who spread beneficial knowledge—thereby generating continuous reward for their parents and teachers. Parents and educators must therefore equip children with digital literacy grounded in Islamic values so that they may create constructive, educational, and spiritually enriching content R. Aulia (2024, 1).

Within the context of the family as the child's first school (*madrakah ūlā*), this hadith offers practical guidance to parents that raising children is not a temporary task, but a spiritual endeavor with eternal consequences. Consequently, the education of a righteous child must be planned from an early age through a dialogical, compassionate, and spiritually grounded approach. Research by Zulfikar (2023) confirms that spiritually oriented parenting in the home effectively shapes children to be emotionally and religiously independent H. Zulfikar (2023, 33-48).

The importance of a supportive environment in the success of child education cannot be overstated. Education must continue beyond the home, sustained by schools and communities that foster Islamic values. Schools and *pesantren* (Islamic boarding schools) with spiritual guidance systems that provide spaces for children to practice righteous deeds and pray for their parents are strategic platforms for implementing educationally based *ṣadaqah jāriyah*. A 2024 study published in *Jurnal Al-Tarbawi* indicates that the success of children's spiritual education is closely tied to how well curricula and educational practices support Islamic values in students' daily lives S. Latifah (2024, 12-26).

Beyond the family and school, this hadith calls for broader societal involvement in building an educational ecosystem that nurtures *ṣadaqah jāriyah*. Society, ideally, should function as a space for collective good that nurtures Islamic virtues and facilitates inclusive, continuous child education. Concrete expressions of social *ṣadaqah jāriyah* include the development of waqf-based educational institutions, the formation of parent-teacher communities, and the implementation of child mentoring programs Mulyana (2023, 55-70). Through collaboration among parents, educational institutions, and society, child education becomes a collective act of charity whose rewards benefit many, reflecting the spirit of the Prophet's hadith.

In conclusion, the hadith on *ṣadaqah jāriyah* has profound implications for modern child education strategies. It offers a theological and ethical foundation for all stakeholders in designing education that not only produces intelligent individuals but also fosters pious, beneficial human beings. When child education is viewed as an investment in the afterlife, it inspires a collective awareness that every learning process is an act of worship and a field of endless charitable reward.

4. CONCLUSION

From the entire discussion, it can be concluded that child education holds immense urgency in the Islamic perspective, particularly when examined through the lens of the Prophet Muhammad's hadith regarding deeds whose rewards continue after death. The hadith narrated



by Imam Muslim, which mentions three forms of ongoing charity—namely ṣadaqah jāriyah (ongoing charity), beneficial knowledge, and a righteous child who prays for their parents—positions child education not merely as a moral and social duty, but as a form of enduring spiritual investment.

Educating a child—especially in shaping their spirituality and personal righteousness—is one of the primary avenues to attain lasting blessings and continuous reward for the parents. A child who grows up with noble character, strong faith, and a sense of devotion to their parents becomes a living extension of the parents' good deeds. This concept is affirmed in the interpretations of classical scholars such as Imam Nawawi, al-Ghazali, Ibn Qayyim al-Jawziyyah, and al-Qurtubi. These scholars unanimously agree that raising a righteous child is among the most enduring forms of ṣadaqah jāriyah, as it ensures intergenerational benefit and serves as a vital pillar in sustaining Islamic values within society.

In today's context, the urgency of child education, viewed through the perspective of this hadith, becomes even more relevant as a foundation for building an educational system that goes beyond academic achievements to prioritize values, ethics, and spirituality. An afterlife-oriented educational strategy inspired by this hadith becomes a crucial foundation for addressing the increasingly complex challenges of the modern era, while also ensuring that every educational process is truly part of a worshipful act that yields ongoing reward.

Therefore, it must be emphasized that child education is not merely a worldly responsibility but a strategic and highly valuable form of ṣadaqah jāriyah in Islam. Parents and educators are, in essence, building an “eternal legacy”—one that will continue to bring them reward even after their passing, as long as the children they raised live as righteous individuals who possess knowledge, practice good deeds, and pray for their parents.

5. REFERENCES

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