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Analysis Of Hadith On The Culture Of Procrastination And Its Relevance For Students

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Abstract

This study discusses the interpretation of hadith on the culture of procrastination and its relevance to the lives of students. Procrastination is a behavior of postponing work that has an impact on decreasing academic productivity, so from an Islamic perspective it can be studied through the hadiths of the Prophet Muhammad SAW, which emphasize the importance of utilizing time and the blessings of life. This study uses a library research method with the interpretation of hadith approach through searching for hadith in the main books and analyzing sanad and matan based on the literature of ulumul hadith. The results of the study indicate that the hadith "five before five" and the hadith "two blessings: health and free time" have a degree of acceptance by the majority of scholars and do not contradict the Qur'an or other authentic hadith. Both hadith emphasize the urgency of awareness of time, health, and life opportunities, and have strong relevance to the phenomenon of procrastination among students, so they can become an ethical foundation in building academic discipline and responsibility..

Keywords: Takhrij Hadith, Procrastination, Time Management, Students, Islamic Education

INTRODUCTION

Students, as part of the academic community, are at a stage of development toward adulthood that demands the ability to manage various responsibilities independently. These demands include the ability to manage time, complete coursework, and maintain self-discipline throughout the learning process. However, in reality, many students struggle to manage their time effectively, leading to procrastination. This behavior is characterized by the tendency to delay completing tasks

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despite being aware of deadlines and the potential consequences (Arifin & Effendi, 2020).

Academic procrastination is a common problem in higher education. Its impact is not only seen in poor learning outcomes but also affects students' psychological well-being, such as increased stress, anxiety, and academic pressure. Furthermore, procrastination can reduce productivity and hinder the optimal achievement of academic goals. Various studies have shown that academic procrastination is influenced by several internal factors, such as low learning motivation, poor time management skills, lack of self-control, and negative perceptions of tasks to be completed (Putri & Edwina, 2020).

Efforts to overcome academic procrastination cannot be achieved solely through psychological and pedagogical approaches; they can also be viewed from a religious perspective. In Islam, time is viewed as a precious gift and a blessing that must be utilized optimally for various beneficial activities. The Quran emphasizes the importance of time management in Surah Al-'Asr, which explains that humans are at a disadvantage if they fail to utilize their time effectively. This message demonstrates that Islam encourages its followers to be disciplined, productive, and avoid procrastination.

The Islamic view of the importance of time is also reflected in various hadiths of the Prophet Muhammad (peace be upon him). One hadith often used as a basis for discussions of time management is the hadith about taking advantage of five things before five others come. This hadith teaches the importance of taking advantage of youth before old age, health before illness, free time before busyness, wealth before poverty, and life before death (Al-Hakim al-Naisaburi, n.d.). The values contained in this hadith are strongly relevant to the lives of students because they emphasize the importance of seizing opportunities and avoiding procrastination, which can lead to future losses.

Furthermore, there is a hadith narrated by Imam al-Bukhari concerning two blessings that are often neglected by humans: health and free time (Al-Bukhari, n.d.). This hadith demonstrates that negligence in utilizing time is a serious issue in Islamic teachings. Therefore, effective use of time is not only an academic necessity but also part of implementing Islamic values in daily life.

Based on this description, the study of hadith takhrij is crucial to ensure the quality and authenticity of hadiths related to time management. This study not only understands the sanad (chain of transmission) and matan (translation), but also analyzes their relevance to the phenomenon of academic procrastination among university students.

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Therefore, this study attempts to examine hadiths on time management through the hadith takhrij approach, while simultaneously analyzing the implementation of their values as a preventative measure against academic procrastination in the context of modern university students.

METHOD

This study is a library research using a hadith science approach, specifically the takhrij al-hadith method. This library research was chosen because all data analyzed comes from written sources relevant to the study object, including hadith books, scholarly books, and research articles. The takhrij al-hadith approach is used to trace the original sources of the hadith, identify the transmission channels, and assess the quality of the sanad and matan of the hadith that are the focus of the study (Khon, 2022).

The data sources in this study are divided into primary and secondary data. Primary data are in the form of hadiths related to the use of time, namely the hadith about five things before five things narrated by Al-Hakim in Al-Mustadrak 'ala al-Ṣaḥīḥain and the hadith about two blessings that are often neglected by humans narrated by Al-Bukhari in Ṣaḥīḥ al-Bukhārī. Meanwhile, secondary data were obtained from various supporting literature, such as books on the science of hadith, books on hadith analysis, as well as articles and scientific journals discussing the themes of academic procrastination, time management, and Islamic education.

Data collection was conducted through documentation, reviewing and inventorying various literature sources related to the research topic. All data obtained was then classified based on its relevance and connection to the focus of the study. After data collection, analysis was conducted using descriptive-analytical methods to describe and examine the content of the hadith in depth.

The data analysis process involved several steps. First, the hadith was traced in source books through the process of takhrij al-hadith. Second, the hadith chain of transmission was identified and mapped. Third, the quality of the narrators was analyzed by referring to the assessments of scholars of jarh wa ta'dil (Islamic jurisprudence) to determine the credibility and fairness of the narrators. Fourth, the hadith text was analyzed to assess the suitability of its meaning and message. Fifth, the values contained in the hadith were interpreted and related to the phenomenon of academic procrastination among university students (Ismail, 2019).

Through these stages, this research is expected to be able to provide a comprehensive picture of the quality of the hadiths studied while explaining the

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relevance of Islamic teachings on the use of time as an effort to reduce academic procrastination behavior in the university environment.

RESULTS AND DISCUSSION

The First Takhrij of the Hadith on the Utilization of Time (Five Before Five)

1. Identification of Hadith

The second hadith used in this study relates to the Prophet Muhammad's (peace be upon him) warning about two great blessings that humans often waste: health and free time.

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيْمَ اَخْبَرَنَا عَبْدُ اللهِ بْنُ سَعِيْدٍ هُوَ ابْنُ أَبِيْ هِنْدٍ عَنْ أَبِيْهِ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نِعْمَتَانِ مَغْبُوْنٌ فِيهِمَا كَثِيرٌ مِنْ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ قَالَ عَبَّاسٌ الْعَنْبَرِيُّ حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِيْ هِنْدٍ عَنْ أَبِيْهِ سَمِعْتُ ابْنَ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

It means:

*Al Makki bin Ibrahim has told us about Abdullah bin Sa'id, namely Ibn Abu Hind, from his father, Ibn Abbas, may Allah be pleased with him, he said; The Prophet SAW said: "Two pleasures that are often forgotten by most people are health and free time." 'Abbas Al 'Anbari said; has told us Shufwan bin Isa from*Abdullah bin Sa'id bin Abu Hind from his father I heard Ibn Abbas from the Prophet SAW as in the hadith above.

This hadith emphasizes that every human being has limited time and opportunities that cannot be repeated ((Al-Hakim al-Naisaburi, tt). Therefore, Islam pays serious attention to the use of time as part of the moral and spiritual responsibility of a Muslim.

The meaning of this hadith emphasizes that human life is limited by time and the inevitable changes in circumstances. Youth can turn to old age, health can turn to illness, abundance can turn to scarcity, leisure can be replaced by busyness, and life ultimately ends in death. Therefore, Islam places great emphasis on the use of time as part of a Muslim's moral and spiritual responsibility. Awareness of this limited time encourages individuals to utilize every opportunity productively and with worshipful value (Aprima, Arnol, & Satriadi, 2024).

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2. Takhrij Hadith

   This hadith is narrated by Abdullah ibn Abbas and is included in several primary hadith sources, including Al-Hakim's Al-Mustadrak 'ala al-Sahihain and Al-Bayhaqi's Shu'ab al-Iman. According to Al-Hakim, the hadith meets the criteria for authenticity as used by Imam Bukhari and Imam Muslim. However, hadith scholars have differing views regarding the quality of some of its transmission lines. Therefore, some scholars place it in the category of hadith used in the realm of fadhā'il al-a'māl, considering that its meaning aligns with the general principles found in the Qur'an and other authentic hadith.

3. Sanad Analysis

   This hadith originates from Abdullah ibn Abbas, a key companion of the Prophet Muhammad (peace be upon him), who is widely known for his narration of hadith and interpretation of the Qur'an. In its transmission, this hadith was narrated by several successors and narrators who, in the literature of jarh wa ta'dil (religious tradition), are considered to have good credibility (tsiqah). The continuity of the sanad generally indicates the existence of ittisal al-sanad (continuous sanad), although there are differences in assessments of some transmission lines. Scholars such as Al-Hakim affirm the status of this hadith, while others are more cautious in assessing its degree, so this hadith is often positioned as hasan li ghairih (Ismail, 2019).

4. Matan Analysis

   From a textual perspective, this hadith does not contradict the basic principles of Islamic teachings, particularly those concerning time management and human responsibility. The content of this hadith aligns with Surah Al-'Asr of the Quran, which emphasizes the loss of humans who do not utilize time (Ministry of Religious Affairs of the Republic of Indonesia, n.d.). Therefore, from a textual perspective, this hadith has strong coherence with other sources of Islamic teachings.

5. Istinbath Contextual Meaning

   The hadith "five before five" has direct relevance to the phenomenon of academic procrastination in students. The concept of "free time before busy time" suggests that opportunities are not always readily available. In the student context, the habit of procrastinating often arises from the assumption that there is still enough time, when in reality, the opportunity can be lost without being repeated (Darmawan, Agustina, & Wati, 2023). Therefore, this hadith provides a normative foundation for building awareness of time discipline, academic responsibility, and self-control.

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The Second Takhrij of the Hadith on the Blessings of Time and Health

1. Identification of Hadith

The second hadith used in this study relates to the Prophet Muhammad's (peace be upon him) warning about two great blessings that humans often waste: health and free time.

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيْمَ اَخْبَرَنَا عَبْدُ اللهِ بْنُ سَعِيْدٍ هُوَ ابْنُ أَبِيْ هِنْدٍ عَنْ أَبِيْهِ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نِعْمَتَانِ مَغْبُوْنٌ فِيهِمَا كَثِيرٌ مِنْ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ قَالَ عَبَّاسٌ الْعَنْبَرِيُّ حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِيْ هِنْدٍ عَنْ أَبِيْهِ سَمِعْتُ ابْنَ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

It means:

Al Makki bin Ibrahim has told us about Abdullah bin Sa'id, namely Ibn Abu Hind, from his father, Ibn Abbas, may Allah be pleased with him, he said; The Prophet SAW said: "Two pleasures that are often forgotten by most people are health and free time." 'Abbas Al 'Anbari said; has told us about Shufwan bin Isa from Abdullah bin Sa'id bin Abu Hind from his father. I heard Ibn Abbas from the Prophet SAW like the hadith above.

The meaning of this hadith explains that humans often experience ghabn (hidden loss) because they are unable to optimize two main assets in life, namely health and free time, which are actually the main capital for productivity and worship (Al-Bukhari, n.d.).

2. Takhrij Hadith

This hadith is narrated by Abdullah ibn Abbas and is considered a muttafaq 'alaih hadith (narrated by Bukhari and Muslim). This hadith can be found in several main books, including: Sahih al-Bukhari (Kitab Riqaq, no. 6412), Jami' al-Tirmidhi (no. 2304), and Sunan Ibn Majah (no. 4170). Imam al-Tirmidhi considered this hadith hasan sahih, indicating that it has a strong degree of acceptance among hadith scholars (Baroroh, Agustini, & Putriyana, 2023).

3. Sanad Analysis

This hadith has a strong line of transmission from Abdullah bin Abbas who narrated it directly from the Messenger of Allah (Al-Tirmidhi, n.d.). . In its sanad line, this hadith was narrated by: Abdullah bin Sa'id bin Abi Hind, his father (Sa'id bin Abi Hind), and other tabi'in narrators.

The majority of scholars of jarh wa ta'dil consider the narrators in this sanad to be tsiqah (trustworthy), and no narrators were found to be significantly weak in the

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main line of the narration (Salsabilla & Syarul, 2025). Furthermore, the chain of transmission (ittisal al-sanad) in this hadith is also unbroken, so that in general this hadith is considered authentic by the majority of hadith scholars (Ismail, 2019).

4. Matan Analysis

   In terms of text, this hadith strongly aligns with the principles of Islamic teachings. Its contents do not contradict the Quran or other authentic hadith, and in fact, it reinforces the concept of gratitude for God's blessings. This hadith aligns with: the principle of gratitude for blessings (QS. Ibrahim: 7), the concept of time accountability in Islam, and the hadith about five things before five things.

   In addition, the meaning of "maghbun" (loss/deceived) in the hadith shows a spiritual economic dimension, namely that humans who have "capital of time and health" but do not use it optimally are considered to have suffered a great loss (Ibn Hajar al-Asqalani, n.d.).

5. Istinbath Contextual Meaning

   This hadith is highly relevant to the phenomenon of procrastination among university students, as two key factors in procrastination are assuming there's still plenty of time and failing to capitalize on existing health and opportunities. In this context, the hadith conveys the message that health and free time are "primary assets" that should not be wasted. When neither is utilized, the individual experiences a state of "existential loss," as termed the maghbun in the hadith (Fauzan & Zainarti, 2025). Based on this explanation, this hadith reinforces the normative notion that the culture of procrastination contradicts Islamic ethics of utilizing God's blessings.

Analysis of the Two Hadiths

The first hadith, the "five before five" hadith, and the second hadith, the "two blessings often wasted," have very strong similarities in substance. Both emphasize the importance of utilizing time and life's opportunities before they are lost or experience a change in circumstances. Both hadith convey the central message that humans often neglect temporary blessings, such as free time, health, and certain phases in life (Ismail, 2019). In this context, these two hadith form a unified Islamic ethical concept of time consciousness.

Despite sharing the same overarching theme, the two hadith differ in their focus. The first hadith, the "five before five" hadith, focuses on the phases of human life. It describes various transitions in life, such as the transition from youth to old age, from

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health to illness, and from wealth to poverty, making it more progressive and temporal in nature. Meanwhile, the second hadith, about "two blessings often wasted," focuses on two key human assets: health and time. This hadith emphasizes awareness of the blessings currently possessed, making it more psychological and evaluative. Thus, the first hadith can be understood as highlighting the temporal structure of human life, while the second emphasizes awareness of the current state of affairs.

In the science of hadith, there is a concept of strengthening meaning between narrations known as ta'āḍud ad-dalālah, which is a situation where several hadith have different wordings but contain the same substantive meaning. In this context, the two hadiths reinforce each other in three main aspects. First, the aspect of time, namely that both emphasize time as a limited blessing. Second, the aspect of human awareness, which shows that humans are often negligent of the opportunities they have. Third, the aspect of moral responsibility, because time is a trust for which one will be held accountable (Yaqub, 2020). Therefore, these two hadiths can be used collectively to build a normative argument regarding the importance of time management in Islam.

When these two hadiths are analyzed integratively, procrastination can be understood not only as the behavior of postponing tasks, but also as a form of insensitivity to the blessings of time, an unawareness of changing life circumstances, and a negligence in utilizing productive opportunities (Hidayah & Fauzan, 2023). In the context of students, procrastination reflects a weak internalization of the values of these hadiths, particularly in the awareness that free time is a blessing that will not always be available.

The synthesis of these two hadiths yields an Islamic ethical concept that emphasizes that humans are required to optimize all temporary blessings, such as time, health, and life opportunities. Neglecting to utilize these blessings will result in irreparable losses (Rahmah & Yusuf, 2024). This concept demonstrates that Islam not only provides spiritual advice but also establishes a system of productivity ethics relevant to modern academic life.

Analysis of the Two Hadiths

The first hadith about "five before five" and the second hadith about "two blessings that are often wasted" have a very strong similarity in substance, namely, they both emphasize the importance of utilizing time and life's opportunities before they are lost or changed. Both hadith convey the main message that humans often neglect

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temporary blessings, such as free time, health, and certain phases of life (Ismail, 2019). In this context, they form a unified Islamic ethical concept of time consciousness.

Despite their shared overarching theme, the two hadith differ in their focus. The first hadith, the "five before five" hadith, focuses on the phases of human life, explaining transitions between life states such as youth and old age, health and sickness, and wealth and poverty, making it more progressive and temporal. Meanwhile, the second hadith, about "two blessings often wasted," focuses on two key human assets: health and time, and emphasizes awareness of the blessings currently possessed, making it more psychological and evaluative. Thus, the first hadith is more "structural about life time," while the second is "awareness of current conditions."

In the science of hadith, there is a concept of strengthening meaning between narrations called ta'āḍud ad-dalālah, namely several hadiths with different wordings but sharing the same substantial meaning. In this context, the two hadiths reinforce each other in three main aspects: the aspect of time, which emphasizes that time is a limited blessing; the aspect of human awareness, which shows that humans often neglect the opportunities they have; and the aspect of moral responsibility because time will be held accountable (Yaqub, 2020). Thus, the two hadiths can be used collectively to build a normative argument regarding the importance of time management in Islam.

If these two hadiths are analyzed integratively, procrastination can be understood not simply as the behavior of postponing tasks, but also as a form of insensitivity to the blessings of time, an unawareness of changing life circumstances, and a negligence in utilizing productive opportunities (Hidayah & Fauzan, 2023). In the context of students, procrastination reflects a weak internalization of the values of these hadiths, particularly in terms of the awareness that free time will not always be available.

The combined meaning of the two hadiths produces an Islamic ethical concept that can be formulated as requiring humans to optimize all temporary blessings, such as time, health, and life opportunities, because neglecting these blessings will result in irreparable losses (Rahmah & Yusuf, 2024). This concept demonstrates that Islam not only provides spiritual advice but also establishes a system of productivity ethics relevant to modern academic life.

The Relevance of Hadith to the Culture of Student Procrastination

Academic procrastination among students is a common problem in higher education. Procrastination can be understood as an individual's tendency to delay completing tasks that are already feasible, often resulting in work being completed close

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to the deadline (Baroroh, Agustini, & Putriyana, 2023). This condition is generally influenced by various factors, both internal factors such as low motivation and weak self-control, and external factors such as digital distractions and a high academic workload.

In practice, procrastination not only impacts academics but also has significant psychological implications. Students who habitually procrastinate tend to experience increased stress levels as deadlines approach, anxiety, and decreased confidence in their academic abilities. Furthermore, behaviorally, procrastination can also lead to irregular learning patterns and a reliance on rushing through assignments (Nurhaliza & Zaki, 2024).

When linked to the two hadiths analyzed previously, namely the hadith "five before five" and the hadith "two blessings: health and free time," it appears to have a very strong relevance to the phenomenon of academic procrastination. The hadith "five before five" emphasizes that every phase of human life has an unrepeatable limit, so the free time currently available should be utilized optimally before busyness, weakness, or various other limitations arise. In the context of students, this hadith serves as a reminder that available time is not something that can be guaranteed to always be there, so the habit of procrastinating has the potential to miss valuable opportunities.

Meanwhile, the hadith "two blessings: health and free time" confirms that many people experience unknowing loss because they are unable to optimally utilize these two primary blessings. In the context of procrastination, students often feel they still have enough time and are in good physical condition to complete various academic assignments. However, in reality, these two blessings are not always used productively. As a result, when time becomes limited or health declines, they realize that previously available opportunities have been wasted (Fauzan & Zainarti, 2025).

When these two hadiths are understood integratively, an Islamic ethical framework can be constructed that emphasizes the importance of awareness of the value of time, responsibility for the blessings bestowed by Allah SWT, and self-discipline in carrying out academic activities. From this perspective, procrastination is not only seen as a bad habit in the learning process, but also as a form of neglecting gratitude for the blessings of time and health bestowed upon humans (Rahmah & Yusuf, 2024). Therefore, internalizing the values contained in these two hadiths is crucial in shaping the character of Muslim students who are disciplined, productive, and responsible in carrying out their academic obligations.

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CONCLUSION

Based on the results of the takhrij and analysis of two hadiths related to time management, it can be concluded that the hadith "five before five" and the hadith "two blessings: health and free time" have a strong degree and can be used as a basis for understanding the concept of time management in Islam. Both hadiths are generally narrated in major hadith books such as Sahih al-Bukhari, Jami' at-Tirmidhi, and several other hadith books with a quality of narration that is acceptable to the majority of scholars.

Based on the analysis of the sanad and matan, these two hadiths do not contradict the Qur'an or other authentic hadiths, and therefore can be used as evidence in scientific studies. Substantively, these two hadiths emphasize the importance of being aware of the limited nature of time, health, and life's opportunities, all of which are blessings from Allah SWT that humans often overlook.

In the context of the culture of procrastination among university students, these two hadiths hold significant relevance. Procrastination can be understood as a form of negligence in optimally utilizing time and health. Therefore, these hadiths serve not only as spiritual guidelines but also as an ethical foundation for building student discipline, responsibility, and productivity in academic life. Based on this explanation, it can be emphasized that internalizing the values of the hadiths on time management plays a crucial role in reducing procrastination, particularly among Muslim students.

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