

## The Challenge of Islamic Education in 21<sup>st</sup> Century\*

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### Abstract

Islam is the way of life. And the Islamic education system is called a holistic approach to learning as it was in the early days of Islamic civilization. Islamic education, therefore, is considered and placed in a very noble position as it emphasizes the importance of the acquisition and dissemination of knowledge over other human activities. The background of this article sets out to assess the Challenges of Islamic Education in the 21st Century by bringing up some brief literature and analysis. In this article there are several topics related to the nature of Islamic education in Islamic education, the reality of Islamic education, Reform of Islamic education in the 21st century in the sectoral sector, curriculum, strengthening human resources, the Islamization of science by embodying Islamic values in science as part of education, the development and strengthening of Soft skills and management as well as entrepreneurial spirit is an inevitable need. But all of that will be able to work well and even become a force for the revival of the Islamic ummah if moral learning and gratitude for everything become the foundation for all reforms carried out in Islamic Education in the 21st Century and beyond.

Keywords: Islamic Education, 21<sup>st</sup> Century, Challenge

### Abstrak

Islam adalah cara hidup. Dan sistem pendidikan Islam disebut dengan pendekatan pembelajaran holistik seperti pada masa-masa awal peradaban Islam. Pendidikan Islam, oleh karena itu, dianggap dan ditempatkan pada posisi yang sangat mulia karena menekankan pentingnya perolehan dan penyebaran pengetahuan atas aktivitas manusia lainnya. Artikel ini dilatarbelakangi untuk mengkaji Tantangan Pendidikan Islam di Abad 21 dengan mengemukakan beberapa literatur dan analisis singkat. Pada artikel ini terdapat beberapa topik yang berkaitan dengan hakikat pendidikan Islam dalam pendidikan Islam, Realitas pendidikan Islam, Reformasi pendidikan Islam abad 21 pada sektor sektoral, kurikulum, penguatan sumber daya manusia, Islamisasi ilmu pengetahuan dengan mewujudkan Islam. nilai-nilai dalam ilmu pengetahuan sebagai bagian dari pendidikan, pengembangan dan penguatan Soft skill dan manajemen serta jiwa kewirausahaan merupakan kebutuhan yang tak terelakkan. Namun semua itu akan mampu berjalan dengan baik bahkan menjadi kekuatan bagi kebangkitan umat Islam jika pembelajaran akhlak dan rasa syukur atas segala hal menjadi landasan bagi semua reformasi yang dilakukan dalam Pendidikan Islam di abad 21 dan seterusnya.

**Kata Kunci:** Pendidikan Islam, Abad 21, Tantangan

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## A. INTRODUCTION

The challenges of Muslims are numerous. In the 21st century, particularly during the industrial revolution that has entered a new phase, namely the industrial revolution 4.0 where only people who are able to control the economy and technology could merely survive. Where industry is a production process that occurs throughout the world by combining three important elements, namely humans, machines / robots, and big data. For this reason, one way to deal with the industrial revolution 4.0 is the awareness of students in mastering expertise or skills to produce a professional workforce.

Fundamental changes in the economy, employment and business have driven the development of various labor market demands with a diversity of skills and expertise from the human resources that will enter the labor market. Nowadays, if he has the desire to succeed everyone must be able to display the ability to complete non-routine work, which requires creativity. While the skills, creativity and ability to do critical thinking for the progress of the company, in fact not everything is new. These skills have actually also begun to be developed at the end of the 20th century. However, these competencies, creativity, innovation and the ability to do new things in the 21st century era, are not something that has to have a reward (get reward) implication, but it must turn into a basic criterion where all the people involved must be able to innovate - the latest innovation.

Likewise in the field of education. The problem faced is the ongoing education that is less meaningful for the personal development and character of existing students because it is more influenced to meet economic and work competition resulting in the loss of personality and awareness of the intrinsic meaning of life. An education system that can answer challenges in terms of the economy and expertise is a competency-based vocational education system that links and matches with industry. Namely education that is able to print a workforce with special abilities according to the needs of each industry. But what about other things that are more decisive in maintaining the balance of **IQ (Intelligence Quotient)**, **EQ (Emotional Quotient)**, **SQ (Spiritual Quotient)**, and **TQ (Trancendental Quotient)**. TQ is a person's intelligence in interpreting life and life in the perspective of God.

Educational institutions as agents of change are also demanded to be able to provide quick responses so that the alumny and the graduation produced do not lag behind and are even able to guide change. In a book published by the National Education Association entitled *Preparing 21st Century Students for a Global Society*, Dennis Van Roekel, president of the association explained that based on the results of various studies conducted in the USA in the last ten years, that human life in the world today is very complex compared to 50 last year, due to the mobility between countries carried out by the world community today, increasingly globalized social interaction, social communication across countries, nations, cultures and religions using virtual media which is very fast, job formations are open very wide in various variations of formations that are very dynamic. Various challenges in the world of work that no longer require

workers to complete administrative routine work, but instead professional workers are required to do more innovation and creativity.<sup>3</sup>

Islam gives a very important position for science and knowledge. This is in accordance with the various definitions of Islamic education that refer to the process of nurturing and training the mind, physical, emotional and human spirit based on Islamic values that originate from the Qur'an and Hadith and are intended to bring forth human beings who are aware of God and are subject to only to God. So that perspectives on divinity and how ethical and behaving according to religious instructions can be realized. To be able to balance the goals of divine education and the challenges of the development of this age, Islamic educational institutions are also required to re-design learning that has been running now. Learning that is too teacher-oriented and memorizing methods so that they forget aspects of analysis and creativity must be supported by a variety of methods to meet the needs of the 21st century and go hand in hand with developments that do not stop. The flow of globalization is already running and can not be avoided by anyone in the world, as the population is growing and has now reached a number that far exceeds the highest limit of world inhabitants.

## **B. METHODS**

The research methodology used in this study is an exploration to examine library data collection. The nature of this research is descriptive analysis, namely the regular elaboration of data that has been obtained, then given an understanding and explanation so that it can be well understood by the reader. There are several topics related to the nature of Islamic education in Islamic education, the reality of Islamic education, Reform of Islamic education in the 21st century in the sectoral sector, curriculum, strengthening human resources, the Islamization of science by embodying Islamic values in science as part of education, the development and strengthening of Soft skills and entrepreneurial management also added for strengthening the discussion.

## **C. RESULTS AND DISCUSSION**

### **1. The Nature of Divine Education Educational Values in Islam**

The meaning of education comes from English, namely Education, where the Latin language is *Eductum*. With the meaning of the word "E" which is a process of development from the inside out then the word "Duco" in the sense of being developed. And according to the Big Indonesian Dictionary the notion of education is a process or stage in changing attitudes and ethics and behavior of a person or group of people in improving human thought patterns through teaching and training and actions that educate.<sup>4</sup> So Education is a process of ability and self-expertise that continues to develop continuously individually. Any experience that has a formative effect on the way people

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<sup>3</sup> Dede Rosyada. <https://www.uinjkt.ac.id/id/menjadi-guru-di-abad-21/> accessed on 7th May 2020.

<sup>4</sup> Dede Rosyada. <https://www.uinjkt.ac.id/id/menadi-guru-di-abad-21/> Accessed May 7, 2020.

think, feel, or act can be considered educational. Education is generally divided into stages such as preschool, elementary school, junior high school, senior high school, and then colleges, universities, and internships. This relates to the goal that the meaning of education is not only as a process or system of knowledge transfer, but as a process of changing the ethics, norms or morals of each student.<sup>5</sup>

Noeng Muhadjir requires that educational activities are interactive activities between educators and students' subjects to achieve good goals in a good manner and in a positive context.<sup>6</sup> This means that education is essentially a process of social change, personal development, adoption process, and innovation in development. Education is changing the way of thinking, behaving, acting and fostering expertise which all can only be done with the approach of science and technology. Therefore, a lot of competencies are mandated in the learning process, namely the learning process, illustrative explanations of scientific concepts, as well as the process of understanding science, technology mastery training, even textbooks that require illustrative explanations, not something that is free of value, all of which must be part of the process changing student behavior, which must be controlled by the teacher, as is the environment and culture of the school, must be based on the need to achieve educational goals. Thus, the learning process has two sides of the blade, namely increasing competence based on science and technology, and increasing competency based on learning activities.

Whereas Islamic Education is essentially an educational philosophy, basis and objectives as well as theories that are built to carry out educational practices based on Islamic values contained in the Qur'an and hadith. The general goal is to achieve the goals of Muslim life, which is to foster human awareness as creatures of God, so that they grow and develop into human beings who have noble character and worship Him. Islamic education as carried out by the Prophet Muhammad, starting from changing the attitudes and mindset of the community, making the Islamic community a society that is always learning. Developing into a scientific society that is a society that is willing and able to appreciate scientific values. Moreover in several verses, the Qur'an invites humanity to ponder, and ask about natural phenomena - an invitation that opens a window of opportunity for learning. And the importance of learning is to enable someone to know the creator because only when someone knows the creator can someone worship him. In other words, only when someone has knowledge can one worship. And only through knowledge, humans can build material culture, civilization, and even sustainable civilization. This can be realized by having a good Transcendental Quotient (TQ). TQ is the development of spiritual intelligence, which has a visionary concept far ahead with the question, "Who am I, where am I (from), and where am I going (after death)?" This can be seen in the Golden Age of Islam, a period which was proven by Western European scholars as the most important moment of Islam. During the Abbasid Daula, where Islamic scholars had made an impact on scientific change and

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<sup>5</sup> <https://id.wikipedia.org/wiki/Pendidikan> accessed on 14th May 2020.

<sup>6</sup> <https://imammahfudh.wordpress.com/2014/03/07/strategi-pendidikan-islam-memasuki-abad-21/> accessed on 6th May 2020.

development for all humanity. Even triggered the emergence of the Renaissance in Europe in the 14th century.

There are three basic terms in Arabic for education. The most widely used word for education in the formal sense is *تعليم*, from the root of *علم* (to know, to realize, to understand, to learn), which is used to indicate the knowledge that is being sought or given through teaching. Then the word *تربية*, from the root of *رب* (to improve, to grow, to nurture), implies a state of spiritual and ethical nurture according to God's will. Then *تأديب*, from the root of *أدب* (to be cultivated, perfected, polite), shows a person's development of healthy social behavior. Education in the context of Islam is considered a process that involves a complete person, including the rational, spiritual, and social dimensions. As according to Syed Muhammad al-Naquib Al-Attas, a comprehensive and integrated approach to education in Islam is directed towards "balanced growth of the total personality ... through training the spirit, intelligence, rational human self, feelings and senses of the body ... in such such that faith is incorporated into his entire personality."<sup>7</sup> Knowledge is obtained to actualize and perfect all human dimensions. And the highest and most useful model of perfection is the Prophet Muhammad. As the purpose of Islamic education is so that humans can live as the Prophet Muhammad lived. Although education does prepare people for happiness in this life, "the ultimate goal is permanent residence and all points of education lead to a permanent world of eternity".<sup>8</sup>

Islamic education is uniquely different from other types of educational theory and practice because of the overall influence of the Qur'an. The Qur'an functions as a guide and as a primary source of comprehensive knowledge for individuals and society. With this education in Islam clearly originates and has a symbiotic relationship with religious teaching.

Rasulullah SAW said: Demanding knowledge is required for every Muslim and Muslimat (HR. Ibn Majah). And demand knowledge from the cradle to the grave (Al-Hadith) Therefore education is the basic foundation of Islamic activities that are divinely recognized and highly valued and nothing outperforms this. This can be proven in the first five verses that came down.

أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ  
الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

*"Read in the name of your Lord Who Created (1) He created man from a clot of blood (2) Read it, and your Lord is merciful (3) who teaches (man) through the delivery of kalam (4) He teaches man what is he doesn't know. (Surah Al-Alaq: 1-5)*

These verses describe three processes for obtaining knowledge through reading, writing, and giving from God (Ulum-Ladunniy). The next three verses continue to discuss the importance of character building. . Islam emphasizes the importance of

<sup>7</sup> Syed Muhammad Al-Naquib Al-Attas. 1979. *Aims and Objectives of Islamic Education*. Jeddah, Saudi Arabia: Hodder and Stoughton. P. 158

<sup>8</sup> Ibid. P. 7

character side by side with the search for knowledge. Without good character, knowledge has little or no meaning. That is why the next three verses of Surah Al-Alaq attack the negative nature of arrogance which has a negative impact on human personality as Allah says: No! (But) indeed, human transgresses because he sees himself as independent.

Truly, for your Lord is the return. *كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظِرٌ أَلَمْ يَرَ أَنَّهُ اسْتَمْتَنَىٰ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ*

*Just know! Verily, man really goes beyond the limits, because he sees himself to be completely self-sufficient, Truly only to your Lord returns (you).* (Surah Alaq: 6-8).

*فَلَنْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ*

*Say: "Are there people who know and those who don't know?" Indeed a reasonable person can receive lessons.* (Az-Zumar: 9)

In this case, to ensure the truth by reason alone is limited, because spiritual and worldly realities are two sides of the same field. There are basically two things in Islamic education, namely: gaining intellectual knowledge (through the application of reason and logic) and developing spiritual knowledge (derived from divine revelation and spiritual experience). And the provisions in education must be made equally for both. Acquiring knowledge in Islam is not intended as a goal but as a means to stimulate higher moral and spiritual awareness, which leads to faith and right action.

And in another verse, O believers when it is said to you: "Be roomy in majlis", then surely Allah will give you space. And if it says: "Stand ye", then stand up, Allah will exalting those who believe among you and those who are given knowledge to some degree. And Allah is All-Knowing what you are doing. (Surat al-Mujadilah: 11) And those who are knowledgeable are viewed positively by the Qur'an with the likeness of being literate among the blind. (Surat Al-An'am: 50)

Many Muslim educators argue that supporting reason at the expense of spirituality interferes with balanced growth. The exclusive training of the intellect, for example, is inadequate in developing and purifying the elements of love, kindness, compassion, and selflessness, all of which have a totally spiritual atmosphere and can only be involved through the process of spiritual training.

## 2. Reality of Islamic Education

Entering the 21st century, the development of science and technology is so rapid that to keep up with the pace of development is almost impossible. And the social sciences including religion (Islam) seem to be slower, even more tragic the development of religious sciences stagnate. This stagnation almost occurred for ± 8 centuries, so that various scientific fields produced by scholars of the 7th to 12th centuries are still used in the present era with only a few modifications.

Apart from the glorious heritage of Islam in previous periods, the Islamic world was considered unable to respond both culturally and educationally to the attacks of Western progress in the 18th century. With respect for human reason for divine revelation and its insistence on the separation of religion and state, secularism as an ideology that emerged from the West was seen as undermining the foundations and values of Islam, where all aspects of life, spiritual or temporal, were interrelated as a harmonious whole.

At the same time, Western educational institutions, with their secular / religious dichotomy, were incorporated into Islamic countries to produce officials to meet the needs of the state bureaucracy and administration. Early modernists were not fully aware of the extent to which secular education was fundamentally at odds with Islamic thought and traditional lifestyles. Religious education must remain a separate and personal responsibility, having no place in public education. If Muslim students want religious training, they can supplement their existing education with moral teaching in traditional religious schools / madrasas. And the effect is that the two different education systems evolve independently which sometimes do not touch.

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In human history, science has a positive correlation with the progression of a nation. And the progress of science is correlated with the appreciation of society, especially the rulers and the rich.

And the warmest issue in the learning process in general and can be categorized as a challenge is how to create a learning process that meets 4 educational criteria in the 21st century. Namely the multiliteracy pedagogical planning education model by preparing students to have various competencies such as **Critical Thinking and Problem-Solving Skills**<sup>9</sup>, **Creativity and Innovation Skills**<sup>10</sup>, **Communication and**

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<sup>9</sup> Have a good critical thinking ability, able to turn problems into opportunities for progress, creative thinking, innovative, and even has good problem solving skills, all of which can be developed by training in the learning process, or special training outside the regular schedule of lessons which is usually based on scientific disciplines.

<sup>10</sup> Creativity always coexists with innovation, as they are almost the same, b that creativity requires new thoughts and new ideas for problem solving. And creativity is also related to new prototypes, and new products as an alternative to improving existing products. And creative people are not just imaginative people, but who uses the results of his thinking to solve problems, not to create problems.

**Collaboration**<sup>11</sup>, and **Information and Communications Technology Literacy**<sup>12</sup>. Where the 21st century is an era of information technology development that has challenges and greatly different from previous centuries.

The method of education in this century has changed from teacher centered learning to student centered learning. And for this the Muslim Ummah must have the ability to think and learn. So it is expected to produce productive generation graduates who have quality, great skill, good character, and prioritizing divine values in order to face the challenges of the industrial revolution 4.0. So that every single ummah has the ability to undergo independent contextual learning activities as part of personal development and the development of the Ummah. Even though it might still overlap with one another in optimizing the pedagogical process through multi literacy pedagogy, as it was developed partially. At least education continues to respond the progress of world civilization, which focuses on behavioral change through science, social, technology and also language which students learn in schools and informal institutions and also in the community. Multiliteracy pedagogy tries to offer the real competencies needed for professional development in the millennia, which is more flexible, responsive and also suits the needs of working in a cross-cultural and linguistic world. But of course, according to Rosyada with the various changes and demands that occur, there are several aspects that must be prepared. Especially with regard to students to fit the educational goals of tailoring someone better. By applying special controls in the target achievement of knowledge and student learning for all the flexibility they have, there is freedom in determining the method of learning because of the development of various choices, have a better and more open scientific experience because it has an unlimited and dynamic network, and which certainly has different characteristics from previous generations. Especially in their habits of interacting with technology, have different standards in positioning technology, and conducting various experiments in utilizing technology.<sup>13</sup>

However, if we look further and deeper, especially in the Islamic teachings values, perspective and context, the four skills above are not entirely new concepts in Islamic education the foundations of teaching and specific examples can even be found in the Qur'an and Sunnah. One of them is the concept and behavior of thinking at *tafakkur* level; one attitude that is highly recommended for every Muslim to have and take. In the process of tafakkur, there are at least three phases of which involve the process of critical

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8. Having competence for collaboration across countries, across cultures, religions and languages, and have good diversity competencies, knowledge, attitudes and actions, so everyone would be able to collaborate with anyone in the world. And collaboration is nothing but exchanging information, develop various choices of joint activities and work, sharing resources, increase the capacity of each organization to achieve common goals, and developed through networking, coordination and cooperation between institutions, organizations and corporations in carrying out a job or activity.

<sup>12</sup> Mastering information technology , for access to information, communication, delivering of information to the public and even to store data needed to be opened at any time,movable, and can be accessed anytime, anywhere, so it is very helpful in the decision making process.

<sup>13</sup> Dede Rosyada. <https://www.uinjkt.ac.id/id/menjadi-guru-di-abad-21/> accessed on 7th May 2020.



thinking, where there is a conceptualization of ideas. Tafakkur in Islam also has a different level of depth from the concept of thinking (critical) in general, and the fruit of this reflection is will not be separated from the understanding and meaning of his existence nature and various other life events which is part of the creation of the universe by Allah SWT to contemplate, study, and *tadabburi*.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَطٰلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ

"People who remember Allah while standing or sitting or lying down and they think about the creation of heaven and earth (while saying)," O our Rabb, Thou hast not created this in vain. " (QS. Ali Imran: 191)

اِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَع النَّاسَ وَمَا اَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْاَرْضِ لَآيٰتٍ لِّقَوْمٍ يَعْقِلُوْنَ

"Indeed, in the creation of the heavens and the earth, alternating night and day, the ark sailing on the sea brings what is useful for mankind, and what Allah sent down from the sky in the form of water, then with that water He revived the earth after his death and He spread it on the earth it is all kinds of animals, and the grinding of wind and clouds is controlled between the heavens and the earth; indeed (there are) signs (the oneness and greatness of Allah) for the people who think. " (QS. al-Baqarah: 164)

In other Surahs and verses of the Qur'an, Allah SWT also hints at the importance of thinking and being critical for the believer, namely to be careful and careful in receiving and conveying an information.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ جَآءَكُمْ فٰسِقٌ بِنَبٍِٔ فَتَبَيَّنُوْا اَنْ تُصِيبُوْا قَوْمًا بِجَهْلَةٍ فَتُصِيبُوْا عَلٰى مَا فَعَلْتُمْ تَدْمِيْنَ

"O you who believe, if the wicked come to you with a message, then check carefully so that you do not inflict a calamity on a people without knowing the circumstances that cause you to regret your actions." (QS. al-Hujurat: 6)

This verse emphasizes the importance of researching and checking the validity and accuracy of a data that reaches us by referring to sources of information that can be trusted / accountable to keep us from the sin of slander or misfortune caused by negligence in receiving and distributing a news. In the 21st century learning framework, critical thinking skills are also often attached to other skills that is problem-solving skill as one of the very important life-skills. And how does this skill exist in Islam? Long before today, Islam has had and introduced a concept of resolution and reconciliation that we know as *islah*. *Islah* is one of the forms and efforts to find a solution to a problem by reconciling the parties that are in conflict with either individuals or groups. Meanwhile, in relation to the skills of cooperation and collaboration, Islam commands its people to cooperate and help each other, especially in terms of doing good deeds.

وَتَعٰوَنُوْا عَلٰى الْبِرِّ وَالْتَقَوْا عَلٰى الْاِيْمَانِ وَلَا تَعٰوَنُوْا عَلٰى الْاِيْمَانِ وَالْعَدُوْنَ ؕ وَاتَّقُوا اللَّهَ عَزِيزًا لَّعَلَّكُمْ تَتَّقُوْنَ

*“And help one another in (doing) virtue and piety, and do not help one another in committing sins and transgressions. And keep your duty to Allah. Lo! Allah is severe in punishment. (QS. Al-Mâidah :: 2)*

As social beings, Muslims explicitly seek the policy of teaching and guidance on the importance of the value of cooperation (not only to maintain the continuity of the teachings of Islam itself but also to strengthen the brotherhood of faith) some of which can be intertwined through projects of kindness conducted in unity. This is also in accordance with what was said by the Prophet Muhammad PBUH: *“A believer with other believers is like (bricks) of a building that strengthens each other”*. It is wonderful and meaningful the principles and encouragement of cooperation in Islam; it exists from the beginning as one of the core values that guide Muslims in achieving common principled goals, both for worldly interests and to achieve and obtain a noble objective that is ukhrawi-oriented or further ahead.” (HR. Bukhari)

As for communication skills / communication skills also have the basis of teaching in Islam. Prophet Muhammad PBUH is a prime example and is one of the noble figures who give many examples of effective communication. He PBUH is known as a skilled and reliable communicator. For example, in conveying a message, the Prophet SAW did not forget to give emphasis / emphasis on what he conveyed by repeating it three times. It is believed to avoid miscommunication or misunderstanding. Starting interactions with greetings and giving a smile as a form of respect / appreciation for those who interact with us is also exemplified by the Prophet PBUH, and many more specific forms of ways of communicating the style of the Prophet SAW which he modeled directly in daily communication, including speaking politely, gentle and using good language / choice of words. The modern Western education system, does not consider the relationship between God and humans that is socially or intellectually interconnected, therefore revelations or revealed knowledge are ignored even when modern secular subjects are introduced in the traditional curriculum. This secular nature removes the ethos of religious inspiration, guidance or spiritual nature. Likewise, his total rejection on Judgment Day made the contents morally negative. The Holy Qur'an challenges this negative element. So that the belief of mankind is controlled elegantly.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ  
فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ

*Lo! On the Day of Resurrection I will keep it a secret so that every soul will be rewarded for what it has earned. So do not be turned away from him by those who do not believe in him and by those who follow his lusts, which cause you to perish ”. (QS. Thaha: 15-16)*

Another negative effect of secular education is its emphasis on individualism. The average consumer of this negative education suffers from chronic isolationism / individualism a trait that makes people happy to isolate themselves from the community so as to stay away from people. A person in a situation like this has merely a simple Mu'amalah (human relationship). In the realm of creativity (creativity), Islam also does not prevent its people from creating and innovating as long as it does not violate religious law and does not deviate from the area of worship, law and mandatory pillars.

Islam approves and is open to forms of creative expression and innovation in the area of civilization and community life (*muamalah*), as long as it is intended for good, to refine the mind, and to improve and improve the quality of life and health of the people. In fact, we have long been accustomed to witnessing various creative expressions of Muslims in art and innovation, including through works of calligraphy, poetry, Islamic architecture and the holding of Muslim fest events in various countries (Islamic countries), including in Europe, one of which is to promote Islamic *da'wah*.

Therefore, we should be grateful to have lived as a Muslim because Islam has and teaches so many fundamental values and principles of life that are universal, visionary, long-lasting as well as holistic and specific. The emergence of new concepts and jargon (in packaging) at every opportunity or in a certain period of time should not make us forget that the core values and similar concepts also exist in the teachings of our religion and have become guidelines in our daily lives, although sometimes the values these values are independent of our awareness or we have not fully understood and performed.

Devout and educated Muslims (*mu'allim* or *mudarris*), who are dedicated to making the teachings of the Al-Qur'an more accessible to the Islamic community, teach the faithful in what came to be known as *kuttāb* (plural, *katātīb*).<sup>14</sup> Memorizing Al-Qur'an is the essence of the Kuttāb curriculum, but little or no effort is made to analyze and discuss the meaning of the text. After students memorize a large portion of Al-Qur'an, they can advance to a higher level of education, with the increasing complexity of teaching. Western analysts of the kuttāb system usually criticize two pedagogical areas: the limited subjects taught and the exclusive dependence on memorization. The contemporary kuttāb system still emphasizes memorization and reading as important learning tools. The value placed on memorization during students' initial religious training directly influences their approach to learning when they enter formal education offered by the modern state. A common frustration of modern educators in the Islamic world is that while their students can memorize volumes of notes and pages of textbooks, they are often less competent in critical analysis and independent thinking. In addition to kuttāb there are several other formal and informal educational institutions that have helped spread knowledge such as Madrasas (now known as colleges)<sup>15</sup>,

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<sup>14</sup> *Kuttāb* can be placed in various places: mosques, private homes, shops, tents, or even outdoors. Historians are not sure when the *katātīb* was first established, but with the widespread desire of the faithful to study Al-Qur'an, the *katātīb* can be found in almost every part of the Islamic kingdom in the mid-eighth century. Kuttāb serves a vital social function as the only vehicle for formal public teaching for elementary school age children and continues until the Western educational model is introduced in modern times. Even today, it has shown extraordinary endurance and continues to be an important means of teaching religion in many Islamic countries. The kuttāb curriculum is primarily aimed at young boys, starting at the age of four, and focusing on the study of Al-Qur'an and on religious obligations such as ritual ablution, fasting, and prayer.

<sup>15</sup> There are 2 famous madrasah, Madrasah Nizhamiyah and Madrasa Mustanshiriyyah.

Academy (high level madrasa)<sup>16</sup>, library, Observatorium (non-formal scientific research facilities, especially those related to astronomy), Hospital, and Zawiyah (sufi center).<sup>17</sup>

The form of Kuttab in Indonesia can be seen as we see the diversity of pesantren. As a country with the largest Muslim population in the world, the condition of Islamic education in Indonesia can be used as a barometer regarding the condition of Islamic education in general. Islamic education in Indonesia is a national education subsystem. And specifically, the implementation is under the ministry of religion. The condition of these Islamic educational institutions when compared to educational institutions under the auspices of the ministry of education and culture is relatively lagging behind, both in terms of inputs, processes and outputs. In terms of input, the majority of students entering Islamic educational institutions are children who are not accepted in public schools. This is inseparable from the stigma that Islamic educational institutions are second-class institutions.

In Indonesia itself in Law No. 2 of 1989 Chapter II, it was stated that the purpose of national education is to educate the life of the nation and develop Indonesian people as a whole, namely people who have faith and devote to God Almighty and virtuous character, have knowledge and skills, physical and spiritual health, a steady and independent personality and a sense of community and national responsibility. This means that the goal of national education contains lessons that are oriented and uphold morality and morality. And if it is examined and analyzed fundamentally that national education has so far experienced a shift from secular humanistic to theistic humanism. This is the right movement of change to anticipate the development of socio-cultural changes of the Indonesian people entering the 21st century after successfully enjoying the results of development for the past 40 years. This shift also inspired the preparation of the 1999 GBHN Chapter III Vision and Mission stated that to realize the vision of the Indonesian nation in the future, one of which is the realization of a democratic and quality national education system and climate in order to strengthen noble, creative, innovative, nationally oriented, intelligent, healthy vision, disciplined and responsible, skilled and mastered science and technology in order to develop the quality of Indonesian people.

It's just that religious education (Islam) after its heyday more often touches on doctrinal and dogma-style lessons and less applies the value of universal essence in the form of experiential exercises to become features of everyday life. So that in society tends to not have enough sensitivity to build tolerance, togetherness, especially towards the existence of a pluralistic society, developing the potential of human resources and natural resources. Moreover, the love of the majority of the ummah towards the glamor of world life and do not understand or seem to forget the divine value of the Islamic system as a religion that governs all human thoughts and activities (from waking to sleeping). These things also provide opportunities and challenges for Islamic education,

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<sup>16</sup> This institution organizes various scientific activities such as translating manuscripts, writing books, writing comments, discussing, etc. Like Baytul Hikmah in Baghdad and Dar al Hikmah in Egypt.

<sup>17</sup> See Mulyadhi Kartanegara, 2005.

especially to develop education in Indonesia into the 21st century. As Ushul Fiqih says that *we must maintain good traditions and take something new that is better*.

#### المحافظة على القديم الصالح والأخذ بالجديد الأصح

Because Islamic characters include: التفقه في الدين (mastering Islamic Science/studies), لينظر قومهم (ability to perform da'wah), ابتغاء مرضاة الله (reach of Allah SWT's pleasures), حب النبي (Love the Prophet PBUH), لإعلاء كلمة الله (ground and elevate the Kalima of Tawheed), أعز الإسلام والمسلمين (glorify Religion and Muslims), and the like. So there must be reforms in Islamic education in the 21st Century, namely by using science, technology and other modern methods that are integrated with Islamic treasures not only as a religion but also as a method of education that is always up to date because it comes from Al-Qurán and hadith. Thus strengthening the essence of Islam, awakening Islamic identity and civilization itself.

#### 4. Reformation of Islamic Education in the 21st Century

The results of the 2018 PISA survey showed that Indonesia scored poorly in reading, mathematics, and science. This calls into question the old habits and anxiety expressed in improving teacher quality. In 21st century learning, the question that is bothering us is, are teachers still important? Of course the public's answer, "they are needed and important". Moreover, Indonesian people who are known as religious communities must depend on the presence of a teacher. And teachers for most people in Indonesia have a philosophical interpretation that is *digugu* and imitated. And the progress of science is more or less influenced also by the motivation to seek knowledge, the relationship between teachers and students, teaching and learning system, classification of knowledge, curriculum<sup>18</sup> and whole society. And the most important thing is the family as the main foundation in society, but more than that the mother as the *first madrasa* becomes the main determinant of the good influence and absorption of human quality itself.<sup>19</sup>

That is why the government through the Ministry of Education and Culture (2009-2004) instructed to integrate 18 values included in religiosity, honesty, discipline, tolerance, creativity, democracy, curiosity, nationalism, respect, independence, togetherness and social care, which we now know C-13.<sup>20</sup> If we observe, these values are a characteristic of the strengthening of character education which is one of the focuses of the current government and the value of the universality of Islam. However, according to the American Statistical Association, teachers only contribute 1 percent to 14 percent of the variability of student test scores. And the most important factors are student method learning and quality of education. And it is precisely the factors outside of

<sup>18</sup> Ibid

<sup>19</sup> Badrah Uyuni. [Empowering Women to Understand Their Role as the Prime Builder of Inclusive Society](#). *Jurnal AJIS*. Vol. 3 No. 1: 2018.

<sup>20</sup> See Lilis Patimah. REDESAIN PEMBELAJARAN PENDIDIKAN ISLAM DALAM PERSPEKTIF PEMBELAJARAN ABAD 21. *JURNAL JPSPD* (Jurnal Pendidikan Sekolah Dasar). Vol 3, No 2: August 2017.

school, namely the background of students, characteristics, to the socioeconomic factors that are more influential on the development of students themselves.

With a variety of backgrounds, then there are some good strategic steps to be implemented for the improvement of Islamic education that can go hand in hand with modernity that continues to advance, such as:

#### **a). Systemic Strategy**

A systemic approach, especially in the field of education, requires political engineering. Muslims who are spread in various parts of the world in the world, must have a stake in the political arena. So that with this Muslim politicians or holders of leadership can frame the activities and institutions of Islamic education as a sub-system in the national education system. If Islamic education places itself outside the national system, the result will be isolated from the political arena and lost the opportunity to participate in the development of national education and national development.

The process approach is generally intended to increase the significance of the national education system through value-oriented education. The existence of scientific integration is to assume that all true knowledge is from God and all knowledge must be treated with the same respect whether it is scientific or applied. The purpose of this value-oriented education is the process of connecting education to the understanding of the essence of the nature of science and technology, not only to the outer skin. Thus, the quality of education can be relied on because the quality of education output of this type forms intelligent and skilled people who have personalities and are able to support the development of a just nation.

#### **b). Sectoral Strategy**

Sectoral strategies are more temporal and conditional, the approach offered cannot be applied to all conditions and times. In addition, it still has a very large dependence on certain education systems. Among the approaches offered to develop Islamic education strategies for better and quality, are: 1) Islamization of science and knowledge<sup>21</sup>, 2) Islamization of scientists, 3) Mastery of information and communication technology, 4) institutional legality, professional recognition, 5) substantive approach.<sup>22</sup>

According to Munawir Sjadzali this substantial approach involves two things, namely the Islamic education curriculum and the quality of educators. The current curriculum of Islamic education needs to adapt to the development of science and

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<sup>21</sup> Efforts to liberate knowledge from understanding based on secular ideology. As according to Ismail al Faruqi: *"there can be no hope of agenuine revival of the ummah unless the educational system is revamped and its faults corrected. Indeed is for the system tobe formed anew. The present dualism in muslim education, its bifurcation into an Islamic and a scular system must be removed and abolished once and for all. The two system must be united and integrated. The emergent system must be infuse with the spirit of Islam and function as an integral part of its ideological program"*( Isma'il Raji al Faruqi, 1988. "Islamization of Knowledge: Principles, and Prospective", in *Islam: Source and Purpose of Knowledge*, Herndon, Virginia, USA: International Institut Of Islamic Thought.)

<sup>22</sup> Thoah, Chabib. 1996. *Kapita Selektta Pendidikan Islam*. Jakarta. P. 10

technology, which will directly change the system and view of human life, both related to worldly and ukhrawi problems. With the principle that science and religion are inseparable from each other, because both come from one root, namely God. Whereas technology is the application of science itself. Science or science is at the theoretical level while technology is at the practical level of applicative. And religion serves as a cover for both with tauhidullah as a conclusion. So what should be done in applying Science and technology in Islam is: first make the Islamic Aqeedah as a paradigm of knowledge. And secondly, making Islamic Shari'ah (born from Islamic beliefs) as the standard for the use of science and technology in daily life.<sup>23</sup>

The policy of compiling the curriculum of Islamic education is not only based on the development of knowledge in Islam, but also based on the demands of society on the results of education. Among the demands in entering the 21st century is how to make religion not only an object of development, but religious values can be used as a source of inspiration as well as a parameter to the pace and results of national development. This situation requires the consequences of the process of extracting religious values that are more accommodating with the demands of development, the process of socializing religious values in an integrative way so as not to produce the birth of people who have multiple personalities.

In this process humans play an active role, not only do the process of adapting passively to the environment, but always carry out actions and reactions with clear objectives. This necessity to be creative, gives human consequences to see that the cultural value that develops in society is not something that has absolute truth. Demand genuine appreciation from community members and demand the public to be critical. Historical phenomena indicate the appearance of an Apostle of Allah from the Prophet Adam PBUH to the Prophet Muhammad PBUH always preceded by a critical attitude in looking at the cultural values that developed in his day.

## 5. Re-design 21st Century Learning in Islamic Education Institutions

To learn something, people no longer rely solely on the school world in a physical sense. Virtual learning media (virtual) is an alternative source of information and learning resources for anyone who wants it. Thus, if a learning program wants to have high academic legitimacy and is relevant to the demands of society and its stakeholders, then learning must always innovate so that can keep abreast of developments. Consequently, changes in the learning process must be performed.

Harari in his book, *21 Lessons for the 21st Century*, reminds us of the challenges of the 21st century to develop more general student skills namely the ability to deal with change, stimulate to learn new things (curiosity), and maintain mental balance in unfamiliar situations. He further said above all is that **we not only need to find ideas and new products, but must be able to reinvent ourselves again and again.** Harari's

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<sup>23</sup>. Al-Attas, Syed Muhammad Al-Naquib. 1979. *Aims and Objectives of Islamic Education*. Jeddah, Saudi Arabia: Hodder and Stoughton.

ideas were not without basis, he provided relevant data about the development of humanity throughout the world. He recorded the history of human life in his first book, namely *Sapiens: A Brief History of Humankind*. Then with a historical perspective, he predicted the future of humanity in his second book, *Homo Deus: A Brief History of Tomorrow*. Therefore, learning must mean not enough just "*what and how*", but "*why*". That is one of the most important questions in 21st century learning. Today we are still confined by the hegemony of modernism which is too rigid in constructing the truth. Postmodernism then offers new alternatives that are more meaningful and needed in the present and future eras. According to him, the most basic questions are not "*what you know*" or "*what you can*", but "*who I am*" and "*what I can contribute to the world community*".<sup>24</sup> In essence, the learning process in Islamic education needs to be redesigned to be able to answer the challenges of the 21st century. And to facilitate the process of Islamic education in the 21st century to truly reflect the value of monotheism, Al-Faruqi's concept of the Islamization of science can be used as a guide in remembering and embodying Islamic values in science as part of education. These steps are:<sup>25</sup>

- a. Mastering the modern scientific disciplines.
- b. Mastering the Islamic treasury is not only at the level of scientists but also ordinary people with various methods of habituation
- c. Mastering the Islamic treasures in the analysis phase.
- d. Determining specific interventions for each discipline. Critical assessment of modern disciplines. If the relevance of Islam has been compiled, then it must be assessed and analyzed from the standpoint of Islam.
- e. Critical assessment of Islamic treasures.
- f. Survey of the biggest problems of Muslims and mankind in general
- g. Creative and synthetic analysis.
- h. Re-formulate the disciplines of knowledge in the Islamic framework.
- i. Dissemination of knowledge that has been converted to Islam

By re-designing Islamic education learning methods in order to be adaptive to technological developments, Islamic values and science must be breathed into the current structure of modern education. Teachers and instructors must also be willing to upgrade themselves so that they can keep up with the times so that students do not lose their grip. There must be a growing awareness among the Islamic Ummah that we are not sufficiently trapped by the romanticism of the glory of the previous Ummah. Glory can only be obtained with effort, hard work, and prayers to improve the quality of life in various sectors, not just classical debate. And efforts to broaden knowledge and knowledge so as to be able to position the Ummah to be advanced, able (intellectually, economically, and politically) and return Islam to its former glory.

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<sup>24</sup> <https://riau.haluan.co/2020/02/24/ketidaksetaraan-pendidikan-dan-pembelajaran-abad-21/>

<sup>25</sup> Isma'il Raji al Faruqi, 1988. "Islamization of Knowledge: Principles, and Prospective", dalam *Islam: Source and Purpose of Knowledge*, Herndon, Virginia, USA: International Institut Of Islamic Thought.



## 6. Development and strengthening of Soft skills and management

The management process is planning (setting goals and objectives, what needs to be done, then organizing (determining who will do what), giving orders to start work, encouraging, monitoring the process and progress and finally measuring and evaluating the performance or results achieved. Also known as P.O.A.C. (*Planning, Organizing, Actuating, Controlling*), or P.O.S.D.C. (*Planning, Organizing, Staffing, Directing, Controlling*). And this ability to manage is one of the many soft skills needed in 21st century education and learning. **Soft Skills** which are often called **People Skills** include all the knowledge and skills that must be mastered, especially by those who have the responsibility of leading others as part of their work and / or working with others. If these soft skills are adopted in the process of forming the ability of students and educators then, educators and learners are not enough to learn science, but must be able to understand, apply, manage and design and maximize then connect the science with various aspects of life and more needs variative. With soft skills, students are expected to **believe in their self-confidence**. So that in the future if there are changes or unexpected challenges, that confidence will even grow in defense.

Then Mutual Trust (mutual trust) is the ability to build mutual trust with fellow colleagues, both in the same work team or with those in other teams. So each student must learn to be willing to accept that due to various factors, each person will be different in many ways. In addition to physical differences, of course also in nature, thoughts, attitudes and opinions and it must be accepted so that it does not become an obstacle to working together and achieving the goals to be achieved.

And students must learn consciously to work together in groups (Readiness To Work As A Team). The skills included here are awareness of the need for teamwork, the willingness to join the team in a compact manner. They will learn to assess the cohesiveness of each team's work, including the smooth social interaction between team members who have a very big influence on team performance. Learn to set goals and objectives to be achieved by each team, assessing the accuracy of the work goals they set as well as assessing the way or which they use to set these goals.

In addition, students must understand the need for communication between individuals / individuals and between individuals with work groups as the ability to convey information or messages that contain a specific purpose in a way that makes the recipient of the message have the desire to receive it, easy to understand it and interpret it correctly and then carry out the contents of the message precisely when requested.

## 7. Entrepreneurship Learning

The results of research conducted by the World Bank (1994) show that in most countries the existence of higher education is positively correlated with economic and social development. Most people also believe that higher education has an important role to get a career and determine career success. By being aware of the demands on particular individual. Then every university must be aware and willing to try to really

improve the quality of its performance. And if unable to do that, then the actual impact will cause the life of the nation and the people of Indonesia to get worse.

Awareness of moral responsibility may need to be used as a starting point for the need to learn development strategies and efforts to improve entrepreneurship in students. During this time, tertiary institutions have scored scholars, some of whom have become unemployed in various fields of expertise. The unemployment is theoretically, partly due to the low entrepreneurial spirit and / or entrepreneurship of the graduates of higher education becoming foreign in the midst of problems of society and the nation. So we need a synergic integration between mastering science and technology (including the commercialization of research and development results), finance and production management, which are overall called *Socio-techno-economics*. The tendency of higher education institutions to ignore the socio-techno-economic aspects, resulting in the results of educational activities. Research and community service are more academic in nature, and very little continues to contribute to improving the welfare of the community. The increasingly high demands on school graduates to tertiary institutions who are not only job seekers but also job creators, cause educational institutions to have to reorient their learning so far. With this demand, the expected reorientation is how to instill entrepreneurial spirit to students and students so that after graduation they also have an entrepreneurial mentality.

## 8. Moral based learning (character) and implementing gratitude

Education is a process of self-actualization. The form of self-actualization is marked by awareness, honesty, freedom, and trust. And this self-actualization will not be well-established if morals and gratitude are not used as a basis for activity. Moral or character based education is a form of human activity in which there is an action that educates the next generation. The purpose of character education is to shape the continual self-improvement and practice the abilities of the self in the direction of a better life. According to the Ministry of Education and Culture Development Director of the Republic of Indonesia Ministry of Education, Anas M Adam, the development of the quality of Indonesian people must be accompanied by the implementation of character education. The model of moral education that was once practiced by Rasulullah PBUH in his association with friends even with his enemies can be the best practice for teachers / lecturers in an effort to build character (character building) of students from an early age (kindergarten / elementary school students / junior high school students). Rasulullah PBUH always showed good attitude and actions in every interaction, starting from his polite, gentle speech, telling the truth until even when he was angry he still showed noble ethics. The nature of the Prophet characterizes that educating not only with a number of theories and supplying knowledge (science), but how the transfer of knowledge carried out by the teacher / lecturer is also accompanied by the formation of morality (morality) which is unmatched by the personality, skills, possessed by the learners.<sup>26</sup>

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<sup>26</sup> <https://aceh.tribunnews.com/2018/07/16/pentingnya-akhlak-dan-pendidikan-karakter?page=2>.

The most basic thing is to understand that Love for Allah and all of His creation is the main point taught to students to believe in the existence of a Creator. The concepts of teaching include gratitude, tolerance, understanding the purpose of creation, and learning with love. Love can be realized by instilling affection to all creatures created by God. These creatures are not only Muslims, but there are also people of other religions. Besides that, we all have to live side by side with other creatures created by God in this universe. Then later students will be able to maintain harmony in society by respecting and respecting others, avoiding warfare, and preventing division.

#### D. CONCLUSIONS

The orientation of Islamic education must be laid as the basis for the emergence of a perfect human personality (انسان كامل) who have excellent quality of faith and knowledge. So that its existence is always needed by other people (خير أمة) and make a positive contribution to the birth of intellectual society. And the importance of broadcasting the Islamization of science in internal Muslims so that it has a world view to restore Islam to a victorious world civilization.

Individuals have values, abilities, interests, tendencies, history, culture, and even different perceptions about reality. "There are no standard students". Identification of the problem must be comprehensive and specific in order to really get a complete portrait. Indeed, the evaluation was never completed. The re-design of 21st Century Learning in Islamic Education Institutions is absolutely necessary. The step of Islamization of science can be used as a guide in remembering and embodying Islamic values in science as part of education. In addition, the development and strengthening of soft skills and management as well as entrepreneurial spirit is an inevitable need.

Evaluation is challenging and ongoing work. They must be prepared to be people who are able to encourage their nation dignity, trust and partner expectations from a variety of different nations and countries, so that their career or business can continue to grow, and can even become great people in their career or business. They must also be able to develop networks of cooperation between nations, must be creative and innovative people, have good self-confidence, be able to communicate and convince partners well, and still have patriotism that is built in the midst of the current globalism that affects the way of thinking of today's world community and tomorrow. So that the Islamic community as خير أمة be a source of inspiration and not always connoted with backwardness. However, rising to be together turns towards progress.

Morals and a sense of being always grateful are aspects that must underlie all the steps that will and are being taken in addressing all lines of life including learning. Therefore, Muslims should not be satisfied quickly and do not give up easily. If you feel you have failed in doing something, do not be discouraged to not try again.

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