

## **The Relevance of 21<sup>st</sup> Century Education Skills with the Values in the Tarbawi Hadith**

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**Abstract:** This study aims to analyze the profound relevance between 21<sup>st</sup> century skills, namely 4C: Critical Thinking, Communication, Collaboration, Creativity, with the values of the Tarbawi hadith and to formulate an integrative education model. The research used a qualitative approach with library research method through content analysis of 21<sup>st</sup> century skills literature and the value of Tarbawi hadith. The findings reveal a fundamental and operational alignment between the two frameworks: critical thinking aligns with the concepts of *tafaqquh*, *tadabbur*, and *tafakkur*; communication aligns with the ethics of *qaulan sadida*, *karima*, and *layyinah*; collaboration aligns with the spirit of *ta'awun* and *ukhuwah*; and creativity aligns with the tradition of *ijtihad* and is oriented toward *ishlah*. This study concludes that the integration of 21<sup>st</sup> century skills and Hadith Tarbawi values is essential for creating holistic education. The implication is that educators and curriculum developers need to design learning models that organically unite the achievement of 21<sup>st</sup> century competencies with the internalization of Islamic values, in order to realize the Golden Generation of 2045 that is both competent and of noble character.

**Keywords:**

21<sup>st</sup> Century Skills; Hadith Tarbawi; Educational Integration; Holistic Education; Learning Models.

**Abstrak:** Penelitian ini bertujuan untuk menganalisis relevansi mendalam antara keterampilan abad 21 yaitu 4C: *Critical Thinking, Communication, Collaboration, Creativity* dengan nilai-nilai hadis tarbawi serta merumuskan model pendidikan integratif. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan melalui analisis isi terhadap literatur keterampilan abad 21 dan nilai hadis tarbawi. Hasil penelitian menunjukkan keselarasan fundamental dan operasional antara keduanya. Di mana *critical thinking* relevan dengan konsep *tafaqquh*, *tadabbur*, dan *tafakkur*, *communication* relevan dengan etika *qaulan sadida*, *karima*, dan *layyinah*, *collaboration* relevan dengan semangat *ta'awun* dan *ukhuwah*, serta *creativity* relevan dengan tradisi *ijtihad* dan berorientasi pada *ishlah*. Dan integrasi antara keterampilan abad 21 dan nilai hadis tarbawi merupakan keniscayaan untuk menciptakan pendidikan holistik. Implikasi dari penelitian ini adalah pendidik dan pengembang kurikulum perlu merancang model pembelajaran yang menyatu secara organik antara pencapaian kompetensi abad 21 dan internalisasi nilai-nilai Islam guna mewujudkan generasi emas 2045 yang kompeten dan berakhhlak mulia.

**Kata Kunci:**

Keterampilan Abad 21; Hadis Tarbawi; Integrasi Pendidikan; Pendidikan Holistik; Model Pembelajaran.

## **A. Introduction**

The era of globalization and the industrial revolution 4.0 has brought about fundamental transformations in various aspects of life, including education. The world of education today continues to move forward toward a 21<sup>st</sup> century educational paradigm, responding to the challenges faced in preparing a generation that not only masters science but also comprehensive life skills. In this context, a framework for 21<sup>st</sup> century education has emerged, focusing on mastery of skills known as the 4Cs: Critical Thinking, Communication, Collaboration, and Creativity. This is reinforced by (Lubis, Siagian, Zega, Nuhdin, & Nasution, 2023) who stated that in 21<sup>st</sup> century education, the curriculum must address the diverse needs of students, fostering creativity, critical thinking, collaboration, problem solving, digital literacy, and the ability to adapt to rapid change. Mastery of 21<sup>st</sup> century skills (4Cs) is considered key to preparing the younger generation to compete, innovate, and solve complex problems in the future.

From the perspective of Islamic religious education, the world of education possesses a wealth of scientific knowledge derived from the Qur'an and Hadith. The hadiths of the Prophet Muhammad SAW on education, often referred to as the tarbawi hadiths, serve as operational guidelines for developing a perfect Muslim (*insan kamil*). The tarbawi hadiths are the second most important source of Islamic knowledge after the Qur'an, containing comprehensive pedagogical principles. These values are not merely theoretical but also serve as practical guidelines that guide people to live justly, inclusively, and harmoniously in society (Hoeruman, Prihatin, & Assingkily, 2025). The goals of Islamic education encompass not only intellectual development (cognitive domain) but also character and spirituality (affective and spiritual domains) grounded in the values of monotheism and noble morals. Concepts such as *tadabbur* (deep contemplation), *hiwar* (dialogue), *ta'awun* (cooperation), *ijtihad* (direction of thought) in the tarbawi hadith show that the values of modern education have strong roots in the Islamic tradition.

A review of previous research found that several studies have examined the integration of Islamic values with modern education, but significant gaps remain. For example, research by (Lubis et al., 2023), focused on developing the Independent Curriculum to improve 21<sup>st</sup> century skills, without addressing its integration with the values of the Hadith. (Hoeruman et al., 2025), examined Islamic Religious Education (PAI) learning based on the Hadith Tarbawi, but did not specifically map its relevance to the 4C framework. Meanwhile, research by (Mahrunnisya, 2023), and (Mantau & Talango, 2023), focused more on 21<sup>st</sup> century skills in general, without an integrative approach based on authentic Hadith texts. Meanwhile, research by (Muhyiddin & Chudzaifah, 2021), examined the concept of education in the Qur'an, but did not operationally connect it to 21<sup>st</sup> century skills.

Therefore, the difference between previous research and this research lies in the specific and systematic integration efforts between each element of the 4C with the parallel concept in the Tarbawi Hadith, accompanied by direct content analysis of the authentic Hadith book, which has not been done comprehensively in previous studies. The purpose of this study is to analyze the in-depth relevance between 21<sup>st</sup> century skills and the values of the Tarbawi Hadith and formulate a holistic implementation model. Theoretically, the contribution of this article is to enrich the treasure trove of integrative education and demonstrate its suitability with the modern paradigm without neglecting spiritual values. Practically, this article is expected to be a reference for educators and curriculum developers in designing learning models on 21<sup>st</sup> century skills with a foundation of divine values to form a competent and noble characterized golden generation of 2045.

## **B. Methods**

This study uses a qualitative approach with a library research method to analyze the in-depth relevance between 21<sup>st</sup> century skills and the hadiths of tarbawi. This method was chosen because it is considered the most appropriate

for exploring and analyzing various concepts, theories, and practices of the values of the hadith tarbawi and 21<sup>st</sup> century skills that have been documented in various literature sources. The data sources for this study are divided into two categories: primary data sources and secondary data. The primary data sources in this study are the books of Hadith Tarbawi, Hadith Sahih Al-Bukhari, Sahih Muslim, and other hadith books, with a focus on hadiths that are thematically related to education (tarbawi). Meanwhile, secondary data sources are taken from books, journals, scientific articles and other sources relevant to 21<sup>st</sup> century educational skills and Islamic education. Data collection techniques are carried out through data filtering (editing), grouping data (organizing), searching for relevant data from written sources (finding) using books. Meanwhile, the data analysis technique was carried out using a content analysis approach which functions as a tool to find common ground and harmony of conceptual meaning between the two fields of study.

### **C. Result and Discussion**

#### **1. Critical Thinking is relevance to the concepts of *Tafaqquh*, *Tadabbur*, and *Tafakkur***

Every human being in this world certainly has the ability to think. Thinking is a natural trait that is carried out at all times in all life activities. Thinking itself is divided into several levels, ranging from the simplest, which only requires memory, to the highest level, which requires contemplation. Critical thinking is the ability to think rationally, reflectively, focused on deciding what one should do from a situation that has indicators of basic clarity, inference, and interaction. 21<sup>st</sup> century education requires students to be able to think critically, not just passively receive information. This value is very much in line with the spirit of Islam, which encourages its followers to use reason. Reason in Arabic is *al-'aql*, which is etymologically defined as restraint, where the *isim fa'il* is (*al-aaqil*), which means someone who restrains themselves, curbs lust, possesses high intellect and wisdom.

According to (**Mahrunnisya, 2023**), critical thinking skills are one part of the skills in 21<sup>st</sup> century skills. And it is also a high level thinking process, which can be achieved through learning activities in preparing students to face global challenges. Critical thinking skills consist of several aspects. First, students are able to use reasoning effectively according to their needs. Second, they are able to use systems thinking, meaning students must be able to analyze the interactions or relationships between existing parts. And finally, students are able to make judgments and decisions based on the best analysis (**Dwi Rahma Putri et al., 2022**). Therefore, from the statements above, critical thinking skills are one way to face the challenges of education in the 21<sup>st</sup> century, which requires students to be active in learning and not passive during learning. And humans also have the potential to reason, analogize, rationalize, and make logic something to seek the truth with the tools or potential that humans have, namely reason.

The Qur'an also mentions educational terms with numerous meanings, including *tarbiyah*, *ta'lim*, *tazkiyah*, *tadris*, *tafaqquh*, *ta'aqul*, *tadabbur*, *tadzkirah*, *tafakkur*, and *mau'idzah* (**Muhyiddin & Chudzaifah, 2021**). Therefore, we will study several educational terms found in the Qur'an, namely *tafaqquh*, *tadabbur*, and *tafakkur*.

*Tafaqquh* (deep understanding) according to (**Erpida, Anwar, & Hitami, 2022**), is a process that focuses on the aspects of understanding, comprehending, and deepening information or knowledge. Therefore, *tafaqquh* is not merely understanding the context of critical thinking, but rather the process of analyzing information or knowledge, dissecting it, and understanding the structure of its arguments before accepting or rejecting it. This is relevant to critical thinking indicators such as analysis and interpretation.

*Tadabbur* (deep contemplation) linguistically means thinking, understanding, considering, contemplating, paying attention, and so on, regarding the good or bad (consequences) of a matter (**Septina, Sari, & Akbar, 2022**).

2024). Therefore, from the explanation above, *tadabbur* is the process of critical evaluation. One does not simply read a text (the Qur'an, Hadith, Natural Phenomena) but also contemplates its meaning, implications, and courage. This is directly related to the evaluation indicators in critical thinking.

*Tafakkur* comes from the words *tafakkara* - *yatafakkaru* - *tafakkur*, meaning thinking or pondering. According to Ar-Raghib Al-Ashfahani, *tafakkur* (deep contemplation) is the process of using the power of reason ('*aql*) to discover knowledge (Muslim Fikri & Elya Munfarida, 2023). Therefore, from the statement above, *tafakkur* is the process of synthesizing and connecting various knowledge to produce new understandings or conclusions. This trains the ability to conclude (inference) and explain (explanation).

The following are several tarbawi hadiths about the concepts of *taffaquh*, *tadabbur*, and *tafakkur* which are relevant to one of the 21<sup>st</sup> century skills, namely critical thinking:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ذَرُونِي مَا تَرْكُتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاحْتِلَافِهِمْ عَلَى أَنْبَيَاهِمْ فَإِذَا أَمْرُتُكُمْ بِأَمْرٍ فَاتَّبِعُوهُ مَا إِنْسَنْتُكُمْ وَإِذَا نَهَيْتُكُمْ عَنْ أَمْرٍ فَاجْتَبِبُوهُ (رواه أحمد)

"From Abu Hurairah r.a., Rasulullah SAW said: Leave what I have left for you. So indeed the people before you perished because of their questions and disputes about the prophets, if I order you to do something then carry it out to the best of your ability, and what I forbid you then stay away from" (HR. Ahmad, No. 9404, *Isnad Sahih*)

The hadith above explains that people in ancient times frequently asked questions without any real basis and disagreed with the prophets revealed to them, leading to their destruction. This explanation aligns with the concept of *taffaquh* (deep understanding), which involves asking questions to understand, not to complicate matters. This is relevant to critical thinking, which emphasizes constructive questions to grasp the essence, rather than pointless debate.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يُلْدَعُ الْمُؤْمِنُ جُحْرٌ وَاحِدٌ  
مَرَّتَيْنِ (روه البخاري)

"From Abu Hurairah r.a, from the Prophet SAW, he said: A believer should not fall twice into the same hole." (HR. Bukhari, No. 6133, *Isnad Sahih*)

The hadith above explains that if a believer has made a mistake in the past, he will not make the same mistake in the future. Therefore, this explanation aligns with the concept of *tadabbur* (deep reflection) on past experiences to learn from them. This is relevant to critical thinking, which involves analyzing mistakes and learning from them for future improvement.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ  
وَالْمُؤْمِنُ الْمُنْهَى عَنِ الْمُؤْمِنِ الْمُنْهَى وَفِي كُلِّ خَيْرٍ أَخْرَصْنَاهُ عَلَى مَا يَنْفَعُكُمْ وَاسْتَعِنْ بِاللَّهِ وَلَا  
تَعْجِزْ فَإِنْ أَصَابَكُ شَيْءٌ فَلَا تَقْنَعْ لَوْ أَنِّي فَعَلْتُ كَذَّا وَكَذَّا وَلَكِنْ قُلْ قَدَرَ اللَّهُ وَمَا شَاءَ فَعَلَ فَإِنْ لَوْ  
تَقْتُلْ عَمَلَ الشَّيْطَانِ (روه ابن ماجه)

"From Abu Hurairah r.a., from Rasulullah SAW said: A strong believer is better and more loved by Allah than a weak believer, and each of them has goodness. Be enthusiastic about everything that is beneficial for you, ask Allah for help and do not be weak. If you are struck by a disaster then do not say, if only I had done this and this. But say, it is Allah's decree, he does what He wills. Because of saying if opens the door to Satan." (HR. Ibnu Majah, No. 76, *Isnad Sahih*)

The hadith above explains that a believer should be enthusiastic and beneficial to other believers when carrying out their work, because a good believer will be loved by Allah SWT more than a weak believer. Therefore, this explanation aligns with the concept of *tafakkur* (deep reflection) in choosing what is beneficial, requiring critical analysis. This is relevant to critical thinking, which helps evaluate what is truly beneficial rationally.

## **2. Communication Relevance to the Ethics of *Qaulan Sadida, Karima, and Layyinan***

As social beings, humans are inseparable from interactions with others through communication. Communication skills are a crucial aspect of life, as they enable messages to be conveyed effectively and create meaningful interactions between individuals (Wardani, Sunardi, Asrowi, & Widyastono, 2025). Furthermore, communication is a key skill essential for 21<sup>st</sup> century education. This explanation aligns with the statement (Mantau & Talango, 2023) that effective communication skills are a key aspect of student's personal and professional development. The communication skills of educators and students are crucial for student's learning success. In this era of ever evolving information and an increasingly global environment, the ability to communicate effectively is crucial.

According to (Mongkau & Pangkey, 2024), communication skills are one of the skills included in the four aspects of 21<sup>st</sup> century skills. These skills include the ability to communicate effectively through various media, such as oral and written. Teachers must have good communication skills to guide students and provide clear and accurate information. The basis for implementing communication skills is divided into two types: verbal and non-verbal communication skills. Verbal language (speaking) is the main means used by individuals to convey messages. Meanwhile, non-verbal communication is the process of communicating to convey messages without using words. Examples of non-verbal communication include using gestures, body language, facial expressions, and eye contact (Pursitasar, Rubini, & Suriansyah, 2023). Therefore, from this explanation, effective communication is the heart of collaboration and the dissemination of ideas. In the 21<sup>st</sup> century, an emphasis is placed on the ability to convey opinions clearly and persuasively.

In the Qur'an, the broad definition of communication skills is conveying goodness and preventing evil, and not spreading false news and information that causes hostility. Communication ethics related to the teachings of the

Qur'an include *qaulan karima* (good deeds), *qaulan sadida* (good deeds), *qaulan baligha* (good deeds), *qaulan layyinan* (good deeds), and *qaulan maysiura* (good deeds) (Ikhwan, Hidayat, & Wasehudin, 2023). Therefore, we will study several communication education terms found in the Qur'an, namely *qaulan sadida* (good deeds), *qaulan karima* (good deeds), and *qaulan layyinan* (good deeds).

According to (Nahar, 2022), correct speech (*Qaulan Sadida*) is clear, leaves no doubt, convinces the listener, and is not fabricated. Therefore, correct speech (*Qaulan Sadida*) is the concept of speech that is correct, firm, honest, straight forward, to the point, uncomplicated, and without rambling.

According to (Rafidawati & Nurjanah, 2025), correct speech (*Qaulan Karima*) is speech that is accompanied by respect, praise, is pleasant to the ear, gentle, and polite. Therefore, correct speech (*Qaulan Karima*) is a communication approach that prioritizes the values of politeness, kindness, dignity, and ethics, overriding other considerations.

According to (Sopiyah, Berlian, & Mislawaty, 2023) correct speech (*Qaulan Layyinan*) is good speech delivered gently so that it touches the heart of the interlocutor/communicatee. A communicator's gentle demeanor will impact the mood of the communicator. So that the communication atmosphere that occurs between the communicator and the communicant runs well and can achieve the goals of the communication carried out.

The following are several tarbawi hadiths about the concepts of *qaulan sadida*, *qaulan karima*, and *qaulan layyinan* which are relevant to one of the 21<sup>st</sup> century skills, namely communication:

فَالْرَّسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَرَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدَقًا، وَإِيَّاكُمْ وَالْكَذَبِ فَإِنَّ الْكَذَبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَرَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذَبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَبًا (رواه الترمذى)

"Rasulullah SAW said: You should always behave honestly, because honesty leads to goodness, and goodness leads a person to Heaven. And if someone always acts honestly and still chooses to be honest, then he will be written with Allah as an honest person. And stay away from lying, because lies lead to evil, and evil leads a person to Hell. And if someone always lies and chooses lies, until he is written with Allah as a liar (liar)." (H.R. Tirmidhi, No. 1971, *Isnad Sahih*)

The hadith above explains that a believer must be honest when communicating and is not permitted to lie, because a person who tells the truth will enter Paradise, while a person who tells a lie will enter Hell. Therefore, this explanation aligns with the principle of truthful speech (*qaula sadida*) as a foundation that emphasizes honesty as the basis of communication. This is relevant to communication, which emphasizes honesty and refrains from lying to fellow students or teachers.

فَالَّذِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُقُولْ خَيْرًا أَوْ لِيُصْمِتْ  
(روه ابن ماجه )

"The Messenger of Allah said: Whoever believes in Allah from the Last Day, he should say good things or be silent." (H.R. Ibnu Majah, No. 3961, *Isnad Sahih*)

The hadith explains that when a Muslim declares their belief in the Day of Judgment, they are required to speak kindly or remain silent. Because kind words are a form of honoring the person they are speaking to. Therefore, this explanation aligns with noble words (*qaulan karima*). This is relevant to communication, which involves using kind words to improve future communication.

فَالَّذِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا عَائِشَةَ ارْفُقِي فَإِنَّ الرِّفْقَ لَمْ يَكُنْ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا  
نُزِعَ مِنْ شَيْءٍ قَطُّ إِلَّا شَانَهُ (رواه أبو داود )

"The Messenger of Allah said: O 'Aisha, be gentle, indeed gentleness is not in something but it will decorate it and it will not be removed from

something but will bring disgrace to it." (H.R. Abu Daud, No. 2119, *Isnad Sahih*)

The explanation of the hadith above states that a person will receive whatever they do according to their deeds. Therefore, this explanation aligns with the principle of gentle speech (*qaulan layyinah*), which is part of the recommended *rifq* (gentleness). This is relevant to communication, helping to evaluate what should be done and avoid using harsh language.

### **3. Collaboration Relevance to the Spirit of *Ta'awun* and *Ukhuwah***

In an increasingly interconnected and complex world, collaboration skills are crucial for students. This ability is a general term often used to describe a pattern of cooperative relationships involving more than one party. According to (**Wantu et al., 2024**), collaboration is generally defined as a relationship between organizations that participate and mutually agree to achieve common goals, share information, share resources, share benefits, and take responsibility for making joint decisions to resolve various problems.

According to (**M. Resa Syah Pahlevi, Arifatul Amalia Febrianti, & Moch Isa Ansori, 2023**) the word "collaboration" has a broad meaning regarding the existence of intensive cooperation from two or more people to understand each other and realize the need for cooperation as a joint effort or strategy in facing something important, especially intensive cooperation in facing and solving common problems. Therefore, collaborative competence can also be understood as a person's ability to carry out constructive coordination actions that are carried out directly so that they can produce a form of agreement in making joint decisions to achieve something or to overcome problems together. Meanwhile, according to (**Mahrunnisya, 2023**) one way that can be done to improve collaboration skills is by implementing a learning model that facilitates students to work together. Collaborative skills have many positive impacts on students. This is in accordance with the opinion of (**Mantau & Talango, 2023**) that collaboration skills are the ability to work together with

others in achieving common goals. So the ability to collaborate or work together in a team is the key to success in an interconnected world.

*Ukhuwah Islamiyah* (Islamic brotherhood) in Islam is a concept of brotherhood in Islam that has four principles: *ta'aruf* (getting to know one another), *tafahum* (getting to understand one another), *ta'awun* (helping one another), and *takaful* (providing a sense of security for one another) (**Khalid & Ritonga, 2022**). From this explanation, we will learn about collaborative education in Islam, namely *ta'awun* and *ukhuwah*. The values of *ta'awun* and *ukhuwah* in the context of learning can be realized in the form of group work, problem solving discussions, and collaborative projects. *Ta'awun* trains an attitude of shared responsibility and a willingness to compensate for each other's shortcomings. Meanwhile, *ukhuwah* with the principles of *ta'aruf* (getting to know one another) and *tafahum* (getting to understand one another), builds a foundation of empathy and trust within the team, which are the keys to effective collaboration. The concept of "one body" in the hadith directly represents the synergy and positive interdependence between team members that are the soul of collaboration.

*Ta'awun* is a key element in the social order; humans cannot live alone without the help of others. According to (**Luriadi & Irwan, 2022**), *ta'awun* (mutual assistance) comes from Arabic and means doing good. The term *ta'awun* refers to a work or deed consciously and solely for the sake of seeking the pleasure of Allah SWT. The definition of *ta'awun* encompasses mutual assistance, loyalty, and cooperation in goodness and takwa. Obtaining both means attaining perfect happiness. *Ta'awun* also implies reciprocity from each party, giving and receiving. Therefore, the attitude of *ta'awun* encourages everyone to strive and be creative in order to have something to contribute to others and the common good (**Widayat & dkk, 2019**).

According to (**Ma'ruf, 2020**), *ukhuwah* (brotherhood) is a reality and tangible evidence because humans are seen as equal in the sense of one self and one descent. The greater the similarities, the stronger the true brotherhood. This

concept rests on four main pillars: *ta'aruf* (getting to know each other), *tafahum* (understanding each other), *ta'awun* (helping each other), and *takaful* (providing a sense of security for each other). *Ukhuwah* is linguistically derived from the word *akhun*, which means brother. Terminologically, it is a brotherhood built on iman and takwa. There is no *ukhuwah* (brotherhood) without iman, and there is no iman without brotherhood. Likewise, there is no friendship without takwa, and there is no takwa without friendship. *Ukhuwah* (brotherhood) based on iman will have a very broad dimension and reach because it can transcend boundaries of ethnicity, class, nationality, and blood ties. Whoever the person is, wherever they live, if they are fellow Muslims, they are brothers. Brotherhood based on the same iman will give birth to positive attitudes, such as helping each other, prioritizing the interests of others, compassion, generosity, forgiveness and loyal friends (Aminudin & Syuhada, 2021).

The following are several tarbawi hadiths regarding the concepts of *ta'awun* and *ukhuwah* which are relevant to one of the 21<sup>st</sup> century skills, namely collaboration:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ نَفَسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبَ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَرَ عَلَى مُعْسِرٍ فِي الدُّنْيَا يَسَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ عَلَى مُسْلِمٍ فِي الدُّنْيَا سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنَ الْعَبْدُ مَا كَانَ الْعَبْدُ فِي عَوْنَ أَخِيهِ  
(رواه الترمذى)

“Rasulullah SAW said: Whoever relieves a Muslim of worldly hardship, Allah will relieve his hardship in the Hereafter. Whoever makes things easy for someone in this world, Allah will make things easy for him in this world and in the Hereafter. And whoever covers up a Muslim in this world, Allah will cover up his in this world and in the Hereafter. Indeed, Allah always helps a servant as long as he helps his brother.” (H.R. Tirmidhi, No. 1853, *Isnad Sahih*)

The hadith explains that Allah guarantees a manifold reward for a believer who helps his brother, both in worldly and afterlife hardships. Therefore, this explanation forms a strong motivational foundation for the

spirit of *ta'awun*. This is relevant to collaboration built on mutual assistance, which will receive help and blessings from Allah.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَثَلُ الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادُّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضُّوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ (رواه مسلم)

"The Messenger of Allah SAW said: the parable of believers in terms of loving, cherishing and cherishing each other is like one body. If one part of the body is sick, then the whole body feels a fever and cannot sleep." (HR. Muslim, No. 2586, *Isnad Sahih*)

This hadith explains that believers are likened to one body, loving, caring, and compassionate toward one another. If one part of the body is sick, the whole body feels it. This explanation, then, is the essence of collaboration. The analogy of "one body" illustrates the brotherhood of solidarity, empathy, and collective responsibility that is the soul of effective collaboration.

#### **4. Creativity relevance to the traditions of *Ijtihad* and *Ishlah***

There are many definitions of creativity. The simplest definition is the ability to discover new relationships or connections, see something from a new perspective, or form new combinations from two or more existing concepts (Ismaimuza, 2025). Meanwhile, according to (Risna Artati, 2023), creativity is a person's ability to think and behave. Someone with high creativity or divergent thinking skills has little difficulty solving the problems they face. Therefore, creativity, as defined by experts, is always related to the ability to think and behave.

According to (Hermansyah & Muslim, 2020), a person is said to be creative if they meet four criteria. First, the ability to think divergently, which can provide solutions to problems that differ from others. Second, they possess adequate knowledge and prior experience. Third, they possess communication skills so they can exchange information with colleagues or business partners. Fourth, they possess the capacity for critical thinking and strong analytical skills. Therefore, creative skills play a crucial role in 21<sup>st</sup> century learning,

especially for teachers, in creating an engaging and motivating learning environment to prevent students from becoming bored.

In Islam, conflicts often arise in social life, such as differences between individuals, differing interests, cultural differences, social differences, and so on. Therefore, a concept has emerged to resolve these conflicts. The Qur'an offers the concept of *ishlah* (peace) (Nahdliyah, 2025). In addition to *ishlah*, *ijtihad* is also an important concept in Islamic law, referring to reasoning or intellectual efforts to find solutions to problems not explicitly explained in religious texts.

According to (Hidayat & Septina, 2025), *ijtihad* comes from the Arabic word *jahada*, meaning the exertion of all one's abilities to obtain something from various affairs. Therefore, in short, *ijtihad* means earnestness or hard work and persistence to achieve something. *Ijtihad* is not simply a classical legal activity, but rather a process of intellectual reasoning that is highly relevant in responding to the social, political, and cultural complexities of Muslims in the modern era. Based on this definition, *ijtihad* etymologically means exerting all effort and squeezing all one's abilities to arrive at one goal from various circumstances, each of which carries the consequence of difficulty (*masyaqqah*). It is not called *ijtihad* if two essential elements are not present: power or ability, and a difficult and demanding object in a task (Ahmad, 2022).

*Islah* originates from Arabic. The root word is *salaha*, meaning good or excellent, and then the addition of the *alif* becomes *aslaha-yuslihu*, meaning to make better or improve. The word *islah* is often contrasted (the opposite) with damage (*al-fasad*). Therefore, *islah* is more often interpreted as moving towards improvement from previous damage (Latief & Mutaqin, 2015). According to (Chandra, 2024), *islah* can be defined as an activity that seeks to bring about change from a bad situation to a good one. And technically, this concept does not mean changing religious teachings to suit the times, but rather humans themselves must change to suit Islamic teachings which are based on the Qur'an and the Sunnah of the Prophet Muhammad SAW.

The following is one of the 21<sup>st</sup> century skills, namely creativity, which is relevant to the hadith regarding the concepts of *ijtihad* and *ishlah*:

عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرٌ وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ وَاحِدٌ (رواه ابو داود)

"From Abu Hurairah r.a, that Rasulullah SAW said: If a judge punishes (decides a case) and then makes *ijtihad* and his *ijtihad* is correct, then he will have two rewards. And if he punishes then makes *ijtihad* and then his *ijtihad* is wrong, then he will have one reward." (HR. Abu Daud, No. 3574, *Isnad Sahih*).

The hadith above explains that when a judge decides a case, he makes *ijtihad* and is correct and gets two rewards, but if he is wrong he gets one reward. This explains respecting the process of *ijtihad* even though the results are not always perfect. The concept of *ijtihad* creates a safe environment for innovation without fear of being completely wrong. This supports risk taking in creative thinking (creativity).

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : حَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ (روه أحمد)

"Rasulullah SAW said: 'The best people are those who are most beneficial to others.'" (H.R. Ahmad, No. 3289, *Isnad Sahih*).

The explanation of this hadith is that the concept of creativity must stem from benefit (*ishlah*). Innovation is judged by its ability to solve problems and help others. It also motivates creative, solution-oriented thinking.

#### **D. Conclusion**

Based on the entire analysis conducted, this study concludes that there is a profound and systematic relevance between 21<sup>st</sup> century educational skills (4Cs) and the values in the Tarbawi hadith. As intended, this analysis successfully maps the fundamental and operational alignment between the two. The core findings of this study reveal that critical thinking is relevant to the concepts of *tafaqquh*, *tadabbur*, and *tafakkur*; communication is relevant to

the ethics of *qaulan sadida*, *qaulan karima*, and *qaulan layyinah*; collaboration is relevant to the spirit of *ta'awun* and *ukhuwah* (brotherhood), and creativity is relevant to the tradition of *ijtihad* and *ishlah* oriented.

Therefore, the integration of these two frameworks is not only possible but also inevitable for realizing holistic educational goals. This conclusion also formulates an integrative educational model that unites the achievement of 21<sup>st</sup> century educational competencies with Islamic spiritual values. The implication is that educators and curriculum developers are encouraged to design learning models that organically accommodate both aspects, in order to form a golden generation of 2045 that is intellectually superior, socially skilled, spiritually strong and has noble morals.

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