

Analysis of Teachers' Understanding of 21st-Century Learning in Islamic Education Teaching

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Abstract

The Malaysian Education Development Plan (PPPM) 2013-2025 introduced 21st-century learning (21CL) to encourage teachers to be more progressive in implementing effective teaching and learning to achieve educational excellence. The teacher's understanding of the 21st-century learning implementation would determine effective teaching strategies in the classroom, especially for Islamic Education. Therefore, this study aimed to explore the understanding of primary school Islamic Education teachers towards the 21st-century learning implementation and further unravel the extent to which this understanding makes teachers' teaching more effective. A qualitative approach with an interpretive design was used to conduct this study. The research method used was the Hermeneutic. The hermeneutic method was used to interpret the research text. The text studied consists of interview transcriptions with Islamic Education teachers. The selection of study participants was conducted through purposive sampling involving 6 Islamic Education teachers from several districts in Johor. The findings showed that Islamic Education teachers have clearly understood the 21CL concept but have not fully mastered the implementation of activities involving 21CL skills. Additionally, the findings showed that teachers were still not clear that the 21CL implementation can effectively impact teaching. Therefore, the implications of this study provide a scientific contribution to the 21st-century learning implementation in Islamic Education teaching and contribute to the literature on the understanding and importance of the 21CL implementation in Islamic Education.

Keywords: 21CE; effective teaching; hermeneutics; Islamic education; understanding

Introduction

The world is currently experiencing a sudden and radical change in educational trends from the point of view of the education and learning role after the development of 21st-century education. 21st Century Learning is a term that refers to a type of education that is not based on traditional teaching or rote learning but cultivates 21st-century skills such as critical thinking, communication, collaboration, and creativity so that students can meet the challenges and opportunities of the current world (Begum et al., 2018).

In Malaysia, the term 21st-century learning (21CL) was dominantly used starting only in 2013 when it was emphasized in the national education transformation through the Malaysian Education Development Plan (PPPM) 2013-2025 (Radin & Yasin, 2018). Through PPPM 2013-2025, 21st-century skills were to be inculcated among students. 21st-century learning can be understood as a form of learning that requires students to master content while producing, synthesizing, and evaluating information from a wide range of subjects and sources by understanding and respecting the culture and taking into account skills such as critical thinking, collaboration, creativity, and communication (Mek Nah, 2016). The development has directly brought major changes to the curriculum and teaching of Islamic Education.

2. Research Background

The 21st-century learning skills encouraged teachers to be more progressive in producing appropriate teaching and learning that is more effective to achieve educational excellence to realize the National Philosophy of Education in general and the Philosophy of Islamic Education in particular. This is according to the words of Allah SWT in Surah al-'Alaq (96: 3-5):

Recite: and your Lord is Most Generous. Who taught by the pen. Taught man what he did not know. (Saif Abidurrabby, 2011)

The verse explains that knowledge development is a transformation for a teacher, especially an Islamic Education teacher, to understand new knowledge to be used by the next generation in line with the prevailing culture and civilization. The Philosophy of Islamic Education aspires to a continuous effort to convey Islamic knowledge, skills, and appreciation based on the Quran and Sunnah to form attitudes, skills, and personalities as responsible servants of God. The 21CL in Islamic Education is a teaching methodology that needs to be implemented with a very broad understanding and intellectual activity (Ismail et al., 2016; Wan Mariana & Kamarul Shukri, 2019).

According to the PPPM 2013-2025 annual report, the speed of the 21CL implementation after 2015 should be used as a reference for future 21CL practices to assess the effectiveness of the country's education, especially Islamic Education. Scanning the data from the annual report help study 21CL elements by the IAB that have not yet been fully explored by local researchers (Radin & Yasin, 2018). Each element of 21CL has its role to ensure that teaching and learning provide a positive impact on student development. The following paragraph would briefly describe each element that underlies 21CL.

The first element is communication skills. Communication skills in 21CL are the conversation that takes place between teachers and students or students and students to share knowledge that is understood by others. This is called student-centered communication (KPM, 2015). However, if the teacher does not play their role well, effective communication will not happen during the learning process. At the same time, the teacher also needs to play their role as a facilitator for students. Teachers should monitor the way their students present so that the presentation becomes effective and provide quality information to other students. (Bapna et al., 2017).

Secondly, collaboration. Collaborative skill is an active and comprehensive cooperation between teachers and students and among students, which involves the exchange of ideas,

opinions, and knowledge. For this, teachers need to understand students' learning styles and be responsible to solve students' problems because if this element can be implemented effectively, it can help students improve their achievements over time (Arch, 2010).

Next, is critical thinking. Critical thinking skills can be inculcated effectively through several means, such as the extensive use of resources. Extensive resources refer to information obtained by students. Therefore, the teacher needs to monitor whether the information sought by the students is appropriate to the learning topic. Teachers also need to ensure that their students are skilled in finding relevant information and evaluating whether the information is sufficient for the given task (Buletin Anjakan, 2015).

Finally, creativity. Creativity involves the production of something new, useful, and good quality. This is one of the crucial elements to apply to students. This is because creativity is extensive and involves a project as well as a student's thinking. They need to think outside the box to come up with something new and useful (Raja Abdullah & Daud, 2018). Additionally, the 2CL teaching in Malaysia emphasizes values so that they can form their identity. This is because teachers are the closest people to students when they are at school. Therefore, teachers should wisely inculcate values in the students during the T&L session to fulfill the students' aspirations (Siti NorFarahana & Siti Mistima, 2017).

Accordingly, 21st-century learning needs to be practiced in Islamic Education teaching because all the student mastery achievement is related to the 21CL as shown in Table 1.

Table 1. *21CL Skills in the Interpretation of Student Mastery Achievement*

Mastery Level (DSKP, KPM 2018)	Skill Level (DSKP, KPM 2018)	Interpretation (DSKP, KPM 2018)	21CL Skills
1	Knowledge	Pupils know basic things or can do basic skills or respond to basic things.	Value
2	Application	Pupils show understanding to change the form of communication or translate and explain what has been learned.	Communication
3	Practice	Students use knowledge to perform a skill in a situation.	Critical thinking
4	Commitment	Pupils perform a skill with mannerisms, i.e. according to procedures or systematically.	Creativity
5	Appreciation	Pupils perform a skill in a new situation by following a procedure or systematically and consistently and being positive.	Collaboration
6	Habit-Forming	Pupils can use existing knowledge and skills in new situations systematically, be positive, creative, and innovative, and can be exemplified.	Critical thinking, Creativity

Based on these interpretations, all 21CL skills, namely communication, collaboration, creativity, critical thinking, and value have been applied indirectly. Student mastery for each learning session would be assessed by the teacher and it depends on the teaching practices to ensure that the students achieve the learning objectives (Muhammad et al., 2012).

This suited the 21st-century generation that desperately needs the right kinds of education and can meet current and future educational expectations and needs. Changes in teaching and learning methods also need to go hand in hand with the advancement of technology. Relevant teaching content according to current developments is a more dynamic and creative approach compared to conventional teaching methods such as "chalk and talk" which are less interesting to students (Masek & Suhadi, 2018). However, student mastery also depends on student-centered pedagogical skills to enable the lesson content to be easily understood and the teacher's presentation to be interesting and effective (Ainun Rahmah et al., 2017).

Therefore, 21CL implementation in Islamic Education, which is one of the compulsory subjects in national schools, is particularly important because its mission is to ensure that every Muslim student has the inner strength to adapt to current needs so that they do not deviate from the foundation of ethical and spiritual values and fulfilling the philosophy of Islamic Education. Despite the educational transformation, the philosophy of Islamic Education is still unchanged, which is the continuous efforts to convey knowledge, skills, and appreciation of Islam based on the Quran and Sunnah to form attitudes, skills, personalities, and outlooks on life as servants of Allah SWT that have the responsibility to develop themselves, the community, the environment, and the country to achieving the worldly goods and eternal well-being in the afterlife (Razila et al., 2019).

2.1 Statement of problem

As the 21CL practices are enforced through various MOE programs such as the School Transformation Program 2025 (TS25), curriculum review, School-Based Assessment (PBS), PISA, TIMSS, and other programs under the PPPM 2013-2025 which rapidly develop in the second wave (2016-2020), more research related to 21CL is expected to be done (Radin & Yasin, 2018). Each department in the Ministry of Education should have its platform to highlight the research findings related to 21CL not only for students, teachers, school administrators, and education managers but also for the people in general (Yusof, 2016). World economic, social, political, and technological development should be a basic indicator for the education and schooling system to meet the needs of human resources. Therefore, educators are the driving force that determines the human capital to face the new millennium in the next century. 21st-century pedagogical skills are one of the characteristics of teachers in 21st-century education (Indrajit, 2013).

Teachers need to improve their teaching performance in the teaching profession to face the various 21CL challenges (Ismail et al., 2016). Teachers are the catalyst for student success. Affective teaching and learning can be seen through the teachers' abilities to produce interactive teaching and learning sessions (Jasmi, 2017). 21CL is a learning process that encourages teachers to be more proactive and creative to implement the 21CL elements (Buletin Anjakan, 2015; James et al., 2017; Nazri et al., n.d.).

Therefore, the role of Islamic Education teachers as murabbi, mudarris, muallim, muaddib, and mursyid in educational reform is a responsibility that must be carried out (Abidin 2018; Kamarul Azmi & Ab Halim, 2007). Therefore, it is also the responsibility of Islamic Education teachers to support 21CL implementation in Islamic Education teaching as the majority still use traditional teaching methods (Jamaludin & Adam, 2016) to achieve learning objectives. In addition, the 21CL application can address 4 main educational challenges, namely the purpose and goals of education, the lack of application of the National Philosophy of Education main elements, the dependence on Western psychology and theories, and the application of Islamic-based education (Amir & Mohd Shukri, 2019).

However, there is no denying that there are still a few teachers who are unable to carry out the responsibility due to their understanding and little skill to implement an effective teaching process (Muhammad et al., 2017). A general study on teachers' understanding of the 21CL implementation shows that their understanding has not yet reached a high level and they admit that they need a professional development course to improve their understanding (Mohd Rusdin & Ali, 2019). Similarly, Bernand (2021) analyzes teachers' readiness for HOTS in 21CL and shows that teachers still have a less clear understanding of the 21CL content.

Correspondingly, studies conducted on other subjects such as Mathematics (Nooraini & Abdul Halim, 2017), Malay (Norul Haida et al., 2018), and Arabic (Husni et al., 2018) also show that teachers' 21CL understanding is at a moderate level when carrying out teaching tasks, which needs to be taken seriously. Therefore, this study is relevant to identify a gap in Islamic Education teachers' understanding of the 21CL concept and the importance of its implementation in teaching and learning according to their perspective.

2.2 Objectives

Based on the research problem, the researcher would like to conduct an exploratory study related to teachers' understanding of the 21st-century learning implementation in Islamic Education teaching. Therefore, the researcher hopes that this study helped explore the extent to which Islamic Education teachers understand the 21st-century learning implementation and then see the impact on teaching effectiveness. To meet the study needs, the researcher set two main objectives, namely:

1. To explore Islamic Education teachers' understanding of 21st-century learning.
2. To explore the importance of Islamic Education teachers' understanding of Islamic Education teaching effectiveness.

2.3 Scope of work

This scope of this study was limited to Islamic Education teachers who teach primary schools. The selected study participants are Islamic Education teachers who have served in national schools and have more than 5 years of teaching experience from 6 schools in different districts in Johor. This study was conducted qualitatively using a case study design. Therefore, this study cannot be generalized to the general public but can still be used as a reference, especially to know the extent to which Islamic Education teachers understand the concept of 21st-century learning. In addition, this study only focused on the teaching practices of primary school Islamic Education teachers.

3. Methodology

This is an interpretive study. Data in the form of text is analyzed using the Hermeneutic method. The study text is analyzed by interpreting the original text, which is the transcription of the interview with the study participants. According to Suppiah (2018), the Hermeneutic method is used as an attempt to find meaning in written words or record the findings. This is a qualitative method that emphasizes socio-cultural and historical influences in unearthing or revealing the implicit meaning of a text or work. Implicit elements in the text that are successfully interpreted as having the meaning of truth (lumensa) are called meta text. The metatext in this study is the 21CL elements and the elements of 21CL understanding.

The study design uses Hermeneutic analysis as a methodology to interpret teachers' understanding of 21st-century learning and see the importance of teachers' understanding of effective Islamic Education teaching as shown in Figure 1.

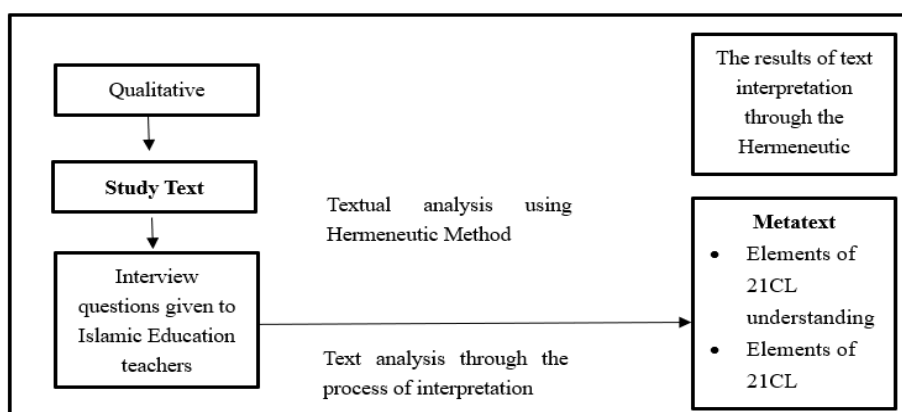


Figure 1. Adaptation of Study Design (Suppiah, 2018)

The reliability and validity using the Hermeneutic method are obtained from the text produced by the human being who studies it and not the one formed or designed by the researcher (Suppiah, 2018). According to Schielke et al. (2013), reliability in the Hermeneutic method refers to the reliability of observations and data. Whereas validity in the Hermeneutic method refers to the reliability of the interpretation and conclusions made on the text.

These are the interview questions that were developed to attain the study objectives.

1. What do you understand about the concept of 21CL?
2. What do you understand about 21CL in the Islamic Education context?
3. What is the importance of 21CL understanding among Islamic Education teachers?
4. In your opinion, how does 21CL understanding help teachers teach more effectively?

4. Results and Analysis

These are the interpretation using the Hermeneutic method to explore teachers' understanding of the 21st-century learning concept. Table 2 shows the interview interpretation with the teacher.

Table 2. *The Interpretation of Islamic Education Teachers' Understanding of the 21st-Century Learning Concept*

Study Text (Transcribed Interviews)	Interview Interpretation of Teachers' Understanding of the 21CL Concept
Interview Question 1 (STB1) What do you understand about the 21CL concept?	
Islamic Education Teacher 1 (GPI1) <i>"From then until now, I understand that 21CL is 4C1V which is creative, collaborative, critical, communication, that V is value."</i>	GPI1 understands 21CL as 4C1V which is communication, creativity, critical thinking, collaboration, and value.
Islamic Education Teacher 2 (GPI2) <i>"What I understand about 21CL, the difference from before is that when we used to learn, the teacher taught, meaning the teacher only taught one way. In this 21CL era, it is more student-centered. The teacher is just a facilitator."</i>	GPI2 understands 21CL as student-centered learning in which the teacher acts as a facilitator in the classroom in contrast to the past learning situation which was largely teacher centered.
Islamic Education Teacher 3 (GPI3) <i>"The concept of 21CL is student-centered. It's not like in the past, only the teacher talked and then writes. This means that the students are not directly involved in the T&L activities. But in 21CL, it is more about the students, the teacher is the facilitator."</i>	GPI3 understands that 21CL is a learning activity that mostly involves students directly and the teacher only as a facilitator and guide.
Islamic Education Teacher 4 (GPI4) <i>"21CL focused on the students...what term is it, what, focused on the students with activities that can achieve, there are several things."</i>	GPI4 understands that 21CL is student-centered but less clear on the content of 21CL activities and skills.
Islamic Education Teacher 5 (GPI5) <i>". when we say 21CL, there must be 4C1V. That's right, you have to have it in your head..."</i>	GPI5 only understands 21CL as 4C1V which is communication, creativity, critical thinking, collaboration, and values; not the actual 21CL practice in teaching.
Islamic Education Teacher 6 (GPI6) <i>"The 21CL concept that I know is a more student-centered learning and based on 4C1V, which is communication, collaboration, critical thinking, creativity and also the application of values.."</i>	GPI6 understands 21CL as student-centered learning based on the 21CL skills which are 4C1V.

The findings show that teachers only understand 21CL in general, which is student-centered learning activities and skill elements known as 4C1V but lack understanding of the implementation of activities that contain 21CL elements based on some of the answers of the study participants, namely GPI1, GPI4, and GPI5.

These are the interpretation using the Hermeneutic method to explore teachers' understanding of the 21st-century learning concept in Islamic Education. [Table 3](#) shows the interpretation of the interview.

Table 3. *Interpretation of Teachers' Understanding of the 21st-Century Learning Concept in Islamic Education*

Study Text (Transcribed Interviews)	Interview Interpretation of Teachers' Understanding of the 21CL Concept in the Context of Islamic Education
Interview Question 2 (STB2) What do you understand about 21CL in the context of Islamic Education?	
Islamic Education Teacher 1 (GPI1) <i>"21CL has been around for a long time in Islamic Education context as a branding of the Education, but its name is like a branding..."</i>	GPI1 understands 21CL in the Islamic Education context as a branding of the existing teaching methods.
Islamic Education Teacher 2 (GPI2) <i>"..for the Islamic Education subject, for the 21st-century learning, instead of focusing on the use of ICT tools, laptops, and phones. That's only one of the elements. It is more about our teaching methods or strategies in the class..."</i>	GPI2 understands that 21CL in Islamic Education context is not simply the use of technological tools but that 21CL is the teaching method and strategy used in the classroom.
Islamic Education Teacher 3 (GPI3) <i>"..21CL is more about us seeing the student's existing knowledge, prior knowledge means that when they come to the school, they already have prior knowledge about the subject we want to teach..."</i>	GPI3 understands 21CL in the Islamic Education context as a stimulus knowledge to students' existing knowledge to be taught in class.
Islamic Education Teacher 4 (GPI4) <i>"Islamic education, 21CL is the same as the others. It's the same, the same. But, what, improving the values that need to be applied."</i>	GPI4 understands 21CL in the Islamic Education context as the same in its implementation as other subjects, only an increase in the application of values.
Islamic Education Teacher 5 (GPI5) <i>"The concept is the same as all the 21CL theories presented, we can adapt them to the topics that coincide with it, in which the real purpose is for the learning process to succeed. It is not stiff and not one-way and it livens the atmosphere of the learning in the class."</i>	GPI5's understanding of 21CL in the Islamic Education context is no different from the concept in general. The added value is that the learning and teaching in the classroom are two-way.
Islamic Education Teacher 6 (GPI6) <i>"It's the same, it's just that if we can evaluate the level of their manners, it's better. It is the same, just the application of values, civility, and they can apply in everyday life"</i>	GPI6 understands 21CL in the Islamic Education context as more about the application of values and ethics obtained from the knowledge presented by the teacher to be practiced in everyday life.

The findings show that the understanding of Islamic Education teachers is formed from their experience and reading. In general, the 2CL concept in Islamic Education is formed into three themes, namely branding, methodology, and values as shown in [Figure 2](#).

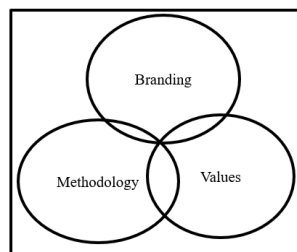


Figure 2. 21CL Conceptual Theme in Islamic Education

Table 4. Interpretation of the importance of Understanding the 2CL Concept Among Islamic Education Teachers

Study Text (Transcribed Interviews)	Interviews Interpretation on the Importance of Teachers' Understanding of 21CL
Interview Question 3 (STB3) What is the importance of understanding the 21CL concept among Islamic Education teachers?	
Islamic Education Teacher 1 (GPI1) <i>"If there is 21CL, it is easy to plan. At home, I have planned that there must be c1, c2, c3, c4, then value. So when there is direction, for me, it is easy to plan the lessons.</i>	According to GPI1's point of view, a teacher needs to understand the concept of 21CL implementation to make it easier for teachers to plan daily lesson plans that contain the elements of 21CL skills.
Islamic Education Teacher 2 (GPI2) <i>"As a teacher, we have to understand and do 21CL because we want to 'train' our students so that they can be independent. Because we teachers in 21CL are more about facilitating.."</i>	According to GPI2's view, it is important for a teacher to clearly understand the 21CL implementation because it can train teachers to guide students to learn independently following the 21CL concept, which is student-centered learning.
Islamic Education Teacher 3 (GPI3) <i>"Islamic Education teachers need to understand the 21CL concept because it facilitates and optimizes students' curiosity about the topic. "</i>	GPI3 gives an insight into the importance of understanding 21CL implementation, which helps enhance students' curiosity towards learning optimally and practicing it consistently in daily life.
Islamic Education Teacher 4 (GPI4) <i>"So that our students are more, what is it? the development of student outcomes, and learning, the student can focus on learning and other aspects.</i>	According to GPI4, a teacher needs to understand the concept of implementing 21CL to shape students' development through the application of 21CL skills.
Islamic Education Teacher 5 (GPI5) <i>"Teachers have to understand that their purpose is not simply to teach. When the class is over, give the assignment. We want the students to have fun learning with us that even if it's not my schedule, they tell me to come.."</i>	GPI5 gives insight into the importance of understanding the 21CL implementation that triggers a sense of fun in learning among students because teachers always plan 21CL activities in the classroom.
Islamic Education Teacher 6 (GPI6) <i>"The importance is that we, as teachers, play a role to move forward. The Prophet also said, educate children according to the times, right, so we educate them according to their times so that they are closer to us and can achieve more objectives effectively"</i>	GPI6 provides insight into the importance of understanding the 21CL implementation that will make a teacher more forward-thinking and optimistic.

From the diagram, it can be concluded that Islamic Education teachers understand the 21CL implementation as a rebranding of the existing teaching methods with the application of values and ethics.

Next is the interpretation using the Hermeneutic method to explore the importance of understanding 21st-century learning concepts in Islamic Education for teachers. [Table 4](#) shows an interpretation of interviews with the teachers.

Table 5. *Interpretation of the Importance of Understanding 21CL to Help Teachers Teach More Effectively*

Study Text (Transcribed Interviews)	Interviews Interpretation on the Importance of Teachers' Understanding of 21CL for Effective Teaching
Interview Question 4 (STB4) <i>In your opinion, how can the understanding of 21CL help teachers teach more effectively?</i>	
Islamic Education Teacher 1 (GPI1) <i>"21CL can attract students who are not very interested in Islamic education, to be more interested. Ok, secondly, it has one, the kind of value for the pupils to work together, we can't just leave them alone, like those who isn't very smart, the weak pupil, the smart pupil, the average pupil, we can blend them with the presence of 21CL"</i>	According to GPI1, an understanding of the 21CL implementation can indeed have an impact on students' interest in learning and foster a collaborative spirit among students of various levels.
Islamic Education Teacher 2 (GPI2) <i>"When we know the 21CL element, which is 4CIV, we will plan the activities we will do in the class. We will not enter the class, open the book, read, ask questions, students answer, that's it."</i>	According to GPI2, an understanding of the 21CL implementation have an impact on the 21CL activities that are more planned and structured and thus achieve learning objectives.
Islamic Education Teacher 3 (GPI3) <i>"..in a classroom now has different levels. So when the students are of different levels, we used to be able to stream them, but now we don't stream classes. So, there are students with higher knowledge, and there are students with lower knowledge. Being Islamic Education teachers, if they understand the concept of 21CL, they can create a balance"</i>	According to GPI3, an understanding of 21CL implementation help balance learning activities according to the diversity of student levels in the classroom. So every student can learn according to their level of learning.
Islamic Education Teacher 4 (GPI4) <i>"Teaching becomes more interesting, activities can be increased, when learning becomes interesting, students enjoy learning."</i>	According to GPI4, an understanding of the 21CL implementation can produce interesting learning in the classroom.
Islamic Education Teacher 5 (GPI5) <i>"It is indeed a big challenge, but sometimes we can benefit from that, for each group, there is an activity that they do together. So that's how the learning takes place."</i>	According to GPI5, with an understanding of the 21CL implementation, student learning activities in groups or collaboratively can be implemented in a planned manner and learning objectives can be achieved.
Islamic Education Teacher 6 (GPI6) <i>"If we really understand what 21CL is, InshaaAllah we can indirectly increase our importance as teachers, as educators, a murobbi, and as what? Guides... Going back to SKPMG 2, standard 4, teachers as planners, motivators, evaluators, and mentors..."</i>	For GPI6, the importance of understanding 21CL not only make teachers' teaching more effective, but also educates teachers to be planners, motivators, evaluators, and guides.

The findings through interviews show that the study participants gave insight into the importance of understanding the concept of 21CL implementation to enhance professionalism

as a teacher, and even improve student achievement. In addition, the teacher's understanding of 21CL practices will create a fun learning atmosphere among students.

These are the interpretation using the Hermeneutic method to explore teachers' understanding of the importance of implementing 21st-century learning to produce effective teaching. [Table 5](#) shows the interpretation of the interview with the teacher.

The findings show that teachers only understand that 21CL implementation can have a positive effect on their teaching but not on its implementation. In fact, they believe that with 21CL, they can make teaching and learning more interesting and under control.

5. Discussion

Based on the interview data related to the understanding of Islamic Education teachers towards the 21st-century learning concept, the study objective has been achieved after the information required has been obtained and interpreted completely. The researcher found that all study participants gave their views on the understanding of the 21CL implementation from various aspects. Their views are taken into account to form themes related to the objectives of the study.

From the interpretation analysis using the Hermeneutic method, it was found that teachers still have an unclear understanding of the 21CL concept in general when three study participants only outlined 21CL as student-centered learning without clearly understanding the 21CL skills, namely communication, collaboration, creativity, critical thinking, as well as value and ethics. This is inconsistent with the content of the critical elements of 4C ([James et al., 2017](#)) and 21st-century skills ([Buletin Anjakan, 2015](#)).

Similarly, in implementing 21CL in Islamic Education, it was found that teachers only understood 21CL as a new branding of the existing teaching methods with the application of moral and ethical values. The value application is an added value to teachers' understanding of the 21CL implementation in Islamic Education. This does not achieve the standard of the 6 levels of student skills that are characterized in the Islamic Education Learning Content Standard Document ([KPM, 2018](#)), which is related to each element of 21CL skills.

The importance of IET's understanding of the 21CL implementation shows that their view of the implementation can increase teacher professionalism and student outcome. In addition, with the teacher's understanding of 21CL practices, a fun learning atmosphere will be created among students. This finding supports the study on the 21CL challenges and aspirations which are the purpose and goals of education, lack of application of the National Education Philosophy main elements, the dependence on Western psychology and theories, as well as efforts to apply Islamic-based education ([Amir & Mohd Shukri, 2019](#)).

Regarding the analysis of teachers' understanding of the importance of implementing 21CL for effective teaching, the study participants are still unclear if 21CL can have a fruitful impact on teachers' teaching with the 21CL application and teaching practices. This is based on the analysis of the participants' interviews interpretation that shows the impact of effective

teaching only focused on making learning more fun, implementing multi-level class control, more comprehensive collaborative learning, and more systematic teaching planning, which does not fully include the 21CL skills as the characteristics of the 21st-century classroom that require the teacher's skills and clear understanding of 21st-century learning activities (Triling & Fadel, 2018).

Since this study has its limitations, further studies are suggested for various parties including the Division of Islamic Education (BPI) and the Division of Curriculum Development (BPK) to look in more detail and expand internal training on the application of 21CL in teaching, especially Islamic Education. Among the researcher's recommendations is that both parties provide modules for the 21CL skill implementation in Islamic Education according to 3 main areas, namely Al-Quran, Ulum Syariah, and Jawi.

6. Conclusion

According to the discussion, it can be concluded that teachers' understanding of the 21CL implementation in the Malaysian education curriculum can positively impact their willingness to implement 21CL skill activities, especially in Islamic Education.

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