

The Effect of Hots-Based Islamic Education on the Attitude of Religiosity and Its Impact on Improving Students Spirituality

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Abstract. Higher-Order Thinking Skill (HOTS) is a projection of 21st-century learning characteristics, not only in science-based subjects, but also in other subjects specifically in Islamic education. The ability to think in Islamic concept is known as "*al-fikr*" term, which consists of three things, namely: the purpose of thinking, ways of thinking and the benefits of thinking. Besides "*al-fikr*" term, there are also other terms such as *al-tadhakkur*, *al-tafakkur*, *al-tadabbur*, *al-ta'qqul*. The essence is that, the ability to think in Islamic concept becomes a domain that must be developed in accordance with the spirit of the first revelation that is "*iqra*" and with the spirit contained in the first section of the first paragraph of the National Education System Law. Islamic education as a subject, especially in Senior high schools must be able to develop students' thinking abilities referring to the HOTS model of learning, so it can improve religious behaviour and affect the religious behaviour of students. The problem of this study is that whether HOTS learning influences religious behaviour and affects the students' spirituality or not. This research method used is based on a positivistic paradigm with a quantitative approach and a case study research as the research type. The places of this research are two public high schools, with a specific sample of religion extracurricular students consisting of 135 students. The data analysis is referred to as the path analysis model. The results of the study as a whole explain that HOTS-based learning affects the attitude of student religiosity whose *t-value* is $2.53 \geq 1.96$ and also has an impact on the development of student spirituality whose *t-value* is $2.09 \geq 1.96$. In contrast, the effect of HOTS on spirituality whose *t-value* is $-0.10 \leq 1.96$. It has indicated that it is not significant.

Keywords: HOTS, Islamic education, religiosity, spirituality

INTRODUCTION

The educational metamorphosis is designated by a paradigm shift in behavioristic towards

constructivist learning. It is as a logical consequence of the educational transformation of the 21st century. Deconstruction of stimulus-response and reinforcement as a basic feature of behavioristic characteristic that is identical with reward and punishment leads to the constructivist culture focusing on the development of students' knowledge, skills and interaction values. It is then able to encourage the growth of abilities as a whole and comprehensively [1].

A paradigm shift cannot be released from the demands of the output generated from the education process. UNESCO's philosophy with four educational criteria of "*learning to know, learning to do, learning to be, and learning to live together*" provides a concrete sketch that education is not only at the level of *learning to know*, but is also more essential which is on the dimension of *learning to live together* as the basis of life competence that must be realized. The education process should be able to shape students as professional stakeholders that are capable of adapting and answering various problems confronted by the global mindset ability [2]. The potential that must be developed in shaping the global mindset is growth in critical thinking skill. The area can be developed with a learning model which is not text-booklist type. The ability to think critically encourages the ability to think creatively. Even though they are identical, both are different sides, creative thinking, which is the main indicator of Higher Order Thinking Skills (HOTS), is convergent [3].

The Higher Order Thinking Skills (HOTS) currently becomes the main reference as an alternative model used in learning activities to measure the level of student comprehension in Indonesia and other countries [4]. The emergence of HOTS, which is a revision of Bloom's taxonomy theory by Anderson and Krathwohl is related to levels of thinking in the cognitive domain [5]. The HOTS projection is explicitly related to skills of thinking [6], as the most important classification of statements in the results gained by students from the education process. The development orientation of skills or ability to think is no longer in the cognitive formal domain but is rather on the metacognitive concept that is characterized by the

ability to construct ideas gained by students from the learning process [8]. The concept of the creative thinking competence as a real form of thinking skills which are metacognitive, is constructed on four components including how to think critically, creatively, care and producing the problem solving as expectations [9]. Creative thinking is the interaction centres of arts, knowledge, and daily life, with the dynamic collaboration of various components of the brain [10], in generating the construction of ideas as the result of the learning process.

Thinking creatively can be associated with the learning concept, namely as the process of behaviour and knowledge transformation generated by the unity of learning process interaction including teachers, students, learning objectives, materials, media, methods and evaluation [11]. By taking into consideration of the description, the learning process must consider the shifts of students' condition, so the learning planning can facilitate the development of creative thinking [12].

The essence of education as an effort to equip students with various abilities is encouraged to develop the ability to think creatively in an effort to challenge for the future. It is in line with the paradigm of creative thinking, which is the objective of the HOTS concept. In Islam, the concept in the term Al-Qur'an is known as the word *al-fikr*, related to, first, the objective of thinking according to the Al-Qur'an, secondly, a way of thinking according to the Al-Qur'an, and thirdly, the benefit of thinking according to the Al-Qur'an [13]. In addition, the concept of thinking can also be examined in the words *al-tadhakkur*, *al- tafakkur*, *al-tadabbur*, *al-ta' aqqul* (Ismail, 2014). In short, HOTS is basically not only the general education domain, but Islam also highlights it as an essential paradigm in the education process.

Referring to the National Education System Law No. 20/2003, it states that education is a conscious and planned effort related to the development of religion spiritual aspect, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state. It illustrates that creative thinking is an indicator of success in the education process, yet, on the other hand, also refers to the spiritual religion as its contribution. By considering the meaning of education in the law, it can be drawn into two typologies, specifically the esoteric and exoteric domains. The exoteric domain is represented by general subjects, whereas the esoteric domain is drawn concretely on religious subjects, especially Islam, which assimilates in the national education curriculum.

In accordance with the description, Islam Religious Education can be interpreted in three domains of definition, namely as a subject, as an educational institution, and as a value [14]. The

Islamic Education as a subject, in accordance with the design and curriculum objectives, is a process of enhancing the dimensions of knowledge and comprehensive understanding related to Islam, in which the endpoint ceases into the domain of implementation correctly [15], so the Islamic Education learning is not only integrative-interconnected, but it should lead to the concept of implementation-applicative [16]. The integrative meaning means education must be able to transform two things at once, i.e. knowledge and values, while interconnected means to associate the Islamic Education to other subjects, so not only does the Islamic Education develop the ability of students' theoretical religious attitudes, but also in the praxis domain [17] [18]. The attitude of students' religiosity as the result of the Islamic Education learning process, must be designed a framework of the comprehensive learning process. The domino effect on mature and strong religiosity can affect the development of students' spirituality, which is interpreted as the ability to comprehend and to live the norms, doctrines, dogmas obtained from the learning process of Islamic Education. On the other hand, spirituality is also an indicator of the maturity and psychological health of students. The focus on this research is on the formulation of the problem, whether or not the learning of HOTS-based Islamic Education influences on the religious attitudes and impacts on the development of students' spirituality?

METHOD

This research was based on a positivist paradigm, with a quantitative approach and the type of this research was a case study. The sample determination model with stratified random sampling, at a 5 per cent margin of error with the formulation of the sample based on Slovin's theory, came to 135 students consisting of 2 different schools. The schools used as the research were SMAN 1 Ambulu and SMAN 1 Jenggawah. The instruments of data collection used a questionnaire with 20 questions on the HOTS variable, 20 items on religiosity, and 20 questions on the spirituality variable. The analysis of the research data applied path analysis using LISREL.

RESULT & DISCUSSION

Based on the findings of research data processing, it can be concluded that HOTS-based learning in Islamic Education subjects influences the religious attitude of students and impacts on increasing spirituality. Variable X (HOTS), an exogenous variable, is constructed by items X1 and X2 which are part of the critical thinking indicator on HOTS-based learning concepts consisting of logical thinking, reflective, systematic and

productive, while X3 and X4 are the result recapitulations of creative thinking questionnaire with indicators of fluency, flexibility, originality, and elaboration. Variable Y is a religious attitude as endogenous and exogenous variable, Y2 represents the dimension of religious practice, Y3 refers to the indicator of experience dimension, and Y4 is the results of the indicator dimension of knowledge and religious consequences. Z variable has a role in spirituality as an endogenous variable. In the Z1 and Z2 items, the questionnaire results refer to a sense of connectedness (vertical and horizontal connection), Z3 is based on the universality indicator, and Z4 is based on the prayer fulfilment indicator. The description of the three latent variables and 12 variables observed can be tabulated as follows:

Table 1. The indicators of research variable questionnaire

HOTS-based Learning (X)	Religious Attitude (Y)	Spirituality (Z)
1. Critical thinking (X1 and X2) • Logical • Reflective • Systematic • Productive	1. The dimension of confidence (Y1) 2. The dimension of religious practices (Y2) 3. The dimension of experiences (Y3)	1. A Sense of connectedness, a vertical and horizontal connection (Z1 and Z2) 2. Universality (Z3)
2. Creative thinking (X3 and X4) • Fluency • Flexibility • Originality • Elaboration	4. The dimension of knowledge and religious consequences (Y4)	3. Prayer fulfilment (Z4)

Based on the recapitulation of questionnaire data constructed from the indicators tabulated in the table above, the results of data processing can be found in Figure 1.

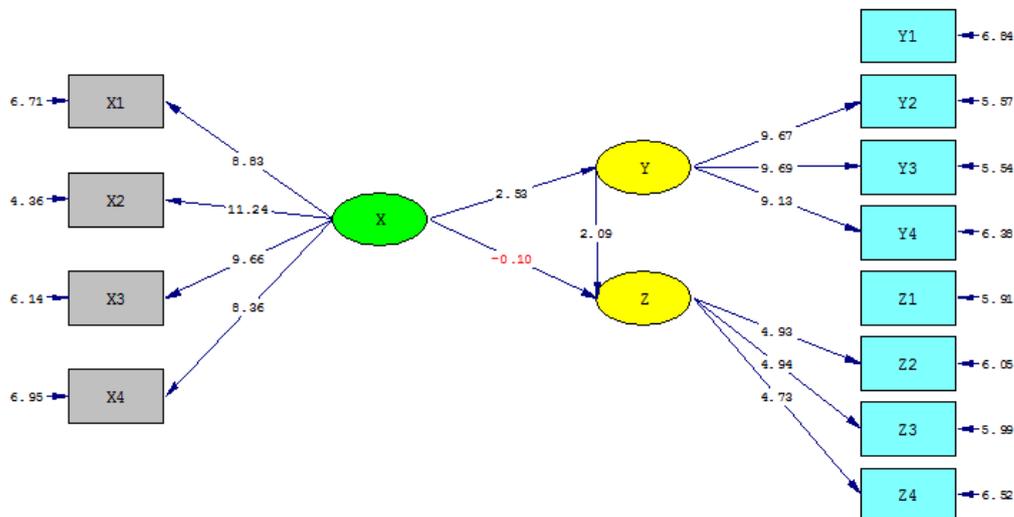
The construction of the structural model explains that the HOTS-based Islamic Education learning has an impact on students' religious with a

t-value of $2.53 \geq 1.96$, which is significant, whereas the variable of religious attitude has an impact on enhancing students' spirituality with a t-value of $2.09 \geq 1.96$. The influence of HOTS-based Islamic Education learning has no significant influence on the students' spirituality with a t-value of $-0.10 \leq 1.96$ that is the minimum standard of t-test significance. The data processing and structural model construction can be concluded that some cut-off values are low. It is because of the variables which have no significant effect.

Some data processing values do not meet the cut-off value or required value, due to the variables which have no significant connection, as shown in Figure 1 in the data research analysis. In accordance with the data processing research, it can be elucidated that HOTS-based Islamic Education learning does not necessarily improve spirituality, still, it requires an intermediate variable, namely religious attitude. The reality can be understood that in Islamic Education, the dimension of knowledge is not necessarily able to construct religious maturity, in the context of spirituality, but a comprehensive level of understanding must follow it. There is a balance between vertical and horizontal (esoteric and exoteric) factors in religious life, so the Islamic Education in school is not only at the level of knowledge.

CONCLUSION

Regarding the structural model and the data processing of this research findings, it can be concluded that the learning of HOTS-based Islamic Education influences the attitude of religiosity and has an impact on the improvement of students' spirituality. In contrast, the learning of HOTS-based Islamic Education does not influence the improvement of students' spirituality directly.



Chi-Square=93.66, df=51, P-value=0.00025, RMSEA=0.079

Figure 1: T-Value results of research data processing

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