STRENGTHENING HOTS THINKING IN ISLAMIC EDUCATION IN THE ERA OF SOCIETY 5.0

PENGUATAN BERPIKIR HOTS DALAM PENDIDIKAN ISLAM DI ERA SOCIETY 5.0

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Abstrak

Pendidikan Islam saat ini dihadapkan pada tantangan era Society 5.0, yang menuntut keberhasilan dalam mengembangkan kemampuan berpikir tingkat tinggi (Higher Order Thinking Skills/HOTS) pada peserta didik. Penelitian ini bertujuan untuk memahami konsep HOTS dalam pendidikan Islam, menganalisis tantangan pendidikan Islam dalam mengembangkan HOTS di era Society 5.0, dan memberikan solusi untuk memperkuat pengembangan HOTS dalam pendidikan Islam. Metode penelitian yang digunakan adalah studi literatur dan analisis deskriptif. Hasil penelitian menunjukkan bahwa HOTS adalah kemampuan berpikir yang lebih kompleks dan memerlukan kemampuan analitis, kreatif, dan kritis. Tantangan pendidikan Islam dalam mengembangkan HOTS di era Society 5.0 adalah kurangnya guru yang terlatih dalam mengembangkan HOTS, kurangnya penggunaan teknologi yang tepat dalam pembelajaran, dan kurangnya dukungan dari orang tua dan masyarakat. Solusi untuk memperkuat pengembangan HOTS dalam pendidikan Islam meliputi pelatihan guru dalam mengembangkan HOTS, penggunaan teknologi yang tepat dalam pembelajaran, dan melibatkan orang tua dan masyarakat dalam mendukung pengembangan HOTS peserta didik. Dalam rangka memperkuat pengembangan HOTS dalam pendidikan Islam, diperlukan upaya kolaboratif dan sinergis antara lembaga pendidikan, pemerintah, masyarakat, dan stakeholders lainnya.

Kata Kunci: Penguatan, Berpikir HOTS, Pendidikan Islam, Society 5.0.

Abstract

Islamic education is currently faced with the challenges of the Society 5.0 era, which demands success in developing higher order thinking skills (HOTS) in students. This study aims to understand the concept of HOTS in Islamic education, analyze the challenges of Islamic education in developing HOTS in the Society 5.0 era, and provide solutions to strengthen the development of HOTS in Islamic education. The research method used is a literature study and descriptive analysis. The results showed that HOTS is a more complex thinking ability that requires analytical, creative and critical abilities. The challenges of Islamic education in developing HOTS in the Society 5.0 era are the lack of teachers who are trained in developing HOTS, the lack of appropriate use of technology in learning, and the lack of support from parents and society. Solutions to strengthen HOTS development in Islamic education include teacher training in developing HOTS, appropriate use of technology in learning, and involving parents and the community in supporting student HOTS development. In order to strengthen HOTS development in Islamic education, collaborative and synergistic

efforts are needed between educational institutions, government, community, and other stakeholders.
Keywords*: Strengthening, HOTS Thinking, Islamic Education, Society 5.0.*

Introduction

Education is a very dominant benchmark along with the growth and development of the times. Education also has a very important role in preparing quality Human Resources (HR). Therefore the quality of education of a nation affects the quality of human resources it produces. One way to improve the quality of quality education in accordance with the goals of national education, in Law Number 20 of 2003 it is stated that national education functions to develop capabilities and form dignified character and national civilization in the context of educating the nation's life, aiming at developing the potential of participants educate people so that people who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens (Aspi & Syahrani, 2022).

Learning is an important part of education so as to acquire knowledge, attitudes and skills during the learning process, the role of educators is very important. The learning process becomes a bridge so that students actively develop their potential to have noble character, noble personality, intelligence and skills needed for themselves. Learning Islamic religious education is a process carried out by educators in preparing students who can believe, understand and practice Islamic teachings that have been planned to achieve predetermined goals (Faishol & Hidayah, 2021), in carrying out a lesson, of course, it must be in accordance with what is planned, so that the implementation of learning can be directed and this is intended so that the results obtained can also be more optimal.

In order for students to have this potential, it has been said that the role of the teacher is very important, no matter how great the advancement of technology is, the role of the teacher will still be needed, technology that can making it easier for humans to find and obtain information and knowledge may not be able to replace the role of the teacher, as stated in Law Number 14 of 2005 that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students at early childhood education through formal education, basic education and secondary education (Nurdin, 2021).

Learning contained in the curriculum needs to always be developed and updated in accordance with the progress and demands of the times. Like the Indonesian people who have replaced the curriculum 6 times in education. In fact, in the last 19 years, there have been 4 changes to the curriculum. Basically, these curricula have the same goal, but in practice there are slight differences (Ahmadi et.al, 2021). In the course of history since 1945, the national education curriculum has undergone changes, namely 1947 Curriculum or Lesson Plan, 1952 Curriculum or Unraveled Lesson Plan, 1964 Curriculum or Education Plan, 1968 Curriculum, 1975 Curriculum, 1984 Curriculum, 1994 Curriculum, 2004 Curriculum Competency-Based Curriculum (KBK), 2006 Curriculum of Education Unit Level Curriculum (KTSP), and the current curriculum is 2013 (Mustofa et.al, 2021). The curriculum largely determines the processes and results of an education system and also functions as a medium for achieving goals as well as guidelines in implementing teaching at all types and all levels of education (Posangi, 2021).

In a survey on the quality of education issued by PISA (Program for International Students Assessment), Indonesia ranks 72nd out of 77 countries in the world. Observers believe that teacher competence is low and the education system is too old-fashioned to be the cause. The student capability survey released by PISA in 2019 in Paris, placed Indonesia in 72nd place out of 77 countries. this data making Indonesia ranked in the bottom six, still far below neighboring countries such as Malaysia and Brunei Darussalam. The PISA survey is a reference in assessing the quality of education in the world, which assesses reading, mathematics and science skills (Munajah & Supena, 2021).

Several other problems were found in learning Islamic religious education, namely the students had the notion that PAI subjects were boring because the teaching and evaluation strategies carried out by teachers were always monotonous, practical activities and worship facilities were inadequate, students also complained a lot because learning PAI was considered identical. by memorizing short verses, the attributes of Allah, the names of the Prophets and so on (Yulinar, 2021). This also makes students less developed in the learning process such as the results of research by Rusjannah et.al (2021) which states that students' low critical thinking can be seen in student behavior, namely curiosity in finding answers. information is still low, students are passive and

only the teacher gives information, students are embarrassed to ask questions and do not dare to express opinions. PAI teachers' knowledge of the management of the learning process is inadequate, their mastery of technology is still low, and there is a widespread understanding of radicals among the younger generation who enter through the educational process (Duryat & Alphan, 2021).

Seeing the conditions that have been described above, it is necessary to make changes or improvements in education. The application of the 2013 Curriculum is expected to produce productive, creative, innovative and affective human resources, through strengthening the competence of attitudes, knowledge, and skills (Wijayanti et.al, 2022). The 2013 curriculum has adopted Bloom's Taxonomy which was revised by Anderson starting from the level of knowing, understanding, applying, analyzing, evaluating and creating. Because the demands of the 2013 Curriculum must reach the level of creation, students must be continuously trained to produce something creative new. In fact, higher-order thinking skills have become curriculum objectives internationally (Prastikawati et.al, 2021).

The creation of productive, creative and innovative students can be realized through the implementation of learning using critical thinking skills or commonly known as Higher Order Thinking Skills (HOTS). HOTS is a skill in combining, manipulating, and transforming existing knowledge and experience to think critically and creatively in making decisions and solving problems in new situations (Nurjaman, 2021). Often HOTS-based learning is used in general subjects as in research conducted by Qodra et.al (2021), Wijayadi et.al (2021) and Denispriyanti & Kamaludin (2021), in Qodra et.al's research more emphasis on thematic learning based on HOTS, research by Wijayadi et.al emphasizes students' thinking types by solving math problems and Denispriyanti & Kamaludin's research emphasizes students' thinking by solving Chemistry National Examination questions. However, in the implementation of HOTS-based learning, it is certainly not only relevant to these lessons but also relevant to religious lessons, including Islamic Religious Education (PAI) lessons.

Along with the current developments, Islamic religious education continues to experience development and change. In the era of traditional Islamic education the teacher became a central figure in learning activities. In contrast to the context of modern Islamic education, this is no longer true. The role of Islamic religious education

teachers today has experienced a shift, namely as a facilitator for students. Learning is no longer teacher-centered, but more student-centered. Shifts and changes in the pattern of education is a phenomenon that is happening at this time. This is due from time to time human demands and needs continue experiencing changes. The era of society 5.0 has an impact on all aspects of human life, including education. This era is characterized by the increasingly central role of technology in human life.

The world of education must be able to keep up with the current acceleration which can change in an instant to follow the era of society 5.0 (Zakariya et.al, 2021). For all people, the world of education is a major concern. Because the educational environment is a barometer of the progress of a civilization. A country's education will develop a generation of quality citizens (Arifin et.al, 2021). The nation's generation must obtain clear knowledge not only through general education, but also through religious education, so that they have noble character and can take advantage of the times (Faraby et.al, 2021). Most of Indonesia's population is Muslim, as we all know (Bahri, 2022). Like other religions, Islamic religious education plays an important role in building a quality generation of the nation. Of course, technology must be used in Islamic religious education, especially in PAI learning, to achieve this. In this technological era, students prefer visual information through YouTube, online games rather than reading textbooks, lectures, or listening to teachers directly. Students can now use existing libraries on the Internet to help them overcome their challenges (Bahri, 2022). From the description above, there are two main things that need to be studied, namely how the concept of PAI learning and how to utilize PAI learning in facing the era of society 5.0. The research entitled "the concept of learning Islamic religious education in the era of society 5.0" was taken, because the existing digital developments are now increasingly advanced and in connection with the progress of the times, a term has emerged which is called the era of society 5.0 and in previous studies only examined learning in the societal era in general.

This research on the concept of Islamic religious education in the era of society 5.0 is based on a literature review and data collected and evaluated from various sources, including books and scientific publications. Descriptive and argumentative analyzes are used to carry out this qualitative technique. The data collection method is by seeking information about items in the form of variables, as well as notes, books,

handwriting, and research note forms (Batubara, 2021). In this article, the researcher takes a qualitative approach to his investigation. Meanwhile, data collection uses library research methods. Examining various literature, both in the form of books, notes, and reports on the results of previous research that focuses on the concept of learning PAI and learning in the era of society 5.0, is used to conduct library research. The concept of Islamic religious education put forward by Salih and Azra is the main source of this research. Secondary source including national and international journal articles, state regulations, and other online sources that can assist researchers in identifying concepts to produce Islamic learning concepts in the era of society 5.0. Prior to data analysis, the researcher conducted professional judgment on experts regarding research content/material. Furthermore, researchers conducted an analysis of PAI strategies in the era of society 5.0. In theory, the researcher performs data analysis by dividing the data into parts and their characteristics. After the data is thoroughly evaluated. Researchers collect important information that is relevant to the research subject, such as the concept of Islamic religious education and learning in the era of society 5.0.

The goal is to gain a better understanding of the subject under investigation. As a result, researchers read and studied literature on the concept of PAI, the era of society 5.0 and learning in the era of society 5.0. After the research was completed, the writer recorded the results in a format appropriate to the use of the written language. Researchers used data triangulation (crosscheck) between data collected through library research and observational data, as well as a documentation approach, to confirm the correctness of the data collected. Researchers took data in the form of the concept of PAI, the era of society 5.0, learning PAI based on society 5.0. The data that has been found is then recorded. This recording is needed by researchers in the steps and data collection and data analysis to make it easier to group and analyze data. The things that are needed in recording are everything in relation to the concept of PAI, society 5.0 and society-based PAI 5.0. The data were analyzed using the sort method with the determining element of the PAI learning concept.

Based on the problems and facts above, it is necessary to make changes and continue to evaluate their development, so that the learning objectives of Religious Education are Islam that is taught can be achieved optimally, through the development of critical thinking skills in Higher Order Thinking Skills (HOTS) in the era of society

5.0 students will be able to understand and know the ideas that arise, be aware when they need new knowledge and be able to find steps that will used to solve a problem they find in learning even in the life around them.

Literature review

Portrait of Society in the Era of Society 5.0

Era Society 5.0 is an idea from Japan as a form of response to the trend of changing society as a result of the industrial revolution 4.0. The Japanese state assumes that the era of the industrial revolution 4.0 has an impact on the degradation of the human role which is termed as disruption. Disruption itself is defined as turmoil or disturbance of old conditions with new conditions. So that the condition of disruption gives an image of conditions that are full of uncertainty, full of turmoil, problem complexity and ambiguity. The concept of Society 5.0 contains the notion of a human-centered, technology-based civilization (Umro, 2021). The fundamental difference between Society 5.0 and the industrial revolution 4.0 is the role of humans in the development of science and technology. In the Industrial Revolution 4.0, society is positioned as an object and technology development is the main key. In this era, society is only as users and recipients of the impact of technological developments. Meanwhile, the concept of Society 5.0 will restore the role of humans as the center of life.

Fukuyama (2018) in his article entitled "Society 5.0: Aiming for a New Human-Centered Society" states that the goal of Society 5.0 is to create a human-centered society in order to be able to achieve economic development and face challenges and be able to have a comfortable quality of life. The change offered by Society 5.0 is a balance of life patterns between cultural values and technology side by side. This change will position humans as the main component, not just a passive component as happened in the industrial revolution 4.0 (Nasikin & Khojir, 2021). As the era of Society 5.0 will enter, the structure of society will also experience development. At least, there are 5 (five) critical areas that limit the structure of society in the Society 5.0 era, namely preventive health services, mobility, creation of the next generation, smart city, infrastructure, and financial technology (Onday, 2020). With these five critical areas, society has a new role in the Society 5.0 era, which was originally still conventional and unable to accept technology as part of its life.

Polat & Erkollar (2020) mentions the new role of society in the Society 5.0 era, including first, society as a smart ecosystem (Hasibuan & Sulaiman, 2019). Basic human abilities that have emotional intelligence and knowledge must be able to overcome social problems that develop through the use of technology. Second, a comprehensive society (Ferdianto et al, 2020). Comprehensive here refers to all community activities both organizational, industrial and other efficient social activities. Third, wellbeing innovation (Sawant & Lodhe, 2021). The industrial revolution 4.0 and Society 5.0 put forward the use of cyber technology innovations in solving multi-dimensional problems. Society 5.0 is required to apply technology (internet) to facilitate social interaction without being limited by region or socio-culture. Thus, people are expected to be able to think creatively and innovate in realizing a prosperous, comfortable and happy life. The role and critical dimensions of society 5.0 bring education, especially Islamic education, to be able to transform in creating an intelligent, comprehensive and innovative society.

Era Society 5.0 requires three basic abilities, namely the ability to solve problems, think critically, and be creative through adaptive thinking patterns with the future, namely analytical, critical, and creative (Puspita et al, 2020). It is time for Islamic education to reconstruct its paradigm by abandoning the skeptical view of science. This is a challenge for Islamic education which is expected to be able to create real human beings. Rahayu (2021) explains in Society 5.0, the big data technology obtained by The Internet of Things (Hayashi) is transformed by Artificial Intelligence and according to Mathews, will be something that can help individuals improve their lives (Bahri, 2022), all elements of life will be affected by Society 5.0, including health, urban planning, transportation, agriculture, industry, and Education (Sekar Kinanti & Kencana, 2021). The difficulties caused by the industrial revolution 4.0 (lack of socialization between communities, absorption of labor, and other consequences of industrialization) will be reduced and fully integrated with technology during society 5.0, in educational subjects, learning can take place anywhere and anytime, regardless from the presence or absence of a teacher (Sudarmanto et al, 2021). Furthermore, the quality of society 5.0, such as creativity, critical thinking, communication, and collaboration, is the focus of expertise in the field of Education (Sumarno, 2019).

Some of the theoretical explanations above, the author emphasizes that the era of society 5.0, or the 5.0 community period is what to watch out for at this time. To overcome the challenges of this century, Indonesian education must first assess existing infrastructure, develop human resources, align education and industry. Therefore, an educator, especially Islamic Education, must be aware of and be able to take advantage of advances in technology and information in every continuous learning process. In addition to helping Islamic education learning activities, the use of digital technology in education seeks to assist the government in digitizing the educational environment.

(Higher Order Thinking Skills as a Challenge to Islamic Education in the Era of Society 5.0

HOTS (Higher Order Thinking Skill) or what is often referred to as skill ability or higher order thinking concept is a concept of educational reform based on taxonomy bloom which began in the early 21st century. This concept is incorporated into education aimed at preparing superior human resources who are ready to welcome the industrial revolution. In the 21st century, human resources have skills and expertise. According to Abduhzen, HOTS is the final target in learning in the form of a learning approach (Sofyan, 2019). According to Thomas & Thorne, Higher Order Thinking Skill is a way of thinking higher than just memorizing facts, explaining facts, or applying rules, formulas, and procedures. This opinion agrees with Onosko & Newman, Higher Order Thinking Skill can be interpreted as the potential use of the mind to face new challenges that students have never thought of before" (Nugroho, 2018). According to Under Bakke, "Higher Order Thinking Skill is also called the ability to think strategically in utilizing information to solve problems, interpret arguments, negotiate news, or make estimates" (Sani, 2019). Higher Order Thinking Skill is cognitive utilization in thinking processes that are in short term memory. If related to Bloom's taxonomy, the Higher Order Thinking process includes analysis, synthesis, and evaluation. In addition, that Higher Order Thinking is much needed today than in previous times (Cahyawati & Sholeh, 2020).

From some of the definitions above, it can be concluded that HOTS (High Order Thinking Skill) is a high-order thinking skill that must be present in students who not only tests their intellectual abilities in terms of memory but also tests their ability to evaluate, be creative, analyze and think critically about understanding. students towards

a subject and more emphasis on critical thinking on a problem solving. So, here higher-order thinking skills are not only tested on memorizing a subject matter but rather on application.

Education has a close relationship with the development of the globalization era, especially in the idea of the Society 5.0 era. Therefore, education should adapt to changing times accompanied by social changes inherent in society. In heading towards the era of Society 5.0, Indonesia is at least able to change the direction and paradigm of education, especially Islamic education. The change in the paradigm of Islamic education certainly emphasizes the aspects of modernizing the education system so that it is more comprehensive and flexible. This is directly proportional to graduates who are able to live life in a democratic society effectively. Therefore, Islamic education is able to assist students in developing their potential naturally and creative in an atmosphere full of freedom, togetherness, and responsibility. In addition, Islamic Education must produce graduates who are synergized in the life of society in the current era. One alternative that can be done is to develop education with a global perspective (Hidayat, 2015). Education with a global perspective demands an open mindset and gets rid of scientific and institutional dichotomies to create a critical, creative and innovative society without being limited by socio-cultural boundaries.

Islamic education faces serious challenges, according to Fadjar quoted by Putra (2019), namely first, Islamic education must be able to survive in crisis conditions and exist in the education system in Indonesia (Nudin, 2020). Surviving in these conditions requires Islamic education to be at the forefront of changing people's mindsets. Especially in the Society 5.0 era launched by Japan, Islamic education should be able to develop a mindset people who have an understanding of Islamic teachings to develop and utilize Science and Technology. Second, Islamic education is not only in the education system in Indonesia (Syahminan, 2014). With its universal nature, Islamic education faces challenges in the globalization of education. Islamic education is not only focused on traditional-conventional systems, but should be able to change modern Islamic education. Third, Islamic education should reorient and reform its education system to support a more democratic education process, pay attention to the diverse needs of students and encourage increased community participation (Zarkasyi, 2018).

Apart from the challenges faced, according to Fadjar, Islamic education still has a number of problems, namely first, the management of education in the past put too much emphasis on the cognitive dimension and ignored other dimensions which resulted in the birth of Indonesian people with split personalities (Rozi elt al, 2022). On the one hand religious life is developing rapidly and on the other hand there are still many people's behaviors that are contrary to Islamic teachings. Second, education is centralized. The management of Islamic education is still centered on the Institution (Ikhwan, 2017). In facing the challenges of Islamic education in the era of Society 5.0, it will certainly have an impact and influence on people's lives. Therefore, Islamic education must be able to face these challenges. Islamic education must instill emotional, spiritual, and skill competencies in society so that they are in harmony with the goals of Society 5.0, namely a super smart society. Competence in the Society 5.0 era is known as the 4C dimension, namely Critical thinking, Collaboration, Communication, and Creativity.

These competencies are supported by the main capabilities that must be owned by the community. Putra (2019) explains that there are three main abilities must be owned by the community in the era of Society 5.0 is first, problem solving (Lawson, 2003). Polya explained four stages in problem solving, namely understanding the problem, making a settlement plan, carrying out calculations, and re-checking the results obtained. Second, the ability to think critically (Mulnix, 2012). The way of thinking that must always be introduced and accustomed to is the way of thinking to adapt in the future, namely analytical, critical, and creative. That way of thinking is called higher order thinking (HOTS: Higher Order Thinking Skills). Thinking in the HOTS style is not ordinary thinking, but thinking in a complex, tiered and systematic way. Third, the ability to be creative (Cowdroy & de Graaff, 2005). In developing creativity, it is not only emotional factors but also the need for students' self-confidence factors to bring out their creativity. High trust plays a very important role in making meaningful contributions the process of one's life, because if the individual believes he is capable of doing something, creativity will arise in the individual to do things in his life.

Thus, that the ability to be creative is an ability that must be based on faith and confidence to do good things in life. Islamic education must be able to face the

challenges of the Society 5.0 era. Therefore, every individual must be able to solve various problems, be able to survive the crisis attacks. Islamic education needs to seek reorientation in order to be able to build an intelligent and competitive society in the era of Society 5.0. Of course, supporting elements such as human resources, funding, and a conducive climate are still needed.

Islamic Education Learning Innovation in Society 5.0 Era

In learning Islamic education in the era of society 5.0, an educator needs to have technological knowledge (Rahmadi, 2019), namely knowledge about how to use hardware and software and connect between the two. Educators are required to have competence regarding the content of subject matter (content knowledge). In addition, educators must also have competence regarding pedagogic knowledge (Ningsih & Siagian, 2020), namely knowledge about student characteristics, learning theories, learning models or methods, as well as assessment of learning processes and outcomes. The industrial era 5.0 requires educators and educational institutions to transform learning, from manual to digital learning. It is suggested that the school curriculum in Indonesia emphasizes the importance of literacy, not only old literacy (reading, writing and mathematics), but also data literacy, technology literacy and human literacy. Data literacy is understanding to read, analyze, use data and information (big data) in the world.

Islamic education learning innovations that are carried out are First, HOTS capabilities in the learning process (Saraswati & Agustika, 2020). HOTS (Higher, Order, Thinking, Skills) is the ability to solve complex problems, think critically and be creative. The application of HOTS can be done by introducing students to the real world with existing problems. Such as environmental and health issues as well as the use of science and technology. so that students are expected to be able to analyze and solve these problems. Second, renewal of a futuristic learning orientation, introducing learning that is not only about mastering the material but also needs to relate to its use for the advancement of society 5.0 (Ariani & Syahrani, 2022). Futuristic learning begins to apply a combination of the virtual world and the real world known as Augmented Reality. Learning Islamic religious education that puts forward the role of students as the main actors even though there are many sophisticated and futuristic media. In the end, futuristic learning will lead to how to train and familiarize students to

be independent in learning. Third, choosing the right learning model (Purnasari & Sadewo, 2020). To provide space for students to discover the concept of knowledge and creativity. Educators may choose various learning models such as discovery learning, project-based learning, problem-based learning, and inquiry learning. Through these various models encourage students to build creativity and think critically. Fourth, developing the competence of teachers and lecturers (Sari et al, 2020). Competence in the cognitive, affective and psychomotor domains of teachers/lecturers also needs to be improved so that they are able to adapt to industry 4.0 and society 5.0. equipped with insight knowledge, attitude and skills are characteristics in preparing for society 5.0. Fifth, provision of futuristic facilities and infrastructure as well as learning resources as needed (Hernandez-de-Menendez et al, 2020) in the form of IT-based smart buildings in the form of classrooms, libraries and laboratories supported by IoT (Internet of Things) and (Artificial Intelligence) facilities.) AI that supports learning resources and learning media for students.

Implementation of HOTS in Islamic Education in the Era of Society 5.0

The learning steps using the HOTS Approach begin with an introductory activity: in this preliminary activity the teacher opens the lesson followed by giving apperception, then motivation and at the end the teacher explains what material will be discussed in this meeting. Then enter the core activities. There are several core activities. The first activity is Literacy activity: students are given encouragement and motivation so that their attention and focus can be focused. The next activity is Critical Thinking, in this activity the teacher gives a problem statement in the form of a question/problem identification and will be answered through learning activities. Furthermore, data collection activities: in this activity students are instructed to find and read learning resources from books, journals and also from the internet. Furthermore, Cooperation activities: in this activity students are ordered to form groups and hold discussions in groups about problems statement given by the teacher. Next, Verification / proof activities: at this stage students verify the ideas offered with the theories in the sources they have read. The next activity is communication: students explain the results of group discussions with group representatives coming to the front of the class. The last activity is the closing activity: in this activity, the teacher assigns students to make a summary of the material that has been studied today, then the teacher checks the

students' work, the teacher gives emphasis by concluding today's material, then the teacher asks students' level of understanding of the material that has been learned. then the teacher closes the meeting.

When the explanation of the material takes place students are required to think highly, namely to analyze the problems given by the teacher when given the task of finding solutions to problems in each group. This is the same as what Anderson & Krathwohl said, categorizing the process abilities of analyzing, evaluating, and creating, including higher order thinking (Wilson, 2016). Analyzing is the ability to break something down into smaller parts so that a deeper meaning is obtained. Analyzing in Bloom's revised taxonomy also includes the ability to organize and connect between sections so that a more comprehensive meaning is obtained (Astuti, 2021). Furthermore, teachers who are able to provide the widest opportunity for their students to express their opinions and arguments because this can train students to think actively and critically.

This is in line with the theory cited by Ridwan Abdullah Sani regarding the characteristics of learning with the Higher Order Thinking Skills (HOTS) approach, namely "Stimulating students to dare to ask opinions or questions. Teachers can train students to make questions or statements after showing an interesting phenomenon, for example through videos, demonstrations, or other ways. The teacher must train students' self-confidence so that they believe in themselves in mastering knowledge and thinking" (Sani, 2019). In addition to using the right method, the implementation of PAI learning is also accompanied by the use of adequate learning resources and learning media. Sani (2019) explained about the characteristics of HOTS learning, namely that student learning activities can seek and utilize learning information from various sources, both from books and others, because this can provide accommodation for differences in the characteristics of student learning styles, student abilities, needs, interest in learning, curiosity, and initial capabilities each student.

Each stage of learning must end with an evaluation stage. Here evaluation is a measuring tool of the learning outcomes that have been carried out. The assessment process does not occur suddenly, assessments must also have been made when making lesson plans. so here the assessment is very closely related to the learning process that has been designed by the teacher and carried out jointly by students. So here the teacher

must understand between the learning that has been implemented and the evaluation (assessment) that is carried out is appropriate (Nugroho, 2018).

HOTS assessment requires learning to utilize information and ideas by changing their meanings and implications. This is like when learning combines facts and ideas then synthesizes, generalizes, explains, gives hypotheses, or concludes (Mulyaningsih, 2018). Therefore, in learning students must be able to understand, interpret, analyze, as well interpret the information received. HOTS also teaches students to think critically in evaluating information, making conclusions, and making generalizations. In the revised Bloom's Taxonomy, HOTS is a cognitive ability at the level of application, analysis, evaluation, and innovation.

Conclusion

Based on the explanation above, the writer concludes that: 1) In learning Islamic religious education in the era of society 5.0, an educator needs to have technological knowledge and pedagogic knowledge; 2) Islamic education learning innovations in the era of society 5.0 carried out the application of HOTS (Higher, Order, Thinking, Skills), renewal of futuristic learning orientation, selection of appropriate learning models, development of educator competencies, provision of futuristic infrastructure and learning resources; 3) Implementation The HOTS approach is implemented in three stages. First, in the preparation stage of learning planning using the HOTS approach, namely by designing lesson plans, the second stage is the implementation stage of PAI learning using the HOTS approach, the third stage is the PAI Learner Evaluation stage using; and 4) The HOTS-based PAI learning assessment instrument in implementing the HOTS approach in learning can be said that students in the learning stage are able to actualize Bloom's Taxonomy theory, namely at the level of analyzing, evaluating, creating.

There are several things that the researcher proposes related to suggestions for improving the quality of learning in Islamic Education and HOTS assessments, including: 1) teachers must be able to make the most of the learning process time so that learning is carried out in accordance with the learning objectives to be achieved; 2) all teachers can use learning methods that are more varied than the learning methods

described by researchers; and 3) improving the quality of teachers in carrying out HOTS learning and assessment processes.

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