TEACHING PRACTICE BASED ON ELEMENTS OF HIGHER-ORDER THINKING SKILLS (HOTS) BY AL-GHAZALI

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Abstract

The main objective of the study is to review relevant practices of higher-order thinking skills (HOTS) teaching according to Imam Ghazali's perspective. This study details the approach contained in the writing and interpretation by Imam Ghazali and its relationship with the concept of higher-order thinking skills (HOTS). This study is a research librarian and qualitative. Data collection methodologies used by Imam Ghazali book, especially *Ihya Ulumudin, Ayuhal Walad,* and *Minhaj Abidin* as primary and secondary sources. The process of analyzing data employee content analysis methods that have the same purpose of teaching practice based on higher-order thinking element (HOTS). The findings resulted in three main frames according to Imam Ghazali's perspective on the teaching practices based (HOTS) element. The first framework, knowledge, and understanding of the concept of the second frame are executed, and the process of how the teaching of the third frame is valuable in teaching. The unity between the three forms of income framework practicing teachers who have basic elements of higher-order thinking skills (HOTS). Overall, teachers should focus on teaching practices that formed the basis of the study of the Al-Quran to ensure delivery and practice by the students to meet the requirements prescribed by Allah and to the concept of higher-order thinking (HOTS) set up by the Ministry of Education Malaysia.

Keywords: Al-Ghazali; High Order Thinking Skill; Teaching Practice

INTRODUCTION

The implementation of high-order practice thinking skills (HOTS) is an approach to teaching that became the focus of debate in the era of the 21st century education establishment philosophy, curriculum, methods and so detailed in seeking constructs which coincide with the human will to use these higher-order thinking (Curriculum Development Division, 2018). All of

these ideas are incorporated into a theory founded by Benjamin Bloom, a professor in charge of drafting mapping how people should achieve higher-order thinking skills (HOTS) (Curriculum Development Division, 2018). In this study, however, a different perspective is debated in the context of Islamic scholars, al-Ghazali in describing how the alleged practice-based teaching of higher-order thinking skills (HOTS) (Al-Ghazzali, 2016).

Although al-Ghazali did not discuss in detail HOTS elements in his writing, philosophically the existence of HOTS elements in his writing on the issue of education is mentioned in the Ihya Ulumuddin and Ayyuha Walad. The study said al-Ghazali discussed HOTS based on equality about the definition of HOTS founded by Western scientists. In addition, al-Ghazali's talks are also backed up by the definition introduced in Quran verses relating to discussing the use of the mind optimally and this form of integration represents higher-order thinking skills (HOTS) according to Islam (Othman, 2017).

In the West, al-Ghazali is also known as 'Algazel'. His real name is Abu Hamid Muhammad ibn Muhammad ibn Muhammad ibn Ahmad al-Ghazali, al-Tusi al-Shafi'i. He was born in Tus (near Khurasan) in Persia in the year 450 AH or 1058 AD. He was born into a simple family. His father died when he was young. Before his father died, his father had bequeathed to his friend who is an expert Sufi to educate their children with religious knowledge. This Sufi kept al-Ghazali until he was seven years old. The first knowledge he learned as a child was a science Fiqh of Sheikh Ahmad bin Muhammad Ar-Radzkani. Then, he went on to pursue higher learning fiqh in the next stage to Jurjan, approximately 160 km from Tus. He studied with a teacher named Abu Nasr fiqh Isma'ili. He settled in the city of Jurjan for 5 years, and returned to his birthplace again to spread the knowledge that he demanded, particularly issues of fiqh. After three years, al-Ghazali went to Nishapur to study in Madrassas Nizamiyyah led by scholars Shafi' sect, Imam al-Juwayn Haramyn (Al-Ghazali, et.al., 2005). He looms as a great scholar who began to manifest themselves when mastering various knowledge encompassing logic,

philosophy, and Imam Shafi'i school of fiqh. Five years later, in 1085 AD, Imam al-Haramyn died. Al-Ghazali moved to the campus of Nizam al-Mulk, who was prime minister of Turkish descent Serjuk. Al-Ghazali was appointed to be a judge. Six years later, he was offered a position as a professor at the Islamic Center in Baghdad Nizamyyah (Al-Ghazali, et.al., 2016).

There is a lot of resistance based on the criticism of al-Ghazali, such as the Spanish philosopher, Ibn Rushd replied to criticism by al-Ghazali in his book al-Tahafut Tahafut. Sufis and the jurists and theologians, particularly Mu'tazilah and Asha'irah also criticism against al-Ghazali. In 1095M, while anxiety reaches its peak, al-Ghazali has decided to perform the haj and resign. He traveled for more than 10 years. During his stay in Damascus, he wrote his greatest work of the Ihya '' Ulum al-Din. After ten years, at the request of the prime minister Fakhr Mulk, al-Ghazali taught in Nizamiyya School in the city of Nishapur in 1104M. In 1109M, he decided to return to the homeland and hold khanaqah (Sufi group) while doing lectures and teaching. At the end of his life, he authored the work of Minhaj al-Abidin. He died in his hometown in December 1111M (Jamaluddin and Ad-Dimasqi, 2015).

Definitions HOTS used by west scientists is the mean characteristics of the expansion of the current thinking of a student is required to interpret, analyze, and manipulate a piece of information, while the definition used by the Ministry of Education (MOE) means the ability to apply knowledge, skills, and values to make reasoning and reflection to solve problems, make decisions, innovate and strive to create something (Apandi, et.al., 2020). The concept of HOTS by MOE in the classroom requires changes in the curriculum, pedagogy, and assessment. 1) The curriculum is formed based on HOTS needs it is written explicitly in the curriculum documents, 2) Pedagogy is exercised with various strategies (T&L) that apply HOTS as thinking tools, high-level questions, and inquiry, 3) Assessment of the diversified through questions elevation HOTS in examinations and an assessment center conducted continuously through the School Based Assessment (SBA) to

assess through three main aspects of psychomotor assessment, examination and Health and Physical Education (PAJSK) (Suhid & Fakhruddin, 2012).

METHOD

In analyzing employee data for content analysis with a focus on higher-order thinking skills (HOTS), a qualitative research method is employed, grounded in Ghazali's framework. This approach involves coding and categorizing responses to identify recurring themes linked to critical thinking, problem-solving, and creativity. Data is collected through content analysis. The method ensures that the content reflects employees' cognitive abilities and decision-making processes. This is similar to teaching practices where HOTS are integrated, emphasizing analytical, evaluative, and creative thinking in educational contexts (Farkhan & Maragustam, 2022; Suhirman, 2020)

Prelude to restructuring higher order thinking skills HOTS is through a taxonomy based on Bloom's Taxonomy and introduced through a book entitled Taxonomy of Educational Objectives: The Classification of Educational Goals. The idea came from an eminent professor from the University of Chicago, Prof. Dr. Benjamin Bloom. It covers six major categories in the cognitive domain, namely: knowledge, comprehension, application, analysis, synthesis, and evaluation. It aims to provide a classification system to help education, especially teachers, administrators, professional experts, and researchers to discuss issues of curriculum and assessment in education with more precision. However, there are changes in the name of these categories carried out by a team led by Lorin Anderson in 1990 with state thinking being an active process, the use of the verb is more accurate. Its knowledge has been renamed because knowledge is the result of thought. Therefore, it is less convenient and has been replaced by remembering and synthesis be created to reflect the thoughts that represented each category. Evaluation was also found to be less complex than creation and thus placed in a lower category (Buck, 2017).

HOTS taxonomic approach has become a major base in the framework of the establishment of the education system in the world and Malaysia is no exception to the practice of taxonomy Bloom and Anderson in the Malaysian Education Blueprint (2013-2025). But through this study, the practice of HOTS is viewed from a different perspective, namely through research and deep study as a result of writing done by al-Ghazali through Ihya Ulumudin, Ayyuha Walad, Minhaj Abidin and in support of the studies done on the book of al-Ghazali

This study proves that scholars have a base in the formation of higher-order thinking skills (HOTS) which is in line with the framework developed by scientists West, but certain elements such as the implementation of value in HOTS show that Islam is inherently at forefront in discussing HOTS. However, it is not being highlighted as one level of thinking that is structured and gradual (Hanafiah, et.al., 2019).

RESULT AND DISCUSSION

Al-Ghazali's view that education is a process to draw closer to God and the people, ordered the people to achieve the perfection of life, namely happiness in this world and the hereafter. The purpose of education according to al-Ghazali is divided into two categories; long-term goals and short-term goals. My long-term educational goal is to draw closer to God. The purpose of education is to meet the short-term needs of life according to the talents and abilities of humans

Al-Ghazali's debate about the concept of higher-order thinking skills HOTS is to fill the lack of space built by Western scholars in translating the high cognitive ability of students to the application in teaching. Elements of knowledge and skills in the practice of teaching is not enough unless it is accompanied by values and morals derived from the Quran and Hadith (Adam, et.al., 2020).

Basic curriculum according to al-Ghazali focuses on two angles. First, the classification of a very detailed knowledge of all aspects and have a certain

relationship. Second, thinking about everything related human innate potential of children. Therefore, al-Ghazali thought that basing education curriculum must be compiled and then communicated to the student by the growth and development of psychology. Al-Ghazali's explanation to this approach is described based on research through methodological analysis al-Ghazali in teaching the faith to children and this coincided with the study of perspective students who study for primary school (Hima, 2017).
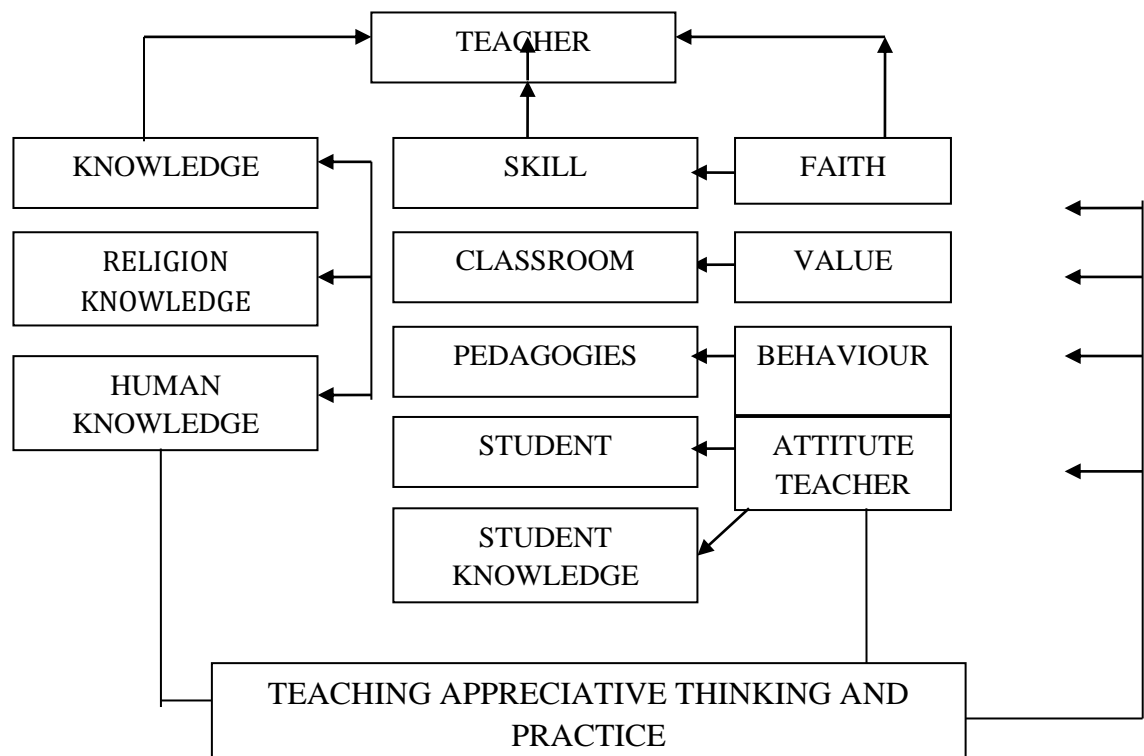

Figure 1: Conceptual model of education according to Al-Ghazali

Al-Ghazali assesses the role that science and learning play in someone's good fortune. The process requires knowledge learned based on knowledge that can bring benefits to the people who study and also to the public. Al-Ghazali's emphasis on eschatology does not mean it is ignoring the sciences necessary for the benefit of the world as long as the sciences are on track to achieve happiness in the hereafter, then it is considered beneficial science knowledge. Al-Ghazali's view about education priorities includes science-based insights and knowledge ownership, division of science, ethics learning,

and teaching process. Al-Ghazali starts the debate on science in Ihya Ulumuddin about the priorities that they know (Zarkasyi, 2010).

Based on the assessment of his book, Ihya Ulum al-Din, al-Ghazali viewed the importance of spiritual knowledge-related elements in teaching which is contrary to Western scientists who are only oriented to temporal aspects. Al-Ghazali saw education as a medium to draw closer to Allah and to attain good fortune. In addition, the views of al-Ghazali in principle that science can be obtained through the intellect which is the value of every human being. Understanding this sense means that two physical commonly referred to as the brain uncover all kinds of knowledge and the second is the same with the spiritual sense qalb in metaphysical terms is a mental discipline behavior changes based on experience. The theory was developed without learning and is based on knowledge that is abstract or purely philosophical knowledge but also practical and connected to the current situation. This theory proposes sense to operate and grow like a physical body.

Mainframe in the mental discipline of the mind is considered to be inactive if no training is given, then the active intellect means they are used all the time and given continuous training. This sense of process understanding translates to constructing knowledge through HOTS-backed verses from the Quran. It is in between the thought of al-Ghazali in researching the relationship between teaching ability, knowledge, and spiritual cleanliness that should be in all teachers and students in applying HOTS in the T&L (Latif, 2016).

Basis in practice effective teaching is based on three main elements, namely teachers, students, and teaching methods. The success of teaching methods is highly dependent on three main elements, namely i) the level of preparedness of teachers in teaching, ii) the ability of students to receive instruction, and iii) the use of appropriate methodologies. In the book Ihya '' Ulumuddin, Al-Ghazali indirectly touches the third question that is fundamental in spiritual teaching methods.

However, his description of what is stated in the basic spirituality is related to manners student and teacher, describes his thoughts on the concept of educational teaching which states that the T&L is effective, not only involves elements of skill teachers regarding pedagogical content knowledge and knowledge level of the student's ability but the basic manners of spirituality as it involves the relationship of students and teachers should be emphasized (Al-Ghazali, 2017).

Teaching and learning (T&L) to the students of the primary school level is through an emphasis on teaching methods for children's play because play activities develop children's natural properties in addition to physical health and strengthen the muscles. Al-Ghazali said the play can bring joy and fun for students after the teaching and learning (T&L) process. Implementation approach learning through play should be carried out concerning the learning outcomes to be achieved and determined. The material must also be appropriate and beneficial to the development of students

Material means, strong and consistent should be provided to encourage communication and imagination. The most important thing is the game interesting and encourages students to master the concept of learning through strengthening the general to the more specific and can improve cognitive ability. Al-Ghazali also stressed the role of teachers and the treatment of students in the teaching process through the use of observation, and cognitive and behavioral approaches as one in which education is carried out (Langgulung, 1981).

The application process based on the views of al-Ghazali can be categorized into three main components namely; i) belief/faith, ii) the nature and character of teachers, iii) treatment and action. Al-Ghazali educational methods tend to focus on principles of sufi (purification of the soul) and pragmatic (use value). Al-Ghazali also said the teacher acts as a guide for students and shapes their ability to practice his knowledge for the benefit of themselves and society. Teachers shape the future of students and personality-based elements of moral perfection by dismantling all the

problems of teaching and learning (Razak, et.al., 2011). Al-Ghazali formulates basic values through an introduction to some moral principles and disciplines namely; (A) a positive relationship between teachers and students, (B) cleanliness of heart and soul of the students, (C) compliance with the acceptance of the students, (D) to study science-backed *taqarub* to God, (E) the ability to give their views and suggestions backed good value, (F) the concept of sin for a harmful practice and reward for good deeds.

In addition, the process of interaction with peers can improve emotional skills, strengthen physical development, skills and master the manipulation of power constructively invention (Muslihin et al., 2022). This shows that the approach of al Ghazali is leading to the formation of the cognitive basis of this value to students and different cognitive foundations for the development of the West when marginalizing the core values. Overall, al-Ghazali's thinking in education is beyond the traditional theory pioneered by Tyler, Taba, Dewey, and Bloom with a state curriculum made up of objectives, content, delivery, and assessment. Instead, the main focus of the curriculum content according to al-Ghazali was based on the Quran and Sunnah and the educational process should be done systematically to produce positive change in the behavior of students (Dichev & Dicheva, 2017).

The teaching conceptual model is adapted to al-Ghazali thinking approach in teaching methods that are elements of higher-order thinking skills (HOTS). In addition, this model is adapted to the thought of scientists of other research, exploring and discussing in-depth approach of al-Ghazali to generate ideas based on HOTS and integrated with the framework of higher-order thinking skills (HOTS) built by the Curriculum Development Division so that it could be applied in the education system in Malaysia (Yahya, et.al., 2017). Although the elements of the debate al-Ghazali HOTS are not stated explicitly in his works, the debate is only about how the teaching methods are implemented gradually and progressively and by the ability level of the students. So the results of this study, exploration elements forming the core framework of the debate on teaching methodology and educational al-Ghazali

have adapted the concept of higher order thinking skills (HOTS) built by the West so that any weaknesses can be met by sources of Islam (Tunru, 2017).

The results of the analysis carried out on some key indicators can be used as an important benchmark in understanding the perspective of HOTS by al-Ghazali. This can be observed through the three elements debated for a T&L as a medium that can bring efficiency to students. These elements are added to the base value established by the Ministry of Education (MOE) to ensure that the internal elements are also taken into account in forming students capable of translating HOTS in the T&L. The improvement process can be broken down into three main frameworks namely an understanding of the concept of knowledge, mastery of skills in teaching, and the values of internal students in the classroom HOTS

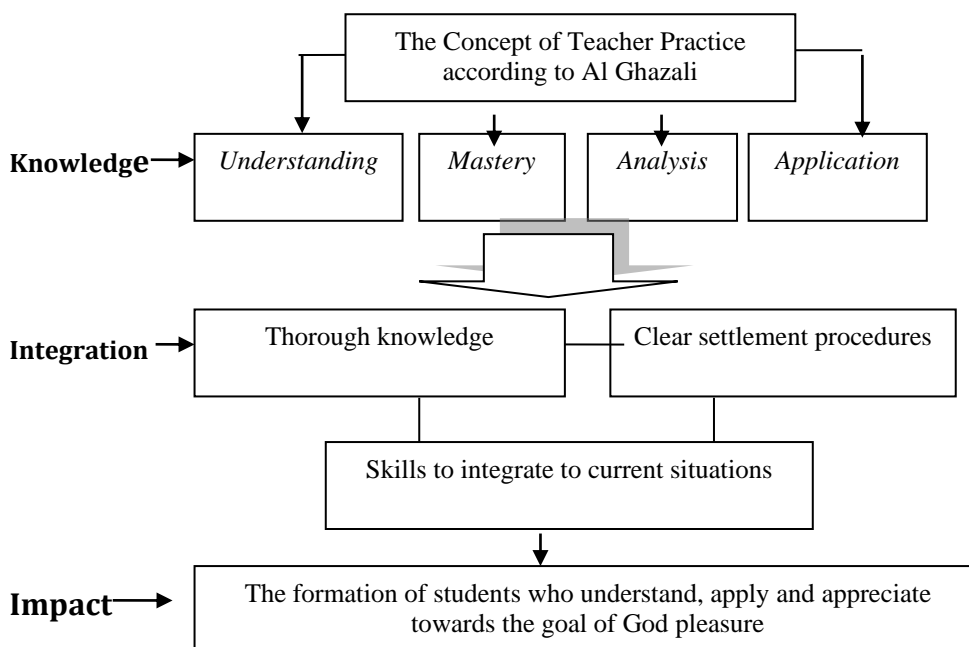The conclusion of this study can be interpreted through the following Figure 2:

Figure 2: The Concept of teacher practice according to Al- Ghazali and the relationship with HOTS

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