

Higher Order Thinking Skills (HOTS) in GUSJIGANG Culture and Character of Kudus People

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Abstract. This article aims to explore the correlation or association of “*gusjigang*” culture with high-level thinking skills. This research was conducted by employing a phenomenological method the main observation subject of which was the activities of Kudus Kulon residents as the epicenter of the development of the *gusjigang* culture and the development of Islamic civilization led by Sunan Kudus. The advantage of this research is the acquisition of information about the relationship between higher order thinking skills and “*gusjigang*” character of Kudus people. The result is the identification that the character of “*gus*” contains analytic thinking skills, “*ji*” contains critical thinking skills, evaluative and logical, and “*gang*” contains synthesis skills as well as the decision maker.

Keywords: Gusjigang, Culture, Kudus

1. Introduction

Today’s education is faced with the challenges of complex life and an ever-changing environment, and a competitive world of work. Facing this global competition, educational institutions must be able to produce qualified human resources (HR) so that they can play a role in various fields of life. The challenge ahead is not only how to compete in developing technology but also how to maintain the existence of local cultures and characters so that they are not eroded by the pace of technological development and globalization.

Producing global competitive human resources with superior characters, high-level thinking skills such as being able to think critically, to solve problems (problem-solving) and to make decisions definitely comes through a long process, which is implanted early in the family, society and especially school. Character education is actually needed since early childhood. If a person’s characters have been formed since an early age, they will not be easily changed despite the high number of influences coming when adult[1]. The learning process that emphasizes on characters and high-level thinking skills or Higher Order Thinking Skills (HOTS) since elementary school needs to be developed in order to maintain the existence of Indonesian culture so that it is not eroded by the development of the era. The results of studies showed that students’ high-level thinking skills in learning help them to be more aware of their own thoughts and encourage learning according to their performance and cognitive growth[2]. High-level thinking skills can be provided to students at schools on all subjects and grade levels[3]. Furthermore, high-level thinking skills will encourage the development of human thinking to select and sort whether something is appropriate or not with their own self-development and sociocultural.

One of the Indonesian national wisdom is Gusjigang. Gusjigang is a philosophy of life inherited from Sunan Kudus the values of which later grows, develops and is believed by Kudus people. Gusjigang is an acronym of Bagusperilaku (good behavior), pinter Ngaji (smart in reciting Qur'an) and bisa Dagang (able to trade). As a figure who spread Islam in Java, Sunan Kudus was known as not only a wealthy merchant but also a person with noble characters and religious knowledge that became a role model for his followers. The development of the Gusjigang counseling model was an effort to establish a counseling identity through the acculturation of counseling from the western world with the understanding of culture and science based on the wisdom of Kudus local culture [4], [5].

Gusjigang is one of the local genius (local wisdom) of Kudus people. The values of the Gusjigang character are expected to be qualified characters that can provide more values in the world of education. Gusjigang is an asset that makes Kudus people successful in managing worldly life and the hereafter, which is proven by the fact that Kudus people have a higher economic level than societies in other districts/cities in Central Java province. Quality character values in the philosophy of life of Gusjigang will direct humans to become more scientific, moral and able to maintain the existence of life through entrepreneurial activities that support the economic achievements of the society [6].

Gusjigang is the philosophy of life of the Kudus people as local wisdom and local culture as well as moral teachings of life as the inheritance of Sunan Kudus which now tends to be forgotten by the society, especially children and adolescents [7]. Gusjigang philosophy taught by Sunan Kudus is an acronym of good behavior, smart in reciting Qur'an, and can trade. Gusjigang philosophy, which is more than 700 years old, is still inherent in the daily lives of Kudus people and is a social capital for Kudus society [5]. Bagus (good) is a reflection of noble character that must be possessed by the society about the horizontal relationship between humans and vertical relation to Allah SWT. Ngaji (reciting Qur'an) is not only interpreted narrowly as a tadarus/Qur'anic reading activity but is broadly interpreted to continue examining various dynamics of life in various scientific perspectives so that answers to all problems are obtained with various alternative ways and contribute to the addition of insights and knowledge to every human. Dagang (trade) is interpreted as an entrepreneurial spirit that every Kudus person must possess so that they are creatively and innovatively able to find gaps of material livelihood to maintain the existence of his life.

High-level thinking skills are truly reflected in the daily lives of Kudus people. Gusjigang as their life philosophy continues to lead them to explore problems in order to obtain a win-win solution while gaining experience and life insights that build their lives and their economy. This article aims to reveal how the HOTS side is displayed by Kudus people through their daily activities.

2. Method

This study uses a phenomenological approach that seeks to understand how humans construct important meanings and concepts within the framework of inter-subjectivity (our understanding of the world shaped by our relationships with others) which in this context is *gusjigang* culture as its main object. This study focuses on the social dynamics that occur in Kudus Kulon (West Kudus) society as the epicenter of the cultural development of "*gusjigang*" and the center of the spread of the teachings of Sunan Kudus. The results were then interpreted to attain important ideas or concepts about the Higher Order Thinking Skills shown by Kudus people. The main subject of this study was the residents around the compound of a mosque,

tower and tomb of Sunan Kudus who had religious, spiritual and cultural attachments with important teachings that Sunan Kudus gave as the main figure who taught the values of “*gusjigang*” philosophy.

3. Result and discussion

The results of observations on the daily lives of Kudus Kulon people show the existence of prominent behaviors and characters from “*gusjigang*” philosophy. Kudus Kulon people is a religious society that always shows Islamic values in their daily lives ranging from how to dress to how to behave in dealing with problems and trends in their livelihood. Kudus Kulon people are also known as an educated community and become an education center [7]. This can be observed from the high number of Islamic education centers that mushroom starting from Islamic boarding schools (*pesantren*), Islamic Senior High Schools (*Madrasah Aliyah*), Islamic Junior High Schools (*Madrasah Tsanawiyah*), Islamic Elementary Schools (*Madrasah Ibtidaiyyah*) and other educational institutions that have unique Islamic values. In their daily lives, there are also many who depend their lives on their business, which is one of the main teachings exemplified by Sunan Kudus, who was known not only as a warlord but also as a great merchant of his time. In general, the context of “*gusjigang*” is in line with high-level thinking skills because humans must be able to analyze both bad and wrong to be a good person, must be able to evaluate to characterize intellectuality (smart in reciting Qur’an), must be able to think logically and solutively, and must have the courage to experiment, to synthesize, to make decisions for the development and growth of their business to strengthen the existence of human entrepreneurship. In general, the description of this process is shown in **Figure 1**.

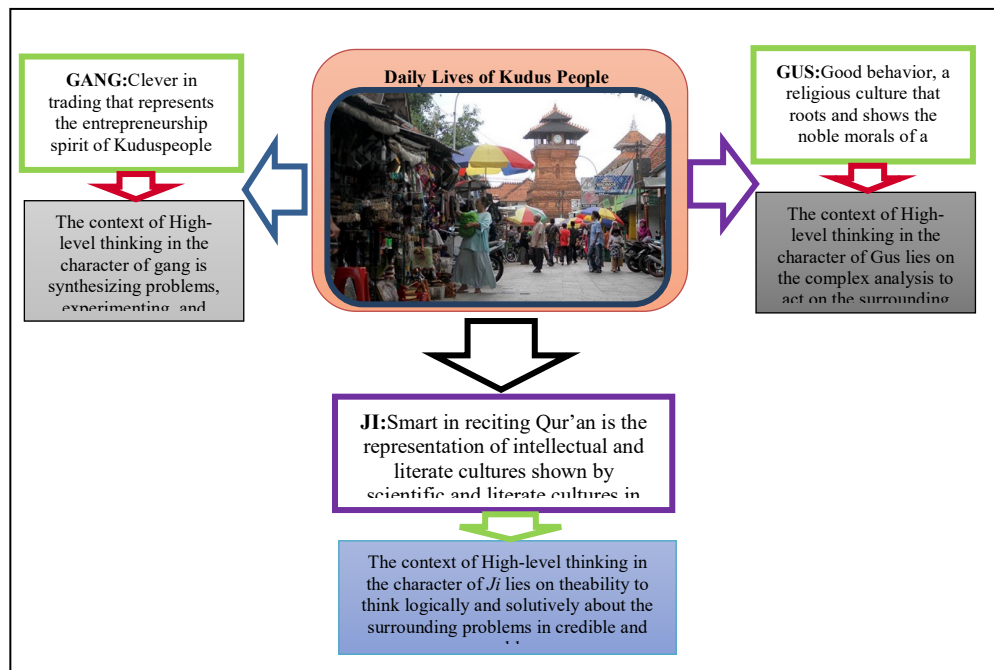


Figure.1.Visualization of Gusjigang and HOTS of Kudus community

Figure 1 shows that actually Kudus society has a culture of high-level thinking in their daily lives. In detail, high-level thinking of the Kudus society and its relation to “*gusjigang*” culture can be observed in **table 1**.

Table 1. Gusjigang Character Matrix and its Relation to HOTS

No.	“GUSJIGANG” Characters	Higher Order Thinking Skills Components
1	GUS: Good morals	<ul style="list-style-type: none"> a. complex analysis b. good performances c. judgments d. reflective thinking
2	Ji: Smart in reciting Qur’an	<ul style="list-style-type: none"> a. critical thinking b. evaluation c. logical thinking d. metacognitive thinking e. problem-solving f. scientific g. solutions
3	GANG: Clever in Trading	<ul style="list-style-type: none"> a. decision making b. experimentation c. scientific inquiry d. synthesis e. systems analysis f. products g. recommendation

Based on table 1, it is known that each character of “*gusjigang*” actually has an affiliation with the skill components and higher order thinking skill outcomes. Both of them are related to each other so that in reality Kudus people have culturally become accustomed to a high-level thinking strategy. The implication is actually how to maintain the existence of this “*gusjigang*” culture to continue to be the identity of the community through the process of education in the formal and non-formal education channels. It is known today that there are many choices of educational institutions, both formal and school-based educational institutions, as well as informally in the form of Islamic boarding schools which are also integrated with school education institutions in Kudus Regency.

The interrelationship between the characters and culture of “*gusjigang*” of Kudus people with high-level thinking skills is inseparable. The character of “*gus*”, which is interpreted as the noble character as an embodiment of the dynamic process of the correct thinking process in an object, which is then followed up by good attitudes and behavior, is actually produced by the correct thinking process about an object through a complex analysis process and reflective thinking to respond to an object. This is important to shape the ideal character of the younger generation to meet the 2045 golden generation [8]. The character “*ji*” in the context of smart in reciting Qur’an should be interpreted as an academic process in which a person must be able to demonstrate the intellectual thinking displayed by the ability to think critically and being logically able to provide science-based evaluation and solution to the arising problems. This step actually demands more involvement of various parties to continue to hone the more

implementable abilities between the academic world in the educational environment and the communities in society[9].

A meaningful “gang” character can be considered to contain the entrepreneurial spirit possessed by Kudus people. To maintain their existence, humans must continue to develop and innovate in meeting their needs. Therefore, Kudus people must continue to conduct scientific-based experiments to obtain enough and even excessive results for their life needs. Every experiment carried out must be of economic value to contribute to the character of “gang.” The processes of spawning creative ideas in making products of economic value are the important components of high-level thinking that proceed through entrepreneurial activities carried out[10]. Eventually, it is expected that the obtained final decision is able to bridge the shortcomings of the experimentation process to fulfill those needs. Furthermore, the process of classifying, analyzing errors and making solutive efforts in order to achieve the benefit of life occurs [11].

High-level thinking skills as explained in the character of “*gusjigang*” local wisdom must be facilitated in the educational process through academic activities ranging from problem-solving, academic writing, exploring to conducting research[12]. Such activities must be packaged through project-based learning activities with a constructive approach through questions the answers of which can be sought through indoor activities and environmental exploration[13]. Learning must be designed by considering the ability of students to experiment, predict problems, and adapt to the surrounding environment[14]. Sustainably, learning design must be continuously improvised to achieve the goals of students’ general abilities in relating the results of theoretical textual studies to factual conditions on the field[15]. In order to do so, it requires deep confidence from each teacher to teach the high-level thinking skills possessed by the teacher to be transmitted through classroom learning facilitation[16].

Learning to increase high-level thinking does not always have to be oriented towards the cognitive domain. The most important thing is actually how to help the students to use ethics in solving the problem even only with their fellow students[17]. It takes a teacher who is able to carry out this task so that the goal can be achieved. Looking back further, the teacher education program must be prepared to be able to provide teachers with high-level thinking skills that will then be transmitted to their students[18]. Moreover, ethical factors are also important in the process of implementing high-level thinking skills in everyday life. Once again, it is emphasized that critical thinking skills and problem-solving abilities are very important because of today critical and solutive thinking are needed in maintaining life existence[19], [20]. All have actually been summarized in the character of “*gusjigang*” culture of Kudus society.

4. Conclusion

Based on the results of the study, it can be concluded that the character of “*gusjigang*” contains important components of high-level thinking skills. Each character supports the components of complex analysis, critical thinking, classifying, reflective thinking, problem-solving, experimenting, information synthesizing, system analyzing, decision-making, and result in recommendation formulating abilities. The implication is the requirement to formulate an innovative education program and learning process to facilitate students in gaining experience in solving problems, exploring the environment and having adaptive behavior to the demands of their environment.

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