THE PROBLEM OF IMPLEMENTATION OF ISLAMIC EDUCATION CURRICULUM IN THE ASPECT OF MODERATION LEARNING AND HOTS EVALUATION

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Abstract: Changes and improvements to the curriculum are carried out by looking at the various needs and developments of the times. The urgency of improving this curriculum has also made the Ministry of Religion perfect the PAI curriculum as stated in KMA 183 and implementation guidelines at KMA 184 in 2019. However, it has not been fully implemented in the field like at MA Sabilal Muhtadin. The approach used in this research is qualitative with case study type. The research location is in MA Sabilal Muhtadin. Data collection techniques using interviews, observation, and documentation. While the data analysis technique using analysis according to Miles, Huberman, includes data collection, condensation, presentation, and drawing conclusions. The results showed that the main problems faced in HOTS-based moderation and evaluation learning at MA Sabilal Muhtadin were incompetent teacher resources, low levels of professionalism, and the absence of special attention from the ministry of religion regarding coaching and others at MA Sabilal Muhtadin. The implication of this research is as a material for criticism and input for madrasas and the ministry of religion to pay more attention to the preparation of the PAI curriculum implementation in madrasah.

INTRODUCTION

The urgency of the curriculum is an inevitable thing in the educational process. Because quality education is influenced by several factors, including teachers, learning processes, infrastructure, curriculum, and school management. Meanwhile, the curriculum is the basis for implementing various other components (Rojak, A., & Hasbiyallah, H., 2021). Daniel Tanner and Laurel define a curriculum as a learning experience that is directed and systematically planned by reconstructing knowledge and skills on an ongoing basis under the supervision of educational institutions. According to another definition, the curriculum is designed for students to achieve the expected learning objectives.

Thus, the curriculum seeks to plan, implement, and evaluate various actions to achieve educational goals (Haryanto, 2020).

One interesting thing is that the education curriculum should continue to change. Call it changes in the education curriculum in Indonesia, the long journey began with the presence of the 1947, 1952, 1964, 1968, 1975, 1984, 1994 curriculum and supplementary 1999 curriculum, 2004 KBK curriculum, 2006 KTSP until the latest is the 2013 curriculum. The main reason for this change is due to various demands that must be followed in its development (Iramdan & Manurung, 2019). More specifically, regarding changes to the madrasah curriculum, starting from the existence of a 3 Ministerial Decree which seeks to equalize the quality of madrasahs and non-madrasahs by dividing 70% of the madrasah curriculum on a general basis and 30% on religion. Then made madrasahs as public schools with Islamic characteristics until the emergence of the Law. No. 2 of 2003 makes madrasahs equivalent to formal schools (Arifin, 2018).

Seeing the reality of these changes, the curriculum is continuously updated to have lyrical content and impact on the world of education. A theory states that curriculum changes are needed when the current curriculum is deemed ineffective and no longer relevant to the demands and developments of the times, and every change will contain certain risks and consequences. However, this reality must be done for improvement efforts. Although there are changes, not all aspects are made new, but only some components are added or improved (Sarkadi, 2019).

Responding to the necessity of changing the curriculum, the Ministry of Religion also made improvements to the madrasah curriculum, which was seen as still leaving various problems. Kamaruddin Umar (Plt. Director General of Islamic Education Ministry of Religion of the Republic of Indonesia) emphasized that the latest madrasah curriculum contained in KMA 183 and 184 will be implemented in the 2020/2021 school year. KMA (Decree of the Minister of Religion) number 183 includes the latest PAI and Arabic curriculum materials with all improvements. While KMA 184 is a guideline for implementing the curriculum in the field. The madrasah curriculum issued in 2019 was not entirely changed, but only an improvement from the previous curriculum contained in KMA 165 2014. According to him, the most visible changes were in the structure of materials and assessments that were more refined and an increase in the previous competency level, which was considered too low (Hazin, & Rahmawati, 2021).

Although the latest madrasah curriculum is said to be almost the same as the previous one, there are various obstacles in the implementation process. The condition that triggers this is that madrasahs throughout Indonesia do not have the capacity to balance each other. This is especially true for private madrasah, which in some circumstances still have difficulty implementing the curriculum's wishes to the fullest. For example, in Central Kalimantan, 496 madrasahs consist of public and private madrasahs. This will leave various problems that need to be resolved when this curriculum refinement is implemented.

One of the madrasahs that experienced several obstacles with 184 in 2019 regarding guidelines for implementing the PAI curriculum and Arabic in madrasahs was Madrasah Aliyah Sabilal Muhtadin. Referring to KMA 184 in 2019, especially in Islamic Education learning, among the essential things to be implemented are learning approaches that instill the value of religious moderation, increase competency levels, present PAI learning that is sensitive to the times, and build a PAI learning climate that promotes diversity. However, in the reality of its implementation, the points of improving this curriculum have not been maximized to be implemented. It is evident from the learning approach that it has not emphasized the values of moderation and diversity nor formulated an evaluation that has not been maximally carried out.

In previous research by Dwi Praja Utama (2019), the results of this study indicate that the implementation of the 2013 curriculum, especially in PAI subjects, has experienced obstacles, which can be seen in the teachers, students, facilities, and motivation as well as from the 2013 curriculum standard guidelines set by the government. Then from these problems, some solutions have been adapted to these problems. Meanwhile, in the research conducted by Yunus and Salim (2018), it was stated that educational institutions should be able to reconstruct the curriculum through a field of study approach that teaches the values of Islamic moderation. Not much different from the research conducted by Hasanah & Hasanah (2021), in the study it was stated that educational institutions should create the concept of multiqualism through the strategy of revolution, self-exile, and dialogue in Islamic religious learning. The similarity between previous research and this research lies in the aspects studied, namely identifying problems and solutions for implementing the curriculum. At the same time, the difference lies in the elements of the curriculum that are observed. The aspect observed in the study was the content of the latest PAI curriculum related to moderation learning and HOTS evaluation. In contrast, previous studies discussed the range of the 2013 curriculum in PAI subjects with the old curriculum rules.

The novelty of this research lies in the aspects of the discussion, which are related to the problems faced in the application of moderation learning and HOTS evaluation. Based on the provisional findings described above, this research is essential to see the extent of the obstacles in the moderation learning approach and the increasing level of competition faced by the madrasah, in this case, MA Sabilal Muhtadin, when implementing KMA 184 in 2019. In addition, This research is necessary because later, the research results can be used as recommendations for the madrasah and the Ministry of Religion of East Kotawaringin to continue to make improvements in the implementation of the madrasah curriculum. On the other hand, if this is not done, the problems faced will not be exposed, will continue to exist, and will never be adequately resolved. But the most important thing is that this research raises something new (up to date).

The purpose of this research is to study further related to (1) the implementation of the PAI curriculum according to KMA 184 in 2019 in the

aspects of learning moderation and HOTS-based evaluation at MA Sabilal Muhtadin; (2) the problem of implementing the PAI curriculum in the aspects of learning moderation and HOTS-based evaluation; and (4) solutions to overcome various problems of implementing the PAI curriculum in the aspects of learning moderation and HOTS-based evaluation at MA Sabilal Muhtadin.

RESEARCH METHOD

The approach used in this research is a qualitative approach with case study type. The reason for using a qualitative descriptive research design is that the researcher wants to describe the specific situation that will be observed in the field more transparently and in-depth. This study tries to explain situations/events so that the data collected is descriptive to identify implementation, problems, and solutions from the performance of the PAI curriculum based on KMA 184 in 2019. Thus, researchers can obtain accurate data related to the implementation of the problem of moderation learning and HOTS evaluation as points for improvement of the latest PAI curriculum.

The research location is in MA Sabilal Muhtadin, East Kotawaringin, Central Kalimantan. The research subjects were all 4 Islamic teachers teaching at MA Sabilal Muhtadin. At the same time, the informants were the head of the madrasah, the deputy head of the madrasah in the field of curriculum, and four students. The reason for choosing these four subjects is that this study will examine the implementation of the PAI curriculum. The four people are teachers of Al-Qur'an Hadith, Jurisprudence, History of Islamic Culture, and Akidah Akhlak. Meanwhile, informants were selected based on their knowledge of the PAI curriculum and the 4 PAI teachers.

Data collection techniques used interviews, observations, and documentation related to implementing the PAI curriculum with problems and solutions. The data validation technique uses source triangulation and a method to compare data obtained from three data collection techniques and compare data obtained from various sources (subjects and informants). This check aims to match and test the truth received from the issues, namely 4 PAI teachers, with information obtained from the madrasah principal, vice-principal, and students, especially in implementing learning. Meanwhile, according to Miles, Huberman, and Saldana, the data analysis technique uses data collection, condensation, data display, and conclusion drawing/verification.

RESULT AND DISCUSSION
Implementation of Moderation-Based PAI Learning

As it is known that PAI subjects in madrasah are divided into four types, namely, Al-Qur'an Hadith, Fiqh, Akidah Akhlak, and Islamic Cultural History (SKI).

First, related to implementing the curriculum in learning the Qur'an Hadith. According to interviews with Mr. SG and MM, they stated that when making lesson plans, imitate the lesson plans and syllabus listed in the teacher's handbook so that they do not make their own and adapt to their needs. However, both statements cannot be proven by the RPP document, or the RPP in

the teacher's handbook cannot be shown. In implementing a lesson plan, an educator or teacher must pay attention to the conditions he teaches. A team of teachers or MGMP can prepare the syllabus. However, a lesson plan should be designed and made by each teacher when carrying out lessons. Because the learning implementation plan is unique and conditional, in every school and even every class, the conditions will not be the same for both students and the facilities and infrastructure used (Purba, 2021). Therefore, preparing the lesson plans should refer to the syllabus and consider the existing conditions so learning activities can achieve goals and meet expectations. Such a plan should have been made by the Al-Qur'an Hadith teacher at MA Sabilal Muhtadin.

Based on the interviews and observations of Al-Qur'an Hadith teachers, they did not make lesson plans. One indicator that describes the level of teacher professionalism is the ability to make good plans and pay attention to the elements that must be met. The program is made before the teacher carries out learning in class. This aims to make the activities carried out more focused and learning more effective (Fitriani, AR, & Usman, 2017). If planning is not done, it will undoubtedly impact the quality of learning that is applied in the classroom.

However, based on interviews, when some PAI teachers did not make their plans and only looked at the teacher's handbook, they reasoned that this was done because the teacher concerned did not understand the technical implementation of the curriculum. Of course, this is not a logical reason for a teacher because when carrying out the role as a teacher, the competencies related to the profession should be adequately mastered. At the same time, one of the characteristics or indicators of a professional teacher is knowing the curriculum. Because when a teacher does not have sufficient knowledge about the curriculum, it is feared that he will not be able to meet the standards set in the curriculum (Oktavia, 2021). Supposedly, when you do not know the curriculum, efforts are made, such as participating in training and others. These preparations produce quality learning and education (Nasution & Usman, 2021).

In addition, referring to the results of observations in learning, Al-Qur'an Hadith teachers have not fully implemented a learning approach based on religious moderation. However, there are a few that are applied. One of the teachers even though that religious moderation was more appropriate in the community, not in the madrasah or education environment (interview with Mr. MM). Al-Qur'an Hadith teachers also do not use technology-based media when teaching with limited facilities and infrastructure in the classroom. Whereas the new content of the PAI curriculum contained in KMA 183 and 184 in 2019 is about learning religious moderation. This is based on the condition of the people today who tend to extreme-textualist and secular-liberalist national and religious climates because knowledge is limited to symbols that are not substantial. So PAI learning based on religious moderation by prioritizing various vital points of view is applied as a provision for students to be involved in the community.

In addition, as an improvement from the previous curriculum, the content of the PAI curriculum at KMA 183 and 184 also seeks to present PAI learning that can convince students that Islam is a religion that is sensitive to the times

(Putra, 2019). Therefore, at least in teaching PAI, teachers have integrated technology so that learning does not seem old-fashioned or dull. Because one of the functions of the media in education is to improve the quality of learning itself (Wekerle, Daumiller, & Kollar, 2022), so far, PAI learning has been underestimated; when it is integrated with technology-based media, it can produce knowledge that adds motivation to students to dig deeper into PAI (Sofyan, 2021).

Second, related to the implementation of the curriculum in Fiqh learning. Based on the results of interviews, when making lesson plans, the teacher only imitates the lesson plans and syllabus listed in the teacher's handbook so that they do not make their own and adapt to their needs. When interviewed, the teacher admitted that he knew the difference between the previous and current curricula. However, it seems that this knowledge is not an action that is realized by the Fiqh teacher in making lesson plans. Because Fiqh teachers only use the lesson plans in the teacher's handbook. This is from the document shown in the form of lesson plans from the teacher's guide. Whereas in the principle of preparing lesson plans, teachers must know individual differences, encourage participation, develop reading and writing culture, provide feedback and follow-up to students and pay attention to the interrelationships and integration of learning elements (Mayasari, 2020).

If you just imitate planning or RPP (lesson plan), then the principles that should be applied in making plans will not be implemented and appropriate. Even if there is a match, that too is just a coincidence. Especially at KMA 184, the content of religious moderation, character education, and others, should also be considered when making lesson plans. Therefore, it is necessary to make various adjustments to the conditions in the field when making good learning plans (I & Son, 2020).

In addition, based on the results of observations, in carrying out Fiqh teachers' learning, they have not yet fully implemented a moderation-based learning approach. However, according to the relevant information during the interview, they carried out this approach, but when observed, it was not entirely and only partially. Meanwhile, according to student information, sometimes it is done, sometimes it is not. Thus, Fiqh teachers do not always present learning using a moderation-based approach. Moderation learning is applied, for example, by submitting material from various points of view, although this is not always done. In addition, it is not supported by the RPP document because the teacher does not make a lesson plan in the form of a copy.

This is in line with previous research, which explains that one of the indicators in moderation-based learning is the principle of '*Adalah* (fairness), where the teacher presents learning material from several opinions or points of view. Especially in the study of Jurisprudence, in which there are schools of thought, there are various similarities and differences in addressing a problem. Therefore, by applying learning that presents these multiple points of view, the teacher does not impose one opinion or one particular understanding on

students. They are free to choose but cannot mix up the views of these various schools of thought (Winata, 2020).

Third, related to implementing the curriculum in learning Akidah Akhlak and SKI. Based on the interview results, it was stated that when making lesson plans, the teacher still used the lesson plans and syllabus listed in the teacher's handbook so that they did not make their own and adapt to the needs or needs of students in the class. Compiling learning plans in the form of lesson plans is the main task of a teacher as the implementation of his study of carrying out the curriculum. Because the primary job of a teacher related to curriculum documents is making lesson plans that will serve as guidelines in the teaching and learning process and the formation of student competencies. However, RPP is not something that must be implemented as it is; teachers also need to see the situation on the ground. So that in practice, the teacher's planning in the lesson plans and the implementation in the classroom may differ according to the existing situation and conditions (Mulabbiyah, 2018).

As for implementing the moderation-based learning approach, when interviewed, the SKI teacher and Akidah Akhlak did not understand the moderation approach. However, they still applied a small part of the moderation-based learning elements in practice. For example, during observations, the teacher concerned relates learning to everyday life with all the standards associated with the learning material. This is by the concept of a religious moderation learning approach that puts forward contextual aspects by connecting learning materials to things known and experienced by students in everyday life. Previous research on the development of moderation-based modules in Islamic Islamic Studies learning material by Khulafaur Rasyidin instilled moderate religious values in students by packaging the material nicely and connecting it to real situations in everyday life. So that the material taught is not only known but also can be implemented by students (Suhendi, 2021).

This is also in line with the content of the PAI curriculum according to KMA 184 of 2019 concerning the cultivation of the value of religious moderation, strengthening character education, and anti-corruption education to students with a hidden curriculum in the form of habituation, civilizing, and empowerment in everyday life. So contextualization of learning is the right step (Sinclair, 2019).

Implementation of HOTS-Based Evaluation

First, in learning the Qur'an Hadith. Based on interviews and observations, Mr. SG and MM evaluated by giving questions from the Student Worksheet (LKS); some were made by themselves. The form of the questions is based on HOTS (a small part) and more on LOTS, as seen from the question document. This phenomenon is certainly not by the principles of the latest PAI curriculum. This is because it is not in line with the focus of increasing the level of competence in KMA 183 and 184 of 2019, which emphasizes critical and innovative thinking skills by increasing the level of competence from C4 to C6. Increasing the level of competence is then manifested in the provision of HOTS-

based questions (Higher Order Thinking Skill) to train higher-order thinking skills (Asfiyah, 2021). Because higher-order thinking skills will be achieved using a higher-order thinking evaluation model (Barak & Dori, 2017).

However, giving HOTS questions to students also seems to need to be considered at MA Sabilal Muhtadin. Because if you look at the results of learning the Al-Qur'an Hadith, many students still get scores below the KKM, as shown in the daily test results of students depicted. This proves that when given LOTS-based questions, many of them cannot answer, especially if the level has to be increased to HOTS.

Second, based on interviews, during the evaluation of Jurisprudence learning, the questions given by Mrs. IL mostly came from LKS books. In contrast, the questions she asked herself were just a distraction. The forms of questions given are HOTS-based, and some are LOTS. Based on the documents shown, one form of a question was to find and analyze al-urf or habits that exist in the environment around students. Based on the guidelines for making HOTS-based questions, one of the characteristics is that it is divergent, which means that it allows students to give different answers according to the thought process and point of view used because it measures analytical, critical, and creative thinking processes which tend to be unique or have different responses for each individual (Setiawati, 2019). So the question about al-urf above can be said to be one of the evaluation questions in the form of HOTS.

Third, related to the implementation of the evaluation on Akidah Akhlak and SKI learning, based on interviews, the teacher concerned gave more questions orally than in writing. The questions presented are from the LKS book. This is also evident from the document of evaluation questions which are the same as the questions in the LKS (Student Worksheet). Then related to the form of questions, Akidah Akhlak and SKI teachers do not understand the making of HOTS-based questions, so the questions given are only LOTS-based.

Even though the ability of a teacher to make HOTS-based questions is very much needed in the current era to improve the quality and capacity of graduates to face various challenges. Graduates must be trained in solving multiple complex problems, especially in the current 4.0 and even 5.0 revolution era, which requires critical thinking skills to be something that must be mastered. Therefore, the latest curriculum changes are no exception to the PAI curriculum, which requires educators to be able to train their students through HOTS-based questions and leave LOTS-based questions (Sani, 2019).

Learning Moderation and HOTS Evaluation Problems in the Islamic Education Curriculum KMA 184 2019

The implementation of the PAI curriculum by participating in KMA 184 in 2019 at the MA Sabilal Muhtadin East Kotawaringin experienced several problems. As illustrated in the performance above, all PAI teachers do not make their lesson plan documents by applicable rules. However, some teachers make plans by imitating teacher handbooks. Then in the implementation of moderation learning, PAI teachers do not carry out as a whole for various

reasons. Meanwhile, there were problems among teachers and students in implementing the HOTS-based evaluation. Most PAI teachers do not understand the technicalities of making HOTS questions, while from the students' point of view if they are given more HOTS-based questions, it will result in low learning outcomes. These problems become a dilemma that exists at MA Sabilal Muhtadin; on the one hand, the madrasah must apply the latest curriculum rules, while on the other hand, the existing resources are not ready to implement the curriculum. This unpreparedness is caused by several factors, both internal and external.

More specifically, the problems faced by moderation learning and HOTS-based evaluation at MA Sabilal Muhtadin are as follows.

First, based on interviews with madrasah principals, deputy madrasah principals, and PAI teachers, it was stated that the main obstacle that caused religious moderation-based PAI learning and HOTS-based evaluations not to be implemented correctly was due to incompetent teacher resources. This is due to the lack of training related to the curriculum's technical implementation from the madrasah and the ministry of religion in the East Kotawaringin district. Not only that, but the PAI MGMP forum in East Kotawaringin also did not run. The provision of qualified resources follows the implementation of a curriculum. This can be done by providing special training to school teachers as preparation. Moreover, each region has at least several curriculum experts who will manage and guide educators who are still confused because the success of implementing the desired curriculum depends on the quality of the best resources from the implementers themselves (Mulyasa, 2018).

In addition, another influencing factor is that most PAI teachers do not have educational backgrounds as PAI teachers, so they do not understand and do not follow changes in the existing curriculum. This was conveyed by PAI teachers when interviewed regarding the reasons they did not make lesson plans and did not understand the technical implementation of moderation learning. Teachers' educational background is very influential on the performance of professionalism in academic institutions such as schools. Therefore, teachers who do not have a teacher education background should attend special training or programs to support their profession (Rismawati, 2018). This is very closely related to what happened at MA Sabilal Muhtadin. Most PAI teachers had inappropriate educational backgrounds but were not given special training or programs related to their profession, at least related to implementing this latest curriculum.

Competence and educational background also influence teacher performance in schools. The appropriate academic background will also contribute to the teacher's teaching experience. On the other hand, when the teacher's educational background is not from teacher training and only masters the material, most of them will have difficulty with teaching methods or learning administration (Sutrisno, 2019).

Second, based on observations, other obstacles come from inadequate infrastructure. This can be seen from the lack of learning facilities such as LCDs

and the unavailability of electricity in the classroom. This limited learning infrastructure impacts teachers' difficulty in using technology-based media in the classroom when teaching PAI. This condition is also what PAI teachers complained about when interviewed regarding the implementation of learning that was not supported by learning media. Even though the facilities and infrastructure support the implementation of learning to be more optimal, through sound advice and infrastructure, teachers can be more flexible in delivering material by integrating it into technology or making the learning climate more interesting (Sunaengsih, 2017). Especially when implementing moderation learning, media such as LCD are also very supportive in visualizing knowledge to be more accurate.

Ideally, madrasahs need to pay more attention to providing learning facilities and infrastructure that support teachers in the classroom. Especially in this era of disruption, everything is always related to technology, so learning should involve technology-based media. This is certainly very supportive of learning to be more meaningful and quality. Of course, presenting the material by applying these sophisticated media is not just copying the material in the book.

In addition, the material presented must pay attention to the needs of students. Through the media, the teacher does not just copy-paste all the material in the book without knowing that students entirely need the material. However, a good teacher can sort and choose suitable material and then take essential points from the material to be conveyed to students in a class (Ferriswara, 2020). Thus, it does not mean that learning using technology-based media is good. Still, the quality of education is that teachers can use technology-based media while simultaneously packaging material through media nicely.

Indeed, the media, in the form of facilities and infrastructure, is a savior that helps teachers learn. Not only face-to-face learning in class but online or online learning is also essential. In their article, Ahmadi & Ilmiani (2020) explained that during this pandemic, teachers must be careful in utilizing many online classroom teaching media such as Whatsapp, Google Classroom, and others to optimize. This proves the role of the press, inseparable from face-to-face and online learning. Therefore, the madrasah considers the procurement of media, both offline and online. Likewise, what should be prepared at MA Sabilal Muhtadin regarding learning media, which is still minimal, especially in implementing moderation learning? Visual media such as LCDs are critical to support learning. However, based on interviews with the head of the madrasah and deputy head of the madrasah, MA Sabilal Muhtadin is still constrained by minimal funds, so it also impacts the provision of media. Because these madrasahs are under the auspices of Islamic boarding schools and there are still many allocations of funds that must be shared.

Third, the results of interviews, observations, and documentation show that the professionalism of teachers is still low in implementing curriculum guidelines. Among the problems that need attention at MA Sabilal Muhtadin is the level of teacher professionalism which is still minimal. This can be seen from

the low effort of teachers in trying to follow the PAI curriculum guidelines according to KMA 184 in 2019. The teachers argue for various reasons, such as inappropriate educational backgrounds and others. Another fact is related to the implementation of moderation-based learning, which lacks support from the madrasah because no training is provided. Even though you decide to become a teacher, you must be ready for all the challenges that must be faced (Susilo & Sarkowi, 2018).

Fourth, another problem that is no less affecting is the bureaucratic climate that is not aligned. Based on the interviews that have been conducted, it was found that the knowledge between PAI teachers and the madrasah principal and deputy madrasah principal about the latest PAI curriculum changes was inconsistent. This is influenced by several factors, such as minimal internal communication and the lack of initiative from each other to build good teamwork.

A theory states that the culture of feudalism heavily influences the culture of the education bureaucracy in Indonesia. This culture makes actors in educational institutions prefer to be served rather than serve. Another weakness is that there is no initiative to make a breakthrough, only waiting for orders from the center or superiors, or there is no sense of participation between various parties. The result is demoralizing in the change itself. Implementing the curriculum is a big scourge; multiple programs will be hampered when there is no initiative (Mulyasa, 2018).

As a result, at the Supreme Court of Sabilal Muhtadin, there was no training in implementing the latest PAI curriculum because the madrasahs were only waiting for directions from the ministry of religion. In addition, on the part of the teachers themselves, there is no initiative to learn the technical implementation of the curriculum, which is their primary task as teachers. However, the principal has a vital role in conducting curriculum management. So the head of the madrasah and the vice headmaster in the field of curriculum carry out surveillance, conduct training, and even collaborate with madrasah principals from other madrasahs to improve performance in curriculum implementation (Solichin & Hasanah, 2017).

To be clearer regarding the problem mapping of the implementation of moderation learning and HOTS evaluation at MA Sabilal Muhtadin, it will be presented in the following table.

Table of Moderation Learning and HOTS Evaluation Problems

No	Problems	Causes
1	Incompetent PAI teacher resources	There is no training from the madrasah or the Ministry of Religion, and the MGMP forum is not active in discussing the latest curriculum.
2	Infrastructure that does not support	Minimum madrasahh funds.

No	Problems	Causes
3	Low teacher professionalism	There is no initiative and full support from the madrasah.
4	Incongruent bureaucratic climate	Lack of internal communication and lack of initiative to build good teamwork.

The solution to the Problem of Moderation Learning and HOTS Evaluation in the Islamic Education Curriculum KMA 184 2019

Several solutions are based on the problems faced in implementing the latest PAI curriculum at MA Sabilal Muhtadin East Kotawaringin, especially in the aspect of PAI learning based on moderation, and teachers have formulated HOTS-based evaluation to minimize the failure of curriculum implementation. Some of these solutions are as follows.

First, related to planning problems, the interviews showed that most PAI teachers did not understand making lesson plans, so the initiative was to look at examples of lesson plans in teacher handbooks or look at lesson plans that others have made on the internet. This step is taken to minimize the failure of the lesson plans that have been created. Taking RPP (lesson plan) from the internet or relying on the RPP contained in the teacher's handbook is legitimate. However, this does not mean that the teacher imitates as a whole, but there must be variations or changes made to the lesson plans by adjusting to the conditions in the classroom. A teacher must be creative in making plans; although the format of the lesson plans has been determined, the content of each step that will be applied in learning must vary. These variations can be included in objectives and indicators, learning stages, and tools/media while still referring to the core and essential competencies (Salirawati, 2018).

Even in making plans, an educator, such as a teacher, should add something different from the lesson plans or plans in general. For example, a previous study explained that there was a breakthrough in planning by adding a cartoon story maker media that made it different from previous plans (Ilmiani, Hamidah, Wahdah, & Mubarak, 2020). This is undoubtedly an attraction for anyone who follows the lesson. Therefore, every educator, both teacher and lecturer, should make creative breakthroughs to create meaningful and fun learning for each student. So the PAI teacher at MA Sabilal Muhtadin should also take such action, especially in implementing religious moderation-based education.

Second, related to the problem of implementing a moderation-based learning approach in the learning process, the initiative was taken by some PAI teachers to enrich their knowledge of the material that will be taught in class. However, for some, there is no effort, so the learning approach based on religious moderation is not implemented optimally. The actions taken by some PAI teachers at MA Sabilal Muhtadin in carrying out a spiritual moderation-based approach were appropriate, for example linking the material to everyday life (contextualization) and presenting the material from various points of view.

This indicates an approach to religious moderation that is indirectly instilled in students.

This is in line with the three ways of using a learning approach based on religious moderation, first, through the insertion of restraint in each material being taught. Second, maximizing a system that maximizes students' critical thinking skills in respecting differences of opinion, being tolerant, democratic, and daring to convey ideas by paying attention to the principle of politeness. Third, organize a unique program that talks about religious moderation to broaden students' knowledge (Setia & Imron, 2021).

So to be able to apply such learning, every PAI teacher at MA Sabilal Muhtadin must have a mature mastery of the material, for example, related to differences of opinion of the scholars that must be mastered because one of the characteristics of the material presented in moderation-based learning is that it must be based on facts that are analyzed using specific reasoning both from the opinions of scholars, the Qur'an and others (Harto & Tastin, 2019) so that it is mandatory for teachers to master these various perspectives so that they are not trapped in one absolute understanding in addressing a problem that is presented to students in learning.

Third, related to the problem of making HOTS-based questions, some PAI teachers at MA Sabilal Muhtadin use the internet as a source in providing HOTS questions. However, most of them rely on LKS books containing very few HOTS-based questions. This is known based on the results of interviews and documentation. If this continues, the ability of PAI teachers to make HOTS-based questions will not develop. Supposedly, making HOTS questions is done in several steps, such as: analyzing KD that can be made HOTS questions, making appropriate stimuli, presenting problems in everyday life and being unfamiliar, and making scoring guidelines (Fanani, 2018). This means that the teacher should not imitate as a whole but only use the questions on the internet as a model and on the worksheets.

So in making these HOTS-based questions, PAI teachers at MA Sabilal Muhtadin need to receive training. Because in the face of the 4.0 to 5.0 revolution era, PAI teachers must be trained to make HOTS standard questions. This is done to harmonize the standards of measurement and assessment of learning outcomes on a national and international scale because HOTS-based questions can now be used as a reference in measuring students' critical thinking skills in learning (Akmal, 2019).

Efforts to overcome this problem are actually by improving the quality of teacher resources in making HOTS-based questions. Previous research stated that one of the most critical efforts regarding the solution to implementing the curriculum due to the lack of resources is that there must be coordination between the government and madrasahs. It aims to analyze various problems that exist in schools so that appropriate solutions can be formulated, especially in improving human resources. Thus, there is no classical reason for the difficulty of implementing the curriculum, including ignorance in preparing HOTS-based evaluation questions (Arif & Sulistianah, 2019).

Fourth, related to the problem of the lack of facilities and infrastructure, the initiative is to utilize existing facilities in the classroom and enrich learning methods so that material delivery can still run even though technology-based media do not accompany it. This is a must for every teacher who must be creative in utilizing existing facilities to deliver maximum learning. However, it is undeniable that in this industrial revolution era, every teacher should apply learning oriented to information technology. Because in the current period, education is no longer traditional but must follow developments so that students are trained with all the progress of the times (Suhendar, 2021). Moreover, the aim of improving the PAI KMA 183 and 184 curriculum is to meet the learning needs of the 21st century.

CONCLUSION

Implementing HOTS-based moderation learning and evaluation, which is the point of improving the PAI curriculum according to KMA 183 and 184 in 2019, which is applied at MA Sabilal Muhtadin, leaves various problems. These problems are caused by multiple factors, such as the resources of educators, the level of professionalism, and the attention and readiness of the ministry of religion, which is considered not optimal. This then has an impact on the ineffectiveness of the principles of the latest PAI curriculum as an improvement from the previous curriculum. As a result, the solutions taken to overcome these problems are still simple and have not significantly impacted the curriculum's implementation. The implication of this research is as material for reflection and recommendations for madrasahs and the ministry of religion in implementing the latest PAI curriculum, especially in the aspects of HOTS-based moderation and evaluation learning. This research focuses on the PAI curriculum aspects of HOTS-based moderation and evaluation learning, while KMA 183 and 184 also contain an Arabic curriculum. So it is essential for future research also to examine the latest Arabic curriculum. In addition, future research is also recommended to conduct experimental trials related to the implementation of moderation learning and HOTS-based evaluation to overcome the problems encountered in implementing this latest PAI curriculum.

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