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TRIKAYA PARISUDHA LEARNING MODEL AND STUDENTS'CRITICAL THINKING SKILL

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ABSTRACT:
The purpose of this study was to analyze the effect of the *Trikaya Parisudha* Learning Model (TPLM) on Critical Thinking Skills (CTS). This research was a quasi-experimental study using a pretest-posttest control group design. The study population was the 6th semester of elementary school student teachers of totaling six classes or 168 people. The study sample was two classes or 52 people, selected by random cluster sampling. CTS data were collected with a test instrument. It was analyzed using descriptive statistics and inferential statistics. Descriptive statistics are used to describe the average value and standard deviation, while inferential statistics are used to test hypotheses with a t-test at a significance level of 5%. The results of data analysis showed that the average pretest score was 65.23 in the experimental group and 64.27 in the control group. Meanwhile, the posttest means the score was 79.23 in the experimental group and 66.62 in the control group. The posttest t-test results obtained a value of t = 0.344 with sig. = 0,0001 <0.05. Meanwhile, the pretest obtained a value of t = 4,571 with sig. = 0.732> 0.05. These results indicate that the experimental group is better than the control group. Thus it can be concluded that there is a significant influence of TPLM on elementary school student teachers' CTS. Therefore, lecturers are expected to be able to use this model to improve students' critical thinking skills.

INTRODUCTION

The Indonesian people are facing the problem of the low quality of education. Indicators that show the low quality of education in Indonesia is the result of studies conducted by world institutions. Human Development Index (HDI) in 2019, placed Indonesia in the 111th position out of 187 countries (tempo.co, 2019: 1). The Program for International Student Assessment (PISA) in 2018, in the field of science, ranks Indonesia 70th out of 78 countries (Harususilo, 2019). Almost all Indonesian students only mastered lessons up to level 3. Many other developed and developing countries students can master lessons up to levels 4, 5, even 6 (Majelis, 2013: 12). Mastery at level 1, level 2, and level 3 show how students' critical thinking skills are still quite low. Critical thinking skills, such as the ability to analyze, synthesize, solve problems, evaluate, and conclude, are needed in the 21st century (Permatasari, 2016; Firman, 2019). Low thinking skills not only occur among students but also teachers as educators. It can be seen from the results of the National Teacher Competency Test, which shows that 70% of teachers are not competent. In particular, elementary school teachers who are graduated from *PGSD* (Department of Elementary School Teachers Education) students are only able to achieve a value of 40.14 points. This value is very far from the government standard that sets 80 points (Seftiawan, 2019). This fact confirms that education needs serious attention from education experts and practitioners, including education for *PGSD* students.

Based on the facts above, the need for learning models by exploring Balinese local wisdom is a necessity to do to develop students' critical thinking skills. The local wisdom-based learning model needed is a learning model that can optimize thinking skills (Mustofa & Hidayah, 2020). Educators in Bali, both lecturers, and teachers, have not used much local culture-based learning (Hardoyono, 2007; Suja et al., 2009: 35; Sukadi, 2013). It is reinforced by the results of research that conclude that learning in elementary schools in Bali is more referring to the Western curriculum (Suastra, 2010; Subagia and Wiratma, 2007: 14). Siswoyo (2013: 103) states that the world of Indonesian education, both in theory and in educational practice, refers more to the views of Western figures, compared to the views of national figures of the Indonesian people themselves. The views of western figures cannot be separated from the influence of views on philosophy, ideology, politics, socio-culture, and economics, which he believes.

The results of research conducted by Suja (2010) found that the use of Western science is only in the school environment and is not functional in people's lives. This condition occurs among ethnic Balinese elementary school children. Integration of the local culture of the local community (Bali) is critical to adhesive between "Western-style" scientific knowledge and the fundamental knowledge possessed by children (Stanley & Brickhouse, 2001: 37; Subagia and Wiratma, 2007). Thus, children do not become alienated from their own culture. It is in line with the thinking of educational figures who are interested in the use of local culture in the world of education. Siswoyo (2013: 75) states that the fondness of the Indonesian people for western culture makes foreigners of Indonesia with their own culture. Furthermore, Tilaar (2005) asserts that not all elements of Western culture are harmful, but the problem is how to adopt appropriate Western culture and not damage the noble values of one's own culture.

The results of research in other countries also showed the same thing. Jegede and Aikenhead (2002) have conducted a review of several studies relating to the cultural linkages of learning in several countries. Among other things, research conducted by Jegede (1995) on native students in Africa and in Japan by Ogawa (1995). The results of these studies generally show that indigenous students tend not to be able to cross their cultural boundaries. In other words, the cultural background of students is one of the limiting factors for students to understand science concepts in school. Although children can understand Western science, understanding does not reach "grounded."

Stanley & Brickhouse (2001) suggested that learning science in schools balances Western science (modern science) and natural science (traditional science) using a cross-cultural approach to keep local wisdom from being eroded. Modern science subcultures that are taught in schools are harmonious with the subcultures of students 'daily lives, so science learning tends to strengthen students' views of the universe (Suja, 2010: 84). Conversely, if different, let alone conflicting, science learning tends to destroy or separate students from their culture (Ogawa, 1995). It has a very negative connotation because it involves cultural imperialism, which is usually opposed by students by paying less attention to lessons (Jegede & Aikenhead, 2002).

Furthermore, Lucas (in Suja, 2010) argues that one of the main objectives of science education in society should compare traditional views and scientific views, how to think, and also clarify the suitability and differences between the two. Correspondingly, Jegede, and Okebukola (1989) state that the integration of fundamental science with science lessons in schools can improve student achievement. If students' traditional beliefs or views about the universe are not included in the process of learning science, the conflicts that occur within students will continue to carry over, so that their understanding of scientific concepts becomes less meaningful.

In connection with Balinese local wisdom, there have not been many serious efforts to explore the potential of science that originates from local wisdom, both the content and pedagogical context, to be packaged into a systematic learning procedure (Khan et al. 2014). The effort is very urgent to do to avoid the occurrence of clashes and cultural conflicts as occurred in other countries, or marginalization and scouring of indigenous learning (Suja, 2010: 86; Subagia & Wiratma, 2007; Sukadi, 2013). However, that does not mean that there is no research at all that takes the theme of Balinese culture in science learning. Research conducted by Suja, et al. (2009) shows that Bali has many concepts about science, which can be integrated into the science curriculum, such as views on cosmology, traditional medicine (Usadha), natural pesticides, organic washing agents, natural food additives, conceptions of cultural wisdom for environmental preservation, and others.

Learning models applied by teachers tend to adopt Western science learning, which does not yet accommodate local wisdom. Given the Western culture that underlies the development of the learning model is different from the philosophical foundation of Eastern culture, it is possible that learning of science in schools has the potential to cause incompatibility (clash) and conflict with native cultural systems (Suja, 2010: 85; Subagia & Wiratma, 2007: 14; Jegede 1995).

Departing from these problems, especially related to the low critical thinking skills of students, it becomes very urgent to find a solution immediately. In this case, the solution offered is an appropriate learning model for increasing critical thinking skills (Joyce et al., 2016). The right learning model used should be in line with the 2013 curriculum and the potential for regional excellence. Based on that, in this research, a learning model based on local Balinese wisdom, namely the Trikaya Parisudha Learning Model (TPLM), allows students to learn aspects of learning according to their cultural practices. TPLM was developed by Astawan et al. (2018) by adopting the teachings of Tayaya Parisudha, namely three kinds of actions which should be purified. Trikaya Parisudha consists of Kayika, meaning to do good and right, Wacika means to speak good and right, and Manacika means to think well and right (Suhardana, 2007; Parisaha Hindu Dharma, 1996). In the context of learning, Kayika is interpreted as learning by doing good and right (learning by doing), discourse is interpreted as learning by speaking and discussing good and right (learning by talking), and Manacika is interpreted as learning by way of internalizing the mind well and right (learning by thinking). Operationally, TPLM is carried out with five learning phases, namely introduction, Kayika, Wacika, Manacika, closing. The preliminary phase provides learning orientation, the Kayika phase provides the opportunity for students to do themselves, the Wacika phase provides the opportunity for students to dialogue, discuss, and elaborate, the Manacika phase provides opportunities for students to reflect on mastery of the material being studied. The closing phase provides an opportunity for students to evaluate and concludes learning (Astawan et al., 2018).

Various studies support both theoretical and empirical studies that also show success in implementing culture-based learning. Har (2013: 13), in his research, found that the Character of the Original Science Culture had a useful contribution to the Character of the Modern Science Culture. The Character of the Original Science Culture is related to students' knowledge of fundamental science, while Character of the Modern Science Culture is related to scientific knowledge that has proven its truth. Therefore, Har (2013: 13) suggests the need for the Character of the Original Science Culture emphasis as curriculum content. In line with the results of Har's research, Suastra et al. (2017) state that learning science-based on local cultural wisdom can be done by reconstructing original science. The reconstruction in question is related to the rearrangement of fundamental science (traditional knowledge) into Western scientific concepts (scientific knowledge). Sudiatmika (2013: 26) further emphasizes that there is a synergistic link between local science and scientific science. Local science is strengthened by scientific scientists, as well as scientific science in learning becomes more meaningful because it gets a touch of local science.

Subsequent research, related to the tricks of Parisudha conducted by Merthawan (2014: 44) which examined the role of parents in applying the teachings of the Parisudha tricks on children in Banjar Tunjung Sari, Palu City, Central Sulawesi Province concluded that parents should be able to be good examples in thinking, said, and act (Trikaya Parisudha) so that the child can imitate it. Efforts that can be done by parents in applying the tricks of the Payaudha are:

1. Through social advice so that children do not choose the wrong association.
2. Supervise and limit the use of media so that children do not use the media wrong.
3. Establish good communication and provide appropriate treatment for children.

Similar research was conducted by Sudiatmika (2013: 24), stating that the teaching the Taya Payaudha tricks not only means teaching students to be skilled in thinking, practice, and communicate correctly, but also to educate to be individuals with good character. A similar opinion was also conveyed by

Subamia (2012) that the ability to control and harmonize three types of activities, namely the movement of thoughts, words, and actions (Trikaya Parisudha), can be used as an indicator of the quality of one's Character. The concept of Trikaya Parisudha can be applied during the learning process.

The culture-based learning models above emphasize the integration of local culture into learning models that have developed in the west. Meanwhile, in this study, the learning model used was fully explored from the local wisdom of Balinese culture, which originated from the teachings of Hinduism. Besides, the studies above have not yet measured many aspects of thinking skills, but rather focus on aspects of knowledge and attitudes. Previous research based on culture was applied at the level of primary and secondary education, while this research was carried out at the level of higher education.

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METHODS

Research Design

This research was a quasi-experimental study using a pretest-posttest control group design. One hundred sixty-eight 6th semester of PGSD students were the population. The study sample was two classes or 52 people (31%) of the total population. Samples were selected using cluster random sampling technique. One class consists of 26 students was an experimental group, and one class with 26 other students was a control group. This sample is representative of the population. According to Surakhmad (1982), the minimum number of samples from a population of 100-1000 is 25%.

The demographic distribution of the study sample in terms of gender, age, semester, and regional origin is presented in Table 1.

Table 1. Demographics of Research Samples

Items	Groups		No. of Students	Percentage (%)
Gender	*Experimental*	*Boys*	9	17.31
		Girls	17	32.69
	Control	*Boys*	11	21.15
		Girls	15	28.85
	Total		52	100
Age	*Experimental*	*19*	7	13.46
		20	19	36.54
	Control	*19*	9	17.31
		20	17	32.69
	Total		52	100
Semester	*Experimental*	*IV*	26	50

Items	Groups		No. of Students	Percentage (%)
	Control	*IV*	26	50
	Total		52	100
Origins	*Experimental*	*Village*	17	32.69
		City	9	17.31
	Control	*Village*	16	30.77
		City	10	19.23
	Total		52	100

Procedure

Before being given treatment, both groups were given a pretest. The treatment was conducted six times, both in the experimental group and the control group. After treatment was given, a posttest was carried out in the experimental group and the control group. In the experimental class, the treatment of the Trikaya Parisudha Learning Model (TPLM) is given with the syntax:

Introduction
Kayika
Discourse
Manacika
Closing (Astawan, et al., 2018)

Meanwhile, the control class is given treatment, as usual, namely the Conventional Learning Model (CLM) with the syntax: (1) explanation/lecture, (2) question and answer, and (3) practice questions. In more detail, the treatment of each group is presented in Table 2.

Table 2. Treatments of the Experiment Group and Control Group

Tahapan	Aktivitas pada TPLM	Aktivitas pada CLM
Pre-Activity	*Lecturers provide apperception by presenting contextual problems, providing motivation, presenting the achievement of competencies, indicators and learning objectives*	*The lecturer conveyed the achievement of competencies, indicators and learning objectives*
Whilst-Activity	***Kayika*** *Students conduct investigations in small groups through practical activities.* ***Wacika*** *Students conduct discussions on the results obtained when conducting an investigation. Lecturer as facilitator and mediator of discussion* ***Manacika*** *Students do reflect on self-evaluation strategies (self-evaluation) of the material being studied.*	***Lecture*** *The lecturer explains the material using power points.* ***Question-Answer*** *Students are given time to ask questions if there is a material that is not yet understood. Meanwhile, the lecturer will explain the material according to questions from students* ***Excercise*** *Students work on the exercises given by the lecturer*
Post-Activity	*Students evaluate the success of learning and conclude the essential concepts that*	*The lecturer presents the conclusion of the material that*

	have been learned	*has been studied*

Data Collection and Analysis
The variables in this study consisted of free varicose variables and the dependent variable. The independent variable is the Trikaya Parisudha Learning Model (TPLM), while the dependent variable is the Critical Thinking Skills (CTS) with elementary science materials. CTS data is collected with the CTS test instrument on elementary science material in the form of essay questions. CTS indicators measured include

Analytical skills,
Synthesizing skills,
Skills in identifying and solving problems,
Inferring skills, and
Evaluating/assessing skills (angelo, 1985).

Before the instrument is used first, the validity test is done by using correlation product-moment and reliability using Cronbach alpha (Mehrens & Lehmann, 1984). All tests were analyzed with the SPSS Statistics 17.0 program. Ten of the twelve items were declared valid with sig numbers (2-tailed) is smaller than 0.05, and Cronbach alpha is 0.78 with a high category.

RESULTS

Descriptive Analysis Result
Descriptive results of the study revealed consisted of average scores (Mean) and Standard Deviation (SD) based on the learning model (TPLM and CLM) given for each treatment cell. The mean score (Mean) and standard deviation (SD) in each group are presented in Table 3.

Table 3. Average scores and standard deviations in each group

Variable	Instructional Model		Mean	Std. Dev.	N
Critical Thinking Skills	*Trikaya Parisudha*	*Pretest*	65.23	10.21	26
		Posttest	79.23	9.85	26
	Conventional	*Pretest*	64.27	9.93	26
		Posttest	66.62	10.05	26

Based on Table 1, it was revealed that the average CTS pretest score between the learning groups (n = 26) was M = 65.23, it was in the sufficient category, with SD = 10.21 for the TPLM group and M = 64.27, which was at enough category with SD = 9.93 for the CLM group. Meanwhile, the CTS posttest means score between learning groups (n = 26) was M = 79.23, in the high category, with SD = 9.85 for the TPLM group and M = 66.62, in the sufficient category with SD = 10.05 for the CLM group. These results indicate that TPLM is relatively better described as a learning facility for students in order to improve the CTS IPA SD PGSD students.

Normality and Homogeneity Test Result
The results of the posttest normality test of the experimental and control groups are at the Kolmogorov-Smirnov sig statistical values. .200, while the Shapiro-

Wilk statistical value, respectively, in sig 0.245 and sig 0.318. The significance value is greater than 0.05. It means that overall the posttest data is normally distributed, both in the experimental and control groups. Similar results also occurred in the pretest normality test of the experimental and control groups at the Kolmogorov-Smirnov statistical value, respectively, in sig. 0,163 and sig. 0.156, while the Shapiro-Wilk statistical value, respectively, in sig. 0,191 and sig,0,090. The significance value is greater than 0.05. It means that overall the pretest data are normally distributed, both in the experimental group and the control group.

Homogeneity test results of pretest and posttest data between the experimental and control groups showed that the statistical value in the column based on mean was sig. 0.933 for posttest and sig. 0.923 for the pretest. The significance level is higher than 0.05. It means that the variance between groups of learning models is homogeneous.

Hypothesis Testing Result

The results of the hypothesis test using the t-test in each unit of analysis are presented in Table 4.

Table 4. Hypothesis test results with t-test

		Levene's Test for Equality of Variances		t-test for Equality of Means				
		F	Sig.	t	df	Sig. (2-tailed)	Mean Diffe-rence	Std. Error Diffe-rence
Posttest	*Equal variances assumed*	.007	.933	4.571	50	.000	12.615	2.759
	Equal variances not assumed			4.571	49.979	.000	12.615	2.759
Pretest	*Equal variances assumed*	.015	.904	.344	50	.732	.961	2.793
	Equal variances not assumed			.344	49.963	.732	.961	2.793

Catatan: Pengujian dilakukan pada taraf signifikansi 5%.

Table 4 shows that the number sig. (2-tailed) for the pretest of 0.732. The value of sig is greater than 0.05. It means that there were no differences in the CTS between the experimental group and the control group before being given treatment. In other words, the experimental group and the control group are the equivalent groups. Therefore, to see the effect of TPLM on CTS, posttest data is used. The results of the posttest analysis showed that the number sig. (2-tailed) of 0,0001. Number sig Is smaller than 0.05. It means that there are differences in the CTS between groups of students who are given TPLM and those given CLM. Descriptively it is seen that the average value of the group given TPLM is greater than the group given CLM. It confirms that TPLM is better than CLM in facilitating student learning to improve CTS. In other words, TPLM has an effective effect on student CTS.

DISCUSSION

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The results of this study are consistent with existing theories. However, two questions require further discussion regarding the achievement of the CTS. First, operationally empirically, why in the achievement of CTS, TPLM is superior to CLM. Second, why statistically descriptive TPLM in achieving the CTS has not been able to reach a very high category.

The discussion of the first question goes from theoretical and empirical comparisons between TPLM and CLM. A domain of learning for higher levels of cognitive ability (applying, synthesizing, evaluating, and creating) involves higher-level thinking skills, such as problem-solving, critical thinking, creativity, and decision making (Berns & Erickson, 2001). CTS is an essential element that should be instilled in students (Filsaime, 2018).

TPLM's philosophical basis is a constructivism learning theory which states that students build meaningful knowledge in their minds (Knight, 2007). Constructivism learning theory also states that students already have the fundamental knowledge gained from life experience in society (Martin, et al., 2005). Educators can bridge between students' fundamental knowledge and scientific knowledge learned. This situation can be analogous, where educators provide a ladder that can help students to achieve higher cognitive levels, but it must be sought so that students themselves who climb the ladder. TPLM implementation in the class begins with the introduction phase. In this phase, providing opportunities for students and providing contextual issues following the socio-cultural environment (Kertih, 2015). The initial questions that are presented to students are contextual, that is the actual questions that are around their environment and are relevant to the material that is expected to be mastered by students. The questions, statements, and illustrations presented at the beginning of learning are stimuli for learning. When students face problems related to their lives, a sense of responsibility will arise to solve these problems, so that students will have an awareness to explore relevant information to solve the problems being faced.

Students use various sources of information to solve problems. Students will carry out investigative activities with friends in their groups to obtain the concepts needed to solve problems. This learning activity can optimize the involvement of real experience, logico-mathematical experience, social transmission, and self-regulation. Students have the opportunity to think reflectively and conduct self-learning through self-directed learning, and students can practice the process of metacognition. In learning, the role of lecturers is as facilitators and creative mediators who give responsibility to students to obtain their concepts needed through interaction with group members (Pring, 2005).

The Wacika phase provides an opportunity for students to discuss the results obtained when conducting an investigation. Investigation results obtained are associated with the socio-cultural context in the community (Surata, 2013). It makes learning meaningful because students can remember, understand, and apply the knowledge learned, synthesize and evaluate everything they learn, and in the end, can create something new as a result of their thought processes. The Manacika phase provides an opportunity for students to reflect. The strategy used is that students conduct self-evaluations of the material being studied. Thus, at this stage, reflective thought processes occur. Students can contemplate on the learning done. In the closing phase, students make conclusions about the learning that has been done.

On the other hand, CLM begins with the presentation of the subject matter that is done by the lecturer. The theories, concepts, or principles of Natural Sciences are explained beforehand in front of the class by supporting lecturers. After that, then students are faced with problems related to the concepts that have been presented for discussion. The problems given to students are the same as the problems used in TPLM, which are actual problems following students' social culture. Presentation of this problem makes learning science more meaningful than just reading or listening to lecturers' explanations about the subject matter (Schunk, 2012). However, CLM, which presents problems to students after they are given information about learning material, is considered to be less constructivist. The responsibility of students towards learning themselves becomes small because students learn solely because the lecturer gives the task to students to learn the teaching material. It will reduce the independence of students in learning to form their knowledge so that it has an impact on students' thinking abilities, which results in lower student learning outcomes. At the end of the lesson, students are given questions to be worked on individually. Based on the description of the theoretical operational foundation, it can be understood that TPLM is superior compared to CLM in achieving critical thinking skills.

One more issue that needs to be explained is why statistically descriptive TPLM in the achievement of the CTS has not been able to reach the very high category. Based on the philosophical and theoretical foundation underlying TPLM, CTS students should achieve maximum success criteria. However, in reality, the average value of CTS students in the TPLM group is only in the high category and has not been able to reach a very high category. Revealing facts like this is strongly suspected due to three factors. First, starting from the conceptual foundation of constructivism-oriented learning, that students can construct knowledge by allocating personal time. It means that low-ability students will need a relatively long time to complete the same tasks in science learning when compared with high-ability students. This statement is supported by the meaning of one of the principles of constructivism learning, that each student can reach an understanding if they are given the opportunity but will be achieved in different ways and at different depths and speeds (Arends & Kilcher, 2010; Santyasa, et al., 2020).

Second, students are not yet familiar with learning activities according to the demands of the TPLM scenario. Interaction between students is at a moderate level, as a result of students' lack of preparedness related to the problem being studied. Interactions that occur precisely result in the sense of shame on students or fear of doing activities. Besides, students do not have good skills to solve science problems. Although not all students can improve their discussion ability spontaneously, at least they have done the desired activity according to the learning procedure.

Third, sourced from measurements. The test used is in the form of an essay. The level of difficulty of the test and the allocation of time provided for answering, do not adequately accommodate the ability of students. That is, the time needed by students to answer the test is still lacking. It also has implications for the rubric used for scoring, so the demands are too high. For further research, it is necessary to consider the use of other forms of testing.

The results of this study are consistent with the results of previous studies which revealed that the learning model based on local cultural wisdom is effectively used in science learning (Subagia & Wiratma, 2007; Suja et al., 2009; Suastra, 2010; Suastra & Tika, 2011; Sarah & Maryono, 2014). The results of this study and the results of previous studies sufficiently strengthen the comparative advantage of TPLM compared to CLM in the achievement of CTS. TPLM is designed as a learning of thinking skills. In-depth understanding that is achieved from the interaction between thinking and material that occurs in Student Worksheets (LKM) and exercises conducted by students can realize the ability of students to apply, analyze, evaluate, and create. That is, there is a transfer of understanding in solving real problems.

TPLM, at the beginning of learning, begins with growing interest and motivation to learn students by linking content and socio-cultural context. Motivation is an essential psychological element that encourages student learning (Wuryaninggrum et al., 2020). After learning motivation grows, students are allowed to experience learning activities directly through LKM. The opportunity to collaborate in groups and in-depth discussions reinforce the concepts that have been held (Suardana, 2013). Based on the explanation, it appears that TPLM tends to be superior compared to CLM in achieving students' critical thinking skills.

The findings of this study prove several things, namely (1) the learning model based on local wisdom is an essential part of the effectiveness of learning praxis. The implication, first, local wisdom, should be used as a basis or basis in efforts to increase the effectiveness of educational achievement. (2) Meaningful learning is the most critical element in learning. The implication is that the learning process should link content and context. Thus, learning becomes more meaningful. (3) TPLM contains aspects of integrating local cultural wisdom. The implication, exploration, and identification of local cultural wisdom appropriate to the material being taught are significant. The results of the exploration and identification of local cultural wisdom are used as a basis in designing, developing, implementing, and evaluating learning so that learning new material can be more "grounded.”

The findings of this study have implications for the superiority of TPLM in achieving the critical thinking skills of PGSD students. However, this study has limitations that are indicators of critical thinking skills that are measured only on the skills of analyzing, the skills of synthesizing, the skills to recognize and solve problems, the skills of concluding, and the skills of evaluating. Meanwhile, there are still many other indicators that determine students' critical thinking skills. The instrument used to measure critical thinking skills uses only one type of instrument, the essay test. Grading the essay test gives enough opportunity for the subjectivity to occur, even though it has used the assessment rubric.

CONCLUSION

Based on the results of the research and discussion carried out, it can be concluded that there is an effective influence of the Triudaya Parisudha Learning Model (TPLM) on the CTS of students. CTS students who are given TPLM are better than those given CLM. Thus, TPLM is effective in increasing the CTS of PGSD students. TPLM can facilitate student learning well. For this reason, educators can use TPLM as an alternative learning model for improving student CTS. There are only a few indicators of critical thinking skills measured in this study. Therefore, further research can be added to other indicators of critical thinking skills to provide a broader picture of the range of measurable critical thinking skills. The instrument used in this study to measure critical thinking skills only uses essay tests. Future studies can use and develop other types of instruments to get more accurate critical thinking skills data. The critical thinking skills measured in this study are only in the area of science studies. Future studies can measure critical thinking skills in other fields of study. The research population is quite narrow, using only PGSD students in the same semester. Future studies can use a broader population and at various semester levels.

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