The Effects of Three Learning Models of Hindu Religious Education on Students' Critical Thinking and Their Spiritual Attitudes

I Wayan Santyasa[1], Ida Ayu Gde Yadnyawati[2], I Ketut Suda[2]

[1] *Universitas Pendidikan Ganesha, Singaraja,* [2]*Universitas Hindu Indonesia, Denpasar*
[*] *<santyasa@undiksha.ac.id>*

ABSTRACT

This research reconstructed three learning models, i.e: social reconstruction model (SRM), open model (OM), and academic model (AM). The purpose of this research is to analyze the effect of the three learning models on critical thinking and spirituality attitude. This research was conducted with a non-equivalence post-test only control group design. The population was 638 students of Universitas Pendidikan Ganesha who studied Hinduism in odd semesters in the Academic Year 2021/2022. The sample was 174 students which were divided into three groups consisting of 58 students, each group studied with the SRM, OM, and AM models. The study groups is determined by a random technique. To measure of spirituality attitude, a questionnaire was used, while to measure students' critical thinking, a critical thinking test was used. To analyze the data, MANOVA was used. The results showed: 1) The effect of SRM is greater than the effect of OM on critical thinking; 2) the effect of SRM is greater than the effect of AM on critical thinking; 3) there is no difference in the effect of OM and AM on critical thinking; 4) SRM's effect is equal to the OM's effect on spirituality attitude; 5) the effect of SRM is greater than the effect of AM on spirituality attitude; 6) OM's effect is greater than AM's effect on spirituality attitude. The SRM is the best choice for Hindu Religious Education in order to achieve students' critical thinking and their spirituality attitude optimally.

Keywords: reconstruction learning models, critical thinking, spirituality attitude

Introduction

Religion is one of the recognized factors that can play an important role in changing human life. Religion affects various aspects of the spectrum of human life. Generally, every religion promotes human well-being and brings guidance to improve human life psychologically, sociologically, spiritually and economically [1] The role of religious knowledge [2], is: 1) it can strengthen the appreciation of the importance of respecting the rights of everyone, fostering democratic citizenship, promoting understanding of the diversity of society, increasing social cohesion; 2) has valuable potential for reducing conflict based on a lack of understanding of other people's beliefs and encouraging respect for their rights, 3) is an important part of quality education for understanding much of history, literature, and the arts, and can help in broadening cultural horizons and in deepening one's insight into the complexities of the past and present. The importance of religion in people's lives has been stated by several experts [1] [2] [3] [4]. The expression of experts about the importance of the role of religion for human life, is actually also owned by Hinduism. In the midst of other major world religions, Hinduism seeks to play an important role in

instilling a sense of awareness among its adherents about the importance of theoretical and practical knowledge about the meaning of offerings, where in the context of charity, theoretical and practical knowledge of these offerings is known as dharma knowledge. [1]. In the context of the formation of knowledge, skills, and human attitudes, Hinduism believes that it will be able to lead its people to understand the true identity of the people. In Indonesia in general and in Bali in particular, in addition to other religions, Hinduism plays an important role as a vehicle for the people to change their nature from the dominance of the danawa to the dominance of the manawa and finally the domination of the madavas.

Hindu Religious Education is a Religion Course which in learning focuses on the formation of good mental attitudes and ethical values. This shows that based on the teachings of Hinduism, students have knowledge and beliefs and are able to implement the concept of Hinduism in everyday life which is reflected in the attitude of piety to Ida Sang Hyang Widhi or God Almighty, mutual respect, respect and love for fellow human beings. In other words, Hinduism is a vehicle for forming Hindu humans as a whole, moral and wise, namely humans who can live the nature of life that is full of challenges and suffering, also form humans who know the causes of suffering and humans who believe that no matter how great the form of suffering will be destroyed. This is because Hinduism provides a way that can free Hindus from these sufferings, increases awareness of society, nation and state, as a vehicle for prevention and deterrence of negative things, as a vehicle for adjusting to the physical and social environment, as a source of values, which provide guidelines for achieving happiness in this world and in the hereafter physically and mentally [5].

Considering the role of Religion in general and Hinduism in particular, namely to build the human nature of the people as a whole, the Hindu Religious Education Course is one of the Personality Development Courses that must be programmed by students from various study programs. Especially at Ganesha Education University, Hindu Religious Education Courses are programmed by students in the first semester or in the second semester every year. To realize the noble role of Hindu Religious Education as mentioned above, in the implementation of lectures, especially at Ganesha Education University, various efforts have been made, including systematically developing syllabus, semester lecture plans, task plans, and lecture contracts. Unfortunately, the learning applied by the lecturers so far has not shown a clear direction in realizing this role. Learning tends to accommodate more academic models, with the aim that students master religious knowledge optimally. In the context of practice, students often show the ritual context without understanding the meaning, the emergence of panicky attitudes, more belief in dogma than tattwa. This kind of phenomenon actually occurs in the practice of religion in general. The phenomenon of religious education [6], is due to the following: 1) more likely to display rituals and dogmas than the nature of religion, 2) religion leads to cognitive behavior rather than the development of attitudes and responsibilities, 3) religious fanaticism and selfishness that is exclusive rather than inclusive, 4) appears a shallow understanding of religious dogma which ultimately destroys the image of religion itself.

Learning such Hindu Religious Education Courses also has a bad impact on students. How ironic today, students are doing more things that are not their obligations, for example consuming liquor, illegal drugs, carrying pornographic pictures and magazines, pornographic videos, and so on [7]. Likewise, ethics, manners, and manners are no longer considered sacred. They consider that ethics is as if a shackle that no longer deserves to be preserved and applied in the practice of everyday life. The students demand freedom, even though they don't really understand what freedom is. The freedom they mean is independence

(mahardika), namely pseudo freedom. Because true freedom can only be achieved after the soul can unite with God (Brahman). What they demand in the form of freedom, is artificial and very temporary. Today's students want to follow their own will, without paying attention to signs or applicable rules [7]. These phenomena occur because the role of the institutional structure of Hinduism in Indonesia is not yet optimal.

Currently, the institutional structure of Hindu religious education in Indonesia does not yet have a good financial and material basis for reconstructing the existing society [8]. Poverty, hunger, exploitation of the poor masses, religious disturbances, ethnic violence, and inadequate social facilities are all entrenched and deeply rooted in Indonesian society. Thus, it is undeniable that the social construction of religion that has not been established has a direct and indirect impact on the emergence of unfavorable public attitudes in Indonesia. In addition, an unfavorable impact also occurs in the implementation of Hindu Religious Education learning in universities in general and at the Ganesha Education University in particular. One of the choices of the Hindu Religious Education learning model is the Academic model which is relatively easy to do by subject teachers. The academic model (AM) which is implemented with a lecturer centered learning approach tends to prioritize the development of students' academic aspects regarding Hindu religious concepts and principles. Rationally, learning with an academic model should provide optimal academic results [9]. However, in reality, the specific academic results in the cognitive field from learning the Hindu Religious Education Course in the odd semester of the 2019/2020 academic year are still far from expectations. As a sample, two classes of students taught by religious leaders at Undiskha in the odd semester of 2019/2020 showed results that were far below expectations, namely with an average score of 45.5 and 55.45; where on a scale of 100 both are categorized as low. Student cognitive value is a direct impact of learning.

If the direct impact of learning shows a low value, it can be assumed that the impact of learning accompaniments, such as student attitudes, is also not optimal. This fact indicates that the academic model for learning Hindu Religious Education Courses can no longer be maintained. In other words, there is a need for a more progressive learning model for Hindu Religious Education Courses at Ganesha Education University which can hypothetically provide an optimal learning impact and accompaniment impact. This is very important so that the learning of the Hindu Religious Education Course becomes a vehicle for students to understand deeply about the concept of religion.

Departing from the rational importance of Hinduism, the problems that occur as a result of the implementation of the academic model in learning so far, the learning of Hindu Religious Education in general and in universities in particular, should make a paradigm shift, from only academic nuances that use a lecturer-centered learning approach. towards open learning (open model / OM) that uses a student centered learning approach. The OM model is proposed as one of the new ideas that is hypothetically a substitute for the AM learning model for Hindu Religious Education. The importance of OM in religious learning has been revealed in previous research [10] [11]. If the OM learning model in its implementation uses religion-based social research activities, which enable students to find phenomena of religious social deconstruction, and they try to carry out social reconstruction, then Hindu Religious Education learning becomes nuanced in a social reconstruction model (SRM). The SRM learning model is the second new idea to replace the AM model. The results of previous studies have revealed that SRM has the potential to advance religious learning processes and products [12] [13] [14] [15] [16] [17]. Based on the explanations above, in this study 3 (three) learning models were tested as external factors that affect the learning process and product of Hindu Religious Education. The

three learning models are the academic model (AM), the open model (OM), and the social reconstruction model (SRM). As a learning product, this study test the critical thinking and spirituality attitude as dependent variables. Students' critical thinking about social reality that comes from religion, for example about the nature of God, humans, ethics, society, harmony, and others is needed in the form of critical dialogue, both in the context of questioning and doubting [18]. In studying religion, including Hinduism, the religious attitude of the people is very important to study [19] [21] [22]. The findings related to the importance of spirituality attitude in religious learning have been revealed by previous researchers [23] [20][24][25].

Based on the background of the problem described above, the formulation of the research problem is proposed as follows. 1) How are the three categories of Hindu Religious Education learning models, namely social reconstruction model/SRM), open model (OM), and academic model (AM) on critical thinking, religiousity attitude, and spirituality attitude of Ganesha Education University students? 2) Which of the three learning models has the greatest influence on critical thinking, religious attitude, and spirituality attitude of Ganesha Education University students?

Literature Review

A. *Academic Model (AM)*

The academic approach interprets the role of Hindu Religious Education to preserve, transmit, and expand cultural values, based on local religious traditions. The goal is to maintain the continuity and preservation of cultural values derived from the teachings of Hinduism. The continuity of these cultural values is only possible when students as a new generation are introduced to the accumulation of past policies, truths, and fundamental values to be used as a foothold in developing religious values which are the basis for their continuation. A premise that "Hindu Religion Education must be a vehicle for socializing tradition first and foremost", so that AM in learning Hindu Religion Education Courses becomes a

necessity as an approach that is relevant, fundamental, and has practical implications.

AM in the Learning of Hindu Religious Education Courses has implications for the perspective of students. Students are seen as members of the religious community who are considered new to learning, so they must be informed about various matters related to Religion. His main student is someone who is learning about his religion. In the short term, students have the main goal of emphasizing the understanding of Religion. The long-term goal is religious commitment. Reconstruction of objectives, main principles, role of lecturers, role of students, curriculum, learning environment, evaluation, and advocacy of education is presented in Table 1.

Table 1. Academic Model in Hindu Religious Education Learning

The Purpose of Religious Education	● To know, understand, and be able to critically adapt religious traditions
Main principle	● Deep religious knowledge as the basis for religious development
Lecturer	● A scholar, trained in a religious discipline
Student	● Able to understand, adapt creatively, and transmit religious traditions to the next generation.
Curciculum	● Current theological insights are presented so that students understand the content and methods in religious studies
Environment	● Academic atmosphere that emphasizes academic knowledge
Evaluation	● Traditional assessments are aimed at in-depth knowledge of religion
Advocacy	● Bachelor of Religion ● Back-to-the-basics support

In fact, AM has been constructed and implemented so far, emphasizing more on achieving curriculum goals, so it tends to prioritize academic processes with a focus on cognitive achievement in the field of Hinduism. This learning model is based on the syntax of the academic learning model, namely: 1) Setting learning objectives, 2) Explaining subject matter and asking a series of questions and academic assignments, 3) Providing discussion sessions, and observing student activities, 4) Providing explanations ,

descriptions, and illustrations, 5) Asking final questions. This learning model has the potential to develop students' academic abilities in learning religion, for example better religious knowledge. Because the nuances of learning are more focused on academic studies without using religious social problems as a foothold in learning, it is possible that religious knowledge constructed by students is alienated from social religious phenomena.

B. Open Model

OM adopts the influence of the Open Education movement in America in the 1960s, basing itself on the humanistic psychology of Abraham Maslow, that humans experience self-directed capacity growth. Each individual has a unique "self", if encouraged and allowed to develop in an atmosphere of freedom, will produce a critical, creative, productive, and complete human being. The role of parents and lecturers is to promote students' own initiative and exploration rather than they want to shape students based on the views determined by them. The basic principles of humanistic psychology emphasize that:
(a) Someone's present functioning is their most significant aspect. As a result, humanists emphasize the here and now instead of examining the past or attempting to predict the future, (b) To be mentally healthy, individuals must take personal responsibility for their actions, regardless of whether the actions are positive or negative, (c) Each person, simply by being, is inherently worthy. While any given action may be negative, these actions do not cancel out the value of a person, (d) The ultimate goal of living is to attain personal growth and understanding. Only through constant self-improvement and self-understanding can an individual ever be truly happy.

This view gives an indication that in any learning students will play a significant role. Therefore, it is more important for lecturers to facilitate their current activities and predict what they can do in the future. Students need to be encouraged to take responsibility for the processes carried out and the learning outcomes obtained, so that they can grow morally through the process of "becoming" [26]. Positive actions need to be strengthened

and negative ones motivated, so as not to discourage them, because the ultimate goal of life is to achieve personal growth and understanding through self-improvement critically, religiously, and in a good spirit to achieve happiness in life.

This view of humanistic psychology is supported by Rogers' view, that everyone has their own resources that are able to solve the problems they face in their own way in learning, including being able to grow and develop, they themselves become discoverers of critical, religious, and spiritual meaning [27] [28]. This shows that everyone has the potential to be student centered in learning [30] [30]. In the context of one's spiritual growth, the "growth from within" approach is very important in Hindu Religious Education. Therefore, lecturers in this Open Model play a role in encouraging students to understand the concept of Brahman when signs appear in their thoughts and feelings. That is, the preposition "the process of students becoming religious human beings who grow naturally from within" needs to be used as a foothold in developing the Hindu Religious Education MK learning program. To support the growth and development of critical thinking competencies, religious attitudes, and students' spiritual attitudes naturally, lecturers are more role as an effective facilitator in providing a motivating learning environment, providing encouraging messages, and a supportive learning community. This role strongly supports critical thinking competencies, religious attitudes, and spiritual attitudes of students to experience sustainable growth. Open Model in Learning The Constitutional Court of Hindu Religion Education is a vehicle to prepare students not only in the context of scientific self-development of Hinduism, but also to become critical, creative, religious, and spiritual contributors in the Hindu community, both in the community in general, as well as those in the Hindu community takes place in holy places.

OM adopts generic educational theories such as social constructivism, behaviorism, and cognitivism which produces a very good

theoretical foundation, especially after the strong support of digital technology, giving rise to network learning based on connectivity theory [10]. In the context of OM, Hindu Religious Education becomes familiar if the packaging of content and pedagogy synergizes with information technology based on the theory of connectivity. Reconstruction of objectives, main principles, role of lecturers, role of students, curriculum, learning environment, evaluation, and advocacy of education are presented in Table 2.

Table 2. Open Model in Hindu Religious Education Learning

The Purpose of Religious Education	Become a religious community
Main principle	• God's natural discovery within the person • Reflective exploration of the religious dimension in personal experience
Lecturer	• Religious guides, helping students in their studies • A spiritual guide model adapted to the classroom
Student	• Agent, maker of his own religious meaning • Able to develop lifelong religious seeking and growth capacity
Curciculum	• Developed based on student needs/questions/interests/experience • Flexible, adapts according to needs
Environment	• Accept, reaffirm • Rich in religious experiences that stimulate question and answer / reflection / growth
Evaluation	• Very individual • Avoid uniform results • Descriptive, subjective, reduces traditional judgment
Advocacy	• Personal, immanent, open educator, experiential

OM is designed to provide considerable assistance to students in developing critical thinking skills, religiousity attitudes, and spirituality attitudes. This model is based on a distinctive and unique conceptual framework in learning Hindu Religious Education Courses. OM is not only relevant in Learning Hindu Religious Education Courses, but is also appropriate to be applied in an environment of various religions with a multicultural approach, so that it offers valuable concepts that can facilitate an effective religious education process [29].

The reconstructed OM is student-centered on a problem-solving basis. However, the problem in question is only about learning material, so it is less related to religious social phenomena. This learning model is based on the OM syntax, namely 1) Lecturers suggest students form groups, 2) a week before the lecturer sends Student Worksheets that contain religious issues as content and complete learning steps, 3) determine discussion techniques, 4) invite groups present the results of their performance, 5) lead group discussions, 6) lecturers conduct authentic assessments through observations and convey the results of their observations to students, 7) lecturers determine the next discussion.

Social Reconstruction Model (SRM)

Higher education should invite students to be more active in social problems in contemporary society and become agents for reconstructing society in order to realize humane education. This is in accordance with the view of John Dewey, that education in higher education is an instrument in the creation of reform and social change [31]. John Dewey further stated that the social reconstruction model is one way to raise students' social awareness in education [31].

In line with the views of John Dewey, Harold Rugg and George Counts [9] stated that the quality of the development of the social order of higher education is highly dependent on the quality of social reconstruction, which has the aim of carrying out the role of social reform that is able to combat glaring injustices in the use of world resources. Social justice plays an important role in Hindu religious education. Hindu religious education should be able to lead students to the recognition of "everyone's individual and collective obligation to struggle to overcome serious injustices in the world". This assumption underlies fair movements, that religious education institutions are instruments that can produce individuals who are capable and motivated to change society for the better. A university,

especially one based on religiosity and spirituality, will be considered effective only if its graduates work for the betterment of society.

The importance of social reconstruction education in religious learning in Indonesia. According to them, there are 2 (two) basic things related to social reconstruction education. 1) Social reconstruction is an educational philosophy that emphasizes educational institutions as an environment for implementing social change and challenging social inequality. 2) Social reconstruction is a smooth state infrastructure, instilling creative and comprehensive anti-corruption programs and implementing them in carrying out their duties or mandates with an honest and trustworthy attitude [17]. These views become the basis that in Hindu religious education in universities it is very relevant to implement the Social Reconstruction Model (SRM). SRM not only promises that students are able to carry out their duties with an honest and trustworthy attitude, but also as a vehicle for students to become pioneers of social change for social justice based on the teachings of Hinduism.

There are 3 main things in the context of social reconstruction model [15]. 1) The social reconstruction model is one of the curriculum models as a learning reference that aims to expose students to various problems to be explored and found a solution, using the theory of interactionism, namely interaction and cooperation. 2) In essence, education is a process of humanizing humans, is a process of building self-awareness of each individual in order to improve the quality of life, and resolve the problems found in life. 3) Religion has a role in determining and shaping the morality of human behavior that is more friendly to the environment, so that religion can enter and integrate into education in accordance with its goal of reconstructing social values so that it can build people's lives for the better. The three conclusions proposed by [15] reinforce the new idea that Hindu Religious Education in higher education becomes relevant if it is guided by learning with the Social Reconstruction Model (SRM).

There are 2 (two) important things [13], namely 1) The social reconstruction model can help students to always apply what they have learned as a solution in overcoming various problems in their lives (being); 2) the social reconstruction model is able to increase students' knowledge about the subject matter well, are quite skilled in its implementation, but they have not been able to apply it in everyday life, and have not been able to make the subject matter they have learned as a solution to solve the problems they face. . The results of this study are very challenging in the implementation of SRM for students so that they can have a positive impact on their learning outcomes.

The social reconstruction model is oriented towards creating a critical attitude of students in understanding and dealing with social problems that occur in society, making them actors in changing and improving social conditions for the better [14]. The lecturer in this learning model is a guide during the learning process that encourages critical learning in aspects of culture and social life. This finding became the basis for the implementation of SRM in learning Hindu Religious Education in universities.

There are also 5 (five) thing [12], that are 1) Social reconstruction assumes that social problems have a tendency to hinder community development, thereby threatening sustainable development, 2) Social reconstruction is a philosophy that emphasizes efforts to create a better society, 3) Social reconstruction involves identifying the negative elements that occur in society and efforts to overcome them, 4) Social reconstruction is about the social transformation of society, 5) Social reconstruction ensures social justice, equity and equality among different social groups, large or small. Aboluwodi's five important statements provide an indication that it is important to adopt the conception of social reconstruction in Hindu religious education, because education in general is one of the tools for achieving social reconstruction. Hindu Religious Education in higher education is a vehicle to help students understand social and religious problems in society, develop a better world vision based on the conception of social justice, religious tolerance and improve human rights, overcome poverty, and reduce a series of corruption in society. So SRM is a necessity to be developed, implemented, and continuously evaluated for its performance in education.

Based on the importance of the concept of social reconstruction in Hindu Religious Education, SRM is a necessity to be realized and implemented in learning Hindu Religious Education. Reconstruction of objectives, main principles, role of lecturers, role of students, curriculum, learning environment, evaluation, and advocacy of education is presented in Table 3.

Table 3. Social Reconstruction Model in Hindu Religious Education Learning

The Purpose of Religious Education	● To produce Hindu change agents
Main principle	● Religious education programs are instruments to produce social justice pioneers
Lecturer	● A morally sensitive social activist
Student	● Potential to be a "man for others"
Curciculum	● Substance: social/ethical issues in Hindu perspective ● Process: problem solving, active engagement
Environment	● Easy movement between classroom and community ● Fair society in the school/program itself
Evaluation	● Focus on changing attitudes, observed behavior ● Focus on what is lived, but don't ignore what is known
Advocacy	● Social activist ● Hindu Institution Leadership

SRM reconstructed student centered (student centered learning). In addition to emphasizing independence in the learning and learning process and academic achievement, this model is also based more on the processes of solving social religious problems, discovering the phenomenon of social deconstruction, inquiry activities, and compiling social reconstruction to realize social justice. This model refers to the SRM syntax, namely 1) The lecturer advises students to form study groups, 2) the week before the lecturer sends SWS which contains religious social problems and contains complete learning steps to guide students, 3) determines discussion techniques during learning , 4) invite students in groups to present the results of their discussions about the social deconstruction found, the results of the proposed social reconstruction,

and the possibility of expected social change, 5) the lecturer guides the students and conducts authentic assessments, 6) the lecturer conveys the results of the assessment to the students, 7) The lecturer determines the plan for the next discussion.

Critical Thinking

Students' critical thinking on social reality that comes from religion, for example about the nature of God, humans, ethics, society, harmony, and others is needed in the form of critical dialogue, both in the context of questioning and doubting [18]. This is because critical thinking is a tradition in Hinduism in questioning metaphysics, ethics, science, wisdom, virtues, and spiritual practices that can contribute to the advancement of society at large. Critical thinking Hindus, especially Hindu scholars, will be able to build a positive image for Hindu Dharma and make a constructive contribution to religious dialogue in particular and civilization dialogue in general. These statements indicate that in learning Hindu Religious Education, learning models are needed that accommodate the growth and development of students' critical minds.

Ennis revealed that critical thinking is reasonable and reflective thinking focused on deciding what to believe or do [32]. Critical thinking is thinking clearly and rationally. Critical Thinking consists of 12 sub-indicators [32], namely: 1) focusing on a question including identifying or formulating questions, identifying or formulating assessment criteria for possible answers and considering the situation, 2) analyzing arguments including identifying conclusions, stating reasons, identify reasons that are not stated, see similarities and differences, identify and deal with irrelevant ones, look at the structure of the argument and summarize, 3) ask and answer clarifying and challenging questions such as why, what is meant by, what for example, what is make it different, 4) assess the credibility of the source, 5) observe and evaluate the observation report, 6) deductive judgment, 7) inductive judgment, 8) make value judgments, consequences, application of prime principles, and decide, 9) define terms, 10)

identify assumptions, 11) decide on an action and finally 12) interact with other people.

C. *Spirituality Attitude*

A preposition states, that "Keeping other things constant, a person who is more spiritual is more likely to have higher happiness as compared to the person who is less or not spiritual" [23]. A person's spirituality is an indicator of happiness in his life. There are four qualitative descriptions that show spirituality: (1) Man and his environment (land, mountains, sea, sky, etc.); (2) People and other people in terms of values, namely justice and love (family, community, nation, etc.); (3) People and their heritage and others (ancestors, culture, history, etc.); (4) Transcendent people and beings (others, beyond the physical, transcendent, which some people refer to as God or as super beings) [33]. That spirituality is an aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connection with the present, with themselves, with others, with nature, and with sacred things ([34]. Spirituality has different meanings for different people. This may include (the search for) one's highest beliefs and values; a sense of meaning and purpose in life; a sense of connectedness; identity and awareness; and for some people, religion, occurs in certain individuals or communities [35].

The definition of spirituality mentioned above describes the relationship of individuals with their environment, their environment, their values, relationships with family, bonds with work, sense of connection, identity about self and super beings. However, spirituality is not limited to these states only, because it is purity of heart, by which one can reach God, the Supreme and the satisfaction that comes from worldly success and after worldly life [23].

Spirituality is a multidimensional construct that cannot be defined strictly and clearly. The definition of spirituality differs based on the dimensions emphasized by the authors [36]. Spirituality can be described as a "driving force" anchored in religious beliefs that give meaning to life and an affinity for stability with dimensions such as relationships with oneself, others, nature and God. Spirituality can be described as a humanistic or secular phenomenon, not tied to a particular religious context.

Spirituality, Faith and well-being are interconnected. Spiritual well-being is a state in which the positive aspects of spirituality are shown. Spirituality has an influence on the welfare and satisfaction of an individual. This is seen when people become empowered and realize that despite problems, pressures and challenges, they are not affected by these circumstances. Such awareness makes a huge impact on the person's life and provides a better path to more peace, freedom of expression. Welfare and life satisfaction can be sourced from spiritual attitudes, life values, and individual religious attitudes.

Regarding spiritual attitudes, research by [37] has identified 4 (four) main things that are relevant to the tasks of students in schools or college students, namely (1) spirituality is the result of combining the conception of work with the cognitive side, emotional, and social (unity of heart, mind, and spirit) to support meaning and purpose, (2) spiritual emphasizes the very close relationship between ideas, people, other forms of life, and nature, (3) spiritual involves ethics and empathy, (4) spirituality concludes with a deep search for identity and upholds the realities of life.

Several authors have proposed theories about the nature of spiritual attitudes [38] [39] [40]. They state three main things, namely (1) spiritual attitudes are an integral part of intelligence, (2) spiritual attitudes are closely related to the universe, the cosmos, as well as the individual self, (3) spiritual attitudes integrate the mind, heart, body, and mind. soul.

Spiritual attitude is difenied as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment" [38]. Furthermore, [38] reveals 4 (four) characteristics of spiritual attitudes, (1) transcendent physical and material capacities; (2) the ability to achieve soul consciousness; (3) the ability to purify daily experience; (4) the ability to use spiritual resources to solve

problems; and (5) the capacity to be a noble person. A struggle for developing ideas, Plato's belief that the primary role of education is to challenge students to increase spiritual awareness [20]. He stated that "Education is the maximizing of the students' acquisition of the cultural artefacts generated by other human beings, so that they become what may be, inadequately, called cognitive tools. The more of these we have available for making sense of the world and experience, the better chance we have of appreciating those visions of human experience we collectively call Spirituality" [20].

Furthermore, there are proposed 5 (five) components of an educational program that can promote the development of students' spiritual attitudes [20] [41], namely (1) encouraging students to increase their understanding and beliefs about the world and their experiences; (2) introduce them to the way humans strive for life based on intense experiences; (3) introduce them to virtues and virtues, such as thoroughness, caution, prudence, and enthusiasm for observing, and delighting in the process of discovery; (4) encourage them to feel the joy of self-sacrifice for the good of others; and (5) invites them to understand the findings of various things in the past and how to build in the future.

Research [42] confirms the importance of spirituality in human life and shows that spirituality is associated with all aspects of health in all age groups. The best quantitative indicator of the relationship between spirituality and health is the concept of spiritual well-being. Spiritual well-being as an affirmation of living in relationship with oneself, community, environment and God [43]. Spiritual well-being reflects the quality of relationships in four areas, namely relationships with oneself, relationships with others, relationships with nature and relationships with God, which are interrelated and determine overall spiritual well-being. Creature [44].

Spirituality is "a heightened awareness, subjective inner experience of wonder and curiosity, striving for something greater than oneself, belief in unseen powers and pleasurable transcendence" [45]. Spirituality is initially a natural capacity for awareness of sacred qualities of life experience [47]. This awareness can be conscious or unconscious, and sometimes fluctuates between the two, but in both cases it can influence actions, feelings, and thoughts. In childhood, spirituality is primarily about being attracted to 'being in relationship' with other people, with God, with creation or a deeper inner feeling about the Self. The importance of connecting spiritually with oneself, other people, the world and with God is very important [46].

Based on the explanation above, the dimensions of spiritual attitudes can be summarized as follows: living meaningfully and harmoniously, happily, peacefully side by side, personal context oriented to the community, loving the environment, respecting diversity, speaking positively, telling the truth, having positive goals in life. in groups, offering good healing to others selflessly, loving God, having a personal friendship with God, having a spirit of togetherness with others, having a continuous prayer group, being confident, believing in others, believing in God.

Method

This study uses a quasi-experimental design (quisay experiment) with a non-equicalence post-test only control group design. This design was chosen because the population has been distributed into study groups (rombel) that have been formed by the institution in such a way, so that a full randomize effort cannot be carried out. These groups are still categorized as non equivalence, because the members are students who have dynamic minds.

This design stipulates three treatment groups, namely 1) treatment with social reconstruction model (SRM), 2) treatment with open model (OM), and 3) treatment with academic model (AM). The third treatment serves to control the second and first treatments, because the third treatment tends to be used so far in learning Hindu Religion Education Courses. The Academic Model is considered an anomaly in learning Hindu

Religious Education Courses, because it places more emphasis on academic aspects. The second treatment is a paradigm shift from learning that only accommodates academic development towards learning that is not only academic in nature, but also provides democratic space in an open pedagogical nuance. The first treatment is the product of a paradigm shift from open learning to religious learning that can solve social problems based on social reconstruction activities.

This research was conducted at Ganesha Education University with Hindu students who programmed the Hindu Religious Education Course in the Odd Semester of Academic Year 2021/2022, totaling 638 people as a population. The research sample was selected using a random assignment technique to determine 174 students as a sample (27.3% of the population), which were classified into 58 people who studied with SRM, 58 people who studied with OM, and 58 people who studied with AM.

The operational definitions of the variables studied in this study are as follows. Academic model (AM) is the learning steps carried out by students which are contained in the student worksheet (SWS) which refers to the AM syntax, hereinafter referred to as SWS-AM. Open model (OM) is a learning procedure that is poured into SWS which refers to the OM syntax, hereinafter referred to as SWS-OM. Likewise, the social reconstruction model (SRM) is a learning procedure that is poured into SWS which refers to the SRM learning syntax, hereinafter referred to as SWS-SRM.

In operational learning, the three learning models use flipped learning technology. A week before learning, students receive SWS, they form groups of 4-6 people, work on problems in SWS, find data that fits the bill on each type of SWS, and formulate written reports, and prepare slides for presentations. . In the context of flipped learning technology, students get the same treatment, the course materials are the same, but their learning activities are different. This difference is due to the fact that each learning model has different characteristics and learning approaches, so that the construction of SWS is different. The comparison of the stages of learning and student learning activities among the three learning models is presented in Table 4.

Table 4. Learning syntax and student learning activities on the SRM, OM, and AM Models

SRM		OM		AM	
Learning Stage	Student Activities	Learning Stage	Student Activities	Learning Stage	Student Activities
Form a study group	Agreed on the number of study group members 4-5 students	Form a study group	Agreed on the number of study group members 4-5 students	Form a study group	Agreed on the number of study group members 4-5 students
Received SWS-SRM week before	Observing acontextual social issues on a group initiative in accordance with existing bills in the SWS-SRM collaboratively	Received SWS-OM a week before	Observing contextual issues in the SWS-OM collaboratively and on group initiatives	Received SWS-AM a week before	Observing the academic problems that exist in the SWS-AM collaboratively led by Lecturers
Identify the socio-religious deconstruction that exists in the community and which is in accordance with the problems that exist in the SWS-SRM	Finding the socio-religious deconstruction that exists in the community according to the problems that exist in the SWS-SRM in an independent collaborative manner	Identifying the religious problems that exist in SWS-OM	Finding religious issues that match the existing problems in the SWS-OM collaboratively independently	Identifying religious-based academic problems in SWS-AM	Finding religious-based academic problems that exist in SWS-AM guided by Lecturers
Formulate contextual religious social problems in society	Conduct critical analysis of religious social and contextual issues using internet sources, textbooks, and religious experts, carried out collaboratively and on group initiatives	Formulating contextual issues of religion	Conduct critical analysis of contextual religious issues using internet sources and textbooks, carried out collaboratively and on group initiatives	Formulating academic problems based on religious theory	Conduct critical analysis of religious academic problems using textbooks, guided by Lecturers
Formulate a contextual solution to socio-religious problems based on the results of social reconstruction	Collecting social and religious contextual data, carrying out social reconstruction efforts for problem solving, drawing conclusions, collaboratively independently	Formulate solutions to religious contextual problems	Discuss the solution of contextual religious problems, draw conclusions, collaboratively independently	Formulate solutions to academic problems based on religious theory	discuss solutions to academic problems of religion and draw conclusions academically, guided by Lecturers
Reporting in writing and presentation	Make a written report on the results of social reconstruction and the	Reporting in writing and presentation	Make a written report on the results of the discussion of religious	Reporting in writing and presentation	Make a written report on the results of discussions of religious academic

conclusions generated, and make presentation materials, and present them in the google meet forum	issues and the resulting conclusions, and make presentation materials, and present them in the google meet forum	issues and the resulting academic conclusions, and make presentation materials, and present them in the google meet forum

Critical thinking is the score obtained by students after answering the critical thinking instrument. The dimensions of the critical thinking instrument consist of 1) formulating problems, 2) providing arguments, 3) deductions, 4) induction, 5) evaluating, and 6) deciding and implementing. The critical thinking instrument is constructed in the form of multiple choice and uses a dichotomous scale. Based on the 30 items of the characteristic thinking test that were tested, there were 5 (five) items that did not meet the requirements, and were declared invalid, so that 25 items were used. The reliability coefficient of the 25 critical thinking test items is shown by the KR-20 coefficient, namely r(KR-20) = 0.71 in the high category.

Spirituality attitude is the score obtained by students after answering the instrument of spirituality attitude. The dimensions of spirituality attitude consist of 1) Cognitive, 2) Emotional, 3) Behavioral. Each dimension of spirituality attitude has four main components, namely 1) Relationship with God, 2) Relationship with oneself, 3) Relationship with others, 4) Relationship with the environment. The spirituality attitude instrument was constructed using a LIKERT scale model. Based on 52 items of spirituality attitude questionnaire that were tested, there were 3 (three) questionnaires with correlation index rxy < rtable, and were declared invalid, so that 49 items were used. The reliability coefficient of 49 items of the spirituality attitude questionnaire is shown by the Cronbach Alpha coefficient = 0.954 with a very high category.

The research data were analyzed using 2 (two) techniques, namely descriptive statistics and parametric statistics. Descriptive techniques are used to describe research results in general, while parametric statistical techniques are used to test hypotheses. The parametric statistic used is multivariate analysis of variance (MANOVA).

Results

This study uses a multivariate analysis of variance which is based on the assumption that the data distribution is normally distributed, the dependent variable variance between treatments is homogeneous, there is no collinearity effect between the scores of the dependent variable, the variance-covariance matrix between the dependent variables is the same, and the error variance between dependent variables did not differ. The results of the analysis of testing these assumptions are presented in Table 5, Table 6, Table 7, Table 8, and Table 10.

Table 5. Test for normality of data distribution

Dependent Variable	Model	Kolmogorov-Smirnov			Shapiro-Wilk		
		Statistic	Df	Sig	Statistic	df	Sig.
Critical Thinking	1	.149	58	.093	.954	58	.098
	2	.097	58	.200	.975	58	.267
	3	.143	58	.095	.964	58	.083
Spirituality Attitude	1	.097	58	.200	.961	58	.087
	2	.209	58	.065	.772	58	.088
	3	.158	58	.091	.951	58	.099

In the results of the normality test for the distribution of data presented in Table 5, it appears that the statistical values of Kolmogorov-Smirnov and Shapiro-Wilk for critical thinking and spirituality attitude data in all treatments show significant figures (sig.) greater than 0.05. This means that, all the data is normally distributed.

Table 6. Test the homogeneity of critical thinking and spirituality attitude variances between independent variables.

Dependent Variable	Based on Statistic	Levene Statistic	Df1	Df2	Sig.
Critical Thinking	Based on Mean	.886	2	171	.414
	Based on Median	.864	2	171	.423
	Based on Median and with adjusted df	.864	2	168.762	.423
	Based on trimmed mean	.860	2	171	.425
Spirituality Attitude	Based on Mean	3.531	2	171	.071
	Based on Median	2.419	2	171	.092
	Based on Median	2.419	2	139.312	.093

and with adjusted df				
Based on trimmed mean	1.280	2	171	.090

Table 6 shows that the statistical values of Levene Based on Mean, Based on Median, Based on Median and with adjusted df, and Based on trimmed mean for all these metric variables have significant figures (sig.) greater than 0.05. So, the variance of critical thinking and spirituality attitude data among learning models is homogeneous.

Table 7. Collinearity test between critical thinking scores and spirituality attitude

Dependent Variabel	Statistic	Critical Thinking	Spirituality Attitude
Critical Thinking	Pearson Correlation	1	.415**
	Sig. (2-tailed)		.000
	N	174	174
Spirituality Attitude	Pearson Correlation	.415**	1
	Sig. (2-tailed)	.000	
	N	174	174

Based on Table 7, it appears that the correlation coefficient between critical thinking and spirituality attitude is r = 0.415; sig. = 0.001. The correlation coefficient value is < 0.80, so there is no collinearity effect between the two dependent variables.

Table 8. Box's Test of Equality of Covariance Matrices

Box's M	82.426
F	2.622
df1	30
df2	63784.302
Sig.	.000

In Table 8 it appears that the value of F = 2.622 with a significant number of sig. = 0.001. The significance figure is less than 0.05. This means that the variance matrix between the variables of Critical thinking and spirituality attitude is different. However, these differences are relatively small, so they have no effect on the F statistic in MANOVA. The F test is remarkably robust, so that if any of the assumptions for normality of data distribution, homogeneity of variance, and similarity of variance-covariance matrices are not met, then

MANOVA can be continued [48]. Although one of the assumptions is not fulfilled, overall it is considered to be able to fulfill. So, hypothesis testing with MANOVA can be continued [49].

The results of the multivariate analysis are presented in Table 6, while the results of the tests of between-subjects effects are presented in Table 9.

Table 9. Multivariate test of the effect of independent variables on the dependent variable

	Effect	Value	F	Hypothesis df	Error df	Sig.
model	*Pillai's Trace*	.305	9.845	.000	.000	.000
	Wilks' Lambda	.709	10.196	.000	.000	.000
	Hotelling's Trace	.391	10.544	.000	.000	.000
	Roy's Largest Root	.330	18.036	.000	.000	.000

Based on the influence of the model on the dependent variable (Table 6), it appears that the statistical values of Pillai's Trace, Wilks' Lambda, Hotelling's Trace, Roy's Largest Root with a significance number less than 0.05. These results indicate that the null hypothesis which states "There is no difference in the effect between the three learning models, namely social reconstruction model (SRM), open model (OM), and academic model (AM) on students' critical thinking and spirituality attitudes", is rejected. The results of the learning model have a significant effect on the variables of critical thinking and spirituality attitude together.

Levene's Test of Equality of Error Variances is one of the assumption tests to continue multivariate analysis to univariate analysis. The results of Levene's Test of Equality of Error Variances are presented in Table 10.

Table 10. Levene's Test of Equality of Error Variances

Variabel	F	df1	Df2	Sig.
Critical	1.238	5	168	.294
Spirituality	1.884	5	168	.100

Based on Table 10, the results of the analysis can be presented as follows. First,

Levene's statistical value for the critical thinking variable is F = 1,238 with sig. = 0.294. The significance number is greater than 0.05, so the variance of the critical thinking variable is homogeneous among the three learning models of SRM, OM, and AM. Second, Levene's statistical value for the spirituality attitude variable is F = 1.884 with sig. = 0.100. The significance number is greater than 0.05, so the variance of the spirituality attitude variable is homogeneous among the three learning models of SRM, OM, and AM.

Table 11. Tests of Between-Subjects Effects of independent variables on the dependent variable

Sour-ce	Dependent Variable	Type III Sum of Squares	df	MS	F	Sig.
Model	*critical*	959.748	2	479.87	7.55	.001
	spirituality	14451.775	2	7225.9	26.7	.000
Error	*critical*	10491.732	165	63.586		
	spirituality	44730.279	165	271.09		

Based on the results of the analysis in Table 11, the following research findings can be presented. First, based on the source of the influence of the model on critical thinking, it was found that the statistical value of F = 7.547; sig. = 0.001. The significance figure is less than 0.05. This means that the null hypothesis which states "There is no difference in the effect of the three learning models, namely SRM, OM, and AM on students' critical thinking", is rejected. So the SRM, OM, and AM learning models have a significantly different effect on students' critical thinking. The average value of critical thinking and the significance of the difference in the average value of critical thinking are presented in Table 12 and Table 13.

Table 12. The average value (Mean) and standard error (std. error) of critical thinking in SRM, OM, AM learning models.

Dependent Variable	model	Mean	Sdr.Error	95% Confidence Interval	
				Lower	Upper
Critical	1.00	55.974	1.054	53.893	58.054
Thinking	2.00	50.650	1.048	48.580	52.720
	3.00	51.307	1.051	49.232	53.383

Table 13. Comparison of the difference in the mean value (Mean difference) of critical thinking among SRM, OM, AM learning models

DV	iM	jM	Mean Diff (i-j)	Sdr Er	sig	95%CID	
						Lo-wer	Up-per
Critical thinking	1	2	5.324*	1.49	.00	2.38	8.27
		3	4.666*	1.49	.00	1.71	7.62
	2	1	-5.324*	1.49	.00	-8.26	-2.38
		3	-.658	1.48	.66	-3.58	2.27
	3	1	-4.666*	1.49	.00	-7.61	-1.71
		2	.658	1.48	.66	-2.27	3.59

Table 12 and Table 13 show that: (1) SRM ($\int_{\text{critical-SRM}}$ = 55.974; SE = 1.054) is superior to OM ($\int_{\text{critical-OM}}$ = 50.650; SE = 1.048) in achieving critical thinking ($\otimes\int$ = 5.324 ; sig. = 0.001; p<0.05); (2) SRM ($\int_{\text{critical-OM}}$ = 55.974; SE = 1.054) is superior to AM ($\int_{\text{critical-AM}}$ = 51.307; SE = 1.051) in achieving critical thinking ($\otimes\int$ = 4.666; sig. = 0.002; p< 0.05); (3) OM and AM learning did not show a significant difference in effect on critical thinking ($\otimes\int$ = 0.658; sig. = 0.658; p>0.05).

Second, based on the source of the influence of the model on spirituality attitude (Table 11), it was found that the statistical value of F = 26,655; sig. = 0.001. The significance figure is less than 0.05. This means that the null hypothesis which states "There is no difference in the effect of SRM, OM, and AM learning models on students' spirituality attitudes", is rejected. So the SRM, OM, and AM learning models have a significantly different effect on students' spirituality attitudes. The average value of spirituality attitude and the significance of the comparison of the average values are presented in Table 14 and Table 15.

Tabel 14. The Mean and std. error of spirituality attitude among SRM, OM, AM learning models

Dependent Variable	model	Mean	Sdr.Error	95% Confidence Interval	
				Lower	Upper
Spirituality attitude	1.00	272.47	2.176	268.175	276.767
	2.00	267.09	2.165	262.823	271.371
	3.00	250.86	2.170	246.578	255.148

Table 15. Comparison of the difference in the Mean difference of spirituality attitude among SRM, OM, AM learning models

DV	iM	jM	Mean Diff (i-j)	Sdr Error	sig	95%CID	
						Lo-wer	Up-per
Spirituality attitude	1	2	5.374	3.08	.08	-.698	11.4
		3	21.608*	3.09	.00	15.5	27.7
	2	1	-5.374	3.08	.08	-11.4	.698
		3	16.233*	3.06	.00	10.2	22.2
	3	1	-21.608*	3.09	.00	-27.7	-15.5
		2	-16.233*	3.06	.00	-22.3	-10.1

Table 14 and Table 15 show that: (1) SRM ($\int$ spirituality-SRM = 272.471; SE = 2.176) does not have a significantly different effect compared to OM ($\int$ spirituality -OM = 267.097; SE = 2.165) in achieving spirituality attitude ($\otimes\int$ = 5.374; sig. = 0.082; p>0.05); (2) SRM ($\int$ spirituality -SRM = 272.471; SE = 2.176) is superior to AM ($\int$ spirituality -AM = 250.863; SE = 2.170) in achieving spirituality attitude ($\otimes\int$ = 21,608; sig. = 0.001; p< 0.05); (3) OM ($\int$ spirituality-OM = 267,097; SE = 2.165) was significantly superior to AM ($\int$ spirituality-OM = 250,863; SE = 2,170) in achieving spirituality attitude ($\otimes\int$ = 16,233; sig. = 0.001; p<0.05).

Discussion

The results of the multivariate analysis related to the influence of the SRM, OM, and AM learning models on critical thinking and spirituality attitude, it was found that the three learning models each had a significantly different effect simultaneously on the variables of critical thinking and spirituality attitude. Findings about the significant difference in the effect of the SRM, OM, and AM learning models on critical thinking and spirituality attitudes indicate that univariate analysis needs to be continued to reveal whether or not there is a significant difference in influence between the SRM, OM, and AM learning models. to critical thinking or to spirituality attitude.

The Effect of SRM-OM-AM on Critical Thinking

Univariate testing shows that the SRM, OM, and AM learning models have a significantly different effect on students' critical thinking. This difference is caused because each learning model has different characteristics from one another. Differences in the characteristics of learning models have the potential to color different learning processes which ultimately have an impact on learning products.

One of the learning products is critical thinking, especially in Hindu Religious Education lectures. Related to this, there are two important things [14], 1) SRM is oriented towards empowering critical thinking, students do not just accept, but use critical thinking more in solving problems, 2) SRM uses a student approach. centered learning, so that by empowering critical thinking, students understand social problems that occur in society, and make them as actors in changing and improving social conditions for the better. SRM has characteristics that are based on student centered learning which emphasizes collaborative problem solving activities for religious social issues. The essence of the SRM model is that students in studying the topic of Hinduism with collaborative activities carry out critical social reconstruction based on their ideas of making socio-religious changes. The idea of students to make social change through critical social reconstruction actions in religion becomes very important as a vehicle for them to become agents of change within the framework of achieving Hindu social justice. Critical social reconstruction actions certainly affect students' critical thinking in Hindu Religious Education lectures. Social reconstruction actions are not carried out by students who study with the OM learning model, nor are they carried out in the AM learning model. This is what indicates that SRM is superior to the OM and AM models in achieving critical thinking. This statement is based on the results of a comparative analysis, that among the three learning models SRM, OM, and AM, it was found that in achieving critical thinking, SRM is superior to OM, and SRM is superior to AM. However, OM and AM learning did not show a significant difference in the effect on critical thinking. So SRM is effective as a vehicle for students to develop productive minds in studying Religion. This result is in line with the findings of [6], that the social reconstruction curriculum model with religious characteristics is effective in forming positive thinking and healthy thinking (cognitive aspects).

SRM in learning Hinduism is oriented towards social change as a product of social reconstruction. This is in line with Wiana's view as stated by [50], that change is a rule or law that applies to all creations in this world. Even God who has an avatar to the world will always be subject to the law of change, because of that religious culture that is constructed by religious people in order to protect, is always changing [50]. In the context of the trikona, namely utpati, sthiti, praline which are rtam leading to change, so that the socio-cultural structure of religion cannot be separated from social reconstruction in the framework of established social justice. In other words, if the religious cultural values that build a deviant social structure, or social deconstruction has occurred, then new religious cultural values must be built through social reconstruction, so that changes occur for the better according to the times. So SRM is a necessity to be empowered in Hindu Religious Education lectures at universities in general, and at Ganesha Education University in particular in order to build students' critical thinking in understanding and practicing religion.

Critical thinking is one of the human competencies that greatly determines the life of every individual in the 21st century today. According to Beyer in [51], there are 6 (six) basic principles that underlie critical thinking, namely: 1) dispositions (character), 2) criteria (criteria), 3) arguments (arguments), 4) reasoning, 5) point of view, and 6) procedures for applying criteria.

Character describes an attitude of respect for people, honesty, thoroughness, respect, openness, respect for diversity of thought, accepting the truth of opinions from others. This potential is very useful in collaborative actions and discussions as part of social reconstruction actions in SRM. Criteria are thinking orientations to set standardization, standards show certain criteria on an object. In the context of SRM, social change is a criterion that must be achieved by students in learning Hinduism through SRM. The actions of identifying problems, solving problems, evaluating the results of problem solving, and identifying

strategies to encourage change, are the core of a very effective SRM model to build productive minds [6]. Argumentation is an integral part of SRM, when students discuss the results of social reconstruction that is oriented towards social change criteria. Reasoning, both in finding data, analyzing data, reporting the results of social reconstruction, and in arguing, students always use mature reasoning in deciding something. In the act of social reconstruction, students use multiple perspectives in solving various socio-religious problems, resulting in wise and satisfying decisions for all parties. Procedural thinking is an important step taken by students in carrying out social reconstruction actions in an effort to achieve the desired criteria for social change.

The explanation above indicates that the SRM learning model is one of the manifestations of participatory democratic education in Hindu religious education. Participatory democratic education as a vehicle for encouraging social reconstruction actions, where the practice is through student-centered learning, students build knowledge independently to create a new world (social change) [52]. Participatory democratic education is nothing but social reconstruction, where students always carry out progressive innovative social actions to realize sustainable social reconstruction [52]. Participatory democratic education explicitly applies critical pedagogy, where truth as a product of social reconstruction is discussed through open and thorough debate using critical thinking proportionally [52]. Scientific debate is a feature of the SRM learning model which is the implementation of participatory democratic education. Allen in [52] states that "In the education through democracy approach, "Students have the opportunity to learn as part of a community in which they have a voice and can participate in making decisions with one another". So, the SRM learning model has the potential to build intensive social interaction competencies among students as a member of the community in learning Hindu Religious Education to formulate and make the right decisions in order to obtain religious social change based on the theory of truth.

The explanation of 6 (six) fundamental factors of critical thinking

competence that are explicitly described in the SRM learning model, indicates that the SRM learning model has superior characteristics compared to OM and AM learning models in achieving critical thinking. These advantages are based on the learning stages as expressed by [6], which include (1) identification of religious social problems, (2) explaining the reality in society, including things that are the root of the problem, (3) linking problems with learning in the context of the wider community, (4) linking social analysis with students' views about the ideal conditions that must occur as a form of social change, (5) taking concrete actions according to students' views on the ideals of conditions that should occur . Therefore, SRM is very important and becomes a necessity that must be implemented continuously in learning Hindu Religious Education in universities, especially at Ganesha Education University.

Critical thinking as one of the high-level human thinking domains is very important to be raised in Hindu Religious Education. Thinking is an abstract activity that is very important, and most decisive in all aspects of life. The success of a person is very dependent on the way a person organizes his thoughts. Thoughts must be managed properly, everything that is thought does not have to be all said and carried out in action. However, all the words that want to be said, and all the actions that want to be carried out must be sourced from good and right critical thinking.

Critical thinking in Hinduism is a thinking domain that is directed to develop ideas and concepts in the context of developing, implementing, and preserving the true history of Hinduism. The mind must be focused disciplinedly and earnestly to formulate the procedures and steps. Hindu religious teachings, ranging from the Vedas, Itihasa, Puranas, and Tattwa and others, reveal a lot of Christian ways. *Manasa nicayam krtv a tato vaca vidhiyate, kriyate karmana paccat pradhanam vai manastatah* (*Sarasamuscaya Sloka*, 79). That is, in conclusion, the mind is the decisive element, if the determination of the feelings of the

heart has occurred, then people begin to say, or do actions, therefore thoughts are the main source [53]. *Mano hi mulam sarvesamindrayanam pavartate, cubhacubhasvavasthasu work tat suv yav astblack* (*Sarasamuscaya*, 80). That is, because the so-called mind is the source of lust, which is what drives good or bad actions, therefore it is the mind that should be immediately controlled [53]. The explanations of these sacred verses give a clue that thinking is like a double-edged sword, on the one hand, that thinking is the source of a successful life, on the other hand, that thinking can destroy life. However, Critical thinking is not the case, because Critical thinking is a thinking domain that is actually needed in improving life in the 21st century, both in the context of religion and in the context of the state. Critical Thinking is a logical and fundamental thought to break down the dogmas that are less relevant in the present and future eras, and look for meanings that can be explained based on logic [54]. Thus, it will build quality Hindu people and improve the quality of Hindu Religious Education based on logical and basic thinking.

The importance of critical thinking in religious and state life must be the orientation of education in general and Hindu religious education in particular. In Hindu Religious Education in higher education, the learning process oriented to the development of students' critical thinking must be designed through an innovative learning model. One of them is the SRM learning model.

The Effect of SRM-OM-AM on Spirituality Attitude

This study raises the finding that "there are differences in the effect of the SRM, OM, and AM learning models on the students' spirituality attitude".

If we look at the comparative differences between the three learning models, it is found that SRM does not have a significantly different effect compared to OM on spirituality attitude. However, in achieving spirituality attitude, SRM shows a greater influence than AM's influence on

spirituality attitude, as well as OM significantly greater influence than AM's influence.

SRM and OM show similarities in achieving a spirituality attitude. This is because the two learning models use a student-centered learning approach. Although in the context of the problem and the way students solve the problems contained in the student worksheets (SWS) carried out by students, there are differences between SRM and OM, but the reality shows that the two learning models do not show a significant difference in influence on spirituality attitudes. Conceptually, the SWS which is used as an SRM facility is full of socio-religious issues, while the SWS which is used as an OM facility contains religious issues regardless of the social aspect. The substance of the two types of SWS essentially reflects student problems in religious practice. Meanwhile, spirituality attitude under certain conditions does not always depend on religion, even in its development it tends to go beyond religion. Involvement in religion is not a guarantee in developing a spirituality attitude, because religious involvement is only for personal needs or social needs, on the contrary the development of a spirituality attitude does not have to go through involvement in religious communities and it is not even good if you follow religious doctrines [55]. Spirituality attitude is the attitude of a person that goes beyond religion and religious practice, spirituality attitude includes inspiration, meaning and purpose in life, forgiveness, and the interrelationships between them, while religion is an organized collection of beliefs and practices, and behaviors that represent and express beliefs [25]. Furthermore, [25] states that spirituality attitude develops from the awakening of a higher awareness than ego consciousness which is centered on the body-mind, and spirituality attitude includes the ability to live a better life under the guidance of God Almighty. More firmly stated that spirituality attitude is keeping a positive view, thinking beyond the apparent and having a feeling of peace within [25]. Spirituality attitude is the

attitude of maintaining a positive outlook, thinking beyond what is visible and having a feeling of peace within a person. Because the substance of SWS-SRM and SWS-OM both use a student centered learning approach, so that SRM and OM do not have a significantly different effect on the characteristics of Spirituality attitude.

If we look at the difference in influence between SRM and AM on Spirituality attitude, as well as the difference in influence between OM and AM, it appears that SRM and OM have a significantly greater effect than AM on Spirituality attitude. This is inseparable from the learning approach used, that the substance of SWS-SRM and SWS-OM is based on a student-centered learning approach, while SWS-AM uses a lecturer-centered learning approach. In the student centered learning approach, students learn more by empowering their own potential, being driven by their internal factors and mobilizing their thinking potential based on the initiation process independently. Meanwhile, SWS-AM, which uses a lecturer-centered learning approach, facilitates students to learn more under the direction of the lecturer, uses less internal potential, lacks personal initiative, and emphasizes more on the academic aspect of learning orientation. Therefore, in achieving spirituality attitude in learning Hindu Religious Education, AM has a lower effect than the influence of SRM and OM, both of which use a student centered learning approach. This statement is supported by previous findings which state that the use of a student centered learning approach with active learning strategies combined with consistent formative assessment results in significantly better student learning products compared to using fewer or no active learning strategies, or using more approaches. more teacher-centered learning [56].

Student centered learning is a learning approach that facilitates students to actively participate in every learning activity, while the lecturer acts as a facilitator [57]. The role of the facilitator is to allocate a certain period of time for students to explore learning problems and solve problems as part of the learning process [57]. The facilitator

must utilize the facilitation concept based on the situation during the learning process based on collaborative group settings [57]. The student centered learning model personalizes learning using a competency-based approach, supported by mixed and online learning modalities and environments supported by expanded learning resources [58].

The conception of the student centered learning approach above is actually very accommodating to human needs as social beings and as part of a community. This is coherent with the OM learning model and especially with SRM. The SRM learning model assumes that humans are social beings who in their lives always need other humans, always live together, interact and work together [13]. The hallmark of the SRM learning model is the establishment of collaboration that contributes to each other in producing knowledge and value in a person [59]. It is through living together and working together that humans can live, develop and be able to meet the needs of life and solve various problems they face [13]. The view of social reconstruction developed because of the belief in the human capacity to build a better society and the role of education in solving social problems. This concept is used as the basis for developing SWS-SRM for Hindu Religious Education lectures. The substance of SWS-SRM consists of actual religious social problems that underlie the growth and development of spirituality attitudes that are faced in real life in society. This is the strength of the SRM learning model which leads to a greater influence than the AM learning model in achieving spirituality attitudes in Hindu Religious Education lectures.

Conclusion

Based on the explanation of the research results and discussion, the following conclusions and research implications are presented.

First, the SRM, OM, and AM learning models each have a significantly different simultaneous effect on the variables of critical thinking and spirituality attitude. Univariate testing shows that the SRM, OM, and AM learning models have a significantly different effect on students' critical thinking.

Comparatively among the three learning models, it was found that in achieving critical thinking, SRM is superior to OM, and SRM is superior to AM. However, the OM and AM learning models did not show a significantly different effect on critical thinking. The implication of this research is that the social reconstruction model (SRM) is an alternative learning model that is accommodative and effective in developing students' critical thinking in teaching Hindu Religion Education at Ganesha Education University. To support the effectiveness of SRM in achieving student critical thinking in learning Hindu Religious Education, students are facilitated with student worksheets (SWS) using a student centered learning approach. The SWS is equipped with work guidelines based on critical and collaborative analysis in conducting inquiries and formulating socio-religious deconstruction. Based on the formulations of social deconstruction, students critically make efforts to reconstruct social religion to formulate a new social order that is oriented towards social justice in religion. Thus, there is hope that students as the next generation will always carry out critical analysis in religion, especially those related to the implementation of the teachings of Hinduism in society.

Second, there is a difference in the effect of the 3 (three) learning models (SRM, OM, and AM) on the students' spirituality attitude. If we look at the comparative differences between the three learning models, the following research results are found: 1) SRM has no different effect than the influence of OM on spirituality attitude, 2) SRM has a greater effect than AM's influence on spirituality attitude, and 3) OM has a greater effect than AM on spirituality attitude. The implication of the results of this study is that SRM and OM become a vehicle for students to develop a good spirituality attitude based on Hindu Religious Education. SWS as a guide for students to learn openly through OM or learn by carrying out socio-religious reconstructions through SRM, should use the principles of spirituality knowledge, and spirituality skills as a foothold in their actions to form a spirituality attitude which ultimately leads to spirituality competence optimally and sustainable.

Suggestion

First, the Social reconstruction model (SRM) is an alternative learning model that is accommodative and effective in developing students' critical thinking in teaching Hindu Religious Education at Ganesha Education University. To support the effectiveness of SRM in achieving students' critical thinking in learning Hindu Religious Education, it is recommended for Lecturers to facilitate students with student worksheets (SWS) using a student centered learning approach. The SWS should be equipped with work guidelines based on critical and collaborative analysis in conducting inquiries and formulating socio-religious deconstruction. Based on the formulations of social deconstruction, it is expected that students will critically make efforts to reconstruct social religion to formulate a new social order oriented towards social justice in religion. Thus, there is hope that students as the next generation will always carry out critical analysis in religion, especially those related to the implementation of the teachings of Hinduism in society.

Second, based on the conclusions that: 1) SRM has no different effect than the influence of OM on spirituality attitude, 2) SRM has a greater effect than AM's influence on spirituality attitude, and 3) OM has a greater effect than AM's influence on spirituality attitude. , it is suggested to: 1) Lecturers to continuously use SRM or OM in learning Hindu Religious Education to influence the spirituality of students' attitudes to develop better and correctly. In the preparation of SWS-SRM or SWS-OM as a student study guide, Lecturers should integrate the dimensions of spirituality attitude comprehensively into the SRM or OM learning guidelines, thus enabling students to take advantage of the Hindu Religious Education learning process as a vehicle for building a more spiritual attitude. optimal. 2) To researchers in the field of learning Hindu Religious Education in universities, to examine spirituality attitudes in essence, based on the concepts and principles of spirituality knowledge and spirituality skills. Spiritual attitude is keeping a positive view, thinking beyond the apparent and having a feeling of peace within; Spiritual knowledge is being close to self, understanding the needs of others and knowing that everything is affected by everything else; Spiritual skill is the ability to practice spirituality well, the ability to live in the moment and the ability to take responsibility [25].

Acknowledgment

References

M. Ahmad, M. Syahid Ahmad, Hashim, W. S. W.J. Yusuf, "The role of religion in higher education funding: Special reference to Hinduism and Buddhism in Malaysia", *GJAT*, *6*(1), 69-74, 2016.

Ambassador Christian Strohal, "*Toledo guiding principles on teaching about religions and beliefs in public schools: Prepared by the odihr advisory council of experts on freedom of religion or belief*", Poland: Ujazdowskie Warsawm, 2007.

N. P. Suwardani, W. Paramartha, & N. M. Indiani, "Formatting of religious attitude of Hindu Bali youth in the context of religion conversion (Ethnopedagogy study in taro tegalalang village, gianyar)", *Vidyattama Sanatan: International Journal of Hindu Science and Religious Studies*, *3*(2), 240-249, 2019.

M. I. Wallace, "Why is it important to study the world's religions in the college and university curriculum?" 2006.

Inay Bhagwandas, "Spiritual mental development through hindu education for hiv aids", *Vidyattama Sanatan: International Journal of Hindu Science and Religious Studies*, *3*(2), 227-234, 2019.

A. Mahrudin, A. Ilyas, & M. A. Humaira, "The effectiveness of religious characteristic social reconstruction curriculum model in preventing adolescent sexual behavior deviation", *Proceeding 4th Bogor International Conference for Social Science 2020 (4th Bicss 2020)*, 518-534, 2020.

Direktur Pembelajaran RI, "*Pendidikan Agama Hindu untuk Perguruan Tinggi*", Cetakan Pertama. Direktorat Jenderal Pembelajaran dan Kemahasiswaan Kementerian Riset, Teknologi, dan Pendidikan Tinggi Republik Indonesia, 2016.

J. A. Mercer, "Virtual meetings and religious education for the life of the planet", *The Official Journal of The Religious Education Association*, *115*(2), 117-118, 2020.

R. R. Newton, "Four models of teaching religion", *PACE*, 11(17), 1981.

A. Bozkurt, "Intellectual roots of distance education: A progressive knowledge domain analysis*", Distance Education*, *40*(4): 497-514, 2019.

O. Zawacki-Richter, *"Elements of open education: An invitation to future research", The International Review of Research in Open and Distributed Learning, 21*(3), 319–334.

A. Aboluwodi, "Education for social reconstruction: Implication for sustainable development in Nigeria". *International Journal of Humanities and Social Science*, *1*(21), 84-91, 2011.

Khairunnisyah, Sukino, & Imron Muttaqien, "Pendekatan rekonstruksi sosial dalam pembelajaran Pendidikan Agama Islam di Sekolah Menengah Kejuruan (SMK) Negeri 6 Pontianak", *Arfannur: Journal of Islamic Education*, *1*(1), 55-74, 2020.

N. N. Lisna Handayani, & I P. Suardipa, "Pengembangan model Pendidikan Agama Hindu berbasis glokalisasi dan paradigma rekonstruksi sosial vygotsky bagi siswa sekolah dasar di kabupaten buleleng", *ADI WIDYA: Jurnal Pendidikan Dasar*, *6*(1), 127-137, 2021.

A. Mahmudi, Mukniah, & Noor Rofiq, "Integration of religious value education in theoretical social recontruction curriculum model", *GHAITSA: Islamic Education Journal*, *1*(3), 181-189, 2020.

H. Suryono, "The reconstruction of religious education into community's legal life", *Walisongo: Jurnal Penelitian Sosial Keagamaan, 24*(2), 401-412, 2016.

W. R. Wulandari, D. N. Permatasari, Z. Andana, M. Amali, V. A. Prabowo, & G. Prasetyo, "Anti-corruption education with religious concept and social reconstruction", *International Conference on Early and Elementary Education: "Widening the participation for students learning during the digital and pandemic era"*, 2021.

N. Putra, "Membangun daya kritis Umat Hindu melalui media", *Online article*, 2014.

A. I. Jack, J. P. Friedman, R. E. Boyatzis, & S. N. Taylor, "Why do you believe in God? Relationships between religious belief, analytic thinking, mentalizing and moral concern", *PLoS ONE*, *11*(3): e0149989, 1-21, 2016.

K. Egan, "Spirituality, education, and the moral life", *Paper*, Delivered to the AERA conference held in Seattle, WA, on April 10-14, 2001.

C. M. Lemos, R.J. Gore, I. Puga-Gonzalez, & F. L. R. Shults, "Dimensionality and factorial invariance of religiosity among Christians and the religiously unaffiliated: A cross-cultural analysis based on the International Social Survey Programme", *PLoS ONE*, *14*(5): e0216352, 1-36, 2019.

L. D. Pearce, G. M. Hayward, & J. A. Pearlman, "Measuring five dimensions of religiosity across adolescence", *Rev Relig Res*, *59*(3), 367-393, 2017.

S. A. Abidi, & M. T. Majeed, "Happiness and spirituality: An empirical analysis using divine perspectives in Pakistan", *Empirical Economic Review, 2*(1), 117-151, 2019.

L. K. Jena1, & R. K. Pradhan, "Workplace spirituality and work-life balance: An empirical introspection in indian manufacturing industries", *International Journal of Applied Psychology*, *4*(4), 155-161, 2014.

Tripti Singh & R. K. Premarajan, "Individual spiritual orientation at work: A conceptualization and measure", *On line article.* 2007.

C. R. Rogers, "On Becoming a person: A psychotherapists view of psychotherapy", Houghton Mifflin, 1961.

S. A. McLeod, Febuary 05), "*Carl Rogers*. Simply Psychology", 2014.

C. R. Rogers, B. Stevens, E. T. Gendlin, J. M. Shlien, & W. Van Dusen, "*Person to person: The problem of being human: A new trend in psychology",* Lafayette, CA: Real People Press, 1967.

wona Zamkowska, "God's not dead 1 - Open Education Model of religious education in the world of mixed values", *Journal of Education Culture and Society*, 11(2), 82-97, 2020.

[30] C. Rogers, "A theory of therapy, personality and interpersonal relationships as developed in the client-centered framework", In (ed.) S. Koch, *Psychology: A study of a science. Vol. 3: Formulations of the person and the social context*. New York: McGraw Hill, 1959.

K. Talebi, "John Dewey: Philosopher and educational reformer", *Europian Journal of Educational Study*, *1*(1), 1-13, 2015.

R. H. Ennis, "The nature of critical thinking: Outlines of general critical thinking dispositions and abilities", *Online article*, 2013.

C. Waldegrave, "Grappling with a contemporary and inclusive spirituality", in C. Waldegrave, K. Tamasese, F. Tuhaka and W. Campbell *Just Therapy – a Journey*: A Collection of Papers from the Just Therapy Team New Zealand Adelaide: Dulwich Centre Publications, 2003.

C. Puchalski, B. Ferrell, R. Virani, S. Otis-Green, B. Pamela, J. Bull, & S. Daniel, "Improving the Quality of Spiritual Care as a Dimension of Palliative Care: The Report of the Consensus Conference", *Journal of Palliative Medicine*, *12*(10), 885-904, 2009.

R. Egan, R. MacLeod, C. Jaye, R. McGee, J. Baxter, & P. Herbison, "What is spirituality? Evidence from a New Zealand hospice study", *Mortality*, *16*(4), 307-324, 2011.

K. Malinakova, J. Kopcakova, P. Kolarcik, A. Geckova, I. Solcova, & V. Husek, "The spiritual well-being scale: Psychometric evaluation of the shortened version in Czech adolescents", *Journal of Religion and Health*, *56*, 697–705, 2017.

W. Vialle, P. Lysaght, & I. Verenikina, "*Psychology for Educators*", Melbourne: Thomson/Social Science Press, 2005.

R. A. Emmons, "*The psychology of ultimate concerns: Motivation and spirituality in personalityI*", New York: Guilford Press, 1999.

B. Kerr, & J. McAlister, "*Letters to the medicine man: An apprenticeship in spiritual intelligence*", Cresskill, NJ: Hampton Press, 2002.

D. Sisk, & E. P. Torrance, "*Spiritual intelligence: Developing a higher consciousness*", New York: Creative Education Foundation, 2001.

D. V. Dierendonck, A. Visser, & W. B. Schaufeli, "Measuring spirituality as a universal human experience: Development of the spiritual attitude and involvement list (SAIL)", *Journal of Psychosocial Oncology*. 30. 141–167, 2012.

S. R. Ehsani, A. M. Ghiasvad, E. Mohammadnejad, & F. N. Dopolani, The concept of spiritual health from the viewpoint of nurses working in intensive care units. *Journal of Nursing and Midwifery Sciences*, 2, 48–52, 2015.

National Interfaith Coalition on Aging, "*Spiritual well-being: A definition*", Athens, GA: NICA, 1975.

J. W. Fisher, "Assessing adolescent spiritual health and well-being (commentary related to Social Science & Medicine—Population Health", ref: SSMPH-D-15-00089). *SSM-Population Health*, 2, 304–305, 2016.

J. M. Cervantes, & A. V. Arczynski, "Children's spirituality: Conceptual understanding of developmental transformation", *Spirituality in Clinical Practice*, 2, 245–255, 2015.

B. Hyde, "Weaving the threads of meaning: A characteristic of children's spirituality and its implications for religious education", *British Journal of Religious Education*, *30*, 235–245, 2008.

R. Nye, "*Children's spirituality: What it is and why it matters*", (3rd ed.). London: Church House Publishing, 2013.

D. G. Lewis, "*Experimental design in education*", London: University of London Press Ltd, 1968.

S. Santoso, "*Buku latihan SPPS statistik multivariat*", Jakarta: Gramedia, 2002.

I G. Suwantara, "*Konsep dan praktik Agama Hindu di Bali*", Denpasar: Paramita, 2015.

D. Dupni, & K. I. Rosadi, "Faktor yang mempengaruhi berpikir kritis dalam tradisi kesisteman Pendidikan Islam di Indonesia", *Jurnal Manajemen Pendidikan dan Ilmu Sosial*, *2*(1), 180-192, 2021.

Edda Sant, "Democratic education: A theoretical review (2006–2017)", *Review of Educational Research*, *89*(5), 655–696.

I N. Kadjeng, "*Sarasamuscaya*", Surabaya: Paramita, 1999.

I M. Dwi Susila Adnyana, & K. Aria Prima Dewi PF, "Implikasi keterampilan abad 21 pada proses Pendidikan Agama Hindu", *ADI WIDYA: Jurnal Pendidikan Dasar*, *4*(2), 198-203, 2019.

L. A. Robertson, "The spiritual competency scale: A comparison to the aservic competency", *A dissertation* (Unpublished). College of Education at the University of Central Florida Orlando, Florida, 2008.

G. L. Connell, D. A Donovan, & T. G. Chambers, "Increasing the use of student-centered pedagogies from moderate to high improves student learning and attitudes about biology", *CBE-Live Sciences Education*, *15*, 1-15, 2016.

A. Masek, "Mode and dimension of facilitation in student-centred learning approach: a comparison of teaching experience", *International Journal of Active Learning, 4*(1), 24-32, 2019.

L. Glowa, & J. Goodell, "*Student-centered learning: Functional requirements for integrated systems to optimize learning Vienna*", VA.: International Association for K-12 Online Learning (iNACOL), 2016.

I. Sukino & Muttaqin, "Penguatan akhlak mulia dalam pembelajaran Tahfidz al-qur'an di MTS Ma'arif Binjai Hulu Sintang (Perspektif rekonstruksi sosial)", TA'ALLUM: *Jurnal Pendidikan Islam*, *7*(1), 125-156, 2019.