

Developing Character of Disability Students through Picture and Picture Models with Sad Dharma Method

¹Desak Putu Saridewi,²I Wayan Eka Mahendra

ABSTRACT---The study aimed at describing picture and picture model in building the character of diffable student's effort was to strengthen their character, physiological and psychological i.e. building character for students with a special need. This type of research was descriptive qualitative analysis. The technique of collecting data was conducted through in-depth interviews, direct observation in the learning process and study documents. The research subject was diffable students in preparation level and objecting to the activity and student's affective behavior in the learning process. The result of this research showed the implementation of picture and picture model with Sad Dharma method was yet obtained a good result, proved by almost 67% of students overcome changing behavior, 20% unchanging behavior and 11% of students with apathetic behavior. The model application can be concluded that the level of success on character norm implantation for students with disability, it gave better development, it meant that there was behavior change which needs direction in the beginning in conveying saraswati devotion, tri sandya, praying, berjawa and able to do it by themselves and children acts was not interfered by their friends during the learning process.

Keywords---character, diffable, learning process, model picture, sad dharma.

I. INTRODUCTION

Education is a right for every individual i.e. mandatory obtained since it is a long-life process to develop intelligence as an individual being, social being and god people. According to Basic Law 1945 No. 31 Article 1 stated that every citizen has the same chance of obtaining education without exception on special needs children without discrimination. Violation phenomenon, bullying which currently often occurred in the school environment, sexual harassment, drug abuse, theft are common problems that occurred among community social environments, nowadays. Another problem is that the phenomenon that students refuse to study religion and getting supported by their parents is one of the internal problems. This condition accuses innovation in the learning process in order to make it funnier to overcome this case. This is similar to expressed by Jones & Brownell (2013) that the main focus of education is to increase effective steps in teaching. Its implication is based on empirical study, it traumatizes diffable children, this becomes a challenge and needs a smart solution for actors in education and stakeholder to minimize the criminal acts, moreover, that incident happen to students with mental retardation (Tumbaco *et al.*, 2019; Menéndez & Martinez, 2019; Suarez *et al.*, 2019).

¹ IAHN Gde Pudja Mataram, West Nusa Tenggara, Indonesia.

² IKIP PGRI Bali, Denpasar, Indonesia.

The need for education for special needed students is that functioning to develop students' potency optimally *i.e.* having normal development regarding their social function, thus education is not only limited to intelligent and skill supervision but also spiritual mental or religious education (Fitriyah, 2017; Hermawati, 2016). Religion education is apart of national education system, it is in Religion Ministry Regulation of Indonesian Republic No. 16 in 2010 about Religion Education Management in School, on I Section Law 1 Article 1 that:

“Religion Education is education with knowledge and behavior building, character and skill of students in applying their religious teaching and conducted minimally through the subject of every school, paths, levels, and types of education.”

The introductory of the religious norm is in good accordance related to three realms, *i.e.* cognitive, affective and psychomotor realm. The implementation of religious education on students with diffable needs good preparation in material, method and understanding the condition of students who in this case is with disabilities. Education for special disability is education with difficulty level in following the learning process caused by physical difference, emotional, mental, and social or having intelligence potency and special skill. In fact, the method of learning is still in conventional and teacher resources who know about diffable children and religion in schools is still very limited. Limiting the number of teachers and less teaching hours at school, students are expected to study until the end of school time at a day. The role of parents in educating diffable children is essential (Kapoor, 2018; Alkapitani *et al.*, 2017; Syarifaturrahman *et al.*, 2017). However, the lack of constraint is not every parent can teach their children in an interesting way alike during their learning process at school. Therefore, diffable children need service or specific media in visual as supporting media to improve the ability to communicate that can be used after school hours, so it can minimize the impact of lack and can assist parents in assisting their children.

The matter of qualification of a teacher yet receives specific treatment by the government to find a solution in the learning process. That phenomenon is the base of the researcher to study the application of picture and picture model in introductory the religious moral norm toward diffable students by hypnotizing that it can be used in suggesting the teachers of a special school in the learning process. Image media is expected to become a more interesting alternative to special needed students. Image is a visual media by expecting can give convenience in understanding material in abstract and able to memorize. This can connect the content and real-world and developing knowledge by illustrating that it can support students in their long term memory. It has advantageous which other media do not have. It is referred to Richard Gosselin's statement: “*You can stimulate the energy through the image; energy in a room can attract the attendance at school. An image can add other kind and motivate the students to fully involved with training experience*” Sonneman (2002).

Based on that phenomenon, the researcher wanted to participate in developing the learning process mainly Hindu education material for diffable students, in order to support the government. In accordance with the law and regulation supported the conductivity of children's special needed education, conceptually and scientific studies about childhood development. Educational equity and opportunity for equal treatment for Indonesian children without discrimination, then it needs the support of competent teachers of Hindu education in Special School (Teran *et al.*, 2019; Palacios *et al.*, 2019; Tuarez *et al.*, 2019). Regarding the background above, the problems of this research are; How is the model of Picture and Picture and How far is the success of the application of picture

and picture model in implementing Hindu values to strengthen *sradha bhakti* of special needed students. The aim of this research is demanding for exploring the confidence of students with disabilities about their existence in normal society.

II. RESEARCH METHODS

This research used a qualitative approach where it is more used verification hypothetic and begun with deductively thinking to reduce the hypothesis, and field trial (Emzir, 2010; Syaodih, 2008; Sugiyono, 2010). The data is in form of word or act, the subject of this research is everything related to the resources and its object is symptom or affair i.e. the tendency of student's saturated behavior in religious learning since it seems so monotone in the learning process and the main instrument is the researcher itself. The method of collecting data used for this is an interview, direct observation, literature study, and documentation. The obtained result of the interview also become information material for the researcher to know the implementation of Hindu education that has been occurred and literature as written reference. This research was inductively conducted from empirical fact (Martinez *et al.*, 2019; Alcívar *et al.*, 2019; Nazara *et al.*, 2019). The researcher was directly involved in studying and analyzing, interpreting and concluding from phenomenons in the field about student's saturation in learning Hindu education that seems monotone since it is less attractive and interesting, especially in the model of the learning system.

III. RESULTS AND DISCUSSION

Funding Research

Referring to Fathurrohman (2013) about the priority values of characters in extraordinary school learning in this study are:

Table 1: Descriptions of Character Values

Item	Value	Description
1	<i>Religious</i>	<i>Attitudes and behaviors in implementing the teachings of the religion they hold, tolerant, in harmony with followers of other religions</i>
2	<i>Discipline</i>	<i>Actions that show orderly behavior and comply with the rules</i>
3	<i>Be autonomous</i>	<i>Attitudes and Behaviors that are not dependent on other people in activities.</i>
4	<i>Honest</i>	<i>Attitudes are based on efforts to make oneself trustworthy, in discourse, action, and work</i>
5	<i>Environmental care</i>	<i>Attitudes and actions that try to prevent damage to the natural environment generally and the surroundings.</i>
6	<i>Responsibility</i>	<i>One's behavior is to carry out levers and obligations towards one's own self, society, the social environment, and culture.</i>

The findings of the data are qualitative data taken during teaching and learning activities in order to determine the quality of the process and learning outcomes. analysis of the results of the assessment of knowledge, skills, and attitudes in the accumulation of the average percentage change in student attitudes after learning by using a picture and picture model by dividing the number of students who have changed attitudes in accordance with the indicator of student character values, namely the number of students who reach the score divided by the number of students Hinduism, multiplied by 100%, with the formula: average (NR)= total corresponding student score: number of Hindu students x 100%

Table 2: Student Activity Criteria

Percentage	Value	Quality	Predicate
86% - 100%	A	4	Exelance
76% - 85%	B	3	Good
60% - 75%	C	2	Sufficiently
55% - 59%	D	1	Deficient
0% - 54%	E	0	-

Table 3: The percentage change of knowledge, skills, and attitudes of students with disabilities

Total Student	Value	Score	Percentage changes
6	A	4	17 %
14	B	3	41%
3	C	2	9%
7	D	1	20%
4	E	0	11%
Total			98%

The successful classification using picture and picture models in an effort to develop the character of students with disabilities in accordance with qualitative data that is 23 people out of 34 Hindu students, amounting to 67% of students have changed their attitude with the classification of mentally disabled, deaf, disabled and autistic. Based on observations in the study of Hinduism each category of student disability has advantages and disadvantages of each. The difference shown in the understanding of knowledge is dominant among students of the Special High School and High School. The existence of students at the advanced level more quickly understand the material and show a change in attitude towards the better, this is because students at the advanced level have received guidance starting from the initial observation level called preparatory classes. Character development in special schools has a fairly high level of difficulty in-class preparation for other efforts made by the teacher through self-explorer; character education can be done by training students to explore the characters that have been held objectively so far. Positive personal character, for example, honesty, friendliness, responsibility, caring, discipline, cooperation and so forth. Its application is carried out by exploring its experiences related to negative characters, have they ever or even often done, for example, cheating, lying, hurting people's hearts, revenge, watching pornographic films, fighting, stealing and so forth. Each character is answered honestly, as is, and then described

examples of experiences that have been done. Exploration of self-character is also applied with a picture model of good deeds and bad deeds and enriched with local wisdom stories. For teachers, the use of image media models is very helpful in providing reinforcement to students with special needs. Evidenced by changes in attitudes, knowledge, and skills of students in knowing their religion in the abstract (Tuarez *et al.*, 2019; Artanayasa & Giri, 2019; Sadiyani, 2018).

IV. DISCUSSION

The implementation of Picture and Picture Model of Hindu Education on diffable students was cooperative PAH by concerning on image media set and arranged to be logically systematic and elaborated with *Sad Dharma* method (Jendra, 2000) *i.e.* *Dharmawacana* (lecture), *Dharmatula* (discussion), *Dharmagita* (singing), *Dharma Shanti* (Humanist), *Dharma Yatra* (religious tourism), *Dharma Sadhana*.

The teachers as professional resources in their field besides understanding psychologically the students also need to broaden their knowledge in order to improve the educational quality. The improvement can be obtained through understanding some teaching models to support the learning process so it will not be monotone and boring for students of special schools mainly on the religious education of Hindu. The attractive learning (fun) is the model purpose specifically is to return and Indonesia people position with good character. Ideally, religious education is in accordance with Maslow to do positive things, the ability to act positively as human being potency and humanist teachers usually focus on their teaching on building a positive character (Siregar, 2014). The behavior and positive change will be able to stimulate the educational characteristics in a special school and motivate them to innovate and be more creative and developing their learning process. The model of the learning process is characterized: the implementation of the flexible learning program is used as various methods so the learning process will be more attractive and varies playing and studying activity can happen during or beyond class hours in many situations and different positions (Delgado *et al.*, 2019; Macías & Martinez, 2019; Reina, 2019).

The phenomenon of less variation and innovation religious education gives the real look with the concepts so the students with disabilities are able to well understand their religion and apply them in their daily activity. The argument of this picture and picture model implementation in Hindu learning gives an overlook of students comprehend religious values they imagine or yet knowing about.

The application of picture and picture model in Hindu learning with material “The acts of sitting during praying” to the preparation level of students with category *Tuna Grahita* and deaf students by 1) The teachers convey the goal of competency, 2) Deliver the material with image as introductory, This picture was also shown by a mobile phone (picture1), 3) Teachers show the activity of the images related to material and way of sitting while devout *Puja Trisandya*, 4) Teachers call students consecutively to arrange pictures to be logically arranged, 5) Teachers give examples of basic act and show them to do the basic thinking of that picture’s arrangement, 6) From the reasons/picture arrangement begin to use concept/material regarding the goal competency, 7) Conclusion/summary.



Figure 1: The teacher shows the media of images through a mobile phone

Teachers in the teaching-learning process of Hindu education seldom have to make an example but also it can be modified and explored, such as language game, musical and thinking skill (Titib, 2003). The implantation of Hindu religious values on the habitual field can be conducted continuously from greeting before starting the class, praying (silence supported) *Trisandhya* before starting the class, praying to begin the class. This pattern can be a good step in introducing religion to students with disabilities. In its implementation, it needs the teacher figure. In this term, the act of teachers in applying character values can be shown directly from the teacher's self, including the moral value in Hindu and emotional social development and independence.

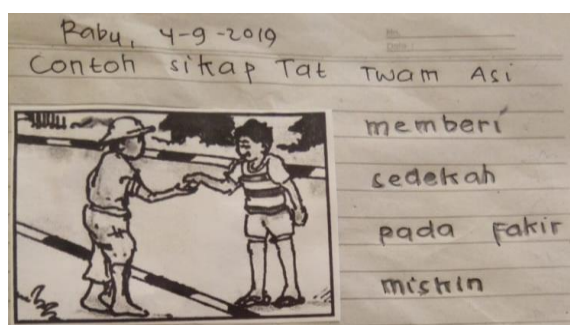


Figure 2: Student responses to the media given images

By developing the moral and religious norms, the students with diffable are able to well interact to increase *sradha bakti* of students and assisting their behavior in becoming a good citizen. The program of social development and independence is aiming at interacting with others, adults and can help themselves in living life.

The effort to develop students good behavior usually named with value implanting the values of *Trikaya Parisudha* in Hindu in order to make them used to think in a good way, nice in speaking especially for *tuna grahita* students and be a nice person, all of it are to make them able to have emotional control. *Trikaya Parisudha* becomes the base for teachers in order to give supervision, starting from.

a) Saying or greeting with *Panganjali Umat* when just arrive at a place, such as "OM Swastyastu", it means: wishing for always being healthy as God (Ida Hyang Widhi Wasa/Tuhan Yang Maha Esa bless.

b) Silently sitting and assisting by the teachers is to heal the emotional and develop energy they need, it helps to concentrate on following the next activity.

c) Trisandhya is done before doing the process learning helped and controlled by two teachers by spelling *mantram* Trisandhya from the first line to the last before master it.

d) Praying is a wish to God for His presence, guidance and blessing in order to develop human values. The one applied on Special School is praying before beginning the class, there are several prays continuously deliver and assisted by the teacher, as follow:

Praying for starting a new activity,

OM Gurur Brahma gurur Vishnu

Gurur Devo Maheswara

Gerur Sakshat Param Brahma

Thasmahe Sri Guruwe Namaha

Meaning :

Praise the Lord Dewa, who as Brahma shapes our character, as Vishnu

Protects the good qualities in us as the Maheswara destroys evil and bad

Qualities in us.

Praying with Saraswati mantra:

OM Prano devi Sarswati

Vajebir vajinvati

Dhinam avinyavaantu (Rg. Veda VI. 61.4)

Meaning :

Lord with Your manifestation as Saraswati that is the source of knowledge, wishing You bless us the intelligence on our intellectual budhi.

The application of this activity is applied habitually for students with a disability, they do this religious activity as a part of their daily activity.

e) Delivering Gita Puja (singing) to make a happy and relax ambiance about devotional songs toward God. For students with *tuna grahita* and autism could sing even not in perfect harmonization with teachers assistance.

f) *Mesatua* or storytelling could inspire them in building their character, in this process teachers telling stories thematically and relate it to moral norms regarding the subject topic. Telling the recent topic story in Special School in preparation level mainly with theme Karmaphala, Trikaya Parisudha, and Trihita Karana.

g) Group activity develops the consciousness of life in togetherness and unity also train them to listen even share their feeling to others. Each activity illustrated above is using the humanist democratic approach with teacher assistance.



Figure 3: The synergy of religion teachers with disability teachers and Application of student confidence

The learning of Hindu values education on diffable student's concerns on their needs by enriching them with stories and pictures. Other factors that enrich their knowledge is the active participation of teachers and parents in the process developing a student's character (Titib, 2003). Their role contributes to learning their children's demands and take apart in the educational process of students with disabilities.

The approach of learning and assessment, one of it is through direct observation and anecdote record. The direct observation is conducted to know children development and behavior continuously, meanwhile anecdote record is a compilation of notation about their behavior and act in a specific situation. Various assessment tools could be used to obtain the overlook of their skill development and behavior, such as 1) Portfolio is the assessment regarding student's outcome compilation that can overlook their skill development. 2) Performance is the assessment that lead them to do their duties in observable behavior, for example, is their practice on Tri Sandya and Javam, 3) Project is the duties they supposed to do that need long time allotment within teachers and parents control. This practice is to prepare the means of ceremony, for example, making *kwangen* (triangle made leaf with flower). 4) Product is their works or craft after doing the activity, learn to make *kwangen*.

The application of picture and picture model is sufficiently effective since the limitless of teaching places. The various model application is good but since the ability of teachers is still within the boundary and the facilities is not possible to develop many types of model. The result of analysis about the Hindu education model applied in Special School is quite fun for them in the learning and teaching process and regarding the standard of basic competence and core competence of Special School. But that model is not applied continuously so the steps of the learning activity are not applied continuously or yet conducted optimally, teachers often follow student's needs so it is not suitable with the recent applied model (Nyandra *et al.*, 2018; Keohin & Graw, 2017; Liu & Alley, 2019).

Hindu education is taught once in a week particularly on preparation class based on the schedule and themed material. This school has a high commitment to implementing Hindu Education since from 146 students from preparation level to SMALB, it is about 30% from students who are Hindu. The life skill concept on special school

is given to them in order to have the skill of life, simply it is regarding their skill and characteristics. It is taught from childhood in order to survive in the future and having self-knowledge. Piaget (Siregar, 2014) divided self-knowledge into three, as follows:

1) Psychol Knowledge where people interact with their environment and obtain knowledge from it. Children need knowledge of psychical that could be seen since the baby, where they were manipulating every good they have through their five senses.

2) Logic Mathematical Knowledge Social Knowledge

3) Spiritual Knowledge where people need spiritual knowledge including behavior and skill to control themselves and know how to engage with other creatures in this world.

Parent's support is very important in order to assist them (students of the special school) in demanding to know the world by understanding religion regarding Hindu religious lessons. The family approach is the main and first educational place for nation children in learning mainly the implanting of character values where the role of mother is the most potential human resource to become a good teacher. Mothers have strong interaction with their children since she is the first one they communicate with, understand and always following their growth without missing a single thing. According to Titib that the aim of Hindu religious education is to build character strengthening that: "If character education is successful in growing and developing in students then this will bring happiness to parents, teachers, the surrounding community. The scope of character education is related to the teachings of morality that are instilled and developed in children from the womb" (Titib, 2003).

V. CONCLUSION

Implementation of picture and picture model orientated on aim achievement to develop students character through student center approach, it is elaborated with Sad Dharma method, applying through image media is a teaching method that develops their spiritual, inner, mental, moral and religious self through fun games. Image media is a need in order to motivate them to experience more. This individual learning is the learning technique with self-initiation with strong motivation for students with disabilities and intensive control and also it can assess the teaching-learning activity so it obtained high-quality learning outcomes of students. The other learning activity used as a priority in Special School is the humanist democratic learning approach, an emotional approach, using picture media and habitual are the most effective application for students with special needs.

The learning method used is *dharmawacana* method, *dharmatula* with image, *dharmashanti*, *masatua* (storytelling) through pictures, *dharmayatra* immediate practice to know the environment. The used method in learning concerns the needs and characteristics of students with disabilities. The standard of success for students in preparation level is students able to understand their knowledge, knowing praying etiquette, able to deliver Puja Trisandya and able to berjava although within their capability. The assessment is conducted form observing their skill and development in student's cognitive side, gradually and repeatedly. The question distribution is more using direct simple questions, the psychomotor assessment could be seen from their ability in performance, the affective side can be seen from their behavior during the learning process based on the standard assessment of the special school.

REFERENCES

1. Alcívar, M. E. G., Delgado, Y. M. G., Rodríguez, A. K. M., & Romero, E. L. C. (2019). Reaction actions based on student learning assessment results. *International Journal of Social Sciences and Humanities*, 3(2), 197-207. <https://doi.org/10.29332/ijssh.v3n2.315>
2. Alkapitani, M., Syahdan, -, & Priyono, -. (2017). The enrichment of new vocabularies in Sasak language because of gold mining spreading in Sekotong west Lombok. *International Journal of Social Sciences and Humanities*, 1(3), 182-193. <https://doi.org/10.29332/ijssh.v1n3.129>
3. Artanayasa, I., & Giri, M. (2019). Learning models and authentic assessment on football skill learning achievement. *International Journal of Physical Sciences and Engineering*, 3(1), 22-31. <https://doi.org/10.29332/ijpse.v3n1.246>
4. Delgado, J. L. D., Bone, Y. I. E. B., Lascano, M. A. G. L., & España, S. G. G. E. (2019). Dyslexia as learning problem and its pedagogical intervention. *International Journal of Health Sciences*, 3(3), 1-7. <https://doi.org/10.29332/ijhs.v3n3.333>
5. Emzir (2010). *Metode Penelitian Pendidikan Kualitatif dan kuantitatif*. Jakarta: Raja Grafindo Persada.
6. Fathurrohman, P. dkk. (2013). *pengembangan pendidikan karakter*.
7. Fitriyah, R. (2017). Pengembangan Modul Pendidikan Agama Islam Di Sekolah Luar Biasa Tuna Grahita Ringan C. *SLB Bhakti Kencana Berbah Seleman*. *El-Terbawi*: 10(1).
8. Hermawati, H. (2016). Penerapan Model Pembelajaran Agama Islam bagi Anak Berkebutuhan Khusus di Sekolah Dasar Kota Samarinda. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 4(2).
9. Jendra, I. W. (2000). *Metode Dharmawacana & Etika Berbicara dalam Pembinaan dan Pengembangan Agama Hindu*. PT BP: Denpasar.
10. Jones, N. D., & Brownell, M. T. (2014). Examining the use of classroom observations in the evaluation of special education teachers. *Assessment for Effective Intervention*, 39(2), 112-124. <https://doi.org/10.1177%2F1534508413514103>
11. Kapoor, K. (2018). Representation of female characters through item songs in selected Hindi movies. *International Journal of Social Sciences and Humanities*, 2(1), 1-9. <https://doi.org/10.29332/ijssh.v2n1.70>
12. Keohin, H. C., & Graw, N. J. (2017). Linguistic and cognitive ability of children before five years old on their effort to communicate action. *Linguistics and Culture Review*, 1(1), 50-59. <https://doi.org/10.37028/lingcure.v1n1.5>
13. Liu, S., & Alley, F. (2019). Learning from the historical culture of American people for the current society. *Linguistics and Culture Review*, 3(1), 32-47. <https://doi.org/10.37028/lingcure.v3n1.14>
14. Macías, M. E. L., & Martinez, M. E. M. (2019). Problems of learning and intervention. *International Journal of Health Sciences*, 3(2), 28-37. <https://doi.org/10.29332/ijhs.v3n2.328>
15. Martinez, C. J. B., Vasquez, B. S. G., Martinez, M. E. M., & Gámez, M. R. (2019). Learning problems on educational context for cascol parish. *International Journal of Social Sciences and Humanities*, 3(2), 145-155. <https://doi.org/10.29332/ijssh.v3n2.306>

16. Menéndez, E. S., & Martinez, M. E. M. (2019). Problems of learning and pedagogical intervention. *International Journal of Social Sciences and Humanities*, 3(2), 105-111. <https://doi.org/10.29332/ijssh.v3n2.301>
17. Nazara, W., Sudipa, I. N., Artawa, K., & Satyawati, M. S. (2019). Causative constructions in the language of nias. *International Journal of Social Sciences and Humanities*, 3(2), 208-216. <https://doi.org/10.29332/ijssh.v3n2.316>
18. Nyandra, M., Kartiko, B.H., Susanto, P.C., Supriyati, A., Suryasa, W. (2018). Education and training improve quality of life and decrease depression score in elderly population. *Eurasian Journal of Analytical Chemistry*, 13(2), 371-377.
19. Palacios, B. A. P., Anchundia, R. E. P., Pihuave, C. A. R., & Vidal, J. O. B. (2019). Formative assessment as tool to improve on teaching process–learning for students. *International Journal of Social Sciences and Humanities*, 3(3), 36-49. <https://doi.org/10.29332/ijssh.v3n3.354>
20. Reina, A. L. V. (2019). The brain and learning on initial students. *International Journal of Health Sciences*, 3(2), 38-43. <https://doi.org/10.29332/ijhs.v3n2.329>
21. Sadiyahani, N. W. (2018). Strategy of improving student achievement in English learning through concentration approach. *International Journal of Physical Sciences and Engineering*, 2(1), 47-56. <https://doi.org/10.29332/ijpse.v2n1.95>
22. Siregar, E., Hara, H., & Jamludin. (2014). Teori belajar dan pembelajaran. Ghalia Indonesia.
23. Sonneman, M. R. (2002). Mahir berbahasa visual: mengungkapkan gagasan lebih cepat daripada kata. Kaifa.
24. Suarez, A. M. S., Martinez, M. E. M., & Mendoza, L. R. M. (2019). Brain and learning. *International Journal of Social Sciences and Humanities*, 3(2), 128-135. <https://doi.org/10.29332/ijssh.v3n2.302>
25. Sugiyono, P. D. (2010). Metode penelitian pendidikan. Pendekatan Kuantitatif.
26. Syaodih, N. (2008). Pengendalian Mutu Pendidikan Sekolah Menengah (Konsep, prinsip, dan instrumen).
27. Syarifaturrahman, W. K., Hanafi, N., & Nuriadi, -. (2017). The inflection of Sasak language in Kuripan village. *International Journal of Social Sciences and Humanities*, 1(3), 155-181. <https://doi.org/10.29332/ijssh.v1n3.69>
28. Teran, O. V. T., Tuarez, M. A. V., Quiroz, M. P. Z., & Martinez, M. E. M. (2019). Brain quadrant model learning styles. *International Journal of Social Sciences and Humanities*, 3(3), 1-9. <https://doi.org/10.29332/ijssh.v3n3.338>
29. Titib, I. M. (2003). Menumbuhkembangkan Pendidikan Budhi Pekerti pada Anak. Jakarta: Parisada Hindu Dharma Indonesia Pusat.
30. Tuarez, M. A. V., Delgado, M. A. C., Delgado, R. I. Z., & Romero, J. E. V. (2019). Approaches to evaluation assumed by teachers on teaching process - learning. *International Journal of Social Sciences and Humanities*, 3(3), 60-70. <https://doi.org/10.29332/ijssh.v3n3.361>
31. Tuarez, M. A. V., Delgado, R. I. Z., Teran, O. V. T., & Martine, M. E. M. (2019). The brain and its role on learning process. *International Journal of Physical Sciences and Engineering*, 3(2), 27-33. <https://doi.org/10.29332/ijpse.v3n2.326>

32. Tumbaco, D. E. S., Albán, W. E. M., Ruperti, M. J. B., & Palacios, D. E. P. (2019). Methodological strategies used in the learning of mathematics in the 8th year of EGB. *International Journal of Social Sciences and Humanities*, 3(3), 90-98. <https://doi.org/10.29332/ijssh.v3n3.362>
33. Undang-Undang No. 20 tahun 2013 Tentang Sistem Pendidikan Nasional: Menteri Pendidikan Nasional.