

TRI PRAMANA CONCEPT AS LEARNING APPROACH TO DEVELOP A LIFELONG LEARNER

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ABSTRACT

Lifelong learning is a concept of continuous learning in line with the developmental phases of humans. The practice of lifelong learners throughout formal education needs a relevant learning approach. Tri Pramana are three manners or ways to gain knowledge or truth namely, Praktyaksa Pramana, Anumana Pramana, and Sabda Pramana. This study aims at describing the Tri Pramana concept as a learning approach to develop lifelong learners. The method of the research was research library. The data were collected through the recording of documents on various relevant sources of books, research journals, and other literature the research objectives. The findings of the data collection process were documented and analyzed descriptively. The finding shows that the Tri Pramana-based learning approach can be implemented into several learning cycles consisting of PSA, PAS, SPA, SAP, APS, and ASP. Tri Pramana as a learning approach is significantly relevant to the need to develop lifelong learners. Generally, Tri Pramana-based learning is able to; 1) provide self-regulated learning on students, 2) foster a logical and open attitude in responding to problems, and 3) enable for continuous collaboration.

Keywords: *tri pramana, learning approach, lifelong learner*

1. INTRODUCTION

The concept of sustainability concerns on three important dimensions that are interrelated each other; they are also equated with the terms three pillars, three dimensions, or three components. All of these elements refer to the environment, social and economy which is commonly also called the *triple bottom line* which relates to *profit, planet & people* (Miller, 2020). These three components must be balance since they influence and support each other. Experts believe that the realization *sustainability* relies on the quality of Human Resources (HR), without ignoring the development in other sectors. As we know that a vital instrument to develop human resources is through education. Kazu (2009) stated that Education should help raise individuals who are able to look at the world from various perspectives, so they can live sustainably. In fact, the idea of education in realizing the concept of sustainable living has been discussed for a long time. This idea is reflected in the concept of Lifelong Education.

The idea of Lifelong Education has emerged since the late 1960's and early 1970's. At the beginning of its emergence, the concept of lifelong learning was humanistic led to radicalism. Lifelong education is intended as an educational expression of radical social movements that aim to change the broader structure of capitalism and patriarchy (Field, 2001). In this context, the concept of lifelong education tends to optimize informal education, as well as a response to disappointment with the *output* of formal education in various countries. Until the early 1990s, the concept of lifelong education was developed by emphasizing the principles of economic life and being conservative. Furthermore, this concept was challenged because it was considered to ignore the individual freedom factor as well as the dynamic aspects of science and technology. Along with the development of the times, lifelong education is accepted as a more universal idea.

Lifelong education concerns on continuous education, lifelong learning, and learning society (Chen, 2015). Along the progression of the era, the study of lifelong education is increasingly being specified as lifelong learning. The idea of developing lifelong learning is inseparable from the urgency to ensure a decent life in the future through a continuous learning process. Field (2001) suggests that, lifelong learning is likely to be one among many factors changing the governance of late modern societies, as the state relinquishes directive power both downward (to individuals and associations) and upward (to transnational corporations and intergovernmental agencies). Incontrovertibly, it has been progressed in early two decades of the 21st Century. The 21st century is a century which requires all knowledge-based activities. For this reason, students are required to master thinking skills, and grow to become lifelong learners (Nugraha, 2021; Santyasa, 2018). Therefore, the concept of lifelong learning should be a long-term goal that must be considered by all educational stakeholders.

The common idea of lifelong learning is the process of continuous learning, both formal and non-formal. The concept of lifelong learning is actually associated with non-formal education, because it offers programs that can be followed until further ages (Hairani, 2018). Citing some of the previous convention results in the international level, Rogers (2005) puts forward two important things as follows: (1) recognizing that the formal education system is unable to respond to various challenges that arise along with the dynamics of such rapid development and the inability of formal education can be overcome and strengthened by non-formal education practices; (2) recommending that governments and education policy authorities and all countries in the world recognize that non-formal education as a *de facto* in the process of lifelong learning and make it accessible to all. This statement is certainly difficult to refute with speculative assumptions. However, this, for some educational activists, is certainly not fully acceptable. Education in the formal sector also plays an important role in realizing lifelong education, especially in terms of shaping the character and learning styles of students that are relevant to the times.

Suteja (2017) states that to prepare quality and adaptive human resources, a dynamic and up-to-date curriculum is needed, without deviating from the purpose of education itself, namely in the framework of humanizing humans which is manifested in lifelong education. From this statement, it is clear that formal education has an important role in realizing lifelong education. Lifelong education is not limited to adult education, but includes and forms a single unit and all stages of education as a totality. Schools are considered as one of the various educational agents. Through formal education units (in this case schools), lifelong learning can be transformed in a more structured/ organized way. According to Hufad et al. (2010), the principle of lifelong learning must always involve students starting from the planning, implementation, process, results and to the influence of the learning activities carried out. These principles must be implemented into appropriate learning approaches.

The learning approach is an idea or principle of how to look at determining learning activities. Teaching approaches have been shown to be an important aspect of teaching in school or higher education (Bonnes & Hochholding, 2020). Determination of learning approaches is needed in stimulating the creation of a culture of lifelong learning. The author believes that the fundamental thing that must be inherited in lifelong learning is an effective learning style. In line with this, Rijal & Bachtiar (2015) stated that the learning approach is one of the determining factors in forming student learning styles. The chosen learning approach should be able to create an effective and dynamic student learning style. Most people would probably agree that the scientific approach is the safest option. However, the scientific approach contains complex stages and is sometimes bound by standard rules. It is not surprising that the scientific approach is more related to the fields of mathematics and science-technology. This is certainly not entirely relevant to the vision of lifelong learning. Thus, the authors try to present the concept of a learning approach that is

more flexible but still relevant to the various conditions and content studied. The concept is a *Tri Pramana* based approach.

Tri Pramana is the values of Hinduism that are adhered to by the Balinese people. *Tri Pramana* comes from Sanskrit namely "*Tri*" and "*Pramana*". "*Tri*" means three and "*Pramana*" means way of acquiring knowledge. *Tri Pramana* value is related to the way a human being to gain knowledge or the truth about something. *Tri Pramana* concept teaches three ways of acquiring knowledge, namely *pratyaksa pramana* namely knowing something based on the five senses, *anumana pramana*, namely knowing something through logical calculations/reasoning, and *pramana religion* namely knowing according to appropriate sources/ people (Seken & Badra, 2019). *Tri Pramana* in classroom is believed to be able to form a learning mindset that is a need, not a demand. Learning is not merely limited to piles of books or classrooms, but is fluid with opportunities and other sources of information. Recognizing the modernization of people's lifestyles which actually triggers skepticism about children's mental development and learning styles, *Tri Pramana* are considered as capable of saving young students from the threats of globalization, crises, and unprogressive in a future society. *Tri Pramana* as a learning approach can be outlined in the form of a model or learning cycle.

If the majority of society members gets involved in learning activities in their environment, they will become more dynamic, easier to accept renewal ideas, and easier to understand the interdependencies and interactions that exist between itself and other societies. A society with intensive lifelong learning activities will be easier to build themselves in an unprogressive society in term of continuous learning (Ummu, 2009). Education units must adapt to be able to support the creation of generations of lifelong learners from an early age. Applying the *Tri Pramana*-based learning approach can be a worth idea to be considered. The author attempts to describe comprehensively regarding this idea on this paper.

2. RESEARCH METODOLOGY

This research is a type of library research. Library study is a series of activities related to library data collection methods such as reading and taking notes, as well as processing research materials into a conclusion of research results (Zed, 2008). The data were collected through documentation using document recording. Sources of data in this study were books, journals, and other scientific literature. The data were analyzed by descriptive-qualitative data analysis. The results of the analysis expected in this study covered the identification of literature on the concept of the *Tri Pramana*-based learning approach and Lifelong Learning. In addition, a description of the idea of *Tri Pramana*-based learning is presented in developing lifelong learners.

3. RESULTS AND DISCUSSION

The research results in this study are in the form of a literature review related to research variables including *Tri Pramana* Concepts and Lifelong Learning. The results of the literature review were analyzed as the basis to describe ideas related to the concept of *Tri Pramana*-based learning in developing lifelong learners.

***Tri Pramana* Concept**

Sadra (in Wijaya, 2019) states that the concept of *Tri Pramana* can actually be seen from two aspects. First, it can be seen from its relationship with how to acquire knowledge. Secondly, it can be seen from its relationship with human nature. *Tri Pramana* can be understood as the advantages possessed by humans compared to other living creatures created by God. In *Sarasamuccaya* Book, verse 2 is explained: "*Manusah sarvabhutesu varttate vai subhasubhe. Asubhesu samavistam subhesvevavakarayet*". It means that among all living things, only those who are born as humans can carry out good deeds or bad deeds; melt into the good deeds, all those bad deeds; such is the use (reward) of being human. In the Hinduism,

humans have three things as the main categories of creatures, namely *Sabda*, *Bayu*, and *Idep*; having the ability to speak, the ability to move, and the ability to think. These three things are known in Hinduism as *Tri Pramana* (Mahendra & Darwati, 2016).

These three basic potentials are the basis to drive learning activities which are formulated in learning methods called *Tri Pramana*. *Tri Pramana* comes from two words; *Tri* refers to three and *Pramana* which means manner or way. Therefore, *Tri Pramana* are three manners or ways to gain knowledge or truth (Narayan, 2016). *Wrhaspati Tattwa Sloka 26* states "There are three ways to gain knowledge, *Pratyaksa*, *Anumana*, and Religion. *Pratyaksa* is named due to its look and touchable. *Anumana* is called as seeing smoke in a distant place, to prove the certainty of the existence of fire called *Anumana*. Religion is called knowledge given by teachers or scholars, that is what Religion is said to be". Three ways in Hinduism humans gain knowledge which is called *Tri Pramana*.

Tri Pramana is divided into *Agama/Sabda Pramana*, *Praktyasa Pramana*, and *Anumana Pramana*. *Agama/Sabda Pramana* is a way of gaining knowledge by listening to words from sources and reading sacred literature. *Praktyasa Pramana* is a way of obtaining knowledge by making direct observations using the five senses and *Anumana Pramana* is a way of obtaining knowledge by logically concluding a phenomenon that has occurred (Wijaya, 2019). Ariestini et al. (2013) revealed that "actually, *Tri Pramana* was carried out by the ancestors in Bali in experiencing the existence of God which is an abstract object and understanding Hinduism which are full of hidden meanings". In this connection we know that the concepts in Mathematics are all objects that are abstract in nature, so that the *Tri Pramana* concept will help students to understand it more clearly. According to Duwijo & Susila (2017), the explanation from *Tri Pramana* is as follows:

- a. *Pratyaksa Pramana* is how to gain knowledge of the truth through direct observation. *Praktyasa Pramana* is further divided into two parts, namely:
 - 1) *Nirwikalpa Pratyaksa* (unspecified observation) observation of an object without judgment, without association with a subject
 - 2) *Savikalpa Pratyaksa* (determined or differentiated observation) observation of an object accompanied by identification of its characteristics, characteristics, size, type and subject.
- b. *Anumana Pramana* is how to acquire true knowledge through inference. The process, the conclusion goes through several stages, as follows:
 - 1) *Pratijñā*, namely the first process: introducing the object of the problem regarding the truth of observation.
 - 2) *Hetu*, namely the second process: reasons for inference;
 - 3) *Daharana*, is the third process: relating general rules to a problem;
 - 4) *Upanaya*, namely the fourth process: the application of general rules to the reality that is seen;
 - 5) *Nigamana*, namely the fifth process: in the form of a correct and certain conclusion from all the previous processes.
- c. *Sabda Pramana/ Religion of Pramana* is a way to gain knowledge of the truth through the scriptures and testimony from saints whose truth is worthy of being trusted. *Pramana's* words are further divided into two types, namely:
 - 1) *Laukika Sabda* is a testimony obtained from trusted people and his testimony can be accepted by common sense;
 - 2) *Vaidika Sabda* is a testimony based on the sacred texts of the Vedic *Sruti*.

Lifelong Learning

Lifelong learning is a concept of continuous learning in line with developmental phases in humans. Since every phase of development in each individual must pass the learning in order to fulfill their developmental tasks, learning starts from childhood to adulthood and even older (Ummu, 2009). The background on the emergence of this idea is a feeling of dissatisfaction to the implementation of learning through the school system which commonly considers to widen the gap between the rich and the poor. Explicitly, this idea was raised by Paul Lengrand in his book entitled *An Introduction to Life Long Education*. The development of Lengran's thinking changes the notion that learning or education which does not merely take place in school atmosphere. The education occurs outside of school by individuals. They continue to learn according to their individual needs and in a way that they like.

The main orientation of lifelong learning is recognizing learning as a necessity, not a demand. In this context, the important thing that needs to be considered is how to make people aware that they need something as described by Maslow, starting from the lowest (physical) needs to self-actualization (McLeod, 2018). Awareness of these needs is expected to encourage someone to learn. A learning psychologist, Frandsen, suggests that the things that encourage someone to learn are, 1) curiosity to investigate the wider world, 2) creative nature in humans and the desire to always move forward, 3) and desire to correct failures in past with a new effort (Herawati, 2018). Thus, lifelong learning is expected to encourage individual initiative and independence in learning; not on the basis of coercion but on the self-actualization-based needs.

Forming independent learning through Lifelong Education basically implements the four pillars of UNESCO education, including *learning to know, learning to do, learning to be, learning to live together*. Characteristics of lifelong learning include; a) education does not stop with the end of formal schooling, b) all stages of preschool, elementary, secondary, and so on, c) formal and non-formal education patterns where learning is planned or incidental, d) involvement the role of the home, community, and institutions education, e) integration horizontal dimensions and depth at each stage of life, f) seeking continuity and vertical articulation, g) the flexible and diverse in content, tools, and learning techniques, as well as learning time, h) a dynamic approach and allows patterns/ alternative forms, i) adaptive and innovative, j) a corrective function, k) aiming to maintain and improve the quality of life, l) three prerequisites, opportunities, motivation and education, m) organizing principles for all education, and n) providing a total system for all education (Isa & Napu, 2020).

Andretta (2005) describes a lifelong learner as someone who is capable of self-education, building strong connections between the searching process and learning something in the context of information literacy. This learning process is an important component because it allows students to develop a frame of mind when they learn independently and are able to transfer their skills and apply them to new situations and problems. Malone (2015) said, "to become a lifelong learner, you must be totally committed to, and be enthusiastic about, the pursuit of learning, and believe that learning is a journey and not a destination. As a self-directed learner, you must be responsible for your own learning. Only by knowing your shortcomings can you take steps to address them". Plato's ancient advice, "Know Thyself," is still relevant today. The characteristics of a lifelong learner are (Cropley, 2014);

- 1) Realizing that he/she has to learn throughout his life,
- 2) Having the view that learning new things is a logical way to solve problems,
- 3) Highly motivated to learn for all levels,
- 4) Receiving the change, and
- 5) Having belief that challenges throughout life are opportunities to learn new things

The Concept of *Tri Pramana* Against Lifelong Learning

The relationship between *Tri Pramana* as a basic human ability and *Tri Pramana* as a way of learning can be explained as follows. The ability of power (*bayu*) is needed to carry out learning that uses power, for example in teacher learning directly displays teaching material objects that will be observed by students, then students discuss and make observations or observations of objects being observed. Voice or language skills (*sabda*) is necessary to carry out information-based learning, for example the teacher asks students to observe the things, then the teacher also advises students to listen to the teacher's explanation or read books to find information related to the object being observed. So that after students make observations and listen to explanations from the teacher, students can answer, express opinions and report the results of discussions that have been carried out. The ability of the mind (ideas) is required to carry out learning that uses the mind, for example the teacher guides and motivates students to conclude the results of observations made; in this case students analyze and then solve problems from what has been done for enabling to conclude objects that have been observed based on facts and knowledge possessed (Subagia & Wiratma, 2009).

In practice, *Tri Pramana* concept describes three ways to acquire knowledge, namely by listening (*Sabda Pramana*), observing (*Pratyaksa Pramana*), and reasoning (*Anumana Pramana*). This concept emphasizes the way students acquire knowledge not merely with one strategy, but with the three strategies that have been mentioned. It is believed that these three methods are able to make students' knowledge embedded better and more durable (Atmaja et al., 2015). The learning process that adopts *Tri Pramana* principle will run more optimally because it is not fixated on one way to teach students, but more varied. *Tri Pramana* concept can be used as a learning cycle. *Tri Pramana*-based learning cycle in question is a learning cycle that can be started in one of the three existing ways (*pratyaksa pramana*, *sabda pramana*, and *anumana pramana*), then continue in other ways. Departing from this, the aspects of *Tri Pramana* can be translated into various operational practices, as follows.

Table 1. *Tri Pramana* Learning Activities

<i>Pratyakasa Pramana</i>	<i>Anumana Pramana</i>	<i>Sabda/Agama Pramana</i>
Observation	Calculating	Hearing
Free and guided observation	Analysing	Listening
Demonstration observation	Interpreting	Reading
Investigation	Diagnosing	Questioning
Discovering	Classifying	Clarifying
Showing	Testifying	Analysing
Etc.	Etc.	Etc.

Tri Pramana-based Learning Cycle Model emphasizes on the implementation of learning in three stages, namely direct observation (*pratyaksa pramana*), receiving information (*sabda pramana*), and analysis of natural phenomena (*anumana pramana*). Overall, there are six types of learning cycle models developed, namely two cycles starting with *Pratyaksa* activities, two cycles starting with *Sabda* activities, and the other two cycles starting with *Anumana* activities. The six learning cycles are (1) PSA Learning Cycle Model, (2) PAS Learning Cycle Model, (3) SAP Learning Cycle Model, (4) SPA Learning Cycle Model, (5) APS Learning Cycle Model, and (6) ASP Learning Cycle Model (Subagia & Wiratma, 2009). A detailed explanation regarding these cycles is a separate study from this paper. The description of *Tri Pramana*'s learning cycle is as follows.

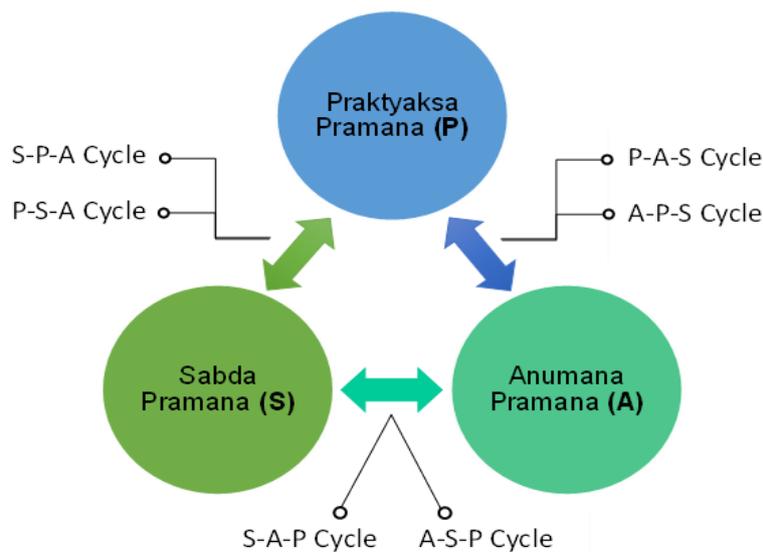


Figure 1. Tri Pramana Learning Cycles

There is no ranking on the effectiveness of the six *Tri Pramana* learning cycles. The chosen cycle is certainly adjusted to the needs of students and the characteristics of the material being studied. The teacher can prompter at the beginning of learning, as well as a facilitator during of the learning process (Prasedari et al., 2019). In this learning approach, the initiation, execution, and conclusion of learning outcomes are entirely depended on the learners. *Tri Pramana* cycle reflects a systematic yet flexible learning pattern. Learning using *Tri Pramana* cycle-oriented approach is able to draw attention and foster students' curiosity. Students are directed to a challenging learning process individually or in groups, so they are able to develop ideas and exchange opinions. *Tri Pramana* is able to encourage students to be active and creative in learning (Atmaja et al., 2015).

After examining *Tri Pramana* conceptually and operationally, several potentials can be found that make it highly relevant for developing lifelong learning. First, *Tri Pramana* allows *self-regulated learning* of the students. *Self-regulated learning* is a person's ability to activate cognition, affection, and action that has been planned systematically and repeatedly orientated to achieve a goal in learning (Montalvo & Torres, 2004). This is significantly relevant to the characteristics of lifelong learners who become initiators as well as managers for themselves in their learning activities. Additionally, it develops logical thinking and be open in responding to problems. *Tri Pramana* stimulates a mindset that is not easily satisfied with assumptions or temporary answers. Those who implement *Tri Pramana* will be strong in literacy and scientific research. They have a high drive to learn, so they are not easily speculative or trapped in answering a problem. Furthermore, *Tri Pramana* allows for sustainable collaboration. As a lifelong learner, individuals are faced with challenges in future social dynamics (Field, 2001). *Tri Pramana* learning cycle strengthens students' interactions with various learning resources, including colleagues and people they can trust. Thus, a habit of collaborating will be formed in solving a problem.

4. CONCLUSION

Tri Pramana are three manners or ways to gain knowledge or truth namely, *Praktyaksa Pramana*, *Anumana Pramana*, and *Sabda Pramana*. *Pratyaksa Pramana* is how to gain knowledge of the truth through direct observation. *Anumana Pramana* is a way of obtaining knowledge by logically concluding a phenomenon. *Sabda/Pramana Religion* is a way of gaining knowledge by listening to the words of sources and reading literature. The learning process adopting *Tri Pramana* values is believed to be able to achieve learning goals more optimally. *Tri Pramana*-based learning approach can be implemented into several learning cycles consisting of

PSA, PAS, SPA, SAP, APS, and ASP. *Tri Pramana* as a learning approach is significantly relevant to the need to develop lifelong learners. Generally, *Tri Pramana*-based learning is 1) enabling *self-regulated learning* in students, 2) fostering a logical and open attitude in responding to problems, and 3) allowing for continuous collaboration.

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