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Implementing the Project-Based Learning Model to Enhance Learning Outcomes on the Topic of *Zakat* (Giving to Charity)

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ARTICLE HISTORY

Received 19 April 2024
Revised 29 June 2024
Accepted 9 January 2025

KEYWORDS

Project-Based Learning;
Learning Outcomes;
Zakat.

ABSTRACT ENGLISH:

At SD Negeri 056002 Lorong Ibadah, the purpose of this study is to investigate the application of the Project-Based Learning (PJBL) model in the context of enhancing the learning outcomes of students in the fifth grade who are studying zakat content. The PJBL model was selected because it has the potential to produce a dynamic and enjoyable learning environment, which in turn makes it simpler for students to comprehend the idea of zakat for a comprehensive understanding. For this study, a quantitative approach was utilized, and thirty students participated as respondents. In order to evaluate the degree to which learning outcomes had improved, data collection was carried out by means of a pre-test and a post-test. Following the implementation of the PJBL model, the results of the analysis demonstrated a noteworthy improvement in the post-test scores of the students, with the average score rising from 65 to 85. The results of this study demonstrate that the application of the PJBL learning model is an effective method for enhancing students' comprehension of zakat-related concepts. Therefore, this model is recommended as an alternate teaching technique for classroom instruction, particularly in a scenario that is comparable to the one described above.

ABSTRACT INDONESIAN:

Studi ini bertujuan untuk menganalisis implementasi model Project-Based Learning (PJBL) dalam meningkatkan hasil belajar siswa kelas V pada topik materi zakat di SD Negeri 056002 Lorong Ibadah. Model PJBL dipilih karena dapat menciptakan lingkungan belajar yang interaktif dan menyenangkan, sehingga memudahkan siswa untuk memahami konsep zakat secara menyeluruh. Penelitian ini menggunakan metode kuantitatif yang melibatkan 30 siswa sebagai responden. Pengumpulan data dilakukan dengan menggunakan pretest dan posttest untuk mengukur peningkatan hasil belajar. Hasil analisis menunjukkan adanya peningkatan yang signifikan pada nilai post-test siswa setelah penerapan model PJBL, dengan nilai rata-rata meningkat dari 65 menjadi 85. Temuan ini menunjukkan bahwa penerapan model pembelajaran PJBL efektif dalam meningkatkan pemahaman siswa tentang zakat. Dengan demikian, model ini direkomendasikan sebagai strategi pengajaran alternatif untuk pengajaran di kelas, khususnya dalam konteks yang kurang lebih sama.

Introduction

Technological innovations, which are becoming more advanced by the day, have both beneficial and harmful impacts on child development. Especially in education, the advancement of the times and the impact of many forms of media have led children and even parents (Fadhillah et al., 2024), to regard Islamic Religious Education as taboo, one of which is the material of zakat. This is evident from the majority of Muslim communities' lack of understanding of Islamic religious laws; parents are more interested in sending their children to public schools rather than madrasahs or pesantren (Maawiyah & Zulmaulida, 2023). willing to pay a high price to have their children tutored in general subjects while ignoring their children's religious education. In reality, religious education not only governs the order of life in this world, but it also defines one's place in the afterlife.

Zakat is a fundamental pillar of Islam that plays a crucial part in people's daily lives (Al-Bawwab, 2023). Understanding zakat is a requirement for every capable Muslim, and it should be taught to children from a young age (Andika, 2023). Zakat learning is frequently offered at the primary education level using traditional methods like as lectures and direct teaching (Tastury, Nurasiah, & Azis, 2024), which can lead to students losing interest and understanding of the subjects being taught. Given this situation, a more inventive and engaging learning strategy is required (Ulfiah et al., 2023; Akmal, 2022), so that students not only comprehend the theory of zakat, but also implement it in their daily lives. The Project-Based Learning (PJBL) methodology provides a more interactive and contextualized approach (Barron et al., 2014). PJBL invites students to get directly involved in fixing real-world problems in their communities (Kokotsaki, Menzies & Wiggins, 2016), allowing them to learn the value of zakat in assisting society and overcoming numerous social issues.

The PJBL model teaches students not only the theory of zakat, but also how to undertake real-world projects that include data collecting, group debates, and results presenting (Poell & Van der Krogt, 2003). This is designed to improve students' learning motivation and comprehension of zakat. As a result, the purpose of this study is to investigate the application of the PJBL in zakat education and assess its impact on grade V students' learning results. With this backdrop, it is hoped that this research would contribute positively to the development of learning approaches.

Literature review

Zakat

Zakat, in the linguistic sense, means growth, cleanliness, and increase in goodness. In terms, zakat is an obligation that Allah commands every Muslim to spend a portion of their wealth as mandatory alms to parties that have been determined in Islamic law (Senturk, 2007). Zakat has a deep social and spiritual dimension, reflecting gratitude to Allah as well as concern for others. In Surah Al-Baqarah (2:177), Allah explains that true virtue involves faith in Him, good deeds such as paying zakat, and concern for various groups in society, including relatives, orphans, and the poor (Alshater et al., 2021). This is also confirmed by the Prophet Muhammad's hadith, which states that zakat is one of the five pillars of Islam, as narrated by Bukhari and Muslim.

Zakat has a comprehensive purpose, both to cleanse the owner's wealth and as a means of increasing social solidarity and helping to reduce poverty. By paying zakat, a Muslim is not only fulfilling a religious commandment, but also contributing to the creation of social balance in society. This concept is affirmed by various scholars (Abdullah & Suhaib, 2011; Alshater et al., 2021; Senturk, 2007). For example, Sayyid Sabiq in his book "Fiqh as-Sunnah" emphasizes that zakat is an obligation to cleanse wealth and help the needy. Meanwhile, Abdurrahman al-Jaziri in "Fiqh al-Zakat" highlights the role of zakat in reducing poverty and creating social harmony. Ali Shariati even sees zakat as an important tool for wealth redistribution for social justice.

The views of experts show that zakat has not only a spiritual dimension but also a social dimension. M. Quraish Shihab, for example, calls zakat a manifestation of gratitude to Allah and a form of social responsibility of Muslims (Arif, M. (2010). Thus, zakat functions as a mechanism to create economic balance and community harmony. In a broader perspective, zakat reflects the core of Islamic teachings that emphasize the importance of worship and care for others, making it one of the main pillars that strengthen individual and community life.

Types of Zakat

Zakat Fitrah is a zakat that must be paid by every Muslim before *Eid al-Fitr* as a form of self-purification as well as a form of social solidarity. The purpose of this zakat is to cleanse the soul from shortcomings during the Ramadan fasting and to help the poor celebrate the holiday properly. The amount of zakat fitrah is generally equivalent to one *saa'* (about 2.5 kilograms) of staple food, such as rice, wheat, or dates. The time to pay zakat fitrah is before the Eid prayer, so that the recipient can utilize it in time.

Zakat Mal is zakat imposed on the wealth of a Muslim who has met certain conditions, such as reaching the *nisab* (minimum wealth limit) and haul (ownership for one year). Assets that fall under this category include money, gold, silver, merchandise, and investment assets. The rate of zakat mal is generally 2.5% of the total assets owned. The purpose of zakat mal is to purify wealth from miserliness as well as a wealth distribution mechanism to reduce social inequality. Zakat on Trade is imposed on merchandise sold by a trader. Every year, business owners are required to calculate the value of their merchandise and pay zakat of 2.5% of its total value if it has reached the *nisab*. This reflects social responsibility in the business world and ensures that success in trade also benefits the wider community, especially those in need (Abdullah & Suhaib, 2011).

Zakat on Agriculture is required on crops, both food crops and other agricultural products. The rate of zakat differs depending on the irrigation method used. If natural irrigation such as rain is used, the rate is 5%, while if artificial irrigation is used, the rate increases to 10%. Thus, agricultural zakat teaches the balance between the crops obtained and the obligation to share with others. Zakat on Livestock is zakat that is required on the ownership of livestock such as camels, cows, and goats. Each type of livestock has a different *nisab* and zakat rate. For example, for goat zakat, the *nisab* is 40 heads, where the owner is obliged to pay one goat as zakat. This provision ensures that the blessings of livestock ownership are also felt by the underprivileged (Abdullah & Suhaib, 2011).

Zakat on Gold and Silver is imposed on assets in the form of gold and silver if they have reached the *nisab*. The *nisab* for gold is 85 grams, while the zakat rate is 2.5% of the total gold owned. For example, someone who owns 100 grams of gold is obliged to pay 2.5 grams of gold as zakat. This shows that wealth ownership is not only for personal enjoyment, but must also be channeled for the good and benefit of the people (Abdullah & Suhaib, 2011).

Recipients of Zakat

Based on Surah Al-Tawbah (9:60), eight groups are entitled to receive zakat, with the top priority being the poor and needy. The poor are those who do not have enough wealth or income to fulfill their basic needs, such as food, clothing and shelter. Meanwhile, the poor are those who have income, but not enough to fulfill their daily needs. By giving zakat to the poor and needy, Islam teaches social care to help them out of hardship and ensure they can live properly (Abdullah & Suhaib, 2011).

The next group is the *amil*, who are the officers in charge of collecting and distributing zakat. In recognition of this important task, they are entitled to receive a share of the zakat as a reward. In addition, *muallaf*, people who have recently converted to Islam, are also recipients of zakat. Zakat assistance to *muallaf* aims to provide material and spiritual support to strengthen their faith and facilitate their integration into the Muslim community (Abdullah & Suhaib, 2011).

Zakat is also earmarked for indentured servants or slaves who wish to purchase their freedom. This reflects Islamic teachings that encourage the abolition of slavery. In addition, those who are trapped in debt and unable to pay it off are also eligible to receive zakat, especially if the debt is used for legitimate needs, such as living expenses, education, or medical treatment. Zakat assistance for them aims to ease their financial burden and restore their economic stability (Abdullah & Suhaib, 2011).

The last two groups are those who are fighting in the cause of Allah (*Fi Sabilillah*) and travelers who have run out of provisions (*Ibn Sabil*). *Fi Sabilillah* includes people who are fighting for the cause of religion, such as warriors, preachers, or social activists who seek to advance society and religion. Meanwhile, *Ibn Sabil* is a traveler who faces difficulties on the way and needs help to return to his place of origin. Giving zakat to these two groups shows how Islam supports the struggle and helps those in emergency situations, thus ensuring the welfare of the entire society (Abdullah & Suhaib, 2011).

Project-Based Learning (PJBL) on the Topic of Zakat

Active learning is an approach that emphasizes the active role of students in the learning process. According to experts, it uses techniques that encourage students to be directly involved in their learning experience. One model that aligns with this approach is Project-Based Learning (PJBL), where students solve problems through real-world projects (Kokotsaki, Menzies & Wiggins, 2016). The model not only enhances critical thinking, collaboration, and communication skills, but also allows students to connect with relevant social issues. In the context of zakat, students can identify social issues in their environment, such as poverty, and design a project for zakat collection as a real solution.

Zakat, as one of the important pillars of Islam, reflects social concern and empathy for those in need. To strengthen students' understanding, zakat learning should connect theory with practice, so that students not only know the concept of zakat but also experience its benefits directly. Through PJBL, students can learn about zakat in a more interactive way, such as designing a zakat collection and distribution program to help the surrounding community. This process includes problem identification, research, solution development, and presentation of results to the audience. With this approach, students not only understand zakat as a religious obligation, but also as a means to help everyday life.

Student learning outcomes include improved understanding, skills and attitudes after participating in the learning process (Latri, Kartikowati & Sumarno, 2020; Adam, 2004; Brooks et al., 2014). In the context of learning zakat with PJBL model, learning outcomes can be measured through cognitive (understanding the concept of zakat), affective (appreciation of social care values), and psychomotor (ability to manage zakat projects) aspects (Aziz et al., 2012; Mahajan & Singh, 2017). In addition, cooperation between students is an important factor in this model, because cooperative learning can facilitate the exchange of ideas, increase student engagement, and strengthen concept understanding (Boondoe, Kidrakarn & Sa-Ngiamvibool, 2011). By integrating direct experience and social interaction, the implementation of PJBL is expected to improve students' understanding of zakat while instilling the value of collaboration and concern for others (Sumarni, 2015).

Method

The methodology of this research starts with problem recognition, where the teacher or researcher identifies topics relevant to learning, especially related to zakat (Zainuri et al., 2024). At this stage, students are invited to understand the important role of zakat in social life through questions or real situations about zakat management in the surrounding areas. This step aims to motivate students by linking learning with issues they face daily, thus building their emotional and intellectual engagement in the project.

The next stage is question generation, where students formulate research questions or statements that they want to explore further. By letting students determine the focus of learning, they are trained to think critically and develop a sense of commitment to the learning process (Ilham et al., 2024). After that, group organization is done to ensure effective cooperation. Students are divided into small groups with a clear division of tasks (Poell & Van der Krogt, 2003). Each group member is given an active role, both in data collection, analysis, and solution formulation, thus creating a complementary teamwork dynamic.

In research and data collection, various methods are used such as interviews, surveys, direct observations, or literature studies to collect information relevant to zakat and its impact on society. The collected data is then analyzed to find patterns or solutions to the issues raised. Based on the analysis, students move to the solution development stage, which is designing concrete actions relevant to zakat management. For example, they can create a zakat collection campaign, draft a distribution proposal, or design a zakat utilization program to help people in need.

The developed projects are presented to the audience through various media such as posters, slides, or other creative formats (Chung et al., 2020). After the project presentation, reflection and feedback are conducted. This reflection aims to evaluate the learning process, challenges faced, and things that can be improved in future projects. Finally, an assessment of learning outcomes is conducted, which includes cognitive (understanding the concept of zakat), affective (appreciation of

social care values), and psychomotor (ability to solve problems and work together) aspects (Panasan & Nuangchalerm, 2010). The assessment is conducted individually and in groups to provide a comprehensive picture of the effectiveness of this method in improving students' level of understanding of zakat and its application in real life.

Result and Discussion

An overview of the pre-classroom learning results before the improvement research was carried out regarding the learning outcomes of students in improving the learning outcomes of Zakat materials. The results of pre-cycle learning activities in table 4 and graph 1 show that, children who have good and very good abilities on the activity indicators studied, namely, doing Project Based Learning (PJBL) Model activities amounted to 10 people with a percentage of 66.7%; doing Project Based Learning (PJBL) Model activities according to instructions amounted to 9 people with a percentage of 60%; doing Project Based Learning (PJBL) Model activities without assistance amount (Zulmaulida, Husna & Saputra, 2024). This demonstrates that the learning outcomes for children's Zakat content remain relatively low. Given these settings, the researchers conducted remedial research actions in two cycles. The findings of the improvement research are presented in stages as learning cycles carried out in the classroom learning process, as indicated below.

Cycle I

The research results were obtained through teacher observation and notes during the learning process in the first cycle, which covered the stages of planning, implementation, observation, and reflection. In the planning stage, learning activities were designed based on academic considerations, facilities, and available facilities. The class was organized by dividing the tables into three groups, while the teacher used the Project-Based Learning (PJBL) method to actively involve students (Chung et al., 2020). Teachers also create detailed learning scenarios, prepare observation sheets, and ensure supervision goes well. With this approach, students are invited to understand the material through structured activities.

At the implementation stage, the teacher starts the learning by telling the students about zakat and inviting them to sing a zakat-themed song to build a fun atmosphere. Students are then divided into four groups, each comprising five people, and given props such as pens and markers to support learning activities. The teacher explains the tasks to be done by the groups according to the PJBL method, directs students who are struggling, and ensures that each group can complete their tasks. The results of students' activities in the form of group work documentation, such as photos, are displayed on the classroom wall to give appreciation for their work.

In the observation stage, the supervisor noted that the learning was enjoyable, but some students experienced difficulties. The main challenge found was students who did not understand the learning and learning activities or the basic concept of zakat. This difficulty had an impact on their ability to match the scenario with the teacher's instructions. Nevertheless, overall, the observation results show an increase in students' understanding of zakat material during the first cycle, although it requires further assistance for students who face obstacles. This observation becomes the basis for evaluation and improvement in the next stage.

The results of cycle I learning activities show that children who have good and very good abilities on the activity indicators studied, namely, doing Project Based Learning (PJBL) activities amounted to 12 people with a percentage of 80%, doing Project Based Learning (PJBL) activities according to instructions amounted to 11 people with a percentage of 73.3%, and doing Project Based Learning (PJBL) activities well without assistance amounted to 10 people with a percentage of This demonstrates that the learning outcomes of children's Zakat material have begun to improve, though the progress is still far from satisfactory.

Cycle II

The results of learning improvement in cycle II include planning, implementation, observation, and reflection. In the planning stage, activities have been designed by considering academic aspects,

facilities, infrastructure, and existing facilities. The classroom is arranged with a neat room arrangement, such as the use of carpets and tables placed in the corner of the classroom to create a comfortable atmosphere. Teachers design Project-Based Learning (PJBL)-based learning scenarios, including observation sheets, props and detailed implementation schemes. In addition, supervision is well prepared to support the smooth learning.

The implementation stage began with the teacher's introduction in the form of a story about zakat material, followed by an activity of singing zakat-themed songs to create a fun learning atmosphere. Students are divided into three groups, each with five members. The teacher gave props to each group to support PJBL activities. Next, the teacher explained the learning steps, directed students to carry out the project based on the prepared guidelines, and assisted students who needed help. The results of group activities, such as photo documentation, were displayed on the class wall as a form of appreciation and motivation for students.

In the observation stage, the supervisor noted that the learning took place well and fun. Most students managed to follow the PPA activities as directed by the teacher, although there were two students who still had difficulties in matching the cards as part of their activities. However, the majority of students showed high enthusiasm, which was reflected in their enjoyment during the activity. This shows an increase in student enthusiasm compared to the previous cycle, although there is still room for improvement in individual tutoring.

The observation results showed an increase in students' understanding of the zakat material, which was reflected in their participation in the learning process. Although there were some constraints, such as difficulties experienced by two students, the success of most groups in carrying out the PPA indicated that this method was effective. With these results, the improvements in cycle II provide a stronger foundation to improve the quality of project-based learning in the following stages.

Cycle II learning outcomes reveal that students' capacity to carry out Project-Based Learning (PJBL) activities has improved significantly (Hussey & Smith, 2002). All students (100%) successfully engaged in the PJBL activities, with 13 students (86.7%) completing the exercises as directed and 13 students (86.7%) completing the activities well on their own. The learning outcomes of zakat content following the adoption of PJBL revealed that 12 students (80%) attained good learning outcomes, up from 9 students (60%) in the previous cycle. This rise demonstrates the PJBL method's effectiveness in assisting students in better understanding zakat material, which is consistent with the desired learning objectives.

Conclusion

Based on the results of classroom action research conducted, the use of Project-Based Learning (PJBL) method is proven to be able to improve student learning outcomes on zakat material in class V of SD Negeri 056002 Lorong Ibadah. Learning took place well, as seen from the increase in student learning outcomes which reached a success percentage of 80%. This shows that the PJBL method is effective in helping students understand zakat material deeply through an active and participatory learning process. As a follow-up, it is recommended that PJBL-based learning activities be designed in accordance with the stage of development and ability of students, especially at the elementary school level. The results of students' work obtained through the PPA process should be seen as an important achievement that supports the achievement of learning objectives. To increase student motivation and engagement, the PPA method can be combined with more interesting and creative activities. In addition, this learning outcome can be a motivation for similar research in the future, especially in other aspects of development.

Ethical considerations

In order to guarantee the reliability and objectivity of the research procedure, this study adhered to the ethical principles that were established. The participation in the study was fully voluntary, and students were given the opportunity to choose what they wanted to accomplish and take part in activities as part of their educational experience. A comprehensive explanation of the study's

objectives, methodology, and potential dangers is provided to the instructor or student prior to the commencement of the research project. The outcomes of this study will be published in an academic setting in order to disseminate information to larger educational communities while ensuring that the participants' privacy is preserved.

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