Journal of Universal Community Empowerment Provision
Vol. 5, Issue 2, 2025
Page 68-76
DOI: https://doi.org/10.55885/jucep.v5i2.605

Financial Management Literacy at the Takmir and Taklim Assembly of the Nurul Islam Kalangtubung Sudiang Makassar Mosque

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Abstract. *This Community Service activity aims to enhance financial literacy among Takmir (mosque administrators) and Majelis Taklim (Islamic study groups) to improve their financial management skills and accountability within the mosque. As non-profit religious organizations, mosques require proper financial governance to ensure the effective use of funds and foster public trust. The program focuses on addressing three core issues: (1) lack of awareness among mosque administrators and Majelis Taklim regarding the importance of financial accountability to the congregation; (2) limited knowledge of basic accounting principles for preparing financial reports; and (3) insufficient understanding of financial reporting as a key accountability tool. The activity began with a pre-survey to identify specific challenges faced by the target groups. A pre-test was then conducted through interviews to evaluate participants' initial knowledge of mosque financial management. The main activities included socialization, financial literacy education, Excel-based bookkeeping training, and mentoring. A post-test was also carried out to assess improvements in participants' understanding. The program was implemented on Saturday, March 19, 2025, from 09:30 to 16:00 WITA at the Nurul Islam Kalantubung Mosque in Sudiang, Makassar City, with 25 mosque administrators and Majelis Taklim members participating. As a result of the training, participants demonstrated enhanced knowledge of financial management, gained the ability to prepare structured financial reports using Excel, and increased transparency and accountability. This led to a boost in public trust toward the mosque's financial governance.*

Keywords: *Financial Management, Bookkeeping, Mosque, Takmir and Taklim Assembly*

Received: March 5, 2025 | Received in Revised: April 19, 2025 | Accepted: May 20, 2025

INTRODUCTION

Financial transparency and accountability are essential components of effective governance in non-profit organizations, including religious institutions such as mosques (Mony & Suhartini, 2022). Quate from Wekke (2013), In many communities, mosques serve not only as places of worship but also as centers for education, social services, and communal gatherings. Given their multifaceted roles and community-based funding sources such as zakat, infak, alms (sedekah), and voluntary donations mosques are expected to adopt proper financial practices to maintain the trust and support of their congregants (Rizki & Deviani, 2024). As financial contributions increase in volume and complexity, mosque administrators (takmir) must enhance their capacity to manage these funds responsibly and report their usage clearly and accurately.

ISSN: 2776-1142 (online) ISSN: 2776-1134 (print)

Despite this growing need, many mosque administrators continue to rely on informal and unstructured bookkeeping practices. In numerous cases, financial reports consist only of simple cash inflows and outflows recorded in handwritten ledgers (Suarni & Andayaningsi, 2018). There is often no standardization, no application of accounting principles, and little to no understanding of regulatory frameworks. This lack of structure contributes to an absence of transparency and hinders the development of sustainable mosque operations (Harahap, 2024). Without clear financial records, it becomes difficult to evaluate the effectiveness of programs, plan future expenditures, or communicate openly with the congregation. Furthermore, the inability to produce proper financial reports may reduce donor confidence, leading to decreased contributions and potential reputational risk for the mosque.

The Indonesian Financial Accounting Standards Board has developed PSAK No. 45 (Statement of Financial Accounting Standards) as a specific guideline for financial reporting in non-profit entities. This standard outlines the preparation of comprehensive reports, including statements of financial position, activity, and cash flow, which are vital for internal decision-making and public accountability (Shoimah et al., 2021). While these standards offer an ideal framework, their implementation remains limited in many local mosques due to the administrators' lack of financial literacy, technical skills, and access to relevant training.

In response to these challenges, the present study focuses on the Nurul Islam Kalangtubung Mosque, located in Sudiang, Makassar. This mosque plays an active role in the community, providing religious education for children and adults, hosting lectures, organizing Islamic holiday celebrations, and facilitating various forms of community service (Wijaya, 2024). However, the financial management practices at this mosque have been minimal and largely undocumented. Interviews conducted with the takmir and members of the Majelis Taklim revealed that financial records are limited to basic cash logs maintained without any formal system. The administrators have not been exposed to financial training and are unaware of PSAK 45 requirements or how to apply accounting principles to mosque operations.

The decision to select this mosque as the site for a community service intervention was driven by both practical and strategic considerations. First, the mosque's administrators acknowledged their limitations and expressed a willingness to participate in training. Second, the absence of prior formal training presented a clear opportunity to measure the impact of an educational intervention. Lastly, the community service (PkM) model was chosen as the mechanism for delivering this initiative because it promotes practical, community-engaged learning and fosters capacity building from the ground up. Community service programs provide a platform for higher education institutions to share expertise with local communities, empowering them with knowledge that is directly applicable to their needs (Bringle & Hatcher, 1996).

The intervention designed for this project included several stages: (1) a pre-training assessment (pre-test) conducted through interviews to understand the baseline knowledge of the participants; (2) socialization sessions that introduced the concept of accountability and the importance of financial reporting; (3) literacy education focused on financial management principles and the accounting cycle; (4) hands-on training in bookkeeping using Microsoft Excel; (5) one-on-one mentoring during the reporting process; and (6) a post-training evaluation (post-test) to assess learning outcomes.

This approach was intended not only to transfer knowledge but also to help mosque administrators and religious study groups build the competence and confidence necessary to independently prepare standardized financial reports. These reports are expected to include statements of activities, financial position, and cash flow, in line with PSAK 45 standards. Given the urgent need to improve financial management in religious non-profit institutions and the potential for sustainable impact through grassroots interventions, this study aims to evaluate the effectiveness of financial literacy training on the knowledge and reporting practices of mosque administrators at the Nurul Islam Kalangtubung Sudiang Mosque.

ISSN: 2776-1142 (online) ISSN: 2776-1134 (print)

The study seeks to answer the following research question: To what extent does target financial literacy training improve the capacity of mosque administrators to produce transparent and standardized financial reports? By addressing this question, the study contributes to the growing literature on financial accountability in religious organizations and demonstrates the value of community-based educational initiatives in strengthening institutional governance at the local level.

Figure 1. Participants of the PKM Activity for the Socialization of Financial Management at the Takmir and Majelis Taklim of the Nurul Islam Kalangtubung Sudiang Makassar Mosque

Based on the results of interviews with the management and religious council of the Nurul Islam Kalangtubung Sudiang Makassar Mosque, several problems were found related to financial recording: (1) There are no mosque financial reports. Even if there are financial records, they are not well organized and do not comply with PSAK No. 45. The records only describe cash receipts and disbursements. The records are written in a book called a cash book. The mosque management has not been able to provide honorariums for using the services of accounting and financial experts, therefore they record finances with their own principles that they understand (Marviana et al., 2020); (2) The mosque management has never been assisted in preparing financial reports, especially mosque financial reports.

The mosque management also has no insight into the basics of accounting. In preparing financial reports, knowledge of the basics of accounting is very much needed as a guideline in preparing L/K (Hery, 2016); (3) Lack of insight by mosque management on how to prepare mosque financial reports. The steps in preparing financial reports are not yet understood by the mosque management. The preparation of financial reports that goes through a very long process is called the accounting cycle. The accounting cycle must be understood by the mosque management in preparing financial reports to facilitate the process (Pahala & Khairunnisa, 2024). For this reason, the PKM team offers a solution to provide guidance to partners. Later, the PKMi Team will explain the definition of what accounting is and how to apply financial reports in accordance with PSAK 45 so that it can produce correct, accurate, relevant, timely, and economical information (Romney & Steinbart, 2014).

Based on the problems described above faced by partners, solutions to the problems are offered to partners as below: (1) Conducting socialization and education about the importance of the mosque management's accountability report to the congregation. In the socialization, the definition of accountability report, objectives, principles, benefits and format of accountability report will be explained; (2) Next, mentoring will be carried out by explaining the importance of Accounting Basics. Accounting Basics are guidelines in preparing financial reports. The preparation of very long financial reports is in the accounting cycle.

The PKM Team will also explain the accounting cycle process. According to Bahri, (2016) the accounting cycle is the stages starting from the occurrence of transactions to the preparation of financial reports so that they are ready for the next recording; (3) The Proposing Team will provide training in preparing financial reports as a form of accountability of the Mosque Management to the community. This training will be provided in accordance with the accounting

ISSN: 2776-1142 (online) ISSN: 2776-1134 (print)

cycle process. Training in preparing financial reports consists of activity reports, balance sheets, and cash flow reports in accordance with PSAK 45.

The output targets for community service activities/PKM are as follows: (1) The Management and Taklim Assembly of the Nurul Islam Kalangtubung Sudiang Makassar Mosque are able to understand and re-explain the importance of the Accountability Report of the mosque management to the congregation. The mosque management understands the Definition, Purpose, Principles, Benefits, and format of the accountability report; (2) The Management and Taklim Assembly of the Nurul Islam Kalangtubung Sudiang Makassar Mosque are able to understand and re-explain the principles of accounting, accounting cycles, and the process of preparing financial reports consisting of activity reports, balance sheets, and cash flow reports in accordance with PSAK 45.

The Management and Taklim Assembly of the Nurul Islam Kalangtubung Sudiang Makassar Mosque are proficient in preparing mosque financial reports consisting of activity reports, balance sheets, and cash flow reports in accordance with PSAK 45.

METHODS

This community service activity employed a structured, multi-phase intervention model designed to improve the financial literacy and reporting capabilities of mosque administrators and members of the taklim assembly at the Nurul Islam Kalangtubung Mosque in Sudiang, Makassar. The approach incorporated both formative and summative evaluation tools to assess learning outcomes and changes in financial knowledge before and after the intervention. The methodology was developed to be practical, context-specific, and focused on grassroots capacity building, while also adhering to academic standards of rigor and replicability.

Participant Selection and Sampling Technique

The study involved 25 participants consisting of mosque administrators (takmir) and members of the taklim assembly. These individuals were selected using a purposive sampling technique, wherein participants were chosen based on their active involvement in the administration of the mosque and their expressed willingness to participate in the training sessions. All participants had roles related to financial decision-making or oversight within the mosque, ensuring the relevance of the intervention content to their responsibilities. This sampling strategy was deemed appropriate given the community-based nature of the intervention and the focus on targeted skills enhancement. While the findings are not intended to be statistically generalizable, the sample represents a significant portion of the mosque’s organizational leadership and thus provides meaningful insights for similar religious institutions.

Structure of the Intervention

The community service initiative was conducted in several phases:

Pre-Survey and Needs Assessment:

Align with research from Kusumahadi & Utami (2024), a pre-survey was conducted to assess the initial financial literacy levels of participants and to identify existing gaps in knowledge and practice. This phase also allowed the research team to tailor the intervention to the specific challenges faced by the mosque’s administration. The needs assessment revealed that participants lacked understanding of accounting basics, PSAK 45 standards, and the structure of proper financial reports.

Pre-Test (Formative Evaluation):

Align with research from Suprayogi et al. (2021), Prior to the training sessions, a pre-test was administered through semi-structured interviews. Participants were asked a series of open-ended and guided questions designed to gauge their understanding of fundamental accounting concepts, the classification of financial accounts, and their familiarity with PSAK 45. Examples of questions included: “What types of financial statements should a mosque prepare?”, “Can you

ISSN: 2776-1142 (online) ISSN: 2776-1134 (print)

explain the difference between an asset and a liability?", and "What information should be included in a financial activity report?" The use of semi-structured interviews allowed for both consistent data collection and flexibility to explore participants' individual perspectives in depth.

Socialization and Financial Literacy Training:

The main component of the intervention consisted of a literacy training session that introduced key principles of financial management and accountability reporting. Participants were trained in the basics of the accounting cycle, the structure of financial statements, and the rationale behind adopting PSAK 45 standards. Materials were delivered through lectures, printed guides, and interactive discussions to ensure understanding and engagement.

Bookkeeping Training Using Microsoft Excel:

Following the conceptual training, participants received practical instruction in financial bookkeeping using Microsoft Excel. The training included step-by-step guidance on how to input transactions, categorize accounts, and compile summary reports. Templates aligned with PSAK 45 were provided, and participants were encouraged to replicate these in their actual financial documentation for the mosque.

Mentoring and Supervised Practice:

A mentoring session was conducted during which participants applied their learning to real or simulated data (Suyitno, 2024). The community service team provided individualized feedback and assistance, helping participants troubleshoot issues and gain confidence in using Excel-based tools for financial reporting (Yuliastini, 2023).

Post-test (Summative Evaluation):

After completing the training and mentoring phases, participants underwent a post-test evaluation. Similar to the pre-test, this evaluation was conducted via semi-structured interviews and focused on the same core competencies assessed earlier. This allowed for a comparison of pre- and post-intervention knowledge levels (Saputri & Azam, 2015). In addition, participants were asked to produce sample financial reports to demonstrate their practical understanding of the concepts and tools provided.

Data Analysis Methods

The data collected from pre-test and post-test interviews were analyzed using a combination of qualitative and quantitative techniques (Nur & Rosida, 2024). Responses were coded thematically to identify patterns in knowledge acquisition and shifts in understanding. For example, improvements in the ability to correctly define financial terms or explain the accounting cycle were coded as indicators of conceptual progress. Additionally, basic descriptive statistics (e.g., percentage of correct responses, frequency of accurate classifications) were used to quantify changes in financial literacy. The content of the sample reports prepared by participants was also reviewed for compliance with PSAK 45, completeness, and accuracy.

Revision of Visual Materials

Figure 2, which outlines the activity plan, has been revised for clarity and academic appropriateness. In the original version, the figure contained redundant labels (e.g., repeated "Pre-Survey" and "Evaluation") and untranslated terms that hindered comprehension for an English-speaking academic audience. In the revised version, the flowchart follows standard research diagram conventions, uses English labels (e.g., "Needs Assessment," "Training Session," "Mentoring," "Final Evaluation"), and is accompanied by a concise explanatory caption describing each phase of the intervention. This ensures that the visual component aligns with the narrative and enhances the reader's understanding of the study design (Dewi & SH, 2025).

ISSN: 2776-1142 (online) ISSN: 2776-1134 (print)

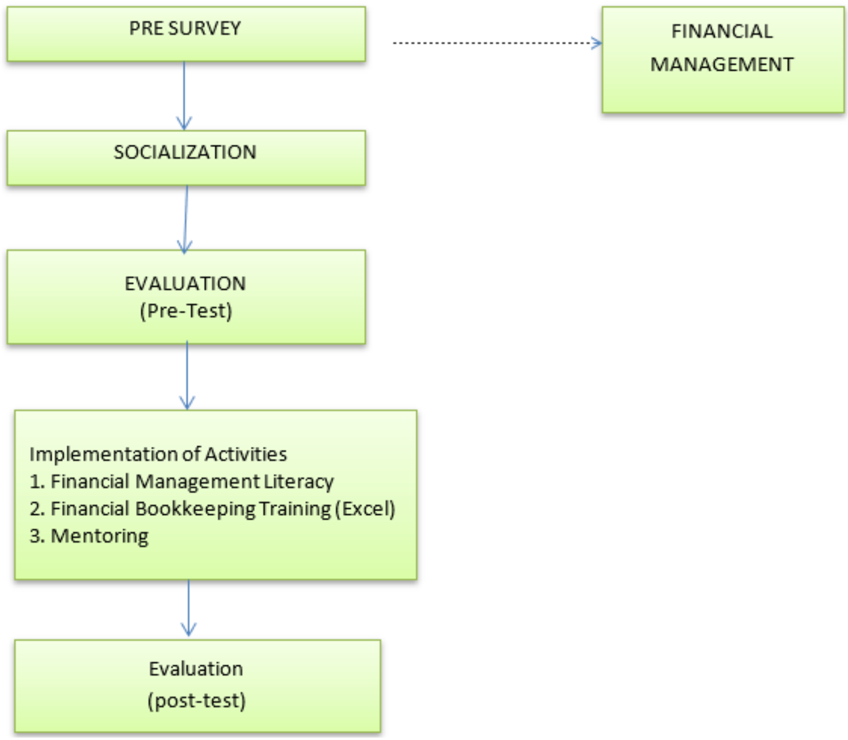

Figure 2. PkM Activity Plan

The solutions provided by the Pkm Team are financial management literacy, financial bookkeeping using Excel and mentoring: (1) Pre-test, evaluation before the PkM activity begins to determine the knowledge of the mosque administrators in managing mosque finances. Pre-test is carried out by interviewing the mosque administrators regarding mosque financial management; (2) Providing financial management literacy, namely to enrich knowledge of financial management, especially financial bookkeeping; (3) Providing training in financial bookkeeping using Excel, so that mosque administrators can manage mosque finances transparently; (4) Mentoring, given to the administrators and the religious council of the Nurul Islam Kalangtubung Sudiang Mosque, Makassar City to do bookkeeping using Excel; (5) Post-test conducting interviews with the administrators and the religious council of the Nurul Islam Kalangtubung Sudiang Mosque, Makassar City who have participated in the training to determine the level of understanding of the material that has been provided by the PkM Team; (6) The PkM implementation method is presented in Figure 2.

RESULTS AND DISCUSSION

Community service activities by the Community Service Team of the Indonesian College of Economics Makassar were carried out at the Nurul Islam Kalangtubung Sudiang Mosque located on Jalan Goa Ria Sudiang, Makassar City and were attended by 25 takmirs, Taklim assemblies and mosque congregations. Align with research from Sakanga et al. (2020), Community Service activities include financial management literacy, bookkeeping training using excel and mentoring. Before the activity began, a pre-test was carried out as an initial evaluation in the form of interviews with the mosque takmir and taklim assemblies to determine how high the knowledge of the mosque takmir and taklim assemblies was regarding mosque financial management. The results of the pre-test showed that the knowledge of the interview Takmir and Taklim Assembly of the Nurul Islam Kalangtubung Sudiang Mosque, Makassar City was still lacking.

ISSN: 2776-1142 (online) ISSN: 2776-1134 (print)

Figure 3. Community Service Activities

Referring to the pre-test results, the PkM Team will provide financial management literacy for mosque administrators and religious study groups. Financial management literacy is provided so that mosque financial reports are accountable and transparent (Maryati ET AL., 2018), it is also explained about the accounts used in bookkeeping and the benefits of making orderly and regular financial bookkeeping, documentation of activities is presented in Figure 3. The results of this financial management literacy activity, mosque administrators and Islamic study groups are able to understand the internal and external conditions of the mosque they manage.

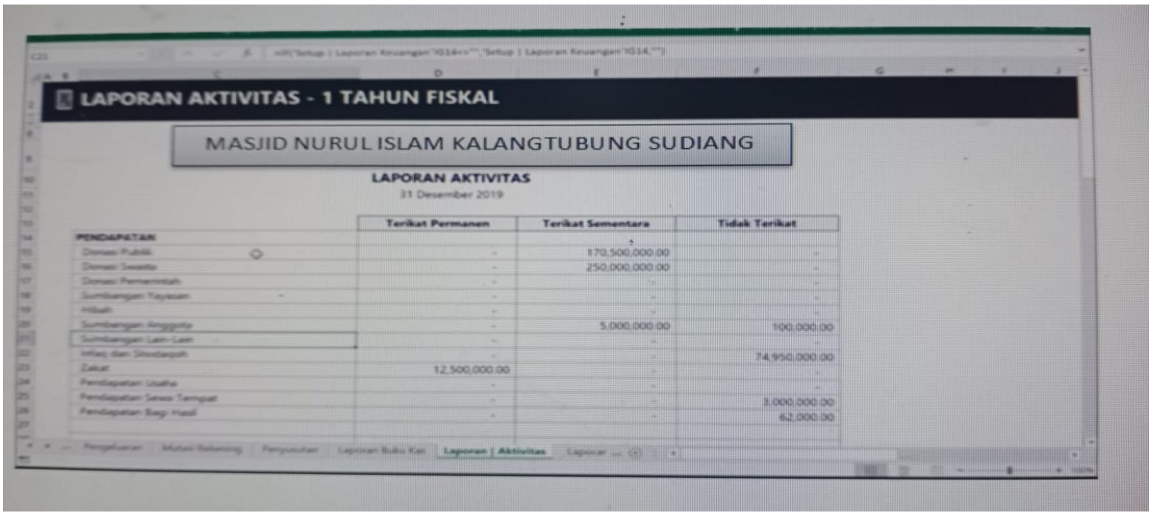

Figure 4. Excel-Based Financial Bookkeeping Practices

Internally, the mosque administrators and the religious study groups have good knowledge related to financial management and are able to make good financial management. So that it can realize transparent and accountable financial management (Tarigan & Nurtanzila, 2013). From the external side, the mosque administrators and the religious study groups can see the condition of the community such as the congregation and determine the equipment of goods/services needed by the mosque. This condition will make it easier for the mosque administrators and the religious study groups to make decisions related to the construction and management of the mosque (Widiastuti et al., 2023).

After providing financial management literacy, it was continued with the practice of financial bookkeeping using Excel, this activity is presented in Figure 4. In this session, the administrators and the religious study groups were very enthusiastic and were able to make financial bookkeeping using Excel. Before the activity ended, a final evaluation of the activity was carried out, namely a post-test. The post-test was carried out by interviewing the administrators

ISSN: 2776-1142 (online) ISSN: 2776-1134 (print)

and religious study groups who had participated in financial management literacy to find out how high the participants' understanding was of the knowledge provided by the PkM Team. The results of the post-test showed that the administrators were able to understand and comprehend the financial management of the mosque. This condition shows that the administrators and the religious study groups have very good knowledge of financial management after being given literacy.

CONCLUSION

This PKM was implemented as expected, running smoothly, nothing was lacking. Everything was in accordance with what was planned by the service team. The results of the conclusion of the implementation of PKM can be described as follows: The mosque takmir and Majelis Taklim were very enthusiastic about participating in this PKM activity until the end, the takmir and Majelis Taklim of the Nurul Islam Kalangtubung Sudiang Mosque, Makassar City felt the benefits of the knowledge that had been taught by the PKM team; The community service activities carried out by the Management and Accounting Study Program (Prodi) of the Indonesian College of Economics Makassar can be said to be successful because they were attended by 95% of participants. Participants' knowledge and understanding of how to understand the basics of accounting. Establishing partnerships and relationships between the Indonesian College of Economics Makassar and the Mosque Takmir and Majelis Taklim of the Nurul Islam Kalangtubung Sudiang Mosque, Makassar City.

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ISSN: 2776-1142 (online) ISSN: 2776-1134 (print)