

## The Application of Deep Learning in Fiqh Education: Creating Humanistic and Relevant Learning in The Digital Age

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### Keyword

deep learning, fiqh education, humanistic, digital

### Abstract

Teachers in fiqh education, in particular, still use a teacher-centered approach, where the teacher is the main figure in the teaching process. With this method, they rely solely on lectures and memorization as the dominant techniques. Several madrasah ibtidaiyyah teachers indicated that 72% of teachers only emphasize the cognitive aspect without involving deep meaning or value reflection. The research method used in this study is a qualitative approach with library research. Secondary data was obtained from various valid and relevant scientific literature, such as books on Islamic education theory, pedagogy, and reputable journal articles related to deep learning, fiqh education, and humanistic education. Data collection techniques involved identifying literature sources based on their relevance to the topic of fiqh education, while data analysis techniques used the Miles and Huberman method, which involves three stages: data reduction, data display, and drawing conclusions. The results of this study indicate that fiqh education through the deep learning approach emphasizes education that humanizes humanity. Through a deep learning approach, Islamic law is conveyed in a dialogical, inclusive, and tolerant manner, in accordance with the values of *maqāṣid al-syarī'ah* and *rahmatan lil-'ālamīn*. Thus, the integration of deep learning in fiqh education can create a humanistic and relevant learning experience in the digital age. As the urgent need for fiqh education is to build an adaptive, critical, and humanistic Islamic education rooted in humanitarian values. Through this strategy, fiqh is not merely a subject to be memorized but also a source of ethics, spirituality, and policy that is alive in today's digital reality.

## INTRODUCTION

Fiqh education plays a strategic role in fostering the spiritual character of students. (Mansir, 2021) Fiqh is a branch of Islamic studies that not only teaches the laws of worship and muamalah but also shapes social ethics and balanced religious awareness. (Mansir & Purnomo, 2020) In reality, the teaching of fiqh often presents its content in a normative manner and lacks contextual relevance, failing to keep pace with the times. (Choirul Muzaini & Fadhilah, 2022) This results in students not fully understanding the meaning of fiqh values in real life. Thus, fiqh education appears rigid, non-applicable, and unable to address the complex dynamics of social change in the digital age. (Hasan & Nashihin, 2023)

Some teachers in teaching fiqh, especially, still use a teacher-centered approach where the teacher is the main figure in teaching. (Ahmad Syaufik Fuadi Saputra, 2017) With this method, they only rely on lectures and memorization as the dominant techniques. Some elementary school teachers have indicated that 72% of teachers only emphasize the cognitive aspect without involving deep meaning or value reflection. (Mansir, 2021) In this digital age, students need more

active, collaborative, meaningful, and relevant learning experiences that align with their social reality. (Hasan & Nashihin, 2023) (Rohman & Kusaeri, 2021) The deep learning approach is not just a strategy but a learning method that emphasizes the emotional, intellectual, and social involvement of students in constructing meaning and not just memorizing information. (Hao et al., 2016)

Previous research has examined various innovative approaches to fiqh learning. (Mansir & Purnomo, 2020) The implementation of the independent curriculum in fiqh learning is to integrate fiqh learning with national character values, such as honesty, tolerance, and cooperation. (Pertwi & Achadi, 2023) Additionally, the use of Gamma App and Lumer\_5, which are artificial intelligence tools available in software and website formats, is employed in fiqh education. This artificial intelligence can assist in the development and creation of educational media, thereby helping students become more active in the fiqh learning process. (Zulwiddi, 2023) Meanwhile, the use of pop-up book learning media has proven effective in improving students' understanding of Hajj material in grade V at MI Yaumi. (Mahmudah et al., 2023) Therefore, there is a need for a shared understanding in integrating into the learning plan, integrating into the learning material, integrating into the learning process, and integrating into the learning evaluation so that students can develop moderate values.

The previous study discussed the implementation of the independent curriculum and the use of other innovative learning media integrated with Artificial Intelligence. The use of innovative learning methods in fiqh education enables students to develop humanistic moderate values. However, among these studies, few researchers have compared fiqh education with a deep learning approach. No explicit studies have been found that discuss the synchronization between fiqh education, humanistic values, and the application of deep learning principles in the midst of educational digitalization. This gap serves as a crucial starting point for this study. This article offers a novel conceptual framework for the application of deep learning-based fiqh education that not only focuses on understanding religious texts but also strengthens value awareness, reflective skills, and the contextualization of teachings in real-life situations.

The urgency of this study lies in the urgent need to ground fiqh values in the lives of students in the digital age, through an approach that shapes meaning, not merely memorizing laws. (Mahmudah et al., 2023) Especially amid the rapid flow of information and the crisis of values, fiqh education must be present as a space for character building that is context-aware, inclusive, and spiritual. (Mansir & Purnomo, 2020) Therefore, the purpose of this article is to conceptually examine the application of the deep learning approach in fiqh education, as well as how this approach can create humanistic and relevant learning in the face of digital era challenges.

## METHOD

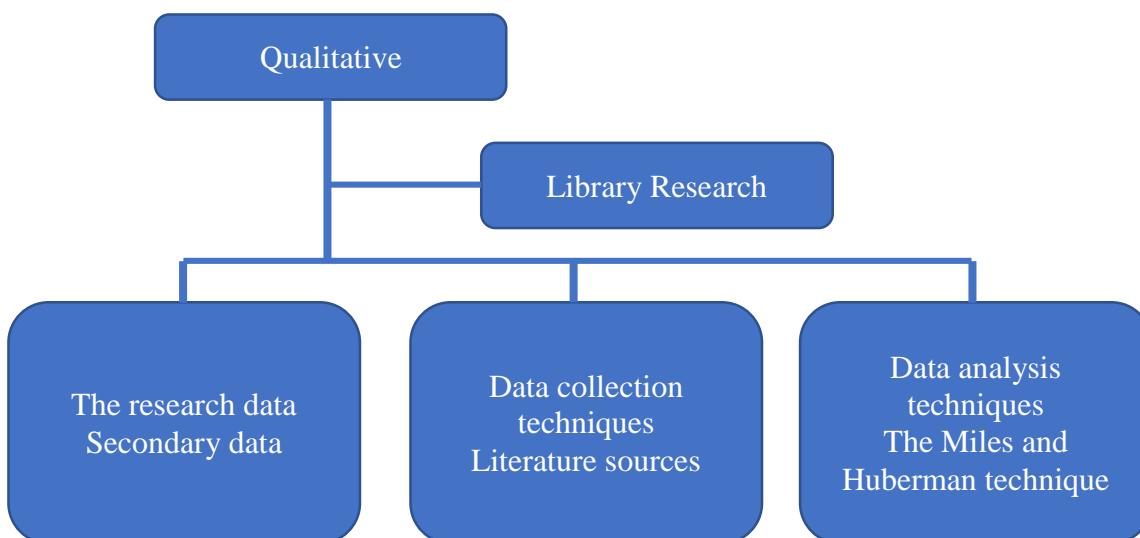


Figure 1 Research Methodology Flowchart

This study uses a qualitative approach with a library research type of research. According to Sugiyono, this approach is used to analyze and describe pedagogical phenomena in depth based on relevant sources. (Sugiyono, 2013) This study focuses on exploring scientific literature related to the research topic, specifically the application of the deep learning approach in humanistic and contextual fiqh education in the digital age. The research data consists of secondary data obtained from various valid and relevant scientific literature, such as books on Islamic education theory, pedagogy, and reputable journal articles related to deep learning, fiqh education, and humanistic education.

Data collection techniques were carried out by identifying literature sources based on the relevance of topics related to fiqh learning (Sugiyono, 2013), deep learning approaches, and humanistic values. Data analysis techniques used the Miles and Huberman technique, which states that data analysis consists of three stages: data reduction, data display, and conclusion drawing. (Sugiyono, 2013) The data reduction stage involves selecting and focusing on data from the literature, with the focus on data related to deep learning theory, fiqh education, and humanistic values. The data display stage presents the data in the form of conceptual narratives, similar to the presentation of deep learning models relevant to fiqh education. Finally, the process of drawing conclusions involves formulating conceptual findings from the analyzed literature.

## RESULTS AND DISCUSSION

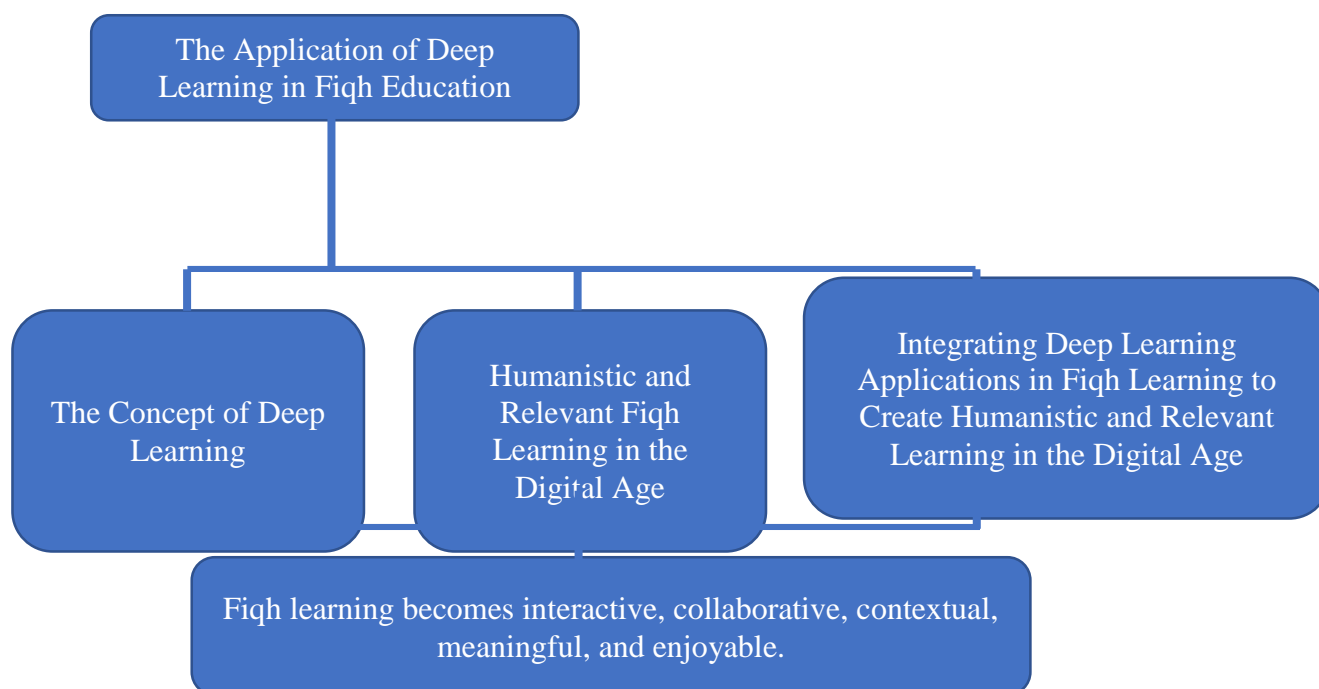


Figure 2 Flowchart of Results and Discussion

### The Concept of Deep Learning

Deep learning, also known as mindful learning, is an approach that emphasizes creating a learning environment and fostering a learning process that is mindful, meaningful, and joyful through intellectual, ethical, aesthetic, and kinesthetic development in a holistic and integrated manner. The deep learning approach highly values learners, as seen in how the learning process is conducted by maximizing human potential itself. (Suyanto et al., 2025) This approach helps shape character and empower individuals to contribute positively to society.

Ki Hajar Dewantara emphasized that education must be oriented toward the independence of students, supported by a system that encompasses the values of nurturing, caring, and guiding. In addition, KH Ahmad Dahlan stated that education is not only a means of transferring knowledge, but also a process of shaping individuals who actively participate in

creating a progressive society based on the principle of doing good together without exploiting others.(Azis et al., 2023) In this way, education serves as a social tool for building a progressive society.

KH. M. Hasyim Asyari emphasized that the goal of education is to shape individuals who are faithful, pious, and prosperous thru an inclusive, high-quality, and relevant approach. Az-Zarnuji emphasized the importance of a systematic learning strategy, such as understanding the meaning before memorizing, as well as reviewing and discussing the material. This aligns with the strategy applied in deep learning, which is an inquiry-based and collaborative approach. As with this approach, students not only passively receive information but also actively construct understanding thru deep exploration, discussion, and reflection.

According to Hattie and Donoghue (2016), as cited by the Ministry of Education and Culture in the academic paper on deep learning, the deep learning approach emphasizes deep, contextual, and meaningful learning, thereby encouraging students to develop critical thinking, creativity, and problem-solving skills.(Suyanto et al., 2025) Deep learning involves understanding and connecting conceptual and procedural knowledge, as well as the ability to apply knowledge conceptually in new contexts. Beside improving the quality of education, the deep learning approach serves as a catalyst for change that can raise the awareness of each learner and accelerate the achievement of national education goals.(Nurmaini et al., 2021)(Suyanto et al., 2025)

Just as the deep learning approach framework has four components, namely the graduate profile dimension which has eight important dimensions such as faith and piety toward God Almighty, citizenship, critical reasoning, creativity, collaboration, independence, health, and communication.(Suyanto et al., 2025) Therefore, this graduate profile dimension is a complete competency that every student must possess after completing the learning and education process. Equally important components of the framework are learning principles, learning experiences, and the learning framework.

These four frameworks are very important in learning to ensure that learning is purposeful and goal-oriented, and to make learning more effective. These frameworks apply not only to students, but also to how teachers and the school environment can utilize all forms of technology available in the school for learning.

The principles of learning with a deep learning approach consist of three principles: mindfulness, meaningfulness, and joyfulness. (Nurmaini et al., 2021) These principles in deep learning aim to improve the status of teachers, students, and all parties involved in the educational process. In-depth learning not only provides space for students to gain a complete understanding of the material but also encourages them to apply that knowledge in various real-life situations and reflect on their learning experiences. (Suyanto et al., 2025) In practice, teachers act as facilitators, providing opportunities for students to experience a comprehensive learning process, from building understanding and applying it in diverse life contexts to critically reflecting on it.(Azis et al., 2022) This learning structure is built thru four main components: appropriate pedagogical strategies, creating a conducive learning environment, collaborative learning partnerships, and optimizing digital technology as a supporting medium in the teaching and learning process.(Nurmaini et al., 2021) (Suyanto et al., 2025)

### **Humanistic and Relevant Fiqh Learning in the Digital Age**

Linguistically the word "Fiqh" comes from the root word faqaha – yafqahu – fiqhan, which means al-Fahm, meaning understanding. (Az-Zuhaili, 2011) According to some jurists, it is also called al-Fahmu al-Daqiq, which means deep understanding. (Az-Zuhaili, 2011) In Sharia, jurisprudence is the science that studies Sharia laws related to the actions of the limbs, derived from detailed evidence. (Rasjid, 2014) According to Imam al-Ghazali, jurisprudence is the science that explains Sharia laws for those who are obligated, such as obligatory, recommended, forbidden, permissible, disliked, and others. (Az-Zuhaili, 2011)

Meanwhile, learning is a process of interaction between students, teachers, and learning resources in achieving specific competencies. In other words, the process being carried out is routine without any conceptual planning.(Nurlina et al., 2022) According to Gagne and Brings, as

quoted by Gafrawi and Mardianto, learning is a series of events and conditions that are intentionally planned to influence students so that the learning process is carried out easily. (Gafrawi & Mardianto, 2023) Therefore, Fiqh learning is a process carried out between teachers, students, and learning resources that meets the competencies in understanding Sharia laws derived from detailed evidence. (Gafrawi & Mardianto, 2023)

Learning functions as a system consisting of several interconnected components, namely learning objectives, learning materials, learning strategies, learning methods, learning media, classroom organization, learning evaluation, and learning follow-up. (Nurlina et al., 2022) In addition, learning functions as a process where a series of activities or steps are taken by the teacher to make students learn, including preparation by planning teaching programs for both the annual and semester, then carrying out learning activities that refer to the learning preparation, and finally, following up on the learning that has been carried out and managed throughout the semester. (Buhari, 2023) (Nurlina et al., 2022) Therefore, this is the learning that can determine whether students have successfully mastered the material well. (Putrianiingsih et al., 2021) As we see the existing learning functions, if every series of learning systems and learning processes are adapted to the times and technological developments, the learning will become more effective. (Putrianiingsih et al., 2021) Learning fiqh that maximizes the function of learning will make the process of learning fiqh easier and more enjoyable, thus making learning more effective. Fiqh learning must be able to adapt to the current developments of the times. Fiqh learning is not limited to just conveying laws; rather, it must maximize cognitive, affective, and psychomotor values. In the context of Islamic education, learning fiqh contains ethical, spiritual, and social values that can holistically shape the religious character of students. (Mansir, 2021) Applying human values in fiqh learning amidst the current digital era presents a unique challenge. The digital era is characterized by an information overload, digital disruption, and rapid social change, making learning challenges increasingly complex. Students, as part of the digital generation, have different ways of thinking and learning patterns compared to previous generations. Students are more interested in learning that is interactive, collaborative, contextual, meaningful, and fun. Choosing the right learning approach is important in this case to increase students' interest in learning. Just as the humanistic approach places students as the primary subjects in learning, and humanizes the relationship between teachers, students, and learning materials. Humanism in the Indonesian Dictionary (KBBI) is defined as a current or understanding that aims to revive a sense of humanity and the ideal of creating a better social life. (Solichin, 2019) According to the humanistic education theory developed by Carl Rogers and Abraham Maslow, the learning process will be optimal when students feel valued, have freedom to explore, and are guided to become independent and responsible individuals. (Solichin, 2019) (Habsy et al., 2023) This can be achieved in the context of teaching fiqh by giving students time to reflect, engage in value dialogue, and relate the subject matter to their everyday lives. For instance, the chapter on buying and selling goes beyond simply discussing whether it is legal or not. It also examines the principles of integrity, fairness, and accountability in contemporary digital economic activities, like e-commerce, dropshipping, and cryptocurrency, from the standpoint of fiqh muamalah. Humanistic fiqh learning also includes emotional and spiritual approaches that consider the inner needs of the learners. (Solichin, 2019) Teachers are not just transmitters of knowledge, but also role models of values. Students are not only expected to understand what is legally right, but also why it is valuable and how it impacts their social and spiritual lives. This is important so that students are not trapped in a dry legalism of jurisprudence that lacks empathy and compassion. The relevance of fiqh learning in the digital age can also be enhanced thru the wise use of technology. (Zahrah et al., 2025) The use of digital learning media such as interactive e-modules, thematic short videos, online discussion platforms (Google Classroom, Edmodo, Moodle), and value-based reflective quiz applications (e.g., Quizizz or Wordwall) can help deliver Fiqh material in an engaging and easily understandable way. (Nuramanah et al., 2020) However, more than just a technical aid, technology should be used as a means to strengthen the process of internalizing values, not to replace the essence of spirituality (Zahrah et al., 2025) in the study of Islamic jurisprudence. The deep learning approach is very much in line with efforts to create humanistic and contextual fiqh learning. By emphasizing

critical thinking processes, exploring meaning, and applying values in the context of life. (Nurmaini et al., 2021) Deep learning allows students to experience fiqh as a living science that is responsive to the dynamics of the times. Learning projects such as simulations of the bahtsul masail forum, contemporary case studies, and value-based social projects can serve as alternative methods that are practical and impactful in shaping students' character. Thus, humanistic and relevant fiqh learning in the digital age not only allows students to understand Islamic teachings textually, but also shapes a contextual, empathetic, and responsible religious attitude. This aligns with the essential goals of Islamic education, which are to cultivate individuals who are not only knowledgeable in religious understanding (*tafaquh fi al-din*) but also possess a sense of values and practical commitment in a civilized social life.

**Integrating Deep Learning Applications in Fiqh Learning to Create Humanistic and Relevant Learning in the Digital Age**

In the contemporary world of education, especially in the digital era, the learning paradigm has shifted from a traditional, one-way approach to a deeper and more meaningful one. One approach considered effective is deep learning. In the context of learning fiqh, the integration of deep learning not only promotes mastery of the material but also fosters reflective, contextual, and applied understanding. So that the values of Islamic law can be instilled in a humanistic and contextual manner, in accordance with the challenges of the times. The characteristics of Deep Learning in the context of Fiqh learning must be adapted to the conditions of the students and the existing digital era. This is to emphasize the process of critical thinking, exploring meaning, and applying values in the context of life. Deep learning-based Fiqh learning is characterized by several key features, including:

- Reflective** Students are encouraged to reflect on the meaning behind Fiqh laws, not just memorize them textually. For example, when studying the chapter on purification, students not only understand the procedures for ablution but also reflect on the value of cleanliness as part of their natural disposition and spirituality.
- Contextual** Fiqh material is linked to current realities. The laws of muamalah are studied considering the digital economic system, e-commerce, or sharia fintech.
- Collaborative** Students work in groups to discuss contemporary fiqh case studies, honing empathy, critical thinking, and cooperation.
- Building meaning** The learning process encourages students to build their own understanding based on data, dialog, and real-world experiences. The digital era raises new issues in the lives of Muslims that are not explicitly discussed in classical texts. Therefore, the deep learning approach allows students not only to "repeat" old laws but also to be able to actualize them ethically and creatively. This approach also emphasizes humanizing education. Rigid Islamic law without context can give rise to fanaticism and symbolic violence. However, thru deep learning, Islamic law is presented with a dialogical, inclusive, and tolerant approach, in accordance with the values of *maqāṣid al-syarī'ah* and *rahmatan lil-ālamīn*.

**Example of Deep Learning Application in Humanistic and Relevant Fiqh Learning in the Digital Age within the classroom context:**

**Topic:** Fiqh Muamalah – Online Buying and Selling

**Learning Steps:**

- Problem Posing** The teacher asks the question: "What is the ruling on buying and selling on marketplaces like Shopee or Tokopedia from a fiqh perspective?"
- Contextual Exploration** Students gather data on payment systems, COD methods, and third-party involvement (escrow system). They compared digital practices with the principles of contracts and mutual consent between parties.
- Collaborative Discussion** Students were divided into small groups to analyze whether the system met the conditions for valid sales in Islamic jurisprudence. They read classical references (the book of sales in Fathul Qarib) and contemporary articles.
- Reflection and Synthesis** Students write a personal reflection: "What values of Islamic jurisprudence can I apply in my daily online shopping activities?"
- Action Project** Students create a short video or educational infographic about the ethics of online buying and selling according to Islam to share on their social media.

Integrating deep learning into Islamic jurisprudence education is an urgent need to build an Islamic education that is adaptive, critical, and rooted in human values. Thru this strategy, fiqh not only becomes a memorized science but also a source of ethics, spirituality, and wisdom that lives within the digital reality of today.

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