Plagiarism Checker X - Report

Originality Assessment

0%

Overall Similarity

Date: Jan 8, 2026 (12:06 PM)
Matches: 12 / 4203 words
Sources: 1

Remarks: No similarity found, your document looks healthy.

Verify Report:
Scan this QR Code

Journal of Mathematics Instruction, Social Research and Opinion Vol. 4, No. 4, December 2025, pp. 1641 – 1652, https://doi.org/10.58421/misro.v4i4.791 ISSN 2962-7842 1641 Journal homepage: https://journal-gehu.com/index.php/misro

Ethnomathematical Exploration of The Geometric Structure of The Kepahiang Traditional House

Listri Maya Sari1, Winda Ramadianti2, Apriza Fitriani3 1,2,3Universitas Muhammadiyah Bengkulu, Bengkulu, Indonesia

Article Info ABSTRAK Article history: Received 2025-11-05 Revised 2025-12-15 Accepted 2025-12-30

This study examines ethnomathematics in the architecture of the Kepahiang Traditional House or Bubungan Lima. Using an ethnographic qualitative approach, this study focuses on identifying mathematical concepts in the physical form, structure, and philosophy of buildings. Data were collected through participatory observation, in-depth interviews with cultural experts, and documentation. The results of the study show that this traditional house is rich in geometric applications, including flat (rectangles, triangles), spatial (limas, cylinders), geometric transformations (reflection, translation, rotation), and lines (parallel, perpendicular) in ornaments and structures. In addition, there was also a traditional body-based measurement system and construction techniques without iron nails that reflected the implicit mathematical understanding of the Rejang people of proportion, precision, and structural strength. All of these findings confirm that ethnomathematics in the Kepahiang Traditional House is a manifestation of local wisdom rich in mathematical meaning. This is highly relevant as a context-based, culture-based learning resource to bridge abstract mathematical concepts while fostering students' appreciation of their local cultural identity.

Keywords: Ethnomathematics Geometry Kepahiang Traditional House

Corresponding Author: Listri Maya Sari Universitas Muhammadiyah Bengkulu, Bengkulu Email: listrimayasari@gmail.com

1. INTRODUCTION

The paradigm of mathematics education in recent decades has shifted from an abstract to a more contextual and humanistic approach. This tendency is driven by the importance of linking learning to learners' real lives and local culture. However, mathematics is still often perceived as separate from culture, even though mathematical

elements have long been integrated into local cultural practices before they were formally recognized [1], [2]. One relevant strategy for bridging culture, education, and mathematics is ethnomathematics [3], [4]. Ethnomathematics is the knowledge and study of mathematics

https://doi.org/10.58421/misro.v4i4.791 1642 that develops within the culture of a group of people, reflecting the ideas, activities, and cultural objects that characterize them [5], [6]. Through this approach, abstract mathematical concepts can be given contextual meaning while encouraging students to better appreciate their own culture [7]. Therefore, ethnomathematics provides a strong philosophical foundation for exploring the values of mathematics in various artifacts and local cultural practices. The study of ethnomathematics covers many aspects of people's lives, from architecture, weaving, and sewing to agriculture, kinship, ornamentation, spirituality, and religious practices, often aligning with patterns occurring in nature or commanding abstract systems of ideas [8], [9]. When these elements are integrated into learning, learners not only understand mathematical concepts more meaningfully, but also gain learning experiences that reinforce their cultural identity [10]. Therefore, integrating these elements is crucial to strengthening students' understanding of mathematical concepts while fostering their appreciation of local cultural identity. One concrete application of ethnomathematics is the exploration of mathematical values in traditional houses. Previous studies have identified the concept of calculation and geometric structure in the form of arithmetic rows, multiplication, division, addition, and modulo to determine the good day, house area, and number of building components in the Kampung Naga Traditional House [11]. Meanwhile, the use of the golden ratio in roof structures, as well as various geometric shapes such as triangles, rectangles, trapezoids, and rhombuses, isound in the Lengkong Traditional House [12]. This shows that traditional houses not only embody functional and aesthetic values but also reflect mathematical principles, such as patterns, proportions, geometry, size, and symmetry [13]. Therefore, exploring the potential of traditional houses for culture-

based mathematics learning is essential. Many researchers have conducted ethnomathematical studies of traditional houses, but the exploration of mathematical values in the Kepahiang Traditional House remains very limited. In fact, this traditional house has a unique shape and structure that could represent mathematical concepts in real, contextual terms. The lack of research in the local context is an important reason for raising the Kepahiang Traditional House as an object of ethnomathematical study to explore mathematical concepts and examine its potential as a learning resource. Thus, this study aims to identify mathematical values in the Kepahiang Traditional House and analyze how these values can be utilized in the context of local culture-based mathematics learning. Specifically, this study explores the mathematical concepts embedded in the form, structure, and architecture of the traditional house and analyzes its potential as a learning resource, processing it into relevant, contextually grounded teaching materials for mathematics learning. 2. METHODS This research uses a qualitative approach, specifically an ethnographic one. Ethnography is a research method used to study human culture [14]. The ethnographic approach was specifically chosen to allow the researcher to conduct an in-depth exploration

https://doi.org/10.58421/misro.v4i4.791 of the cultural context, philosophical meaning, and traditional practices embodied in the architecture of Rumah Adar Kepahiang (Bubungan Lima), as well as relate it to hidden mathematical concepts. The research location is centered on the Kepahiang Traditional House area. The primary data of the research was obtained from one key informant, namely a Kepahiang cultural expert/traditional leader. The selection of one main informant was carried out purposively and with strong reasons, namely that the informant has in-depth historical, philosophical, and technical knowledge of the measurement procedures, and the symbolic meaning of each part of the Kepahiang Traditional House. The knowledge possessed by informants is crucial to bridge the physical form of buildings with mathematical concepts and local wisdom. During the research, research ethics are upheld, the researcher guarantees the

confidentiality of the informant's identity, and obtains the source's consent before the interview begins. Data was collected through three main techniques, namely: (1) participatory observation, carried out as many as three sessions at the location of the traditional house to observe the structure and elements of the traditional house directly; (2) in-depth interviews, conducted in a semi-structured manner of one session with key informants aimed at maintaining focus on the research question; (3) documentation, in the form of photographs, sketches, and visual notes that support the interpretation and analysis of data. To maintain data validity, this study involved two expert validators, including a mathematician. Data reduction, which is selecting and summarizing important information from observations, interviews, and documentation; (2) the presentation of data, in the form of narratives, tables, or figures; and (3) the drawing of conclusions and verification, to find patterns of mathematical meaning in the structure of the traditional house [15]. The results of this analysis are expected to identify and interpret mathematical concepts in traditional houses as mathematics teaching materials based on local culture. 3. RESULTS AND DISCUSSION 3.1. Results The Kepahiang Traditional House, known as Bubungan Lima, is a typical Rejangstyle traditional house in Bengkulu Province. This house is not just a physical structure, but a solid representation of traditional architecture that maintains local values, both in form and in its socio-cultural function. The house is built in the form of a stage, with the main material being hardwood from the surrounding forest, demonstrating adaptation to the local environment and the availability of natural resources.

https://doi.org/10.58421/misro.v4i4.791 1644 Figure 1. Kepahiang Traditional House Researcher : Do the houses of the Rejang people have the same shape, sir? Informant : The houses of Hamlet officials and ordinary people's houses are actually no different. The so-called traditional house of the Rejang people is the village leader's house, which is considered a compact house. The results of the analysis of the interview data showed that socially, although there was no significant difference in physical form between

the ordinary people's house and the traditional elder's house, the traditional leader's house or village head held a special position. This house serves as a symbol of authority, a center for traditional decision-making, and the location of various important ceremonies of the Rejang community. Researcher : Is there a specific meaning of the roof of a house in the shape of a pyramid, sir? Informant : There is a kind of participation with nature, symbolized by the mountain, which is considered a form of strength, constancy, and honor. Therefore, the roof's mountain-like shape reflects respect for nature. In addition, the tapered rooftop symbolizes a higher purpose in life, a hope for ever-increasing spiritual, moral, and social growth. The results of the analysis of the interview data show that one of the main characteristics of Bubungan Lima is the shape of its roof, which towers and tapers upwards. This form not only serves as a constructive element, but is loaded with deep philosophical meaning. The Rejang people interpret the form of limas as a symbol of the relationship between humans, nature, and God. The upward-facing roof tops symbolize high ideals, hopes, and spiritual values, while the wider lower part represents a strong foundation of life, grounded in social values and local wisdom. This connection can also be seen in the association of the house's shape with the mountain symbol, considered sacred in Rejang culture, which demonstrates an understanding of geometric shapes in harmony with nature.

https://doi.org/10.58421/misro.v4i4.791 1645 Researcher : If people used nails, didn't they, sir? Informant : Using pegs Researcher : How do I install it, sir? Informant : The wood is hollowed out, then the pegs are inserted as locks; all are made to fit so they are strong and bind together. Researcher : Is it strong enough to withstand the load, sir? Informant : Very strong, the arrangement of the wood also considers the principles of balance, so that the house does not shake easily. The analysis of interview data showed that a prominent ethnomathematical aspect was evident in the house-construction system, which did not use iron nails and instead relied on stake-and-wood connection techniques. This technique, passed down from generation to generation, showcases the craftsman's skill in

harnessing the strength and flexibility of wood. Precision in calculating the dimensions of pegs and joints enables the system to withstand high shock loads, such as earthquakes, while facilitating disassembly or repair. Researcher : In the past, when building a house, the tools used were certainly very limited. Unlike today, where we have a variety of modern, standardized measuring instruments. In the past, what did you usually use to measure wood, sir? Informant : Using body parts, such as spans or fathoms. To ensure measurements remain consistent, a designated person is typically used as a reference, such as a surveyor. Every time you measure, use the same person's measurements to ensure uniform results. Researcher : Oh, I see, sir. So you could say it is a kind of standard measurement, even though it is not like modern measuring instruments? Informant : If we say there are objectively standardized measurements, that is not true; instead, they are subjective. It is not like a meter, which has been standardized. The analysis of interview data showed that in measurement, the Rejang people did not rely on modern units of measurement such as centimeters or meters but used traditional, verbal, contextual units, such as inches, depa, and other body measurements. This measurement system is not only practical, but also shows the closeness between humans, their bodies, and their environment. Although it does not use formal numbers, this practice shows an understanding of proportions and comparisons, with the size of body parts serving as a consistent standard for maintaining alignment in building dimensions. It is a concrete example of how mathematical thinking is integrated into everyday cultural practices, prioritizing functionality, harmony, and sustainability. Overall, the Bubungan Lima Traditional House not only functions as a residence but also represents the cultural identity of the Rejang people. This house serves as a medium for the inheritance of ancestral values and a symbol of harmony among humans, nature, and

https://doi.org/10.58421/misro.v4i4.791 spiritual power. The philosophy embedded in its form, function, and construction techniques is rich in social, spiritual, and ecological meanings. In addition, the house implicitly reflects a mathematical dimension,

evident in the principles of balance, symmetry, and proportion applied in its construction. In the Kepahiang Traditional House, several geometric concepts are evident in its design, including flatness, building space, interline relationships, angles, and geometric transformations. a. Flat Shapes In geometry, a flat shape is a two-dimensional object bounded by a straight or curved line. Flat shapes found in the Kepahiang Traditional House include: Figure 2. Rectangle The house's shutters are rectangular. A rectangle is a flat shape bounded by four sides, where the opposite sides are of the same length and parallel [16]. Based on measurements, this window is 65 cm wide and 120 cm high. This dimension proves that the lengths of the opposite sides (width and width, height and height) are equal, as is characteristic of a rectangular flat shape. Figure 3. Triangle The next flat build is a triangle. The triangular shape is very clearly visible at the end of the roof of the Kepahiang Traditional House. A triangle is a special flat shape because it is only bounded by three straight lines and has three angles [17]. b. Three-Dimensional Shapes A three-dimensional geometric figure, also known as a three-dimensional figure, is a mathematical figure that has length, width, and height. Therefore, this geometric figure has volume. The three-dimensional geometric concepts found in the Kepahiang Traditional House include:

https://doi.org/10.58421/misro.v4i4.791   Figure 4. Pyramid The roof of the Kepahiang Traditional House has a unique shape, resembling a pyramid with a square base and triangular upright sides that meet at a single apex. A pyramid is a three-dimensional geometric shape with an n-sided base, triangular upright sides, and n + 1 sides, 2n edges, and n + 1 corner points. [18]. Figure 5. Cylinder/Tube At the Kepahiang Traditional House, cylindrical shapes are found on several of the larger supporting pillars at the base of the building. A cylinder, also often called a tube, is a geometric shape. A cylinder has two circular or oval bases of equal size and parallel to each other, connected by a curved rectangular surface [19]. c. Geometric Transformation Geometric transformation is the process of changing the position or size of a shape without altering

the object's fundamental properties. There are several geometric transformation concepts in the Kepahiang Traditional House, including: Figure 6. Reflection

https://doi.org/10.58421/misro.v4i4.791 1648 On the terrace of this traditional house, we can see the concept of reflection reflected in the carved designs that decorate it. Reflection is a transformation that moves points using the principle of mirror images [20]. The concept of reflection arises when a carved motif on one side of the terrace has a similar shape and pattern, but is inverted or mirrored on the other side, with the Y axis (reflection line) acting as a dividing mirror. The shortest distance from point B to the reflection line is the same as the distance from the shadow point B' to the line, namely 1.75 cm. Meanwhile, the furthest distance from point A to the reflection line is the same as the distance from the shadow point A' to the line, namely 6.75 cm. The similarity of the distance to the axis of symmetry shows that the carving applies the concept of reflection. Figure 7. Translation The carvings along the roofline of this traditional house depict the concept of translation/shift. Translation involves moving each point of an object a certain distance and in the same direction, without changing its shape, size, or orientation. [21]. Each recurring motif results from a shift from the previous one. Figure 8. Rotation On the roof wall of the Kepahiang Traditional House, there is a concept of rotation, specifically in the sun-shaped ornament. Rotation is a geometric transformation that moves each point on a plane along a circular arc, with the center of rotation being the center point of the circle [22]. This sun-symbolizing ornament has eight petals. Its shape is created using the concept of rotation, which involves repeatedly rotating one base

https://doi.org/10.58421/misro.v4i4.791 1649 petal around its center point. This process creates a symmetrical shape that resembles a perfect representation of the sun. d. Line Lines are the most basic element in geometry. In the Kepahiang Traditional House, these lines form the main framework and all the building's boundaries. Figure 9. Parallel Lines The concept of parallel lines on wooden stairs is seen in three main elements: first,

the neatly arranged tread planes (steps), where each tread board is in a horizontal position and parallel to each other without ever touching; second, the handrail at the top forms a slanted line parallel to the supporting structure below; and third, the safety posts are installed parallel to each other. Parallel lines are two or more lines that are on the same plane and never intersect, even if extended indefinitely [23]. Figure 10. perpendicular line A perpendicular line appears at every intersection between two lines that form a 90degree angle [24]. This concept is clearly evident in the glass frames and side-terrace railings of traditional houses.

https://doi.org/10.58421/misro.v4i4.791 3.2. Discussion This research successfully identified a wealth of mathematical concepts in the architecture of the Kepahiang Traditional House (Bubungan Lima), encompassing traditional measurement systems, the geometry of plane and spatial figures, and geometric transformations (reflection, rotation, and translation) in ornamentation and structural placement. These findings confirm that ethnomathematics in local architecture is a valuable resource. The findings in the Kepahiang Traditional House represent a unique contribution to the existing literature. This contrasts with the exploration of the Panjalin Traditional House, which primarily focused on basic geometric concepts [25]. 1 The findings of the Kepahiang Traditional House demonstrate a more complex richness, with a tendency to dominate the realms of Geometry and Transformation. Another ethnomathematical aspect lies in traditional construction practices. The use of peg techniques and a body-based measurement system (span and fathom) demonstrates that the principles of precision, proportion, and balance have been functionally internalized by traditional societies, despite operating outside the framework of modern standard units [26]. This phenomenon reinforces the view that mathematical thinking operates functionally, emphasizing the importance of constructive accuracy for the durability of buildings. A study of the Kepahiang Traditional House positions ethnomathematics as a crucial instrument in supporting contextual mathematics learning. The traditional house, as a relevant, tangible

artifact, serves as an effective bridge to abstract concepts [27]. 1 The concept of the pyramid on a roof, for example, can be explained through the spiritual philosophy of the mountain, allowing students not only to calculate volume but also to relate it to cultural values. Similarly, the use of units of inch and depa is very effective as an introduction to the topic of Non-Standard Units, in line with the stages of children's thinking according to Bruner's theory (enactive-iconic-symbolic) [28]. Pemanfaatan ornamen yang mengandung Transformasi Geometri juga berpotensi mengurangi kesulitan peserta didik dalam memahami konsep abstrak. Overall, these findings make a significant contribution to mathematics education. The contribution is the provision of authentic and relevant local learning resources to the curriculum, while increasing cognitive understanding and appreciation of local culture. The exploration of the Kepahiang Traditional House proves that local wisdom is an essential philosophical and practical foundation in mathematics education reform. 4. CONCLUSION The Kepahiang Traditional House (Bubungan Lima) is tangible evidence of the ethnomathematical richness integrated into the traditional architecture of the Rejang people. Various geometric concepts, such as flat (rectangular and triangular), spatial (limas and cylinders/tubes), geometric transformations (reflection, dilation, rotation), and lines (parallel and perpendicular), are consistently found in the design and ornamentation of buildings. The use of traditional body-based measurement systems and iron-free construction techniques demonstrates an implicit understanding of proportion, precision, and structural strength.

 More than just physical forms, every mathematical element in this traditional house is also loaded with philosophical and cultural meanings. Therefore, the Kepahiang Traditional House is a very valuable source of ethnomathematics learning, able to contextualize abstract mathematical concepts and foster appreciation for local cultural heritage. Although this study has succeeded in conducting an in-depth descriptive exploration, its limitations lie in its qualitative nature and in the absence of testing the implementation and effectiveness of the findings in the

classroom. Therefore, the next direction of research is strongly recommended to focus on follow-up steps, especially in the development of teaching materials. Advanced research can be directed at product development and testing its effectiveness in improving students' understanding.

REFERENCES [1] A. P. Sulistyani, V. Windasari, I. W. Rodiyah, and N. E. Muliawati, “Eksplorasi Etnomatematika Rumah Adat Joglo Tulungagung,” Media Pendidikan Matematika, vol. 7, no. 1, p. 22, 2019, doi: 10.33394/mpm.v7i1.1537. [2] A. Mar, O. Mamoh, and S. Amsikan, “Eksplorasi Etnomatematika Pada Rumah Adat Manunis Ka’Umnais Suku Uim Bibuika Kecamatan Botin Leobele Kabupaten Malaka,” JURNAL MathEdu (Mathematic Education Journal), vol. 4, no. 2, pp. 155–162, 2021, doi: 10.37081/mathedu.v4i2.2446. [3] Eka Sulistyawati, Brenda Indah Nirmala, and Dewi Hamidah, “Ethnomathematical exploration of the Remo dance as a source for mathematics learning,” Jurnal Elemen, vol. 11, no. 1, pp. 34–49, Feb. 2025, doi: 10.29408/jel.v11i1.26997. [4] I. Kurniawati, Herlin Kurniasari, and Dedi Apriansah, “Peran Etnomatematika Dalam Melestarikan Budaya Bangsa Melalui Pembelajaran Matematika Di Sekolah Dasar,” Walada: Journal of Primary Education, vol. 4, no. 1, pp. 38–44, 2025, doi: 10.61798/wjpe.v4i1.282. [5] R. Andriono, “Analisis Peran Etnomatematika dalam Pembelajaran Matematika,” ANARGYA: Jurnal Ilmiah Pendidikan Matematika, vol. 4, no. 2, Nov. 2021, doi: 10.24176/anargya.v4i2.6370. [6] A. Wulandari, R. Risnanosanti, and W. Ramadianti, “Etnomatematika pada bangunan Tabut Bansal Bengkulu,” Math Didactic: Jurnal Pendidikan Matematika, vol. 10, no. 1, pp. 46–60, 2024, doi: 10.33654/math.v10i1.2653. [7] M. Serepinah, A. Maksum, N. Nurhasanah, P.-P. Program, and U. Dasar, “Kajian Etnomatematika Berbasis Budaya Lokal Tradisional Ditinjau Dari Perspektif Pendidikan Multikultural The Analysis Of Traditional Local Culture Based Ethnomathematics Studies From The Perspective Of Multicultural Education,” 2023. doi: https://doi.org/10.24246/j.js.2023.v13.i2.p148-157. [8] A. Wahyuni, A. A. W. Tias, and B. Sani, “Peran Ernomatematika Dalam Membangun Karakter Bangsa,” Sep. 2013. [9] L. Isnaini, “Kerajinan Tenunan Anyaman Bali terdapat Unsur Etnomatematika,” Jurnal MathEducation Nusantara, vol. 2, no. 1, pp. 28–34, 2019, [Online]. Available:

https://jurnal.pascaumnaw.ac.id/index.php/JMN [10] V. B. Rizky and A. T. Nasution, “Model Pembelajaran Etnomatematika dalam Menumbuhkan Motivasi Belajar Siswa di Sekolah Dasar,” EDUCOFA: Jurnal Pendidikan Matematika, vol. 1, no. 1, pp. 57–70, 2024. [11] E. Mulyani and M. Nur Prabawati, “Rumah Adat Kampung Naga Ditinjau Dari Perspektif Etnomatematika,” AKSIOMA: Jurnal Program Studi Pendidikan Matematika, vol. 12, no. 1, p. 1006, 2023, doi: 10.24127/ajpm.v12i1.6604. [12] N. Yuningsih, I. Nursuprianah, and B. Manfaat, “Eksplorasi Etnomatematika pada Rancang Bangun Rumah Adat Lengkong,” Jurnal Riset Pendidikan Matematika Jakarta, vol. 3, no. 1, pp. 1–13, 2021, doi: 10.21009/jrpmj.v3i1.19517. [13] Y. J. Kehi, “Exploration Of The Concept Of Geometry In The Traditional House Of Nubabi , Nifuboke Village , Noemuti District,” vol. 11, no. 1, pp. 24–36, 2025. [14] A. Manan, Metode Penelitian Etnografi. Aceh Besar, 2021. [Online]. Available: https://repository.arraniry.ac.id/id/eprint/22544 [15] I. Sri Annisa and E. Mailani, “Faktor Penyebab Kesulitan Siswa Dalam Pembelajaran Tematik Dengan Menggunakan Metode Miles Dan Huberman Di Kelas Sd Negeri, Analisis IV,” Journal Of Social Science Research, vol. 3, pp. 6469–6477, 2023.

https://doi.org/10.58421/misro.v4i4.791 1652 [16] Norhaliza, R. Nurmeidina, and S. Djamilah, “Pengembangan Lembar Kerja Peserta Didik Berbasis Etnomatematika Banjar Materi Segiempat dan Segitiga,” Hipotenusa: Journal of Research Mathematics Education, vol. 5, no. 2, pp. 105–118, 2022. [17] E. Unaenah et al., “Teori Brunner Pada Konsep Bangun Datar Sekolah Dasar,” Jurnal Pendidikan dan Ilmu Sosial, vol. 2, no. 2, pp. 327–349, 2020, [Online]. Available: https://ejournal.stitpn.ac.id/index.php/nusantara [18] T. Janan, P. D. W. Sitaresmi, Nuryami, R. Damayanti, and Nurhidayati, “Eksplorasi Etnomatematika Pada Masjid Al-Akbar Surabaya,” Jurnal Pendidikan dan Pembelajaran Matematika, vol. 2, no. 2, pp. 93–101, 2023, doi: 10.46773/aljabar.v2i2.783. [19] W. Sipahutar and R. Reflina, “Etnomatematika : Pengenalan Bangun Ruang Melalui Konteks Museum Negeri Sumatra Utara,” AKSIOMA: Jurnal Program Studi Pendidikan Matematika, vol. 12, no. 1, p. 1604, 2023, doi: 10.24127/ajpm.v12i1.7054. [20] D. Maisaroh and D.

Permatasari, “Etnomatematika Dalam Tenun Troso: Konteks Pembelajaran Untuk Transformasi Geometri,” Judika (Jurnal Pendidikan Unsika), vol. 12, no. 1, pp. 79–93, 2024, doi: 10.35706/judika.v12i1.11076. [21] H. Wahyudi, S. A. Widodo, D. S. Setiana, and M. Irfan, “Etnomathematics: Batik Activities In Tancep Batik,” Journal of Medives : Journal of Mathematics Education IKIP Veteran Semarang, vol. 5, no. 2, p. 305, 2021, doi: 10.31331/medivesveteran.v5i2.1699. [22] A. W. Bustan, M. Salmin, and T. Talib, “Eksplorasi Etnomatematika Terhadap Transformasi Geometri Pada Batik Malefo,” Jurnal Pendidikan Matematika (Jupitek), vol. 4, no. 2, pp. 87–94, 2022, doi: 10.30598/jupitekvol4iss2pp87-94. [23] A. Wantah and H. Prastyo, “Analisis Hambatan Belajar Siswa Smp Dalam Memahami Konsep Garis Dan Sudut,” Jurnal Padegogik, vol. 5, no. 1, pp. 54–73, 2022, doi: 10.35974/jpd.v5i1.2722. [24] L. D. Fitriani, “Eksplorasi Etnomatematika dalam Tarian Bimbang Gedang pada Masyarakat di Kota Bengkulu,” Jurnal Ilmiah Pendidikan Matematika Al Qalasadi, vol. 6, no. 2, pp. 147–158, 2022, doi: 10.32505/qalasadi.v6i2.4696. [25] Y. D. Kurino, U. Majalengka, and U. P. Indonesia, “Eksplorasi Etnomatematika Rumah Adat Panjalin Pada Materi Konsep Dasar Geometri DI Sekolah Dasar,” Jurnal Cakrawala Pendas, vol. 8, no. 1, pp. 268–275, 2022. [26] A. Hasliyati, I. Safitri, I. D. Novaldin, and M. G. Supiarmo, “Eksplorasi Etnomatematika pada Bangunan Tradisional Uma Lengge,” vol. 05, no. 0, pp. 3311–3321, 2021. [27] U. M. Bone, “Pemanfaatan Kearifan Lokal Rumah Adat Bugis Sebagai Media Pembelajaran Matematika Di Wilayah Desa Tampo,” Idea Pengabdian Masyarakat, vol. 4, no. 01, pp. 138–143, 2025. [28] F. Lastini, B. Sumardjoko, and E. Fauziati, “Implementasi Teori Perkembangan Kognitif Bruner Pada Pembelajaran Matematika Tentang Perkalian di Kelas II Sekolah Dasar,” Jurnal Ilmiah Pendidikan Dasar, vol. 09, no. September, 2024.

Sources

1	https://www.zhihu.com/question INTERNET <1%	

EXCLUDE CUSTOM MATCHES	OFF
EXCLUDE QUOTES	OFF
EXCLUDE BIBLIOGRAPHY	ON