

ETHNOMATHEMATIC EXPLORATION ON THE DESIGN OF GODANG HOUSES OF THE PITOPANG BAGHUA TRIBE IN KOTO KARI VILLAGE KUANTAN SINGINGI DISTRICT

Meila Ratu Jannah^{*1}, Muhammad Fendrik², Guslinda³

^{1,2,3}Primary School Teacher Education Study Program, Faculty of Teacher Training and Education, Riau University, Pekanbaru, Indonesia

* Corresponding Author: meila.ratu4734@student.unri.ac.id

ARTICLE INFO

Article history:

Received : Feb 03, 2025

Revised : Apr 11, 2025

Accepted : Apr 27, 2025

Available online : Apr 30, 2025

Kata Kunci:

Eksplorasi, Etnomatematika, Rumah Godang Suku Pitopang Baghua, Kabupaten Kuantan Singingi

Keywords:

Exploration, Ethnomathematics, Godang House of the Pitopang Baghua Trib, Kuantan Singingi Regency

ABSTRAK

Matematika merupakan salah satu mata pelajaran yang wajib dipelajari. Namun, matematika sering dianggap sulit dan menakutkan. Matematika seharusnya tidak dianggap demikian karena matematika sudah melekat pada diri manusia. Agar matematika terlihat menarik bagi siswa maka seorang guru harus kreatif menggunakan bahan pembelajaran, salah satunya dengan menggunakan budaya yang ada di sekitar siswa yaitu rumah godang suku pitopang baghua di Kabupaten Kuantan Singingi. Penelitian ini bertujuan untuk mengeksplorasi tentang etnomatematika pada desain rumah godang suku pitopang baghua di desa Koto Kari Kabupaten Kuantan Singingi. Penelitian ini menggunakan metode penelitian etnografi yang termasuk ke dalam jenis penelitian kualitatif. Hasil

penelitian ini menunjukkan bahwa terdapat makna filosofi pada desain rumah godang suku pitopang baghua yaitu pada bagian ornamen dan tangga yang mana makna keduanya tidak lepas kaitannya dengan agama Islam. Kemudian terdapat etnomatematika pada desain rumah godang suku pitopang baghua meliputi aktivitas menghitung atau membilang, aktivitas mengukur, aktivitas merancang bangun, serta aktivitas menentukan arah dan lokasi. Dari aktivitas etnomatematika tersebut maka terdapat konsep matematika di dalamnya meliputi konsep membilang, denah dan arah mata angin, pengukuran tidak baku, konsep geometri seperti bangun ruang, bangun datar, garis dan sudut. Dengan adanya temuan etnomatematika pada desain rumah godang suku pitopang baghua maka berkaitan erat dengan pembelajaran matematika di sekolah dasar yang dapat dijadikan sebagai sumber belajar siswa di sekolah dasar. Adapun dengan cara mengunjungi rumah godang suku pitopang baghua sehingga siswa dapat mengenal budaya yang ada di sekitar siswa dan belajar langsung dengan budayanya. Dengan harapan terciptanya pembelajaran menarik dan memacu minat siswa dalam belajar matematika.

ABSTRACT

Mathematics is one of the compulsory subjects to be studied. However, mathematics is often considered difficult and scary. Mathematics should not be considered that way because mathematics is inherent in humans. In order for mathematics to look interesting to students, a teacher must be creative in using learning materials, one of which is by using the culture around the students, namely the Pitopang Baghua tribe's house in Kuantan Singingi Regency. This study aims to explore ethnomathematics in the design of the Pitopang Baghua tribe's house in Koto Kari

Village, Kuantan Singingi Regency. This study uses an ethnographic research method which is included in the type of qualitative research. The results of this study indicate that there is a philosophical meaning in the design of the Pitopang Baghua tribe's house, namely in the ornaments and stairs, the meaning of both of which are inseparable from Islam. Then there is ethnomathematics in the design of the Pitopang Baghua tribe's house, including counting or counting activities, measuring activities, designing activities, and determining direction and location activities. From this ethnomathematics activity, there are mathematical concepts in it including the concept of numbering, plans and cardinal directions, non-standard measurements, geometric concepts such as geometric shapes, flat shapes, lines and angles. With the ethnomathematics findings in the design of the godang house of the Pitopang Baghua tribe, it is closely related to mathematics learning in elementary schools which can be used as a learning resource for students in elementary schools. Meanwhile, by visiting the godang house of the Pitopang Baghua tribe, students can get to know the culture around them and learn directly from their culture. With the hope of creating interesting learning and stimulating students' interest in learning mathematics.

This is an open access article under the [CC BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license.

Copyright © 2025 by Author. Published by Universitas Bina Bangsa Getsempena



INTRODUCTION

Indonesia is an archipelagic country that has 34 provinces spread from Sabang to Merauke. Indonesia has abundant natural wealth and diverse ethnic and cultural diversity (Sa'diyah et al., 2021). This ethnic and cultural diversity is one of the assets that can attract tourists to come to Indonesia (Guslinda & Kurniaman, 2016). Kuantan Singingi Regency is one of the districts in Riau Province which has local wisdom in terms of nature and culture. Culturally, Kuantan Singingi Regency has its own language, traditional clothing, traditional weapons, musical instruments and buildings which can still be seen and observed today. This article aims to examine the potential of ethnomathematics in the local culture of Kuantan Singingi Regency as a source of mathematics learning as well as an effort to preserve culture.

In Law Number 5 of 2017 Article 1 point 1 states that culture is everything related to creativity, taste, initiative and work of society. Culture is a community's habits that have been passed down from generation to generation and form a region (Mar et al., 2021). Indonesian culture is diverse from Sabang to Merauke. This culture has an important role and function in national and state life, one of which is education (Islami, 2022). Education is also a cultural process because it occurs in a cultural context (Widyastuti, 2021).

In the world of education, utilizing the culture of each region can be an attractive option (Ningsih & Barriyah, 2024). This can make it easier for teachers to transfer their knowledge to students, making it easier to understand. With the many tribes, regional

languages and cultures that exist in Indonesia, education can help realize ancestral ideals, namely to make the nation's life more intelligent (Anzelina et al., 2023). The way a teacher organizes the learning process influences student success (Habbah & Husna, 2023). This depends on the material presented, class mastery, and the techniques used (Kholisa, 2021). As prospective elementary school teachers, PGSD students must of course master and teach several subjects, including mathematics, which plays an important role in everyday life (Fendrik, 2021).

Mathematics is one of the subjects that must be studied from elementary school to university (Priyanto et al., 2013). In this case, mathematics is a subject that is considered difficult and scary, but it should not be considered such a subject. Students don't even realize it, they learn mathematics in every activity (Rangkuti, 2019). As emphasized Sutarto et al. (2021) that mathematics is universal and in everyday life cannot be separated from mathematical activities. Therefore, in order for mathematics to be interesting, teachers must of course be more creative in using materials that students often find around them, especially through their own culture (Prihandoko, n.d.). Ethnomathematics is mathematics learning that is linked to a cultural group so that existing cultural products can be used as a source of mathematics learning (Sutarto et al., 2021). One of them is the Godang House of the Pitopang Baghua Tribe in Koto Kari village, Kuantan Singingi Regency.

By introducing ethnomathematics elements to mathematics learning, it is hoped that it can bring a new tone that mathematics learning is not limited to the classroom alone. As according to Fendrik (2019), most elementary school students currently are not able to link what they learn in class with their daily lives and how that knowledge can be used. Students can learn mathematics by visiting the outside world and interacting with local culture which is the object of ethnomathematics (Kholisa, 2021). As time goes by, regional traditions and culture in Indonesia are almost extinct, with ethnomathematics being a form of preserving local wisdom (Guslinda, 2017).

RESEARCH METHODS

The research method used is an ethnographic research method, which is included in the qualitative research method. Qualitative research is research that produces descriptive data, such as speech, behavior, or writing from the research subjects observed (Hadi et al., 2021). According to Sunaryanto (2021) ethnography is a type of qualitative research that collects data using observation, interviews and documentary methods to provide detailed, clear and comprehensive explanations of various social and cultural

phenomena. Ethnography is research that focuses on a person's sociological meaning and socio-cultural context, which is collected through field observations in accordance with the research focus (Harahap, 2020).

In this study, the research subjects consisted of traditional leaders, the community, village officials and mathematics teachers who had knowledge about the godang house of the Pitopang Baghua tribe. According to Sugiyono (2020) the data collection techniques used were observation, documentation and interviews to find out about ethnomathematics in the godang house of the Pitopang Baghua tribe. The data analysis techniques used are data reduction, data presentation and drawing conclusions. Data reduction is a form of analysis that aims to filter, classify, direct, eliminate unnecessary and organize data in such a way that final conclusions can be drawn (A. A. Putri & Sasomo, 2022). Data presentation is an activity of compiling a collection of information, creating opportunities to draw conclusions and take action (Rijali, 2018). The conclusion in this qualitative research is in the form of a description. The aim of drawing conclusions is to find out more clearly about the ethnomathematics of the design of the godang house of the Pitopang Baghua tribe in Koto Kari village.

RESULTS AND DISCUSSION

A. Philosophical Concepts in the Design of the Godang House of the Pitopang Baghua Tribe

1. Circle, Star and Crescent Moon Ornaments

An ornament is a decoration or decoration that functions to beautify an object (Anfa & Susanti, 2020). The godang house of the Pitopang Baghua tribe has ornaments in the form of circles, stars and crescent moons. This ornament is located on the roof planks and ventilation holes in the windows of the godang house of the Pitopang Baghua tribe.



Figure 1. Circle, Star and Crescent Moon Ornament

The ornaments in the form of circles, stars and crescent moons contain a philosophy, namely showing that the Pitopang Baghua tribe is Muslim and

believes in the Almighty God. The philosophy of these ornaments cannot be separated from the meaning of the Islamic religion.

2. Steps of the Godang House of the Pitopang Baghua Tribe

The godang house of the Pitopang Baghua tribe is a house on stilts so to enter the house you have to climb the stairs first. The godang house of the Pitopang Baghua tribe only has 1 staircase with 7 steps.



Figure 2. Steps of the Godang House of the Pitopang Baghua Tribe

Based on the results of the interview, the philosophical meaning of the number of 7 steps cannot be separated from religion, namely that the odd number was chosen because the number of prophets and tasbih is considered odd, apart from that because Allah likes odd numbers.

B. Ethnomathematical Aspects of the Godang House Design of the Pitopang Baghua Tribe

1. Counting or Numbering Activities

The activity of counting or counting is an activity related to the question "how much" (L. I. Putri et al., 2022). This counting or counting activity is contained in the process of building the godang house of the Pitopang Baghua tribe which is formed from 29 pillars or in regional language it is called "duo puluh sombilen".

This activity is often used by the people of Koto Kari village, especially the Pitopang Baghua tribe, when communicating or making transactions. The people of Koto Kari village use the regional language, namely Kari, when speaking. The designations of the Koto Kari village community in the numbers 1 to 10 in the Kari language are written in Table 1.

Table 1. Numbers of the Koto Kari Community of the Pitopang Baghua Tribe

**The name for the number of people in Koto Kari Village
Pitopang Baghua Tribe**

Number Symbols	Kari language
1	<i>Ciek</i>
2	<i>Duo</i>
3	<i>Tigo</i>
4	<i>Ompek</i>
5	<i>Limo</i>
6	<i>Onom</i>
7	<i>Tujuh</i>
8	<i>Lapen</i>
9	<i>Sombilen</i>
10	<i>Sopuluah</i>

The curry language pronunciation for the number tens starts from 11 (soboleh), then 12 to 19 is referred to by two curry language terms and the additional word "boleh" such as 12 (duo boleh), 13 (tigo boleh) and so on. Meanwhile, the number tens is called with two curry words and the additional word "puluah" such as 20 (duo puluah), 30 (tigo puluah) and so on.

2. Measuring Activities

Measuring activities have been carried out by the community in the construction of the godang house of the Pitopang Baghua tribe. When building a godang house for the Pitopang Baghua tribe, there are measuring activities using body measurement tools such as spans, cubits and fathoms which are used by the community. In curry language, people usually call it jongkal, dopo and eto. In curry language, 1 span (sojongkal) is 1 cubit (seeto) and 1 fathom (sodopo).

3. Activities to determine direction and location

The activity of determining direction and location has been implemented by the Pitopang Baghua tribe when building a godang house. In determining the direction of the front of the godang house of the Pitopang Baghua tribe depending on the position of the road, the front of the godang house of the Pitopang Baghua tribe is made to face the road and point towards the West. To determine the location for the construction of the godang house for the Pitopang Baghua tribe, it is located in the headman's powuik (stomach) in Koto land. This location has been determined by previous ancestors.

4. Design and Build Activities

In the design of the godang house of the Pitopang Baghua tribe, there are design and build activities. This is proven by the discovery of mathematical concepts, namely triangle, square, rectangle, trapezoid, circle, beam, tube, vertical line, horizontal line, perpendicular line, parallel line, intersecting line, and right angles in the godang house of the Pitopang tribe. baghua. The following is an explanation of the mathematical concepts contained in the godang house design of the Pitopang Baghua tribe:

a. Triangle

A triangle is a flat shape that has three vertices and three sides. In geometry, a triangle is a polygon with three edges and three vertices where the sum of the angles of the triangle is always equal to 180° (Adnyana, 2021). The triangle is a basic shape in geometry that is often found in everyday life, such as on traffic signs, building structures and so on. In the godang house of the Pitopang Baghua tribe, there is a mathematical concept, namely a triangle located on the roof of the roof, which can be seen in Figure 3.



Figure 3. Roof of the Godang House of the Pitopang Baghua Tribe

b. Rectangle

A rectangle is a flat shape or two-dimensional geometry that has four sides and four corners, all of which are 90° . A rectangle can be thought of as a parallelogram that has right angles, and consists of two pairs of parallel sides and each of the same length (Unaenah et al., 2020). The rectangles in the godang house design of the Pitopang Baghua tribe are located on the walls, doors, windows and ventilation, which can be seen in Figure 4.

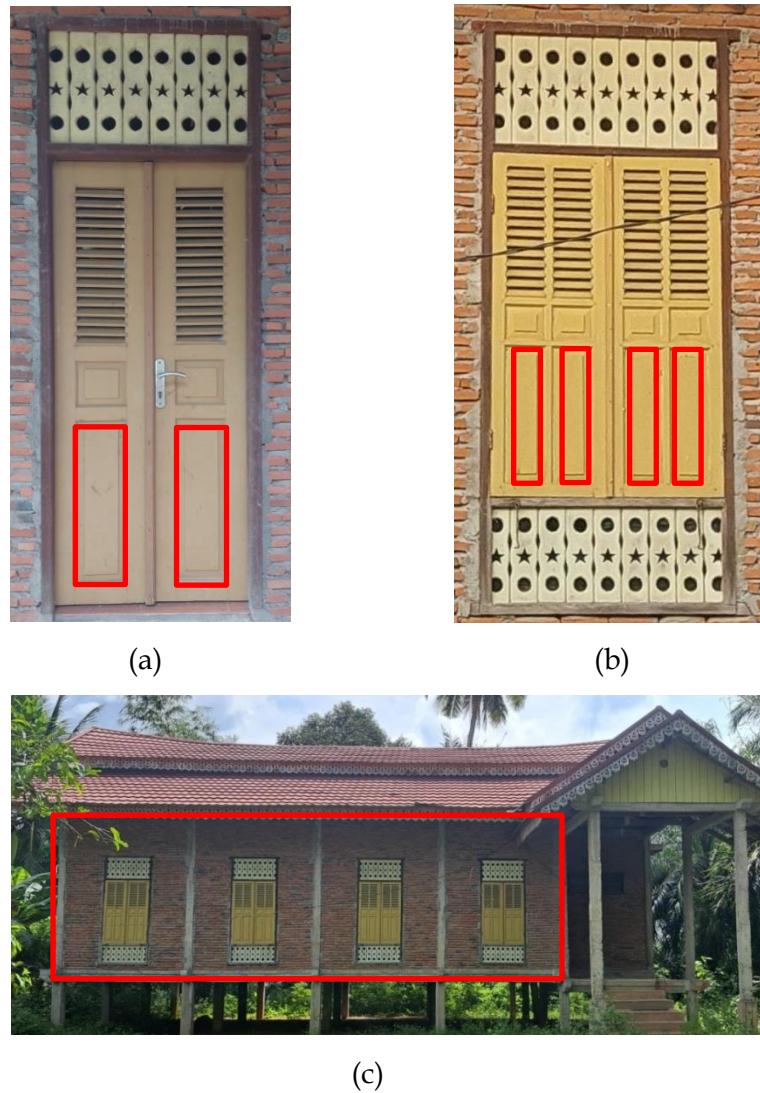


Figure 4. (a) Door of the Godang House of the Pitopang Baghua Tribe (b) Window of the Godang House of the Pitopang Baghua Tribe (c) Godang House of the Pitopang Baghua Tribe

c. Square

A square is a flat shape or two-dimensional geometry that has four sides of the same length and four corners, each measuring 90° (Unaenah et al., 2020). The third mathematical concept found in the godang house design of the Pitopang Baghua tribe is square. Located in the window and door motif of the godang house of the Pitopang Baghua tribe, it can be seen in Figure 5 below.

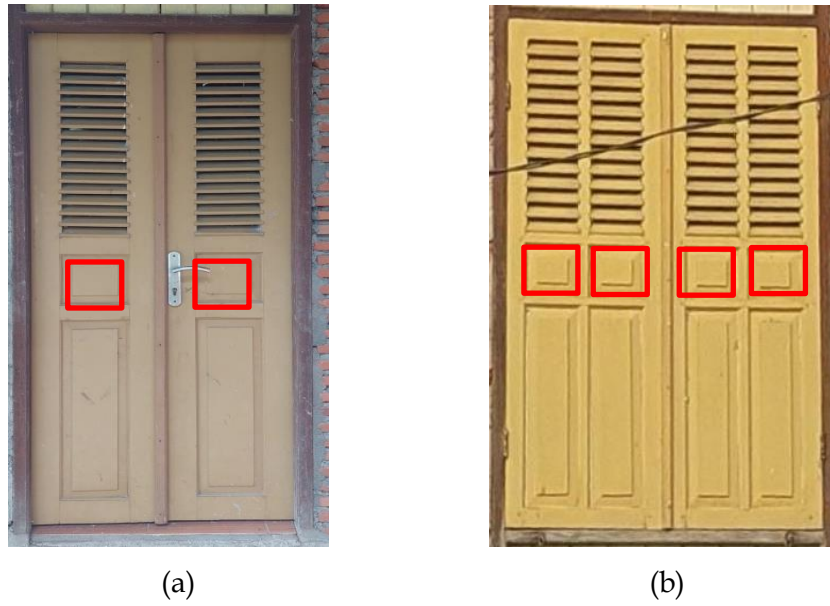


Figure 5. (a) Door of the Godang House of the Pitopang Baghua Tribe (b) Window of the Godang House of the Pitopang Baghua Tribe

d. Circle

A circle is a flat shape formed by a group of points that have a fixed distance from a certain center point. This center point is the point located in the middle of the circle and the distance from the center point to each point on the circumference of the circle is called the radius or radius of the circle. (Unaenah et al., 2020). In the design of the Godang house of the Pitopang Baghua tribe, the circle is located on the roof signpost ornament and the ventilation hole motif of the Godang house of the Pitopang Baghua tribe can be seen in Figure 6.

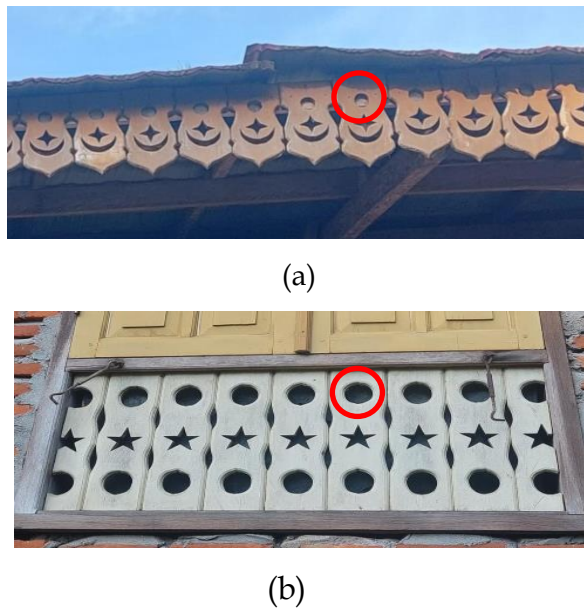


Figure 6. (a) Ornament of the Roof of the Godang House of the Pitopang Baghua Tribe (b) Window Ventilation Hole Ornament

e. Trapezoid

A trapezoid is a two-dimensional geometry or flat shape that has four sides, two of which are parallel but do not have the same length. In geometry, the trapezoid is included in the quadrilateral category with special characteristics that differentiate it from other shapes (Unaenah et al., 2020). In the design of the godang house of the Pitopang Baghua tribe, the fifth is a trapezoid located on the stairs, which can be seen in Figure 7.



Figure 7. Stairs of the Godang House of the Pitopang Baghua Tribe

f. Beam

Beam are three-dimensional geometry or what is usually called a spatial shape that is shaped like a long box. The beam is bounded by six rectangular sides, the sides of which are opposite each other. The beam has 12 sides and 8 vertices. In the design of the godang house of the Pitopang Baghua tribe, there is a spatial structure, namely beam located on pillars, which can be seen in Figure 8.



Figure 8. Pillar of the Godang House of the Pitopang Baghua Tribe

g. Tube

A tube is a three-dimensional shape in the form of a cylinder, with two open ends and side surfaces that circle the central axis. The ends of the tube are circular or oval and the tube has two main dimensions, namely height (tube height) and radius (if the end is circular). The tube shape is located in the part of the well which can be seen under the godang house of the Pitopang Baghua tribe as in Figure 9.



Figure 9. Godang House Well of the Pitopang Baghua Tribe

h. Vertical Lines and Horizontal Lines

Vertical lines and horizontal lines are two types of lines that have different directions and characteristics. These two lines are often used in various things including mathematics, design and art. Horizontal lines are lines that can stretch horizontally from left to right without limit. Meanwhile, vertical lines are lines that stretch from top to bottom, these lines are perpendicular to the earth's surface. This can be seen in the design of the godang house of the Pitopang Baghua tribe in Figure 10 below.



Figure 10. Godang House of the Pitopang Baghua Tribe

i. Perpendicular Lines

Perpendicular lines are two lines that intersect each other and form a right angle or 90° angle. In geometry, two lines are said to be perpendicular if the two lines meet at a point and the angle formed at the point of intersection is a perpendicular angle. This can be seen in the design of the godang house of the Pitopang Baghua tribe in Figure 11 below.



Figure 11. Pillars of the Godang House of the Pitopang Baghua Tribe

j. Parallel Lines

Parallel lines are two different lines in one flat plane and never meet even if they are extended in any direction. Parallel lines have the main characteristic that they both have the same slope, so there is no intersection point between the two lines. This can be seen on the walls of the godang house of the Pitopang Baghua tribe which form parallel lines as in Figure 12.

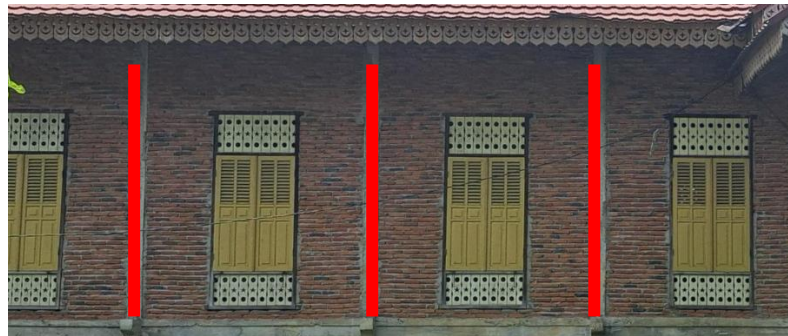


Figure 12. Wall of the Godang House of the Pitopang Baghua Tribe

k. Intersecting Lines

Intersecting lines are two or more lines that have one or more points where they meet each other. In geometry, these lines can intersect at a single point which is often referred to as the intersection point. When two lines intersect they form angles at the intersection point. On the ring beam of the godang house of the Pitopang Baghua tribe there are intersecting lines which can be seen in Figure 13.



Figure 13. Ring Beam of the Godang House of the Pitopang Baghua Tribe

l. Right Angle

A right angle is a type of angle that has a measure of exactly 90° . A right angle can be formed when two perpendicular lines intersect and form an angle that is perpendicular to each other (Nining et al., 2016). The right angles in the

godang house design of the Pitopang Baghua tribe are located on the walls and pillars, which can be seen in Figure 14 below.

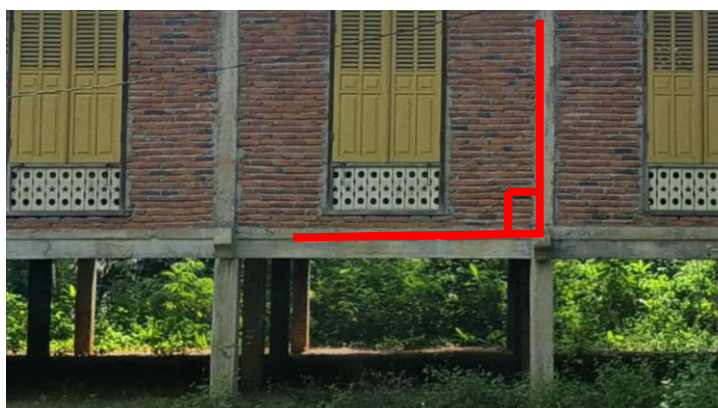


Figure 14. Wall of the Godang House of the Pitopang Baghua Tribe

A. The relationship between ethnomathematics in the design of the Godang house of the Pitopang Baghua tribe and mathematics learning in elementary schools

The godang house of the Pitopang Baghua tribe is one of the traditional houses in Kuantan Singingi Regency, precisely in Koto Kari village, whose preservation is still maintained to this day. To maintain the preservation of the house godang culture of the Pitopang Baghua tribe, it needs to be passed on to current generations by studying it at school, especially learning mathematics, namely using the mathematical concepts contained therein. By studying the mathematical concepts contained in the godang house of the Pitopang Baghua tribe, you can bridge the effectiveness of understanding mathematical concepts at school. Apart from that, the discovery of mathematical concepts in the godang house of the Pitopang Baghua tribe can be used as a source of mathematics learning in elementary schools.

The following is a table of mathematical concepts contained in the godang house of the Pitopang Baghua tribe which can be used as a source of mathematics learning in elementary schools:

Table 2. Mathematical concepts in the ethnomathematics of the Godang House of the Pitopang Baghua Tribe

No	Ethnomathematics in the Godang House Design of the Pitopang Baghua Tribe	Mathematical Concepts in Elementary School	
1.	Counting or Numbering Activities	Counting or counting numbers	
2.	Measuring Activities	Measurements (Non-Standard): 1) Span 2) Fathom 3) Cubit	
3.	Activities Determining Direction and Location	Plan and cardinal directions	
4.	Design and Build Activities	<ol style="list-style-type: none"> 1. Build Flat: <ol style="list-style-type: none"> a. Square b. Rectangle c. Trapezium d. Triangle e. Circle 3. Line <ol style="list-style-type: none"> a. Vertical Line b. Horizontal Line c. Perpendicular Line d. Parallel Lines e. Intersecting Lines 4. Right Angle (90°) 	<ol style="list-style-type: none"> 2. Build Space <ol style="list-style-type: none"> a. Beam b. Tube

From the explanation above, it can be concluded that ethnomathematics in the design of the godang house of the Pitopang Baghua tribe is closely related to mathematics learning in elementary schools, namely as a learning resource for students in elementary schools. By having learning resources using ethnomathematics in the design of the godang house of the Pitopang Baghua tribe, students can visit the house and learn directly from their own culture. In this way, the godang house of the Pitopang Baghua tribe is not only a traditional place, but can be used as a place to gain knowledge in learning mathematics. So as to create more interesting learning and stimulate students' interest in learning mathematics.

CONCLUSIONS AND RECOMMENDATION

Based on the research results, it can be concluded that the godang house of the Pitopang Baghua tribe also has its own philosophical values. First, the circle, crescent moon and star ornaments contain the meaning that the Pitopang Baghua tribe is Muslim and believes in one Almighty God. Second, the seven stairs of the godang house of the Pitopang Baghua tribe contain the philosophy that the steps must be made odd because Allah likes odd numbers. Likewise, the number of prayer beads and our prophets is

generally odd. Then there are ethnomathematics aspects that are found, including counting or quantifying activities when people mention numbers or figures in the Kari language, measuring activities, determining direction and location activities and building design activities. The relationship between ethnomathematics in the design of the godang house of the Pitopang Baghua tribe and mathematics learning in elementary schools can be seen from the findings of mathematical concepts in the ethnomathematics of the godang house of the Pitopang Baghua tribe. The mathematical concepts discovered include (1) Flat shapes (2) Space shapes (3) Lines (4) Right Angles. With the findings, these mathematical concepts are closely related to mathematics learning in elementary schools which can be used as learning materials or resources used by teachers for students. Meanwhile, by visiting the godang house of the Pitopang Baghua tribe, students will get to know their own culture better and learn from it, as well as creating more interesting learning and spurring students' interest in learning mathematics.

The suggestion that can be conveyed is that the author hopes that the Indonesian people can maintain and care for the cultures that still exist today so that they are not lost and extinct and can be seen by the next generation by means of routine care and maintenance of the house and carrying out restoration on damaged parts of the house.. The author also hopes that this research can be used as a reference for other research related to the exploration of ethnomathematics in other cultures.

REFERENCES

- Anfa, A. R., & Susanti, S. (2020). Analisis Semiotika Ornamen pada Masjid Raya An-Nur Riau. *Talenta Conference Series: Local Wisdom, Social, and Arts (LWSA)*, 3(3). <https://doi.org/10.32734/lwsa.v3i2.875>
- Anzelina, D. A., Susanti, R., & Meilinda. (2023). Telaah Nilai Kebhinnekatunggalikaan dan Nilai-Nilai Pancasila untuk Membangun Pendidikan Karakter pada Pembelajaran Biologi. *Jurnal Ilmu Sosial Dan Pendidikan (JISIP)*, 7(2), 2598–9944. <https://doi.org/10.58258/jisip.v7i1.4813/http>
- Fendrik, M. (2019). *Pengembangan Kemampuan Koneksi Matematis dan Habits Of Mind Pada Siswa* (N. Azizah (ed.)). Media Sahabat Cendekia.
- Fendrik, M. (2021). Pengaruh Pendekatan Realistic Mathematics Education Terhadap Kemampuan Matematis. *Jurnal Numeracy*, 8(2), 102–112. <https://doi.org/10.46244/numeracy.v8i2.1611>
- Guslinda. (2017). Kerajinan Tenun Songket Melayu Riau Untuk Pelestarian Kearifan Lokal. *Jurnal Pendidikan Guru*, 2(1), 124–130.
- Guslinda, & Kurniaman, O. (2016). Perubahan Bentuk, Fungsi, dan Makna Tenun Songket Siak Pada Masyarakat Melayu Riau. *Jurnal Primary Program Studi Pendidikan Guru Sekolah Dasar Fakultas Keguruan Dan Ilmu Pendidikan Universitas Riau*, 5(1), 29–42. <https://doi.org/10.33578/jpkip.v5i1.3676>
- Habbah, E. S. M., & Husna, E. N. (2023). Strategi Guru Dalam Pengelolaan Kelas Yang

- Efektif Untuk Meningkatkan Motivasi Belajar Siswa. *HOLISTIKA : Jurnal Ilmiah PGSD*, 7(1). <https://doi.org/10.24853/holistika.7.1.18-26>
- Hadi, A., Asrori, & Rusman. (2021). *Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory*.
- Harahap, N. (2020). *Penelitian Kualitatif* (Sazali Hasan (ed.)).
- Fajarini, U. (2014). Peranan kearifan lokal dalam pendidikan karakter. *SOSIO-DIDAKTIKA: Social Science Education Journal*, 1(2), 123-130. <https://doi.org/10.15408/sd.v1i2.1225>
- Kholisa, F. N. . (2021). Eksplorasi Etnomatematika terhadap Konsep Geometri pada Rumah Joglo Pati. *Circle: Jurnal Pendidikan Matematika*, 1(2), 196-214. <https://doi.org/10.28918/circle.v1i02.4225>
- Mar, A., Mamoh, O., & Amsikan, S. (2021, July 1). Eksplorasi Etnomatematika Pada Rumah Adat Manunis Ka'umnais Suku Uim Bibuika Kecamatan Botin Leobebe Kabupaten Malaka. *JURNAL MathEdu (Mathematic Education Journal)*, 4(2), 155-162. <https://doi.org/https://doi.org/10.37081/mathedu.v4i2.2446>
- Ningsih, I. F., & Barriyah, I. Q. (2024). Peran Etnomatematika Dalam Pembelajaran Berbasis Alur Merdeka Berbantuan Media Kolase. *Journal Numeracy*, 11(2), 218-230. <https://doi.org/https://doi.org/10.46244/numeracy.v11i2.2788>
- Nining, S., Srigati, S., Mushofiah, S., & Maliki, I. (2016). Membangkitkan Prestasi Belajar Matematika Siswa Sekolah Dasar Melalui Media Sudut Siku-Siku. *Briliant: Jurnal Riset Dan Konseptual*, 1(1), 30-38. <https://doi.org/10.28926/briliant.v1i1.4>
- Prihandoko, A. C. (n.d.). *Pemahaman dan Penyajian Konsep Matematika Secara Benar dan Menarik*. In Jakarta: Depdiknas.
- Priyanto, A., Budi, H. S., & S, K. C. (2013). Penerapan Metode Stad Dalam Penigkatan Pembelajaran Matematika Di Sekolah Dasar. *FKIP PGSD Universitas Sebelas Maret*, 1(1), 1-5.
- Putri, A. A., & Sasomo, B. (2022). Analisis Kesalahan Siswa Dalam Menyelesaikan Soal Matematika Ditinjau Dari Gaya Kognitif. *Indonesian Journal Of Education and Learning Mathematics (IJELM)*, 2(2), 64-68.
- Putri, L. I., Sulistyowati, E., & Wijayama, B. (2022). *Etnomatematika dan Pedagogi Guru SD/Mi*.
- Rangkuti, A. N. (2019). Pendidikan Matematika Realistik. In *Cipustaka Media*.
- Rijali, A. (2018). Analisis Data Kualitatif. *Jurnal Alhadharah*, 17(33), 81-95. <https://doi.org/10.18592/alhadharah.v17i33.2374>
- Sa'diyah, M. K., Dewi, D. A., & Furnamasari, Y. F. (2021). Pendidikan Kewarganegaraan Mengenai Keragaman Budaya Indonesia di Sekolah Dasar. *Jurnal Pendidikan Tambusai*, 5(3), 7705. <https://doi.org/10.31004/jptam.v5i3.2222>
- Sugiyono. (2020). *Metodologi Penelitian Kuantitatif, Kualitatif dan R & D*.
- Sunaryanto. (2021). Etnografi dalam Penelitian Kualitatif. *UIN Syarif Hidayatullah Jakarta*, 42(8), 1-21.
- Sutarto, S., Ahyansyah, A., Mawaddah, S., & Hastuti, I. D. (2021). Etnomatematika: Eksplorasi Kebudayaan Mbojo Sebagai Sumber Belajar Matematika. *JP2M (Jurnal Pendidikan Dan Pembelajaran Matematika)*, 7(1), 33-42. <https://doi.org/10.29100/jp2m.v7i1.2097>
- Unaenah, E., Hidyah, A., Aditya, A. M., Yolawati, N. N., Maghfiroh, N., Dewanti, R. R., Safitri, T., & Tangerang, U. M. (2020). Teori Brunner pada Konsep Bangun Datar Sekolah Dasar. *Jurnal Pendidikan Dan Ilmu Sosial*, 2(2), 327-349. <https://ejournal.stitpn.ac.id/index.php/nusantara>
- Widyastuti, M. (2021). Peran Kebudayaan Dalam Dunia Pendidikan The Role Of Culture In The World Of Education. *JAGADDHITA: Jurnal Kebhinnekaan Dan Wawasan Kebangsaan*, 1(1), 54-64. <https://doi.org/10.30998/jagaddhita.v1i1.810>