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Jambi Cultur Potential In Mathematics Learning: Jambi's Ethnomathematic

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ABSTRACT

This study aims to identify the potential of Jambi culture that can be used as a learning resource in learning mathematics. The focus of the study is to identify culture in the form of objects so that it can be observed and used as an example of modeling mathematical arithmetic concepts. Researchers used a qualitative research approach with ethnographic methods. The research findings were analyzed using descriptive analysis. Based on the findings, there are several Jambi cultures that can be used as learning resources with an ethnomathematical approach, that are; Community work, community arts and crafts, traditional ceremonies, dance movements, music rhythms, folk games, temple relics. Implementation of this research, researchers can give advice in using material culture to be used as a source of learning mathematics. The novelty in this study is that the temple heritage is a Jambi culture that has the potential to be used as a source of learning mathematics.

Keywords: *Jambi Culture Learning, Resouces Mathematics, Ethnomathematics*

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INTRODUCTION

Mathematics is a compulsory subject in middle school. Learning that is considered complicated by some students (Markovits & Forgasz, 2017; Alsina & Mulà, 2019). However, teacher creativity can make difficult learning to easy. In studying mathematics, students need to connect a mathematical concept with the knowledge they already have (Bozkurt, 2017; Gutstein, 2018). The emphasis on this relationship is indispensable for the unity and continuity of concepts in mathematics. So, that students can realize that a concept they are learning has similarities or differences with the concepts they have learned and are found in life.

Learning that relates to life, culture and things closest to students is a teaching solution. Teachers should implement the concept of mathematical knowledge into knowledge that is easy for students to understand. This is intended to make it easier for students to remember and formulate. The ability to remember and formulate as well as logic is a creative skill in thinking. Realities like this will form the interconnection between mathematics and culture (Restivo, 2017; Carreira & Baioa, 2018; Vos, 2018).

The study between mathematics and culture, researchers call an ethnomathematical study. Ethnomathematics is a study that studies the procedures that a person does to a particular culture to understand, articulate, and use concepts and practices that describe something mathematically.

Another definition, ethnomathematics is as a cultural anthropology of mathematics and mathematics education (Prahmana & D'Ambrosio, 2020; Umbara., Wahyudin & Prabawanto, 2021). Even ethnomathematics is a link between culture and mathematics education. Because, ethnomathematics is a form of culture-based learning in the context of mathematics.

This can be interpreted as a mathematical concept that can be explored and found in culture. So, the position can clarify the relationship between mathematics and culture. This attachment is born and explored in a culture that is used as a source of learning. Community life is an example of social science that can be used as a medium in learning mathematics. One of the things that can be done is to integrate and use Jambi culture as a medium or object associated with mathematical problems, especially in the geometry. Geometry is very close to students' daily lives (Tezer & Cumhur, 2017; Ayan & Isiksal-Bostan, 2019). In addition, this material is also one of the materials that continue at the lowest to the highest level of education. Furthermore, in the implementation of learning in the classroom, many students have difficulty solving problems in related daily life because students are accustomed to only applying formulas.

The application of knowledge and mathematical calculations can be associated with the culture of society. Community culture can be attached to learning mathematics. Many cultures can

be used as a medium for learning mathematics. The following is a study that focuses on identifying Jambi culture in mathematics learning. So, the researcher formulates the problem of this research into; Can Jambi culture be used as a source of learning mathematics? Referring to the formulation of the problem, the objectives of this research are;

a. Knowing Jambi culture
b. Knowing the cultural activities of the Jambi community
c. Knowing the potential of Jambi culture for learning mathematics as a form of ethnomathematics

METHOD

The focus of the research is to identify Jambi culture that can be used as a resource for learning mathematics. The purpose of this study was to select a suitable Jambi culture to be a source of mathematics learning. Researchers used a qualitative approach with ethnographic methods. Sources of data used in this study using scientific articles, books and documentation studies to study Jambi culture that is suitable for learning mathematics. The research findings were analyzed using descriptive analysis. The researcher describes the research findings in the form of a narrative and in detail. The implementation of this research is aimed at the potential of mathematics learning resource literature. Furthermore, the researcher shows the conceptual framework in this study.

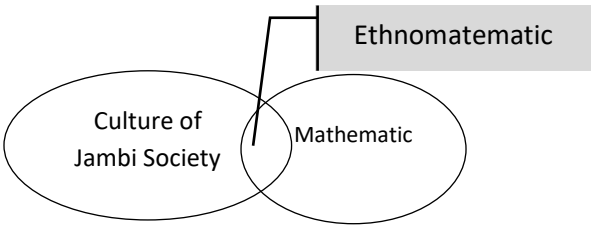

Figure 1 Conceptual thinking

From the picture, it can be seen that this research is a study between Jambi culture and the mathematical values contained in it. This small intersection is a concern in this study which researchers explore in more depth. This finding will be a source of learning mathematics based on literature called ethnomathematics. The final findings of this study will be a source of student.

RESULTS AND DISCUSSION

In human life can not be separated from the cultural values contained in people's lives. Cultural values are values that are agreed upon and embedded in an individual community, the scope of the organization, the social environment (Cundill. et al, 2017; Tadaki., Sinner & Chan, 2017). It can be seen in a habit, belief, symbols, with certain characteristics. It can be distinguished from one another as a reference for behavior and responses to what will happen or is happening. Cultural values will be seen in symbols, slogans, mottos, visions, missions, or something that appears as the main reference for the motto of an environment or organization (Kartikawangi, 2017).

To know the cultural background of the local community, it is necessary to

know the concept of culture. The concept of culture itself has many meanings because basically culture binds a society (Alvarez., Dagnino & Escobar, 2018; Rytter, 2019). Another concept, that culture is the entire way of life of individuals or the wider community which includes ways of acting, behaving, and thinking, as well as all the results of activities and creations in the form of material or spirituality of a society, and the progress of the way of thinking of the individual community or society at large.

In the context of language, cultural meaning is associated with social meaning, namely socio-cultural factors (Baytiyeh, 2017). There are two ways to define culture in terms of social society. The first way starts from how a social group describes itself and others. Self-description can be done through works of art, literature, social institutions, or items used in everyday life by members of the social group. And it can be seen by how they make and maintain it from time to time. The second way refers to the "base of meaning". The basis of this meaning is in favor of attitudes, beliefs, and ways of thinking, ways of behaving, ways of remembering that are understood by all members of the social group (Uge., Neolaka & Yasin, 2019).

Socio-cultural perspective is important to understand the role of values in mathematics education (Ernest, 2018; Barkatsas. et al, 2018). Culture is a system of values and ideas that are lived by a group of people in a certain environment and at a certain time. Culture itself is defined as all things related to culture in people's lives (Chen & Rahman, 2018). Culture is defined as all aspects of human life in society, which are obtained by learning, including thoughts and behavior. Ki Hadjar Dewantara also stated that culture has three main elements which are then called creativity, taste and intention.

In the growth and development of an individual, one of the influencing factors is the environment and culture of the area where the individual lives. Therefore, the elements inherent in their lives can be used for a more meaningful learning process. One of the realizations of creative and meaningful learning is carried out through culture-based learning. This cultured learning is very reasonable because it makes meaningful contextual learning that is closely related to the cultural community in the area. The culture-based learning makes learning interesting, curious and fun (Nugroho & Widjajanti, 2019; Murphy. et al, 2021).

Education and culture are something that cannot be avoided in everyday life (Samuels, 2018), because culture is a unified whole and comprehensive. What applies in a society and education is a basic need for every individual in society. Education and culture have a very important role in growing and developing the noble values of our nation. So, it will have an impact on character building based on noble cultural values.

Jambi Province has a diversity of cultures or customs which are obtained from the heritage of their ancestors. Jambi regional culture itself is formed by

noble values that are still and always upheld by the people of the Jambi region. As well as being implemented in everyday life and used as a guide in social interaction. Kuntjaraningrat said that cultural values contain concepts that live in the minds of some people about things that they must consider very valuable in life. Therefore, the cultural value system usually functions as the highest guideline for human behavior in living their lives (Amel. et al, 2017; Lewis. et al, 2017). Other systems of human behavior at a more concrete level such as special rules and norms are all also guided by the cultural value system. The values contained in the Jambi Malay culture, among others, are the value of livelihoods, the value of crafts and the value of art. The following include Jambi culture;

1. Livelihood values Some of the livelihood values of the Jambi community are farming, selling, harvesting sap and fishing (Munawaroh. et al, 2020). In Jambi itself, there are still many regional locations in the form of forests and rivers so that their livelihoods are dominated by farmers. The habits of the people who farm come from the countryside and most of them are people who live close to the *Batanghari* river and will go to sea to look for fish and sell it in traditional markets.
2. The value of crafts and arts Jambi province is very rich in regional crafts that have great potential (Dewi & Budiwirman, 2020), one form of regional crafts is:
   a. Weaving and batik motifs of flora The art of weaving has a high level and artistic value. In Jambi Province, the art that is very famous is woven and batik with flora motifs. As we know that batik mostly comes from the island of Java. However, in fact the art of batik is not only on the island of Java, several areas in Sumatra also have their own batik art. This is evident from the number of batik produced by Jambi province. The batik products are included in several productions, both those produced by factories and household production. Batik products can develop to a level that is proud of both the design and the process. So that it also affects the current batik will continue to grow and develop.
   b. Webbing *(anyaman)*. We find many woven arts in Jambi province, especially in certain areas and develop in various forms. Woven crafts are made from pandan leaves, rasau leaves, seaweed, rasam grass stems, rattan, coconut leaves, palm leaves and thatch. The results of this weave can be distinguished by various forms and uses, ranging from baskets, chopsticks, bung, katang-katang, mats, kajang, roofs, diamonds, serving hoods, head hoods and fishing gear called Sempira, pangilo, lukah).
3. Traditional Ceremonies In Jambi province there are several traditional ceremonies or what are often referred to as traditional

ceremonies. The traditional ceremony itself is an activity carried out symbolically by humans in an effort to get a salvation or blessing so that it is in accordance with what is expected. A ceremony that is usually carried out by a group related to the beliefs it has. Almost every traditional or religious ceremony we find elements of prohibition or taboo, starting from the preparation process to the completion of the ceremony. These taboos or prohibitions if violated will result in disaster for those who do so. Therefore, at the time of the ceremony there are orders, rules or norms that must be applied. According to the story, every traditional traditional ceremony has a deep meaning and meaning that can be applied in everyday life. There are four traditional Jambi ceremonies, each of which has different characteristics and characters and is very closely related to daily life in social life, namely. Shafar bath ceremony, salt water bath ceremony, henna dance night ceremony, and niti naiak mahligai ceremony.

4. Dance Art is a dance that has various values in terms of movement, music and meaning conveyed in every dance performance. Jambi regional dance art is quite diverse and has a variety of styles, in each region has characteristics according to regional conditions and ethnic groups in the indigenous peoples concerned. Of the many styles and variations of Jambi regional dance, however, there are some that are almost unknown and even forgotten by the community concerned, this can also be influenced by changes in the more modern era. There are various kinds of traditional Jambi dances, namely the Sekapur betel dance, Tauh dance, Daru Bird dance, Skin dance, Liang Asak dance, Mangkur Berentak dance, Dabus dance, Zapin dance in the mangosteen village, Keling lang dance, dance on rattan (Department of Culture and Tourism, 2007:96-107).
5. Music Art Music has its own beauty when played well and in the appropriate tone harmony. Musical instruments can be used as accompaniment in traditional ceremonies, religious ceremonies. Jambi traditional musical instruments include Zikir Bardah, Kelintang Kayu, Dadung, Kromong Mandiangin, Hadrah, Dul muluk and Tarawak Tarawoi (Department of Culture and Tourism, 2007:111-119).
6. People's Games. There are several people's games that developed in Jambi Province, these games are also often used as a competition arena or a playground for children and young people in the Jambi area. The Jambi folk games include Galah-Galah, Balang, Peanuts, Cik Bait, Playing Shell, Enggerang, Tarompa Panjang, Terompa Batok, Berimpas Batu,

Lukah Gilo, Tap Kemiri, Playing Shell (Overlapping Shell) and Mian Chu (Department of Culture and Tourism). , 2007:29-58). Among the various kinds of culture and cultural values that exist in the Jambi area, there is a good opportunity to be used in the learning process facilities and learning media in schools. It is hoped that through Jambi culture students can be more interested in the learning process and the learning provided can further maximize knowledge and increase student creativity.

7. Temple *(Candi)*. Muaro Jambi Village is administratively located in the Marosebo sub-district, Muaro Jambi Regency. Before Muaro Jambi Regency was expanded, Muaro Jambi Village was incorporated into Sekernan District, Batanghari Regency. Based on the cardinal directions, the Muaro Jambi Village area is administratively bordered by several areas, including: in the west and north it is bordered by Danau Lamo Village. As a border marker is the Kedaton temple. In the east, the village of Muaro Jambi is bordered by the village of Kemingking Luar and Muaro Selat Ik while in the south it is bordered by the Village of Kemingking Dalam. Muaro Jambi village administration is divided into 2 hamlets, namely: Sungai Melayu Hamlet and Danau Klari Hamlet. The two Dusun areas are divided into 9 RTs.

The shape of the plan for the Koto Mahligai Temple Complex is not symmetrical. so that the North has a different length with the length of the South fence so that its shape resembles a rhombus with a total area of 10850 square meters. The ruins of the Hindu temples and the perwara temples are in the middle of the courtyard in a position facing each other on each side of the perimeter fence, except for the South Side, a mound of bricks was found which is estimated to be as the rest of the gate or temple entrance. overall the temple of the city of Mahligai has 9 mounds of brick or *kenapo*. Important findings in the Kotomahligai rope complex are two stone elephant statues, one of which is in the form of an elephant-singha. The elephant singha statue on the temples with a Buddhist background. The function of this statue is as a guardian statue. 16 Fragments of stone statues and fragments of ancient green glazed roof tiles were also found. Based on these findings, the photo temple of Mahligai is thought to have functioned as a place of worship.

In improving students' creative thinking skills, an innovative learning process is needed or creating a fun and meaningful learning environment for students and their daily lives so that students' interest in learning increases (Odinokaya. et al, 2019). In learning mathematics, one thing that can be done is to integrate and use Jambi culture as a medium or object that is associated with mathematical problems, especially in the flat material. This material was chosen because this material is very close to the

students' daily lives. In addition, this material is also one of the materials that continues at the lowest to the highest level of education. Furthermore, in the implementation of learning in class, many students have difficulty solving problems in related daily life because students are used to only applying formulas.

There is a relationship between culture and mathematics, one of which is in the Muaro Jambi Temple area, where the concept of Bangun Datar is found in several parts of the temple. The forms of these temples can be used as innovations in learning mathematics so that students can be more interested and can preserve their culture. In addition, the culture or traditions of the Muaro Jambi community are still being carried out and the meaning of these traditions can be used as a guide or reference in the learning process. These traditions include the Escape and Beselang traditions. In the learning process this tradition can be used as a basis for the discussion process in solving problems. Persistence and how to work together and work well together is one of the traditional meanings that can be applied by students.

At this stage, Jambi cultures that have the potential to learn mathematics will be studied. This analysis was carried out by reviewing the results of previous studies related to Jambi culture in mathematics learning as well as observations made in determining the culture to be integrated in the mathematics learning process. Ethnomathematics is a study that studies the procedures that a person does to a particular culture to understand, articulate, and use concepts and practices that describe something mathematically.

A research study, ethnomathematics is defined as the cultural anthropology of mathematics and mathematics education. More generally, the concept of ethnosciences was developed by D‟Ambrosio who described this concept as a scientific study. So that technological phenomena will be directly related to their social, economic and cultural backgrounds. In this sense, ethnomathematics is analogous to the study of mathematical ideas from a group of people and is not listed in the literature. Culture has actually been integrated in all aspects of people's lives. The linkage of a form of culture between abstract mathematics and knowledge can be explored in the form of culture-based learning. Then, Pixten stated that in essence, mathematics is a symbolic technology and will grow on skills or environmental activities that are cultural.

Ethnomathematics has bridged the continuity between culture and mathematics education. Ethnomathematics itself is a form of culture-based learning in the context of mathematics. Ethnomathematics was introduced by D‟ Ambrosio who stated that making a bridge between culture and mathematics is an important step to recognize the various ways of thinking that can lead to various forms of mathematics; this is a field called ethnomathematics. This can be interpreted that as a mathematical

concept can be explored and found in culture, thus clarifying the relationship between mathematics and culture, Mathematics can be born and explored in the culture itself so that it is used as a source of learning.

Culture is the totality of human activity, which includes knowledge, belief, art, morals, law, customs, and other customs. Meanwhile, according to anthropology, culture is the whole system of ideas, actions, and human creations. The results in question are in the context of community life and are made into human rights by learning. Almost all human activities are cultural or cultural, because there are very few human actions in the context of social life that do not require learning to get used to them. While cultural historians interpret culture as a heritage or tradition that is owned by a society

The form of culture is divided into three, namely: ideas, activities, and artifacts. The idea (ideal form) is a culture in the form of a collection of ideas, ideas, values, norms, rules, and so on. The form that is meant is abstract, that is, it cannot be touched or touched, and this cultural form lies in people's thinking. If the community expresses their ideas in written form, then the location of the ideal culture lies in the composition, and the books produced by writers are the community itself.

Activity (action) is a form of culture as a patterned action of humans in that society. This form is often referred to as a social system, consisting of human activities that interact, make contact, and get along with other humans. According to certain patterns based on customary behavior, which are concrete and occur in everyday life so that they can be observed, and documented.

Artifacts (works) are a form of physical culture in the form of the results of the activities, actions, and works of all humans in society in the form of objects or things that can be touched, seen, and documented. Its nature is the most concrete of the three forms of culture. In fact, in social life, one form of culture cannot be separated from other forms of culture. For example: the ideal form of culture regulates, and gives direction to human actions (activities) and works (artifacts).

Ethnomathematical research, has a general purpose, namely to get another perspective on mathematics and mathematics lessons. While another goal of ethnomathematical research is to explore the nature and cultural differences between social or political mathematical ideas develop anywhere, it is associated with people or individuals who can live in different cultures. But still do almost the same thing as the others. Some of the activities that everyone does are very important in developing mathematical ideas. There are six main aspects that need to be considered in a culture to develop mathematical ideas Counting. This aspect is done by answering the question "how much". This is done by drawing numbers, notes and counting with them the community or individuals. Some of

the objects used as a counting tool are fingers, limbs, stones, sticks, threads.

1. Locating. This aspect relates to the "where" question. These aspects involve finding your way around, navigating, orienting yourself, and explaining where things are related to each other. Mathematically, determining a location or location uses a Cartesian coordinate system or polar coordinates or repetition rules.
2. Measuring. "How much" is a question that is asked and answered from several contexts including: the question of whether it is the amount of cloth, food, land, or money. Measuring is an activity that is usually carried out in the process of buying and selling/bartering, designing, determining height, length, circumference, breadth, depth, speed, and so on. In this case, what is meant is body parts, pots, baskets, ropes, beads, coins, everything that has been used as a unit, and has written and drawn the number on paper or cloth.
3. Design. In this case what is very important is the shape in geometry and comes from designing objects to serve different purposes. The object can be in the form of a small and ordinary shape, such as a spoon or even an important symbol such as a temple. Mathematically we are interested in shapes and designs used with different properties.
4. Play. Everyone plays and everyone takes the game very seriously. From a mathematical point of view, not all games are important. Processes in playing such as puzzles, logical paradoxes, game rules or strategies to win, shoot, chance, where the whole process shows how playing can contribute to the development of mathematical thinking.
5. Explaining. Understanding why things happen the way they do is a universal human search. In mathematics we are interested in knowing why patterns of numbers occur, why geometric shapes have the same pattern, why one result leads to another, why some of nature seem to follow the laws of mathematics.

CONCLUSION

Based on the research findings, it was found that Jambi culture has the potential to be used in learning mathematics. Some Jambi cultures that can be used broadly based on previous research are the culture of the Muaro Jambi community. This finding gives hope that Jambi's culture can be developed as a learning model. The novelty in this study is the exploration of Jambi's culture in the mathematics learning model.

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