

## Mathematical Concepts in *Bening* and Woven of Dayak Kenyah Community

Jero Budi Darmayasa\*, Irnovita Netiana, Novina Ibut

Universitas Borneo Tarakan, Kalimantan Utara, Indonesia

\* Correspondence: [jeromat@borneo.ac.id](mailto:jeromat@borneo.ac.id)

Received: 08 February 2023 | Revised: 7 April 2023 | Accepted: 10 April 2023 | Published: 30 April 2023  
© The Author(s) 2023

### Abstract

Learning mathematics requires a relevant context. Utilization of the right context can increase the connection between mathematics and other fields of science. One of the contexts that can be used is the cultural context. However, there are not many cultural contexts of the people of North Kalimantan that can be used in learning mathematics. Therefore, it is necessary to conduct qualitative research to explore mathematical concepts in *Bening* and Anyan of the Dayak Kenyah Community. This research is ethnographic research using the spiral model data analysis technique. Based on the results of the data analysis, it was found that there is a concept of tube volume, tube surface area, and tube nets in *Bening*. In addition, representations of tubes and prisms were also found in the form of Dayak Kenyah Woven. These findings can be used to enrich the process of learning mathematics at the primary or secondary education level, including at Vocational High Schools. The findings of this study can enrich the cultural context of learning mathematics and enable learning mathematics to be more meaningful.

**Keywords:** Bening, Dayak Kenyah, Ethnomathematics, Mathematical Concept, Woven

### Introduction

Learning mathematics requires a relevant context. Presentation of math problems generally involves content, context, and competence. One of the competencies needed in solving mathematical problems is mathematical connections. Connections: somewhat more complex problem solving that involves making connections (between different mathematical domains, between the mathematics and the context) (De Lange, 2007). One context that can be used is culture. This is very possible, given the diversity of cultures in Indonesia.

Education and culture are two interrelated aspects in Indonesia. Therefore, the government has set one of the educational goals for the 2020-2024 period, namely the preservation and promotion of culture and its mainstreaming through education (Kemendikbud, 2013). This is in line with Permendikbud No. 103 of 2013 which mandates the preservation of Intangible Cultural Heritage through utilization. Furthermore, article 14 it is stated that the utilization of Indonesian WBTB is for the benefit of religious, social, economic, scientific, technological, and cultural education. For this reason, it is possible for people who work as educators to contribute to the preservation of Intangible Cultural Heritage.

Cultural and education are interdependent that cannot be separated from each other. Utilization of culture in the field of education is very possible. In formal education, cultural preservation through learning mathematics can be carried out easily. This is due to the existence of Ethnomathematics studies related to mathematics education. Therefore, many studies have been conducted to explore the mathematical concepts that exist in Indonesian culture. Research by Permita et al. (2022) found that the Gringsing Batik motif contains philosophical meanings, cultural values, and mathematical elements in the form of flat shapes and transformation geometries. The pattern or shape of the roof of a traditional Biak house which is rich in mathematical concepts can be an alternative source of learning mathematics in geometric concept material (Sroyer et al., 2018). Ethnomathematics exploration in the making of traditional Mangarai houses found that there were 3 mathematical activities namely designing, calculating, and measuring by applying flat shape concepts such as triangles, trapezoids, circles, the concepts of distance, parallel, intersecting, perpendicular, and the concept of pyramid shapes (Muliani et al., 2020). Meanwhile, Erwinawati (2019) found that there are concepts of geometry, transformation, and congruence in Gedog Tuban Batik.

These findings would certainly be more useful if integrated into learning mathematics. As has been done by several mathematics education researchers in Indonesia. The use of ethnomathematics in learning can add to students' insights about existence mathematics that is in one of the cultural elements that they have, improve motivation in learning and facilitating students in associating concepts learned with real-world situations (Puspadewi & Putra, 2014). The interesting finding is that there is a positive influence on the process and results of learning mathematics when learning integrates Ethnomathematics. Nursyahidah et al. (2018) stated that the profile of students' abilities in solving mathematical problems in realistic mathematics-based learning supported by Ethnomathematics was classified as very good. The findings are in line with that contextual learning with Ethnomathematics has a significant effect on the ability to solve mathematical problems based on students' thinking levels (Nur et al., 2020). Furthermore, it was found that the application of ethnomathematics to learning in elementary schools showed a significant influence from the application of Ethnomathematics-based Realistic Mathematics Education on student achievement (Uskono et al., 2020). Kusuma (2020) found that learning ethnomathematics by applying the Mozart Effect can improve the mathematical representation abilities of grade 8 students. Meanwhile, Suripah et al. (2021) states that the mathematical concepts found in typical Riau Malay food can be used to introduce and understand mathematical concepts.

The results of this study indicate that culture in Indonesia is rich in mathematical concepts. In addition, its use in learning mathematics can provide new experiences for students and have a positive effect on their learning achievement. But the problem is, from the various cultures in North Kalimantan, not much has been explored in terms of mathematics or mathematics education and its use in teaching mathematics in vocational high schools. For this reason, ethnographic research on Ethnomathematics on *Bening* and Dayak Kenyah Matting was designed. This research is expected to contribute to the preservation of the culture of the Dayak Kenyah community through its use in learning mathematics.

## Methods

This research is qualitative research on mathematics education. In terms of the characteristics of informants or units of analysis, this research leads to ethnographic research. The main goal of ethnographic research is to “*catch angles native point of view, relation to life, realizing his vision and her world*” (Manan, 2021). However, the main focus is on the exploration of mathematical concepts in the culture of the Dayak Kenyah people in North Kalimantan in relation to *Bening* and Woven. The data analysis technique used is the spiral model (Spradley, 2016).

The social situation in this study is more towards women craftsmen and *Bening* users who belong to the cultural group of the Dayak Kenyah community in North Kalimantan. Referring to this social situation, the participants and informants of this study were community leaders, woven craftsmen, *Bening* makers, *Bening* users, or cultural observers. As an effort to reach comparability and transability, participants and resource persons were selected by purposively sampling. Determination of the sample using creation-based selection technique.

Documentation analysis, interviews, in-depth interviews, and observations will be selected as data collection techniques in this study. The process of observing and analyzing documentation is carried out as an initial stage, then conducting interviews and in-depth interviews for clarification and strengthening of the meanings and values contained in the identified culture. The analysis techniques used are domain analysis, taxonomic analysis, thematic analysis, and componential analysis (Ahmadi, 2005)

## Results and Discussion

The unit of analysis for this research is the Dayak Kenyah Community who carry out cultural activities in their respective villages. The two villages where the research was conducted were Teras Nawang Village, Bulungan District and Long Metun Village, the Kayan Hilir District at Malinau District. The two Dayak Kenyah Cultural artifacts that are the focus of this research are *Bening* (Baby Carrier) and Woven. The following is an overview of research findings related to the two artefacts, including:

### ***Bening***

Based on the results of observations in Teras Nawang Village and Long Metun Village, an illustration was obtained that the main function of *Bening* was to carry the baby. *Bening* or

*Bening* Aban is a baby carrier decorated with beads and fangs (Kusumaningrum, 2018). They use *Bening* when caring for babies while doing routine work. In other societal cultures, especially for rural communities, when parents move with their babies, they tend to carry the baby on the front using a cloth as a support to help with the hand weight. The activity of carrying a baby on the parent's back is generally carried out when the baby is older. These activities are generally carried out by male parents (fathers). However, the activity of carrying a baby on the back has become a routine and culture for the Dayak people, including the Dayak Kenyah in Teras Nawang Village and Long Metun Village. The support used is a special place for babies called *Bening*. In general, *Bening* has a shape resembling a half tube.



**Figure 1.** *Bening* front view and side view

*Bening* is made from bamboo which is sliced about 2 meters long and 1 cm wide and mashed and then woven. After it is woven, it is then formed into a clear frame or body so that it forms a tube blanket, then the left and right sides of *Bening* are given a wooden framework to make it strong. One of the *Benings* measured was 14 cm high and 11 cm in diameter below. As for the larger top diameter, because *Bening* generally has a slightly wider shape at the top (Figure 1).

The use of *Bening* basically resembles the function of a backpack in modern culture. But the difference is, its main function is as a baby seat when parents are invited to carry out daily activities, such as mobility from one place to another, including gardening. By using *Bening*, the parents' hands holding the baby do not have to support the baby's body. That is, at the same time, parents make it possible to carry out activities using both hands while caring for the baby. The baby will feel comfortable sitting and looking to the left or right, because the top of the *Bening* supports the baby's shoulder. The baby will be made a seat using a board.



**Figure 2.** Seats on the *Bening* and Baby's Position

Figure 2 shows the inside view of the clear. It is clear that the clear base represents a semicircle shape and shows that the baby looks comfortable when carried using *Bening*. From the picture it can also be seen that the position of the baby's hands is inside the *Bening*, then the position of the feet is out. As for the baby seat, use a thin board material of about 2-3 cm. On the inside of *Bening* is covered in cloth to provide comfort on the baby's back. Meanwhile, on the outside, *Bening* is generally decorated using beads to add aesthetic value. This information is in line with the explanation from the informant RL who was interviewed on Monday, 6 September 2021 stating that:

*"...After it became a body frame for Bening, he made a sling made of woven bamboo which was connected with a rope to make it strong. After finishing making the clear, all you have to do is decorate it depending on the parents who want to make it for their child, sometimes using beads with various motifs and added fangs. For the clear sling, it is usually decorated with coins along the strands of the sling."*

In addition to the information above, the results of observations on the culture of the Dayak Kenyah Daffodils in Long Metun Village also show the existence of the use of *Bening*. The results of observations in Long Metun Village show that the surrounding community still preserves *Bening* as a traditional tool to help parents carry out activities while caring for their babies.

## Anyaman

Through the process of observation, interviews, and documentation analysis, research findings were obtained relating to the plaits of the Dayak Kenyah community. For observations about woven products focus on shape. Although on the other hand, woven has a variety of motifs and makes it possible to study its relationship with mathematical concepts, the focus of this research is on its shape. Geometrically, *Bening* is also included in the woven category. Because on the blanket part of the clear is woven bamboo. However, because the clear uses additional materials in the form of wood, planks, ropes, and beads, it is discussed separately. For this reason, the plaits referred to here are woven in which most of the materials use rattan as the main ingredient.

According to its function, webbing is mostly used as a place to store routine items that are brought on mobility by the owner. Items such as wallets, cellphones, cloth, drinking bottles, and so on. This means that woven has a function resembling the function of a bag. Although many are also used to store or carry rice, either from the garden to the house or to move from one house to another. Therefore, webbing has a variety of sizes and shapes. As for the shape, the webbing that is generally made represents the shape of a tube and a prism.



Figure 3. Mattin

In [Figure 3](#) is a woven Dayak Kenyah community that represents a tube. In the picture it can be seen that the size of the webbing varies with a height between 10 to 20 cm. [Figure 3](#) also shows the webbing which represents a rectangular shape in the form of a beam. Visually, the webbing in [Figure 3](#) does not clearly represent the shape of the beam. That's because at the top there are no corners, but rather represents a circle shape. But at the bottom strictly represents a quadrilateral.

### **Bening and Woven Mapping with School Mathematics**

*Bening* and Woven are cultural products of the Dayak Kenyah community which have high aesthetic functions and values. Therefore, it is important for the preservation and promotion of various purposes. The preservation process can be carried out by anyone regardless of profession, the most important thing is awareness and willingness to preserve it. One form of its preservation is through utilization in the field of education, including in formal education through learning mathematics. This is in line with the statement that social and cultural values can be integrated into teaching materials can be directly related to mathematics (ethno-math) and not directly (Dahlan, 2018). This is of course possible to do, considering that learning mathematics is related to content, context, and competence. Taking this into account, it is important to map the mathematical concepts contained in *Bening* and Dayak Kenyah Matters as follows:

#### **1. *Bening* Mapping with the topic of school mathematics**

In terms of shape, *Bening* resembles half a tube (split tube) as shown in the [Figure 4](#). This form is very interesting to be used as a context in learning school mathematics. The mathematical topic related to this artifact is the topic of geometry, namely the surface area and volume of a cylinder.



**Figure 4.** *Bening* represents a split tube

There are at least 3 (three) things that can be mapped in learning mathematics using the *Bening* context, namely:

##### **a. Volume of a Cylinder**

In learning mathematics related to the concept of cylinder volume, generally using cylinder volume is related to the amount of liquid (water, oil, etc.) that can be accommodated in a tube. But with *Bening*, the concept of volume gives a different perception, meaning that the amount

of free space a baby has is limited by the body of the *Bening* and the back of the person holding it. In the calculation process also uses a different formula, namely using half of the cylinder volume formula. Therefore, the calculation process will use the following formula:

$$\text{Vol Bening} = \frac{\pi r^2 h}{2} \dots\dots\dots (1)$$

Where,

$$\pi = \frac{22}{7}$$

$r$  = radius base of *Bening*

$h$  = height

Example:

*Bening* has a base radius of 14 cm with a height of 35 cm. Calculate the volume of space for the baby if it is carried using the *Bening*?

Solution:

*Bening* has a shape resembling a semicircle. Therefore, to calculate the volume, it can be determined by the following approach:

$$\begin{aligned} \text{Vol Bening} &= \frac{\pi r^2 t}{2} \\ &= \frac{22/7 \times 14 \times 35}{2} \\ &= \frac{22/7 \times 14 \times 35}{2} \\ &= 770 \text{ cm}^3 \end{aligned}$$

### b. Surface Area of a Cylinder

The surface area of the clear can also be determined by approximating the formula for calculating the surface area of a cylinder. This relates to the area of cloth needed to cover the inside of the translucent body. Mathematically, it is possible to calculate the clear area using the concept of the surface area of a half of Cylinder. For the surface area of the cylinder can be calculated using the formula:

$$\begin{aligned} \text{Luas Permukaan Bening} &= \text{Luas permukaan tabung} \div 2 \\ &= \frac{2\pi r^2 + 2rh}{2} \\ &= \frac{2\pi r (r + h)}{2} \\ &= \pi r (r + h) \dots\dots\dots (2) \end{aligned}$$

Where,

$$\pi = \frac{22}{7}$$

$r = \text{radius base of Bening}$

$h = \text{height}$

**c. Tube Nets**

*Bening* nets also have a unique shape. Logically, the shape of the net will resemble a combination of a trapezoid and a semicircle (Figure 5). However, by assuming the translucent represents a half-cylinder shape, the nets are more appropriate in the form of a combination of rectangles and semicircles. So, the shape of the nets is as follows:



**Figure 5.** *Bening* nets

**2. Woven Mapping with Tube and Prism**

There are two forms of matting that are the focus for mapping with school mathematics material here, namely matting which represents the shape of a tube and prism, as shown in Figure 6 as follow.



**Figure 6.** Anyaman (*Anjat*)

This webbing (*Anjat*) represents right cylinder. Therefore, to determine the volume, the surface area and the net are directly related to the cylinder formula. As for the volume and surface area formulas, as follows:

$$\text{Vol Anjat} = \pi r^2 h \dots\dots\dots (3)$$

Where,

$$\pi = \frac{22}{7}$$

$r = \text{radius base of Anjat}$

h = height

For woven (*Anjat*) surface area can be calculated using the formula:

$$\begin{aligned} A &= 2 * A = 2\pi r^2 + 2\pi r h \\ &= 2\pi r (r + h) \dots (4) \end{aligned}$$

Because Woven (*Anjat*) can accommodate rice harvested by the Dayak Kenyah community, its use in teaching mathematics at schools is as follows:

Example

A Woven (*Anjat*) is in the form of a cylinder with a base radius of 7 cm and a height of 20 cm. What is the volume of rice that can be accommodated if it is full?

Solution:

$$\begin{aligned} \text{Vol Bening} &= \pi r^2 t \\ &= \frac{22}{7} \times 7 \times 7 \times 20 \\ &= 220 \text{ cm}^3 \end{aligned}$$

To make it easier to connect with students' concepts, information related to the conversion of rice volume in  $\text{cm}^3$  to kilograms is added. The integration of cultural forms into learning is basically a real act of preserving culture. This concrete action has indirectly carried out the mandate of the Minister of Education and Culture Number 106 of 2013 concerning Intangible Cultural Heritage. For North Kalimantan Province, *Bening* is one of the registered Intangible Cultural Heritage. Therefore, the findings from this research related to mathematical material related to *Bening* can be seen as one of the concrete actions for cultural preservation.

This becomes even more interesting with the concept of Ethnomathematics as a cross between Cultural Anthropology, Mathematics, and Mathematical Modeling (Orey & Rosa, 2007). From a cultural anthropological standpoint, *Bening* and Woven Dayak Kenyah are clearly cultural heritage. The corresponding school mathematics materials are cylinders and prisms. Each cylinder and prism have a standard mathematical model, both for calculating the formula for volume or surface area. Therefore, *Bening* and woven Dayak Kenyah can be expressly stated as Ethnomathematics Dayak Kenyah.

As Ethnomathematics, the culture of the Dayak Kenyah people in the manufacture and preservation of *Bening* and woven basically applies mathematical concepts for efficiency and facilitates the implementation of routines. In terms of cultural elements, the two forms of culture can be categorized as elements of technology in culture. Having *Bening* is very practical for parents of babies of Dayak Kenyah descent in carrying out routines. Parents allow caring for their beloved baby while doing other activities such as gardening, cooking, washing, and other activities.

Besides that, there are other important things that are interesting to be noticed by researchers or cultural observers. *Bening* has aesthetic value and practical use value in everyday life and innovation in learning, especially learning mathematics. This is important, considering that so far *Bening* has not been widely used as a context in learning mathematics. Both in learning mathematics in junior high schools, high schools, or vocational high schools. Its use

in learning mathematics in vocational high schools will certainly be more interesting. It relates to learning a new paradigm in Vocational Schools in the form of the Pancasila Student Profile Development Program in the form of a simple project.

As for the use in learning mathematics in schools, it is possible as a context of questions, as learning motivation, or as a supporting medium for the learning process. As learning media, *Bening* and Woven can be brought into the classroom to be observed. For further levels, it can be used as a medium to hone predictive abilities. On the other hand, for vocational students, the use of *Bening* and Dayak Kenyah mats allows for simple project learning integrated with subject areas of expertise. Of course, it is adjusted to the competency skills of vocational high school students, for example for the design or hospitality fields.

The existence of a half-tube volume that has a connection with *Bening* provides an illustration of the future utilization of the findings of this study. The research findings make it possible to be used in learning mathematics at the junior high school level. Utilization can be for aesthetic or recreational purposes. This is in line with the statement that the integration of culture in mathematics learning is also very important for the practice of mathematics according to the needs and interests of students, especially for practical, aesthetic and recreational purposes (Wulandari & Puspawati, 2016). Incorporating ethnomathematics in mathematics learning is an innovation and can support mathematical literacy (Fajriyah, 2018). Therefore, the mathematical concepts in *Bening* and Matting can be used in learning mathematics.

## Conclusion

*Bening* and Woven Dayak Kenyah are the culture of the Dayak Kenyah people. As a form of real action to preserve culture through education, the mathematical concepts contained in the *Bening* and Woven Dayak Kenyah can be mapped with the topic of school mathematics. The topics of school mathematics that are equivalent to *Bening* are the volume of half cylinders, surface area, and nets of half cylinders. Meanwhile, Woven can be mapped with cylinder and prisms. The findings of this research are only limited to junior high school mathematics concepts which are contained in the *Bening* and Woven. The use of other mathematical concepts is still open to be explored in subsequent research.

## Acknowledgment

This research was able to be carried out thanks to funding support from DIPA in 2021 through the Borneo Tarakan University's LPPM. Likewise with permission from the Cultural Sector of the Education and Culture Office of North Kalimantan Province, the Cultural Sector of the Education and Culture Office of Bulungan Regency, the Teras Nawang Village Officials, and all the informants.

## Conflicts of Interest

The authors declare that there is no conflict of interest regarding the publication of this manuscript. In addition, the ethical issues, including plagiarism, misconduct, data fabrication and/or falsification, double publication and/or submission, and redundancies have been covered completely by the authors.

## References

- Ahmadi, R. (2005). *Memahami Metodologi Penelitian Kualitatif*. Malang: UM Press.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Los Angeles: SAGE.
- Dahlan, J. A., & N. (2018). Integrasi Budaya Masyarakat Dalam Pembelajaran Matematika: Contoh Dalam Pembelajaran Sistem Persamaan Linear Dua Variabel. *Jurnal Penelitian Dan Karya Ilmiah*, 18(1), 15–31. <https://doi.org/10.33592/pelita.v18i1.25>
- Erwinawati, Y. (2019). Ethnomathematics: Mathematical Exploration on Batik Gedog Tuban. *JRPIPM*, 3(1), 24-35. Retrieved from <http://journal.unesa.ac.id/index.php/jrpipm/article/view/26262>
- Fajriyah, E. (2018). Peran etnomatematika terkait konsep matematika dalam mendukung literasi. *PRISMA, Prosiding Seminar Nasional Matematika*, 1, 114–119. Retrieved from <https://journal.unnes.ac.id/sju/index.php/prisma/article/view/19589>
- Kusuma, D. A. (2020). Peningkatan Representasi Matematis Menggunakan Pembelajaran Ethnomathematics dengan Penerapan Mozart Effect. *IndoMath (Indonesia Mathematics Education)*, 3(1), 10-19.
- Kusumaningrum, T. A. (2018). *Jelajah Arsitektur Lamin Suku Dayak Kenyah*. Jakarta: Kemendikbud.
- Kemendikbud. (2013). *Permendikbud No. 106 tahun 2013 tentang Warisan Budaya Takbenda Indonesia*. Jakarta: Kemendikbud.
- De Lange, J. (2007). Aspects of the Art of Assessment Design. *Assessing Mathematical Proficiency*, 53, 99–112. <https://doi.org/10.1017/CBO9780511755378.011>
- Manan, A. (2021). *Metode Penelitian Etnografi untuk UIN, IAIN, STAIN, PTAIS & Perguruan Tinggi Umum*. Aceh Besar: Acehpo Publishing.
- Muliani, M. M., Makur, A. P., Kurnila, V. S., & Sutarni, I. (2020). Mbaru Niang dalam Perspektif Etnomatematika di Kampung Ruteng Pu'u. *Journal of Honai Math*, 3(1), 57-76. <http://doi.org/10.30862/jhm.v3i1.108>
- Nursyahidah, F., Saputro, B. A., & Rubowo, M. R. (2018). Students Problem Solving Ability Based on Realistic Mathematics with Ethnomathematics. *Journal of Research and Advances in Mathematics Education*, 3(1), 13-24.
- Nur, A. S., Waluya, S. B., Rochmad, R., & Wardono, W. (2020). Contextual learning with Ethnomathematics in enhancing the problem solving based on thinking levels. *Journal of Research and Advances in Mathematics Education*, 5(3), 331-344. <https://doi.org/10.23917/jramathedu.v5i3.11679>

- Orey, D., & Rosa, M. (2007). Cultural Assertions and Challenges Towards Pedagogical Action of an Ethnomathematics Program. *For the Learning of Mathematics*, 1(1), 10–16. Retrieved from <http://bahai-library.com/books/quest/index.html>
- Permita, A. I., Nguyen, T. T., & Prhamana, R. C. I. (2022). Ethnomathematics on the Gringsing batik motifs in Javanese culture. *Journal of Honai Math*, 5(2), 95-108. <https://doi.org/10.30862/jhm.v5i2.26>
- Puspadewi, K. R., & Putra, I. G. N. N. (2014). Etnomatematika di Balik Kerajinan Anyaman Bali. *Jurnal Matematika*, 4(2), 80–89.
- Spradley, J. P. (2016). *The Ethnographic Interview*. Long Grove: Waveland Press
- Suripah, Marsigit, & Rusli. (2021). Etnomatematika: Eksplorasi Konsep-konsep Matematika pada Makanan Khas Melayu Riau. *Math Didactic: Jurnal Pendidikan Matematika*, 7(1), 28-38. <https://jurnal.stkipbjm.ac.id/index.php/math>
- Sroyer, A. M., Nainggolan, J., & Hitabarat, I. M. (2018). Exploration of Ethnomathematics of House and Traditional Music Tools Biak-Papua Cultural. *Formatif: Jurnal Ilmiah Pendidikan MIPA*, 8(3), 175-184. <http://dx.doi.org/10.30998/formatif.v8i3.2751>
- Uskono, I. V., Lakapu, M., Jagom, Y. O., Dosinaeng, W. B. N., & Bria, K. (2020). Pendekatan Pendidikan Matematika Realistik Berbasis Etnomatematika dan Prestasi Belajar Siswa. *Journal of Honai Math*, 3(2), 145-156. <http://doi.org/10.30862/jhm.v3i1.108>
- Wulandari, I. A. P. A., & Puspadewi, K. A. R. (2016). Budaya dan Implikasinya Terhadap Pembelajaran Matematika yang Kreatif. *Jurnal Santiaji Pendidikan*, 6(1), 31–37. Retrieved from <https://www.neliti.com/publications/129201/budaya-dan-implikasinya-terhadap-pembelajaran-matematika-yang-kreatif>