

Ethnomathematics on theme P5 local wisdom at SMP 3 Satu Atap Gebog

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Abstract

This study aims to examine the ethnomathematics values in the theme of the P5 activities of SMP 3 Satu Atap Gebog, which has the theme of local wisdom. The researcher conducted the research at SMP 3 Satu Atap Gebog, located in Rahwatu Village, Gebog District, Kudus Regency. The theme of local wisdom in P5 at SMP 3 Satu Atap Gebog is the *Bodo Contong* tradition, which is typical of the culture in Rahtawu Village, Kudus Regency. The research was conducted as a type of qualitative research. The analysis of this qualitative research uses the Miles and Huberman method, which consists of four steps, namely data collection, data reduction, data presentation, and drawing conclusions. Data was obtained from various sources to be analyzed, and the data that was received was then triangulated to determine the validity of the research data. The type of triangulation used is source triangulation. The results of the study are that there are close mathematical values in the *Bodo Contong* tradition. Traditional food in the *Bodo Contong* tradition has various forms of mathematical objects and has its own philosophy about the lives of people as God's creatures. This explains the ethnomathematics values that exist in the *Bodo Contong* culture, which is alive and continues to be maintained by the residents of Rahtawu Village, Gebog District, Kudus Regency.

Keywords: ethnomathematics; *bodo contong* tradition; P5; traditional food

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INTRODUCTION

The Merdeka Curriculum is currently used as the curriculum in many educational institutions in Indonesia. As of January 2024, 293,373 educational institutions were implementing the Merdeka Curriculum. The trend in implementing the Merdeka Curriculum shows an increase and is becoming more widespread in Indonesia. The Merdeka Curriculum has three main characteristics: it encourages character development and non-academic skills, emphasizes essential material, and provides flexibility in

learning methods. The Merdeka Curriculum's main characteristic is that it allows educational institutions to be creative and avoids being tied to burdensome things, especially for students. A unique feature of the Merdeka Curriculum is implementing the *Pancasila Student Profile Strengthening Project (P5)* (Mulyono & Sulistyani, 2022).

P5 represents a breakthrough in education. With P5, students in the school environment are provided with academic knowledge and instilled with the values of becoming Pancasila-based individuals. The noble values of Pancasila, which are a fundamental part of students' lives, are guaranteed to produce students who are resilient and can compete globally, possessing noble character. The Pancasila Student Profile elucidates the nation's educational goals. It is the primary reference in educational policy and serves as a guideline for educators in shaping character and honing students' abilities. Due to its crucial role, all parties involved in education need to understand this profile. Therefore, this profile must be as practical and straightforward as possible so teachers and students can apply it daily. Based on these considerations, the Pancasila student profile consists of six dimensions: 1) Faith, Devotion to God Almighty, Noble Character, 2) Independence, 3) Collaboration, 4) Global Diversity, 5) Critical Thinking, and 6) Creativity (BSKAP Kemendikbudristek, 2022).

At the Junior High School level, there are seven P5 themes: sustainable lifestyle, local wisdom, unity in diversity, build your soul and body, voice of democracy, engineering and technology to build the unitary state of the republic of Indonesia, and entrepreneurship. Educational units can choose three of these seven themes to implement throughout the year. SMP 3 Satu Atap Gebog is a school in *Rahtawu Village, Gebog District, Kudus Regency*. *Rahtawu Village* is located in the *Muria Mountains*. *Rahtawu Village* still holds strong to its culture and traditions. Technological advancements have not caused *Rahtawu Village* to forget its local culture. SMP 3 Satu Atap Gebog, where most students come from *Rahtawu Village*, has implemented the Independent Curriculum since the 2022-2023 academic year.

Mathematics is a foundational subject for various other sciences. An understanding of mathematics is essential for everyone. By understanding mathematics, a person will gain a sense of order, like the rules inherent in mathematics. Since ancient times, mathematics has been closely linked to social life. Mathematics is often considered a neutral subject, unaffected by values or culture. Therefore, there is an assumption that

mathematics education does not need to address the increasingly evident diversity among students (Wahyudin, 2018). Mathematical concepts are closely linked to the various cultures within society. The appropriate term to describe the use of culture-based mathematics is ethnomathematics. The term was coined by D'Ambrosio in 1985. Ethnomathematics can be defined as mathematical practices originating from a particular cultural group and can be understood as an effort to study mathematical ideas that emerge in various cultures (D'Ambrosio, 1985).

Ethnomathematics is an approach to mathematics learning that connects cultural elements to the learning process (Fauzi & Lu'luilmaknun, 2019). The types and explorations of community culture are diverse and numerous, ranging from livelihoods to traditional games (Vera et al., 2021). Cultural values play a crucial role as the foundation of a nation's character, and instilling these values in every individual from an early age has a significant impact and importance in every life activity, which indirectly involves mathematical concepts, known as ethnomathematics (Wahyuni et al., 2013).

Research on ethnomathematics in Indonesia continues to grow rapidly and enrich knowledge (Turmuzy et al., 2023). An ethnomathematics approach can improve students' understanding of mathematics (Mania & Alam, 2021). Even abroad, the trend of integrating ethnomathematics into classroom learning has been widely researched (Sunzuma et al., 2021). Ethnomathematics aims to understand that there are other and different ways of expressing and working with mathematics that have previously been limited to formal education in schools, such as by adopting various community cultures (Putra, 2022). More broadly, the primary goal of ethnomathematics is to create a peaceful, open, and just civilization—free from violence, arrogance, intolerance, discrimination, fanaticism, and hatred of others (D'Ambrosio & Rosa, 2017).

In 2024, local wisdom was chosen as the theme for P5 activities at SMP 3 Satu Atap Gebog. The local wisdom referred to in this theme is the Bodo Contong culture. Bodo Contong is a unique tradition found in *Rahtawu* Village, and it is strongly suspected that this tradition contains mathematical values. These mathematical values are referred to as ethnomathematical values. Ethnomathematics values are indirectly suspected of being inherent in the P5 theme of local wisdom, which is found in snacks in the *Bodo Contong* tradition. However, this has never been studied or researched. This is important because integrating ethnomathematics in learning is a way to improve mathematics learning

achievement while keeping the learning process enjoyable, fun, and resulting in success (Fouze & Amit, 2017). The findings in this study will be material for further research. To examine the ethnomathematics values in *Rahtawu* Village that are attached to the P5 theme at SMP 3 Satu Atap Gebog, a study was conducted to examine whether there are Ethnomathematics values in the P5 Local Wisdom Theme at SMP 3 Satu Atap Gebog.

METHODS

The data collection techniques used in this study were interviews, field observations, and documentation. Qualitative research, on the other hand, primarily consists of expressions and behavior, while supplementary data, such as documents and other sources, are also categorized. This section summarizes the research method, including the type of research, research setting, research subjects (population and sample), data collection techniques, data validity, and data analysis techniques.

The data sources used in this study include: (1) primary data, obtained from in-depth interviews and observations during P5 activities at SMP 3 Satu Atap Gebog Kudus, and (2) secondary data, indirect sources that can provide additional information to support the primary data. Secondary data sources were obtained from elders in Rahtawu Village, the village government, and residents.

To ensure the validity of the data in this study, triangulation techniques were used. Triangulation is a method for verifying the validity of data by utilizing other sources or information as a means of comparison or verification. This research employed source triangulation, which involves comparing and retesting the reliability of information obtained at various points in time and using different tools. This process was conducted in several ways: (1) comparing data from observations with interview results, (2) comparing open statements with those made privately, and (3) comparing individuals' perceptions and conditions from various perspectives and opinions.

After all the data was obtained, qualitative data analysis was conducted. The data analysis stages in this study used the Miles and Huberman analysis stages. The stages in research data analysis are: (1) Data Reduction, data collected from the field is usually extensive and diverse. Therefore, researchers need to filter it to make it easier to understand. This process, called data reduction, simplifies the data by summarizing, selecting important points, searching for patterns or themes, and discarding irrelevant elements. The goal is to ensure that the remaining data truly supports the focus and

objectives of the research. (2) Data Display, after the data has been filtered and summarized, the next step is to present it. In qualitative research, data are usually presented in narrative text, meaning it is arranged in the form of a story or explanation so that they are easy to understand and analyze further. (3) Drawing Conclusions, according to Miles and Huberman, the third step in qualitative data analysis is concluding and conducting verification. Strong and consistent evidence must support the conclusions produced during the research process. When the researcher returns to the field to collect additional data and the conclusions remain relevant, the conclusions are considered credible or trustworthy.

RESULTS AND DISCUSSION

The *Pancasila* Student Profile Strengthening Project (P5), with the theme of local wisdom, aims to instill a love and pride for local culture in students. In this project, students are invited to explore various traditions, customs, and local wisdom values around them through visits to cultural sites, interviews with traditional leaders, and making traditional handicrafts. Furthermore, students are involved in cultural arts performances and campaigns to preserve local wisdom as a tangible contribution to preserving the nation's cultural heritage. Through this project, students learn about Indonesia's cultural diversity and develop character traits such as cooperation, creativity, and a love of the environment, which align with the values of Pancasila.

The theme of local wisdom is designed to introduce students to the noble values inherent in traditional culture. In this project, students learn to recognize and appreciate cultural heritage through interactive activities, such as learning traditional dances, making regional crafts, or exploring folklore from various regions. Furthermore, students are encouraged to understand the importance of local wisdom in maintaining environmental harmony and strengthening national identity. Through this approach, it is hoped that students will not only understand cultural diversity but also be able to apply values such as tolerance, cooperation, and environmental stewardship in their daily lives (BSKAP Kemendikbudristek, 2022).

In this project, students are encouraged to explore various aspects of local wisdom, such as art, customs, and traditions, through creative activities such as making cultural products, performing traditional arts, and researching local cultural practices. By combining hands-on learning and experience, this project aims to foster pride in cultural

heritage, strengthen the character of diversity, and teach the importance of maintaining balance between humans and nature. Through these activities, students learn about culture and internalize noble values such as cooperation, tolerance, and love of country.

The *Bodo Contong* tradition in *Rahtawu* Village is a traditional event held every *Ruwah* month in the Javanese-Islamic calendar, specifically on the 15th. This tradition has been passed down through generations by the local community. The *kenduri* (celebration) event is usually held in the afternoon at the nearest mosque. During this celebration, residents bring dishes such as *contong* cakes, *jadah* (rice cakes) from the market, and bananas wrapped in napkins. The procession is led by a local religious figure who leads a prayer with the entire community. For the *Rahtawu* community, the *Bodo Contong* tradition is believed to ward off disaster and correct bad events. This tradition also serves as a form of respect for the village's ancestors, who have passed down their culture to the present generation (Supriyanto et al., 2023).

This tradition is called *Bodo Contong* because of the distinctive cone-shaped cake, similar to an ice cream cone, or *contong* in Javanese. This simple cake's shape holds special meaning for the residents, seemingly symbolizing prayers and hopes directed upwards. It is no wonder this cake is always present at every *kenduri* (celebration) in the village. *Bodo Contong* is not just about food but also a symbol of togetherness for the community. This cake strengthens relationships between residents, as everyone participates in preserving and preserving this tradition, passed down through generations.



Figure 1. *Contong* Cake (*Bodo Contong* Snack)

Contong cake has a cone form and a philosophy that all our actions have one goal, namely the blessing of God Almighty. In implementing the *Bodo Contong* tradition, the entire community was present and brought snacks for *contong* cakes, and all people made their own cakes.

In preparation for the P5 work with the theme of local wisdom, students practice making a nide cake as part of the activity. At that time, researchers not only observed the course of the manufacturing process, but also interviewed to dig deeper into the mathematical values contained in a nutrient cake. Through interviews, students reveal that the form of the cake resembles the cone space they learned in the mathematical material. The researcher then continued with more specific questions, for example, about the building elements that were seen on the cake, such as a circle-shaped base, the cone height, and the cone blanket that wrapped the whole. In addition, researchers also explore their understanding related to the relationship between flat and up space, by asking whether they can connect circles, triangles, and cones through the shape of a nide cake. From this conversation, it appears that students can link real experience with mathematical concepts, so that interviews are not only question and answer sessions, but also opportunities for reflection and strengthening understanding.

Contong cake has a cone-like shape and wrapped with banana leaves where a semicircular *contong* cake cover. This shows the *contong* cake contained two mathematical shapes, namely cones and a half circle. Closing a *contong* cake made of banana leaves and circles means maintaining it in nature and always protecting it from sin.

In addition to a lovely cake, in the tradition of *Bodo Contong*, there are various types of snacks with various filosoffs, one of which is *apem* cake. *Apem* cakes are traditional Indonesian cakes made from rice flour, coconut milk, sugar, and yeast. This cake has a soft texture, is chewy, and has a unique sweet taste. In Javanese tradition, *apem* cakes are often used as a symbol of apology or blessing prayers in various traditional events. *Apem* cakes in *Bodo Contong* are interpreted as apologies to Allah SWT for the family grave of the *Rahtawu* Village community.

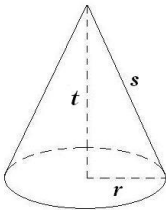
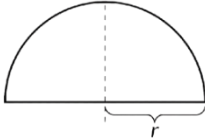
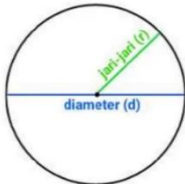


Figure 2. *Apem* Cake in the *Bodo Contong* Tradition

Apem cake has a circular-shaped surface. When the researcher asks students questions about philosophy, why do *Apem* cakes have a circular-shaped surface? *Apem* cake symbolizes forgiveness to God Almighty for all sins and mistakes made by themselves and their families, as well as those who have died. *Apem* cake has a circular surface because it shows the extent of God's ability to the servants.

The findings in the study of ethnomathematics in the P5 activities of the theme of local wisdom can be summarized in the following table 1.

Table 1. Ethnomathematics in the *Bodo Contong* tradition

Name	Geometry shape	Philosophy
<i>Contong</i> cake	 <p style="text-align: center;">Cone</p>	The purpose of life is only to look for the pleasure of God Almighty.
Cover of <i>Contong</i> cake	 <p style="text-align: center;">Semi-circle</p>	Protect yourself from all sins by maintaining balance with nature
<i>Apem</i> cake	 <p style="text-align: center;">Circle</p>	The extent of forgiveness from God to humanity

Ethnomathematics in the *Bodo Contong* tradition, the theme of P5 activities, and local wisdom illustrate that mathematical values and their philosophy are closely contained in the local tradition. The picture of the mathematical value contained in the tradition is in the form of a geometric form on the cake in the *Bodo Contong* tradition, along with the philosophy contained in it, and has become an agreement that all citizens follow. The research results on ethnomathematics in the *Bodo Contong* tradition in P5 activities of local wisdom show that the tradition has cultural values and stores mathematical elements closely related to people's lives.

The most obvious mathematical elements are seen in the geometric form of typical cakes used in the *Bodo Contong* tradition. The shape of the cake that resembles a cone or

a "contact" reflects the application of the concept of the geometry of space, especially cone building, which is close to mathematics learning materials in schools.

More than just a form, the philosophy contained in a *contong* cake is also an important part representing local wisdom values. The community understands that this form is not just the result of creativity, but has a meaning mutually agreed upon and passed down from generation to generation. The philosophy was then internalized by implementing traditions that all citizens always followed. Thus, a *nide* cake is seen as a ritual presentation and a learning medium that connects cultural values, symbolic, and mathematical concepts.

Based on the research results, the tradition of the Bodo Contong, which contains the making of *contong* cakes and *apem* cakes in the title of P5 by local wisdom themed, can be a contextual learning medium for students. Through this activity, students not only recognize the cultural values contained in tradition, but are also able to associate them with mathematical concepts, especially in geometry material. Students can identify the shape of a *nide* cake as a cone space and understand the elements that make it up, such as a circular base, cone surface, and height of the cone, and *apem* cake as a shape with a circular surface. In addition, they can also connect flat shapes with the shape of the space formed. This shows that integrating local wisdom and learning mathematics can strengthen understanding of concepts while fostering appreciation for regional culture.

From these results, it can be understood that the *Bodo Contong* tradition is a tangible form of the application of ethnomathematics, which is a meeting between mathematical knowledge and the practice of community culture. This aligns with the purpose of P5 local wisdom, which is to foster a sense of love for regional culture while introducing that mathematics learning can be contextual, close to life, and is full of local wisdom values.

The results of research on ethnomathematics in P5 activities, the theme of local wisdom, can be used as material for developing research on integrating *Bodo Contong* culture in education. Research on cultural exploration that contains ethnomathematics values has been carried out and revealed that people have used mathematics in their lives (Fajriah et al., 2024; Kumala et al., 2023; Saviraningrum & Wahidin, 2023). Ethnomathematics integration in learning can increase students' interest in mathematics (Lestari et al., 2024). Ethnomathematics exploration can be linked to the concept of mathematical material (Arwanto & Lusiyana, 2025). Geometry concepts and

measurement concepts that can be transferred into learning mathematics in schools (Madu et al., 2024). Didactic design uses ethnomathematics learning in perfecting geometry capabilities (Supriadi, 2019).

CONCLUSION

Research on the value of ethnomatematics in the P5 activities of the theme of local wisdom in SMP 3 Satu Atap Gebog revealed that the value of mathematics contained in the *Bodo Contong* culture, which the people of *Rahtawu* Village, Kudus Regency, preserved. Students indicate ethnomathematics values in P5 activities the theme of local wisdom can identify the shape of a cone cake as a cone space and understand the elements that make it up, such as the base of the circle, cone surface, and the height of the cone and the *apem* cake as a shape with the surface of the geometric and philosophical circles that are trusted by the community contained in cone cakes and the *apem* cake which is a cake presented in the tradition.

Ethnomathematics can also be used as a learning tool in schools. This is an opportunity for future research to develop ethnomathematics-based learning to improve the ability of students in mathematics. Students show higher motivation and satisfaction with learning mathematics when connected to their local culture (Wulandari et al., 2024)

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