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ETHNOMATHEMATICS EXPLORATION OF MATAMUSAN CULTURE TETUN TRIBE COMMUNITIES IN MALAKA DISTRICT

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Abstract
The culture of giving children called 'matamusan' from the Tetun tribe is a local culture that should be for its authenticity and sacredness. The procession of determining the children of 'matamusan' contains ethnomathematical values not realized by the cultural legatees. This research aims to explore the ethnomathematical elements in 'matamusan' culture. In addition, this research can be beneficial at developing context-based mathematical learning materials and a reference in developing the operational curriculum of the education units in the autonomous learning curriculum, particularly in elementary schools. This research employs a qualitative-exploratory method using an ethnographic approach, while observation and interviews are used as techniques to collect data. Data analysis uses data reduction, data presentation, and conclusion. The results of this research show that there are six mathematical concepts in the cultural procession of determining 'matamusan' children: (1) the concepts of one-dimensional geometry, namely a line consisting of horizontal lines, parallel lines, and acute angles, and two-dimensional geometry, namely rectangles and rhombus. (2) the concept of counting; 3) the concept of the median; 4) the concept of the unit of time; 5) the concept of the unit of weight and; 6) the concept of currency, which can be used to develop teaching materials on mathematical content, especially in elementary schools whose implementation is in the form of context-based mathematical problems.

Keywords: Exploration; Ethnomathematical; Matamusan; Tetun tribe

INTRODUCTION

Indonesia is a nation consisting of various tribes and cultures. Each region has a different, unique and sacred culture for its adherents. Malacca Regency is one of the regencies in the province of East Nusa Tenggara (NTT) where the majority of the population comes from the Tetun Tribe. The Tetun people generally adhere to a matrilineal marriage system, meaning a system that adheres to the mother's lineage. The matrilineal marriage system for the Tetun tribe is not much different from the Minangkabau and Ngada tribes, where the entry marriage system applies, namely the husband will follow and live in the wife's family but the husband remains a member of his tribal family and the children will all belong to the woman (Poespasari, 2016) .

In the de jure matrilineal marriage system in the Tetum community, daughters become the heirs to the wealth owned by their parents, but de facto men occupy a superordinate position (Adnyana et al., 2018). Due to de jure recognition, women have high position and prestige in the context of customs (Pah, 2016). Even though in the matrilineal marriage custom of the Tetum tribe, male offspring do not get inheritance rights from their parents, but if the father dies, there must be one child who will be returned to the father's/husband's family to replace the father's position in the family, known as matamusan which is meaning father's surrogate son. The purpose of this matamusan is that the kinship between the two families is maintained and as a ransom for the inheritance of the husband and wife's offspring which is passed on to the husband, so that this matamusan child has the same rights to

inheritance as other children from his aya's house (Lele et al. ., 2021). This principle is adhered to by the Tetun people in West Malacca, Central Malacca and East Malacca Districts.
Matamusan is a cultural heritage that must be preserved so that it is not displaced by modernity, it is necessary to document it to maintain cultural resilience and continuity because the current generation tends not to know their own local culture. The younger generation of the Tetun who live in urban areas today are not even familiar with the Matamusan culture. This is due to the lack of documentation and publication of cultural aspects of the Belu area and Timor Island including the Tetun tribe of Malacca district, if any, it is only a collection of foreign, Dutch, American and Australian libraries and museums (Research and Development Implementation Team, 2019). Even though in the Matamusan tradition there are philosophical values contained including the values of love, unity and oneness, peace, harmony and religious values (Lele et al., 2021), the right way is needed to maintain cultural resilience and continuity, one of which is through learning. etomathematics.

Ethnomatematics is the understanding of mathematical concepts by linking the culture of society. Ethnomatematics is very close to constructivism theory because it helps students understand mathematics with their experience and knowledge (Supriadi & Arisetyawan, 2020). An understanding of proper mathematical concepts is the basis for students to be able to solve mathematical problems including solving mathematical problems related to students' daily lives (Banase et al., 2022). Understanding the correct concept using ethnomathematics is very suitable for students in elementary schools (SD), because the role of understanding mathematical concepts will have an impact on increasing students' mathematical thinking abilities. The application of ethnomathematics will also be able to overcome one of the main problems in learning in elementary school, namely the low understanding of mathematical concepts (Wulandari, 2015). Therefore, through ethnomathematics learning has varied functions not only to introduce the local culture of society which is full of character values, but also to be used as a source of learning, learning media and contextual-based learning that can be included in the content of school curriculum development and is able to overcome problems. in learning mathematics. The focus of the research is to explore the cultural traditions of Matamusan children of the Tetun tribe which contain mathematical concepts, especially in elementary schools. Apart from that, the results of this research are the maintenance of local culture in the era of globalization and the process of digitizing education. The research results can also be used as the development of local wisdom-based learning materials that are packaged in contextual-based mathematical problems which are used as a reference in the development of school operational curricula in the context of revitalizing the prototype curriculum and can protect local cultural heritage from unilateral claims by ethnic groups or other countries.

METHOD

This study uses exploratory qualitative research using an ethnographic approach. The research was conducted in Malacca District, Central Malacca District. The research subjects were traditional leaders of the Tetun people and cultural practitioners of the Malacca district and two native people of the Malacca district. The object of this research study is heritage in Matamusan culture from an ethnomathematics perspective. Data collection methods in this study used observation and interviews, while the research instruments used interview guidelines and observation guidelines. While the research procedure consisted of 1) introduction, at this stage the researcher selected informants and selected ethnomathematics activities in the Matamusan culture of the Tetun tribe of Malacca district, 2) making research instruments in the form of observation guidelines and interview guidelines, 3) implementation, researchers carried out observational data collection activities and interviews, 4) Verification of data that has been collected. 5) Data analysis, researchers conducted data analysis regarding ethnomatematics in Matamusan culture and 6) Make conclusions from the results of data analysis related to ethnomatematics of Matamusan culture. Data analysis in this study adopted the Miles and Huberman model, qualitative data analysis activities were carried out interactively and continuously until the data obtained reached the saturation point which included data reduction, data

display and conclusion/verification (Sugiyono, 2017).

RESULTS AND DISCUSSION

The culture of giving Matamusan children, occurs when the husband dies, the biological child who has a position as the middle child must be handed over to the extended family of the deceased father as a substitute for the father's position in the father's tribe. This happens as a result of the matrine marriage system, where the husband will leave his tribal house and follow his wife's tribe. In general, the Matamusan culture is generally embraced by the Tetun people, especially the Kamanasa people. Kamanasa itself consists of three major tribes namely: fohoterin, kamanasa and fetisin, but in this study, the study of ethnomathematics elements was focused on the procession of determining Matamusan children in Kamanasa village, especially the fohoterin tribe. The procession of determining the Matamusan child itself consists of several procedures including the following:

1. Hamutuk (Gathering)
   Hamutuk, namely sitting together to determine the Matamusan child which is usually done at a funeral home or traditional house followed by uncles, aunts from the mother's family, but this hamutuk is usually done at a funeral home.
2. Hatudu oa matamusan (Election of Matamusan children)
   Hatudu oa matamusan, namely the process of selecting Matamusan children with conditions, the chosen child may not be the eldest or youngest child or in other words the middle child regardless of the sex of the child chosen, but the selection of Matamusan can also be carried out since the baby is still in the mother's womb.
3. Haman ho'ba is safe to use
   Haman ho'ba aman niakan uman, that is, the mother's extended family will take the Matamusan child to the late father's extended family home. The process of delivering Matamusan children is carried out in a procession by forming a line in the form of a horizontal straight line or parallel lines leading to the funeral home or traditional house.
4. Hase
   Hase means greeting and welcome from the father's family in the form of sobs towards the extended family of the mother and matamusan children. Hase is generally performed by way of sura by the father's family. Sura means that the sound of crying tears accompanied by stories of the deceased's life journey that has a deep impression on friends, family or handetolan left behind.
5. Hatais
   Hatais matamusan means giving cloth or sarongs with kamanasa woven motifs to Matamusan children from the extended family of the late father or mother. Tetun motifs generally consist of two types, namely tais mane (men's cloth) and tais feto (women's cloth) with a variety of unique motifs.

6. Bahakoi
   The extended family of both parties, namely the extended family of the late father and mother and the child, gathered to agree on determining the right time for the burial procession and it is usually carried out between 2-3 days after death and after the process of determining the Matamusan child has been completed. However, the determination of the burial time can change at any time if incidental circumstances occur. Prior to the burial process (bahakoi), the mother's family is required to bring a gift known as tanasak inan with a span of 3-24 hours before the burial occurs. Today, the tanasak inan brought by your family can generally be in the form of 50 kilograms of rice and livestock such as a pig whose selling price ranges from Rp. In addition, the delivery of the inanan that is carried cannot be replaced with money.

If the Matamusan child dies, the Matamusan child can be replaced by his biological child, but this is not an obligation. Along with the times, there have been changes that have affected the tradition of Matamusan children themselves, including previously Matamusan children were required to live in the

family home of the deceased father as a replacement, but now Matamusan children can live anywhere. The inheritance obtained by Matamusan children is the same as that of biological children from the father's family which generally consists of land and livestock with an equal distribution of inheritance for all children. Unconsciously by its adherents, there are ethnomathematics elements of the culture of giving Matamusan children which can be studied in terms of the procession of determining Matamusan children, including the following:

1. Geometry Concept

In the procession of Matamusan haman ho'ba aman niakan uma there is accompaniment from the extended family of Matamusan mother and children to the funeral home, this activity applies the straight line concept. According to Bili et al., (2019) a line is an abstract concept that has a straight shape. The concept of the line also contains regional motifs that were obtained by Matamusan's children from the late father's extended family during the hatais process. Woven cloth itself in the Tetun local language is called tais. Tais of Kamanasa Village has various woven motifs, both tais feto (women's cloth) and tais mane (men's cloth). In this study, the study was carried out by researchers on the tais feto motif of the Kamanasa village, the Fohoterin tribe, because the type of tais feto is more common in the Kamanasa area compared to tais mane and the weaving process does not take a long time because it has a variety of motifs that are simpler than tais mane (traditional cloth). man). In connection with the various motifs in tais feto, there is a geometric concept contained therein which can be described as follows:

a. Line Concept

From tais feto it can be identified several mathematical concepts of first-dimensional geometry, namely lines consisting of horizontal lines, parallel lines and acute angles as well as two-dimensional geometric concepts, namely acute angles, rectangles and rhombuses. Identification of the concept of lines in the woven motifs of the fohoterin kamanasa tribe is shown in Figure 1 which shows straight horizontal lines and Figure 2 shows parallel lines.

Figure 1 Horizontal lines on the Kamanasa Fohoterin tribal cloth motif

The shape of the horizontal line motif on the tais feto seen in Figure 1 above was made using the futu technique or the tie technique. The horizontal line motif is known as fau funan. Fau funan has the meaning as a human being created by God, must live correctly by not deviating from religious teachings, as well as the values and norms that apply in society. In the fau funan motif, the horizontal straight line motif is applied along the length of the fabric. Identification of the concept of horizontal lines is also found in the star motif of the Southwest Sumba woven fabric, East Nusa Tenggara (Ubui et al., 2020). In addition, there is also the concept of a line identified in tais feto. Two lines are said to be parallel if the two lines lie in a flat plane which will not intersect or have no common points even though they are extended indefinitely (Djara et al., 2021).

Figure 2 Parallel lines on the Kamanasa fohoterin tribal cloth motif

a. Angle

In the tais feto motif, which is in the form of an angle, in the Tetun regional language it is called foit. Foit in tais feto has the meaning that the dynamics of human life are ups and downs but even though it is full of dynamics, human life must continue to rely on God to gain victory. So it can be clearly identified that the mathematical concept in the foit tais feto motif is an angle. An angle is a combination of two rays that have the same starting point (Widiawati, Dodi Marzal, 2018). The angle contained in the tais feto motif is an acute angle. An acute angle is an angle that has an angle between 0° and 90° or an angle that has an angle of less than 90°.

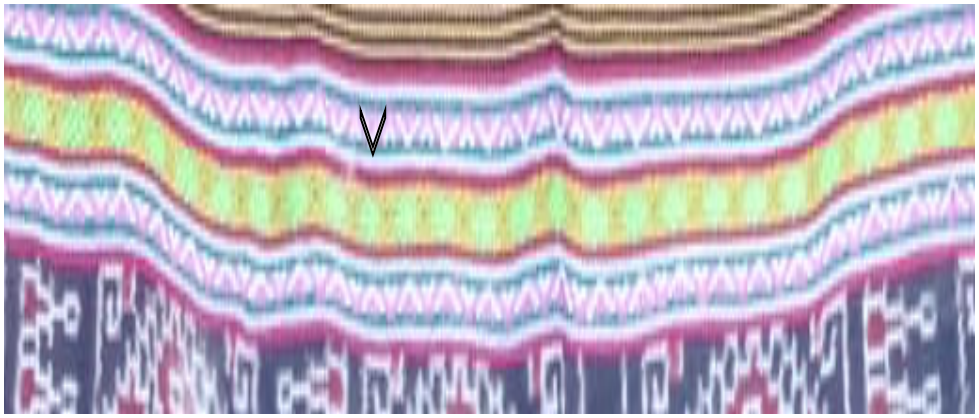

Figure 3 sketch of an acute angle

b. Rhombus

The tais feto motif is in the form of a rhombus, in the Tetun regional language it is called kbuk. Kbuk in tais feto has the meaning of wholeness and unity which must be maintained properly among fellow families, as well as between communities and the community and the government. In connection with the tais feto motif of the Fohoterin tribe of Kamanasa village, the mathematical concept contained therein is a two-dimensional geometry in the form of a rhombus. A rhombus is a quadrilateral with four sides that are the same length (Mawaddah & Hastuti, 2021).

Figure 4. Rhombus sketch

c. Rectangular

The tais feto motif in the form of a spear is known by a name in the Tetun language called diman which means spear, which has the meaning of strength that can protect against the threat of danger but the spear is also like a double-edged sword which, if interpreted as misfortune, sadness and badness if used as well as possible. The mathematical concept that exists in the motif where is the concept of a rectangle. A rectangle is a quadrilateral that has a pair of opposite sides equal in length with a right angle (90°) and its diagonals bisect each other perpendicularly (Sao, 2017).

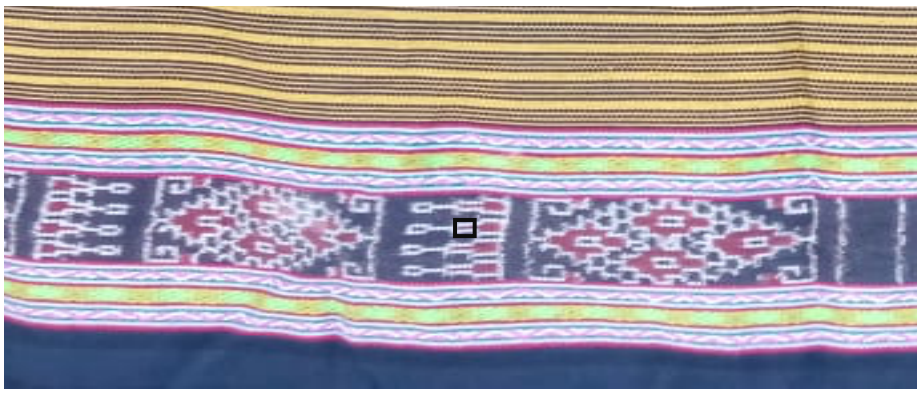

Figure 5. Rectanguler sketch

2. The Concept of Counting

The concept of counting can be identified in the process of hatudu oan matamusan or determining the children of the matamusan, then the family will count the number of children who died and then sort the children from the first child to the last child. The activity of counting by sorting the children is done with the help of your fingers to determine the number of children you have. The mention of numbers by the Tetum people who adhere to the Tetun regional language in the Malacca region such as Kamanasa village also uses the same term, as shown in table 1 below.

Tabel 1. Sebutan Bilangan oleh Suku Tetun

Sebutan Bilangan	Sebutan Bilang oleh Suku Tetun	Sebutan Hindu - Arab
1	*Ida*	Satu
2	*Rua*	Dua
3	*Tolu*	Tiga
4	*Hat*	Empat
5	*Lima*	Lima
6	*Nen*	Enam
7	*Hitu*	Tujuh
8	*Walu*	Delapan
9	*Siwi*	Sembilan
10	*Senulu*	Sepuluh

In addition, related to the activity of counting, the Kamanasa people and the whole Tetun tribe have their own names for children who are the eldest, middle and youngest children. The eldest child or eldest child is called "oan ulun" if it's a boy and bete ulun/kwa'ik if it's a girl, while the middle child is called "oan klaran" and the youngest child is called "oan ikun".

3. Median Concept
   In the Hatudu oan Matamusan process, namely the determination of Matamusan children with the condition that the child chosen may not be the eldest or youngest child but the middle child regardless of the gender of the child selected, then the activity in this process has applied the median concept in mathematics. The median is the value that is right in the middle if the amount of data is odd, or the average of the two values in the middle if the amount of data is even, the data has been sorted from smallest to largest or vice versa (Wirawan, 2016).
4. The Concept of the Unit of Time
   The concept of a unit of time exists when determining the day of burial in the Bahakoi procession which takes 2-3 days after death and after the Hatudu oan matamusan procession (Election of Matamusan children) is carried out. The concept of a unit of time is also seen when the mother's family brings the child with a time span of 3-24 hours before the burial occurs.
5. Unit Weight Concept
   Tons, quintals, kilograms, grams are some examples of standard units of weight (Erika, 2019). The concept of a unit of weight is identified in the tanasak inan brought by the mother's family in the form of 50 kilograms of rice which cannot be replaced with money.
6. Currency Concept
   The concept of currency is contained in the tanasak inan brought by the mother's family in the form of pigs with a selling price ranging from IDR 4,000,000 - IDR 7,000,000

Based on the series of activities in the Matamusan procession with ethnomathematics values contained therein, the culture of Matamusan children can be used as a reference for teachers in developing teaching materials on mathematical content, especially in elementary schools whose application can be exemplified through several contextual-based mathematics problems as shown in table 2 below. below.

Table 2. Development of the Matamusan Tradition Ethnomatematics content material studied in terms of contextual-based mathematical problems

Learning Materials	**An example of applying Ethnomatematics**
Garis dan sudut a. Pengertian Garis b. Hubungan antargaris c. Pengertian sudut d. Nama sudut e. Macam – macam sudut	Contoh soal : Sudut Indah adalah seorang anak matamusan yang mendapatkan *tais feto* (kain perempuan) tenun daerah kamanasa seperti pada gambar di bawah ini

f. Hubungan antara 2 garis sejajar dipotong oleh sebuah garis	 Berdasarkan gambar diatas, tentukan jenis sudut yang terdapat pada gambar motif *tais feto* diatas ! Jawab : Jenis sudut yang terdapat pada motif *tais feto* diatas adalah sudut lancip dengan besar sudut diantara 0° sampai 90° atau sudut yang meiliki besar sudut kurang dari 90°.
Bangun Datar a. Pengertian Bangun Datar b. Ciri dan Jenis bangun Datar c. Luas dan Keliling Bangun Datar d. Menyelesaikan soal cerita bangun datar yang berkaitan dengan kehidupan sehari-hari	Contoh soal: Belah Ketupat Indah merupakan anak *matamusan* yang mendapatkan *tais feto* motif *kbuk* yang berbentuk belah ketupat, dengan panjang 180cm. Jika panjang diagonalnya motif *kbuk* sebesar 18cm. Berapa jumlah motif belah ketupat yang terdapat pada *tais feto* yang dimiliki oleh Indah*?* Diketahui: 1) Panjang *tais feto* 180 cm dan pada *tais feto* terdapat motif *kbuk* yang berbentuk belah ketupat. 2) Panjang diagonal sebuah belah ketupat 18 cm. Ditanya: Berapa jumlah motif belah ketupat pada *Tais feto?* Jawab: 180:18 = 10
Median	Contoh soal Ibu Seran memiliki lima orang anak yaitu Bete, Manek, Atok, Bria dan Ikun. Anak pertama adalah Bete, Anak kedua Bria, anak ketiga Atok, anak keempat Manek dan anak kelima Ikun. Dari kelima anak ini, akan dipilih satu orang anak yang akan dijadikan anak matamusan, dengan ketentuan adat istiadat yang berlaku bahwa anak matamusan adalah anak tengah, maka tentukankanlah siapakah anak yang akan dijadikan anak matamusan! Diketahui : Jumlah anak Ibu seran 5 orang, anak pertama adalah Bete, anak kedua Bria, anak ketiga Atok, anak keempat Manek dan anak kelima Ikun. Ditanya : Tentukankanlah siapakah anak yang akan dijadikan anak matamusan! Jawab : Oleh karena *n* ganjil, maka rumus Median untuk *n* ganjil : $Me = \frac{n+1}{2}$ $Me = \frac{5+1}{2}$ $Me = \frac{6}{2} = 3$ Jadi anak ketiga merupakan anak *matamusan* yaitu Atok

Jarak, Waktu dan Kecepatan Debit	Manek mengemudi sepeda motor dengan membawa sekarung beras untuk dijadikan hantaran *tanasak inan* yang akan dibawa sebelum acara penguburan. Manek berangkat dari Desa Namfalus pukul 09.15 dengan kecepatan rata-rata 35 km/jam. Ditengah jalan, Manek berhenti untuk istirahat 2 kali, masing-masing 10 menit, kemudian Manek tiba di Desa Kamanasa pukul 13.05. Berapa km jarak yang ditempuh oleh Manek? Diketahui: Lama perjalanan = pukul 13.05 – pukul 09.15 = 3 jam 50 menit Lama istirahat= 2 x 10 menit = 20 menit Lama perjalanan dengan sepeda motor = 3 jam 50 menit – 20 menit = 3 jam 30 menit = 3,5 jam Kecepatan motor = 35 km/jam Ditanya: jarak = Berapa km jarak yang ditempuh Manek? Jawab: Jarak = kecepatan x waktu = 35 km/jam x 3,5 jam = 157,5 km Jadi jarak Desa Namfalus ke Desa Kamanasa adalah 122,5 km
Pengukuran Berat a. Mengukur Berat Benda dengan Satuan Baku b. Memilih alat ukur berat yang sesuai dan mengukur berat benda c. Soal cerita yang berkaitan dengan satuan berat	Ulu membawa mobil pick-up untuk mengangkut bahan makanan seberat 2 ton berupa beras, kacang hijau, dan jagung pulut untuk dibawa sebagai barang hantaran *tanasak inan*. Apabila berat beras 1,5 kuintal dan kacang tanah 120 kg, maka berapakah berat jagung yang diangkut pick-up tersebut? Diketahui : Total muatan pick-up = 2 ton = 2000 kg Beras = 1,5 kuintal = 1500 kg Kacang tanah = 120 kg Ditannya : Berat jagung yang diangkut truk tersebut? Jawab : Berat jagung = 2.000 – (1.500 + 120) kg Berat jagung = 2.000 – 1.620 kg Berat jagung = 380 kg
	Ibu Bria membeli 2 *tais feto* (kain tenun perempuan) dan 1 selendang tenun motif *kbuk* seharga Rp 200.000,- untuk diberikan kepada anak *matamusan* pada proses hatais. Jika total uang yang dikeluarkan Ibu Bria sebesar Rp 2.400.000,-, maka berapa harga 1 tais feto? Diketahui : 1 selendang = Rp 200.000,- Total uang yang dikeluarkan untuk membeli 2 *tais feto* dan 1 selendang = Rp 2.400.000, Ditanya : Berapa harga 1 tais feto?

	Jawab: Harga beli *tais feto* = Total Harga - Harga beli selempang Harga beli *tais feto* = 2.400.000 - 200.000 Harga beli *tais feto* = 2.200.000 Jadi Harga beli 2 *tais feto* = Rp 2.200.000,- Maka harga 1 *tais feto* = 2.200.000:2=Rp 1.100.000,-

The results of the concept findings in this study are suitable for use in learning mathematics in elementary schools. This is because learning mathematics in elementary schools is the stage of planting and introducing the simplest mathematical concepts (Sholihah et al., 2021). In addition, research can be used as an integrated cultural heritage in the development of operational curricula in educational units which will indirectly make knowledge of community culture as well as a form of cultural preservation as well as material for consideration of policy implementation in the development of the School Operational Curriculum (KOS). Regarding the Education Unit Operational Curriculum in learning the new paradigm using an independent curriculum, schools are given freedom in developing KOS and teaching materials by referring to the curriculum framework and structure that are in accordance with the characteristics of the school. Conditions will provide opportunities for teachers to integrate ethnomathematics through the development of teaching materials through lesson plans and or mathematics teaching modules in elementary schools that are adapted to learning outcomes based on elements in mathematics subjects (Numbers, Algebra, Measurement, Geometry and Data Analysis and Opportunity) in each phase. Ethnomatematics-based learning also has an impact on the formation of national character (Setiana, 2020). With the inculcation of noble character through ethnomathematics learning it can be a vehicle for realizing the six dimensions of the Pancasila student profile (Faithful, pious to TYME and noble, Global Diversity, Mutual Cooperation, Creative, Critical and Independent Reasoning) which are integrated in learning mathematics in class. Thus, the results of the ethnomathematics exploration of Matamusan culture can be applied in classroom learning which is not only beneficial for students in understanding abstract mathematical concepts and making contextual-based learning so that it becomes more meaningful, but also beneficial in developing student character according to the student profile. Pancasila in order to realize the vision of education in Indonesia, namely to realize an advanced, sovereign, independent and personal Indonesia through the creation of Pancasila students.

CONCLUSION

Based on the research that has been done, it can be concluded that there is a mathematical concept in the cultural procession of selecting Matamusan children including: 1) The concept of one-dimensional geometry, namely lines consisting of horizontal lines, parallel lines and acute angles and the concept of two-dimensional geometry, namely rectangles and rhombuses identified in the pattern of the tais feto woven fabric (women) in the “Hatais” procession activity. 2) The concept of counting those identified in the process of hatudu oan matamusan or determining the children of the matamusan, the family will count the number of children who died then sort the children from the first child to the last child. The activity of counting by sorting the children is done with the help of your fingers to determine the number of children you have. 3) The median concept in the Hatudu oan Matamusan process is the determination of Matamusan children with the condition that the child chosen may not be the eldest or youngest child but the middle child regardless of the sex of the child selected. 4) The concept of unit of time exists when determining the day of burial in the Bahakoi procession which takes 2-3 days after death and after the Hatudu oan matamusan procession (Election of Matamusan children). The concept of a unit of time can also be seen when the mother's family brings her children with a time span of 3-24 hours before the burial takes place. 5) The unit weight concept identified in the tanasak inan process brought by the mother's family in the form of 50 kilograms of rice which cannot be exchanged for money and 6) The currency concept identified in the bahakoi process through the tanasak inan activity brought by the mother's family in the form of animals livestock must be in the form of pigs with a selling price ranging from Rp. 4,000,000 - Rp. 7,000,000.-. The results of this study can also be used as a reference in developing teaching materials on mathematics content,

especially in elementary schools, where the application can be in the form of contextually based mathematical problems.

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