



Batik as a Medium for Character Education in the Cultural Context of Riau Malay Society: A Literature Review

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Abstract

Riau Malay batik embodies the richness of nature and indigenous wisdom, and also contains character values promoting ethical, spiritual, and moral values van be revised "Riau Malay batik embodies the richness of nature and indigenous wisdom, reflecting ethical, spiritual, and moral values. The purpose of this study was to examine the role of batik as a medium for character education and how it may be integrated into education. This study employed a qualitative-descriptive approach with a literature review of several academic sources, including journals, books, and research reports. The data analysis technique used in this study was content analysis, which seeks to uncover significant themes, important concepts, and linkages between ideas found in the reviewed literature. The analysis was carried out thematically, with data organized into groups based on the discussion issues of batik in character education and its integration into education. The findings of the study indicate that batik cloth has significant potential as a medium for character education based on local culture. Batik motifs aid in the development of religious, nationalist, integrity, independence, and cooperative characteristics. Batik is used in education for both practical and theoretical learning. Both of these techniques work together to promote students' character formation. Integration into teaching is done through the BMR (Riau Malay Culture) book and batik practice among students.

Keywords: batik cloth, motif, philosophy, character education, Riau Malay society

Introduction

Batik is an Indonesian cultural treasure that has been classified as an Intangible Cultural Heritage by UNESCO in 2009 (Syafitri, 2025). This recognition is not only a source of national pride, but it also emphasizes the significance of safeguarding this significant ancestral heritage. Batik cloth reflects philosophical, historical, and cultural values through its theme and color choices, in addition to its aesthetic appeal. Each batik pattern contains stories, prayers, and perspectives of the people who made it. These have been passed down from generation to generation, both traditionally and digitally (Sudardi, 2021).

In the context of local culture, batik serves as a medium for expressing identity, a means of symbolic communication, and a form of representation of the community's social values (Poon, 2020; Widagdo et al., 2022). Batik has evolved with particular characteristics in various regions of Indonesia, reflecting the uniqueness of local cultures. One notable example is Riau Malay batik, which features a wide range of distinctive motifs with strong symbolic value. These motifs not only reflect the richness of nature and local wisdom but also the Malay people's way of life, which values customs, ethics, aesthetics, social values, and spirituality.

Riau Malay batik, a cultural product with aesthetic and symbolic value, can be used as a learning medium to instill character values (Pujiyanto et al., 2021). Each motif in Riau Malay batik has rich meaning, expressing the Malay people's way of life, social conventions, and moral teachings. Beyond the motifs, the batik-making process itself—which requires perseverance, patience, and precision—also encompasses educational values such as hard work, responsibility, and respect for process and tradition.

Beyond its cultural value, batik also plays a pedagogical role, such as in the context of character education. Character education is a strategic priority for comprehensively increasing the quality of Indonesia's human resources. This effort aspires not just to generate a generation of intellectual excellence but also to shape individuals with noble morals, sturdy souls, and a feeling of identity as members of a culture-rich nation (Poon, 2020). The challenges of globalization, advancements in technology, and rapid social change demand an education that produces graduates who are academically intelligent, morally upright, empathetic, and committed to national values. Such character can be instilled contextually using a culture-based learning approach (Kusnadi, 2023).

One approach that has been proven effective in strengthening character education is the integration of local cultural values into the curriculum and learning process (Sakti et al., 2024b). In this light, Riau Malay batik can be a highly relevant and beneficial medium. Students who study batik not only learn about the richness of their region's culture, but they also absorb the moral, spiritual, and social teachings inherent within it. This type of local culture-based learning can provide a more meaningful and contextualized learning experience while also enhancing national identity in the face of globalization (Rasidi & Istiningsih, 2025).

Integrating batik in education preserves cultural heritage and fosters character values in students. This effort can be done through a variety of avenues, including formal and non-formal education. In the formal sector, batik can be integrated into the local content curriculum, arts and culture disciplines, as well as culture-based thematic education. In the formal sector, batik can be integrated into the local content curriculum, arts and culture subjects, and culture-based thematic learning. Local content curriculum enables schools in the regions to use local cultural resources as relevant and contextual teaching materials (Ibnu Fitrianto & Muhammad Farisi, 2025; Sharma (Gyawali), 2024). This approach allows students to obtain theoretical knowledge about batik while simultaneously engaging directly in the creative process of batik-making, which has a high educational value.

In addition to formal channels, non-formal activities such as batik arts, extracurriculars, school cultural exhibitions, and culture-based skill training can help to promote batik integration. These kinds of activities allow students to explore their interests, talents, and respect for local culture in a more open and creative setting. Hands-on activities promote values including teamwork, discipline, perseverance, and appreciation of country culture. This indicates that integrating batik into education is not only a means of cultural preservation but also a means of developing character that is firmly rooted in local values while remaining prepared to face global challenges.

Riau Province has begun to integrate Batik culture into teaching. Batik learning, for example, has been included in arts and culture subjects as well as local content in several schools. Furthermore, the Riau province administration has contributed to this project by creating contextualized teaching materials (Afandi et al., 2021; Marhamah et al., 2023). One example is the *Budaya Melayu Riau* or Riau Malay Culture textbook for elementary, junior, and senior high school. In a book containing material on local batik as part of cultural preservation and character building for students (Kusnadi, 2023; Sulaiman et al., 2022). The book "Riau Malay Culture" not only introduces the history and variety of Riau Malay batik motifs but also explores the philosophical and social values contained within.

Riau batik motifs are visually appealing and symbolically rich, reflecting the values and character of the Malay people. Several different motifs, such as *Pucuk Rebung*, *Awan Larat*, and *Bungo Cengkih*, hold profound philosophical meanings, making them highly important as learning media for strengthening character education (Ghassany & Santoso, 2021; Suprayogi & Karyono, 2024). The *Pucuk Rebung* motif has bamboo shoots sprouting upward, representing growth, development, and optimism for a better future. This interpretation expresses character values including optimism, a passion for learning, hard work, and high aspirations. Understanding this symbolic meaning might help students reflect on the value of having a vision and a fighting spirit in life.

Meanwhile, the *Awan Larat* motif features a constantly flowing cloud pattern that represents kindness, harmony, and the continuity of life. These ideals emphasize tolerance, empathy, harmonious living, and societal harmony. Strengthening character through these motifs can help students realize the value of peaceful coexistence in the face of variety. Similarly, the *Bungo Cengkih*, or clove flower, motif reflects not only the beauty of the local flora but also persistence, tenacity, and strength in the face of

difficulty. The fragrant and robust clove flower can be understood as a symbol of perseverance, independence, and integrity, all of which are extremely important for raising a generation capable of surviving and constructively contributing to society.

Character education can be fostered in students by explaining the purpose and philosophy of Riau batik motifs in a contextual and meaningful way. This strategy broadens students' cultural knowledge, makes the learning process more dynamic and relevant, and activates their affective aspects. Batik is not just a cultural material, but also a tool for establishing values and forming students' identities from a young age (Poon, 2020). This process exemplifies effective experiential learning, which is an educational strategy that positions students as active participants in processing real experiences into knowledge and values.

Various research suggests that integrating batik into character education might effectively impart noble values in students based on local culture. Batik, a cultural product filled with symbolism and philosophy, has been shown to be a great learning medium for instilling moral, social, and spiritual qualities. Research by Sudardi (2021) revealed that batik is a reflection of local human wisdom, beliefs, and community life. Batik motifs symbolize hope, peace, and history. Kusnadi (2023) in his research found that native batik motifs, such as Pekalongan batik, strengthen character education and facilitate learning.

Previous research findings show that local batik serves not only aesthetic or economic reasons, but also as a social and educational instrument in the development of students' character. Batik, when utilized correctly in a classroom context, can help students comprehend life values in a contextual, personal, and affective approach. This underlines the idea that local culture-based learning, such as batik, has enormous potential for development as part of a long-term and effective character education strategy.

Although several studies have been undertaken in various places, studies on Riau batik, specifically as a medium for character education in the Malay community, are still scarce. The lack of in-depth research into the relationship between Riau batik motifs and character education in Riau's formal curriculum represents a fundamental gap that must be addressed. As a result, the purpose of this study is to close this gap by conducting a literature review to investigate the significance of batik as a medium for character education within the framework of the Riau Malay community's local culture.

Literature Review

Riau Batik

Batik is one of Indonesia's cultural heritages that has high artistic value and deep philosophical meaning. Etymologically, the word "batik" comes from the combination of two words in the Javanese language: "amba," which means "to write," and "titik," which means "dot" (Widayanti & Handayani, 2024). Thus, batik can be defined as the art of writing dots or patterns on fabric using wax as a color barrier. The understanding of

batik has evolved over time and with technology. If batik used to be synonymous with time-consuming manual processes like hand-drawn and stamped batik, modern batik using printing techniques has now also developed. Nevertheless, hand-drawn batik is still considered to have higher artistic and economic value due to its complex and skill-intensive production process (Adelinea et al., 2025).

Batik motifs are very diverse and rich in symbolic meaning. Each region in Indonesia has a distinctive motif that represents its culture, local values, and geographical conditions. For example, Riau batik is one of the batik variations that has its own distinctive features, both in terms of the motifs and the philosophy contained within. Riau batik motifs are generally inspired by the natural wealth, customs, and strong Malay culture of the region (Pujiyanto et al., 2021). The most common motifs found in Riau batik are flora and fauna, such as cempaka flowers, tanjung flowers, clove flowers, selais fish, larat clouds, and peacocks. One of the most popular motifs is the bamboo shoot motif, which symbolizes growth and hope (Zakaria et al., 2018). The shape of this motif resembles bamboo shoots reaching upwards, symbolizing the young generation expected to continue growing and developing within a framework of polite culture.

Another distinctive feature of Riau batik is the avoidance of depicting living creatures in their entirety, particularly humans and animals, as it follows the values in Malay culture, which is heavily influenced by Islam. Animal motifs are usually created in the form of stylization or abstract ornamentation. The colors used tend to be soft and elegant, such as gold, maroon, leaf green, and navy blue, all of which reflect the grace and modesty of the Riau Malay community (Pujiyanto et al., 2021). Beside its esthetic elements, Riau batik is rich in philosophical meaning. For example, the Tanjung flower motif symbolizes the fragrance of a Malay woman's good name and dignity, while the Selais fish motif depicts cooperation and living in harmony. Values such as simplicity, purity, and honor are often the implicit messages in the motifs of Riau batik.

Batik with Pedagogical

Value Batik contains educational values that can shape character, instill local wisdom, and enrich cultural understanding in the learning process. Batik is not just a patterned fabric, but an intangible cultural heritage rich in philosophical, historical, and aesthetic value (Widagdo et al., 2022). In a pedagogical context, batik can be a medium for teaching various aspects of life, from patience and perseverance to appreciation for culture and national identity.

First, the batik-making process demands high precision and discipline. From motif planning, batik application, dyeing, to the final washing, everything requires time and attention to detail. This value is very relevant in character education because it trains students to work patiently and meticulously. Children introduced to batik from an early age will learn to appreciate the process, not just the final product (Amilda et al., 2023). This aligns with the pedagogical principle that learning is not just about academic results, but also about the process of character development.

Second, batik contains deep philosophical values, depending on the motif and origin. For example, the Parang motif symbolizes strength and courage, while the Kawung



motif represents purity and justice. By introducing batik into education, students can learn about the meaning behind these symbols, which teaches moral, social, and spiritual values (Rico & Nadilla, 2024). This effort opens up space for the development of culture-based education that strengthens national identity.

Third, batik teaches about diversity and tolerance. Indonesia has hundreds of batik motifs from various regions, each with its own unique characteristics and cultural background. Thru batik learning, students can learn about their own culture and appreciate the diversity of other national cultures in Indonesia (Nailufar, 2022). This supports multicultural education, which is important in the diverse life of society.

From a modern pedagogical perspective, batik can be utilized as a cross-disciplinary learning medium. For example, in art class, students can draw batik motifs; in history class, they can learn about the origins and development of batik; and even in mathematics, batik can be a tool for teaching patterns and symmetry. This approach supports contextual learning, making it easier for students to understand the material because it is linked to their real lives.

Character Education Media

Batik as an Indonesian cultural heritage, not only has esthetic and economic value but also contains moral and philosophical values that can be used as a medium for character education. Each batik motif contains symbolic meaning that reflects life values such as honesty, hard work, patience, perseverance, responsibility, and even patriotism. Batik can be used as an educational tool to shape the character of each student thru a local cultural approach (Kusnadi, 2023).

Batik as part of culture, can be used as contextual teaching material in learning, particularly in cultural arts, civics, or local content subjects. For example, by learning the meaning of batik motifs, students not only learn about drawing and color art, but also understand the moral values behind each symbol. In extracurricular activities, such as batik training, visits to batik centers, or batik motif design competitions with character themes. This kind of activity provides space for students to develop creativity while also instilling values such as responsibility, cooperation, and appreciation for their own culture. Additionally, learning batik contextually can foster a sense of love for national culture and strengthen national identity (Sugiarto et al., 2025).

Method

This research is a literature review using a literature review approach. This of research to thoroughly explore and examine numerous published scientific findings on the significance of batik in character education, particularly in the context of the Riau Malay community's local culture. The literature study was utilized to create a conceptual and theoretical synthesis from multiple sources, resulting in a comprehensive and systematic understanding of the research topic.

The data sources of this study included scientific journal articles, seminar proceedings, academic publications, undergraduate theses, dissertations, and research reports on the

themes of batik, character education, and local culture. Data were gathered through a systematic search of relevant literature in academic databases such as Google Scholar. The keywords utilized in the search were batik in character education and batik integration into education. The search was carried out utilizing a literature search strategy, which included an initial screening of titles and abstracts, followed by full-text reading of literature meeting the criteria.

This study content analysis to uncover batik themes and correlations between ideas arising from the literature reviewed towards character education. Then analysis was conducted by grouping the data based on the discussion topics, namely: batik in character education and batik integration in education.

Findings and Discussion

Batik in Character Education

Riau Malay batik is important for character education as it reflects local cultural values and can influence future generations. Batik motifs are full of meaning. Introducing and conserving Riau Malay batik in education enables students to internalize noble principles that promote character development. The results of a literature review focusing on the aspects of batik in character education are presented in Table 1.

Table 1. Riau Malay Batik in Character Education

No.	Source	Type of Malay Batik Riau	The Contained Values of Character Education	Short Description
1	(Syahputri, 2021a)	Tabir Batik "Kembang Penuh Wajik"	Sincere good attitude, inner beauty	In accordance with Islamic teachings, it depicts a cheerful mindset radiating from within, bringing goodwill and prosperity.
2	(Syahputri, 2021a)	Tabir Batik, Mekar Kesuma Daun Bertindih"	Good character, good morals, with full obedience	Embraces Malay culture's values of good conduct and devotion to God.
3	(Syahputri, 2021a)	Malay Batik Riau with Tabir Pattern	The value of the relationship between God and humans (religious), social humans, and humans with nature	The vertical pattern represents the transcending relationship between people and God.

No.	Source	Type of Malay Batik Riau	The Contained Values of Character Education	Short Description
4	(Syahputri, 2021a)	Noble Young Motif	Communicative, friendly	Contains social character values relevant to communal life.
5	(Syahputri, 2021a)	Cempaka Gading Motif	Peace, social care	Promotes peace and social consciousness required by society.
6	(Syahputri, 2021a)	Mercu Gemala Motif	Responsible, honest	Describes the importance of accountability and honesty in Malay social and cultural life.
7	(Lestrai & Haq, 2025)	Jalur Motif	Mutual cooperation, cooperation, sportsmanship	Reflects unity, mutual cooperation, collaboration, and respect for tradition.
8	(Lestrai & Haq, 2025)	Baganduang Boat Motif	Solidarity, mutual cooperation, unity, and togetherness	In community life, this symbol represents togetherness, solidarity, and harmony.
9	(Lestrai & Haq, 2025)	Takuluak Bairembai Motif	Patience, mutual respect, and wisdom	Symbolizes the gentleness, honor, wisdom, elegance, and dignity of Malay women who adhere to tradition.
10	(Lestrai & Haq, 2025)	Paddle Motif	Strength, patience, and perseverance, striving	Life must be lived with determination, good intentions, and a clear path.
11	(Lestrai & Haq, 2025)	Silek Motif	Respect, responsibility, alertness	Shows rapid movements and conveys the notion of balance of strength, honor, preparation,

No.	Source	Type of Malay Batik Riau	The Contained Values of Character Education	Short Description
				self-identity, and emotional control.
12	(Lestrai & Haq, 2025)	Calempong Motif	Cooperation, unity, respect	The symbol of harmony represents unity and respect, connecting humanity to nature and their ancestors.
13	(Arthalovy et al., 2023)	Lake Crocodile Motif	Care for the environment, discipline	Represents the character of a community that values the environment and is diligent in following social norms.
14	(Arthalovy et al., 2023)	Baganduan Boat Motif	Harmony and divinity	The umbrellas represent the Five Pillars of Islam, reflecting religious values.
15	(Arthalovy et al., 2023)	Batik Motif of Mandulang Ome	Hard work, cooperation, discipline, and social awareness	Representing cultural activities and values such as hard work and community cooperation.
16	(Arthalovy et al., 2023)	Batik Motif of Mangonji	Cooperation, harmony, enthusiasm, respect	The Mangonji event generated a culture of positive cooperation, togetherness, harmony, enthusiasm, and mutual respect, which must be sustained.
17	(Syahputri, 2021b)	Gurindam Negeri Batik	Peace, good thinking	This pattern symbolizes tranquility and a positive attitude toward people.

No.	Source	Type of Malay Batik Riau	The Contained Values of Character Education	Short Description
18	(Syahputri, 2021b)	Batik with Dahlia Flower Motif	Harmony, socializing	Symbolizing connection and positive social interactions.

Table 1 demonstrates that Riau Malay batik motifs incorporate numerous character education values. These motifs have both aesthetic and philosophical significance, reflecting the cultural values and local wisdom of the Riau Malay population. Each motif conveys moral, ethical, and normative messages that can be passed down through generations. As a result, the motifs in Riau Malay batik can be employed as an educational medium in the learning process, particularly to reinforce character education in schools. Riau Malay batik depicts the following combination of character education:

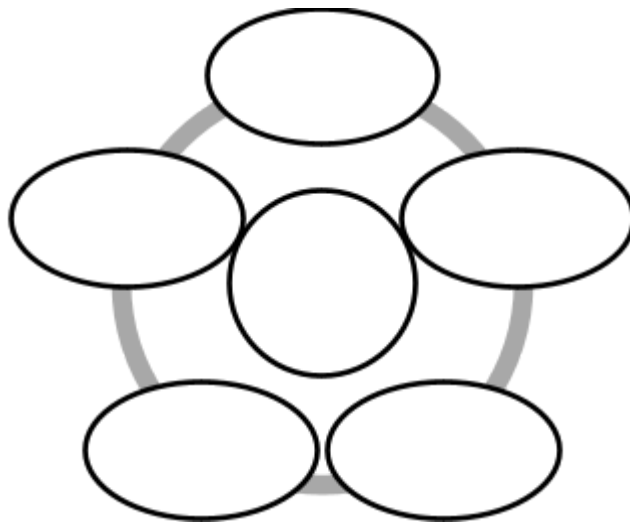


Figure 1. Integration of Character Education

Figure 1 depicts five primary character traits that can be used to guide students' character development. The five main traits are religiousness, integrity, independence, nationalism, and mutual cooperation. Asrijanty and Hadiana (2019) explain that religiousness relates to reflecting faith in God Almighty; nationalism relates to placing the interests of the nation and state above personal and group interests; independence relates to not relying on others and using one's energy, thoughts, and time to realize hopes, dreams, and aspirations; mutual cooperation relates to reflecting an appreciation for the spirit of cooperation and working together to solve shared problems; and integrity relates to striving to establish oneself as someone who can always be trusted in words, actions, and work.

In the context of Riau Malay batik motifs, these five traits are crucial pillars in the development of persons who are ethical, resilient, and positively contribute to themselves and their environment. First, religious character exhibits a person's devoted religious attitude, appreciates variations in views, and practices religious principles in daily life, including honesty, compassion, friendship, sincerity, and concern for others. Religious character education using batik themes aims to develop students' spiritual and moral awareness, promote interfaith tolerance, prevent discrimination, and promote peaceful coexistence among people of different faiths. Religious personality can increase human relationships with God, strengthen social relationships, and create relationships with other beings such as animals and plants (King, 2003; Latifah & Nurhikmah, 2024).

Second, nationalist character is taught to foster a love of one's homeland, to accept and respect diversity, to conserve culture, and to maintain and protect national unity. Nationalistic principles are instilled in students, teaching them to embrace Indonesia as a whole—not just as a place to live, but as an identity, cultural legacy, and homeland deserving of protection and pride. Instilling nationalist character at a young age is critical for each generation to develop into citizens of integrity and responsibility, capable of supporting and perpetuating the lofty values of the nation's founders. It is highlighted that nationalist education should be an inherent element of the educational process at home, school, and in the community (Saputra et al., 2023). Instilling nationalist values in students from a young age will grow into individuals who care about their nation and country through concrete actions, such as maintaining unity, upholding the value of tolerance, and actively participating in national development according to their respective capacities and roles.

Third, the character of integrity refers to honesty, responsibility, respect, and consistency in acting according to the values of truth. Students who strengthen their integrity are expected to become trustworthy persons with a strong dedication to their tasks and life values in academic, social, and everyday life. For example, students with integrity will finish their work without cheating, maintain their promises, and accept responsibility for their faults. They will learn to respect people and work decently, rather than abusing them for selfish benefit. As a result, instilling a strong sense of integrity in kids promotes them to become positive change agents in society (Iksal et al., 2024) and to be prepared to confront life's numerous obstacles with honesty, resilience, and responsibility (Anisah, 2023).

Fourth, independent character, or the ability to act and make sound decisions without relying on others. Independent character education provides children with life skills, self-confidence, hard work, caution (alertness), and the ability to address challenges independently and imaginatively. This character encourages students to reach their full potential, act intelligently, and make decisions without relying on others. Independent people can meet their personal requirements and are fully aware of their responsibility for the decisions and activities they take (Mulyaningsih et al., 2022). Students are taught to have the confidence to try new things with caution and to persevere when faced with obstacles to reaching their goals by cultivating an independent attitude. As a result, developing a strong and psychologically independent personality can shape students'

ability to adapt to different situations (Indriani & Asfia, 2023) and avoid being easily swayed by environmental forces (Nurazizah, 2021).

Fifth, the qualities of cooperation are Indonesian ideals that prioritize cooperation, solidarity, and social awareness in communal life. In the context of character education, these values need to be instilled from an early age so that students understand that each individual cannot live alone but rather needs others. Cooperation is more than just physical cooperation; it is also about supporting one another, respecting the roles of others, and being eager to contribute to the greater good (Kvellingstad et al., 2021). By establishing a culture of mutual collaboration, students will learn to work in groups, assist one another, and create a harmonious environment. They are encouraged to communicate, share duties, listen to others' perspectives, and make decisions together. This can help to strengthen social skills, foster inclusive leadership, and take responsibility for collective achievement.

Understanding Riau Malay batik motifs helps students learn about local culture and its noble values, as previously explained. This illustrates that cultural legacy, such as batik, is not only necessary to conserve, but also has significant potential for developing the character of generations who are religious, have integrity, are independent, nationalistic, and cooperative. Integrating local cultural values into character education is a strategic step towards meaningful learning (Farlina et al., 2025; Sakti et al., 2024a). Riau Malay Batik, being one of the region's cultural jewels, may serve as a contextual learning resource, connecting students to their own social and cultural surroundings. In this sense, character education is more than just a theoretical concept; it is applied to students' daily lives.

Integrating Batik in Education

The integration of Riau Malay Batik into education and the curriculum is a strategic step toward introducing and preserving regional cultural heritage to the next generation through formal channels. Students can learn about the historical values, theme philosophy, and techniques used to create Riau's distinctive batik by including it in the curriculum as part of both local content and arts and culture education. This integration not only serves as an educational tool, but it also promotes the building of regional cultural identity, enhances appreciation for local expertise, and provides possibilities for students to develop culture-based innovation and entrepreneurship. This makes education more than just a means of imparting knowledge; it is also a custodian and developer of the nation's cultural values.

Table 2. Integration of Riau Malay Batik in Education

No.	Sources	Curriculum Context and Integration	Explanation and Educational Implications
1	(Nurhikmah, 2018)	Local Content on Riau Malay Culture (BMR) in Elementary Schools	The integrated approach (separate and integrated curriculum) incorporates character values into BMR learning, evaluates using portfolios and performance

No.	Sources	Curriculum Context and Integration	Explanation and Educational Implications
			evaluations, and addresses restrictions such as teacher quality and limited learning resources.
2	(Majid & Ramadan, 2021)	Ethnopedagogy of BMR lessons, including local batik	The utilization of lesson plans and Malay cultural media in batik learning is geared toward the features of the Riau Malay community, to shape students' morals and character in accordance with local standards.
3	(Waluyo et al., 2023)	National curriculum + Islamic education + BMR (local content), including batik	The essentialism model is utilized to include batik and Malay culture into character development; daily routines, such as the Amal Yaumiyah book, help to internalize character qualities.
4	(Naratiba et al., 2021)	BMR teaching in public elementary schools utilizes local wisdom	Local wisdom-based character education in BMR learning fosters eight character values through a Riau Malay cultural approach.

Table 2 shows that batik integration into education is carried out through a learning process that incorporates both in-class and out-of-class experiences. In class, students are taught the theoretical aspects of batik, such as its history, motif philosophy, batik types, and symbolic meanings. Meanwhile, out-of-class activities are carried out through demonstrations, such as hands-on batik art practice, which engages students in the entire batik-making process, from motif creation and canting application to fabric dyeing. This approach not only creates a love for local art and culture, but it also helps students improve their abilities and inventiveness. This is demonstrated in Figure 2.

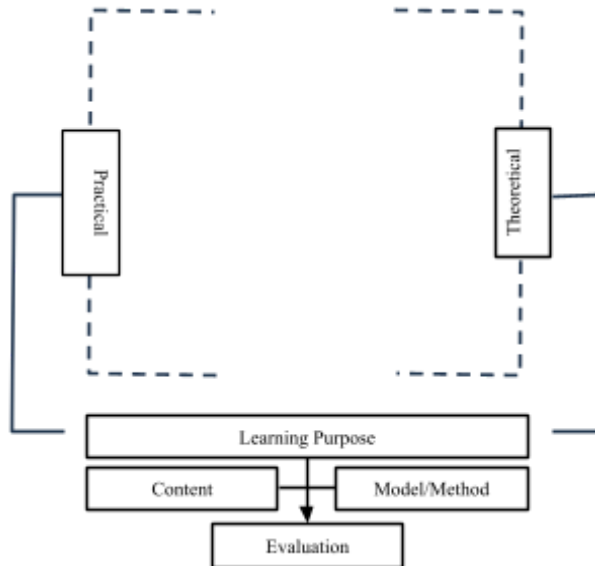


Figure 2. Construction of Batik Integration in Education

Figure 2 shows how batik integration may be done both theoretically and practically. In terms of education and learning, these two techniques work well together. Theory without practice does not produce significant experience or knowledge. Similarly, practice without a solid basis of knowledge will not yield significant empirical results. This provides the groundwork for batik to be used as a learning material in the Riau Malay Culture (BMR) local content curriculum. Integrating batik into the BMR curriculum teaches students about cultural history and preserves the ideals of Riau Malay culture through its motifs and patterns. Batik is not only taught as a cultural artifact, but also as an educational instrument of historical, aesthetic, and philosophical value (Sugiarto et al., 2025).

The addition of batik to the BMR curriculum has had a considerable favorable impact (Sugiarto et al., 2025). This approach not only enhances students' theoretical and practical comprehension of Riau Malay batik but also instills the noble values it represents. These qualities, such as hard labor, perseverance, patience, harmony, and pride in one's cultural identity, can be integrated into local wisdom-based character development. As a result, students not only gain skills and information, but also grow into people who care about and are responsible for their local culture. Figure 3 shows the BMR book and batik practice activities, demonstrating how batik is integrated into education.



Figure 3. BMR Book

Source: <https://narawitaswarnapersada.com/>



Figure 4. Students of SMP Al Azhar 37
Pekanbaru Learning how to do Batik

Source: <https://amanahnews.com/r>

The Riau Malay Culture Book (BMR) is one of the character education tools based on local wisdom developed by the Riau Provincial Government as part of efforts to preserve Malay culture and strengthen regional identity among students. This book is designed for use at various educational levels, from primary to secondary, and covers various aspects of Riau Malay culture such as customs, language, literature, music, dance, traditional clothing, and handicrafts like batik. The main objective of BMR is to introduce and instill Malay Riau cultural values in the younger generation so that they are not uprooted from their own cultural roots amidst the current of globalization (Septarina et al., 2023).

One concrete form of applying BMR material in learning activities is thru batik practice. In this context, batik is not only seen as an art or craft activity, but also as an educational medium that reflects the values of patience, perseverance, and creativity. Thru batik practice activities at school, students not only learn about batik techniques but are also introduced to the distinctive batik motifs of Melayu Riau, which contain local philosophy and cultural values (Pujiyanto et al., 2021), such as local flora and fauna motifs, traditional symbols, and natural elements that are an important part of Melayu community life.

This batik practice activity can be seen as a form of integration between theory and practice in local culture-based education. In practice, educators can first teach the history and meaning of the Malay Riau batik motifs found in the BMR book. Subsequently, students are invited to create their own batik works based on their understanding of these motifs. This process creates fun and meaningful learning. Students not only receive knowledge cognitively, but also directly experience the creative process involving affective and psychomotor aspects (Naro et al., 2023). This activity strengthens the internalization of cultural values thru direct experience, not just rote memorization.

The integration of batik into education thru BMR and batik-making activities supports the preservation of local culture amidst the onslaught of foreign cultures. Schools are an

effective agent for cultural preservation because young generations are actively involved in understanding and reviving their local cultural heritage. This also creates opportunities for the future development of the creative economy. Students who have an interest and skills in batik can pursue that interest to a more professional level. Thus, learning Riau Malay culture thru BMR and batik practice is not only educational but also transformative in shaping a generation that loves and is proud of its own culture.

Conclusion

Batik cloth has enormous potential as a medium for character education based on local culture. Its motifs and philosophy reflect moral values relevant to the character development of students. Batik motifs promote religious, nationalistic, integrity, independence, and mutual collaboration. Batik is used in education for both practical and theoretical learning. These two strategies work together to promote students' character development. Integrating batik into school promotes positive values and preserves national culture. This integration is evidenced by the existence of the BMR (Riau Malay Culture) book, which provides information about batik and batik-making practices among students.

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