

Enhancing High School Character Development through the Integration of *Songket Melayu Riau* Wisdom in Character Education

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ABSTRACT

Character education rooted in indigenous knowledge offers a remedy for instilling traditional values into students' character development. The local wisdom of Riau Malay Songket is one of the local wisdom that provides a strong cultural foundation for students to build a solid identity and understand the importance of cultural diversity. The objective of this study is to evaluate how effective character education based on the local wisdom of Songket Melayu Riau is in shaping the character of high school students. This research uses quantitative methods with a Group Pretest-Posttest Design approach. Purposive sampling strategies were used to choose 30 class X students from SMAN 1 Riau as the research subjects. A questionnaire that the researcher created was employed as the study tool. The data analysis for this study used the paired t-test, N-Gain test, homogeneity test, and normality test. With a significance level below 0.05, the study's findings show a significant difference in students' character development before and after character education based on Songket Melayu Riau's local wisdom. Furthermore, the N-Gain evaluation indicates a score of 31.53, indicating a 32% rise in quantifiable character. Therefore, implementing character education aligned with Songket Melayu Riau's traditional wisdom effectively develops students' moral character.

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1. INTRODUCTION

A person's character is the result of complex interactions between the environment and family, which are the main factors that form an individual's moral identity. The good and bad of a person's character is reflected in his morality, because character is the basis for the truth carried out by the individual ((Handayani Tyas, Sunarto, & Naibaho, 2020; Intania & Utama, 2020; Putri & Simanjuntak, 2022). However, character issues are often in the spotlight because of the prevalence of moral challenges that arise in society (Tuckey et al., 2022). In particular, social media, both print and electronic, is often a reflection of a decline in morality which has an impact on criminal acts (Rauf, 2021; Shreiner, 2019; Wahlström & Törnberg, 2021). This phenomenon shows that strong and developed character is crucial in preventing unethical behavior that is detrimental to society (Marcus & Roy, 2019; Moríña, 2017; Tohri,

Rasyad, Sururuddin, & Istiqlal, 2022). The contribution of modern technology, such as gadgets, has also become a factor influencing shifts in moral values in society.

One of the problems related to student character at school is the decline in morality and ethical values which can be seen in various inappropriate behavior, such as bullying, drug abuse, cheating on exams, and other violations (Arifin, Ulfiah, Sauri, & Koswara, 2022; Britwum & Aidoo, 2022; Suyanto & Kurniawati, 2019). This phenomenon shows that there is a gap between the values taught at home and at school and the practices that occur in the school environment. Apart from that, a lack of understanding and awareness of the importance of character in forming a good personality is also a major factor in this problem (Intania & Utama, 2020; Rahmawati, Utomo, & Rohmawati, 2023; Rusilowati & Wahyudi, 2020). Some students may not understand the consequences of their actions on other people and the environment, resulting in indifference to moral and ethical values. Apart from that, the influence of a less conducive school environment, such as a lack of supervision from teachers and school staff, as well as a lack of activities or programs that support character formation, also contribute to this problem (Biantoro, 2019; Masoom, 2021; Susanti, Wardiah, & Lian, 2020). In situations like this, schools need to make concrete efforts to overcome these problems by building student character through character education based on local wisdom.

Character education based on local wisdom is an approach to the educational process that takes inspiration from the values and cultural traditions of a particular community or region (Haryanti, Hufad, & Leksono, 2022; Rustan Effendi, Bafadal, Nyoman, Degeng, & Arifin, 2020; Tohri et al., 2022). Local wisdom includes views of life, knowledge and life strategies that have been formed in the activities and traditions of local communities as a way to overcome various challenges and meet their needs (Arif & Lessy, 2022; Eko & Putranto, 2019; Rozi & Taufik, 2020). In the educational context, the application of this approach aims to prepare the younger generation, especially students, to face the era of globalization by building strong character and respecting their local cultural values (Hasanah, 2021; Murdiono & Wuryandani, 2021; Pradana, Mahfud, Hermawan, & Susanti, 2021). The urgency lies in efforts to maintain and develop cultural heritage and local identity, which directly shape the community's philosophy of life and moral philosophy. Neglect of local wisdom values can result in a decline in morality and cultural degradation, which will ultimately threaten the existence of a generation (Syahputra, 2019).

One approach that can be used is character education based on Local Wisdom Songket Melayu Riau. Songket Melayu Riau, as one of the rich cultural heritages, has great potential to become a source of values that enrich the character formation of high school students. Character education based on Local Wisdom Songket Melayu Riau combines traditional and local values with a modern educational context. This is important because it allows students to identify themselves with rich cultural values, while remaining relevant to the challenges of today's times. Through this approach, students not only understand the values of Songket Melayu Riau theoretically, but can also experience and apply them in everyday life. For example, through practical activities such as making songkets or studying the history and philosophical meaning behind songket motifs, students can develop a deeper understanding of the values contained therein.

Character education rooted in indigenous knowledge enhances students' competencies, enabling them to develop affective and psychomotor skills alongside cognitive abilities (Faiz & Soleh, 2021). Character education based on local wisdom makes it easier for generations to absorb and understand cultural character, so that it can be utilized in facing the challenges of globalization, enabling the millennial generation to use technology to create, innovate and love their homeland (Zulkarnaen, 2022). Local wisdom encompasses philosophical values deeply embedded in various aspects of human existence, spanning knowledge systems, societal and cultural norms, life principles, ethical standards, and community life philosophies, rendering character education grounded in local wisdom a viable solution for shaping student character (Hetarion, Hetarion, & Makaruku, 2020). Consequently, this study holds significance as there is a lack of prior research addressing character development through the application of character education grounded in Songket Melayu Riau's indigenous knowledge..

As a result, the current study problem centres on determining how well Songket Melayu Riau's traditional wisdom, which informs character education, shapes students' moral development. The question posed by this study is whether using Riau Malay Songket indigenous wisdom may enhance high school students' character development?.

2. METHODS

This study employs an experimental research methodology known as Pre-Experimental Designs, specifically utilizing the One Group Pretest-Posttest Design. This design incorporates a pretest administered prior to the treatment and a posttest conducted afterward, enabling a more precise evaluation of treatment outcomes by comparing them with pre-treatment conditions. The utilization of this design aims to ascertain the effectiveness of implementing character education based on the local wisdom of Songket Melayu Riau in shaping student character.

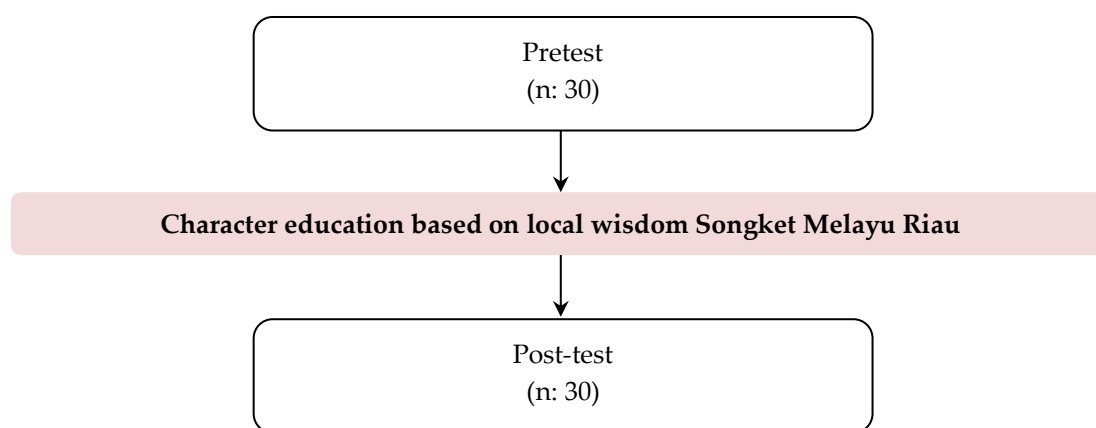


Figure 1. Research Design

The research subjects were 30 class X IPS students at SMAN 1 Riau who were selected using random sampling techniques. The selection of random samples because it provides an opportunity for the entire population to be selected so as to minimise the possibility of error in the selection of samples. Before being given treatment to the experimental group, a pretest was carried out to determine the initial state of the students' character to be used as a comparison starting from the first situation and the situation after the treatment was completed. The next step is to incorporate Songket Melayu Riau wisdom character education material into historical learning materials before providing treatment in character education based on local wisdom. Then, once treatment is administered to the group, the materials should be compared. A posttest is administered following the completion of the treatment to gauge the degree of character development achieved by the students during the treatment. The Kolmogorov-Smirnov and Levene tests will be used to check student character's pre- and posttest results. Then, the t-test and N-Gain analysis will be used to finish the study.

3. FINDINGS AND DISCUSSION

This research data collection technique uses observation, questionnaires, and documentation. The questionnaire is filled in by students with questionnaire scores using a Likert scale with a value range of 1 to 5. The questionnaire used has been tested for validity and reliability so that it can be used in research. The outcomes of the questionnaire's validity and reliability assessment are presented in Table 1.

Table 1. Instrument Validity Test

Question No	r-count	Validity Coefficient	Information
1	0.723	0.361	Valid
2	0.609	0.361	Valid
3	0.772	0.361	Valid
4	0.798	0.361	Valid
5	0.818	0.361	Valid
6	0.639	0.361	Valid
7	0.773	0.361	Valid
8	0.659	0.361	Valid
9	0.797	0.361	Valid
10	0.530	0.361	Valid

Table 2. Instrument Reliability Test

Cronbach's Alpha	N of Items
,812	10

The N Gain Score test and the t-test (paired sample t-test) are two methods used in the data analysis approach used in this study to analyze two independent samples for a comparative hypothesis test. By comparing the findings of the pretest and posttest findings, this method seeks to evaluate variations in students' character development before and after treatment. The difference between pretest and posttest readings is measured by the N-Gain test. N-Gain scores can be categorized using either a percentage or the N-Gain value. The N-Gain value categories are distributed as shown in the table below.

Table 3. N-Gain Criteria

N-Gain Value	Category
$g > 0.7$	Tall
$0.3 < g < 0.7$	Currently
$g < 0.3$	Low

The hypothesis proposed in this research is:

Ha: Character education based on the local wisdom of Songket Melayu Riau is effective in forming students' character

Ho: Character education based on the local wisdom of Songket Melayu Riau is not effective in forming students' character

Determination:

If the p-value > 0.05 significance, it means that there is a difference before and after the integration of Riau Malay Songket local wisdom on improving student character (Ha).

If the p-value < 0.05 significance, it means there is no difference before and after the integration of Riau Malay Songket local wisdom on improving student character (H0)

3.1 Normality test

The normality assessment is conducted to ascertain whether the data follows a random distribution. This examination aims to determine the nature of the collected information, whether it exhibits typical or atypical characteristics. Homogeneity assessments are required for data originating from a distribution. The Kolmogorov-Smirnov test can be employed at a specific level of validity to ascertain the normality of the data. It was mentioned that this data would be periodically disseminated. The criteria for testing data normality in this study are data is regarded as normally distributed when the

significance value exceeds 0.05, while it is classified as non-normally distributed if the significance value falls below 0.05. The outcomes of the evaluation of data normality are outlined in Table 5.

Table 4. Normality Test

	Pre-test	Post-test
Asymp. Sig. (2-tailed)	0.311	0.630

The data obtained from the normality test computation indicates a normal distribution, as illustrated in Table 4. The significance value, or sig (2-tailed), being > 0.05 , supports this assertion. Consequently, it can be inferred that the utilized data conforms to a normal distribution based on the output value.

3.2 Homogeneity Test

A statistical technique called the homogeneity test seeks to ascertain whether or not multiple sample data groups are from a population with the same variance. This study uses a homogeneity test utilizing the Levene test and SPSS version 25.0 to determine whether two sets of data originate from a population with the same variance. This study will use the following criteria to test data homogeneity: 1) The data variance is deemed homogenous if the Levene statistical value is more significant than 0.05; 2) The data variance is deemed non-homogeneous if the Levene statistic value is less than 0.05. Table 5 displays the results of the homogeneity test.

Table 5. Homogeneity Test

Levene Statistics	df1	df2	Sig.
,188	1	56	,666

Table 5 indicates that the significance level obtained from the homogeneity test calculation is 0.666. If the significance level is > 0.05 , the sample criteria are considered homogeneous. The results from Table 5 show that $0.666 > 0.05$, thus leading to the conclusion that the samples utilized in this study are homogeneous.

3.3 T test

After completing the initial tests to verify the homogeneity and normal distribution of the data, a t-test, which is a type of hypothesis test, is conducted. This hypothesis test aims to determine whether there are any differences between the mean scores of student learning outcomes before and after character education based on Songket Melayu Riau's local wisdom is implemented.. The data will undergo analysis using t-test computations within the SPSS 25.0 software. The data obtained is presented in Table 4.3 from the t-test results generated using SPSS 25.0.

Table 6. Paired Sample T-Test

	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		Q	df	Sig. (2-tailed)
				Lower	Upper			
Pair 1 Pre-Test Post-Test	17.30704	8.68899	1.76220	-20.74429	-13.95979	-10,188	30	0,000

Table 6's results from the SPSS 25.0 analysis indicate a sig (2-tailed) value < 0.05 or $0.000 < 0.05$, which leads to the rejection of H_0 and the acceptance of H_a . Therefore, based on Songket Melayu Riau's local wisdom, it can be concluded that the t-test analysis demonstrates a substantial difference in the creation of student character before and after the application of character education.

3.4 N-Gain Test

N-Gain represents a variance in students' character development, calculated from their character assessment following the learning process, as observed through pretest and posttest scores on multiple-choice questions. Utilizing the data acquired, we will ascertain the degree to which students' character formation has progressed using the N-Gain formula. The analysis results of the N-Gain test are outlined in Table 7 below.

Table 7. TestN-Gain

N-Gain	Pre-Test	Post-Test
0.58	46.12	77.65

3.5 Content of Character Values in Riau Malay Songket

Motifs or patterns in the Riau Malay Songket, known as motifs, yeast, basic shapes, master references, or original images, reflect natural elements such as flora, fauna and celestial objects. According to Guslinda (2017), the basic patterns in Riau Malay songket weaving are inspired by natural forms such as gourd flowers and forest flowers, as well as abstract forms such as "itik returning petang" and "semut beriring", which have been modified so that they no longer depict shapes. original but still uses these names.

For the Malay people, patterns are not only used as decoration, but also as symbols that contain certain meanings and philosophies that are rich in local cultural values (Sapitri, Wilson, & Ayub, 2022). The cultural values contained in these patterns are reflected in rhymes that express meaning, as can be seen in the names of Riau Malay songket weaving patterns which can be seen in the following table.

Table 6. Character values in Songket Melayu Riau

Basic Pattern	Pattern Name	Meaning of Pattern	Character Values
Flora	Tampuk mangosteen	Tampu mangosteen forest flower Pressed into sprinkled flowers Beautiful, sweet behavior People remember it to the grave	Values Simplicity, hard work, perseverance, kindness, gentleness, patience, and eternity
	Tambuk mangosteen is a variation of chess tread	Tampu mangosteen chess site Same layout and location In the assembly the properties are measured A noble mind is a sign of civility	Equality, justice, respect for traditional norms, and politeness
	Full bamboo shoots	Full bamboo shoot decoration Like a star inside Good manners and indecent manners	Beauty, honesty, politeness, as well as peace and reconciliation
	Jasmine flower	The debt is over, the grudge is gone Wear jasmine flower decoration The face is clear and the heart is pure Disputes have long since stopped Blessings flow endlessly	Cleanliness, tranquility, peace and generosity
Fauna	Banji elbows decorated with ants	Banji keluang elbow decoration Match the ants in a row A sign of knowledge holds promise A sign of friends walking together	Cooperation, integrity and friendship
	Elbows out	Banji keluang elbow decoration Match the ants in a row A sign of knowledge holds promise A sign of friends walking together	Cooperation, integrity and friendship
	Celestial bodies	Complete stemmed flower decoration	Beauty, respect for cultural identity, good
		The cloud is full of its parent's name	

With a smile he spoke	communication	and
Sea and land are equally beautiful	equality	

Discussion

The findings from the research indicate a notable contrast in students' character development prior to and following the integration of character education rooted in the local wisdom of Songket Melayu Riau, with a significance level below 0.05, suggesting a substantial impact of the educational method employed on enhancing student character formation. Evidently, there is an enhancement in student character in line with the local wisdom of Songket Melayu Riau, evident in the N-Gain test outcomes showing a 31.53 or 32% increase. These outcomes align with prior research by Hendarion (2020), demonstrating how character education may be easily implemented both inside and outside of the classroom. Local wisdom-based character education has the power to refine pupils' capabilities so they possess not only cognitive but also affective and psychomotor talents (Faiz, 2021). Character education based on local wisdom makes it easier for generations to absorb and understand cultural characters, so that they can be utilized in facing the challenges of globalization, enabling the millennial generation to use technology to create, innovate and love their homeland (Zulkarnaen, 2022).

Character education based on the local wisdom of Songket Melayu Riau has an important role in forming students' character. Local wisdom contained in cultural heritage such as Songket Melayu Riau is a source of rich and deep values. In the context of character education, Songket Melayu Riau is not only seen as a work of art or culture, but also as an effective medium for transferring noble values to the younger generation. The use of Songket Melayu Riau as a basis for character education allows students to explore and understand the hidden philosophical meaning behind each motif and pattern. Through learning about Songket Melayu Riau, students can learn values such as patience, perseverance and hard work. The process of making Songket, which requires a lot of time and patience, is a good analogy for teaching students about the importance of perseverance and patience in achieving goals. Apart from that, learning about Riau Malay *Songket* can also teach students about the values of beauty, harmony and diversity. Each motif and pattern in Songket has its own uniqueness and beauty, reflecting the rich culture and diversity that exists in Riau Malay society. Riau Malay Songket-based character education can also help students develop a sense of pride and love for their local culture and identity. By understanding and appreciating students' own cultural heritage, students will have a higher awareness of the importance of maintaining and preserving students' culture.

Learning about *Songket Melayu* Riau also provides opportunities for students to develop creativity and innovation. By learning Songket making techniques and designing their own motifs and patterns, students can develop their creative skills and produce unique and original work. It also helps students to understand aesthetic and beauty values, as well as appreciate traditional handicrafts. Apart from learning aspects that are directly related to Songket itself, Riau Malay Songket-based character education also brings moral and ethical values. Each motif and pattern in Songket often has a moral meaning or message related to everyday life, such as the values of loyalty, honesty and justice. Through this learning, students are invited to understand and internalize moral values that are important in forming good character. Thus, Riau Malay Songket-based character education has great potential to shape students' character holistically. Through a combination of local wisdom values, creativity, critical analysis, and morality, students not only learn about their own culture, but also develop strong and noble characters. This provides a solid foundation for students to grow and develop into individuals who are responsible, ethical, and have a sense of pride in their own culture and identity.

4. CONCLUSION

The research findings show that, with a significance level of $p < 0.05$, Riau Malay Songket local wisdom-based character education has a significant difference in the formation of student personality before and after implementation. The N-Gain test showed a 31.53% increase in student character scores,

illustrating the considerable influence of integrating Riau Malay Songket local wisdom in improving student character. The use of Riau Malay Songket as a character education medium not only teaches technical skills, but also transfers noble values to the younger generation, such as patience, hard work, beauty, and moral values. By understanding and appreciating local wisdom, students can develop creativity, produce original works, and understand and internalise moral values that are important in shaping good character. Therefore, Riau Malay Songket-based character education has great potential in shaping students' character holistically, providing a strong foundation for them to grow and develop into individuals who are responsible, ethical, and have a sense of pride in their own culture and identity. The limitations of this study are mainly related to the limitation of the pilot which was only conducted in one school, so the generalisation of the results of this study may be limited to that specific context. In addition, the focus of this study is only limited to the implementation of character values inspired by the local wisdom of Riau Malay Songket, thus not covering the diversity of other local values and cultures. For educators and policy makers, the findings are of practical relevance as they offer effective strategies to shape students' character holistically, providing a solid foundation for students to develop into responsible, ethical individuals who are proud of their culture and identity. While this study has limitations, particularly with regard to the generalisability of the results that were only conducted in one school, its potential to broaden the scope and explore other local wisdom values provides an opportunity for further research. By involving different schools and communities, future research could help strengthen character education in a broad and inclusive manner.

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