

Integrating Local Culture into Creativity Development: A Case Study of the *Geti Asem Batik* Program in Indonesian Primary Education

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ABSTRACT

Local culture holds significant potential to enhance students' creativity, identity, and innovation. However, it remains underutilized in primary education. This study explores the implementation of the *Geti Asem* (Gerakan Membatik Akhir Semester) program as a means to integrate cultural values into learning and foster creativity among elementary students. This qualitative case study was conducted at SDN 3 Pule, Selogiri District, Wonogiri Regency. Data were collected through observations, interviews, and document analysis involving the principal, two teachers, and 14 fifth-grade students. The data were analyzed using the Miles and Huberman interactive model, employing triangulation techniques for validation. The *Geti Asem* program is implemented through a participatory approach that engages students directly in the batik-making process. This approach cultivates critical thinking, self-expression, and originality. Teachers serve as facilitators, offering technical guidance while fostering a creative and supportive learning environment. The program is supported by strong moral encouragement from parents, educators, school leaders, and the local community. However, it faces challenges such as limited facilities and tools, which hinder optimal time management and student access during practice. This study demonstrates that local culture-based learning, exemplified by the *Geti Asem* program, can significantly enrich creativity and character education in primary students. It supports the effective implementation of the Pancasila Student Profile (P5) through a contextual and participatory model, contributing to the broader discourse on cultural pedagogy in Indonesian education.

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1. INTRODUCTION

Culture is a concept that encompasses common beliefs, values, customs, and behaviors that develop over time and are passed on to future generations (Naik, Baker, & Mohiyeddini, 2023). Preserving local culture is a challenge in itself in the era of globalization (Rashdan & Ashour, 2024;

Vadrucci, 2025). Cultural integration in the learning process is certainly important so that the values of local wisdom are maintained (Sakti, Endraswara, & Rohman, 2024). Research data show that culture-based learning can increase student engagement and enrich creativity (Boonpracha, 2022). There is a positive relationship between cultural values and creativity (Gong, Nanjappan, Lee, Soomro, & Georgiev, 2023). Intercultural experiences can enhance creativity by providing access to diverse ideas, encouraging cognitive flexibility, and challenging students' thinking (Dunne, 2017).

Local culture is expected to be a source of inspiration and a means of learning that encourages students' creativity (Marthala, 2018; Wang, 2023). Through the introduction of cultural values and local wisdom, it is hoped that students will be able to develop imagination, innovation, and a strong cultural identity (Sakti et al., 2024). However, in practice, local culture is often not optimally integrated in the learning process (Lin et al., 2018). Teachers rarely utilize the potential of regional culture as a source of contextual learning (Abrams, Taylor, & Guo, 2013). As a result, students are less exposed to their own cultural richness (Pang, Alvarado, Preciado, & Schleicher, 2021) and minimal in exploring creativity through cultural heritage (Fachruruzi, Armiyati, Ramadhan, & Firdaus, 2024).

Creativity is defined as a fundamental human capacity related to various domains, including the arts and entrepreneurship (Vehar, 2020). Creativity involves the potential to generate new and innovative ideas, as well as the ability to turn those ideas into impactful products or performances (Zhang & Li, 2023). In addition, creativity is also influenced by personal and social factors, as well as a supportive environment (Roberts et al., 2021). Creative students have the ability to think outside boundaries and solve problems in innovative ways, be able to identify relevant problems, generate new ideas, and find effective solutions (Muntamah, 2024).

Batik art has great potential in character formation and strengthening creativity (Guntur, Ponimin, & Purnomo, 2023; Hu, Xie, Yuan, Lv, & Xiong, 2021), but many schools have not made optimal use of it (Anissa & Silfianah, 2023; Sariyatun, 2018). This is due to the limited number of programs specifically designed to integrate cultural activities with learning. In addition, it is also due to limited resources and there is only an emphasis on one art field in the curriculum (Puryati & Chandra, 2023). The *Merdeka* curriculum is a curriculum based on the profile of Pancasila students which creates students who have a life with the soul and values contained in the precepts of Pancasila (Permana & Agusta, 2023). One of the main dimensions in the Pancasila Student profile is the creative dimension, which emphasizes the ability of students to generate new ideas, innovations, and creative solutions to various problems faced (Kemendikbud, 2022).

The Geti Asem Program or "Semester Batik Movement" is an initiative program designed to introduce and develop batik skills among students. This program is an integral part of the Pancasila Student Profile Strengthening Project (P5) which was carried out at SDN 3 Pule, Selogiri District, Wonogiri. Through this program, students not only learn about batik techniques, but also are taught about the cultural and artistic values contained in the batik process. This activity not only aims to develop students' practical skills, but also to increase their love for Indonesia's cultural heritage. The program offers an innovative approach that integrates local culture into the learning process so that students can explore their creativity more deeply.

The lack of learning methods that effectively connect culture with students' creativity is the main cause of the lack of cultural integration in the curriculum and the lack of innovation in culture-based learning (Basnet, 2024; Gou & Manly, 2024). As a result, students lack an appreciation for the local culture and cannot use it as a source of inspiration to be creative (Hidayad & Marleni, 2021). Therefore, this research is important to provide an overview of the good practices of cultural integration programs for learning that are useful for honing students' creativity.

Previous research related to the integration of cultural values and students' creativity has found that there is a positive relationship between cultural values and creativity (Gong et al., 2023). Further research by integrating national cultural values into student learning can enhance creativity by promoting identity and initiative (Nilufar, 2024). Furthermore, the integration of cultural values is carried out with local culture such as the Minangkabau tradition which can function as an important

source of inspiration for students' creativity so that students can develop innovative ideas and products (Marthala, 2018). In contrast to previous research, this study emphasizes a more practical and structured approach in implementing local culture as a source of inspiration for students' creativity, especially the art of batik in the Geti Asem program. This study aims to find out the implementation of the Geti Asem program as a link between cultural values and student creativity, and to find out the supporting and inhibiting factors of the program.

2. METHODS

This study employs a descriptive qualitative research design, as outlined by Creswell and Creswell (2018). A qualitative approach with a case study strategy was chosen to enable in-depth exploration through direct field observation and non-statistical data analysis (Sugiyono, 2018). The research was conducted at SDN 3 Pule, located in the Selogiri District of Wonogiri Regency. The school was selected due to its innovative educational program that incorporates local cultural values into the learning process, aiming to foster students' creativity through the application of traditional cultural practices.

Data collection techniques included observation, interviews, and documentation. The primary data sources comprised the school principal, two teachers, and fourteen fifth-grade students. Additional data were obtained through supporting documentation such as photographs and institutional records. To ensure the validity of the data, triangulation was employed—specifically source triangulation and methodological triangulation.

Data were analyzed using the interactive model proposed by Miles and Huberman (2014), which consists of four stages: data collection, data reduction, data display, and conclusion drawing or verification. This research was carried out during the period of January to February 2025.

3. FINDINGS AND DISCUSSION

3.1. *Implementation of the Geti Asem program as a link between cultural values and students' creativity*

The Geti Asem (Gerakan Membatik Akhir Semester) program is a learning innovation developed at SD Negeri 3 Pule as a strategy to strengthen local cultural values while fostering student creativity. This program is designed within the framework of the Pancasila Student Profile Strengthening Project (P5) as part of the implementation of the Independent Curriculum, with a culture-based learning approach. This is in line with the official guidance from the Ministry of Education and Culture that P5 aims to instill noble values, 21st century competence, and Pancasila character through contextual and project-based learning (Kemendikbudristek, 2022; Olivia, Nabila, & Indah Juliana, 2024). Through batik activities, students are not only introduced to the rich cultural heritage of the nation, but also given space to express themselves, think creatively, and develop perseverance and fine motor skills. The art of batik can provide space for children to channel creativity (Kalafati, Flogaiti, & Daskolia, 2025), build confidence (Lau, 2024), and improve motor skills that are important in the child's cognitive and affective development process (Hidayati & Widadiyah, 2024). This program is one of the catalysts in the Independent Curriculum in terms of realizing the Pancasila Student Profile Strengthening Project which is packaged through local-orientation while developing students' creativity. Local culture-based education is a strategic approach to instill national identity and strengthen students' character from an early age (Sakti et al., 2024; Sariyatun, 2018).

Based on the results of interviews with school principals and teachers, it was emphasized that the main objectives of this program include instilling a sense of love for cultural heritage; develop students' creativity, perseverance, and patience; provide contextual and meaningful learning experiences; fostering the spirit of mutual cooperation and a collaborative spirit; and linking learning with local cultural values in the surrounding environment. This is in line with the statement from the principal during the interview:

“This program aims to introduce batik art to students from an early age, while also instilling cultural values and enhancing their creativity. It also aligns with the Pancasila Student Profile (P5) in the Merdeka Curriculum, which emphasizes project-based learning.” (20 February 2025)

The integration of local wisdom into the school curriculum allows students to understand their socio-cultural environment and make it an authentic source of learning (Supriatna, 2016). School principals also play an active role in supporting the implementation of the program through the formulation of policies that are integrated into the curriculum, the preparation of teaching tools in the form of modules and Learning Implementation Plans (RPP), as well as the provision of supporting facilities and infrastructure such as batik tools and materials. In addition, training for teachers is also held so that they have competence as effective facilitators in batik activities. Teachers need to be prepared to be facilitators in culture-based learning through training and contextual pedagogic capacity building (Pang et al., 2021). Teachers must develop cultural competence and contextual pedagogical skills to effectively facilitate culture-based learning (Vass, 2017).

In its implementation, teachers play a strategic role as a guide, motivator, as well as demonstrator. They accompany students directly in every stage of the batik making process, from drawing patterns, night embroidery, coloring, to drying batik fabrics. This intensive mentoring not only helps students understand batik techniques, but also encourages them to express their ideas and creativity independently.



Figure 1. (a) Module P5 SD Negeri 3 Pule, (b) Content of module P5 on batik activities

The Geti Asem program is integrated into the P5 project which includes the six dimensions of the Pancasila Student Profile. The school actively prepares supporting documents such as P5-based thematic lesson plans, batik modules or guides, and relevant cultural learning materials as shown in figure 1. The preparation of the document shows the institutional commitment to align Geti Asem with the values of the Independent Curriculum and the preservation of local wisdom. Development of projects based on local culture to shape students' character in a complete and contextual manner (Aulia et al., 2024).

The implementation of this program has received full support from various parties. The school provides batik tools and materials, allocates special time in the curriculum, organizes training for teachers, and involves parents and school committees as collaborative partners. This reflects the formation of a collaborative and participatory learning ecosystem in supporting cultural education while fostering students' life skills. Strengthening collaboration between stakeholders in education is essential to create an inclusive and sustainable learning environment (Subban et al., 2023; Thornton et al., 2020). Life skills such as cooperation, communication, and problem-solving can be optimally

developed through meaningful learning experiences and based on students' socio-cultural contexts (Evertsen & Brevik, 2025).



Figure 2. (a) student enthusiasm, (b) exploration of motifs and colors by students

Figure 2 shows the interaction between teachers and students when implementing the Geti Asem program. Students showed high enthusiasm and pride in participating in batik making activities. At first, students follow instructions from teachers technically, but over time they begin to dare to explore motifs and colors independently. Some students even modify the motif by combining traditional and modern elements, such as stars and geometric shapes. Meaningful learning must provide space for students to actively take roles and create their own works (Gupte et al., 2021).

Students also said that they felt more confident and creative after participating in this program. This is evidenced by the following interview statement:

"...Yes! After participating in this activity, I feel more creative in expressing the ideas in my mind when creating batik patterns." (20 February 2025)

Despite facing technical challenges such as difficulties in enchanting or mixing colors, students still showed high enthusiasm and motivation due to the support of teachers and peers. The students' response to the program has been overwhelmingly positive, demonstrated by their active involvement in all stages of the activity. The students' creativity was also evident in the exploration of batik patterns that not only refer to classic motifs, but also emerged from their own imaginations, such as the shapes of flowers, leaves, and geometric variations that were modified according to taste. Art learning can foster the courage to innovate and express oneself uniquely (Kim, 2015; Zhao & Tao, 2024).

The implementation of Geti Asem significantly contributes to the development of students' character and creativity through the integration of local cultural values into learning. Values such as mutual cooperation, collaboration, responsibility, perseverance, and love for the nation's culture are embedded in this process. Students' character is formed through concrete experiences that involve appreciation of values and emotional involvement in social activities (Zuliani & Munawaroh, 2024). The students' critical and reflective thinking skills are also honed, especially when they choose and modify batik motifs according to their imagination and preferences. Critical thinking skills grow through activities that demand judgment, choice, and creation (Ruano-Borbalan, 2023).

The results of the observation showed that the involvement of students in batik activities had an average score of 3.0, which indicated that they were quite active during the activity, interacting with teachers and group friends, and showing enthusiasm in participating in the GETI ASEM program. These interactions reflect good communication and deep involvement in the learning process. In the creativity indicator, students obtained an average score of 3.3, which shows their ability to create innovative batik patterns, develop creative ideas in design, and have the courage to try new techniques or tools in batik. This indicates that the batik program not only trains technical skills, but also encourages increased creativity in expression through artwork (Guntur et al., 2023).

In the teacher role indicator, the average score obtained was 3.3, with teachers demonstrating skills in providing technical guidance, motivating, and directing students well, as well as creating a conducive and inspiring learning environment to encourage students' creative exploration. The indicator of the application of cultural values received an average score of 3.0, which reflects that students are able to understand cultural values in batik art, integrate these values in their work, and

show appreciation for local cultural heritage. Meanwhile, in the indicator of impact on the creative dimension, students obtained an average score of 3.3, by showing the ability to pour ideas originally, modify works independently, and show seriousness in completing batik projects. Overall, these findings show that the batik program not only strengthens technical skills, but also contributes to the development of students' creative, independent, and cultural awareness.

As part of the P5 Project, this program has proven to be effective in instilling the main values of the Pancasila Student Profile such as independence, mutual cooperation, and love for the homeland. Geti Asem provides a wide space of expression for students to develop the potential for critical thinking and raise awareness of the importance of preserving local culture in daily life. With a contextual and participatory approach to the project, Geti Asem deserves to be an inspirational model for other schools that want to integrate local culture-based learning into a meaningful and fun educational process. Local culture-based learning strengthens students' sense of identity and social connection to their community (Zahrika & Andaryani, 2023). This program shows that strengthening character education and cultural values can be carried out effectively through real activities that are relevant to the social context of students. In addition, the implementation of Geti Asem has also increased the positive image of the school in the eyes of the community and the government. This program also fosters students' pride in their own batik work. The active participation of various parties, including parents and teachers, shows that Geti Asem is a unique, meaningful, and inspiring program in bridging cultural education and developing students' potential. Thus, Geti Asem has proven to be effective as a connecting medium between the preservation of local culture and the development of creativity and student character that is in line with the Pancasila Student Profile.

3.2 Supporting and Inhibiting Factors of the Geti Asem Program

The Geti Asem program was designed as part of the Pancasila Student Profile Strengthening Project (P5) in the Independent Curriculum, which aims to hone the creativity of students at SD Negeri 3 Pule while introducing and preserving batik culture from an early age through contextual learning experiences. Batik activities are part of learning based on local wisdom that not only strengthens cultural identity, but also provides space for children to build character and nationalism (Sudarwanto, Indrayana, & Wasi Darmojo, 2022). In its implementation, students are given the freedom to pour their imagination into the batik images they make, choose color combinations, and use dyeing techniques according to their creativity. The success of this program is supported by various parties, especially teachers and parents. The results of the observation showed that the principal gave encouragement and special time allocation in P5 activities, while parents gave appreciation to their children's batik works. This collaboration between schools and parents is key in creating a conducive learning environment to foster children's creativity and character (Oostdam & Hooge, 2013).



Figure 3. The role of teachers in the program

Activity documentation shows that teachers actively accompany students at every stage, encouraging them to draw batik patterns according to their personal creativity. This support was strengthened through interviews with students who stated that there was enthusiasm from teachers and parents in encouraging their participation, as well as recognition from teachers and principals

about the support provided by the school environment and the community. Active parental participation in school activities has been shown to increase students' motivation to learn and emotional involvement (Cruickshank, 2024). Research shows that parental involvement significantly increases students' motivation to learn, especially for those who live with their parents, who receive direct emotional and academic support (Tambunan, Nur Arifah Angga Riyana, Pitria Nurazizah, Diva Sadina, & Al Hakim, 2024). The principal even mentioned that there were parents who helped provide additional materials, and the surrounding community began to show awareness of the importance of preserving batik as a local culture. Culture-based education programs have the potential to strengthen school-to-community relationships and form a positive and sustainable learning ecosystem (Pang et al., 2021). The moral support provided in the form of motivation and enthusiasm from parents, teachers, schools, and the community has created a positive learning climate (King & Ganotice, 2014).

However, the implementation of the *Geti Asem* program also faces a number of obstacles, especially related to limited facilities. Observations show that the number of canting is limited so that students have to take turns using it, and the available color options are still minimal, limiting the exploration of color in their work. Limited facilities and infrastructure are a classic challenge in the implementation of innovative programs in primary schools, especially those based on skills and practices (Salleh Hudin, 2023). In addition, some students still lack confidence in drawing their own batik motifs, while time constraints also hinder the exploration of more in-depth batik techniques. This was confirmed through interviews with students who complained about the small number of tools and colors, as well as the length of the drying process. The teacher also admitted that basic tools were available but not enough for all students, so batik activities had to be carried out alternately. The principal added that the limitation of tools and time is the main challenge in the effectiveness of learning, and as a solution, the school plans to establish partnerships with local batik UMKM or education offices so that this program can continue more optimally. Partnerships between schools and communities are considered effective in strengthening project-based learning and local wisdom (Wheeler, Guevara, & Smith, 2018; Zaki, Mulbar, Husniati, & Naufal, 2024).

The implementation of the *Geti Asem* program has inhibiting factors in the implementation of the *Geti Asem* program, including the limitation of basic facilities which have implications for the effectiveness of learning time. The inhibiting factor is the limitation of basic facilities which has implications for the effectiveness of learning time. The supporting factor of the *Geti Asem* program is in the form of moral support in the form of motivation and enthusiasm from parents, teachers, school principals, and even the community. Meanwhile, the inhibiting factor of this program is the limitation of basic facilities which has implications for the effectiveness of learning time.

4. CONCLUSION

The *Geti Asem* (Gerakan Membatik Akhir Semester) program at SD Negeri 3 Pule is a local culture-based learning innovation that is integrated in the Pancasila Student Profile Strengthening Project (P5), and realistically facilitates students' creativity through a contextual learning process that involves the exploration of ideas, the creation of batik motifs, and the incorporation of traditional and modern elements according to their imagination. The implementation of this program is designed with a participatory approach, where students are directly involved in the process of learning batik, encouraging them to dare to express themselves, think critically, and produce original works. Teachers act as facilitators who not only provide technical assistance but also build a supportive learning atmosphere and motivate students to continue to innovate. The main supporting factors for the success of this program include the principal's commitment to providing facilities and policies, the active involvement of parents and the community, and the collaborative spirit between teachers and students. However, the implementation of the program also faces obstacles, such as the limitation of batik tools (canting and dye) that limit the intensity of individual practice, and there are still students who lack confidence in pouring visual ideas, which indicates the need for reinforcement in the aspects of mentoring and psychosocial. This study contributes to cultural pedagogy by integrating local culture-

based learning, such as the *Geti Asem* program, which can enrich students' character education and creativity, while also strengthening the implementation of the Pancasila Student Profile (P5) through a contextual and participatory approach. The development of a systematic culture-based learning model, along with the improvement of facilities and psychosocial assistance, needs to be carried out to overcome existing barriers and maximize student potential.

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