



Internalization of the historical values of Gamelan Gambang through community-based art and cultural education

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Abstract. Gamelan Gambang is a sacred Balinese musical tradition whose historical, spiritual, and social meanings are sustained through community practice. This study examines how its historical values are internalized through community-based art and cultural education in Banjar Gambang Munggu, Badung, Bali. An ethnographic approach was used to understand cultural practices, meanings, and intergenerational learning within their natural setting. Data were collected from five key informants through semi-structured interviews, participant observation of rehearsals and ritual activities, and document analysis. Data were analyzed through iterative coding, thematic categorization, interpretation, and triangulation. The findings show that historical values are embedded in ritual participation, oral transmission, embodied musical practice, and communal responsibility. Internalization occurs through repeated participation, observation,

imitation, storytelling, mentorship, and emotional engagement with cultural practitioners. Intergenerational transmission enables younger members to acquire musical knowledge together with respect for elders, discipline, collective responsibility, and cultural continuity. The study argues that community-based art education sustains Gamelan Gambang as a living heritage rather than a static cultural artifact and strengthens cultural identity through culturally grounded learning.

Introduction

Art and cultural education occupies a strategic position within the education system, particularly in fostering historical awareness, cultural identity, and the character development of learners (Jazuli, 2016; Lubis, 2020; Niken & Julta, 2025). Art education should not be understood merely as a process of developing aesthetic skills and artistic expression, but rather as a medium for transmitting values, cultural knowledge, and local wisdom that live and evolve within society (Purnadewi & Widana, 2023; Uswatun et al., 2026). In the context of Indonesia's pluralistic culture, which is rich in traditions, art and cultural education plays a crucial role as a bridge connecting younger generations with ancestral cultural heritage, ensuring that historical values and cultural identities are not severed by the passage of time.

Traditional arts, as part of intangible cultural heritage, contain historical values that represent the social, spiritual, and cultural trajectories of a community. Through art, communities record and transmit knowledge, belief systems, and worldviews across generations (Bihari, 2023; Fu, 2023; Jiayang Li & Su, 2024). However, the dynamics of globalization and modernization have brought significant changes to social life, including the ways in which younger generations perceive and

interpret traditional arts. The dominance of popular culture and advances in digital technology tend to marginalize traditional arts, pushing them to the periphery of social life and often rendering them perceived as less relevant to contemporary realities.

One form of Balinese traditional art facing such challenges is Gamelan Gambang. Gamelan Gambang is an ancient and sacred gamelan ensemble that holds high historical value within the Balinese cultural tradition. Historically, Gamelan Gambang has been known for centuries and has been used in various religious ritual contexts, particularly in *Pitra Yadnya* and *Dewa Yadnya* ceremonies (Huang & Rockwell, 2020; Yamin, 2019; Yudarta, 2016). Beyond its ritual function, Gamelan Gambang represents a distinctive traditional Balinese musical system, evident in its instrumental structure, tuning system, and playing techniques. These characteristics render Gamelan Gambang not only artistically valuable, but also historically, philosophically, and symbolically significant.

Within the local context, the existence of Gamelan Gambang is closely connected to the history of formation and identity of its supporting community. In Banjar Gambang Munggu, Badung, Gamelan Gambang constitutes a cultural heirloom passed down from generation to generation and forms an integral part of the community's historical narrative. Its presence cannot be separated from the collective memory of the community, as it functions as a symbol of cultural continuity and the legitimacy of local identity. Thus, Gamelan Gambang is not merely a musical instrument, but a living historical artifact that represents the social and spiritual journey of its community.

In recent developments, however, Gamelan Gambang faces serious threats to its sustainability. The declining interest of younger generations, limited regeneration of performers, and the lack of systematic learning spaces have resulted in this art form being practiced less frequently. These conditions are further exacerbated by increasingly pragmatic lifestyles oriented toward instant culture. Consequently, the historical values and symbolic meanings embedded in Gamelan Gambang are at risk of being reduced and disconnected from future generations.



Image 1. The Gambang Art Form in Munggu Village, Badung, Bali

These issues indicate that the preservation of traditional arts cannot rely solely on physical conservation efforts, such as the storage or documentation of cultural artifacts (Ali, 2024; Huang & Rockwell, 2020; Sandu, 2022). Sustainable preservation must also address values and meanings

through the internalization of historical values within individual and collective consciousness. The internalization of historical values is essential because such values are not only cognitively understood, but also deeply experienced and manifested in attitudes, behaviors, and everyday cultural practices. In this regard, art and cultural education plays a strategic role as a medium for value internalization.

Community-based art and cultural education offers a relevant approach to addressing these challenges. This approach positions the community as the primary learning resource, allowing educational processes to take place within authentic socio-cultural contexts. Through community-based education, learners do not merely study art as an object of knowledge, but also experience art as a living cultural practice. The involvement of traditional leaders, cultural practitioners, and the social environment enables the direct, contextual, and meaningful transmission of historical values.



Image 2. Documentation of the Gamelan Gambang Ensemble in Munggu Village

In the context of Gamelan Gambang, community-based art and cultural education provides opportunities for younger generations to understand this art form holistically, encompassing musical, historical, and philosophical dimensions (Mariyana & Sentana, 2021; Putra, 2020). Learning processes emphasize not only the mastery of performance techniques, but also an understanding of historical background, ritual functions, spiritual values, and the social meanings embedded in Gamelan Gambang. Through participatory learning experiences, values such as respect for ancestors, togetherness, social responsibility, and the spirit of *ngayah* can be internalized naturally.

Nevertheless, the existing literature leaves an empirical question insufficiently addressed: how are the historical values of Gamelan Gambang actually experienced and internalized by community members through everyday cultural and educational practices? Studies of Gamelan Gambang have largely emphasized preservation challenges, ritual functions, musical characteristics, or its conceptual potential as an educational medium (Mariyana, 2021; Lanus et al., 2026). What remains less visible is the process through which historical values move from collective cultural knowledge into embodied participation, social behavior, and intergenerational responsibility within a specific community.

This study addresses that gap through an ethnographic investigation in Banjar Gambang Munggu, Badung, Bali. Rather than treating Gamelan Gambang only as an object of preservation or as a proposed educational resource, the study examines the lived processes through which its historical values are interpreted, practiced, and transmitted. Accordingly, the study addresses three questions: (1) What historical values are embedded in Gamelan Gambang as practiced in Banjar Gambang Munggu? (2) How are these values internalized through community-based art and cultural education? and (3) What are the implications of this process for cultural identity and the sustainability of Gamelan Gambang?

Method

This study employed an ethnographic qualitative approach to examine the meanings, practices, and social relations through which the historical values of Gamelan Gambang are transmitted and internalized. An ethnographic design was considered appropriate because the research focused on cultural practices as they occur in their natural community setting, with attention to participants' experiences, interaction patterns, oral knowledge, ritual contexts, and embodied musical learning. The researcher acted as a participant-observer, entering the community, observing Gamelan Gambang activities, conducting interviews, documenting relevant cultural materials, and interpreting the meanings that emerged across these sources.

Research Site and Context

The research was conducted in Banjar Gambang Munggu, Badung, Bali. The site was selected purposively because Gamelan Gambang continues to be preserved and practiced within the community and remains connected to religious, cultural, and communal activities. The community also provides an authentic context for examining the transmission and internalization of historical values through direct participation in Gamelan Gambang activities (Ratna, 2010; Rohidi, 2011; Sugiyono, 2016).

The research was conducted during [February 2025] to [October 2025]. The research activities included preliminary observation, participant recruitment, interviews, observation of Gamelan Gambang activities, documentation, data analysis, and confirmation of preliminary findings with selected informants.

Research Participants

Participants were selected using purposive sampling based on their knowledge, experience, and direct involvement in the preservation, performance, learning, and transmission of Gamelan Gambang. The participants consisted of traditional leaders, senior Gamelan Gambang musicians, art practitioners, community elders, educators, and younger community members who were involved in learning or performing Gamelan Gambang.

The selection criteria were: (1) having direct knowledge or experience related to Gamelan Gambang; (2) being actively or historically involved in Gamelan Gambang activities; (3) being able to provide information regarding the historical, cultural, educational, or ritual dimensions of Gamelan Gambang; and (4) being willing to participate in the research and provide information relevant to the research objectives.

The study involved five key informants, consisting of two master artists, one traditional community leader, and two Gamelan Gambang musicians. The final number of participants was determined based on the relevance and adequacy of information obtained during the data collection process.

Data Collection Techniques

Data were collected through multiple qualitative techniques to ensure depth and credibility of the findings. These techniques included: 1) In-depth Interviews, Semi-structured interviews were conducted with key informants to explore their perceptions, experiences, and understanding of the historical values embedded in Gamelan Gambang, as well as the educational processes through which these values are transmitted; 2) Participant Observation, The researcher engaged in direct observation of community-based learning activities, rehearsals, and ritual performances involving Gamelan Gambang. This technique allowed for the documentation of learning interactions, symbolic practices, and value transmission processes occurring in natural settings; 3) Document Analysis, Relevant documents, such as community archives, historical records, photographs, manuscripts, and previous studies related to Gamelan Gambang and local cultural practices, were analyzed to support and contextualize the primary data.

Data Analysis

Data analysis was conducted continuously throughout the research process using an interactive qualitative analysis model (Erlianti et al., 2024; Putri & Murhayati, 2022). The analysis involved data reduction, data display, and conclusion drawing. Interview transcripts, field notes, and documents were systematically coded and categorized to identify recurring themes related to historical values, educational processes, and community involvement. Interpretative analysis was then applied to understand the meanings and relationships among these themes in relation to the research objectives (Achjar et al., 2023; Rindrayani et al., 2025).

Trustworthiness of Data

To ensure the trustworthiness of the data, this study applied several validation strategies, including data triangulation, source triangulation, and method triangulation (Nurfajriani et al., 2024). Triangulation was achieved by comparing data obtained from interviews, observations, and document analysis, as well as from different participant groups (Kent, 2020; Putri & Murhayati, 2022; Sarosa, 2021). Member checking was also conducted by sharing preliminary findings with key informants to confirm the accuracy and credibility of interpretations.

Ethical Considerations

Ethical considerations were addressed throughout the research process. Participants were informed about the purpose of the study and provided their consent prior to data collection (Miles et al., 2014; Syahrani, 2020; Wijaya, 2019; Zahroh et al., 2025). Respect for local cultural norms, traditions, and values was maintained, particularly given the sacred nature of Gamelan Gambang. The researcher ensured confidentiality and anonymity of participants where required.

Results and Discussion

Historical Values Embedded in Gamelan Gambang

Gamelan Gambang embodies historical values that are deeply embedded in the cultural consciousness of the Balinese community, functioning as a living medium through which historical knowledge and collective memory are continuously preserved. These values are not merely derived from the antiquity of the ensemble, but are constructed and sustained through long-standing social practices, ritual functions, and shared cultural experiences. As a traditional musical form, Gamelan Gambang represents a historical continuum in which past experiences, belief systems, and social structures are not only remembered but actively re-enacted through performance. In this sense, the ensemble serves as a dynamic cultural text that enables the community to engage with its history in a tangible and experiential manner. On the historical significance of Gamelan Gambang: *“The Gambang is not merely an old gamelan ensemble. Within every strike of the mallet lies an ancestral story passed down through generations. If children learn only to strike the keys without understanding the history behind them,*

then only the sound survives—not the cultural value.” (I Nyoman Nikanaya, Former Head of the Bali Provincial Culture Agency, 2025).

The historical significance of Gamelan Gambang is strongly reinforced by its sacred role within Balinese Hindu ritual life. Its consistent use in ceremonies such as *Pitra Yadnya* and *Dewa Yadnya* situates the ensemble within a cosmological framework that emphasizes harmony among the human, spiritual, and ancestral realms. Through these ritual contexts, the ensemble becomes a medium for expressing reverence toward ancestors and reaffirming communal obligations rooted in spiritual beliefs. The repetitive enactment of these rituals ensures that historical values related to devotion, continuity, and responsibility are not confined to symbolic memory, but are continuously renewed in contemporary cultural practice.

Beyond its ritual function, the musical structure of Gamelan Gambang reflects a traditional system of knowledge shaped by centuries of historical experience. The ensemble’s distinctive tuning system, instrumental composition, and performance techniques are the result of accumulated cultural knowledge transmitted orally across generations. These musical elements embody philosophical principles such as balance, restraint, and harmony, which are central to Balinese aesthetics and worldview. Through sound and performance, abstract philosophical concepts are transformed into audible and embodied experiences, allowing historical values to be internalized through artistic practice.

The transmission of Gamelan Gambang relies predominantly on oral tradition and embodied learning rather than written documentation. This mode of transmission underscores the importance of practice as the primary means of preserving historical values (Ali, 2024). Learning occurs through close observation, imitation, and sustained participation in communal activities, enabling learners to internalize not only musical techniques but also cultural attitudes, ethical norms, and social responsibilities. The absence of formal notation reinforces the understanding that historical knowledge is not static information, but a lived experience enacted through social interaction and collective engagement.



(Documentation: Ketut Lanus, 2025)

Image 3. Gamelan Gambang training session for the younger generation

Within the local context of Banjar Gambang Munggu, Gamelan Gambang holds profound symbolic significance as a marker of communal identity and historical continuity. The ensemble is regarded as a cultural heirloom that embodies the history and legitimacy of the community. Its

preservation affirms the continuity of ancestral traditions and strengthens social cohesion among community members. Through participation in Gamelan Gambang activities, individuals are reminded of their connection to previous generations and their responsibility to sustain the cultural legacy entrusted to them.

Overall, the historical values embedded in Gamelan Gambang extend far beyond its function as a musical ensemble to encompass social, spiritual, and cultural dimensions of community life. These values form the foundation of cultural resilience by enabling the community to maintain continuity while adapting to changing social conditions. The case of Gamelan Gambang demonstrates that preserving traditional arts requires more than safeguarding physical instruments or performance techniques; it necessitates sustaining the cultural practices, meanings, and social relationships that give the ensemble its historical significance as a living expression of heritage.

Community-Based Art Education as a Process of Value Internalization

Community-based art and cultural education plays a central role in the internalization of the historical values associated with Gamelan Gambang by situating learning within the social and cultural environment of the community itself. This educational approach recognizes the community not merely as a setting, but as an active agent in the learning process, where cultural knowledge is produced, shared, and sustained. Unlike formal education systems that often emphasize standardized curricula and measurable outcomes, community-based education prioritizes experiential learning, social participation, and cultural immersion as primary mechanisms for transmitting knowledge and values. Through this approach, learning becomes inherently contextual, relational, and embedded in everyday cultural life.



(Documentation: Ketut Lanus, 2025)

Image 4. Senior Gamelan Gambang Cultural Expert at Munggu Village

Within community-based learning contexts, individuals encounter Gamelan Gambang as a living cultural practice rather than as an abstract or decontextualized subject of study. Learning occurs through observation, imitation, and sustained participation in rehearsals, ritual preparations, and ceremonial performances. This immersive process allows learners to gradually acquire technical competence while simultaneously developing an understanding of the cultural meanings and historical values embedded in the ensemble. The proximity to authentic practice enables learners to experience the inseparable relationship between music, ritual, and community life. Community-based learning: *“At the ‘sanggar’, there are no rigid boundaries between teacher and student. Everyone learns while working together. Children observe, imitate, and then gradually grasp the philosophy behind each ‘gending’. That is the most natural form of education.”* (Ngurah Januartha, an artist figure in Munggu Traditional Village, 2025)

The internalization of historical values is facilitated through repeated engagement in collective activities that emphasize cooperation and shared responsibility. Values such as discipline, patience, respect for elders, and collective commitment are not transmitted through explicit instruction or formal evaluation, but are embedded within the routines and expectations of communal participation (Pratama et al., 2022; Pratama et al., 2024; Sukarta, 2020). As learners consistently take part in these activities, such values are internalized as habitual ways of thinking, feeling, and acting. This process illustrates how cultural education functions as a form of moral and social learning, in which ethical principles are learned through practice rather than prescription.

Emotional engagement constitutes a critical dimension of the internalization process. Community-based education fosters affective connections between learners, cultural practitioners, and the tradition itself, creating a sense of emotional investment and personal attachment. These emotional bonds strengthen learners' commitment to Gamelan Gambang and enhance their motivation to sustain the tradition over time. Emotional attachment complements cognitive understanding by anchoring historical values in lived experience, making them more meaningful and enduring.

The flexibility inherent in community-based education further supports the internalization of historical values. Learning processes are adapted to the rhythms of community life, allowing participants to balance cultural engagement with other social, economic, and educational responsibilities. This adaptability ensures that cultural education remains inclusive and responsive to changing social conditions, while preserving its cultural integrity. The non-formal and participatory nature of community-based learning enables it to accommodate diverse levels of involvement and learning trajectories.

In this way, community-based art and cultural education functions simultaneously as an educational model and a cultural strategy for heritage sustainability. By embedding learning within lived cultural practices, it enables the internalization of historical values in ways that are meaningful, sustainable, and socially grounded. This approach ensures that Gamelan Gambang continues to function not only as a preserved cultural artifact, but as a living tradition through which historical values are actively experienced, interpreted, and transmitted across generations.

Intergenerational Transmission and Cultural Sustainability

Intergenerational transmission constitutes a fundamental mechanism in sustaining the historical values embedded in Gamelan Gambang, as it enables the continuity of cultural knowledge across time (Laeticia & Sari, 2025; Sudiana, 2010). This process is grounded in direct interaction between older and younger generations, through which tacit knowledge that is experiential, embodied, and difficult to codify is transmitted. Unlike formal instruction that relies on explicit explanation and standardized curricula, intergenerational transmission operates through lived experience, observation, and participation. In the context of Gamelan Gambang, this form of transmission ensures continuity not only in musical techniques and performance practices, but also in the deeper cultural meanings, historical narratives, and ethical values that give the ensemble its cultural significance.

The transmission of tacit knowledge through intergenerational interaction is particularly important in traditional arts that rely heavily on oral tradition and embodied practice. Gamelan Gambang is learned not through written notation or formal pedagogical materials, but through close engagement with senior practitioners who demonstrate techniques, model appropriate behavior, and contextualize musical practice within ritual and social frameworks. Through repeated exposure and participation, younger learners gradually internalize complex layers of knowledge, including musical structure, ritual etiquette, and symbolic meanings. This process highlights the limitations of formalized education in transmitting intangible cultural heritage and underscores the central role

of intergenerational learning in cultural sustainability. The challenge of generational renewal: *“The challenge today is not the loss of the instruments, but the time of the younger generation. They are occupied with school and the digital world. Therefore, ‘Gambang’ instruction must be made relevant to their lives without stripping away its sacred value.”* (I Nyoman Mariana, Lecturer at ISI Bali, 2025)

Senior musicians and community elders play a pivotal role in facilitating this transmission process. Their authority is derived not only from technical mastery, but also from long-term engagement with Gamelan Gambang and deep familiarity with its historical, spiritual, and social dimensions. Through mentorship, demonstration, and storytelling, elders convey historical narratives that situate the ensemble within the community’s collective memory. These narratives often link musical practice to ancestral lineages, significant historical events, and communal values, enabling learners to understand Gamelan Gambang as part of a broader historical continuum rather than as an isolated artistic practice.

In addition to transmitting historical knowledge, elders function as moral and cultural guides who shape learners’ attitudes and ethical orientations. Through daily interactions, they model values such as discipline, humility, respect for tradition, and commitment to communal service (*ngayah*) (Pratama et al., 2022; Utamia & Indrawan, 2024). These values are not explicitly taught as abstract principles, but are embedded within the practice of learning and performing Gamelan Gambang. As learners observe and emulate their mentors, ethical principles become internalized as habitual ways of being. This process demonstrates how intergenerational transmission integrates artistic learning with moral and social education.

The intergenerational learning relationship fosters mutual respect and contributes significantly to social cohesion within the community. Younger participants develop an appreciation for the historical depth and cultural significance of Gamelan Gambang, gaining insight into the responsibilities associated with inheriting a cultural tradition. At the same time, older practitioners experience a renewed sense of purpose and relevance as they share their knowledge with the next generation. This reciprocal relationship strengthens intergenerational bonds and reinforces a shared commitment to sustaining cultural heritage. Through these interactions, the community itself becomes a site of continuous learning and cultural renewal.

Despite its central importance, intergenerational transmission faces considerable challenges in contemporary society. Modern educational demands often prioritize formal schooling and standardized achievement, leaving limited time for engagement with traditional arts. Economic pressures and changing livelihood patterns further constrain opportunities for sustained participation in cultural activities. Additionally, shifting cultural preferences influenced by global media and popular culture may reduce younger generations’ interest in traditional practices perceived as less aligned with contemporary lifestyles. These factors collectively threaten the continuity of Gamelan Gambang and underscore the vulnerability of intangible cultural heritage in rapidly changing social contexts.

In response to these challenges, community-based education offers adaptive strategies that support intergenerational transmission. By integrating learning into communal rituals, religious ceremonies, and social events, cultural education remains embedded in everyday life rather than confined to specialized or institutional settings. This integration allows younger generations to encounter Gamelan Gambang in meaningful contexts that highlight its relevance to community life. Learning becomes a natural extension of participation in communal activities, reducing barriers to engagement and fostering sustained involvement.

Furthermore, community-based education provides a flexible framework that accommodates varying levels of participation and commitment. Learners can engage with Gamelan Gambang at different stages of life and according to their individual capacities, ensuring inclusivity and continuity. This flexibility is essential for adapting traditional transmission processes to contemporary social realities while preserving core cultural values. By aligning cultural education with community rhythms, intergenerational transmission remains resilient and responsive to change.

Ultimately, intergenerational transmission ensures that Gamelan Gambang remains a living tradition rather than a static relic preserved solely for symbolic or touristic purposes. Through sustained interaction between generations, historical values are continuously reinterpreted and integrated into contemporary cultural practice. This dynamic process enables the community to maintain continuity with the past while navigating present and future challenges. In this way, intergenerational transmission not only preserves Gamelan Gambang as a cultural form, but also sustains the historical values and social relationships that underpin long-term cultural sustainability.

Implications for Cultural Identity and Art Education

The internalization of historical values through Gamelan Gambang has profound implications for the formation and reinforcement of cultural identity within the community. Engagement with traditional arts enables individuals to situate themselves within a shared historical narrative that connects past, present, and future generations. Through participation in Gamelan Gambang, individuals are not merely exposed to cultural symbols, but actively experience history as a living process. This experiential engagement fosters a strong sense of belonging and cultural pride, as individuals recognize themselves as part of a broader cultural continuum. In the context of globalization, where cultural homogenization increasingly shapes social life, such grounding in local heritage becomes particularly significant for sustaining distinctive cultural identities.

Cultural identity formed through participation in Gamelan Gambang is not static or passively inherited, but dynamic and continuously negotiated through practice. Individuals actively interpret, reinterpret, and redefine tradition as they engage with cultural activities in response to changing social conditions (I Wayan Suharta et al., 2025; Pradana et al., 2023; Ghozali et al., 2026). This process allows cultural identity to remain flexible and adaptive, rather than rigid or exclusionary. Through ongoing engagement, participants develop a reflective relationship with tradition, enabling them to appreciate its historical depth while responding creatively to contemporary realities. As a result, cultural identity becomes a living construct that evolves alongside social change without losing its historical foundations.

The active participation in Gamelan Gambang also fosters a deeper understanding of cultural responsibility. Individuals come to recognize that cultural identity entails not only a sense of belonging, but also an obligation to sustain and transmit cultural values to future generations. This awareness strengthens communal bonds and reinforces collective responsibility for cultural continuity. By internalizing historical values through artistic practice, participants develop a sense of cultural agency, positioning themselves as active custodians rather than passive recipients of heritage.

From an educational perspective, these findings highlight the limitations of art education that is detached from its cultural contexts. Formal education systems often prioritise theoretical knowledge, technical proficiency, and standardised assessment, which may result in a fragmented understanding of art as an isolated skill rather than a cultural practice. Such approaches risk neglecting the social, historical, and ethical dimensions of artistic expression that are central to cultural identity formation (Widana et al., 2023). Without contextual grounding, learners may

acquire technical competence while remaining disconnected from the cultural meanings that give art its significance.

Community-based art and cultural education addresses this gap by grounding learning in lived experience and social interaction. Through engagement with cultural practitioners and participation in community activities, learners encounter art as an integrated practice that encompasses history, values, and social relationships. This contextualized learning fosters holistic development by engaging cognitive, affective, and social dimensions simultaneously. Learners not only understand artistic techniques, but also internalize cultural values, ethical principles, and historical consciousness through direct experience.

Integrating community-based approaches into formal education offers significant potential for enriching art education. Collaboration between schools and cultural communities enables students to access authentic learning environments that extend beyond classroom boundaries. Such partnerships allow cultural practitioners to function as resource persons and co-educators, bringing experiential knowledge into formal learning settings. Through field-based learning, workshops, and collaborative projects, students can engage directly with traditional arts and cultural practices, deepening their understanding of heritage and identity. This integration promotes a more holistic educational model that balances cognitive learning with affective engagement and cultural understanding. By situating learning within real cultural contexts, students are encouraged to develop critical awareness, empathy, and cultural sensitivity. These competencies are essential in increasingly pluralistic societies, where intercultural understanding and respect for diversity are vital for social cohesion. In this sense, community-based art education contributes not only to cultural preservation, but also to broader educational goals related to character formation and social harmony.

Furthermore, community-based art education plays a crucial role in fostering cultural resilience. By empowering communities to serve as both educators and custodians of heritage, cultural knowledge remains locally grounded and socially relevant. This empowerment strengthens the community's capacity to adapt cultural practices to contemporary challenges without compromising core values. Cultural resilience emerges from the ability to sustain traditions while responding creatively to social change, and community-based education provides the structural and social support necessary for this process. By placing the community at the centre of educational and cultural transmission, traditional arts such as Gamelan Gambang are preserved as living practices rather than static symbols. Cultural knowledge is continuously regenerated through participation, reflection, and intergenerational dialogue. This process ensures that heritage remains meaningful for contemporary community members and can address future challenges.

In conclusion, the internalization of historical values through Gamelan Gambang demonstrates the transformative potential of community-based art and cultural education. This approach not only contributes to preserving intangible cultural heritage, but also plays a vital role in strengthening cultural identity, social cohesion, and cultural resilience. By integrating historical values into lived educational experiences, community-based art education supports sustainable cultural development and affirms the relevance of traditional arts in contemporary society.

Conclusion

This ethnographic study shows that Gamelan Gambang in Banjar Gambang Munggu functions as a living repository of historical values expressed through spiritual responsibility, continuity of ancestral knowledge, communal responsibility, and cultural identity. These values are internalized through community-based art and cultural education in which learners participate directly in

rehearsals, ritual activities, oral explanation, observation, imitation, mentorship, and repeated communal practice. Intergenerational transmission is central because senior practitioners transmit not only musical techniques but also historical narratives, ritual etiquette, ethical orientations, and responsibility for cultural continuity. The findings further indicate that this process strengthens cultural identity by positioning younger members as active participants and future custodians of heritage. The study recommends that preservation programs prioritize regular intergenerational learning spaces, strengthen collaboration between cultural communities and educational institutions, document culturally appropriate aspects of the tradition, and provide support for practitioner regeneration without separating Gamelan Gambang from its sacred and customary context. Future research should examine multiple communities and evaluate longer-term educational outcomes among younger learners.

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