



Revitalizing the Lombok Spinning Top (Gasing Lombok) as an Intangible Cultural Heritage: A Community-Based Sustainable Preservation Model

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Abstract

The Lombok spinning top (Gasing Lombok) represents one of the traditional cultural expressions that embodies local identity, social values, and indigenous knowledge of the Sasak community. However, rapid globalization, technological advancement, and declining interest among younger generations have threatened its sustainability. This study aims to develop a community-based sustainable preservation model for Gasing Lombok as an element of Intangible Cultural Heritage (ICH). A qualitative case study approach was employed through observations, interviews, and document analysis involving cultural practitioners, local communities, government representatives, and youth organizations. The study adopts the UNESCO framework on safeguarding intangible cultural heritage combined with theories of cultural sustainability and community participation. The findings indicate that sustainable preservation requires collaboration among local communities, educational institutions, government agencies, tourism stakeholders, and digital media. The proposed preservation model emphasizes community empowerment, intergenerational knowledge transfer, cultural festivals, educational integration, and digital promotion. This model provides practical recommendations for preserving Gasing Lombok while strengthening cultural identity and supporting sustainable cultural development.

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Introduction

Traditional games constitute an inseparable component of Indonesia's cultural heritage, reflecting the values, beliefs, knowledge systems, and identities that have been transmitted across generations. Beyond their recreational function, traditional games embody local wisdom and serve as educational media that foster social interaction, cooperation, discipline, and respect for cultural traditions. As part of the nation's intangible cultural heritage, these games contribute significantly to strengthening cultural identity and preserving the diversity that characterizes Indonesian society. Among the many traditional games practiced across the archipelago, Gasing Lombok, a traditional spinning top originating from Lombok Island, represents an important cultural expression of the Sasak community. The game is closely associated with communal activities, local festivals, and traditional ceremonies, illustrating the close relationship between cultural practices and community life. Despite its cultural significance, the continuity of Gasing Lombok is increasingly challenged by rapid globalization, urbanization, and technological advancement. The widespread adoption of digital entertainment has transformed recreational preferences among younger generations, leading to a gradual decline in participation in traditional games. Consequently, opportunities for intergenerational transmission of cultural knowledge have become increasingly limited. If these conditions continue, Gasing Lombok may gradually lose its social function and cultural relevance within local communities. This situation reflects a broader challenge faced by many forms of intangible cultural heritage, where cultural practices remain vulnerable unless supported by systematic safeguarding efforts involving multiple stakeholders (UNESCO, 2003). The UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage emphasizes that safeguarding extends beyond preserving physical artifacts. It encompasses documentation, protection, promotion, revitalization, and continuous transmission of knowledge and practices within communities



(UNESCO, 2003; Blake, 2009). Likewise, Kurin (2004) argues that intangible cultural heritage can only remain sustainable when communities actively participate in maintaining and transmitting their cultural traditions. Heritage preservation should therefore be understood as a dynamic process that allows cultural practices to adapt to contemporary social changes while preserving their essential values.

Previous studies concerning Gasing Lombok have primarily examined ethnophysics, educational applications, and the scientific principles underlying the spinning top. Other studies have highlighted the role of traditional games in character education and the preservation of local wisdom. Although these contributions have enriched the understanding of Gasing Lombok from educational and scientific perspectives, relatively limited attention has been devoted to developing comprehensive preservation strategies that integrate community participation, cultural sustainability, stakeholder collaboration, and digital innovation. This gap indicates the need for a broader preservation framework capable of responding to contemporary challenges.

Therefore, this study aims to develop a Community-Based Sustainable Preservation Model for Gasing Lombok as an element of Intangible Cultural Heritage. By integrating concepts of cultural sustainability, community participation, and collaborative governance, this research seeks to provide both theoretical and practical contributions to the preservation of traditional games in Indonesia. The proposed model is expected to support policymakers, local communities, educational institutions, and cultural organizations in designing sustainable safeguarding strategies while reinforcing the cultural identity of the Sasak community.

Materials and Methods

This study employed a qualitative approach using a case study design to obtain a comprehensive understanding of the preservation practices of the Lombok Spinning Top (Gasing Lombok) as an element of Intangible Cultural Heritage (ICH) and to develop a community-based sustainable preservation model. A qualitative case study was considered the most appropriate research strategy because it enables an in-depth exploration of cultural values, community experiences, traditional knowledge, and social interactions embedded within living heritage. Unlike quantitative approaches that primarily emphasize measurable variables, qualitative inquiry allows researchers to understand the meanings, beliefs, and practices that shape cultural continuity within local communities. This methodological orientation is consistent with the UNESCO safeguarding framework, which recognizes communities as the primary custodians and transmitters of intangible cultural heritage (UNESCO, 2003, 2022; Blake, 2009; Kurin, 2004).

The research was conducted on Lombok Island, West Nusa Tenggara Province, Indonesia, particularly in communities where the tradition of playing and producing Gasing Lombok is still actively maintained. The study sites were selected using purposive sampling, considering their active involvement in preserving traditional spinning-top competitions, cultural festivals, and local community activities associated with Gasing Lombok. These communities represent cultural environments in which traditional knowledge continues to be transmitted across generations while simultaneously facing contemporary challenges such as globalization, urbanization, technological advancement, and declining participation among younger generations. Selecting these locations enabled the researcher to examine preservation practices within their authentic socio-cultural context and to identify factors influencing the sustainability of this traditional game.

Research participants were also selected using a purposive sampling technique, targeting individuals who possessed extensive knowledge and direct experience regarding the preservation of Gasing Lombok. The participants included traditional spinning-top craftsmen, experienced players, community elders, cultural leaders, representatives of local cultural offices, educators, tourism practitioners, youth organizations, and members of local cultural communities. The diversity of participants provided multiple perspectives on the current conditions, opportunities, and challenges related to safeguarding Gasing Lombok. Furthermore, involving various stakeholder groups reflects the principles of community participation and collaborative heritage management, which emphasize that safeguarding intangible cultural heritage should be undertaken through shared responsibility among communities, governments, educational institutions, and civil society (Smith, 2006; Coombe, 2012; Watson, 2019).

Data were collected using three complementary techniques: participant observation, semi-structured interviews, and document analysis. Participant observation was conducted during traditional games, cultural festivals, and community activities to understand the social interactions, cultural values, and traditional practices associated with Gasing Lombok. Semi-structured interviews enabled participants to describe their experiences, perceptions, and expectations regarding cultural preservation, intergenerational knowledge transmission, institutional support, and community participation. This interview format also allowed flexibility for exploring emerging themes while maintaining consistency across respondents. In addition, document analysis included government regulations, cultural policy documents, community archives, photographs, historical records, media publications, and documentation related to Gasing Lombok preservation. Employing

multiple data collection techniques facilitated a comprehensive understanding of the phenomenon while allowing information obtained from one source to be verified through other sources (Harrison, 2013; Bortolotto, 2015).

The collected data were analyzed using an interactive thematic analysis consisting of data reduction, data display, and conclusion drawing. The analysis began with verbatim transcription of interview recordings, followed by coding procedures to classify information into meaningful categories. Similar codes were grouped into broader themes related to community participation, cultural transmission, stakeholder collaboration, educational integration, digital promotion, and sustainable preservation. The emerging themes were subsequently interpreted using the theoretical perspectives of Intangible Cultural Heritage, Cultural Sustainability, and Community-Based Heritage Management to explain relationships among the identified factors and to formulate a conceptual preservation model (UNESCO, 2003; Soini & Birkeland, 2014; Dessein et al., 2015; Duxbury et al., 2017). This analytical process enabled the study to move beyond descriptive findings by developing a theoretically grounded framework for safeguarding Gasing Lombok.

To ensure the trustworthiness of the findings, several strategies were employed, including source triangulation, methodological triangulation, member checking, and peer debriefing. Source triangulation involved comparing information obtained from different participant groups, whereas methodological triangulation compared findings generated through observations, interviews, and documentary evidence. Member checking was conducted by returning preliminary interpretations to selected participants for confirmation, ensuring that the findings accurately reflected their perspectives and experiences. In addition, peer debriefing with fellow researchers was undertaken to minimize interpretative bias and strengthen analytical rigor. These procedures enhanced the credibility, dependability, confirmability, and transferability of the research findings while reflecting the participatory principles advocated in contemporary heritage studies (Kurin, 2004; Coombe, 2012; Watson, 2019). Consequently, the methodological framework adopted in this study provides a robust empirical foundation for developing a Community-Based Sustainable Preservation Model that integrates community empowerment, cultural transmission, stakeholder collaboration, and adaptive governance to ensure the long-term sustainability of Gasing Lombok as an important element of Indonesia's intangible cultural heritage.

Results and Discussion

Existing Preservation Practices

The findings indicate that the preservation of Gasing Lombok remains largely community-driven, with local communities serving as the primary custodians responsible for maintaining the continuity of this traditional game. Preservation efforts are embedded in everyday cultural practices rather than relying exclusively on formal government initiatives. This condition reflects the fundamental principle of the UNESCO Convention that intangible cultural heritage can only be sustained when communities actively participate in practicing, transmitting, and redefining their cultural traditions within changing social contexts (UNESCO, 2003, 2022). During field observations, Gasing Lombok was found to be performed not only as a recreational activity but also as an integral component of cultural festivals, village celebrations, and traditional gatherings, where it functions as a medium for reinforcing collective identity and strengthening social relationships among community members.

Interviews with traditional players and community leaders revealed that the transmission of knowledge concerning Gasing Lombok continues to occur primarily through informal intergenerational learning. Senior craftsmen and experienced players introduce younger generations to the techniques of crafting, balancing, and competing with traditional spinning tops through direct observation and repeated practice. This learning process extends beyond the acquisition of technical skills, encompassing local values such as cooperation, discipline, perseverance, mutual respect, and sportsmanship. Such findings reinforce the notion that intangible cultural heritage is transmitted not through written documentation alone but through continuous social interaction and participation within communities (Kurin, 2004; Blake, 2009). The persistence of these informal educational processes demonstrates that Gasing Lombok remains a living cultural practice rather than merely a historical artifact.

The study also found that traditional craftsmen play a central role in safeguarding Gasing Lombok. Besides producing spinning tops using locally available materials and inherited craftsmanship techniques, they act as cultural educators who preserve traditional knowledge regarding wood selection, carving techniques, balance adjustment, and performance characteristics. Their expertise is acquired through long-term apprenticeship within families and local communities, illustrating the importance of tacit knowledge in sustaining intangible cultural heritage. As emphasized by Harrison (2013), heritage preservation should be understood as a dynamic process in which knowledge continues to evolve through social practice rather than remaining fixed in

historical documentation. Consequently, preserving the skills of local craftsmen is equally important as preserving the physical spinning tops themselves.

Community-based cultural events emerged as another important preservation mechanism. Annual spinning-top competitions, cultural festivals, and village celebrations provide opportunities for different generations to interact while reaffirming the cultural significance of Gasing Lombok. These events encourage community participation, strengthen social cohesion, and increase public awareness of traditional cultural practices. They also create spaces where cultural knowledge is publicly demonstrated and transmitted to younger participants. Such findings support Smith's (2006) argument that heritage acquires meaning through active social engagement rather than institutional recognition alone. Similarly, Coombe (2012) argues that community participation strengthens local ownership of cultural heritage, thereby enhancing long-term safeguarding efforts.

Educational institutions have gradually begun contributing to preservation initiatives by introducing traditional games through extracurricular activities and local cultural programs. Although these initiatives remain limited in scope, teachers and cultural practitioners acknowledged their potential to increase students' awareness of local heritage and encourage intergenerational cultural transmission. This finding aligns with the concept of cultural sustainability, which emphasizes that heritage preservation depends on the continuous transfer of cultural knowledge to younger generations while allowing adaptation to contemporary educational contexts (Soini & Birkeland, 2014; Dessein et al., 2015). Integrating Gasing Lombok into educational activities therefore represents an important strategy for maintaining its cultural relevance amid changing lifestyles.

Despite these positive preservation practices, the findings indicate that existing initiatives remain fragmented and highly dependent on voluntary community commitment. Collaboration among local communities, government institutions, schools, tourism organizations, and digital media platforms has not yet been systematically developed. This limitation reduces opportunities to expand cultural promotion and strengthen institutional support for safeguarding activities. Logan and Langfield (2015) emphasize that effective heritage management requires collaboration among multiple stakeholders, while Duxbury et al. (2017) argue that sustainable cultural policies should integrate cultural preservation with education, tourism, and regional development. The present findings therefore suggest that the current preservation of Gasing Lombok has established a strong community foundation but still requires a more integrated governance approach involving broader stakeholder collaboration.

Overall, the results demonstrate that the existing preservation practices of Gasing Lombok reflect the essential characteristics of community-based safeguarding, where local communities remain the primary actors in maintaining cultural continuity. However, ensuring the long-term sustainability of this intangible cultural heritage requires strengthening intergenerational transmission, expanding educational engagement, enhancing institutional collaboration, and incorporating digital promotion strategies. These findings provide the empirical basis for the development of the Community-Based Sustainable Preservation Model proposed in this study, which seeks to integrate community participation, stakeholder collaboration, cultural transmission, and adaptive governance into a comprehensive framework for safeguarding Gasing Lombok. This integrated approach responds directly to the research gap identified in the introduction and contributes to contemporary discussions on sustainable heritage management within the broader framework of intangible cultural heritage preservation (Bortolotto, 2015; Watson, 2019).

Current Challenges

The findings reveal that although Gasing Lombok continues to be practiced within several local communities, its long-term sustainability is increasingly threatened by a combination of social, cultural, institutional, and technological challenges. These challenges are closely interconnected and influence not only the continuity of the traditional game itself but also the transmission of cultural values embedded within it. As highlighted in the introduction, safeguarding intangible cultural heritage requires more than preserving physical objects; it depends on maintaining living cultural practices through active participation and continuous intergenerational transmission (UNESCO, 2003, 2022). The present findings demonstrate that this transmission process has become progressively weaker, indicating the need for more comprehensive preservation strategies.

One of the most significant challenges identified during the fieldwork is the declining interest among younger generations. Interviews with cultural leaders, educators, and community members consistently indicated that children and adolescents increasingly prefer digital entertainment, online games, and social media over participating in traditional cultural activities. Technological advancement has substantially transformed recreational behavior, reducing opportunities for young people to interact with traditional games within their communities. Consequently, Gasing Lombok is gradually perceived as a cultural activity primarily associated with older generations rather than as a shared community tradition. This finding supports the argument that

globalization and modernization have altered patterns of cultural participation, creating new challenges for the sustainability of intangible cultural heritage (Logan & Langfield, 2015; Harrison, 2013).

A second challenge concerns the limited process of intergenerational knowledge transmission. Traditionally, the knowledge and skills required to produce and play Gasing Lombok were transferred informally through family relationships and community interactions. However, interviews revealed that many experienced craftsmen and senior players have difficulty finding younger individuals willing to learn these traditional skills. As a result, valuable indigenous knowledge related to material selection, craftsmanship techniques, spinning-top balancing, and competition practices risks being lost over time. UNESCO (2003) and Kurin (2004) emphasize that the continuity of intangible cultural heritage depends fundamentally on successful intergenerational transmission rather than on documentation alone. Without active learners, cultural knowledge becomes increasingly vulnerable despite remaining well documented.

The study also found that institutional support remains relatively limited and fragmented. Although local governments have organized cultural festivals and occasional traditional competitions, preservation initiatives are generally project-based rather than implemented as part of long-term cultural policies. Respondents indicated that sustained collaboration among cultural offices, educational institutions, tourism agencies, and local communities remains insufficient. Existing programs tend to focus on ceremonial events instead of establishing continuous educational and community development activities. This finding suggests that safeguarding efforts require more integrated governance mechanisms involving multiple stakeholders, as proposed by Smith (2006), Coombe (2012), and Watson (2019). Community participation alone cannot ensure sustainability without supportive institutional frameworks and coordinated cultural policies.

Another challenge identified concerns the limited documentation and digital promotion of Gasing Lombok. Although digital technology offers significant opportunities for expanding public awareness of local cultural heritage, most preservation activities continue to rely on face-to-face community interactions. Digital archives, audiovisual documentation, educational media, and online promotional platforms remain relatively underdeveloped. Consequently, information regarding the historical significance, cultural values, and traditional techniques associated with Gasing Lombok is not easily accessible to broader audiences, particularly younger generations. Bortolotto (2015) argues that safeguarding intangible cultural heritage should incorporate contemporary communication strategies while respecting community values and local cultural contexts. Similarly, Duxbury et al. (2017) emphasize that integrating digital innovation into cultural policy can strengthen both cultural sustainability and public engagement.

Economic factors also present significant obstacles to long-term preservation. Traditional craftsmen generally produce spinning tops on a small scale using inherited techniques and locally available materials. However, limited market demand and the absence of sustainable economic incentives discourage younger generations from pursuing craftsmanship as a viable livelihood. Several participants expressed concern that the decreasing number of active craftsmen could eventually reduce the availability of authentic Gasing Lombok products. This condition illustrates that safeguarding intangible cultural heritage is closely connected to community welfare and local economic development. Sustainable preservation therefore requires strategies that simultaneously enhance cultural value and generate economic opportunities through creative industries, cultural tourism, and community-based entrepreneurship (Dessein et al., 2015; Duxbury et al., 2017).

Collectively, these findings demonstrate that the current challenges facing Gasing Lombok extend beyond cultural preservation alone, encompassing educational, institutional, technological, and economic dimensions. Addressing these interconnected issues requires an integrated safeguarding approach that combines community participation, intergenerational knowledge transmission, stakeholder collaboration, adaptive cultural governance, and digital innovation. Such an approach is consistent with the principles of cultural sustainability, which emphasize the capacity of communities to preserve cultural identity while adapting to contemporary social transformations (Soini & Birkeland, 2014). Consequently, the identified challenges provide the empirical justification for developing the Community-Based Sustainable Preservation Model proposed in this study as a comprehensive framework for ensuring the long-term sustainability of Gasing Lombok as an important element of Indonesia's intangible cultural heritage.

Community Participation

The findings demonstrate that community participation constitutes the fundamental pillar of safeguarding Gasing Lombok as an element of Intangible Cultural Heritage (ICH). Across all research sites, local communities were found to play a central role in maintaining the continuity of the traditional game through everyday cultural practices, intergenerational knowledge transmission, collective events, and voluntary preservation initiatives. Rather than functioning merely as beneficiaries of government programs, community members actively shape, reinterpret, and sustain the cultural meaning of Gasing Lombok within their social environment. This finding strongly supports the UNESCO safeguarding framework, which emphasizes that

communities, groups, and individuals are the primary custodians of intangible cultural heritage and should therefore occupy a central position in all preservation initiatives (UNESCO, 2003, 2022).

Interviews with traditional players and community elders revealed that community participation is deeply rooted in local cultural values, particularly mutual cooperation, solidarity, and collective responsibility. The organization of spinning-top competitions, traditional festivals, and village celebrations is generally coordinated through community collaboration rather than formal institutional arrangements. Local residents voluntarily contribute their time, skills, materials, and financial resources to organize cultural events, prepare competition venues, and maintain traditional playing grounds. Such participation demonstrates that safeguarding is not perceived solely as a cultural obligation but also as a shared social responsibility that strengthens community cohesion. Similar observations were reported by Smith (2006), who argues that the value of cultural heritage is continuously produced through social interaction and collective engagement rather than through institutional designation alone.

The participation of traditional craftsmen emerged as another critical component of community-based preservation. Beyond producing spinning tops using inherited craftsmanship techniques, craftsmen function as cultural educators who transmit indigenous knowledge concerning wood selection, carving methods, balancing techniques, and the philosophical meanings associated with Gasing Lombok. Several participants explained that learning these skills requires prolonged observation, repeated practice, and close interaction with experienced craftsmen. Consequently, the preservation of craftsmanship cannot be separated from the preservation of the traditional game itself. This finding reinforces Kurin's (2004) argument that safeguarding intangible cultural heritage depends primarily on maintaining living knowledge systems rather than preserving physical cultural objects alone. It also aligns with Harrison's (2013) perspective that heritage should be understood as an evolving social practice continuously reconstructed by the communities that sustain it.

The study further indicates that families continue to serve as the earliest environment for cultural transmission. Parents and grandparents introduce children to Gasing Lombok through informal play activities during family gatherings, religious celebrations, and village events. Although this transmission process has become less frequent due to changing lifestyles, respondents emphasized that family-based learning remains an effective mechanism for introducing traditional values from an early age. The findings therefore illustrate the importance of intergenerational transmission, which UNESCO (2003, 2022) identifies as the defining characteristic of sustainable intangible cultural heritage. Without continuous participation by younger generations, traditional knowledge gradually loses its social relevance regardless of the availability of documentation or cultural archives.

Educational institutions also contribute to community participation, although their involvement remains relatively limited. Interviews with teachers indicated that several schools have begun incorporating traditional games into extracurricular activities and local cultural programs to strengthen students' awareness of regional heritage. These initiatives create opportunities for collaboration between schools and cultural communities by inviting traditional players and craftsmen to demonstrate spinning-top production and competition techniques. Such practices support the concept of cultural sustainability, which emphasizes the integration of cultural heritage into educational systems to ensure long-term continuity (Dessein et al., 2015; Duxbury et al., 2017). Nevertheless, participants acknowledged that these initiatives have not yet been implemented systematically across educational institutions, suggesting considerable potential for future development.

Community participation was also evident in the growing involvement of local cultural organizations, youth groups, and tourism communities. Several community organizations have independently organized cultural exhibitions, local festivals, and promotional activities to introduce Gasing Lombok to wider audiences. Although these initiatives remain relatively small in scale, they illustrate the adaptive capacity of local communities in responding to changing social conditions. Bortolotto (2015) argues that safeguarding intangible cultural heritage should accommodate community innovation while preserving the cultural meanings attached to traditional practices. In this context, community initiatives that incorporate social media, digital storytelling, and cultural tourism represent adaptive strategies that expand public engagement without compromising the authenticity of Gasing Lombok.

Despite these positive developments, the findings indicate that community participation continues to face several structural limitations. Many preservation activities remain dependent on individual commitment and voluntary initiatives, while collaboration among community groups, government institutions, educational organizations, and tourism stakeholders is still relatively fragmented. Coombe (2012) emphasizes that meaningful participation should extend beyond consultation and involve communities in planning, decision-making, implementation, and evaluation processes. Similarly, Watson (2019) argues that sustainable safeguarding requires institutional mechanisms that empower communities rather than positioning them solely as cultural performers. The present findings suggest that although local communities possess strong social

capital for preserving Gasing Lombok, this potential has not yet been fully supported through integrated cultural governance.

Overall, the results demonstrate that community participation represents both the principal strength and the primary prerequisite for ensuring the long-term sustainability of Gasing Lombok. The active involvement of craftsmen, families, cultural leaders, youth organizations, schools, and community associations has enabled this traditional game to remain a living cultural practice despite increasing pressures from modernization and globalization. However, achieving sustainable safeguarding requires strengthening collaboration among multiple stakeholders while expanding opportunities for intergenerational learning, community empowerment, educational integration, and digital engagement. These findings provide strong empirical support for the Community-Based Sustainable Preservation Model proposed in this study, which positions community participation as the driving force connecting cultural transmission, stakeholder collaboration, and sustainable cultural heritage management. This integrated perspective not only reinforces the theoretical principles of community-based heritage management but also contributes practical insights for developing more inclusive and adaptive safeguarding policies for Indonesia's intangible cultural heritage.

Proposed Sustainable Preservation Model

Based on the findings obtained from observations, semi-structured interviews, and document analysis, this study proposes a Community-Based Sustainable Preservation Model for safeguarding Gasing Lombok as an element of Intangible Cultural Heritage (ICH). The proposed model was developed by integrating empirical findings with the theoretical perspectives of Intangible Cultural Heritage, Cultural Sustainability, and Community-Based Heritage Management discussed in the preceding sections. The model responds directly to the research gap identified in the introduction by emphasizing that the long-term sustainability of Gasing Lombok cannot rely on isolated preservation initiatives but requires an integrated system that connects community participation, cultural transmission, stakeholder collaboration, and adaptive cultural governance.

At the core of the proposed model is community participation, which functions as the primary driving force of sustainable safeguarding. The findings consistently demonstrate that local communities remain the principal custodians of Gasing Lombok through their involvement in organizing cultural events, producing traditional spinning tops, transferring indigenous knowledge, and maintaining customary practices. This central position is consistent with the UNESCO Convention, which recognizes communities as the key actors responsible for identifying, practicing, and transmitting intangible cultural heritage (UNESCO, 2003, 2022). Similarly, Kurin (2004) argues that safeguarding initiatives become sustainable only when communities actively determine the forms and meanings of their cultural practices. Consequently, the proposed model positions community empowerment not as a complementary strategy but as the foundation of the entire preservation process.

The second component of the model is intergenerational cultural transmission, which links community participation with long-term cultural continuity. The findings indicate that traditional knowledge concerning spinning-top craftsmanship, competition techniques, and cultural values is primarily transferred through informal learning within families and local communities. However, this transmission process has weakened due to declining youth participation and changing recreational preferences. Therefore, the proposed model recommends strengthening transmission mechanisms through family-based learning, school programs, apprenticeship schemes involving traditional craftsmen, and community cultural workshops. Such initiatives correspond with the concept of cultural sustainability, which emphasizes that preserving living heritage depends on continuous knowledge transfer across generations while allowing adaptation to contemporary social contexts (Soini & Birkeland, 2014; Dessein et al., 2015).

A third element of the model is stakeholder collaboration, recognizing that safeguarding cannot be achieved by communities alone. The study demonstrates that stronger collaboration among local governments, educational institutions, tourism agencies, cultural organizations, universities, media institutions, and local communities is necessary to create an enabling environment for preservation. Local governments play an important role in establishing supportive cultural policies, allocating financial resources, and facilitating cultural festivals. Educational institutions contribute by integrating Gasing Lombok into local curricula and extracurricular activities, whereas tourism stakeholders can promote the traditional game as part of community-based cultural tourism. Universities may support research, documentation, and community empowerment, while digital media can expand public awareness and attract younger generations. This collaborative governance approach reflects the perspectives of Smith (2006), Coombe (2012), Logan and Langfield (2015), and Watson (2019), who emphasize that effective heritage management requires coordinated participation among multiple stakeholders rather than isolated institutional interventions.

The proposed model further incorporates adaptive cultural governance by integrating digital innovation without compromising cultural authenticity. The findings reveal that limited documentation and digital promotion currently constrain broader public engagement with Gasing Lombok. Consequently, the model

recommends developing digital archives, educational videos, online exhibitions, interactive social media campaigns, and virtual storytelling platforms that document both the technical and cultural dimensions of the traditional game. Rather than replacing traditional practices, digital technologies are positioned as complementary tools that facilitate cultural dissemination, strengthen intergenerational communication, and expand public appreciation of local heritage. This perspective is consistent with Bortolotto (2015), who argues that safeguarding should remain responsive to changing social contexts while preserving the cultural meanings defined by local communities. Likewise, Duxbury et al. (2017) emphasize that sustainable cultural policies should integrate innovation, education, and community development into comprehensive cultural governance frameworks.

Collectively, the Community-Based Sustainable Preservation Model developed in this study establishes a sequential relationship in which community participation stimulates cultural transmission, which is reinforced through stakeholder collaboration, ultimately leading to sustainable preservation and the long-term sustainability of Gasing Lombok as a living cultural heritage. Unlike previous studies that primarily examined Gasing Lombok from educational, ethnophysics, or local wisdom perspectives, this model offers an integrated framework that combines cultural sustainability, collaborative governance, and community empowerment within a single preservation strategy. Therefore, the proposed model contributes both theoretically and practically by providing a comprehensive reference for policymakers, cultural institutions, educators, and local communities seeking to strengthen the safeguarding of traditional games as an integral component of Indonesia's intangible cultural heritage.

Conclusion

This study demonstrates that Gasing Lombok represents more than a traditional recreational activity; it constitutes an important element of Indonesia's Intangible Cultural Heritage (ICH) that embodies the historical memory, local wisdom, cultural identity, and social values of the Sasak community. As a living cultural practice, its sustainability depends not only on the preservation of traditional artifacts or documentation but also on the continuity of community participation and intergenerational cultural transmission. The findings reveal that existing preservation efforts remain primarily community-driven, with traditional craftsmen, cultural leaders, families, and local communities serving as the principal custodians of Gasing Lombok through informal learning processes, cultural festivals, and collective social activities. These practices reflect the safeguarding principles promoted by UNESCO, emphasizing that communities should remain at the center of cultural preservation initiatives (UNESCO, 2003, 2022; Kurin, 2004).

Despite the existence of these community-based preservation practices, the study also identifies several challenges that threaten the long-term sustainability of Gasing Lombok. Declining participation among younger generations, changing recreational preferences due to digital technology, limited institutional support, fragmented stakeholder collaboration, inadequate documentation, and the decreasing number of traditional craftsmen collectively weaken the continuity of cultural transmission. These findings suggest that safeguarding intangible cultural heritage requires a more comprehensive approach that integrates educational, social, cultural, technological, and governance dimensions rather than relying solely on ceremonial events or short-term preservation programs. Consequently, the sustainability of Gasing Lombok should be viewed as a shared responsibility involving communities, government institutions, educational organizations, cultural practitioners, researchers, tourism stakeholders, and digital media platforms.

Based on the empirical findings, this study proposes a Community-Based Sustainable Preservation Model that positions community participation as the central mechanism connecting intergenerational cultural transmission, stakeholder collaboration, and sustainable preservation. The model emphasizes that meaningful community engagement provides the foundation for strengthening cultural identity, while collaborative governance enables the integration of cultural policies, educational programs, tourism development, and digital innovation into a unified safeguarding strategy. Compared with previous studies that predominantly examined Gasing Lombok from ethnophysics, educational, or local wisdom perspectives, this research contributes a more comprehensive conceptual framework by integrating the principles of Intangible Cultural Heritage, Cultural Sustainability, and Community-Based Heritage Management into a single preservation model. Accordingly, the study contributes both to the theoretical development of sustainable heritage management and to the practical formulation of cultural preservation strategies in Indonesia.

From a practical perspective, several recommendations can be proposed. First, local governments should formulate long-term safeguarding policies that extend beyond annual cultural festivals by strengthening institutional collaboration among cultural agencies, educational institutions, tourism authorities, universities, and community organizations. Second, schools and higher education institutions should integrate Gasing Lombok into local curriculum enrichment, extracurricular activities, community service programs, and cultural

education initiatives to strengthen intergenerational transmission. Third, local communities and traditional craftsmen should be empowered through continuous training, documentation programs, and creative economic initiatives that improve both cultural sustainability and community welfare. Fourth, digital technology should be utilized strategically to develop digital archives, virtual exhibitions, educational content, and social media campaigns that increase public awareness while maintaining the authenticity of the tradition. Finally, future research is encouraged to validate and refine the proposed preservation model using mixed-methods or quantitative approaches, evaluate its applicability in other traditional cultural contexts across Indonesia, and examine the effectiveness of collaborative governance in enhancing the sustainability of intangible cultural heritage. Through these integrated efforts, Gasing Lombok can continue to evolve as a living cultural tradition while reinforcing local identity and contributing to sustainable cultural development at both regional and national levels.

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