



# The Role of Performing Arts in Character Education for the Younger Generation: A Case Study of the Gandrung Sasak Dance

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## Abstract

Traditional performing arts hold significant potential as a medium for character education, particularly in shaping the personalities of younger generations rooted in local cultural values. *Gandrung Sasak* dance, as part of the cultural heritage of the Lombok community, embodies the internalization of moral, social, and spiritual values that are highly relevant in the context of character learning. This study aims to examine the role of *Gandrung Sasak* dance in the character education of the younger generation by identifying the character values embedded within it and exploring their implications for personality formation. Employing a descriptive qualitative approach, this research utilizes literature study and participatory observation methods, focusing on the dimensions of movement, performance structure, socio-cultural context, and youth involvement in its preservation process. The findings reveal that *Gandrung Sasak* dance encompasses a range of character values, such as discipline, responsibility, cooperation, respect, honesty, spirituality, and creativity, which are naturally internalized through the artistic learning process. These results indicate that traditional performing arts can serve as an effective and contextually relevant medium for character education, while simultaneously strengthening cultural identity and fostering a generation of integrity. Therefore, the integration of traditional arts into character education requires sustained support through policies and multi-stakeholder collaboration.

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## Introduction

Character education constitutes a fundamental foundation in shaping human resources who are not only intellectually capable but also possess integrity and noble character. Amid the challenges of globalization and the rapid flow of digital information, the younger generation is confronted with various moral issues and an increasingly concerning crisis of cultural identity. This phenomenon necessitates educational approaches that focus not only on cognitive aspects but also on the contextual and sustainable cultivation of character values (Lickona, 1991; Mei-Ju, Chen-Hsin, & Pin-Chen, 2014). One promising yet often overlooked approach is the utilization of traditional performing arts as a medium for character education. Performing arts possess symbolic and emotional power capable of conveying moral messages effectively while fostering social and cultural sensitivity among learners (Schechner, 2006; Dewey, 1934; Supriyanto & Suryadi, 2020). In this context, *Gandrung Sasak* dance—one of the cultural heritages of the Lombok community—encapsulates noble values such as cooperation, discipline, respect, responsibility, and spirituality, which are internalized within its movement structure, lyrics, and performative meanings (Trisnawati, 2022; Nurhayati, 2022; Ramdan & Fauziah, 2019).



Traditional arts function not only as aesthetic expressions but also as vehicles for transmitting cultural values, social norms, and ethics embedded within a community (Fauziyah, Ristiyono, & Isnaini, 2022; Siringo-ringo, Bakti, & Astuti, 2024). In the context of character education, traditional arts hold significant potential as an effective medium for instilling moral values through approaches that are contextual, holistic, and rooted in local wisdom (Luwih, 2021; Widyastuti & Utamia, 2022). Unlike conventional educational methods, which often lean towards verbalistic and abstract delivery, traditional arts provide tangible learning experiences through symbols, movements, narratives, and social interactions. The educational function of traditional arts is reflected in various performance forms that convey values such as mutual cooperation, loyalty, honesty, perseverance, and spirituality (Dewi & Suamba, 2022; Sugiyanto, Marmoah, & Kurniawan, 2022). For instance, *Gandrung Sasak* dance not only offers visual beauty and musicality but also embodies ethical values internalized through creative processes, disciplined practice, and interactions among teachers, dancers, and the community (Trisnawati, Suarka, & Sugiarta, 2016; Sampepadang, Nugraheni, & Dyani, 2023).

Given the substantial potential of traditional arts in the internalization of character values, there is a need to explore more deeply how the forms, meanings, and processes of value transmission occur within the context of non-formal education, particularly among younger generations. As a representation of Lombok's traditional performing arts, *Gandrung Sasak* serves not only as entertainment but also as a social instrument preserving cultural narratives and ethical values passed down across generations (Alfarisi, Suarka, & Raka, 2022; Lestari, 2021). However, in the midst of modernization and shifting societal lifestyles, there has been a change in orientation toward traditional arts, threatening their sustainability as a medium for character education (Yanti, Hidayati, & Huda, 2023; Rahayu & Firmansyah, 2023). This condition raises several key research questions: (1) What character values are embedded in the *Gandrung Sasak* dance performance? (2) How are these values practiced and transmitted to the younger generation? and (3) To what extent can this performing art function as a medium for character education within an ever-changing social and cultural context? These research questions aim to bridge the gap between local cultural heritage and the need for character education that is contextual, relevant, and rooted in the nation's noble values.

Based on the identified research problems, this study aims to examine in depth the role of traditional performing arts, particularly *Gandrung Sasak* dance, in the character education of the younger generation. Specifically, it seeks to identify and describe the character values embedded in the structure of the *Gandrung Sasak* performance, encompassing aspects of movement, lyrics, costumes, and its socio-cultural context (Prasetyo & Mawardi, 2023). Furthermore, this study aims to understand the mechanisms of value transmission within non-formal educational practices through learning processes in art studios, intergenerational interactions, and active participation in artistic communities (Yunus, Salehi, & Amini, 2013; Cetta Editorial Team, 2021). Another objective is to analyze the extent to which *Gandrung Sasak* dance can serve as an instrument of character education that adapts to contemporary socio-cultural dynamics (Vestia & Rahman, 2023). Through achieving these objectives, this study is expected to contribute theoretically to the development of locally grounded character education concepts, while also offering practical implications for educators, policymakers, and cultural communities in optimizing traditional arts as a medium for national character formation.

## Materials and Methods

This study employed a qualitative approach with a descriptive method to gain an in-depth understanding of the role of traditional performing arts, particularly *Gandrung Sasak* dance, in the character education of the younger generation. This approach was chosen as it aligns with the research objectives, which focus on exploring meanings, values, and cultural practices that cannot be adequately explained through quantitative measures (Iskandar, Wahyuni, & Fauzan, 2022; Bigham, Ali, & Torkzadeh, 2021). The research was

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conducted in several art studios and cultural communities in Lombok that are actively engaged in preserving *Gandrung Sasak* dance (Trisnawati, 2022; Alfarisi et al., 2022).

Data collection techniques included participatory observation of dance rehearsals and performances, in-depth interviews with dancers, instructors, cultural figures, and students, as well as documentation studies involving manuscripts, performance recordings, and local archives (Luwih, 2021; Nurhayati, 2022). All data were analyzed using thematic analysis, highlighting patterns of character values that emerged and how these values were internalized through artistic practices (Yanti et al., 2023; Siringo-ringo et al., 2024).

To ensure data validity, the researcher applied source and method triangulation techniques and conducted member checks with key informants (Gunarto & Hurriyati, 2020). This methodological approach allowed the researcher to capture the socio-cultural dynamics comprehensively and to assess the tangible contributions of traditional arts to strengthening character education grounded in local wisdom.

## Results and Discussions

### Description of *Gandrung Sasak* Dance

The *Gandrung Sasak* dance is a cultural heritage rich in aesthetic values and symbolism, reflecting the spiritual depth and local wisdom of the Sasak ethnic community on Lombok Island. This paired performance art, involving both female and male dancers, has traditionally served as an expression of gratitude for harvests as well as a prayer for safety and fertility (Trisnawati, Suarka, & Sugiartha, 2016; Alfarisi, Suarka, & Raka, 2022). The performance is typically held in the evening after the rice harvest season, as part of village celebrations known locally as *andangan* or *pemeras pati* (Trisnawati et al., 2016).

The movements in *Gandrung Sasak* dance are graceful yet dynamic, adopting patterns inspired by nature and animals, such as swaying palm trees moved by the wind and butterflies in flight or at rest. These movements embody profound aesthetic values within the choreography, emphasizing not only visual beauty but also the philosophical meanings they convey (Trisnawati et al., 2016; Sampepadang, Nugraheni, & Dyani, 2023).

The costumes worn by *Gandrung Sasak* dancers also reflect the richness of local culture. Female dancers wear brightly colored *kemben* adorned with traditional motifs, long cloth featuring distinctive Lombok *songket* patterns, and ornate headdresses decorated with floral and traditional designs. Male dancers wear brightly colored *baju kurung*, *sarung* or *songket* with traditional Lombok motifs, and a headcloth known as *sapuk* (Trisnawati, 2022; Nurhayati, 2022). These costumes function not only as aesthetic elements but also as cultural identity symbols of the Sasak people.

The musical accompaniment for *Gandrung Sasak* dance features a set of traditional Sasak gamelan instruments known as *sabarungan*. The ensemble includes drums (*gendang*), gongs, bamboo flutes (*suling*), and trumpets, producing dynamic and harmonious rhythms that enhance the dancers' expressions. This musical accompaniment is not merely a background element; it serves as an integral component that shapes the performance's atmosphere and reinforces the intended messages (Trisnawati et al., 2016; Supriyanto & Suryadi, 2020).

Over time, *Gandrung Sasak* has undergone acculturation with external cultures, such as Javanese, Balinese, and the strong Islamic influences present in Lombok. Nonetheless, the essence and core values of the dance remain intact, demonstrating the Sasak community's ability to adapt while preserving their cultural identity (Alfarisi et al., 2022; Lestari, 2021).

More than an artistic performance, *Gandrung Sasak* also serves as an effective medium of communication for transmitting social and cultural values to younger generations. Through its movements, music, and symbolism, young people are encouraged to understand and appreciate local wisdom, as well as the importance of maintaining harmony among humans, nature, and God. Thus, the dance plays a strategic role in character education, fostering individuals who are ethical, disciplined, and responsible toward both their environment and community (Rahayu & Firmansyah, 2023).

Additionally, *Gandrung Sasak* functions as a means of cultural preservation, strengthening national identity amid the intensifying currents of globalization. Its preservation and development not only safeguard cultural heritage but also promote Indonesia's cultural wealth to the international community, enhancing pride in local cultural identity (Trisnawati, 2022; Dewi & Suamba, 2022).

Therefore, *Gandrung Sasak* holds an important position in the character education of younger generations, serving as a medium that integrates aesthetic, moral, and social aspects into a cohesive whole. The active involvement of the community—particularly artists and educators—is crucial in ensuring the preservation and development of this dance so that its noble values remain alive and relevant for future generations.

## Character Values in Gandrung Sasak Dance

The *Gandrung Sasak* dance functions not only as a form of cultural expression and performing art but also as a medium for character education imbued with moral and ethical values. The character values embedded in this dance reflect the spiritual, social, and cultural dimensions of the Sasak community, internalized through movements, music, and interactions between dancers. In the context of character education, these values play a crucial role in shaping young generations who are not only intellectually capable but also possess strong personalities and moral integrity (Cetta Editorial Team, 2021; Lickona, 1991).

One of the most prominent character values in *Gandrung Sasak* is discipline. The lengthy and repetitive training process teaches dancers perseverance and consistency in mastering movements and maintaining the quality of the performance. This discipline extends beyond the stage, encouraging young people to value time and uphold responsibility in various aspects of life (Cetta Editorial Team, 2021; Luwih, 2021).

Furthermore, the value of cooperation is clearly manifested in *Gandrung Sasak*, which is performed in pairs and requires close collaboration between dancers and musicians. This cooperation underscores the importance of synergy and effective communication, ensuring that every element of the performance proceeds in harmony (Supriyanto & Suryadi, 2020; Widyastuti & Utamia, 2022).

The value of respect is also deeply rooted in *Gandrung Sasak*, evident in the interactions between dancers and in their reverence toward elders and art instructors. This respect reflects an appreciation for tradition and local wisdom, while fostering pride in one's own cultural identity (Trisnawati et al., 2016; Ramdan & Fauziah, 2019).

The dance also conveys a strong sense of responsibility, particularly in ensuring the smooth execution of performances and preserving traditional art forms. Both dancers and the artistic community recognize the importance of safeguarding this tradition so it remains alive and known to future generations (Alfarisi et al., 2022; Vestia & Rahman, 2023).

Honesty emerges as another essential value within the social interactions of the *Gandrung Sasak* community. Honesty in practice sessions and performances is a fundamental prerequisite for the moral messages conveyed through the dance to be sincerely received by audiences and students (Fauziyah, Ristiyono, & Isnaini, 2022).

Perseverance and patience are integral to learning *Gandrung Sasak*. Mastering its movements—many of which demand specialized skills—requires dancers to practice diligently and patiently, fostering resilience and adaptability in the face of challenges (Yanti, Hidayati, & Huda, 2023).

Spiritual values are inherent in *Gandrung Sasak*, which originated as an expression of gratitude to God for bountiful harvests and the continuity of community life (Trisnawati et al., 2016; Siringo-ringo, Bakti, & Astuti, 2024).

Creativity and innovation are also evident in the way *Gandrung Sasak* continues to evolve with the times without losing its original essence (Prasetyo & Mawardi, 2023; Lestari, 2021).

The value of beauty and aesthetics embedded in the dance serves as an effective medium to foster appreciation for art and culture (Dewi & Suamba, 2022).

In the social dimension, *Gandrung Sasak* teaches tolerance and respect for diversity. Interactions among dancers and musicians from varied social and religious backgrounds demonstrate how art can serve as a bridge that unites diversity into a harmonious whole (Yunus, Salehi, & Amini, 2013).

Social concern is also evident in the active role of the artistic community in preserving *Gandrung Sasak*. Care for cultural heritage and the social environment strengthens the sense of social responsibility instilled in young people through artistic learning (Gunarto & Hurriyati, 2020; Vestia & Rahman, 2023).

Independence is cultivated through the learning process, which demands that dancers master skills and manage themselves autonomously during training and performances (Iskandar, Wahyuni, & Fauzan, 2022).

Social and emotional sensitivity is honed through the dynamic interaction between dancers and musicians. Sensitivity to atmosphere, rhythm, and the partner's movement reflects the development of empathy, which is essential for building harmonious social relationships (Widyastuti & Utamia, 2022).

Lastly, resilience forms a fundamental trait among *Gandrung Sasak* dancers in sustaining this tradition. Persistence in facing changing times and social challenges illustrates how traditional arts can serve as a strong and relevant medium for character education in today's young generation (Siringo-ringo et al., 2024; Ramdan & Fauziah, 2019).

In sum, *Gandrung Sasak* holistically encompasses a wide range of character values essential for shaping the personality of the younger generation. The integration of these values into the learning process of this performing art positions *Gandrung Sasak* as an effective, contextual, and locally rooted medium for character education. This, in turn, reinforces the role of traditional arts as one of the pillars in developing human resources with strong character and competitiveness in the modern era.

### **The Role of Gandrung Dance in Character Education**

The *Gandrung Sasak* Dance holds a strategic role as an effective medium for character education among the younger generation, particularly in cultural preservation and the cultivation of moral values. As a traditional art rich in meaning, *Gandrung* not only imparts artistic skills but also instills essential character values that serve as the foundation for holistic community life (Trisnawati, 2022; Nurhayati, 2022).

First, *Gandrung* teaches discipline through a structured and continuous training process. Consistency and perseverance in practice foster a disciplined attitude that positively impacts daily life (Sampepadang, Nugraheni, & Dyani, 2023). Repetitive training also strengthens the mental resilience of the younger

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generation in facing challenges, as explained by Sugiyanto, Marmoah, & Kurniawan (2022) regarding the importance of persistence in traditional arts.

Second, collaboration during performances nurtures the value of cooperation. Dancers and musicians must coordinate harmoniously, building strong interpersonal communication and solidarity (Dewi & Suamba, 2022; Prasetyo & Mawardi, 2023). This collaboration forms essential social capital, also cultivated through other forms of traditional performing arts (Siringo-ringo, Bakti, & Astuti, 2024).

Third, *Gandrung* instills respect—not only toward teachers and cultural elders but also toward the inherited cultural traditions passed down through generations (Ramdan & Fauziah, 2019). Such respect reinforces cultural identity and collective pride as part of the younger generation's sense of self (Lestari, 2021).

Fourth, the value of responsibility develops from an awareness of the role in preserving traditional arts. Dancers understand that the continuity of *Gandrung* depends on their active participation in sustaining the tradition (Alfarisi, Suarka, & Raka, 2022; Suharti, 2020). This attitude shapes a caring and committed character toward cultural preservation.

Fifth, honesty is cultivated through the training and performance processes, which demand sincerity in mastering techniques and artistic expression (Fauziyah, Ristiyono, & Isnaini, 2022). Personal integrity thus formed becomes the foundation for building trust in various aspects of life (Rahayu & Firmansyah, 2023).

In addition, persistence and patience—developed through repetitive dance movements—teach young people not to give up easily in learning and self-development (Cetta Editorial Team, 2021). The spiritual dimension of *Gandrung* also provides a religious experience that strengthens values of religiosity and awareness of the human–God relationship (Luwih, 2021; Nurhayati, 2022).

*Gandrung* further encourages creativity and innovation without neglecting its original values, enabling the younger generation to adapt to modern developments without losing cultural identity (Bigham, Ali, & Torkzadeh, 2021). This is vital for shaping adaptive and progressive character (Iskandar, Wahyuni, & Fauzan, 2022).

Appreciation for beauty and aesthetics through *Gandrung* enriches the soul and fosters a love for art and culture, further reinforcing nationalism and pride in local heritage (Mei-Ju, Chen-Hsin, & Pin-Chen, 2014; Yanti, Hidayati, & Huda, 2023).

Values of tolerance and inclusivity are also taught through interactions within the diverse artistic community, fostering open and harmonious social character (Vestia & Rahman, 2023; Ramdan & Fauziah, 2019). Involvement in preserving *Gandrung* increases social awareness and a sense of responsibility toward the community (Sugiyanto et al., 2022).

Furthermore, *Gandrung* develops independence and self-management in training and performance preparation, building self-confidence and initiative—key components in shaping proactive character (Gunarto & Hurriyati, 2020).

The development of social and emotional sensitivity occurs during artistic collaboration, refining empathy and adaptability in social interactions (Siringo-ringo et al., 2024). Resilience in maintaining the *Gandrung* tradition serves as a crucial lesson in safeguarding cultural identity amid globalization (Trisnawati, Suarka, & Sugiarta, 2016).

Thus, *Gandrung* is not merely a cultural symbol of artistic beauty but also functions as a comprehensive and relevant vehicle for character education—fostering a young generation that is ethical, creative, and competitive—while ensuring the continuity of local wisdom as a national asset (Prasetyo & Mawardi, 2023; Trisnawati, 2022).

### Discussion and Implications

The discourse on *Tari Gandrung Sasak* as a medium for character education among the younger generation reveals that traditional arts function not merely as entertainment or cultural preservation, but also hold strategic significance in shaping moral and social values (Prasetyo & Mawardi, 2023). The description of *Tari Gandrung*, which emphasizes aesthetics, symbolism, and social interaction, underscores the role of performing arts as a rich non-formal educational platform imbued with character values (Trisnawati, 2022). The integration of these values into artistic practices provides space for the development of contextually relevant character education rooted in local wisdom (Ramdan & Fauziah, 2019).

The character values embedded in *Gandrung Sasak*—such as discipline, cooperation, respect, responsibility, honesty, perseverance, patience, and spiritual dimensions—form a crucial foundation for shaping well-rounded and competitive young individuals (Nurhayati, 2022; Siringo-ringo, Bakti, & Astuti, 2024). Engagement in the process of performing arts offers direct and holistic learning experiences, distinct from more theoretical approaches to character education (Dewi & Suamba, 2022). Therefore, *Tari Gandrung* can be regarded as an effective model of character education within the Indonesian cultural context (Rahayu & Firmansyah, 2023).

Furthermore, the role of *Tari Gandrung* in character education indicates the need for revitalization and strengthening of traditional arts within both formal and non-formal education systems (Lestari, 2021). Through training and performance processes, the younger generation can actively internalize noble values that are often insufficiently integrated into formal curricula (Yanti, Hidayati, & Huda, 2023). The implementation of traditional arts such as *Gandrung* in character education not only enriches learning experiences but also safeguards the continuity of national culture in the face of globalization (Trisnawati, Suarka, & Sugiarta, 2016).

From a socio-cultural perspective, *Tari Gandrung* performances provide constructive social interaction spaces where tolerance, inclusivity, and social awareness are naturally cultivated (Alfarisi, Suarka, & Raka, 2022). Such interactions strengthen social cohesion and community solidarity—key elements in maintaining harmony and diversity within society (Vestia & Rahman, 2023). Therefore, the preservation of *Tari Gandrung* is essential not only from a cultural standpoint but also for social character development (Sugiyanto, Marmoah, & Kurniawan, 2022).

The spiritual values embedded in *Tari Gandrung* further imply the importance of a holistic approach to character education—one that encompasses cognitive, affective, religious, and existential dimensions (Cetta Editorial Team, 2021; Ramdan & Fauziah, 2019). Spiritual engagement in this performing art encourages young people to recognize their relationship with transcendent values, cultivate gratitude, and enhance ethical awareness in daily life (Suharti, 2020). Such implications are highly relevant in fostering integrity-based character grounded in strong moral principles (Rahayu & Firmansyah, 2023).

In addition, the enhancement of creativity and innovation in the development of *Tari Gandrung* serves as an important asset in preparing younger generations to navigate the dynamics of contemporary society (Sampepadang, Nugraheni, & Dyani, 2023). The adaptation of the dance to social and technological changes—while retaining its traditional essence—teaches flexibility and critical thinking, both of which are essential in

modern character education (Gunarto & Hurriyati, 2020). Performing arts thus become a responsive learning medium that accommodates global developments while preserving local identity (Prasetyo & Mawardi, 2023).

From an arts education perspective, the involvement of young people in *Tari Gandrung* enriches their aesthetic capabilities and artistic appreciation, which in turn enhances patriotism and cultural pride (Mei-Ju, Chen-Hsin, & Pin-Chen, 2014; Dewi & Suamba, 2022). This process strengthens the affective dimension of character education, which is often overlooked in formal learning systems (Yanti et al., 2023). Consequently, *Tari Gandrung* contributes to shaping individuals with not only broad insights but also balanced depth of values and emotional maturity (Luwih, 2021).

In the context of cultural preservation, youth engagement through *Tari Gandrung* constitutes a strategic effort to mitigate the risk of extinction of traditional arts (Nurhayati, 2022). Through arts-based character education, the younger generation can directly experience the value and meaning of cultural heritage, thereby fostering a strong sense of responsibility to protect and develop these traditions (Siringo-ringo et al., 2024). This aligns with government and cultural institutions' initiatives to encourage active community participation in cultural preservation (Trisnawati et al., 2016).

Moreover, collaboration among art communities, educational institutions, and government bodies is essential to strengthening the educational function of *Tari Gandrung* (Prasetyo & Mawardi, 2023). Such synergy can be realized through training programs, cultural festivals, and the integration of traditional arts into character education curricula, ensuring that the values inherent in the dance are transmitted systematically and sustainably (Lestari, 2021). This collaborative model fosters a conducive and innovative learning ecosystem (Bigham, Ali, & Torkzadeh, 2021).

From a human resource development perspective, utilizing *Tari Gandrung* as a medium for character education supports the vision of nurturing a generation that is not only academically competent but also possesses strong personality and moral integrity (Rahayu & Firmansyah, 2023). Traditional arts thus serve as a strategic instrument for producing outstanding human resources capable of competing nationally and globally while remaining rooted in national culture (Prasetyo & Mawardi, 2023).

The practical experiences gained by young participants in *Tari Gandrung* also contribute to the development of soft skills such as effective communication, teamwork, empathy, and emotional regulation (Vestia & Rahman, 2023). These skills are vital in both professional and social life, making arts-based character education relevant and applicable in the modern context (Mei-Ju et al., 2014).

Furthermore, the spiritual dimension of *Tari Gandrung* affirms the significance of nurturing religious character as an integral component of national character education (Cetta Editorial Team, 2021). Traditional performing arts can serve as effective media for instilling religious values naturally and enjoyably, without a doctrinal impression, thereby enhancing emotional engagement and learning motivation among youth (Ramdan & Fauziah, 2019).

The cultivation of beauty and aesthetics in *Tari Gandrung* also yields positive psychological implications, such as increased self-confidence, stress reduction, and the development of a positive self-identity (Mei-Ju et al., 2014). These aspects contribute to the mental well-being of young people, which is an integral part of healthy and balanced character development (Rahayu & Firmansyah, 2023). From a socio-cultural standpoint, *Tari Gandrung* helps maintain cultural plurality by fostering respect and appreciation for differences (Alfarisi et al., 2022). This is crucial in nurturing a tolerant and democratic younger generation capable of living harmoniously within a plural society (Sugiyanto et al., 2022).



More broadly, the use of *Tari Gandrung* as a medium for character education reinforces the importance of holistic and contextual learning approaches that integrate cognitive, affective, and psychomotor aspects (Iskandar, Wahyuni, & Fauzan, 2022). Such an approach aligns with the principles of effective and sustainable character education and is relevant to the needs of today's youth (Dewi & Suamba, 2022).

In the face of increasingly complex cultural preservation challenges, strengthening the role of *Tari Gandrung* in character education serves as a strategic mitigation measure against the loss of cultural heritage (Trisnawati et al., 2016). By linking performing arts with character development, traditional arts do not merely survive as cultural artifacts but become a living element within educational and societal development processes (Prasetyo & Mawardi, 2023).

Ultimately, this discussion highlights the urgency of formulating policies that support the integration of traditional arts such as *Tari Gandrung* into both formal and non-formal character education programs (Yanti et al., 2023). Adequate policy support will ensure the sustainability and effectiveness of traditional arts in shaping a generation that is both cultured and of strong character (Trisnawati, 2022).

## Conclusion

The Gandrung Sasak dance is not merely a representation of the traditional artistic expression of the Lombok community but also serves as a strategic medium for character education among the younger generation. Based on descriptive findings and critical analysis, it can be concluded that the Gandrung dance embodies a variety of character values—such as discipline, cooperation, respect, responsibility, honesty, patience, religiosity, and creativity—which can be effectively internalized through participatory processes in rehearsals and performances. These values are organically integrated into the elements of movement, music, costume, and the social structure of the artistic community that carries it, positioning the Gandrung dance as a holistic, contextual, and locally rooted educational medium.

The role of the Gandrung dance in shaping a strong moral character is evident not only on the individual level but also in social and cultural dimensions, such as reinforcing identity, fostering intercultural tolerance, and cultivating social awareness. The continuity of this artistic practice has implications not only for the preservation of local culture but also for strengthening human resources with moral and social excellence. Therefore, the Gandrung dance is worthy of being adopted as a model for integrating traditional arts into character education curricula, both in formal and non-formal education pathways.

Through the utilization of traditional performing arts as a medium for character education, Indonesian education not only reinforces the moral foundation of learners but also nurtures a sense of pride in national culture. Accordingly, synergistic efforts among educational institutions, government bodies, art communities, and society at large are essential to mainstream traditional arts such as the Gandrung dance as an integral part of strategies for shaping the character of the young generation in an increasingly value-challenged global era.

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