

SINGO LARAS” KARAWITAN EXTRACURRICULAR: A QUALITATIVE STUDY ON THE DEVELOPMENT OF CIVIC DIMENSIONS IN PRIMARY EDUCATION

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ABSTRACT

This research addresses the limited attention given to local culture-based extracurricular activities, particularly karawitan, in developing citizenship dimensions among elementary school students. Previous studies have predominantly focused on civic education in formal classroom settings, while the role of traditional arts activities as experiential civic learning spaces remains underexplored. The purpose of this study is to analyze student participation in karawitan extracurricular activities and examine its contribution to the development of citizenship dimensions in elementary schools. The study employed a descriptive qualitative approach with a single case study design at SD Negeri Singodutan, Wonogiri, involving 20 fifth-grade students participating in the “Singo Laras” karawitan extracurricular program. Data were collected through participatory observation, in-depth interviews, and documentation, and analyzed using Miles and Huberman’s interactive model with triangulation techniques to ensure data validity. The principal results reveal that student participation was developed through active involvement in structured activity stages, repeated collaborative practice, and continuous interaction among students and instructors. These processes contributed to the strengthening of citizenship dimensions, including mutual cooperation, responsibility, discipline, tolerance, and social awareness. The study concludes that karawitan extracurricular activities serve as an effective contextual and experiential learning medium for internalizing civic values through authentic social experiences rooted in local culture. The contribution of this study lies in offering empirical evidence that culturally grounded extracurricular activities can reinforce citizenship education beyond formal classroom instruction and support the implementation of the Pancasila Student Profile through participatory local wisdom-based learning.

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INTRODUCTION

Civic education in elementary schools plays a strategic role in shaping character, social attitudes, as well as awareness of nationhood and citizenship from an early age (Sianala et al., 2024). Civic education integrates character and moral education and fosters the ethical values needed for a democratic society (Lin, 2015). Civic education focuses on instilling values such as patriotism, unity in diversity, and democratic principles, which are important for developing national identity and citizenship (Tjeppy, 2021; Wijaya, 2018).

However, its implementation in the field still faces serious challenges. Civic education tends to be oriented toward mastering concepts and memorization (Andriani, 2020; Nurdiansyah & Dewi, 2021; Santoso, 2021), thus providing little opportunity for students to directly experience the practice of civic values in everyday life (Santoso, 2021). As a result, the internalization of values such as responsibility, cooperation, and social care has not developed optimally. This phenomenon is reflected in the low participation of students in school social activities, a tendency to be passive in group work, and limited ability to carry out social roles responsibly (Cahya et al., 2024). In fact, the essence of civic education lies in students' ability to implement these values concretely in a social context (Gökçinar & Dere, 2024; Zajda, 2025). This situation indicates that civic education in elementary schools has not fully succeeded in transforming civic knowledge into participatory civic behavior.

In line with this, the Merdeka Curriculum places strengthening the Pancasila Student Profile as the main orientation of education, with a citizenship dimension that emphasizes active participation, adherence to norms, and commitment to the common good (Angga et al., 2023; Rahayu et al., 2023). Pancasila Student Profile Strengthening Project (P5), a cross-disciplinary co-curricular program designed to cultivate six key character traits: faith and piety, appreciation of global diversity, cooperation, independence, critical thinking, and creativity (Putri et al., 2026). Experiential Learning Theory explains that values are more effectively internalized when students actively engage in meaningful experiences and reflection processes. Likewise, Social Learning Theory emphasizes that civic attitudes and behaviors are formed through interaction, observation, and participation in collective social practices (Ott, 2024). Therefore, civic education requires learning environments that allow students to experience civic values directly through participatory activities.

One potential learning environment is local culture-based extracurricular activities. Extracurricular programs provide contextual social spaces where students can develop cooperation, responsibility, and social interaction beyond formal classroom instruction (Muallifah et al., 2025; Yamin et al., 2026). Among these activities, karawitan represents a collaborative traditional music practice that embodies collective values such as discipline, harmony, cooperation, and shared responsibility (Hendratmoko et al., 2026; Jatikusumo et al., 2025). In karawitan practice, each participant performs interconnected roles that require coordination and active participation to achieve group harmony (Ramadhani et al., 2025). These characteristics position karawitan not merely as an artistic activity but also as a participatory civic practice rooted in local culture.

Several previous studies have shown that karawitan extracurricular activities contribute to character formation, cultural appreciation, discipline, and cooperation among elementary school students (Fatmawati & Kaltsum, 2022; Ilmi & Wijayanto, 2024). Traditional arts education has also been associated with the development of social awareness through collaborative learning experiences (AR et al., 2025; Sama' et al., 2025). Nevertheless, previous studies have largely focused on general character development outcomes and have not specifically examined how student participation functions as the core mechanism for developing citizenship dimensions within local culture-based extracurricular activities. In addition, the connection between participatory cultural practices and civic education remains insufficiently explored in elementary school contexts.

Based on this gap, this study focuses on student participation in the "Singo Laras" karawitan extracurricular activity at SD Negeri Singodutan, Wonogiri, as a form of participatory civic learning rooted in local culture. The study aims to analyze how student participation in karawitan activities contributes to the development of citizenship dimensions among elementary school students. This study contributes theoretically by strengthening the perspective

of experiential and social learning in civic education, while practically providing a contextual model for integrating local wisdom-based extracurricular activities into the reinforcement of the Pancasila Student Profile.

METHODS

This study uses a descriptive qualitative approach with a single case study design (Creswell & Creswell, 2018). The research was conducted at SD Negeri Singodutan, Selogiri District, Wonogiri Regency, with participants from the "Singo Laras" karawitan extracurricular activity consisting of 20 fifth-grade students. The focus of the study is on students' participation in karawitan activities as culturally-based learning in developing citizenship dimensions. This study was conducted from October to November 2025 during the 2024/2025 academic year while the extracurricular activities were taking place regularly.

Data collection was carried out through participatory observation, in-depth interviews, and documentation studies. Interviews involved the school principal, coach teachers, and four students selected purposively. Observations were conducted over six sessions to observe the training process, interactions, and group dynamics.

Documentation in the form of activity photos, training schedules, and field notes was used as supporting data. The validity of the data was ensured through technique and source triangulation to confirm the conformity of the findings with the informants' experiences. Schematically, the source triangulation process is presented in the following figure:

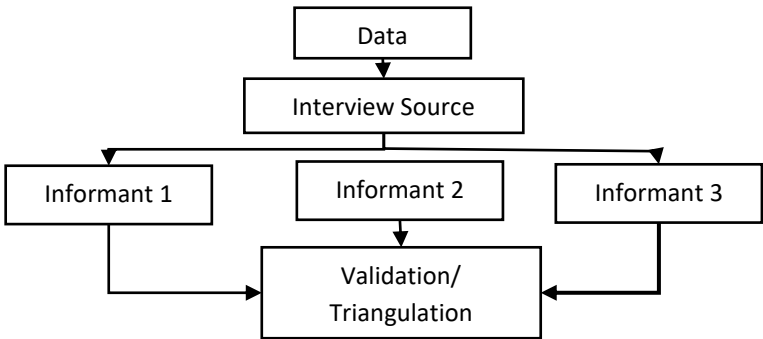


Figure 1. Source Triangulation

Schematically, the triangulation process of the technique is presented in the following figure:

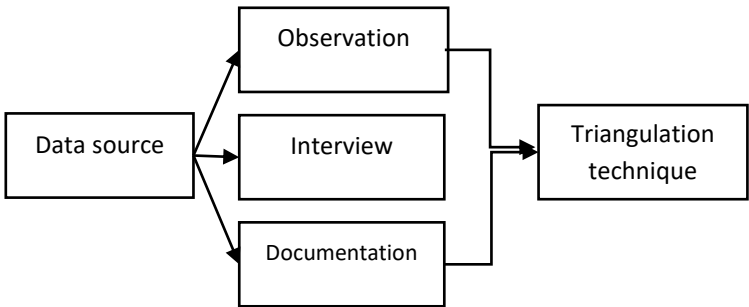


Figure 2. Triangulation Technique

To ensure the validity and depth of the data, the research uses technique triangulation including:

Tabel 1. Research data collection mapping			
Technique	Aims	Instrument	Output Data

Participatory observation	Observing students' actual behavior during practice	Observation sheets and field notes	Descriptive data on group interaction and dynamics
In-depth interview	Exploring the meanings and perceptions of students and mentors	Semi-structured interview guidelines	Narrative and reflective data
Documentation study	Confirming and completing the results of the observation	Administrative documents and activity photos/videos	Visual and administrative evidence

The observation instrument is arranged in the form of a behavior checklist and narrative description, while the interview guidelines contain open-ended questions referring to indicators of participation and citizenship. Data analysis uses the Miles and Huberman interactive model, which includes data reduction, data presentation, and drawing conclusions (Miles et al., 2014).

RESULT AND DISCUSSION

Forms of Student Participation in Karawitan Activities

Based on the results of observations, student participation in this activity can be seen in various activities carried out during the practice process. The "Singo Laras" gamelan extracurricular activity is carried out through structured stages including preparation, core implementation, and closing.



Sources: Researcher’s documentation

Figure 3. Preparation stage



Figure 4. Implementation stage

The preparation stage, students are involved in preparing the gamelan instruments, arranging their seating positions according to the instruments being played, and following the initial instructions from the instructor. Then, at the stage of core practice, students are directly involved in playing the gamelan according to their respective instruments. The next step is for students to follow the example of the beat patterns, rhythm, and tempo provided by the instructor, and then practice them together. During practice, students adjust the playing tempo with other group members. When mistakes occur in the performance, students repeat the section according to the instructor's directions.

Students interactions to help each other in understanding the drumming patterns and remembering the sequence of the gending and also involves social coordination within the group, one student stated that:

"We adjust the game and listen to each other to stay harmonious" (PS-4)

Students who understand better provide examples to their friends who are experiencing difficulties and involvement to helping friends is evident in the practice process, as expressed by the following student:

"I helped my friend by giving an example of the correct way to play" (PS-2)

This is in line with the statement of the coach who conveyed that:

"I pair students with more skilled peers so that they can learn together in a collaborative environment" (GP)

Students follow the rules in place during the activities, such as maintaining their seating position, paying attention to the instructor's directions, and using the gamelan instruments according to the regulations. The instructor conveyed that:

"Students are accustomed to behaving politely from the beginning of practice, such as sitting orderly, not stepping over the gamelan, and taking good care of the instruments" (GP)

Compliance with norms and rules during activities is also part of the form of student participation. In group activities, some students appeared to take on certain roles, such as reminding the pace of the game and helping maintain group cohesion during the practice.



Figure 5. Final stage

The closing stage, the supervising teacher provides a brief reflection on the course of the training, emphasizing the importance of cooperation, discipline, and mutual respect. Students are also given the opportunity to share their experiences and difficulties encountered during the training.

From the perspective of activity implementation, the principal conveyed that:

"The school provides full support for the development of students' creativity through karawitan activities, both in terms of facilities, activity schedules, and coach guidance" (KS)

The karawitan "Singo Laras" involves students during the preparation stage, the main practice sessions, as well as the interactions that occur within the group during the activities. Also, the activity is carried out through

structured stages, namely preparation, core implementation, and closing. At each stage, students are involved in activities that are not only technical in nature but also social, such as preparing instruments, taking positions, practicing together, and reflecting. These stages of activities show that the karawitan extracurricular functions as a means of developing artistic skills and a space for contextual social learning (Jatikusumo et al., 2025). Student involvement from the preparation stage to the closing shows that the activity focuses on the end result in the form of the ability to play the gamelan and involves processes of interaction and group engagement. Consistent stages of activity help students understand the flow of activities while adapting to their respective roles (Loc et al., 2022; Zhou & Bhat, 2021).

This is in line with the concept of experiential learning, which emphasizes that learning occurs through structured direct experiences (Dieu & Kim, 2018; Walling, 2025). Experiential learning helps students develop practical skills such as problem-solving, teamwork, and communication (Le et al., 2023; Rivera, 2025). Student involvement in each stage of the activity provides concrete experiences that form the basis for understanding and attitudes. Learners can implement a learning community by exchanging ideas with peers and sharing their knowledge, either through peer discussions or group interactions (Muliati et al., 2025).

In addition, the presence of reflection in the closing stage also indicates a learning process that is not only practical but also involves awareness of the experiences that have been undertaken. Reflection is the core of experiential learning where learners can extract meaningful insights from their experiences. This transforms experiences into structured knowledge that can foster deeper understanding (Bui & Yarsi, 2023). Studies show that reflection can improve academic performance, critical thinking, and motivation, which help learners recontextualize their knowledge so that it can be applied to various situations (Arter et al., 2016; Radović et al., 2023).

These results are also in line with previous research which stated that art-based extracurricular activities conducted in a structured manner can provide a contextual learning space for students (Firdaus, Fajrie, & Purbasari, 2023). Activities that involve direct experience and social interaction have been proven to be more effective in fostering active engagement compared to theoretical learning.

The Process of Forming Student Participation in Karawitan Activities

Based on the results of observations and interviews, student participation in karawitan extracurricular activities is formed through a training process that takes place regularly and repeatedly. During the training sessions, the coach provides examples of beat patterns, rhythm, and tempo, and then the students follow and practice them together. When students encounter difficulties, the coach provides explanations by breaking down the difficult parts into simpler steps. This aligns with the statement of the coach who conveyed that:

"I break the difficult parts into small steps so they are easier to understand, then they practice repeatedly" (GP)

In addition, the coach also uses repetitive practice methods in every meeting. Students are asked to repeat certain parts until they can follow the rhythm with the group. On several occasions, the coach provides direct examples and asks the students to imitate them gradually. The process of building participation is seen from the students' habit of practicing repeatedly to master certain parts, as expressed by the respondent:

"I repeat the difficult parts independently until I can" (PS-1)

The process of forming participation is also seen from the interaction among students during the activities. The coaching teacher stated that:

"I pair students with more capable friends so that they can learn together" (GP)

This is reinforced by the statement of the student who stated that besides self-practice, the student also learns by observing more capable friends:

"I watch and imitate the way my friend plays" (PS-3)

This approach is carried out during the training activities. In addition to training, the instructor also gives students the opportunity to try simple variations in gamelan playing. This is done in a training atmosphere that takes place together. The instructor stated that:

“Students are given the opportunity to try simple variations and are not immediately judged as right or wrong, but rather encouraged to try first” (GP)

From the school's side, the implementation of activities is supported through the provision of facilities, training schedules, and coach supervision. The principal stated that:

“The school provides facilities, training schedules, as well as coaches who accompany karawitan activities” (KS)

In addition, the school also provides opportunities for students to participate in performance activities both within the school and outside the school as part of extracurricular activities. During the implementation of these activities, students also follow the rules applied during practice, such as maintaining their attitude, following the coach's instructions, and using gamelan instruments according to the regulations. The coach stated that habituation is carried out repeatedly in each practice session. The process of forming student participation in gamelan extracurricular activities takes place through regular practice, guidance from the coach, interaction among students, and the implementation of activities supported by the school.

The findings of this study show that students' participation in karawitan activities develops as a social process formed through repeated interactions within a group. Participation is understood as physical presence as well as active involvement, which includes musical coordination, cooperation, adherence to norms, and contribution to maintaining group dynamics. This aligns with research stating that karawitan extracurricular activities require regular attendance, joint practice, and intensive participation, making students more active and enthusiastic in learning (Aningrum et al., 2024; Sulistyawati & Putro, 2024). Karawitan activities function as a small social system where each individual has interdependent roles. Cooperation, mutual assistance, and solidarity emerge from collective efforts to produce harmonious rhythms (Prastiwi et al., 2021). In Karawitan, participation is collective and relational, because the success of the performance is not determined solely by individual ability, but by the ability to adapt to the rhythm and structure of the group. Thus, participation can be understood as a social practice built through processes of negotiation, adaptation, and synchronization among members.

Karawitan activities that involve the learning process through observation, imitation, and social reinforcement are in line with Albert Bandura's learning theory, which emphasizes that learning does not only occur through direct experience but also through observing the behavior of others (Saka, 2024). In karawitan activities, students not only imitate the instructor but also learn horizontally from their peers. This interaction creates a learning environment that allows for informal and continuous knowledge transfer. In addition, the practice of helping each other among students indicates the presence of a collaborative learning mechanism that strengthens active engagement (Wan et al., 2024). Research shows that peer interaction creates a supportive environment that enhances self-efficacy and reduces the fear of failure (Wang et al., 2021). The collaborative approach is very effective in creating an inclusive and dynamic learning environment (Abirami & Kiruthiga, 2018; Shaik, 2025).

From the perspective of civic education, student involvement in collective gamelan activities reflects authentic social participation practices. Karawitan activities generate competencies and also shape civic dispositions based on practice (Prastiwi et al., 2021; Rohmadin et al., 2021; Udin et al., 2018). Karawitan is understood as a medium of social communication that requires togetherness, cooperation, tolerance, and anti-egoism (Firdaus et al., 2024). Direct experience in a social context can strengthen learning through real interaction with the social environment (Blosteine et al., 2025; Lane & Grape, 2023). Through involvement in a group, students learn to perform roles, understand responsibilities, and adjust to shared interests. Group learning fosters mutual respect, a sense of responsibility, and awareness to create a constructive environment (Iqbal et al., 2016; Triyanto, 2019).

Compared to previous research that emphasized the effectiveness of extracurricular activities in increasing engagement, such as studies showing that karawitan increased student activeness from 75% to 87.5% and the percentage of students reaching the attitude indicator of "love for culture" from 79.2% to 100% (Maruti et al., 2021). This study contributes by showing the internal mechanisms by which such participation is formed. Participation does not arise automatically through attendance in activities, but through a process of structured social interaction, repeated practice, and support from the learning environment. In this context, traditional arts activities like karawitan have an advantage because they inherently require collective coordination, thus naturally encouraging the formation of social participation.

Development of Citizenship Dimension through Student Participation

The observation results indicate that students' involvement in the "Singo Laras" karawitan extracurricular activities is accompanied by the emergence of various forms of attitudes related to the dimension of citizenship during the training process. These attitudes are evident in group musical activities that require the active participation of each student. The value of mutual cooperation is seen in the interactions between students during the practice activities. The value of teamwork in karawitan activities is reflected in students' experiences interacting with group members, as expressed that:

"I am learning to appreciate differences and work together with friends" (PS-1)

Students help each other in understanding the beating patterns and adjusting the playing with other group members. When there are difficulties, other students provide support so that the game continues to run well.

In addition, the principal also stated that the habituation of cooperation becomes part of karawitan activities, namely:

"The school develops students' sensitivity through habituation to cooperation and mutual care within the group. In gamelan activities, students are trained to be sensitive to rhythm and their peers" (KS)

In addition, involvement in activities also demonstrates individual responsibility towards the group, as stated by:

"I am actively practicing, performing, and helping friends study." (PS-1)

The value of responsibility is seen from the students' involvement in carrying out their respective roles in the gamelan performance. The students show awareness in maintaining their roles so that the group performance remains harmonious. In addition, responsibility is also seen in taking care of the instruments and regularly participating in practice activities. The coaching teacher stated that:

"They study to prepare themselves, practice diligently, and take responsibility for their respective roles" (GP)

This is reinforced by the statement of the principal who stated that:

"Responsibility is taught through students' involvement in every activity, such as being disciplined in attendance, taking care of equipment, and performing their respective roles during practice and performances." (GP)

Discipline is reflected in the students' compliance with the rules applied during activities. Students follow the practice schedule, occupy positions according to their instruments, and adhere to the rules for using the gamelan. The instructor explained that:

"I instill discipline through simple rules such as arriving on time, taking care of tools, and following instructions properly." (GP)

The value of tolerance is seen from the students' attitude in accepting differences in ability among group members. In practice activities, students still work together despite differences in their ability to play the gamelan. The instructor stated that:

"They learn to play together, take turns, and listen to each other" (GP)

Furthermore, this activity also encourages the formation of a tolerant attitude in facing differences among group members, as stated that:

"I learned that differences make cooperation better" (PS-2)

In addition, the principal also conveyed that karawitan activities provide a space for students to understand diversity, namely:

"Students are encouraged to understand that cultural differences are the nation's wealth that must be preserved and celebrated together" (KS)

In addition to those values, students' involvement in karawitan activities also demonstrates certain roles within the group, such as helping friends, reminding about tempo, and maintaining cohesion during practice. The principal stated that:

"Schools provide students with the opportunity to participate in various activities, so that they feel a sense of responsibility to preserve and properly present the culture." (KS)

The findings of this study indicate that students' participation in karawitan activities significantly contributes to the formation of civic dimensions. Values such as mutual cooperation, responsibility, discipline, tolerance, and social roles emerge as learning outcomes integrated into collective practice during rehearsals. This indicates that civic values can develop implicitly through repeated social experiences. This aligns with the view that group music activities can serve as a medium for learning that contains civic values through repeated social interactions (Dabback, 2018). The process of forming civic values occurs through observation, imitation (Döring et al., 2024), and reinforcement within the social environment (Trisiana, 2020). In karawitan activities, students observe the behavior of peers and instructors, then reproduce and adjust it in group interactions.

Effective civic education must take into account the local context (Matsagopane & Luo, 2024). Karawitan activities create a social space where students not only understand values as abstract concepts but also internalize them through real actions. In this context, internalizing Pancasila refers to the process of embedding its values within individuals so that these values shape their mindset in interpreting and responding to social life (Khriswina et al., 2025). Karawitan, as a cultural heritage, is also a collective activity that can strengthen togetherness, resilience, and solidarity (Wibowo et al., 2026). In Karawitan, mutual cooperation is realized in the coordination of playing, responsibility is reflected in the performance of each role, discipline is formed through adherence to rules, and tolerance develops through acceptance of differences in abilities within the group. Therefore, civic values are not taught explicitly, but experienced as part of group dynamics. Gamelan activities serve as a space for micro-scale democratic practice, where students learn to adjust, contribute, and appreciate the presence of others within a social system. The process of learning gamelan music encourages empathy, collaborative attitudes, and appreciation of local culture, thereby strengthening both students' social and national identity (Jufri et al., 2024). Studies show that participation in group activities has been proven to support the development of citizenship competencies, such as involvement in activities that can develop knowledge, skills, attitudes, and values that support active citizenship (Li, 2017).

Karawitan activities have unique characteristics because they require synchronization, coordination, and interdependence among members, thereby inherently creating conditions conducive to the development of civic values. This study confirms that extracurricular activities based on local culture have strategic potential as a medium for contextual civic education.

CONCLUSION

Based on the text, it can be concluded that student participation in the "Singo Laras" gamelan extracurricular at Singodutan Public Elementary School is formed through a structured, iterative process based on social interaction. Students are actively involved in the preparation, implementation, and closing stages, not only physically present but also preparing instruments, playing the gamelan according to their roles, interacting in groups, and participating in reflection activities. This process is supported by a gradual learning strategy through providing examples, group practice, and interaction between students, so that they are involved individually and collectively. During the activity,

dimensions of citizenship such as mutual cooperation, responsibility, discipline, and tolerance emerge. This culture and arts-based gamelan extracurricular activity becomes a learning space that encourages active involvement while fostering civic values, so schools need to develop and support similar activities in a structured and sustainable manner.

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