



The Role of *Malay Gambus* Music in Education and Cultural Preservation: A Case Study

Laila Fitriah¹, M Jazuli², Wadiyo wadiyo³, Eko Sugiarto⁴

^{1,2,3,4} Faculty of Languages and Arts, Universitas Negeri Semarang, Indonesia

*E-Mail: fitriahl@students.unnes.ac.id

ARTICLE INFO

Keywords:

Malay Gambus
Multicultural Education
Preservation of Local Culture

ABSTRACT

Purpose-This study aimed to explore the role of *Gambus Melayu* music as an educational medium for preserving local culture at the Cendana Rumbai Education Foundation High School. Instilling local cultural values in formal education is a strategic way to maintain the nation's cultural identity in the era of globalization.

Methodology-A qualitative descriptive research design was employed with a case study method. Data were collected through classroom observations, interviews, and documentation. The writer also observes the extracurricular activities related to *Gambus Melayu* music. This method is conducted to understand how traditional music functions in formal education.

Findings-Research results indicated that *Gambus* music has various functions, including as a teaching material for arts education, instilling local wisdom values, fostering Malay cultural identity, and appreciating local wisdom. Furthermore, incorporating gamelan music into the curriculum provides students with an understanding of local culture. It even provides an extraordinary and meaningful learning experience aligned with current learning principles.

Contribution-This study empirically enhances cultural education by integrating traditional music into formal education at SMA Cendana. This school serves as an effective technique to preserve local cultural continuity in the modernisation era. It gives teachers and stakeholders helpful ideas for how to use school-based programs to help protect culture.

Received 02 June 2025; Received in revised form 10 June 2025; Accepted 12 October 2025

Jurnal Eduscience (JES) Volume 12 No. 5 (2025)

Available online 30 October 2025

©2025 The Author(s). Published by LPPM Universitas Labuhanbatu. This is an open-access article under the **Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License (CC BY - NC - SA 4.0)**

INTRODUCTION

Globalization and digitalization have significantly impacted local culture, with the prevalence of popular culture often eroding traditional heritage. Amidst these challenges, preserving traditional music, especially *Gambus Melayu* art, in the Riau region becomes crucial. *Gambus* music has aesthetic value and unique characteristics that reflect valuable cultural values that need to be preserved for the younger

generation. Therefore, education plays a crucial role in preserving *Gambus* music through its implementation in school curricula (Sulaiman & Wijayanti, 2024).

Applying traditional Malay *Gambus* music can foster awareness of the urgency of preserving local culture (Juilhadi et al., 2023). Furthermore, Patton (2015) states that young people who understand local culture can strengthen relationships among peers and a sense of responsibility toward preserving their own culture. Additionally, the implementation of *Gambus* music in education can shape young people's identity because it contains high social, moral, and spiritual values (Putra, 2016). Meanwhile, Sakti et al. (2024) suggest that integrating local culture into education can strengthen identity and local culture because students are actively involved in educational activities. Their active participation in preserving cultural heritage also enriches the social and spiritual lives of the younger generation.

Research on traditional music as a means of preserving culture faces many obstacles. For example, cultural preservation carried out by small groups can have a significant positive impact, especially in raising awareness and changing attitudes toward responsibility. In senior high schools, music education focuses on technical and aesthetic aspects without integrating a deep cultural context, even though music has elements of aesthetics that people feel through its melodies or dynamics.

The Yayasan Pendidikan High School has integrated *Gambus* music into the school curriculum. This initiative aims to preserve local culture through formal education. The initiative to preserve local culture incorporates unique moral values, ethics, and traditions through formal education to enhance students' knowledge. However, specific research on the application of *gambus* music as an effort to preserve local culture through formal education is still limited.

Previous studies, such as Abrari & Khairuddin (2022), examined the message of da'wah in Al-Badar Revolutionary *Gambus* music, showing that Al-Badar Revolutionary *Gambus* music can serve as a medium for conveying da'wah through music. Al-Asyhar (2023) emphasized *Gambus* as a genre with spiritual significance. Yu (2014) explored the importance of diverse music education in preserving cultural diversity. Bates, Shevock, and Prest (2021) highlighted the importance of using traditional music in the learning process to preserve local culture. Some of these studies have not specifically examined integrating Malay *Gambus* music into the arts education curriculum at the secondary school level. This research gap reflects a lack of understanding of the methodology and effectiveness of integrating traditional music into school learning.

Based on the research gap, the study aimed to identify the integration of pedagogical approaches in teaching *Gambus Melayu* music at SMA Yayasan Pendidikan Cendana Rumbai. The study analyzes the curriculum integrated with *Gambus* music in the art subject education at SMA Yayasan Pendidikan Cendana Rumbai. The researcher explores the perceptions of educators and students toward the implementation of teaching and learning and cultural preservation through *Gambus Melayu* music at SMA Yayasan Pendidikan Cendana Rumbai.

The study provides a significant contribution to the literature on arts education and multicultural cultural preservation by filling the research gap related to the pedagogical application of traditional music in formal educational contexts. The purpose of this study is to provide empirical insights into the integration of Malay *Gambus* music taught in schools in order to preserve local culture. The findings of this study serve as good practice for educational institutions to implement a local culture-based curriculum in order to prepare a cultured generation and realize behavior that is in line with the human values that exist in society.

METHODOLOGY

This study employs a qualitative descriptive approach using a case study method to deeply explore the role of *Gambus Melayu* music in art education and cultural preservation at SMA Yayasan Pendidikan Cendana Rumbai, Pekanbaru, Riau. The qualitative design was selected because it enables the researcher to gain a comprehensive and contextual understanding of social and cultural phenomena through direct

interaction with research subjects (Creswell, 2014). Case studies are one of the methods used in social science to investigate phenomena in real life, where the boundaries between phenomena and context are not clearly visible, and multiple sources of evidence are utilized (Yin, 2018).

The unit of analysis for this case study is integrating Gambus Melayu music in the art education curriculum at SMA Yayasan Pendidikan Cendana Rumbai. The school was chosen as the research site due to its uniqueness. It has taken conscious initiative to formally incorporate *Gambus Melayu* music into the curriculum. The school was identified during preliminary observations to collect the relevant case and understand the practical implementation of local cultural preservation through formal education. The boundaries of this case study are confined to the art education program focusing on the academic year 2024/2025 in implementing the *Gambus Melayu* music.

The research participants were selected using a purposive sampling technique to ensure data collection from individuals directly involved in and knowledgeable about the pedagogical use of *Gambus* music within the school environment. The participants consist of one art teacher, the primary teacher responsible for delivering *Gambus Melayu* music lessons in the school's art curriculum. The inclusion criterion is being the designated teacher for *Gambus Melayu* music. Justification: The teacher knows firsthand about curriculum implementation, teaching methodologies, and student responses. Four Students. These are students who actively participate in the *Gambus Melayu* music learning activities. The inclusion criteria included students who voluntarily provided important information and actively participated in the *Gambus Melayu* music programme. The four students who were the study subjects had sufficient experience to provide research information based on relevant and reliable data or facts to explain the research case. The information obtained from the informants was analyzed to gain a deeper understanding of the issue being studied. The data made it easy for each participant to be actively involved in accordance with the intensive nature of qualitative research.

The limited number of participants aligns with the in-depth nature of case study research. The research prioritizes in-depth and detailed information from a few key informants rather than using a large sample explored by the researcher in depth. Data collection was conducted using qualitative techniques to produce in-depth and triangulated data, ensuring the credibility and reliability of the findings because data contains meaning (Moleong, 2017).

FINDINGS

The study results show that the application of *Malay Gambus* music in schools plays an important role in preserving the history of the younger generation based on their cultural roots. Traditional music is a cultural identity that is a source of pride and a characteristic of the region for the local community. *Gambus* music is not just a game of notes but contains cultural, social, and religious values.

The Role of *Gambus* Music in the Arts Curriculum and Learning

Gambus music contributes to the learning process at SMA Yayasan Pendidikan Cendana Riau. Integrating Malay gambus music into the curriculum enriches students' learning experience, makes them active, and builds their self-confidence. This helps students understand and appreciate local cultural values and traditions, take pride in their local traditions, and not look down on the traditions of other regions.

In the learning process, teachers apply active learning methods that directly involve students in playing the Gambus instrument, familiarizing themselves with song structures, and studying the historical and philosophical context contained in the music. The art teacher, R1, who was responsible for teaching Gambus music, explained that this music was deliberately chosen because it is rich in Malay cultural values that are relevant to convey to the younger generation:

We teach how to play the gambus musical instrument and incorporate stories, philosophies, and life values in gambus songs (R1).

This is our way of grounding Malay culture so that students are technically skilled and understand their cultural roots (R1).

Integrating gamus music in the arts curriculum stimulates emotional involvement, improves students' cognitive development, and enhances creativity. Thereby enhancing their overall educational experience. Students had a positive response to the application of Malay *Gambus* music. Their participation generated enthusiasm and encouraged active involvement in cultural history through individual/group performances. Although this music was unfamiliar to them, students appeared enthusiastic after attending several practice sessions. This was evidenced by the results of Interview R1, which stated that students actively participated in learning and had group projects in class.

In addition, an integrated arts approach incorporating music into the general curriculum has shown satisfactory student engagement and academic achievement results. The school leadership's initiative to incorporate Malay *Gambus* music into extracurricular activities and seminars appears to improve students' musical abilities and enhance their understanding of cultural values. Actively involving students in *Gambus* music performances helps them better understand their cultural identity. Actively involving students in *Gambus* music performances helps them better understand their cultural identity.

Incorporating Malay *Gambus* music into synchronization offers tangible benefits. Its future success depends on addressing challenges. The limited availability of musical instruments and the limited class time allocated for music instruction present these challenges. Teaching gambus requires in-depth knowledge and frequent practice sessions. However, these limitations can hinder progress.

To address these challenges, the principal's initiative included finding music experts, holding seminars, utilizing technology, and creating a conducive learning environment. These approaches demonstrate a strong commitment to preserving this cultural heritage through arts education. Using technology, including video tutorials and *Gambus Melayu* recordings, helps close the distance between theoretical knowledge and practical application, thereby increasing the accessibility and appeal of the content for the students.

Students' Perceptions and Experiences of *Gambus Melayu* Music

Many students view Gambus music as a symbol of Malay cultural identity and Muslim communities rich in traditional values. From interviews with students, most stated that learning Gambus Melayu provided a different and meaningful learning experience:

For example, R2, one of the students, said that:

"At first, I did not know what Gambus was, but after learning in class and participating in extracurricular activities, I became proud of our Malay culture. This music makes me feel closer to my family's history and traditions" (R2).

Besides learning music, we are taught old stories and the philosophy behind the songs played on the Gambus, which are full of meaning. This makes art lessons more interesting and not boring' (R3).

Gambus music taught me patience and cooperation, because I had to learn with my friends in a group. During regular practice sessions, I feel closer to my friends and our culture" (R4).

Through Gambus music, I learned that every song has a story and an important moral message to convey. This has made me appreciate traditional values I may not have fully understood" (R4).

In addition, she shared an enjoyable experience while participating in extracurricular activities.

"When performing at school events, I feel proud to be able to showcase our culture. The positive reaction from the audience makes me believe that Gambus music must continue to be preserved" (R2)

'At first, I found it difficult to learn the gambus instrument, but with my teacher and friends' support, I could master it, and now I feel more confident. (R3)

The students' opinions indicate that learning *Gambus Melayu* introduces them to traditional art forms and fosters a sense of their cultural identity. In fact, the students admitted to feeling closer to their family's history and traditions after learning *Gambus* in class and in extracurricular activities. This reflects how traditional music can be an emotional bridge between the younger generation and their cultural heritage.

Figure 1 shows a group of students playing the *Gambus* and traditional musical instruments. The photo above illustrates how students experience firsthand the practice of playing the *Gambus Melayu* and accompanying instruments as part of their arts education at school. Their active involvement shows that they have a theoretical understanding of *Gambus* music and develop a positive perception through collective musical experiences. Through this practice, students can appreciate the aesthetic and cultural value of *Gambus* music and develop a sense of togetherness and musical skills.



Figure 1. A group of students playing the Gambus and traditional musical instruments

The photo above illustrates how students experience firsthand the practice of playing the *Gambus Melayu* and accompanying instruments as part of their arts education at school. Their active involvement shows that they have a theoretical understanding of *Gambus* music and develop a positive perception through collective musical experiences. Through this practice, students can appreciate the aesthetic and cultural value of *Gambus* music and develop a sense of togetherness and musical skills.

DISCUSSION

The findings of this study reinforce the argument that Malay *Gambus* music at SMA Yayasan Pendidikan Cendana Rumbai serves as a profoundly influential medium for education and cultural preservation. The intentional use of *Gambus Melayu* music extends beyond merely technical aspects; it effectively nurtures students' character and cultivates their cultural identity.

The Role of *Gambus* Music in the Arts Curriculum and Learning

The strategic role of *Gambus Melayu* music in the arts curriculum at SMA Yayasan Pendidikan Cendana Rumbai. This strategy resonates with the prior research showing that music education, particularly when rooted in traditional forms, has advantages (Nikolaou & Galani, 2024). The integration of music into the curriculum enhances learning experiences for the students. Presenting authentic cultural elements profoundly relevant to their identity in mirroring. Lines (2022) discusses the transformative power of music in the arts curriculum to develop students' analytical thinking, emotional expression, and personal engagement. It is a remarkable capacity to induce transformative changes.

The active learning methods employed by the teacher directly involve students in playing instruments, understanding song structures, and exploring the historical and philosophical context of the music. It encourages students to produce thoughts and get feedback through an interactive setting to achieve success. The teacher's (R1) emphasis on incorporating stories and philosophies into *Gambus Melayu* instruction underscores a genuine commitment to holistic education. Integrating this method aligns with Haddad and Heong's (2020), who argue that integrating music into the core curriculum allows educators to enhance students' academic achievement, creativity, and critical thinking. The initiatives to implement extracurricular activities and seminars through an understanding of *Gambus Melayu* music aim to strengthen students' cultural and historical understanding.

This study identified that the challenges, the limited availability of musical instruments, and the lack of time allocated for music learning are crucial problems. Because of this, the acquisition of in-depth information and practical experience is hampered. They must have a strong command of the Malay *Gambus* instrument. However, the school's proactive efforts to solve these difficulties exhibit a great dedication to preserving cultural heritage. The activities involve resource acquisition, inviting local artists to seminars, and utilising technology such as video lectures and recordings of Malay *Gambus*. The technology strategy particularly effectively bridges the gap between theory and practice. This thereby increases the accessibility and inherent appeal of the student's content. These findings align with Ayuni et al. (2024), who argued that formal education facilitates traditional music. Thereby preserving cultural heritage and systematically and intentionally promoting cultural values.

Students' Perceptions and Experiences of *Gambus* Music

Students' perceptions are positive toward Malay *Gambus* music. They are potent symbols of Malay cultural identity and the Muslim community that embodies traditional values. Incorporating traditional music into learning strengthens love and pride in local cultural wisdom. Students acknowledged that R2 did not know it and developed pride in Malay culture. Respondents felt a stronger connection to family history. It had an emotional impact and contributed to forming a strong identity through *Gambus* music education. Student testimonials (R3 and R4) highlighted that learning about ancient stories and the philosophy behind the songs could develop patience and cooperation. Furthermore, Malay *Gambus* music is not merely a musical skill but has become an integral part of Malay culture in the Nusantara region.

Music can increase students' feelings of good, social dispositions, and behavioural tendencies. R2 asserted that student involvement in arts performances can foster pride and bolster self-confidence. Furthermore, music played a crucial role in preserving the traditional music. Aliansyah and Manggala (2024) demonstrate that integrating music into the school curriculum can strengthen social connections and cultural identity under pressure from modernisation. The students are having difficulty mastering the *Gambus* instrument. However, implementing the assistance of the educators and peers enables students to surmount the obstacles.

Initial challenges in mastering the *Gambus* instrument were present; however, support from teachers and peers facilitated students' ability to overcome these difficulties, as noted by R3. This indicates that traditional music education can serve as a medium for arts education, acquiring musical skills and building resilience and self-confidence, as art contains many values and moral messages. The findings of Sulaiman et al. (2024) supported the study's results, which highlighted the contribution of music education to personal growth in a deep sense of belonging.

Specifically, students' experiences through the integration of local wisdom into the curriculum and the organisation of cultural festivals involving students are dynamic instruments for cultural preservation and education. These findings align with Gani's (2019) statement that integrating music into the education curriculum strengthens local cultural identity. Hakim et al. (2023) state that developing *Gambus* music continuously requires collaboration with educators, students, and the community. In this case,

collaboration is needed to keep the existence and sustainability of Gambus music in promoting community cultural activities.

***Gambus* as a Medium for Preserving Local Culture**

The existence of gambus music as a medium for preserving local culture adds positive and religious values in schools and the wider community. Informants stated that music introduces a culture that contains values of politeness, cooperation, and respect. In addition, *Gambus* music provides students with direct and concrete learning experiences, appreciating traditional culture more deeply than just literary works that can be used as a basis for forming moral character and student performance character needed in facing the global world. This *Gambus* music remains relevant in the modern era because it influences the emotions of its listeners and provides a calming effect on those who listen.

Gambus music faces challenges in preserving it, including a lack of musical instruments, a lack of human resources, a lack of interest among young people, and diverse musical tastes in society. Efforts to preserve it continue to increase young people's interest in preserving local culture, as every individual's actions have significant meaning for the wider community. Various activities have been undertaken to preserve *Gambus* music, such as holding art performances and *Gambus* music competitions, and incorporating them into traditional ceremonies. Furthermore, efforts are being made through digital media, utilizing the digital platform YouTube and online performances. These efforts can reach a broad audience, as the number of digital users is increasing daily.

Recommendations for preserving *Gambus* music include training teachers in *Gambus* music, providing facilities and infrastructure, collaboration between the government and local communities, utilizing technology, providing active community participation, and holding Malay cultural festivals and events. Another advantage of preserving *Gambus* music is the connection between traditional music and religion. This music links local culture and other cultures with similar values. Efforts to preserve Malay culture require the collaboration of the academic, government, and local communities. The Local communities play a crucial role in directing the practice of cultural traditions. Support from the government and relevant institutions, in the form of funding, training, and organizing cultural events, is considered crucial to ensuring that *Gambus Melayu* goes beyond more entertainment and remains a cultural heritage that continues to be preserved.

CONCLUSION

In conclusion, the findings of this study reinforce the perspective that Malay *Gambus* music is a dynamic instrument for preserving local culture through formal education. *Gambus* music is an effective medium for instilling the values of cooperation, patience, and cultural pride. Students' direct involvement in musical practices, cultural narratives, and traditional philosophies significantly contributes to internalizing cultural values and enhancing the younger generation's pride in Malay identity. Despite persistent challenges such as resource limitations and constrained class time, the school's proactive initiatives in addressing these issues and engaging students in active, multidisciplinary learning ensure that *Gambus Melayu* music continues to function as a dynamic tool for education and cultural preservation.

Despite persistent challenges such as resource limitations and constrained class time, the school's proactive initiatives in addressing these issues and engaging students in active, multidisciplinary learning ensure that *Gambus Melayu* music continues to function as a dynamic tool for education and cultural preservation. This study indicates the critical importance of integrating traditional music into formal education to preserve cultural identity and support the holistic development of students. The sustainability of this art pattern is highlighted in some studies. This necessitates continuous effort to sustain stakeholder engagement, guaranteeing that *Gambus* music remains an enduring symbol of Malay cultural identity.

REFERENCES

- Abrari, N., & Khairuddin, A. (2022). Pesan-Pesan Dakwah dalam Musik Gambus Revolusioner Al-Badar. *Maddah: Jurnal Komunikasi dan Konseling Islam*, 4(1), 14-27. <https://doi.org/10.35316/maddah.v4i1.1733>
- Al-Asyhar, T. (2023). Nasid To Gambus : *Discovering Spiritual Dimension In*. 10(2), 373-389.
- Aliansyah, M. R. N., & Manggala, B. A. (2024). Kajian Organologi dan Teknik Permainan Gambus. *Musikolastika: Jurnal Pertunjukan dan Pendidikan Musik*, 6(1), 41-55. <https://doi.org/10.24036/musikolastika.v6i1.159>
- Arif, A. M., Nurdin, N., & Elya, E. (2023). Character Education Management at Islamic Grassroot Education: Integrating Local Social and Wisdom Values. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 7(2), 435-450. DOI: 10.33650/al-tanzim.v7i2.5468
- Ayuni, N., Rispawati, R., Basariah, B., & Zubair, M. (2024). Implementasi Program Sabtu Budaya dalam Menumbuhkembangkan Karakter Cinta Tanah Air Siswa di SMAN 2 Praya. *Journal of Civic Education*, 7(4), 238-252. <https://doi.org/10.24036/jce.v7i4.1134>
- Barton, G., & Riddle, S. (2022). Culturally responsive and meaningful music education: Multimodality, meaning-making, and communication in diverse learning contexts. *Research Studies in Music Education*, 44(2), 345-362. <https://doi.org/10.1177/1321103X211009323>
- Bates, V. C., Shevock, D. J., & Prest, A. (2021). Cultural diversity, ecodiversity, and music education. *The politics of diversity in music education*, 163-174. https://doi.org/10.1007/978-3-030-65617-1_12#DOI
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. <http://dx.doi.org/10.1191/1478088706qp063oa>
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.
- De Bruin, L. R. (2018). Musical play, creativity, and metacognitive processes in developing improvisational expertise: Expert improvising voices. *International Journal of Play*, 7(3), 248-265. <https://doi.org/10.1080/21594937.2018.1532708>
- Geertz, C. (1983). *Local knowledge: Further essays in interpretive anthropology*. Basic Books.
- Haddad, R., & Heong, Y. C. (2020). The Impact of Music Integration on Cognitive Abilities and Academic Achievement in Arts Education. *Journal of Arts and Humanities*, 9(4), 112-125.
- Hartono, A., & Sari, N. (2019). Tantangan pengintegrasian musik tradisional dalam kurikulum formal di sekolah dasar. *Jurnal Pendidikan Seni dan Budaya*, 7(2), 123-134.
- Hasan, Z., Pradhana, R. F., Andika, A. P., & Al Jabbar, M. R. D. (2024). Pengaruh Globalisasi Terhadap Eksistensi Identitas Budaya Lokal dan Pancasila. *JALAKOTEK: Journal of Accounting Law Communication and Technology*, 1(2), 333-341. <https://doi.org/10.57235/jalakotek.v1i2.2385>
- Ismail, R. (2017). Fungsi sosial musik Gambus dalam masyarakat Melayu Riau. *Jurnal Etnomusikologi*, 9(1), 45-58. <http://dx.doi.org/10.36982/jsdb.v1i1.120>
- Julhadi, J., Muta'allim, M., Fitri, R., Efendi, Z., & Yahya, M. (2023). Malay Culture-Based Local Content Curriculum in Islamic Education. *Al-Hayat: Journal of Islamic Education*, 7(2), 506. <https://doi.org/10.35723/ajie.v7i2.433>
- Kartini, S. (2018). Ancaman globalisasi terhadap eksistensi budaya lokal di Indonesia. *Jurnal Kajian Budaya*, 12(1), 45-59. <http://dx.doi.org/10.57235/jalakotek.v1i2.2385>
- Kusuma, J. B., Fahrina, K., & Fadilla, T. N. (2025). Globalisasi, Warisan Budaya, dan Pariwisata:: Implikasi Terhadap Hubungan Antar Bangsa. *Public Knowledge*, 2(1), 66-96.
- Lines, D. (2022). The Transformation of Music in the Arts Curriculum. *Journal of Music Education Research*, 15(3), 201-215.
- Moleong, L. J. (2017). *Metodologi penelitian kualitatif* (Revisi). Remaja Rosdakarya.

- Nikolaou, E., & Galani, A. (2024). Pre-Service Primary General Teacher-Students' Attitudes Towards Written Language Activities Based on Musical Stimuli. *Theory and Practice in Language Studies*, 14(7), 1947–1959. <https://doi.org/10.17507/tpsls.1407.01>
- Niswah, C., Hidayati, A., Fadillah, A. R., Saputrie, N. A., Safira, I., Meilani, S., ... & Wati, I. P. (2025). Islamisasi Tari Zapin: Transformasi Estetika dan Spritualitas dalam Seni Tari Melayu. *Indo-MathEdu Intellectuals Journal*, 6(1), 895-910. <https://doi.org/10.54373/imeij.v6i1.2595>
- Nurul Abrari, & A.Khairuddin. (2022). Pesan-Pesan Dakwah dalam Musik Gambus Revolusioner Al-Badar. *Maddah : Jurnal Komunikasi Dan Konseling Islam*, 4(1), 14–27. <https://doi.org/10.35316/maddah.v4i1.1733>
- Patton, M. Q. (2015). *Qualitative research & evaluation methods* (4th ed.). SAGE Publications.
- Putra, R. E. (2016). *Fungsi Sosial Ansambel Musik Gambus Dalam Kehidupan Masyarakat Riau*. 1(1).
- Ritawati, T. (2016). Musik Tradisional Melayu Riau: Refleksi Sosial dan Budaya Masyarakat Melayu Tengku. *Syntax Admiration*, 6(1), 1–23.
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Integrating Local Cultural Values into Early Childhood Education to Promote Character Building. *International Journal of Learning, Teaching and Educational Research*, 23(7), 84–101. <https://doi.org/10.26803/ijlter.23.7.5>
- Sari, N., & Lestari, D. (2021). Pembelajaran Musik Tradisional sebagai Media Penanaman Nilai Moral. *Jurnal Pendidikan Karakter*, 14(1), 60-72.
- Sulaiman, A., & Wijayanti, N. (2024). Language and Identity in Ketepik Bulian Padi Played in Gambus Belitung : A Sociolinguistic Study. *Society*, 12(2), 193–202. <https://doi.org/10.33019/society.v12i2.662>
- Wijayanti, Y. (2025). Enhancing Students' Cultural Identity through History Education Based on Local Wisdom of Kagaluhan Values. *Educational Process: International Journal*, 14, e2025075. <https://doi.org/10.22521/edupij.2025.14.75>
- Yin, R. K. (2018). *Case Study Research and Applications: Design and Methods* (6th ed.). SAGE Publications.
- Yu, F. (2014). Role of College Music Education in Music Cultural Diversity Protection. *Proceedings of the 2014 International Conference on Education Technology and Social Science*, 16(Icetss), 36–40. <https://doi.org/10.2991/icetss-14.2014.8>