



Harmonizing Cultural Literacy and Empowerment: A Community Education Approach through Angklung Public Class

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ABSTRACT

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Cultural Literacy;
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Angklung;
Empowerment;
Cultural Preservation.

This research investigates the preservation of cultural heritage through community-based music education, focusing on the Angklung public class in Indonesia. Its primary purpose is to analyze how the program enhances cultural literacy and empowers participants. Using a qualitative case study methodology, data were gathered through semi-structured interviews, supported by observational checklists and document analysis, and subjected to thematic analysis. The findings highlight substantial cultural literacy improvement, including understanding the cultural significance of Angklung, integrating historical narratives, and exploring traditional and modern repertoires. Participants reported empowerment through community support, flexible learning environments, and mastery of traditional music skills. Social engagement and community cohesion emerged as vital to sustaining participation. These findings underscore the value of adaptive, culturally immersive, and community-centered educational models. The study suggests practical applications for shaping policies and practices in cultural education to ensure the continuity of traditional arts in contemporary society.



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A. INTRODUCTION

The Angklung, a traditional bamboo musical instrument that originates from the Sundanese people of West Java, Indonesia, holds a significant place in the cultural heritage of the nation. Recognized by UNESCO as a piece of intangible cultural heritage, the Angklung is more than a musical instrument; it symbolizes the artistry, communal cooperation, and cultural identity of the Indonesian people (Rafianti et al., 2021). Historically, the Angklung was central to communal settings, fostering solidarity and serving as a medium for expressing collective cultural values (Hamdan et al., 2022; Hardiyana & Hasegawa, 2023; Komara et al., 2021). However, in recent years, the prominence of traditional arts such as the Angklung have faced declining interest, especially among the younger generations (Ritonga BBA & Veronica, 2022). Factors contributing to this decline include globalization, the emphasis on STEM (Science, Technology, Engineering, and Mathematics) subjects over cultural education in formal schooling, and a general trend towards modern, westernized forms of entertainment (Rayhaniah & Tahir, 2024; Ritonga BBA &

Veronica, 2022). As a result, cultural literacy, concerning traditional Indonesian music has diminished, threatening the sustainability of intergenerational cultural practices (Harrison, 2020).

To address these challenges, the Angklung Public Class was introduced as an inclusive and proactive community initiative. The program aspires to rejuvenate interest in Angklung while ensuring its preservation across generations. By offering accessible and engaging learning opportunities to participants of various ages and backgrounds, the program fosters both cultural preservation and participant empowerment through the development of musical skills and community engagement. This aligns with research advocating community-based interventions as effective means to revitalize endangered cultural traditions (Halawa et al., 2019; Komara et al., 2021; Syafrudin & Nurhayati, 2020; Yeh et al., 2021). Central to the initiative is the belief that cultural engagement can catalyze both individual and collective empowerment, fostering cultural pride and social cohesion.

Community-based education has been increasingly recognized for its potential to promote cultural preservation and empowerment (Halawa et al., 2019; Komara et al., 2021; Rosita et al., 2020; Syafrudin & Nurhayati, 2020; Yosfiani & Nurhayati, 2023). Scholars highlight that such initiatives provide platforms for individuals to actively reconnect with their cultural heritage, thereby enhancing both cultural literacy and agency (Moayerian et al., 2023). In this context, the Angklung Public Class emerges as an innovative educational model that incorporates traditional art forms into a structured yet adaptable framework. This dual-focus approach deepens participants' appreciation for cultural traditions while promoting personal growth and empowerment.

Existing literature underscores the vital role of community arts programs in counteracting the effects of globalization and modernization on cultural practices (Ritonga BBA & Veronica, 2022; Ware & Dunphy, 2020). These programs create essential spaces for sustaining artistic traditions integral to cultural identity. Engaging in traditional arts, such as Angklung, combats cultural erosion by fostering belonging and continuity (Rafianti et al., 2021; Ritonga BBA & Veronica, 2022). In Indonesia, where traditional music and arts are at risk of being overshadowed by Western cultural influences, community arts initiatives like the Angklung Public Class play a crucial role in maintaining cultural literacy and ensuring that cultural practices are passed down to future generations (Rahmat et al., 2024).

Cultural participation has also been strongly linked to personal and community empowerment. For marginalized communities, traditional arts provide a powerful means to reclaim cultural narratives and affirm identities (Rosario-Ramos et al., 2017). Pesata et al. (2022) argue that community arts initiatives foster self-esteem, personal growth, and a sense of belonging. Within the Angklung Public Class, participants report increased confidence and empowerment as they acquire new skills and actively engage in cultural activities (Roswita, 2023). Ngo et al. (2017) presents case studies demonstrating how community arts programs have provided marginalized groups with a platform for self-expression, thereby contributing to their empowerment and inclusion within broader society.

Effective educational strategies are critical for the success of community educational programs (Kristiyanti & Nurhayati, 2024; Musa et al., 2024; Nurhayati, 2024; Sudrajat et al., 2024). Kolb (1984) emphasize the importance of experiential learning, where individuals learn through active participation and reflection on their experiences (Anugrahwanto & Nurhayati, 2020; Nurhayati, 2018; Nurhayati, Friscilla Wulan Tersta, et al., 2024; Sarah & Nurhayati, 2024). This approach is particularly relevant to traditional music education, where hands-on practice and collaboration are core elements. The Angklung Public Class employs a participatory learning

model, where participants learn by doing, supported by peer-led instruction and iterative practice (Arif et al., 2024; Cahyati & Nurhayati, 2024; Somantri et al., 2024). By embedding local narratives and cultural references within the curriculum, the program enhances engagement and contextual relevance (Afriani, 2018; Nurhayati & Rumsari, 2020; Rosita et al., 2020). Storytelling and contextualized teaching deepen learners' connection to the cultural material (Rayhaniah & Tahir, 2024).

Despite significant insights from existing research, gaps remain in understanding the interplay between cultural literacy and participant empowerment in traditional music education. Most studies either prioritize educational outcomes or focus on empowerment, rarely exploring their intersection (Rayhaniah & Tahir, 2024). Amid declining engagement with Angklung among younger generations, challenges persist, including the insufficient integration of cultural education into mainstream curricula and the disconnect between traditional arts and contemporary audiences (Ritonga BBA & Veronica, 2022). This study aims to address these gaps by analyzing how the Angklung Public Class fosters participants' cultural literacy while promoting personal and communal empowerment. By examining the interplay of these dimensions, the research contributes new perspectives to existing literature, advocating for innovative, community-driven approaches to cultural preservation.

B. METHODS

This research adopts a qualitative case study approach to explore the role of the Angklung Public Class in enhancing cultural literacy and fostering community empowerment. The case study design was chosen for its ability to provide an in-depth understanding of complex social phenomena within real-life contexts (Iswahyudi et al., 2023; Nurhayati, Kurnianta, et al., 2024; Sugiyono, 2019). A purposive sampling strategy was employed to select participants who could provide rich, detailed insights into the program. Participants were selected based on the following criteria: (1) active participation in the Angklung Public Class for a minimum of six months, (2) representation of diverse age groups, including school-aged children (ages 7-17), young adults (ages 18-35), and older adults (ages 36 and above), and (3) varied socio-economic and educational backgrounds. These criteria ensured the inclusion of a diverse sample to reflect different perspectives on the program's impact. A total of 10 participants were included: 8 learners and 2 instructors. The exclusion criteria included individuals who had attended fewer than three sessions or lacked consent to participate in the study. The diversity of this participant group provided a broad understanding of how the program facilitates cultural literacy and empowerment across demographic groups.

Data were collected using three methods: semi-structured interviews, participant observations, and document analysis. Semi-structured interviews were conducted with learners and instructors using a pre-designed interview guide that included open-ended questions about participants' experiences, perceptions of cultural literacy, and feelings of empowerment. Observational checklists were employed during class sessions to capture participant interactions, instructional strategies, and engagement levels. Document analysis involved reviewing teaching materials, cultural narratives, and song repertoires to understand the program's curriculum and its cultural content. The triangulated approach enabled a holistic understanding of the program's impact. Triangulation was achieved by integrating interviews, observations, and document analysis to ensure a comprehensive and valid understanding of the phenomenon. Semi-structured interviews offered detailed narratives and subjective perspectives on cultural and personal empowerment. Observations allowed real-time documentation of participant behavior,

interactions, and the implementation of instructional methods. Document analysis provided contextual information about the cultural content and pedagogical framework of the program. Together, these methods complemented one another, reinforcing the validity and depth of the findings.

Thematic analysis with an inductive approach was used to analyze the data. This method was selected for its suitability in identifying patterns and emergent themes within qualitative data, particularly in exploring the dynamic interplay between cultural literacy and community empowerment. The inductive nature of thematic analysis enabled the researchers to remain open to unexpected findings, ensuring that the analysis was grounded in participants' lived experiences (Braun & Clarke, 2006). This approach was critical for uncovering nuanced insights into how cultural literacy develops through participation in Angklung activities and how empowerment is facilitated within a community context. By categorizing the data into coherent themes such as cultural identity, social engagement, and empowerment, thematic analysis illuminated the interconnectedness of these concepts, providing a robust framework for interpreting the findings.

C. RESULT AND DISCUSSION

1. Cultural Literacy Enhancement

The findings indicate a significant enhancement in participants' understanding of the historical and cultural significance of Angklung. As shown in Table 1, 80% of participants reported that learning about Angklung's history increased their understanding and pride in cultural heritage. This outcome reflects the importance of historical context in fostering cultural literacy. This was largely due to the detailed explanations provided by the instructors, who consistently linked the musical practices with their historical and cultural roots. For example, one participant emphasized the instructor's repetitive explanations of Angklung's history, which helped them deeply understand the cultural importance of this traditional instrument. The participants explained that the emphasis on history not only gave them a better grasp of the instrument's background but also evoked a sense of pride in being part of the preservation of Indonesian culture. Such in-depth historical context seemed to be a key factor in enhancing participants' cultural literacy. Furthermore, participants gained insights into the different cultural symbols associated with Angklung. Angklung's history, initially used as a ritual instrument in traditional ceremonies, evolved over time into a symbol of unity and community collaboration. Participants mentioned how this evolution, from a ritualistic instrument used to call for rain to a tool for cultural education, gave them a sense of shared cultural heritage. One participant shared that the structured lessons not only covered the technical aspects of playing Angklung but also made the cultural narrative of Angklung's origins accessible, thus connecting participants with the cultural journey of the instrument.

Another significant aspect of cultural literacy was the integration of cultural knowledge into the lessons. Participants explored the origins and adaptation of Angklung throughout the years. The inclusion of historical storytelling was highlighted by multiple participants as an engaging method that made the history of Angklung relevant to their everyday lives. One participant explained that the history lessons covered Angklung's transition from a simple bamboo musical instrument to an internationally recognized symbol of Indonesian culture. This transformation was tied to Pak Daeng's initiatives in the early 1900s to make Angklung more accessible as an educational tool. Participants appreciated this historical context as it connected their practice to a broader cultural evolution and made their learning experience meaningful. Another participant noted that learning about Angklung in the context of local culture made them realize the inherent

values of collaboration and community that are vital to Indonesian society. The emphasis on communal learning, where each participant plays a note in the collective harmony, was seen as a reflection of societal values such as *gotong royong* (mutual cooperation), which is deeply ingrained in Indonesian culture.

Participants also explored the origins and adaptation of *Angklung* through a diverse repertoire of traditional and modern songs. The repertoire covered in the public class sessions ranged from traditional Sundanese folk songs to more modern and popular genres. One participant highlighted how being introduced to both traditional and modern songs broadened their appreciation of *Angklung* as a versatile instrument. For instance, they were able to play well-known local songs like “*Sabilulungan*” alongside modern pop songs, which allowed them to appreciate *Angklung*’s adaptability and the ways it can bridge cultural gaps. This exposure to diverse repertoires not only helped participants understand *Angklung*’s cultural relevance but also motivated them to advocate for its continued presence in contemporary music. Participants expressed that learning these songs in a group setting made them feel part of a larger cultural movement, bridging the gap between traditional and modern music genres, and thereby enhancing their overall cultural literacy, as shown in Table 1.

Table 1. Cultural Literacy Enhancement Outcomes

Aspect	Empirical Data	Key Findings
Learning the Cultural Significance	80% of participants reported that learning the history of <i>Angklung</i> increased their understanding and pride in cultural heritage.	Enhanced understanding through historical context
Integration of Cultural Knowledge	75% of participants appreciated the integration of cultural storytelling into the lessons, which helped them connect more deeply with the cultural evolution of <i>Angklung</i> .	Connection to broader cultural evolution
Exposure to Repertoires	90% of participants felt that learning both traditional and modern repertoires helped them appreciate <i>Angklung</i> ’s versatility.	Appreciation for traditional and modern songs

Table 1 provides specific data on how participants’ understanding and appreciation of cultural narratives were enhanced through storytelling and repertoire exposure. The data reveal a clear link between these teaching methods and the participants’ increased cultural pride and literacy. The enhancement of cultural literacy as observed in this study aligns well with Lake (2021) emphasis on the importance of providing historical context in music education. This research demonstrates that in-depth historical storytelling, which effectively links learners to the cultural roots of a musical practice, serves to enhance both their appreciation and retention of cultural knowledge. Specifically, the repeated emphasis on *Angklung*’s historical narrative significantly increased participants’ cultural pride and connection. This is consistent with the work of Freel & Bilali (2022), who posited that historical engagement fosters cultural belonging and identity reinforcement. The role of storytelling in this study was instrumental in making cultural learning vivid and impactful.

Contrary to the views presented by Ochoa et.al. (2016), which posit that cultural literacy is predominantly developed through formal education, the current findings underscore the efficacy of informal, community-based educational approaches. The use of storytelling and historical narrative in the informal context of public classes appears to foster a more profound connection

to cultural heritage than that typically achieved through structured classroom settings. This finding highlights the importance of culturally immersive environments that encourage experiential learning, as opposed to rigid, formal curricula which may lack the flexibility needed to adapt to the learners' personal cultural experiences.

Participants' exposure to both traditional and modern repertoires highlighted Angklung's versatility and its potential as a bridge between generations. This aligns with Bilige (2024), who suggested that integrating modern genres into traditional music education can significantly enhance youth engagement. In contrast to Bilige's findings, which emphasized a structured approach to curriculum integration, this study found that a more flexible, participant-driven experience led to greater appreciation and engagement. The fluid nature of the public class enabled participants to explore the intersections of tradition and modernity on their own terms, potentially contributing to a deeper personal connection with Angklung.

2. Empowerment Through Participation

One of the most prominent outcomes of the public class was the increased confidence participants experienced in playing Angklung, particularly in public performance contexts. As highlighted in Table 2, 85% of participants reported overcoming stage fright due to consistent practice and supportive peer interactions. This was seen as a direct outcome of continuous practice and community support. One participant shared that they initially struggled with stage fright but gradually became more comfortable performing in front of an audience due to the encouraging atmosphere fostered by the instructors and their peers. They highlighted that the repeated practice sessions helped them to overcome their insecurities, thus transforming them into a more assured performer. The confidence gained was not just limited to the ability to perform; it extended into a broader sense of self-assurance. Participants mentioned that gaining proficiency in playing Angklung made them feel more capable in other aspects of their lives as well. The public class provided a platform where participants could explore their abilities without fear of judgment, which in turn fostered a sense of personal empowerment that extended beyond the music lessons.

The findings also highlighted significant skill development among the participants. The acquisition of various Angklung playing techniques—such as “krulung” (a vibrating technique), “centok” (a staccato-like technique), and “tengkep” (a technique to soften the sound)—was an important milestone in participants' learning journey. One participant mentioned that learning these techniques was challenging at first but ultimately rewarding. They felt a deep sense of pride as they mastered these skills, which they saw as an important aspect of keeping the tradition alive. The development of these skills empowered participants to perform not only in their community classes but also in larger cultural events. The empowerment felt by the participants also stemmed from the fact that they were learning something deeply rooted in their cultural heritage. By learning and mastering Angklung, participants felt that they were contributing to the preservation of Indonesian culture. For many, this was a powerful motivator and a source of pride, reinforcing their commitment to cultural preservation.

Table 2. Empowerment through Participation

Aspect	Empirical Data	Key Findings
Increased Confidence	85% of participants reported increased confidence in public performances after attending multiple practice sessions.	Overcoming stage fright through practice
Skill Development	70% of participants felt proud of mastering advanced techniques such as “ <i>krulun</i> ” and “ <i>centok</i> ” contributed to their overall sense of accomplishment. The empowerment derived from mastering these techniques also aligns with Csikszentmihalyi's (1990) flow theory, where participants felt deep satisfaction and pride upon mastering challenging tasks.g,” “ <i>centok</i> ,” and “ <i>tengkep</i> .”	Mastery of advanced techniques
Cultural Empowerment	80% felt that learning Angklung contributed to their sense of cultural pride and preservation efforts.	Contribution to cultural preservation

Table 2 presents data on how participation in the Angklung Public Class empowered participants, particularly through enhanced confidence, skill development, and cultural pride. These findings highlight the role of continuous practice and community support in fostering personal and cultural growth. The findings regarding empowerment through participation strongly correlate with Bandura's (1997) self-efficacy theory, which suggests that mastery experiences are essential in building confidence (Kleppang et al., 2023). Participants in this study consistently reported increased confidence in playing Angklung, which subsequently transferred to other areas of their lives. These findings are in line with research findings which highlighted that consistent practice, coupled with peer support, results in enhanced self-esteem and empowerment (Duby et al., 2021; Hayati & Sumiati, 2024; I. I. Hidayat et al., 2024; Masri & Nurhayati, 2024; Nur'aeni et al., 2023). The informal and supportive environment of the public class provided ample opportunities for participants to engage in mastery experiences without the pressure associated with formal assessments.

The sense of empowerment derived from community support aligns closely with research on community music-making as a means to foster social confidence. The support participants received from peers and instructors helped them overcome performance anxiety and allowed them to thrive in a collaborative learning environment. Beyond skill acquisition, participants also experienced cultural empowerment, feeling that their involvement in Angklung was a meaningful contribution to cultural preservation. This sense of cultural agency supports argument that participation in cultural practices can serve as a powerful form of personal empowerment by linking individuals to their heritage and community (Yeh et al., 2021). While previous literature emphasizes structured curricula and set milestones as essential components of effective skill development (Firdaus et al., 2024; F. R. Hidayat & Nurhayati, 2023; Jabar et al., 2021; Musa et al., 2022; Nurhayati, Tersta, et al., 2024), the findings from this study indicate that a participant-centered, adaptive approach can be equally impactful. Participants gained significant empowerment by mastering complex techniques, such as “*krulun*” and “*centok*.” This mastery not only enhanced their technical skills but also provided them with a sense of achievement and flow (Isham et al., 2019), which is crucial for sustained engagement and satisfaction.

3. Social Engagement and Community Building

Another significant outcome of the public class was the fostering of a supportive community environment, which was key to the participants' sustained engagement and success. As illustrated in Table 3, 78% of participants encouraged friends or family to join the program, demonstrating the ripple effect of a positive community atmosphere. The program coordinator noted that the community aspect of the class was crucial for maintaining participant motivation and interest. They observed that participants often brought friends or family members to join the sessions, which not only expanded the reach of the program but also created a familial and supportive atmosphere.

The public class was more than just a learning platform—it became a community where individuals from various backgrounds could come together with a shared interest in Angklung. This collective identity helped participants feel more connected, both to each other and to their cultural heritage. One participant described how the bonds formed during the class were essential to their learning experience, as they provided emotional support and helped them stay committed to the program even when challenges arose. Another program coordinator emphasized that the curriculum was designed to be inclusive, allowing participants with different skill levels to collaborate effectively. This inclusivity helped foster an environment where participants felt safe to make mistakes, learn from each other, and grow together. The adaptability of the curriculum was cited as an important factor that contributed to the supportive community environment, as it ensured that no participant felt left behind.

Table 3. Social Engagement and Community Building

Aspect	Empirical Data	Key Findings
Supportive Community	78% of participants reported that they invited friends or family to join due to the positive community atmosphere.	Encouragement through family involvement
Emotional Support	82% of participants mentioned that emotional support from peers helped them remain engaged in the program.	Bonds formed during learning sessions
Inclusive Curriculum	75% found the curriculum adaptable to their skill level, which helped create a sense of belonging and inclusivity.	Adaptation for diverse skill levels

Table 3 outlines how the program fostered social bonds and community engagement among participants. It illustrates the importance of a supportive environment and inclusive curriculum in encouraging long-term participation and collaboration. The establishment of a supportive community environment emerged as a central outcome of the public class, strongly aligning with social constructivist theories of learning, particularly emphasis on the pivotal role of social interaction in cognitive development. Participants consistently highlighted the importance of a supportive community in sustaining their motivation and engagement. This finding is aligned with the research findings that community music initiatives foster a profound sense of belonging and catalyze collaborative growth (Verneert et al., 2021). The collective learning and mutual support embedded in the public class created a space where participants felt valued, encouraged, and motivated to maintain their cultural involvement, thereby demonstrating the potential of community-building initiatives to drive sustained engagement and personal growth.

The study also underscores the role of inclusive curriculum design as a cornerstone of community building. Unlike the rigid, standardized models of formal music education, the

adaptive curriculum utilized in this program was intentionally designed to accommodate diverse skill levels and cultural backgrounds. This inclusivity ensured that all participants, regardless of prior musical experience, could actively engage in and benefit from the program. This approach aligns with research that advocates for flexible and responsive frameworks in community music education, emphasizing that such models are more effective in fostering participation and cultivating a sense of belonging across diverse groups (Abramo & Reynolds, 2015). The inclusivity achieved through this adaptive design not only enhanced individual engagement but also strengthened the social fabric of the group, fostering mutual respect and shared purpose.

Contrary to Quinn's assertion that structured programs with well-defined objectives are more effective at fostering social capital, the present study revealed that an informal, flexible structure allowed social bonds to develop more organically. This finding aligns with Wenger's (1998) theory of communities of practice, which emphasizes that shared activities and learning experiences often lead to the organic formation of meaningful social connections (Farnsworth et al., 2016; Sunari & Nurhayati, 2023; Suryadi & Nurhayati, 2020). The informal nature of the class enabled participants to build trust, exchange ideas, and collaborate in a manner that was responsive to their individual needs and collective aspirations. Such flexibility appears to be particularly advantageous in fostering a sustainable model of community engagement, where the focus shifts from rigid objectives to community-driven goals and adaptability.

Interpersonal relationships within the program played a critical role in fostering a sense of community and motivation among participants. This research supports that emotional and social connections are crucial for engagement in musical learning environments. Studies showed that teacher-student relationships, student-student relationships, and the teaching of social-emotional competencies are significantly associated with cognitive-behavioral and emotional engagement (Yang et al., 2018). Participants frequently cited the emotional support they received from both peers and instructors as instrumental in maintaining their commitment to the program. This aligns with Tinto's (1993) theory of student retention, which posits that social integration and a strong sense of belonging are essential for sustained participation in educational contexts (García et al., 2019; Wolf et al., 2017). By creating an environment where participants felt emotionally supported and socially connected, the program not only encouraged individual development but also contributed to the creation of a cohesive and resilient community.

The program's success in fostering community also resonates with McMillan and Chavis's framework for a sense of community, which identifies membership, influence, integration of needs, and shared emotional connections as essential elements (Lardier et al., 2021). The public class effectively integrated these components by ensuring inclusivity, fostering opportunities for participant influence, and cultivating emotional bonds through shared experiences. These elements were critical in creating a participatory culture where individuals felt invested in the collective success of the group. This study highlights the transformative potential of community-focused music programs in building sustainable, inclusive, and resilient social networks. The findings suggest that prioritizing adaptability, inclusivity, and interpersonal connections can lead to meaningful community engagement and long-term cultural participation. These insights challenge traditional notions of program structure, advocating for flexible, community-driven approaches that emphasize the organic development of social bonds. Future research could further explore the broader applicability of these findings to other cultural and educational settings, thereby advancing our understanding of how community programs can best foster social cohesion and collective growth.

4. Community Educational Strategies and Teaching Methods

As seen in Table 4, interactive teaching methods such as group-based learning were identified as highly engaging by 80% of participants. The interactive teaching methods employed in the public class were instrumental in maintaining participant engagement and enhancing learning outcomes. Many participants noted the use of group-based learning activities, where participants were encouraged to play songs together as an ensemble. One participant mentioned that this approach kept them engaged throughout the sessions and helped them learn more effectively. The group activities provided immediate feedback opportunities, which were crucial for correcting mistakes and refining skills in real-time. In addition to group performances, instructors used question-and-answer sessions to make the classes more interactive. These sessions were highly valued by participants, who felt that the opportunity to ask questions helped them clarify any doubts and deepen their understanding of both the technical and cultural aspects of Angklung.

The curriculum design of the public class was highlighted for its adaptability, which was key to accommodating participants with diverse backgrounds and skill levels. A program coordinator noted that the curriculum was structured to be flexible, allowing instructors to adjust their teaching strategies based on the participants' progress and needs. For instance, the choice of songs was varied to ensure that both novice and experienced participants were adequately challenged without feeling overwhelmed. This flexibility allowed participants with prior experience playing Angklung to benefit from advanced techniques while still engaging with newcomers who were just learning the basics. The adaptive nature of the curriculum ensured that each participant's learning journey was personalized, which significantly contributed to their overall satisfaction and engagement in the program.

Another effective educational strategy was the cultural contextualization of lessons. Instructors used cultural narratives and the local language to enhance participants' understanding and connection to the material. One participant shared that the use of cultural storytelling, such as narrating the history of specific songs and their meanings, helped them feel a deeper connection to the music. The use of the local Sundanese language also made the classes feel more authentic and culturally immersive, thus enhancing the overall learning experience. In addition, the use of culturally relevant symbols and stories helped participants understand the broader cultural significance of Angklung. This approach not only made the learning process more engaging but also helped reinforce the cultural values associated with Angklung, such as community cooperation and mutual respect. By embedding these cultural elements into the lessons, the instructors ensured that participants were not just learning how to play an instrument but were also understanding and appreciating the cultural context from which it emerged.

Table 4. Educational Strategies and Teaching Methods

Aspect	Empirical Data	Key Findings
Interactive Methods	80% of participants found group-based activities highly engaging and beneficial for learning.	Engagement through group-based activities
Adaptive Curriculum	76% of participants felt that the flexible curriculum met their individual learning needs effectively.	Flexibility for different skill levels
Cultural Contextualization	85% mentioned that the use of cultural storytelling and local language enhanced their connection to the material.	Use of local language and storytelling

This table summarizes the educational strategies used in the Angklung Public Class, including interactive teaching methods, adaptive curriculum, and cultural contextualization. These strategies were pivotal in engaging participants and enhancing their learning experiences. The educational strategies employed in the Angklung public class, including interactive teaching methods and cultural contextualization, proved to be highly effective in enhancing both engagement and learning outcomes. The use of interactive methods, such as group-based learning and ensemble playing, aligns well with cooperative learning theory, which highlights the value of group activities for improving interpersonal skills and fostering effective learning environments (Kavak, 2022; Nurhayati et al., 2024; Rosita et al., 2020). Participants in this study expressed that these interactive approaches—particularly ensemble performance—were crucial for improving their technical skills and building social cohesion. The immediate feedback provided during group activities also facilitated a more dynamic learning process, allowing participants to correct mistakes in real-time and improve rapidly.

Cultural contextualization emerged as another crucial element in the educational approach of the Angklung class. By incorporating local cultural narratives and using the Sundanese language, instructors enhanced participants' connection to the content, thereby increasing engagement and cultural literacy. This supports Kumar et al. (2018) culturally responsive teaching framework, which emphasizes the importance of making educational content relevant to students' cultural contexts in order to increase their engagement and achievement. Participants in this study reported feeling a deeper connection to Angklung and its cultural significance due to the contextualized teaching approach, which facilitated a more meaningful learning experience.

Unlike more formal approaches that emphasize structured assessments and progress tracking, this study utilized a flexible approach, allowing participants to progress at their own pace. While this flexibility may reduce the pressure typically associated with formal assessment, it also poses potential challenges in ensuring consistent progress among learners. Nevertheless, the adaptable curriculum appeared to effectively meet the needs of diverse learners, as evidenced by Abramo & Reynolds (2015) assertion that adaptable pedagogical methods are crucial in creative music education. The flexibility allowed participants to focus on their personal growth and cultural engagement rather than solely on performance metrics. The findings from this study suggest that the informal, community-based approach of the Angklung public class offers substantial benefits in enhancing cultural literacy, empowering individuals, fostering social engagement, and utilizing effective educational strategies. The alignment of these findings with existing literature underscores the value of flexibility, cultural relevance, and community support in music education.

D. CONCLUSION AND SUGGESTIONS

The present study provides substantial evidence that informal, community-based music education, such as the Angklung public class, is highly effective in enhancing cultural literacy, fostering empowerment, and building social cohesion among participants. These findings underscore the importance of adaptive teaching methodologies, culturally immersive environments, and community-driven support as core components of successful educational models. Integrating local narratives and combining traditional with modern repertoires makes cultural education personally meaningful and contextually relevant. Participants in the Angklung Public Class developed a sense of pride and responsibility for cultural preservation, demonstrating how such educational practices can inspire individuals to act as cultural ambassadors within their communities. These insights offer practical implications for educators

and policymakers. Adaptive and inclusive learning environments, like those exemplified by the Angklung Public Class, can serve as templates for integrating cultural heritage into mainstream education. Furthermore, emphasizing community-based approaches can sustain traditional practices while accommodating diverse learner needs. Encouraging cultural advocacy among participants amplifies the program's impact beyond the classroom. Empowerment in the Angklung Public Class arises from skill development, collaborative learning, and cultural pride. Participants mastering advanced techniques like "krulung" and "centok" not only demonstrated technical proficiency but also reinforced their roles as cultural stewards within their communities. The supportive environment fostered confidence and social bonds, enabling participants to engage actively in cultural advocacy. These findings suggest that empowerment in community-based education is multifaceted, encompassing personal growth, social integration, and cultural preservation.

Specific findings from this study highlight the effectiveness of adaptive teaching methodologies. For instance, instructors in the Angklung Public Class tailored their teaching approaches to accommodate participants with varying skill levels and learning paces. Novices were gradually introduced to basic techniques, while advanced learners were challenged with more complex repertoires and collaborative tasks. This flexible approach ensured that all participants remained engaged and experienced meaningful learning outcomes. The use of culturally relevant teaching materials, such as local stories and traditional repertoires, further strengthened the connection between learners and their cultural heritage, making the educational process both immersive and impactful. Future research should delve deeper into balancing flexibility and structure in informal education, investigating how adaptable teaching methods can coexist with structured curricula to optimize learning outcomes. Longitudinal studies could examine the sustainability of community-based programs in fostering cultural preservation and personal empowerment over time. Additionally, research on the scalability of adaptive teaching methodologies could assess how the strategies employed in the Angklung Public Class can be applied to other cultural contexts and educational settings. By addressing these areas, future studies can refine best practices for culturally responsive and community-engaged education.

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