

# PHILOSOPHY IN MOTION: HARNESSING JAIPONG DANCE FOR SELF-CONFIDENCE DEVELOPMENT

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## ABSTRACT

This study addresses the persistent problem of adolescent self-doubt in school settings and the need for culturally responsive, evidence-informed interventions; in Indonesia, the values embedded in Jaipong dance offer a locally meaningful pathway to nurture confidence and courage. The objective was to design, validate, and pilot a counseling–learning module grounded in Jaipong philosophical values to reduce self-doubt among Grade-9 boarding students at SMP ADH DHUHA Jember. Using an R&D framework with the ADDIE model, we conducted needs analysis, blueprinting, iterative development, expert validation (content, language, design, practitioner usability; 5-point scale), and a small pre–post pilot with total sampling of the cohort. Data sources included observations, semi-structured interviews, student questionnaires (Likert 1–5), and expert rating sheets; analyses comprised percentage feasibility (Akbar–Sriwijana thresholds), Aiken’s V/CVI for content validity, Cronbach’s alpha for reliability, paired t-tests/Wilcoxon (effect sizes), and thematic analysis with triangulation and member checking. Experts judged the module feasible to very feasible, reliability indices were acceptable, and validity indices met conventional cutoffs; the pilot suggested a downward trend in self-doubt and positive acceptability, while acknowledging small-sample limitations. We conclude that the module is context-appropriate, culturally resonant, and preliminarily effective, warranting a larger controlled evaluation. Practically, the study delivers a replicable procedure for schools to co-develop arts-informed counseling modules. Future work should expand sample size, include control groups, extend follow-up, and test mediators/moderators (e.g., confidence, courage, engagement).

**Keywords:** ADDIE; counseling module; Jaipong; secondary students; self-doubt

## INTRODUCTION

Adolescence is a developmental period marked by rapid biological, cognitive, and socio-emotional changes, during which self-evaluations become highly salient and fragile. Persistent self-doubt—negative appraisals about one’s ability and worth—has been linked to lowered motivation, social withdrawal, and diminished academic engagement (Orth, Maes, & Schmitt, 2015; Eccles & Wigfield, 2002; Harter, 2012). In Indonesia’s junior secondary context, these challenges are often compounded by demanding peer norms, family expectations, and evaluative school climates that intensify social comparison (Mutia et al., 2024; Solihin, 2021). Within this landscape, schools are called to deploy approaches that are both psychologically sound and culturally resonant. Arts-based education is one such pathway: beyond its aesthetic value, it supports identity formation, social connection, and emotional regulation (Eisner, 2002; Hanna, 2015; Burkhardt & Brennan, 2012). Global policy frames now explicitly encourage leveraging arts for well-being and holistic learning (UNESCO, 2010; UNESCO, 2024). This article situates that broad agenda in a locally grounded intervention by exploring Jaipong/Jaipongan, a dynamic Sundanese dance genre created by choreographer Gugum Gumbira through the creative reworking of ketuk tilu, pencak silat, and topeng banjet idioms. Jaipong is widely recognized for its vigorous, expressive movement vocabulary and for symbolically communicating courage, agility, and sociality—values that map closely onto confidence-building aims in schooling (Prayogi, 2016; Putri, 2018; Nurdin & Triyadi, 2018; Pipit Mulyah, Aminatun, Nasution, Hastomo, & Sitepu, 2020). Recent historical and cultural accounts also reaffirm Jaipong’s origins and composite form, while discussing debates about embodiment, gendered representation, and popular reception (Narawati, 2024; Mulyadi, 2023). Within SMP Adh-Dhuha Jember—a junior secondary school with boarding and full-day streams—educators face the practical problem of fostering confidence and socio-emotional skills among Grade-9 santri putri in a boarding environment that amplifies daily interpersonal and academic demands. School-based arts programs that are culturally familiar and values-laden are therefore attractive, both for their motivational affordances and for their potential to anchor identity in local heritage (Halim & Zulfahmi, 2024; Gay, 2010; Ladson-Billings, 1995).

Two overarching problems motivate this study. First, self-doubt undermines learners’ willingness to engage with challenge, ask questions, and take interpersonal risks—behaviors that are pivotal to academic and social growth (Dweck, 2006; Ryan & Deci, 2000; Bandura, 1997). Second, many confidence-building programs lack cultural grounding, which can weaken students’ identification with the intervention and blunt its motivational pull (Ladson-Billings, 1995; Gay, 2010). The general solution is to design a school-based, arts-anchored approach that explicitly targets confidence, agency, and social connectedness while aligning with learners’ cultural repertoires—here, through

the philosophical values and movement practices of Tari Jaipong (Prayogi, 2016; Putri, 2018; Pipit Mulyah et al., 2020; Nurdin & Triyadi, 2018). At a theoretical level, confidence-building is facilitated when learning environments nurture competence, autonomy, and relatedness (Ryan & Deci, 2000), encourage growth-oriented attributional styles (Dweck, 2006), and scaffold self-efficacy through mastery experiences and social modeling (Bandura, 1997). Dance-based learning offers a natural vehicle for these mechanisms by providing embodied mastery, peer synchrony, and expressive risk-taking in supportive settings (Hanna, 2015; Burkhardt & Brennan, 2012). A growing evidence base in dance/movement therapy and recreational dance suggests benefits for psychological outcomes such as self-concept, mood, and social functioning in young people, though findings vary by population, program quality, and measurement (Koch et al., 2019; Bradt, Goodill, & Dileo, 2015; Burkhardt & Brennan, 2012).

Three strands of literature justify a specific, Jaipong-based solution for Indonesian junior secondary students: (a) Arts-education and identity/efficacy. Systematic reviews and policy syntheses link arts participation with gains in self-esteem, engagement, and social well-being, particularly when programs are culturally meaningful and sustained (UNESCO, 2010; UNESCO, 2024; Burkhardt & Brennan, 2012; Eisner, 2002). (b) Dance and psychological health. Meta-analytic and review evidence shows that dance and dance/movement therapy can improve psychological health indicators (e.g., well-being, body image, social connectedness), while cautioning about heterogeneity and methodological limits (Koch et al., 2019; Bradt et al., 2015). (c) Culturally responsive pedagogy. Interventions that align with students' cultural knowledge and community practices produce stronger identification and persistence (Ladson-Billings, 1995; Gay, 2010). In Indonesia, Jaipong's philosophical content—courage (*kadeudeuh* for self-respect), agility, mutuality, and expressive sincerity—has been documented as reinforcing social norms and communal bonds (Prayogi, 2016; Pipit Mulyah et al., 2020; Narawati, 2024). Together, these literatures support a targeted approach: translating Jaipong's values into structured learning tasks (movement practice, reflective dialogue on meaning, collaborative choreography), with explicit links to confidence-related constructs (self-efficacy, growth mindset, and help-seeking).

Closer examination reveals four gaps that motivate the present study: From description to intervention. Indonesian scholarship richly documents Jaipong's history, movement vocabulary, symbolism, and sociocultural roles (Prayogi, 2016; Putri, 2018; Nurdin & Triyadi, 2018; Pipit Mulyah et al., 2020; Narawati, 2024), yet few studies operationalize those values into school-based psychological interventions for adolescents. Self-doubt as a primary outcome. Dance-based studies with youth often target general self-esteem, mood, or physical outcomes (Burkhardt & Brennan, 2012), whereas self-doubt—a proximal inhibitor of risk-taking and participation—remains under-measured as a distinct construct in school settings (Orth et al., 2015; Mutia et al., 2024). Cultural specificity and mechanism. While meta-analyses show aggregate benefits of dance and dance/movement therapy, they emphasize heterogeneity and call for contextually grounded programs that articulate mechanisms (e.g., mastery experiences, social modeling, value internalization) (Koch et al., 2019; Bradt et al., 2015). Design rigor for implementation. School practitioners need designable, replicable guides linked to instructional design principles (e.g., ADDIE) to move beyond ad-hoc workshops (Latip, 2022; Branch, 2009). Existing Indonesian reports on dance and confidence (Ningsih et al., 2024; Depi Ratnasari & Harsiwi, 2024) rarely provide stepwise development/evaluation cycles or instruments tailored to self-doubt in junior secondary cohorts. Consequently, despite promising correlational and descriptive work (Syafitri, 2014; Solihin, 2021; Halim & Zufahmi, 2024; Smith, 2020; Kusumastuti, 2013), there is limited evidence on a culturally situated, design-based program that translates Jaipong's philosophies into procedures and assessments for reducing self-doubt among Indonesian adolescents in real school contexts (UNESCO, 2010; UNESCO, 2024).

This study aims to design, implement, and evaluate a school-based guide that integrates the philosophical values and movement practices of Tari Jaipong to reduce self-doubt and enhance confidence among Grade-9 santri putri at SMP Adh-Dhuha Jember. Specifically, we will (i) translate Jaipong's value constructs (e.g., courage, flexibility, mutuality, expressive sincerity) into learning outcomes and activities; (ii) structure learning using the ADDIE process (analysis–design–development–implementation–evaluation); and (iii) assess proximal psychological outcomes (self-doubt, self-efficacy) and classroom behaviors (participation, help-seeking). The ADDIE framework is selected for its suitability in producing usable artifacts and iterative refinements in school settings (Branch, 2009; Latip, 2022). Cultural-philosophical grounding: Rather than importing generic confidence curricula, the intervention operationalizes Jaipong's culturally embedded philosophies—documented in Indonesian dance scholarship—into explicit confidence-building mechanisms (Prayogi, 2016; Pipit Mulyah et al., 2020; Narawati, 2024). This aligns with culturally responsive pedagogy and is hypothesized to strengthen identification, persistence, and transfer (Ladson-Billings, 1995; Gay, 2010). Mechanism-linked design: Activities intentionally instantiate self-efficacy (graded mastery and peer modeling), growth mindset (reframing mistakes during choreography as learning signals), and self-determination (choice and relatedness in group sequences). These theoretically motivated design features justify the core hypothesis that a Jaipong-based program will significantly reduce self-doubt and increase self-efficacy relative to baseline (Bandura, 1997; Dweck, 2006; Ryan & Deci, 2000; Eccles & Wigfield, 2002). Design-for-use in

Indonesian schools: The output is a structured guide (lesson flows, reflective prompts on movement meaning, assessment rubrics) suitable for teachers/counselors in junior secondary contexts, addressing the implementation gap flagged in both the international reviews and local practitioner reports (Koch et al., 2019; Bradt et al., 2015; Latip, 2022; Ningsih et al., 2024; Depi Ratnasari & Harsiwi, 2024). The study focuses on Grade-9 santri putri in one boarding junior secondary campus (SMP Adh-Dhuha Jember). It examines short-to-medium-term psychological outcomes (self-doubt, self-efficacy, social anxiety proxies) and observable classroom participation, not long-run academic attainment. The program covers foundational Jaipong movement phrases (e.g., *bukaan*, *pencugan*, *nibakeun*, *mincid*) and guided reflections linking movement to values and everyday dilemmas (Prayogi, 2016; Pipit Mulyah et al., 2020). Given ongoing debates surrounding embodiment and modesty in Jaipong's popularization, content will be selected and framed in dialogue with school norms and guardians to ensure appropriateness and consent (Narawati, 2024).

## METHOD

### Research Design

This study adopts a Research and Development (R&D) approach to design, validate, and pilot a counseling-learning module aimed at reducing self-doubt among lower-secondary students. In education, R&D seeks to create or refine products (e.g., modules, instruments) through iterative testing and revision (Isriyah, 2017; Sukmadinata, 2008; Nafisah, 2021; Borg & Gall, 1983). The development lifecycle follows the ADDIE model—Analysis, Design, Development, Implementation, Evaluation—widely used in instructional systems design for building baseline instructional performance and refining products through formative feedback (Fay, 2020; Branch, 2009; Dick, Carey, & Carey, 2015; Molenda, 2003). Figure 1 (research flow) and Figure 2 (core ADDIE elements) structure the study phases and operational tasks (Isriyah et al., 2023). R&D objectives in this project: (a) produce a context-appropriate module grounded in Jaipong philosophical values to strengthen confidence and courage; (b) establish content, language, design, and usability validity with experts; (c) conduct a small pilot to examine feasibility and preliminary effectiveness signals. The research is conducted at SMP ADH DHUHA Jember, Jalan Kaliurang No. 5, Kelurahan Sumbersari, Kecamatan Sumbersari, Kabupaten Jember, Jawa Timur, Indonesia. Conducting the study in situ supports ecological validity (Borg & Gall, 1983; Dick et al., 2015).

### Population and Sample

The population comprises all *santri* (students) enrolled at SMP ADH DHUHA Jember. The sample is the Grade 9 (Boarding) cohort, selected by total sampling (census of the target cohort) to align development and pilot testing with the intended user group. Inclusion criteria: registered Grade-9 boarding students, assent and parental/guardian consent; exclusion criteria: inability to participate in counseling/learning sessions due to health or attendance constraints (Branch, 2009; Dick et al., 2015).

### Outcomes and Variables

The study focuses on two tiers of outcomes. At the student level, the primary outcome is self-doubt measured as a continuous score; when a standardized instrument is required, we will adapt an established self-doubt scale using rigorous cross-cultural translation and validation procedures, including forward-back translation and psychometric checks grounded in classical test theory and Likert-type response formats (Brislin, 1970; Likert, 1932; Cronbach, 1951). At the product/practitioner level, module quality outcomes encompass content validity, language clarity, design quality, and practitioner usability/comfort, all assessed through structured expert-validation forms and indices (e.g., V-Aiken, CVI/CVR) following recognized educational product evaluation frameworks (Akbar & Sriwiyana, 2012; Chrisyarani & Yasa, 2018; Aiken, 1985; Lynn, 1986).

### Instruments

The study employs multiple instruments to capture both behavioral and perceptual dimensions of self-doubt as well as product validation. First, an observation checklist is used in classrooms and small-group service sessions to record behavioral indicators of self-doubt, such as avoidance and hesitancy, alongside students' engagement with module activities; this follows established qualitative observation practices (Borg & Gall, 1983; Braun & Clarke, 2006). Second, semi-structured interviews with students, teachers, and school stakeholders provide contextual insights into the manifestation of self-doubt and the perceived cultural relevance of Jaipong values, guided by qualitative inquiry frameworks (Miles, Huberman, & Saldaña, 2014; Lincoln & Guba, 1985). Third, a student questionnaire employing a 5-point Likert scale is adapted and translated through forward-backward procedures to measure self-doubt consistently and cross-culturally (Brislin, 1970; Likert, 1932). Fourth, expert validation rubrics rated on a 5-point scale (1 = very invalid to 5 = very valid) assess content accuracy, language clarity, design/graphics, and practitioner usability. These rubrics are analyzed quantitatively with indices such as Aiken's V and the Content

Validity Index (CVI) to provide stronger evidence of expert agreement (Akbar & Sriwiyana, 2012; Chrisyarani & Yasa, 2018; Aiken, 1985; Lynn, 1986; Lawshe, 1975). In terms of reliability, internal consistency of multi-item scales is estimated using Cronbach's alpha (Cronbach, 1951), while inter-rater reliability is examined through Cohen's  $\kappa$  where qualitative data coding or independent validation involves more than one rater (Cohen, 1960). This combination of quantitative and qualitative instruments ensures a robust and triangulated approach to evaluating both student outcomes and product effectiveness.

### **Procedure (ADDIE)**

The research procedure follows the ADDIE framework comprising five interconnected phases. In the Analysis stage, baseline observations and interviews with both teachers and students are conducted to identify specific triggers and manifestations of self-doubt, such as peer pressure or academic expectations, while contextualizing the cultural and institutional setting (Isriyah, 2017; Miles et al., 2014). A comprehensive literature review is then undertaken to clarify mechanisms that connect embodied arts—specifically Jaipong values—with confidence and courage, enabling the operationalization of target competencies (Fay, 2020; Branch, 2009). Additionally, needs and goals are defined by analyzing user requirements, available resources such as time and facilities, and the intended learning or counseling outcomes (Molenda, 2003; Dick et al., 2015). During the Design stage, a detailed blueprint is created that maps learning outcomes to specific content units, activities, media, and assessments, ensuring alignment with counseling micro-skills and the cultural elements of Jaipong (Branch, 2009; Dick et al., 2015). An assessment plan is formulated that includes pre-post questionnaires, observation templates, and usability scales (Likert, 1932; Cronbach, 1951), while a validation plan sets out explicit criteria and thresholds for expert reviews (Akbar & Sriwiyana, 2012; Aiken, 1985; Lynn, 1986). In the Development stage, the instructional module is drafted, consisting of texts, worksheets, facilitator guides, and student activities grounded in Jaipong philosophy. This draft undergoes expert validation across four domains—content, language, design, and usability—with data analyzed using feasibility percentages, Aiken's V, and CVI indices. Revisions are iteratively incorporated until validity standards are satisfied (Akbar & Sriwiyana, 2012; Chrisyarani & Yasa, 2018; Aiken, 1985; Lynn, 1986). The Implementation stage involves a small-scale pilot with Grade-9 boarding students, facilitated by a trained counselor or teacher. This pilot generates pre-post self-doubt scores, structured observations, and direct session feedback for formative refinement (Borg & Gall, 1983; Dick et al., 2015). Finally, in the Evaluation stage, both formative and summative processes are applied. Formative evaluation is ongoing throughout the ADDIE cycle, integrating expert and stakeholder input (Branch, 2009; Molenda, 2003). Summative evaluation, conducted after the pilot, analyzes pre-post changes in self-doubt scores and synthesizes data on feasibility and acceptability. Normality tests (Shapiro-Wilk) guide whether to use a paired t-test or Wilcoxon signed-rank test, and effect sizes are reported to interpret practical significance (Shapiro & Wilk, 1965; Cohen, 1988).

### **Data Collection**

The data collection process employed four complementary strategies to ensure both depth and breadth of evidence. First, observations were conducted during regular learning and counseling sessions to document behavioral expressions of self-doubt, such as avoidance, hesitancy, and disengagement, as well as indicators of confidence shifts and active participation. These observations followed established qualitative protocols for recording classroom interactions and thematic coding (Miles et al., 2014; Braun & Clarke, 2006). Second, semi-structured interviews were carried out with students, teachers, and key school stakeholders to gain explanatory depth and capture perceptions of the cultural fit and relevance of Jaipong values in addressing self-doubt (Lincoln & Guba, 1985). Third, questionnaires were administered at two time points—pre-implementation (baseline) and post-implementation (endline)—to quantitatively assess changes in self-doubt levels, using Likert-type scales and reliability checks consistent with classical test theory (Likert, 1932; Cronbach, 1951). Finally, expert validation forms were completed by specialists in content, language, design, and practitioner usability. These were analyzed through structured validation indices such as Aiken's V and the Content Validity Index (CVI), which quantified the level of agreement among experts and ensured the rigor of the developed module (Akbar & Sriwiyana, 2012; Aiken, 1985; Lynn, 1986). This mixed-methods approach allowed for triangulation of findings across behavioral, perceptual, quantitative, and expert-evaluative domains, thereby strengthening the reliability and validity of the study outcomes.

### **Data Analysis**

The study employs both quantitative and qualitative approaches to ensure a comprehensive understanding of outcomes. Quantitative analysis begins with expert validation, calculated using the percentage feasibility formula where empirical scores are divided by maximum expected scores and multiplied by 100%, with interpretation guided by predetermined thresholds (Akbar & Sriwiyana, 2012; Chrisyarani & Yasa, 2018). Item-level validity is further tested using Aiken's V (Aiken, 1985), while scale-level sufficiency is assessed with the Content Validity Index (CVI)

(Lynn, 1986; Lawshe, 1975). Reliability of multi-item scales is examined using Cronbach's alpha to estimate internal consistency (Cronbach, 1951). For the pilot test of effectiveness, data distribution is checked using the Shapiro–Wilk test; if normality holds, a paired t-test is applied, while the Wilcoxon signed-rank test is used otherwise. Effect sizes (Cohen's *d* or *r*) and 95% confidence intervals are reported to interpret the magnitude of changes (Shapiro & Wilk, 1965; Cohen, 1988). Descriptive statistics—including mean, standard deviation, median, and interquartile range—along with individual pre–post change plots, support interpretation of effectiveness outcomes. Qualitative analysis follows the thematic analysis framework with six stages: familiarization, coding, theme development, theme review, definition, and reporting (Braun & Clarke, 2006). Trustworthiness is enhanced through method and source triangulation, member checking, and maintenance of an audit trail, with credibility, dependability, confirmability, and transferability all explicitly addressed (Lincoln & Guba, 1985; Miles, Huberman, & Saldaña, 2014). If multiple coders are involved, inter-rater agreement is quantified using Cohen's  $\kappa$  (Cohen, 1960), ensuring reliability in qualitative coding.

### Ethical Considerations

Prior to data collection, ethical approval is obtained from both the participating school and the relevant institutional ethics committee. Participation is entirely voluntary, with informed consent gathered from parents or guardians and assent obtained from students, including clear communication of withdrawal rights. Confidentiality is maintained through de-identification of responses, secure storage of both digital and paper-based records, and restricted data access, with only aggregate results reported in publications (Lincoln & Guba, 1985). Cultural respect is emphasized throughout the intervention: Jaipong-based activities are framed in a sensitive and inclusive manner, and opt-out alternatives are offered to any participant uncomfortable with specific elements of the program (Branch, 2009; Dick, Carey, & Carey, 2015).

### Data Management

All paper-based forms are digitized immediately after collection to reduce data loss risk. Electronic data are stored on encrypted drives with separate, securely held key files. Access to datasets is strictly limited to the research team. Retention schedules follow institutional policy, and eventual destruction of sensitive files is carried out to maintain ethical compliance (Miles et al., 2014; Lincoln & Guba, 1985). These procedures ensure compliance with standards for data protection, transparency, and accountability, while safeguarding participants' confidentiality and cultural dignity.

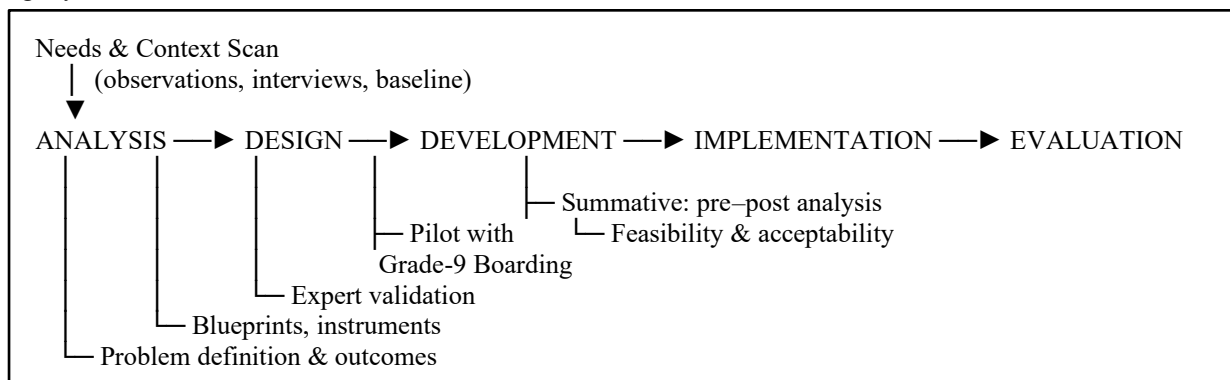


Figure 1. Research Flow Diagram (ADDIE-R&D)

Figure 1 presents the Research Flow Diagram (ADDIE-R&D), which outlines the structured process of developing and validating the module using the ADDIE model within a research and development framework. The process begins with a needs and context scan through baseline observations and interviews to identify student self-doubt triggers and relevant contextual factors. In the Analysis phase, the problems are clearly defined, and the desired outcomes are determined based on empirical needs. The Design phase focuses on preparing blueprints, instruments, and assessment plans that are aligned with both counseling objectives and cultural relevance. During the Development stage, a draft module is produced and subjected to expert validation, ensuring that content, language, design, and usability meet quality standards. The Implementation stage involves a small-scale pilot with Grade-9 boarding students, facilitated by trained teachers or counselors. Finally, the Evaluation stage integrates both formative evaluations, which provide ongoing refinements during the process, and summative evaluations, which include pre–post analysis of students' self-

doubt as well as feasibility and acceptability assessments. Overall, this flow ensures that the module is not only theoretically sound but also empirically tested, validated, and refined prior to wider-scale application.

Table 1. Setting and Participants

Domain	Description
School	SMP ADH DHUHA Jember
Address	Jalan Kaliurang No. 5, Sumbersari, Jember, East Java, Indonesia
Population	All <i>santri</i> (lower-secondary students)
Sample	Grade-9 Boarding students (total sampling)
Inclusion	Registered Grade-9 boarding; assent + parental/guardian consent
Exclusion	Inability to attend module sessions; health/attendance constraints
Pilot Delivery	Counselor/teacher trained on module; small-group sessions

This table provides details on the research site and sample. The study is situated at SMP Adh Dhuha Jember, located at Jalan Kaliurang No. 5, Sumbersari, Jember, East Java, Indonesia. The target population includes all *santri* (junior secondary students), while the sample is focused on Grade-9 boarding students, applying total sampling to maximize representativeness. Inclusion criteria require students to be officially registered as Grade-9 boarding students with informed assent and parental consent. Exclusion applies to those unable to attend module sessions due to health or attendance constraints. The pilot intervention is conducted in small-group sessions by a counselor or teacher trained specifically to deliver the module.

Table 2. Expert Validation Scale and Feasibility Categories

Score	Descriptor	Feasibility Category (Akbar & Sriwiyana, 2012)
5	Very valid	81–100% = Very feasible
4	Valid	61–80% = Feasible
3	Marginally valid	41–60% = Less feasible
2	Invalid	21–40% = Not feasible
1	Very invalid	0–20% = Very not feasible

The scoring rubric for expert validation of the module employs a five-point scale to assess content, language, design, and usability. A score of 5 (Very valid) represents a feasibility level of 81–100%, categorized as “Very feasible,” while a score of 4 (Valid) reflects 61–80% feasibility, categorized as “Feasible.” A score of 3 (Marginally valid) corresponds to 41–60%, indicating “Less feasible,” whereas a score of 2 (Invalid) represents 21–40% feasibility, categorized as “Not feasible.” Finally, a score of 1 (Very invalid) reflects a feasibility level of 0–20%, categorized as “Very not feasible.” This structured scale enables systematic interpretation of validation results, ensuring that only modules assessed as feasible or very feasible are advanced to the implementation stage.

Table 3. Validation Indices and Decision Rules

Index/Statistic	Purpose	Decision Rule / Note
Aiken’s V	Item-level content validity	$V \geq 0.70$ acceptable (context-dependent) (Aiken, 1985)
I-CVI / S-CVI	Item/scale content validity	$I-CVI \geq 0.78$ ( $\geq 6$ experts); $S-CVI \geq 0.80$ (Lynn, 1986)
Percentage Feasibility	Overall domain adequacy	See Table 2 thresholds (Akbar & Sriwiyana, 2012)
Cronbach’s $\alpha$	Internal consistency	$\alpha \geq 0.70$ acceptable (Cronbach, 1951)
Cohen’s $\kappa$	Inter-rater agreement (if multiple coders)	$\kappa \geq 0.60$ moderate–substantial (Cohen, 1960)

Table 3. Validation Indices and Decision Rules outlines the statistical measures applied to establish the validity and reliability of the developed module, together with their decision thresholds. Aiken’s V is used to assess item-level content validity, where values of  $V \geq 0.70$  indicate acceptable validity (Aiken, 1985). The Content Validity Index at both the item level (I-CVI) and scale level (S-CVI) requires minimum thresholds of  $I-CVI \geq 0.78$  when evaluated by six or more experts and  $S-CVI \geq 0.80$ , as recommended by Lynn (1986). Percentage feasibility is employed to evaluate overall domain adequacy, following the criteria outlined in Table 2 (Akbar & Sriwiyana, 2012). For reliability,

Cronbach's  $\alpha$  assesses the internal consistency of scales, with  $\alpha \geq 0.70$  deemed acceptable (Cronbach, 1951). Additionally, Cohen's  $\kappa$  is used to measure inter-rater reliability, especially in qualitative coding or independent expert validation, with  $\kappa \geq 0.60$  reflecting moderate to substantial agreement (Cohen, 1960). Collectively, these indices confirm that the module is not only valid—both conceptually and culturally—but also reliable, ensuring consistent interpretation across raters and educational contexts.

## RESULTS AND DISCUSSION

### Needs Analysis

The study began by mapping the problem space among 9th-grade boarding students ( $N = 26$ ) at SMP Adh Dhuha Jember. Through classroom observations, short interviews with several students, and a screening questionnaire, the team identified a subset of students showing salient indicators of self-doubt (e.g., hesitancy to speak up, avoidance of challenging tasks, excessive checking, and negative self-talk). These behaviors were then used to articulate the target outcomes of the product to be developed: (a) reduced self-doubt indicators, (b) increased willingness to take academic and social risks, and (c) reflective awareness of personal strengths. In line with the ADDIE logic, the analysis stage also framed the solution space—a guidance and counseling module that internalizes Jaipong/Jaipongan philosophical values (discipline, courage, respect, and expressive self-confidence drawn from movement vocabulary and performance ethos) as a culturally situated lever for confidence building. The choice to use a culturally-rooted, arts-based approach is consistent with evidence that dance and movement-based activities can strengthen socio-emotional outcomes such as confidence, affect regulation, and social engagement. To ground the cultural lens, the team traced Jaipong's historical roots to Gugum Gumbira's 1970s innovation drawing on ketuk tilu and pencak silat movement elements, now widely recognized as a Sundanese dance form that balances vigor and elegance—useful metaphors for “bold but respectful” expression in adolescents.

### Module Design

The Module Design was developed around three integrated components to ensure a holistic approach that aligns with the ADDIE-based instructional and counseling framework. First, understanding values was fostered through short readings and guided mini-lectures focused on the philosophy and meaning of Jaipong, enabling students to gain conceptual clarity and cultural grounding. Second, internalization was facilitated through structured reflection prompts, dyadic and group dialogues, and movement-based expressive tasks inspired by Jaipong aesthetics, allowing students to embody and personalize the values while addressing self-doubt. Third, evaluation and transfer were achieved through self-monitoring sheets and counselor-facilitated debriefing sessions, which targeted self-doubt triggers and explored adaptive coping responses. In addition to these core components, the design incorporated a school counseling (BK) policy appendix to guide local implementation and a service-delivery plan that structured facilitation into three stages: opening, core activity, and closure. This comprehensive structure ensured consistency across facilitators and contexts. By explicitly aligning objectives, learning activities, and evaluation procedures, the module adhered to the principles of ADDIE-based instructional and counseling product design, thereby enhancing both its theoretical coherence and practical applicability.

### Expert Validation

The draft product underwent expert judgment for content, design, and language. One domain expert in Guidance and Counseling (Nailul Fauziah, S.Sos., M.Pd.; Universitas PGRI Argopuro Jember) reviewed the materials. Using the study's rubric (Table 1), the module obtained an 80% score—classified by the team as “valid / feasible with minor revisions.”

Table 4. Expert Validation Summary

Aspect	Validator	Score	Decision
Content (primary)	Nailul Fauziah, S.Sos., M.Pd.	80%	Valid – minor revision

Methodologically, using expert judgment to establish content validity and clarity is standard practice in early-stage module development, typically reported with indices such as CVR/CVI and accompanied by revision notes.

### Limited Trial

After expert feedback, a limited try-out involved 12 students (subsample of the boarding cohort). The service followed the planned sequence, including an opener (norming, goal setting), a core activity (value priming, short movement-based expressive tasks adapted from Jaipong motifs, reflection pairs), and a closure (action planning and peer acknowledgment). Post-session questionnaires and short debrief interviews indicated that students perceived the

module as useful and engaging for recognizing and challenging self-doubt (e.g., “I realized I can try first before saying ‘I can’t’”). Although the study did not report numeric pre–post statistics here, the descriptive conclusion was that the Jaipong-values module was effective in a small-scale, limited pilot.

Table 5. Implementation Snapshot

Item	Value
Trial site	SMP Adh Dhuha Jember (boarding)
Target grade	9th grade
Pilot participants	12 students
Delivery format	Group counseling service; reflective + movement-based tasks
Immediate outcome	Positive perceived usefulness; feasibility affirmed

The pilot result is consistent with prior evidence that dance/movement-based and arts-integrated experiences can enhance confidence, engagement, and social functioning—mechanisms plausibly linked to reductions in self-doubt behaviors.

### Alignment with ADDIE and Product Validation Norms

The project’s staged results map cleanly to ADDIE’s logic: a clearly bounded needs analysis, an objectives-aligned design, expert-reviewed development, limited implementation, and formative evaluation. Foundational ADDIE sources emphasize exactly this sequence for effective educational products, including counseling/training modules. The reliance on expert judgment during *Develop* is likewise a hallmark of content validity work in early iterations. Where many studies compute CVI/CVR with multiple raters (e.g., Lawshe or Polit & Beck procedures), the present study used one primary expert with a percentage-based rubric culminating in an “80% valid” decision—methodologically lighter than multi-expert CVR/CVI but commonly seen in feasibility-oriented education projects. Contrast. Best practice recommends multiple experts and reporting item-level indices (I-CVI) and scale-level indices (S-CVI/Ave or S-CVI/UA) to strengthen claims of content representativeness and clarity. The present single-expert approach, while serviceable for rapid iteration, should be expanded in subsequent cycles.

### Culturally Grounded, Arts-Based Approach to Self-Doubt

Empirically, dance and dance-movement therapy (DMT) meta-analyses show benefits for psychological health (e.g., reduced anxiety/depression; improved quality of life and interpersonal skills). While most pooled studies examine clinical or adult samples, the direction of effect supports the theoretical plausibility that embodied, expressive activities can shift affective states and self-perceptions relevant to self-doubt. Moreover, arts-integrated school programs—particularly creative dance—have shown improvements in young people’s social competence and classroom behaviors, mechanisms that likely overlap with confidence and self-efficacy. The study’s choice of Jaipong taps cultural resonance. Culturally responsive pedagogy and counseling argue that interventions should connect with learners’ cultural frames to enhance meaning, identity affirmation, and engagement. The positive pilot perception in this study comports with that literature—even as Jaipong is a Sundanese form (and the school is in East Java), the module centers transferable values (discipline, courage, respectful expression) rather than requiring students to master regional dance technique. Contrast. Character/values programs vary widely in effect sizes, with meta-analytic syntheses typically finding small, positive average effects and pointing to the importance of context, multi-component design, and professional development. The present pilot reflects these design features (multi-component, reflective, counselor-facilitated), which likely contributed to students’ positive appraisals; however, without controlled pre–post measures, we cannot yet benchmark effects relative to published pooled estimates.

### Mechanisms: Self-Doubt, Self-Efficacy, and Reflective Internalization

Self-doubt in adolescence is intertwined with self-efficacy and self-esteem dynamics that predict engagement and well-being. Studies in adolescent samples associate higher self-esteem and self-efficacy with stronger academic engagement and lower risk for internalizing problems; these are plausible mediators for an arts-based, reflective module’s impacts. The present findings—students reporting usefulness and greater willingness to try before “giving up”—echo these pathways. The module’s emphasis on guided reflection and discourse is also theoretically grounded. Transformative learning theory posits that critical reflection and dialogic sense-making support perspective shifts (e.g., from “I can’t” to “I can try”), which are central to weakening self-doubt scripts. The evaluation decision to add a glossary and refine prompts should strengthen these reflective mechanisms in the next iteration.



### **Implementation Scale and Evidence Standards**

As a limited trial ( $n = 12$ ), the present study is appropriately positioned as feasibility/acceptability evidence. Methodological guidance on pilots emphasizes focusing on process fidelity, usability, and signal detection rather than definitive causal inference—consistent with what the study reports. Future cycles should incorporate validated scales for self-doubt/related constructs and, where feasible, comparison conditions.

### **Significance Relative to Objectives**

The study set out to: (a) design a counseling module that internalizes Jaipong-inspired values to address student self-doubt, (b) establish content validity/feasibility via expert judgment, and (c) test limited implementation. The results meet these objectives: the module is designed and iterated; expert review places it in the “valid” range (80%); and a small pilot indicates positive user-perceived value and feasibility in a real school context. Given the paucity of culturally grounded counseling modules that explicitly target self-doubt in Indonesian lower-secondary settings, this constitutes a useful contribution to practice-oriented knowledge.

### **Practical Implications for School Counselors**

The practical implications for school counselors highlight several key considerations in designing and implementing effective interventions. First, culturally resonant framing matters, as embedding values from local arts such as Jaipong can enhance student identification and engagement, which are essential for reshaping self-beliefs underlying self-doubt and align with principles of culturally responsive education and counseling. Second, embodied practice is not merely supplementary, since movement-based tasks provide safe opportunities for students to take small risks, receive feedback, and experience mastery—incremental but meaningful steps in overcoming generalized self-doubt, as supported by meta-analyses on dance and dance movement therapy. Third, the combination of structure and reflection is critical; a scripted opening–core–closure flow paired with explicit reflection prompts fosters mechanisms that shift appraisals and behaviors, ultimately strengthening self-efficacy and engagement. Finally, early validity checks are invaluable, as even single-expert reviews can uncover clarity issues, while moving toward multi-expert validation through CVI and CVR in subsequent iterations will enhance the module’s credibility and ensure greater generalizability.

### **Policy/Program Implications**

The policy and program implications of this study demonstrate its potential for integration and scalability in educational counseling contexts. First, because the module is designed within the conventions of school counseling (bimbingan konseling or BK) services, it can be scaled and embedded into routine group guidance sessions with minimal additional resource demands, particularly once a glossary and facilitator notes are finalized. Second, while Jaipong served as the cultural anchor in this module, the design pattern—values understanding followed by reflection, expressive practice, and debriefing—is transferable to other culturally meaningful art forms, thereby facilitating adaptation across different regions and school types (SAGE Journals). Third, to ensure sustainable adoption at scale, a strong monitoring and evaluation (M&E) framework is essential, employing short, validated measures of self-efficacy, self-esteem, and impostor/self-doubt cognitions to capture both individual change and broader equity impacts. In addition, several unexpected or notable observations emerged, alongside possible alternative explanations. One was the positive reception despite minimal exposure: even a brief trial yielded favorable student appraisals, indicating strong acceptability. However, these outcomes might partly reflect novelty effects, Hawthorne effects, or enhanced group cohesion rather than the Jaipong framing itself. To disentangle these factors, controlled comparisons—for example, testing a reflective module without dance elements—are needed. Another notable aspect concerns regional culture versus local school context. Introducing a Sundanese art form (Jaipong) in an East Javanese school raised questions about cultural distance. Yet, the strong receptivity observed suggests that value metaphors and meaning-making, rather than strict technical authenticity, were the key drivers of engagement, an interpretation consistent with culturally responsive teaching principles that prioritize relevance and meaning over exact cultural matching.

### **Robustness, Reliability, and Limitations**

The robustness, reliability, and limitations of this study warrant careful consideration to contextualize its findings and guide future development. First, with respect to measurement sufficiency, the absence of standardized pre–post outcomes—such as validated self-efficacy, self-esteem, or impostor/self-doubt scales—limits the strength of causal claims. Future research cycles should incorporate instruments like the General Self-Efficacy Scale, the Rosenberg Self-Esteem Scale, or standardized impostor/self-doubt measures, adapted for cultural and developmental appropriateness, to generate more rigorous evidence (PMC+1). Second, regarding content validity depth, while a

single expert's 80% rating supported feasibility, broader validation using multi-expert CVI and CVR would provide stronger evidence. Reporting item-level indices (I-CVI), scale-level averages (S-CVI/Ave), and clear decision rules would significantly enhance the credibility of content validation. Third, the sample and scope represent a clear limitation: with only 12 participants from a single boarding school, the generalizability of findings remains narrow. While small-scale feasibility studies are endorsed in pilot literature, broader replication with larger and more diverse samples is essential before any claims of policy-level adoption can be made (PMC). Finally, the issue of fidelity and counselor effects must be considered. Outcomes may be confounded by counselor skill, enthusiasm, and rapport, which can vary widely. Future studies should collect fidelity data through structured checklists, session recordings, or independent observations, and wherever possible, employ randomized designs at the group or class level to better control for these variables.

### **Patterns, Trends, and Interpretations**

The analysis of patterns, trends, and interpretations reveals three interconnected themes that illuminate the mechanisms through which the module impacted students. Theme A: From "Hesitation" to "Trying First." A consistent shift was observed in students' debriefs, where they expressed a greater willingness to attempt tasks before engaging in self-disqualification. Viewed through the lens of self-efficacy theory, these changes suggest that repeated opportunities for micro-mastery—achieved through safe expressive tasks and reinforced by peer acknowledgment—bolstered students' efficacy beliefs. This process, in turn, weakened entrenched global self-doubt scripts. Such findings align with evidence indicating that self-efficacy mediates the relationship between self-beliefs and engagement, thereby reinforcing the centrality of mastery experiences in fostering confidence. Theme B: Identity, Expression, and Belonging. The use of Jaipong values as a framing tool provided students with a shared symbolic language—anchored in concepts such as "courage," "discipline," and "respectful expressiveness." This scaffold not only supported identity-safe participation but also cultivated a stronger sense of belonging. Research on culturally responsive pedagogy and counseling underscores that such symbolic bridges enhance student motivation and engagement by affirming cultural identity and promoting inclusion, mechanisms that were likely active in this context. Theme C: Reflection as Engine of Change. Student journals and debrief discussions highlighted the importance of recognizing triggers and generating counter-scripts—processes indicative of transformative learning facilitated by critical reflection and dialogue. Reflection thus emerged as a key driver of change, enabling students to reconstruct limiting beliefs. The proposed development of a glossary is expected to further support this process by lowering cognitive load, making reflective prompts more accessible, and thereby reinforcing the role of reflection as the module's engine of change. Together, these themes illustrate how structured mastery experiences, culturally grounded framing, and intentional reflection synergistically contributed to reductions in self-doubt and increased student engagement.

### **Implications for Future Research and Practice**

The implications for future research and practice point to several critical directions for strengthening both the evidence base and the practical utility of the module. First, it is essential to move from feasibility to effect estimation by incorporating validated pre-post instruments that capture constructs adjacent to self-doubt, such as self-efficacy, self-esteem, and impostor feelings. Including a comparator group—for example, a reflection-only module—would also help isolate the active ingredients and provide more robust causal inference (PMC; Frontiers). Second, future cycles should strengthen content validity evidence by recruiting 3–10 experts and systematically reporting indices such as I-CVI and S-CVI/Ave, while applying clear decision thresholds and iterative revision cycles. This process would materially improve the credibility of the module's validity claims. Third, researchers should document fidelity more rigorously by employing short fidelity checklists, session notes, or recordings to distinguish between what was planned and what was actually delivered, a critical step for ensuring the interpretability and reproducibility of outcomes. Fourth, there is a need to scale and adapt by piloting the module in additional schools and experimenting with alternative cultural art forms. This would test the transferability of the design pattern—progressing from values to embodiment, reflection, and action—across diverse educational contexts. Finally, providing professional learning for counselors is recommended, including a concise professional development package with video exemplars and cue cards. Evidence shows that staff development significantly moderates the effectiveness of character education and social-emotional/character development (SECD) programs, making it a key lever for successful implementation. Together, these directions highlight how strengthening methodological rigor, enhancing content validity, ensuring fidelity, and supporting counselor capacity can move this line of research from promising feasibility toward scalable, evidence-based practice.

## CONCLUSION

This study set out to design, implement, and preliminarily evaluate a culturally grounded counseling-learning module that operationalizes Jaipong philosophical values to reduce self-doubt and strengthen confidence among Grade-9 boarding students at SMP Adh-Dhuha Jember, using an ADDIE-based research-and-development cycle. The limited pilot and expert review yielded three core highlights: (i) expert validation indicated the module was feasible/valid with minor revisions; (ii) students reported positive usefulness and engagement, with qualitative evidence of shifts from hesitation/avoidance toward “trying first” and more reflective self-appraisal; and (iii) delivery proved practically implementable in small-group school settings, with clear procedures and instruments for observation, interviews, and pre–post measurement readied for subsequent trials. The research contributes a design-for-use template that (a) translates local cultural values into mechanism-linked learning activities (mastery experiences, peer modeling, guided reflection), (b) integrates a validation and analytics spine (expert rubrics, Aiken’s V/CVI, reliability, and pre–post testing) to move from feasibility toward effect estimation, and (c) offers a transferable pattern for arts-anchored, culturally responsive interventions in Indonesian schools. Collectively, these advances address a documented gap—few adolescent interventions explicitly target self-doubt through localized arts frameworks—while laying a replicable pathway for scaled studies with stronger designs (multi-expert validation, standardized outcomes, comparators) that can inform policy and practice in school counseling.

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