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Character Education through the Main Jaran Tradition: Child Jockeys' Role in Sustainable Cultural Tourism and Youth Empowerment in Sumbawa

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ABSTRACT (9 pt)

Objective: This ethnographic study investigates the dual role of the Main Jaran (In Sumbawa, Indonesia, the traditional horse racing tradition) functions as both a medium for character education and a cultural tourism asset. The objective of this study is to examine the manner in which Main Jaran contributes to the development of character in child jockeys aged 7–15 through its training and rituals. A subsequent step involves assessing its potential as a cultural tourism attraction, with a focus on both the opportunities and challenges that the site presents. The following proposal is hereby submitted for consideration: an integrative model for sustainable development that balances cultural preservation, youth empowerment, and ethical tourism. **Method:** The study utilizes in-depth interviews and field observations with 12 child jockeys, their families, community leaders, and cultural experts. Furthermore, survey data from 150 subjects were targeted, and 77 were found to be usable. The data, which included domestic and international tourists, were then analyzed to evaluate Main Jaran's tourism appeal. **This survey also provided a quantitative validation of the qualitative findings.** A SWOT analysis was conducted to identify strengths, weaknesses, opportunities, and threats. **Results:** Main Jaran functions as a formative social space, instilling discipline, responsibility, courage, cooperation, and cultural pride in young jockeys. Training routines emphasize physical endurance, strict schedules, and empathy for horses, embedding values through lived experience. The survey results indicated a clear preference for Main Jaran, with 78% of respondents (n = 77) expressing a favorable opinion of it. This preference was attributed to the distinctive characteristics and educational benefits associated with Main Jaran. The tradition is a manifestation of local wisdom, historically intertwined with agricultural rituals, and functions as a conduit for the transmission of intergenerational values. A number of concerns have been raised, including potential risks to child safety and the ethical implications of commercialization. These concerns necessitate the implementation of community-based regulation and safeguards. **Novelty:** This study introduces an integrative model that synergizes character education, sustainable cultural tourism, and child protection. It emphasizes Main Jaran as a vibrant nexus of tradition, identity, and innovation, providing a model for heritage preservation, youth development, and local economic empowerment. The findings emphasize the potential of community-based traditions to serve dual purposes—educating youth while attracting ethical tourism—when developed with cultural sensitivity and ethical oversight.

INTRODUCTION

The tradition of Main Jaran, or traditional horse racing, in Sumbawa is a cultural heritage that has been passed down through generations. It remains an integral component of the local sociocultural identity, particularly in the Sumbawa and Dompu regencies. The distinguishing characteristic of this tradition is the participation of children as jockeys, who assume a central role in the races. These young jockeys are not only exemplars of courage and perseverance; they also embody key character values such as discipline, responsibility, cooperation, and sportsmanship. In the local cultural context, the Main Jaran tradition functions as a dynamic medium for transmitting moral and social values embedded in the community.

However, in the context of contemporary modernization and evolving lifestyles, this tradition is confronted with significant challenges. These include a decline in youth

interest, safety concerns, and the absence of sustainable development strategies to fully realize its cultural and tourism potential. This predicament necessitates profound contemplation on the viability of the Main Jaran tradition in the contemporary era, particularly with respect to its ability to maintain its venerable cultural essence while remaining pertinent within the modern context.

The pressing need for this study arises from the imperative to formulate a comprehensive model that positions Main Jaran not solely as a preserved cultural practice, but also as a catalyst for character education and a propellant for sustainable tourism. In the contemporary era of globalization and cultural homogenization, it is imperative to revitalize local traditions that are rich in wisdom, positioning them as instruments for human and economic development. Therefore, the objective of this study is to address three primary research questions:

1. What is the process of character building for young jockeys (aged 7-15 years) in the Main Jaran tradition in Sumbawa, including values such as discipline, courage and cooperation?
2. What is the optimal strategy for integrating the character education of jockey children with the development of sustainable cultural tourism based on the Main Jaran tradition, taking into account opportunities, challenges and child protection?

The present study employs a qualitative-dominant mixed-methods approach, integrating ethnography, comparative case studies, and SWOT analysis to rigorously examine the dual roles of the Main Jaran tradition in character education and sustainable cultural tourism. A comprehensive ethnographic approach was employed, encompassing in-depth semi-structured interviews and participant observations with 12 child jockeys (aged 7–15), their families, community leaders, and cultural experts. This multifaceted methodology was utilized to explore the embedded cultural meanings, value transmission processes, and character-building dynamics (e.g., discipline, resilience, and cultural pride) within the tradition. Comparative case studies, with a focus on analogous practices such as Karapan Sapi in Madura, offer contextual benchmarks to inform culturally sensitive tourism models. SWOT analysis, a systematic tool used to assess strategic options, has been employed to identify strengths (e.g., community ownership), weaknesses (e.g., safety concerns), opportunities (e.g., educational tourism demand), and threats (e.g., commercialization risks) in developing Main Jaran as a viable tourism asset. The data collection process spanned a period of six months, divided into two sequential phases. The initial phase involved a qualitative exploration, followed by a quantitative validation phase. The quantitative validation phase involved the administration of surveys to 150 tourists, of which 77 responses were found to be valid. Thematic analysis was employed for the qualitative data, while descriptive and inferential statistics, such as correlations and regressions, were utilized for the quantitative data. This ensured the implementation of triangulation, thereby promoting robust validity. The ethical protocols, which include parental consent and child assent, were strictly adhered to in order to minimize disruptions to local practices. From an academic perspective, this study offers novel contributions by proposing an integrative framework that synergizes character education, sustainable cultural tourism, and child protection within indigenous contexts. This work contributes to the advancement of the discourse by repositioning child jockeys as empowered cultural agents rather than mere participants. It also addresses significant gaps in the literature regarding the connection between traditional rituals and youth development, as well as the ethical commodification of heritage. (Waerner 2025). This model has the potential to enhance

theoretical comprehension of local wisdom and community-based tourism, while concurrently offering practical guidelines for policymakers in regions such as Sumbawa, thereby facilitating intergenerational value transmission in the context of globalization.

The research development road map is designed to span a period of five years, with an annual focus that is informed by empirical findings. During the initial year of the study, the character values and profiles of jockey children are mapped through the use of ethnography. In the subsequent year, comparative studies are conducted and an integrative model is constructed.

The present study is predicated on a synthesis of extant literature and an analysis of identified lacunae. It proposes a theoretical framework comprising three pillars.:

- a. Character Education, based on the (Lickona 2013a) model which emphasizes the formation of values through habits and example;
- b. Sustainable Cultural Tourism, based on (Dangi and Jamal 2016) community-based tourism model which emphasizes participation and long-term sustainability;
- c. Local Wisdom and Child Protection, referring to indigenous knowledge (Mungmachon 2012) and the child rights framework (Kjørholt 2010) for culturally sensitive development strategies. These pillars are integrated into a conceptual model that positions Main Jaran as an educational platform and sustainable tourism asset..."

From an academic perspective, this study offers several novel contributions. First, it integrates character education with cultural tourism by transforming traditional values within Main Jaran into an educational tourism product. Secondly, it positions children not merely as passive participants but as cultural agents, thereby shifting the paradigm from mere protection to empowerment within the cultural preservation context. Thirdly, the study proposes a participatory, sustainable development model, positioning community involvement as the cornerstone for preserving and enhancing traditional cultural practices. These aspects contribute to the theoretical significance and practical relevance of the study to regional development policies.

The development roadmap for this research is designed to span a period of five years. The initial year is dedicated to the mapping of character values within the Main Jaran tradition and the profiling of child jockeys. In the second year, comparative studies are conducted with analogous traditions in other regions to develop an integrated model for character education and cultural tourism. In the third year, a pilot educational tourism program is initiated, centered on Main Jaran, with the involvement of schools and local communities. In the fourth year, a comprehensive evaluation of the socio-economic and cultural impacts will be conducted. The final year of the program is characterized by an emphasis on the dissemination of research findings through academic publications and collaboration with the tourism industry. This strategic plan exemplifies a long-term commitment to cultivating Main Jaran as a sustainable and culturally significant practice.

The literature supports the argument that character education and local cultural preservation are mutually reinforcing. Character education as a process of shaping moral, ethical, and social values through consistent action (Lickona 2013b). In local contexts, cultural traditions function as effective vehicles for instilling these values (Rohman 2024) and (Sacco et al. 2013). Rituals, ceremonies, and traditional sports have been shown to shape children's and adolescents' character in meaningful, contextually relevant ways (Osher et al. 2020). Moreover, family and community participation play crucial roles in this process (Eden, Chisom, and Adeniyi 2024). Studies conducted in Bali and Java demonstrate that integrating character education with local culture enhances identity formation and promotes social cohesion (Dartini et al. 2025).

From a tourism perspective, previous research shows that cultural tourism can simultaneously preserve heritage and empower local economies (Ye, Qin, and Wu 2024); (Sihombing, Suastini, and Puja 2024), (Novita, Ngindana, and Putra 2024). Culturally based tourism, particularly when developed under a community-based tourism (CBT) framework, fosters active participation and equitable economic benefits (Suriyankietkaew et al. 2025). However, challenges such as commercialization and cultural erosion must be addressed to maintain authenticity and avoid commodifying tradition (Mohyeddin 2024). Therefore, models that are both sensitive to local values and responsive to market demands are crucial.

Existing research on Main Jaran has largely focused on its historical and technical aspects, with limited attention to its character-building values and tourism potential. For instance, (Sahajuddin et al. 2025) highlights the disciplinary and responsible behavior learned by child jockeys but does not link these findings to tourism development. Similarly, (Yar and Yasouri 2024) underscores generational challenges and economic barriers without proposing integrative solutions. This reveals a significant gap in the literature, underscoring the need for an approach that merges character education with the development of sustainable cultural tourism.

Based on a synthesis of the literature and the identified research gaps, this study constructs a theoretical framework grounded in three pillars:

- a. Character Education, drawing from Lickona's (1991) model that emphasizes value formation through habit and role modeling (Arifin, Kayadibi, and Tabroni 2025);
- b. Sustainable Cultural Tourism, based on Sharpley's (2014) community-based tourism model, which emphasizes participation and long-term sustainability (Gaonkar and Sukthankar 2025);
- c. Local Wisdom, referring to indigenous knowledge and values that form the foundation for culturally appropriate development strategies (Fadhilah and Hunowu 2026).

These pillars are integrated into a conceptual model that positions Main Jaran as both an educational platform and a sustainable cultural tourism asset. As such, the study addresses both theoretical and practical needs—advancing the academic discourse on integrative education-tourism models while offering actionable strategies for empowering local cultures to compete in national and global contexts.

RESEARCH METHOD

The present study employs a sequential explanatory mixed-methods design, integrating qualitative and quantitative approaches to examine the dual role of Main Jaran as a vehicle for character education and as a cultural tourism asset. The research is methodically structured in two phases. The initial phase is a qualitative exploration, followed by a quantitative validation phase. The final integration of the two phases results in strong conclusions. Participants are selected with meticulous care to ensure the representation of a broad spectrum of viewpoints. The qualitative phase of the study involved 12 child jockeys (aged 7–15) who actively participated in the Main Jaran tradition, along with their families, trainers, and community elders who sustain this cultural practice. Furthermore, a series of interviews were conducted with cultural experts, historians, and government officials to obtain historical, cultural, and policy perspectives.

The subsequent quantitative phase served to validate and extend the qualitative findings rather than as an independent study. To this end, a Likert-scale survey was administered to 150 potential respondents, including past visitors from Sumbawa, prospective travelers from tourism forums and social media, and local tourism stakeholders (e.g., business owners and tour operators). Following the process of data cleaning, a total of 77 valid responses were retained for the purpose of analysis. The objective of the survey was to quantitatively substantiate salient qualitative themes, such as tourists' perceptions of authenticity, cultural distinctiveness, and educational value. The survey also independently measured overall tourist interest and willingness to pay for Main Jaran experiences.

The instruments employed for data collection are meticulously designed to align with the distinct characteristics and objectives inherent to each phase of the study. The qualitative data were collected through in-depth, semi-structured interviews regarding perceptions of the educational and cultural significance of Main Jaran. These observations were supplemented by participant observation, which was documented in field notes and audiovisual recordings, during the events. The provision of context is facilitated by means of an analysis of historical documents, folklore, and policies. The quantitative phase of the study employs a survey questionnaire that measures tourist interest, the distinctiveness of the Main Jaran experience, and willingness to pay for related experiences. A comparative case study with analogous traditions (e.g., Main Jaran) is conducted through secondary document analysis and expert interviews to construct a culturally relevant tourism development model. A SWOT analysis is a tool that is used to identify strengths, weaknesses, opportunities, and threats in the transformation of Main Jaran into a sustainable tourism product.

The procedures are implemented over a period of six months. The qualitative phase, which spans three months, involves ethnographic fieldwork, interviews, and document analysis. The quantitative phase, which spans two months, focuses on survey distribution, data collection, and cleansing. The integration phase, which spans one month, employs triangulation to combine results. In this phase, qualitative themes (e.g., discipline, cultural pride) are used to interpret quantitative trends (e.g., high tourist interest among specific demographics). This phase also incorporates longitudinal elements from repeated observations to assess long-term impacts on the character of the child jockeys.

The analysis of data employs the utilization of thematic analysis (for qualitative data) to identify recurring patterns and statistical methods (for quantitative data), including descriptive statistics (frequency, percentages, mean) and inferential statistics (correlation and regression), to identify drivers of tourist engagement. Specifically, the regression model treated tourist interest in Main Jaran as the dependent variable, with predictor variables including perceived authenticity of the experience, the emotional/educational appeal of child participation, prior awareness of the tradition, and tourist demographics (e.g., domestic vs. international origin). The ethical considerations applied in this study are rigorous, with informed consent from all participants, along with additional safeguards for child jockeys, including parental consent and child assent. The anonymization of data is employed to safeguard the privacy of individuals, while cultural sensitivity is prioritized to ensure minimal disruption to local practices.

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RESULTS AND DISCUSSION

Results

The results of the study indicate that the Main Jaran tradition, the indigenous Sumbawa equestrian sport, constitutes a vital element of intangible cultural heritage, deeply embedded in the daily life of the local community. This tradition is distinctive in its integration of children as jockeys, thereby positioning them as active agents in the transmission and intergenerational preservation of cultural values. This qualitative ethnographic study explores the dual role of Main Jaran, examining its function as both an educational tool for character development and a catalyst for cultural tourism.

The present study was conducted on the basis of in-depth interviews with 12 child jockeys and their families, five community leaders, and three cultural experts. The analysis of these interviews suggests that participation fosters certain character-building values, including discipline, courage, resilience, cooperation, and a deep appreciation for local heritage. The findings demonstrate that Main Jaran functions beyond the scope of mere entertainment, serving as a transformative space where cultural identity is cultivated and ethical virtues are internalized. This approach holds promise for integrating indigenous practices into frameworks for education and sustainable tourism. Longitudinal observations have indicated an increase in psychological resilience among child jockeys following 3–6 months of participation.

1. Main Jaran as a Cultural Tourism Attraction

1.1 Tourist Attraction

A survey of 150 domestic and international tourists (with 77 final respondents after validation) revealed that 78% of respondents expressed interest in viewing Main Jaran due to its cultural uniqueness. Of these, 45% cited its authenticity, while 30% found the emotional engagement of children to be engaging and educational. The application of regression analysis yielded the identification of authenticity ($\beta = 0.52$, $p = 0.01$) as the primary predictor of interest.

Table 1: Tourist Interest in Main Jaran: Based on a target sample of 150 respondents, 77 final

Variables	Percentage (%)	Interpretation
Interest in watching Main Jaran	78	The majority are attracted by the cultural uniqueness
Appreciation of educational aspects	30	Character education values enhance attractiveness
Willing to pay admission fee (IDR 50,000–100,000)	65	Strong economic potential

The data presented in Table 1 indicate a substantial economic value and strategic promotional potential for Main Jaran as a sustainable cultural tourism product. The willingness to pay by 65% of tourists indicates a significant perception of value, thereby

supporting monetization strategies such as admission fees, bundled experiences, and targeted investments in infrastructure and programming. However, the finding that only 12% of foreign travelers are aware of Main Jaran beforehand reveals a gap in international visibility, underscoring the need for focused overseas marketing, collaboration with foreign tour operators, and multilingual, accessible informational materials. The stakeholders' recommendations, which include the development of integrated cultural tourism packages that combine Main Jaran with other attractions and the investment in infrastructure such as spectator platforms, information centers, and safety training for jockeys' children, underscore the necessity of coordinated, cross-sector planning to enhance visitor experience, safety, and accessibility. The overarching objectives of this initiative include the expansion of its international reach, the enhancement of the visitor experience through the implementation of coherent packaging strategies, and the prioritization of child safety measures that are in alignment with established responsible tourism norms.

1.2 Economic Potential

The willingness of 65% of tourists to pay indicates a significant economic value. However, only 12% of foreign tourists were aware of this information beforehand, indicating a necessity for international promotion and the development of structured tour packages. It is recommended by stakeholders in the tourism industry that comprehensive cultural tourism packages be developed, integrating Main Jaran with other attractions. Such packages should also include infrastructure such as spectator platforms, information centers, and safety training for jockeys' children.

Table 2: SWOT Analysis of Main Jaran as a Sustainable Tourism Product: Based on survey and interview data, with a focused on the Sumbawa context to avoid cultural dilution.

Aspect	Strengths	Weaknesses	Opportunities	Threats
Description	A solid foundation for evolving Main Jaran into a sustainable cultural tourism product.	Safety concerns (especially child safety) and suboptimal promotion.	Integrated cultural tourism packages; cross-sector collaboration; improved supporting infrastructure.	Issues of child labor ethics and cultural authenticity that could erode authenticity if not managed.
Implications	Potential for community-based development if managed well.	Risks related to over-promotional strategies and misalignment of cultural values with mass tourism.	Opportunities to build a community-based development (CBT) model through enhanced cultural education and local community participation.	Threats to cultural reputation and potential exploitation if there is insufficient oversight and regulation.

As illustrated by the SWOT analysis in Table 2, a comprehensive and inclusive governance framework is instrumental in laying the foundation for the transformation of

Main Jaran. The strengths of the community are evident in its credible base and the potential for community-based development, while the weaknesses of the community are highlighted by urgent safety concerns and promotional shortfalls. The analysis indicates that the creation of multi-attraction itineraries, cross-sector collaborations, and infrastructure improvements that can support sustainable growth are opportunities for the region. The threats identified in this study primarily center on ethical scrutiny related to child labor and the risk that commercialization could erode cultural authenticity if not carefully managed. When considered as a whole, the findings indicate a potentially viable course toward the development of a sustainable cultural tourism product that is informed by the community. This course is contingent upon the implementation of robust governance, the establishment of rigorous safety standards for minors, the execution of targeted international marketing campaigns, and the provision of culturally respectful programming. If desired, this interpretation can be tailored for policymakers, academic readers, or industry stakeholders, or condensed into a one-page executive summary.

In light of the critical child safety and ethical concerns that have been identified, the implementation of specific safeguards is imperative. For instance, race organizers must enforce the mandatory use of protective headgear and safety equipment for all child participants in the race, with the objective of reducing the risk of injury. The implementation of stringent age verification procedures and minimum age limits (e.g., prohibiting children below a defined age from participating in racing events) is imperative to ensure the physical and emotional readiness of participants. Furthermore, the establishment of a collaborative oversight mechanism involving local government authorities and child protection NGOs is imperative to ensure the monitoring of training conditions and race events, thereby guaranteeing compliance with child welfare standards. The implementation of these measures by the community would serve to underscore its dedication to the safeguarding of children, while concurrently ensuring that the cultural integrity of Main Jaran remains inviolate.

Discussions

Main Jaran as Sustainable Tourism - Tourists' Perceptions of Uniqueness, Authenticity, and Ethical Concerns

The performance of Main Jaran has been the subject of increased promotion as a cultural tourism attraction across various regions of Indonesia. In the context of sustainable tourism, Main Jaran serves as a significant cultural asset, showcasing the richness of local traditions and providing a distinctive and authentic cultural experience for visitors. This distinctive characteristic is fundamental to tourists' perceptions of the island. Visitors are attracted to the rare opportunity to witness a jockey child racing without a saddle, often in ritual settings embedded within Sumbawa's customs.

The degree to which tourists appreciate Main Jaran is closely linked to the concept of cultural authenticity. Visitors value performances that reflect traditional forms, symbolic meanings, and spiritual connections with the conservation community. In Sumbawa, where Main Jaran is preserved through community-based arts education programs, tourists gain a richer and more meaningful experience, while cultural transmission is strengthened among younger generations. However, this practice gives rise to significant concerns regarding the safety of the children involved and the ethical implications of cultural commodification. In circumstances involving high-risk components, such as rapid racing, children may encounter physical hazards. This has given rise to a public discourse on child protection, as well as the question of whether

their involvement could be construed as exploitation if adequate supervision is not in place.

Furthermore, the commercialization of cultural performances, such as Main Jaran, through mass tourism, poses a significant risk of cultural distortion. The original spiritual or social significance may become obscured by the entertainment value, resulting in cultural commodification. In such a scenario, tourists may perceive the performance as lacking in authenticity, particularly if it is excessively choreographed or adapted to meet commercial demands. In order to address these issues within the sustainable tourism framework, Community-Based Tourism (CBT) emerges as the most viable solution. This model positions local communities as the primary stakeholders in tourism governance, thereby ensuring their continued involvement in the management of tourism-related activities. This involvement includes the control of performance, the distribution of profits, and the establishment of ethical guidelines. Community empowerment, fair profit distribution, and inclusive planning are critical components of CBT that are essential for ensuring long-term sustainability.

CBT is predicated on the voluntary participation of children, necessitating full parental consent, appropriate safety training, and professional supervision. It is imperative that high-risk roles be subject to stringent regulations, with the objective of safeguarding children from the potential consequences of trauma or injury. Furthermore, local communities should develop tourism ethics codes to guide tourist behavior and promote cultural sensitivity.

Educating tourists about the cultural values, rituals, and spirituality behind the Main Jaran performance has the potential to enhance their appreciation of tradition and foster deeper cultural exchange. Engaging with cultural meaning rather than mere spectacle fosters a tourism experience characterized by respect and reciprocity, thereby elevating the experience from a superficial, one-dimensional encounter to a more meaningful and nuanced interaction.

The distinguishing characteristics and genuineness of Main Jaran play a pivotal role in attracting tourists. However, child safety and the ethical implications of commodification emerge as pressing concerns that necessitate urgent attention through community governance, safety regulations, and cultural education. Sustainable tourism approaches are predicated on a balance between leveraging cultural heritage as an economic resource and preserving the social and spiritual values embedded within it.

CONCLUSION

The findings of this study demonstrate that the Main Jaran tradition serves a dual purpose: it is a robust vehicle for character education among children and a promising cultural tourism attraction. An analysis of ethnographic evidence reveals that participation in Main Jaran has been shown to foster the development of core values in child jockeys, including discipline, courage, resilience, cooperation, and cultural pride. These values contribute to the transformation of child jockeys into empowered cultural agents. Concurrently, the survey results substantiate considerable tourist interest in this distinctive heritage event, with 78% of the surveyed respondents (n=77) expressing interest and 65% indicating a willingness to pay an admission fee to experience Main Jaran. These results underscore Main Jaran's significant potential as both an educational

medium and a tourism draw, although this potential is tempered by challenges such as infrastructure gaps and child safety concerns that require careful management.

Theoretically, the study contributes an integrative framework that bridges character education, sustainable tourism, and child protection within a local wisdom context. This paradigm shift reframes child participation in cultural rituals from a perspective of potential exploitation to one of youth empowerment, thereby addressing gaps in the extant literature and providing a counterpoint to Western-centric models of heritage tourism development. On a practical level, the findings yield several actionable implications for stakeholders in Sumbawa and similar regions. First, the integration of Main Jaran into non-formal educational programs, designated as a "living classroom," has the potential to systematically reinforce moral and social values in youth. This integration utilizes the experiential learning component inherent in the Main Jaran tradition to foster character development. Secondly, there is an opportunity to develop community-based tourism packages that prioritize authenticity. For example, these packages could incorporate guided rituals and educational workshops. Additionally, promotional outreach could be improved to boost international visibility. Thirdly, the community and authorities should establish and enforce clear ethical guidelines, including mandatory safety training for child jockeys, age-appropriate participation limits, and ongoing welfare monitoring in collaboration with local governments and NGOs, to safeguard participants without diluting the cultural essence of Main Jaran. It is imperative to establish multi-stakeholder partnerships among educators, cultural custodians, tourism operators, and policymakers to implement the proposed five-year development roadmap and to continuously evaluate the socio-economic impacts of these initiatives. The integration of theoretical insights and practical measures demonstrates the potential of Main Jaran to serve as a catalyst for community empowerment and the promotion of sustainable cultural tourism.

Notwithstanding the contributions of the present study, it is important to acknowledge the limitations of the research. The qualitative findings are based on a relatively small sample of 12 child jockeys, which may limit the generalizability of the character education insights to all Main Jaran participants. The survey data focused on tourists' stated interest in Main Jaran rather than observing actual visitation behaviors, meaning there is uncertainty about how expressed interest translates into real-world tourist engagement. Moreover, the ethnographic observations and measurements primarily documented short-term effects; the long-term impacts of Main Jaran participation on the children's character development and well-being remain uncertain due to the study's limited timeframe. These limitations suggest that the findings should be interpreted with caution and that further investigation is necessary.

In the subsequent phases of research, it is imperative to expand the scope and depth of inquiry. The expansion of the sample size and demographic range for both qualitative and quantitative phases would enhance the representativeness of the results and facilitate more nuanced subgroup analyses (e.g., comparing domestic vs. international tourist perceptions, or different community perspectives). The utilization of longitudinal studies is advocated for the purpose of monitoring the long-term development of child jockeys' character and life outcomes, as well as to observe the sustained effects of tourism engagement on the community. In addition, it would be beneficial to quantify the economic benefits of Main Jaran's cultural tourism aspect. Such quantification would be achieved by measuring metrics such as local income generation, job creation, and community investment over time. Comparative studies examining Main

Jaran alongside other indigenous cultural traditions (e.g., Madura's Karapan Sapi bull racing) could further refine best practices for promoting ethical, inclusive heritage tourism. The execution of comparative and longitudinal research would facilitate a more profound comprehension of the manner in which community-based traditions can be integrated into modern development in a responsible manner. Furthermore, the implementation of such research would provide policymakers and educators with evidence-based guidelines.

In essence, Main Jaran exemplifies a dynamic nexus of tradition, education, and economic vitality—one that, when nurtured with cultural sensitivity and ethical oversight, has the potential to fortify Sumbawa's identity and socioeconomic resilience. This study contributes to the scholarly discourse on indigenous practices and equips communities with tools for adaptive innovation, ensuring the endurance of such legacies for future generations.

13 ACKNOWLEDGEMENTS (OPTIONAL)

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