

Reog Ponorogo: Preservation of Local Culture as a Form of National Identity Resilience in the Era of Globalization

Maria Yosepin Endah Listyowati^{1*}, Deby Rizkia Kriswidanti¹

¹ Law Program Study, PDKU Ponorogo, University of Merdeka Malang, Indonesia

*Corresponding author: maria.listyowati@unmer.ac.id

Abstract.

Local culture represents a noble heritage that reflects a community's identity, values, and character. Ponorogo, a region in East Java, is renowned for its traditional art form, Reog Ponorogo, which serves not only as a performing art but also embodies deep philosophical, spiritual, and social meanings. In the midst of globalization and rapid technological development, Reog faces challenges such as cultural commercialization, value shifts, and declining interest among younger generations in traditional arts. This study aims to analyze the preservation of Reog Ponorogo as a form of local identity resilience rooted in the values of Pancasila and local wisdom. It employs a descriptive qualitative approach through literature studies and field observations of Reog art communities in Ponorogo. The findings indicate that these efforts demonstrate that cultural preservation is not merely about maintaining traditions but also about strengthening traditional institutions, culture-based education, annual art festivals, and the use of digital media for cultural promotion. about fostering social resilience and reinforcing national identity on a global scale. Thus, Reog Ponorogo stands as a symbol of the local community's steadfast commitment to upholding Indonesia's noble cultural values and national identity, contributing to achieving the Sustainable Development Goals (SDGs) in the global era.

Keywords: Cultural Resilience, Local Culture, Local Wisdom, National Identity, Preservation, *Reog Ponorogo*.

1. Introduction

Culture is the primary foundation of a nation's identity and character, functioning not only as a legacy of the past but also as a guide in shaping society's views, mindsets, and behavior (Iriansyah & Hardiyanto, 2024). Through culture, a nation can recognize itself by understanding the moral values, ethics, and perspectives that guide daily life. Without a strong culture, a nation will lose its direction and be easily swayed by foreign cultural influences. Therefore, culture is an important foundation in strengthening identity and ensuring the continued existence of a nation amidst changing times (Sabila & Safitri, 2025).

Indonesia's cultural diversity is not only a symbol of aesthetic richness but also a representation of noble values passed down through generations, becoming a moral and social force that strengthens unity in diversity. As a pluralistic country with thousands of ethnic groups, regional languages, and diverse traditions, Indonesian culture reflects the collective identity that shapes the nation's integrity. Each cultural element embodies noble values rooted in local wisdom, such as mutual cooperation, deliberation, social solidarity, and respect for nature and fellow human beings.

One tangible manifestation of this cultural wealth is Reog Ponorogo, which has become a regional icon and a national intangible cultural heritage. Reog Ponorogo is not just a traditional art performance but a profound expression of the Ponorogo community's view of

life, which is full of symbolic meanings and philosophies. It contains the values of courage, honesty, loyalty, and the spirit of fighting against injustice. The Reog art performance also reflects the harmonious relationship between humans, nature, and spiritual power, making it not only a spectacle but also a moral guide for the community. The existence of Reog Ponorogo has now been recognized nationally and even internationally, through its designation as an Indonesian Intangible Cultural Heritage by the Ministry of Education and Culture, which confirms the importance of preserving this local cultural art as part of efforts to maintain the nation's cultural identity amidst globalization (Cahyani & Yogahastama, 2025).

However, in the era of globalization and technological advancement, the preservation of Reog Ponorogo art faces various complex challenges. The influence of modernization brings significant changes to people's lifestyles, especially for the younger generation who tend to be more interested in popular culture and digital entertainment. As a result, the philosophical and spiritual values contained in Reog are increasingly marginalized, and this art performance is increasingly seen as a mere entertainment commodity. Excessive commercialization of culture has the potential to shift the original meaning of Reog as a medium of moral expression and collective identity of the Ponorogo community. In addition, reduced artistic regeneration, limited funding support, and the lack of integration of local culture into formal education also contribute to threats to the sustainability of this tradition.

Pancasila values are highly relevant as a philosophical foundation for preserving local culture, such as Reog Ponorogo, because Pancasila, as the basis of the state and the nation's view of life, contains universal values that maintain a balance between modern progress and the preservation of tradition. The value of Belief in One Supreme God is reflected in the spiritual element of Reog, which describes the belief in divine power and respect for the sacred aspects of life. The value of Just and Civilized Humanity is manifested in mutual respect between artists and the community, regardless of social background. The value of Indonesian Unity is seen in the spirit of mutual cooperation of the Reog community which maintains solidarity in every performance. The value of Democracy Guided by Wisdom in Deliberation/Representation is evident in the decision-making process in art groups, which is carried out through deliberation. Meanwhile, the value of Social Justice for All Indonesian People underscores the importance of equitable access to culture, enabling all levels of society to actively participate in the preservation of traditional arts.

The preservation of Reog Ponorogo is not only oriented toward aspects of art and entertainment but also carries an ideological meaning aligned with Pancasila values. Thus, this effort becomes part of the nation's character-building, rooted in local wisdom, and strengthens national cultural resilience (Hakim et al., 2023). Reog Ponorogo is a symbol of resistance to global cultural homogenization and concrete evidence that traditional values can coexist with the times. This study aims to explore the understanding of local community efforts to maintain the sustainability of Reog Ponorogo art as a manifestation of Pancasila values in national life and to strengthen national identity.

2. Method

This research employs a qualitative approach, using a literature review. Data sources were obtained from scientific literature, including books, journals, government regulations, and cultural documents related to the preservation of Reog Ponorogo and the implementation of Pancasila values. Data analysis was conducted through three stages: 1) Data reduction, by

selecting relevant information regarding the concept of cultural preservation and the resilience of national identity; 2) Data display, which involves organizing the findings from the literature; and 3) Conclusion drawing, by interpreting the results of the study descriptively to produce a complete conceptual understanding. This approach was chosen because it aligns with the research objective: to theoretically explore the relationship between the preservation of local culture and the strengthening of the nation's ideological values in the era of globalization.

3. Result and Discussion

3.1 Local Culture as a Pillar of National Identity

Maintaining the continuity of cultural values is based on the theory of cultural preservation, an important pillar of national identity. Even under the UNESCO convention, it is emphasized that cultural preservation is a systematic process that aims to maintain and transmit cultural values from one generation to the next, so they are not eroded by the currents of changing times (Fransiska, 2021). Furthermore, the book "Culture and Development Mentality" (Koentjaraningrat, 2024) explains that culture not only reflects a society's way of life but also functions as a system of values and norms that underpin social resilience. Cultural preservation is the ability of a society to maintain local values inherited from ancestors while still adapting creatively to global influences and challenges. The preservation of local culture strengthens national resilience amid the currents of globalization that bring rapid, massive changes in values, lifestyles, and social systems. On the one hand, it opens access to technological advances and cross-country cultural exchanges, but on the other hand, it has the potential to erode local wisdom values and create cultural homogenization. This is in line with the provisions of the 1945 Constitution of the Republic of Indonesia, Article 32, paragraph (1), which states that "The state advances Indonesian national culture in the midst of world civilization by guaranteeing the freedom of society to preserve and develop its cultural values." Thus, the preservation of local culture becomes an ideological fortress that maintains the continuity of national identity, preventing the loss of its social and spiritual roots. National resilience is not only determined by political, economic, and military strength but also by a nation's ability to maintain the cultural values that underpin morality, ethics, and social solidarity.

The relevance of preserving local culture to national resilience is evident in how cultural values build social cohesion and strengthen national integration. Through cultural preservation, people not only maintain traditional art forms and symbols but also revive the spirit of mutual cooperation, discipline, and collective responsibility that are characteristic of Indonesian society, and this is a process of building the resilience of national identity that supports the sustainable development goals (SDGs) in the era of globalisation.

3.2 Reog Ponorogo as a Representation of Local Wisdom

By understanding the philosophical meaning of Reog, people can see that local culture is not only an artistic heritage but also a system of knowledge and morals relevant to the challenges of the times. Reog Ponorogo is a concrete embodiment of the preservation of local culture, rich in philosophical and symbolic values. Every element in the Reog performance, starting from the Singa Barong figure as the main figure, the role of the Warok who is the guardian of morality, to the harmony of the gamelan rhythm that accompanies it, contains meanings that reflect the dynamics of human life and spiritual relationships with the universe

(Fisabilillah et al., 2022). Reog not only displays aesthetic beauty but also conveys a deep moral message about courage in facing arbitrariness, loyalty to truth, and the importance of balancing human strength, nature, and spirituality. The values contained in this tradition closely correlate with the first and fifth precepts of Pancasila, namely Belief in One Supreme God and Social Justice for All Indonesian People, which emphasize harmony between spiritual life and social justice in the social order.

Understanding the philosophical meaning in Reog Ponorogo raises the community's awareness that local culture is not just a ceremonial artistic heritage, but a system of knowledge, ethics, and wisdom with contextual relevance to the dynamics of modern life.

3.3 Challenges of Cultural Preservation in the Era of Globalization

Globalization has brought about rapid and massive changes in people's values, mindsets, and lifestyles. The flow of modernization and the dominance of digital media create significant shifts in cultural consumption patterns, from a traditional orientation based on local values to a popular global culture that is more instant and commercial. This condition directly affects the younger generation's declining interest in traditional arts, including Reog Ponorogo. The process of cultural inheritance, which originally occurred naturally through social practices and communities, is now weakening due to declining intergenerational interactions and fewer educational spaces that instill cultural values from an early age. In addition, uncontrolled commercialization of traditional arts has the potential to erode the sacred, spiritual, and authentic values that are the main spirit of Reog Ponorogo. Performances that should be full of philosophical and spiritual meaning are now often reduced to mere visual entertainment for economic and tourism purposes. If this is allowed to continue, the moral essence and local wisdom contained in it can be lost, leaving culture only in symbolic form, devoid of substantial meaning.

3.4 Local Cultural Preservation Strategy Based on Pancasila Values

3.4.1 Integration in formal and non-formal education.

Integrating local cultural values into the formal and non-formal education system is a fundamental strategy in efforts to preserve culture and shape the character of the younger generation, which is rooted in national identity. Formal education, from basic to higher education, has a strategic role as a vehicle for transmitting structured cultural values and knowledge. Through a curriculum oriented toward local wisdom, students can understand, appreciate, and internalize the noble values of their regional culture. The application of culture-based education can be carried out through local content that teaches the history, philosophical meaning, and cultural practices of Reog Ponorogo in its area of origin. This approach not only enriches students' cultural insights but also fosters a sense of pride, ownership, and responsibility to preserve ancestral heritage. In addition to formal education, cultural preservation should also be strengthened through non-formal channels, such as extracurricular activities, art studios, cultural communities, and community-based training. Non-formal education serves as a creative and participatory space for the younger generation to interact directly with cultural actors and learn the techniques, values, and philosophies behind each art form. So, this activity becomes a process of cultural inheritance that is not only theoretical but also practical and contextual according to the times. The integration of local cultural education in both formal and non-formal environments aligns with the spirit of Pancasila, especially the second principle of Just and Civilized Humanity and the third principle of Indonesian Unity, as

it encourages respect for diversity while strengthening national unity. Culture-based education is not only a means of transferring knowledge but also an instrument for forming a resilient, adaptive, and competitive national identity amid globalization.

3.4.2 Empowerment of cultural communities.

Empowerment of cultural communities is a crucial aspect of preserving local culture, as these communities are the guardians of authenticity, values, and the continuity of tradition amid changing times (Salim, 2020). Art groups, traditional institutions, and local community organizations have a strategic position as centers of regeneration, learning, and cultural innovation that come directly from the roots of community traditions. Therefore, cultural communities need to be empowered sustainably through training, incentives, and policies that support the preservation of traditional values. Training can be directed at increasing managerial capacity, artistic skills, and the use of digital technology for the promotion and documentation of cultural works without eliminating their authentic values, while providing economic and social incentives is also important to ensure that cultural actors receive appropriate recognition for their contributions to preserving the nation's heritage.

3.4.3 Government policy support.

The importance of government policy support is a fundamental element in efforts to preserve local culture, as it serves as a regulatory and facilitative framework that shapes the direction and sustainability of the national cultural ecosystem and strengthens national identity (Wahyudianto, 2025). Preservation regulations and programs need to be directed at strengthening a sustainable cultural ecosystem as a system that is able to connect cultural actors, educational institutions, community communities, and the private sector in a collaborative network that supports each other.

The central and regional governments need to establish adaptive and context-specific regulations, such as preparing Regional Regulations (Perda) on the protection of cultural heritage, granting intangible cultural heritage status, and offering incentives for cultural communities and traditional art actors (Lestari & Istiqomah, 2025). In addition, strengthening institutions through the Regional Cultural Council or the Cultural Preservation Center to coordinate preservation programs, research, and documentation of local culture. For example, government policies are directed at protecting intellectual property rights (IPR), providing funding support for art groups, and promoting activities that still maintain the authenticity of traditional values (Government, 2014).

With integrated government facilities, local cultural values are integrated into the national education system and provide training programs for the younger generation, aiming to enable them to understand and develop cultural potential creatively. And besides that, a cross-sectoral approach involving education, tourism, creative economy, and cultural services is key to the success in building an inclusive and competitive preservation system.

3.4.4 Utilization of digital technology.

The use of digital technology is an important strategy for preserving local culture in the era of globalization. The development of information technology opens up wide opportunities for documentation, promotion, and transfer of cultural knowledge to the younger generation more effectively and inclusively (Zahrani et al., 2025). In the implementation of Reog Ponorogo art, digital technology can be used to document performances, produce documentary films, and create educational content on platforms such as YouTube, Instagram, and TikTok that showcase the philosophical values behind each movement and symbol. In addition, digitizing

manuscripts, gamelan music, and traditional costumes can create a cultural database that enriches cultural literacy among academics and the general public. So technology not only functions as a tool for disseminating information but also as a vehicle for cultural revitalization. However, when using digital technology, it should be guided by cultural ethics to avoid commercialization that ignores the sacred and authentic values of local culture. The government, academics, and cultural communities need to develop a digital ethics guide for cultural digitization that emphasizes respect for copyright and spiritual values, framing technology as a means of human empowerment rather than just a tool for entertainment or exploitation. This is in line with Pancasila values, especially the second principle of Just and Civilized Humanity,

The use of digital technology that is directed, collaborative, and ethical functions not only as a means of preserving cultural archives but also as a medium of learning and strengthening national identity in a virtual space that connects past, present, and future generations in a collective awareness to maintain the sustainability of the noble values of the Indonesian nation.

3.4.5 Cultural diplomacy.

Cultural diplomacy not only functions as a venue for promoting arts and traditions but also as a means to build understanding, trust, and harmonious relations between countries through the exchange of human and cultural values. The symbolic richness and philosophical value of Reog Ponorogo can serve as an icon of Indonesian cultural diplomacy, a cross-national communication medium that reflects the spirit of courage, determination, and harmony among humans, nature, and spiritual power.

Through cultural diplomacy, Indonesia can strengthen its nation branding in the eyes of the world by highlighting an identity rooted in local wisdom yet adaptable to the times. The government, through institutions such as the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) and the Ministry of Foreign Affairs, can collaborate with regional governments and cultural communities to organize performances, exhibitions, and cultural exchanges at the international level to expand the global cultural network (Nurfitriani, 2024). The form of value diplomacy disseminates messages of peace, tolerance, and universal humanity, reflected in the noble values of Pancasila. So Reog Ponorogo as a local cultural art can be used as a means of global diplomacy to introduce Pancasila values and national identity to the world, through the National Reog Festival and Grebeg Suro events, Reog also performed in Japan during The 3rd Indonesia–Japan Friendship Festival (IJFF) in Nagoya on 8–9 November 2025. In addition, in October 2025, Ponorogo was included in the UNESCO Creative Cities Network (UCCN) under the Crafts and Folk Art category (Ministry of Foreign Affairs, 2025).

This visionary cultural strategy affirms that progress does not always mean abandoning tradition, but rather finding ways to place local values in the modern era with dignity and sustainability (Samongilailai & Utomo, 2024).

Therefore, the preservation of local culture is a collective responsibility of the government, academics, cultural communities, and society to maintain the continuity of values, strengthen identity, and make local wisdom the foundation of national resilience. In the spirit of Pancasila, cultural preservation is not merely a symbolic act but also a concrete expression of love for the homeland and respect for the noble heritage of the Indonesian nation.

4. Conclusion

Preserving local culture is a strategic effort to strengthen national identity's resilience amid the currents of globalization. The art of Reog Ponorogo demonstrates that the noble values of Pancasila not only live at the ideological level but are also implemented in the social and cultural life of the community. Values such as mutual cooperation, courage, spirituality, and togetherness, contained in the art of Reog Ponorogo, reflect the character of the Indonesian nation, rooted in local wisdom. By making culture a source of inspiration rather than just a legacy, Indonesia can build cultural resilience that is adaptive, dignified, and relevant to the times.

References

- Cahyani, S. S., & Yogahastama, R. (2025). "Comparison of Local Government Responsibilities in the Preservation of Intangible Cultural Heritage by UNESCO (Case Study of Reog Ponorogo and Wayang Yogyakarta)." *Constitution: Journal of Law, Public Administration, and Communication Studies*, 2(3), 155–163. <https://doi.org/10.62383/konstitusi.v2i3.701>
- Fisabilillah, A., Darmadi, D., Yunitasari, A., Rengganis, M. P., & Dayanti, R. E. (2022). "Getting To Know The History And Philosophy Of The Reog Ponorogo Cultural Performing Arts 'The Culture Of Java' By Taruna Adhinanta At PGRI University Madiun." *Journal of Education and Teaching Review*, 5(1), 24–31. <https://doi.org/10.31004/jrpp.v5i1.4658>
- Fransiska, W. (2021). "Study Of The Values And Meaning Of Reog Ponorogo Local Wisdom And Its Relevance Towards The Formation Of National Character." *PENSA: Journal of Education and Social Sciences*, 3(3), 371–377.
- Government. (2014). *Regulation of The Minister of Education and Culture of the Republic of Indonesia Number 10 of 2014 Concerning Guidelines For Preserving Traditions*. State News of the Republic of Indonesia.
- Hakim, A. N., Dewi, D. A., & Hayat, R. S. (2023). "Efforts To Preserve Indonesian Culture In The Era Of Globalization." *Al-Furqan: Journal of Religion, Social, and Culture*, 2(6), 764–773.
- Iriansyah, H. S., & Hardiyanto, L. (2024). "Basic Concepts of National Culture and Character Education." *Journal Citizenship Virtues*, 4(1), 661–673.
- Koentjaraningrat. (2024). *Culture and Development Mentality*. PT Gramedia Pustaka Utama.
- Lestari, A. S., & Istiqomah, N. (2025). "The Strategy of the Tugu Extended Family Association (IKBT) in Preserving Mardijkers Culture in Tugu Village." *JICN: Indonesian Journal of Intellectuals and Scholars*, 2(3), 2447–2455.
- Nurfitriani, A. T. (2024). *The Importance Of Indonesia's Cultural Diplomacy Through Qatar Years Of Culture 2023*. Universitas Islam Negeri Syarif Hidayatullah.
- <https://ponorogo.go.id/2025/11/01/susul-pengakuan-reog-ponorogo-masuk-jejaring-kota-kreatif-unesco/>



E-ISSN:
2721-13988

PROCEEDINGS OF THE INTERNATIONAL CONFERENCE OF GRADUATE
SCHOOL ON SUSTAINABILITY (ICGSS)

10th International Conference on Sustainability (ICoS10)

University of Merdeka Malang, November 15, 2025

<https://jurnal.unmer.ac.id/index.php/icgss>

- Sabila, N., & Safitri, D. (2025). "Preservation Of Cultural Values Through Education In The Midst Of Globalization." *JIIIC: Jurnal Intelek Insan Cendikia*, 2(4), 7641–7651.
- Salim, K. (2020). "Community empowerment based on local traditions: A study of kalaodi village, Tidore islands, North Maluku. Journal of Science and Culture." *Journal Of Science And Culture*, 41(72).
- Samongilailai, H. N., & Utomo, A. B. (2024). "Strategies for Preserving Indonesian Culture in the Modern Era." *WISSEN: Journal of Social Sciences and Humanities*, 2(4), 157–168. <https://doi.org/10.62383/wissen.v2i4.376>
- Wahyudianto, M. F. (2025). "Realizing National Identity Through Revitalizing Local Traditions in The Modern Era: Cultural Preservation Strategies For the Formation of National Character." *Maliki Interdisciplinary Journal (MIJ)*, 3, 1931–1939.
- Zahrani, I. P., Purwanto, E., Ardiyanti, N., Lusiyanti, S., & Riani, A. E. (2025). "Media as a Tool for Strengthening Local Culture in the Midst of Globalization." *Journal of Visual Communication Design*, 2(3), 13. <https://doi.org/10.47134/dkv.v2i3.4281>