



CULTURAL PRESERVATION STRATEGY IN A MULTICULTURAL CITY: CASE STUDY OF REYOG PONOROGO IN JAKARTA

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Abstract

This study explores the strategies employed by the Ponorogo community in Jakarta to preserve Reyog Ponorogo, an intangible cultural heritage, within a multicultural urban environment. The research examines the challenges and methods of cultural preservation faced by this community, highlighting the role of community events, educational initiatives, and institutional support in maintaining cultural identity amidst globalization. Through a case study of Reyog Ponorogo in Jakarta, the paper investigates how traditional cultural expressions can coexist and adapt in a modern, diverse setting. It further explores the outcomes of these preservation efforts, focusing on the community's ability to retain cultural authenticity while engaging with contemporary urban life. This research provides insights into the broader implications of safeguarding intangible cultural heritage in rapidly urbanizing, multicultural cities.

Keywords: Cultural Heritage Preservation, Intangible Cultural Heritage, Multicultural Urban Communities, Reyog Ponorogo, Cultural Identity.

1. INTRODUCTION (TNR, 11 Bold)

The preservation of intangible cultural heritage (ICH) has gained significant importance in a world increasingly shaped by globalization and rapid urbanization. In multicultural cities, where diverse cultural practices coexist, the challenge of maintaining the authenticity of local traditions while integrating into broader societal frameworks is ever more pressing. This is particularly evident in Jakarta, Indonesia, a bustling metropolis that serves as the country's political and economic capital. Here, the preservation of cultural heritage, especially traditional art forms, faces unique challenges that are exacerbated by the city's fast-paced urbanization and the pervasive influence of global culture (UNESCO, 2003; Kusno, 2010).

Jakarta, with a population exceeding 10 million within the city limits, is a melting pot of over 300 ethnic groups, each contributing to the cultural mosaic of the capital (Tan, 2014). Amid this diversity, traditional practices like Reyog Ponorogo, a cultural performance originating from Ponorogo in East Java, face the delicate task of maintaining their authenticity while adapting to the urban, multicultural landscape. Reyog Ponorogo is a vibrant dance performance that incorporates dramatic elements such as the iconic Singa Barong mask, along with elaborate storytelling and music (Supardi, 2017). This performance, deeply rooted in Javanese culture, is not only an art form but also a means of reinforcing the community's identity and cultural values (Geertz, 1960).

As Jakarta's demographic landscape continues to evolve, the Ponorogo community, originally from East Java, has carried the tradition of Reyog Ponorogo into the city. This migration has brought about both opportunities and challenges in preserving the dance form. While the multicultural environment of Jakarta provides a larger stage for showcasing Reyog Ponorogo, it also necessitates adaptation to align with the tastes and expectations of a diverse and modern audience. This balancing act raises fundamental questions about how traditional cultural expressions, such as Reyog Ponorogo, can be preserved in their original form while also evolving to stay relevant in a contemporary urban context (Kusno, 2010; Smith, 2006).

The significance of this issue extends beyond the preservation of a dance or performance. Reyog Ponorogo, as a cultural heritage, represents the collective memory and identity of the Ponorogo people. Its preservation is not merely about maintaining a traditional art form; it is about safeguarding the communal bonds and spiritual connections that the performance encapsulates (Hobsbawm & Ranger, 1983). For the Ponorogo diaspora in Jakarta, Reyog is an important symbol

of their heritage, a bridge that connects the present to their historical roots, and a source of pride that transcends the boundaries of their native region (Smith, 2006).

However, the challenges of preserving Reyog Ponorogo in Jakarta are multifaceted. As the city modernizes and its cultural landscape becomes more dominated by global influences, the risk of cultural erosion becomes more pronounced (UNESCO, 2003). Reyog Ponorogo, like many other traditional art forms, faces the threat of being diluted, commercialized, or overshadowed by more mainstream entertainment. The younger generation, influenced by global media and entertainment, often perceives traditional practices as outdated or irrelevant. Additionally, the integration of Reyog Ponorogo into Jakarta's cultural scene sometimes requires compromises, such as shortening performances or altering traditional elements to meet urban demands (Tan, 2014; Supardi, 2017).

In response to these challenges, various strategies have been employed by the Ponorogo community in Jakarta to ensure the preservation and continued relevance of Reyog Ponorogo. Community-based initiatives, educational programs, and partnerships with local cultural institutions have played a vital role in safeguarding this cultural heritage. These efforts are also supported by government recognition, with Reyog Ponorogo being acknowledged as an essential part of Indonesia's intangible cultural heritage (Indonesian Ministry of Education and Culture, 2010). Despite these efforts, there remain significant obstacles in preserving the full cultural and spiritual essence of the performance while adapting it for a modern audience.

This article aims to explore the strategies employed by the Ponorogo community in Jakarta to preserve Reyog Ponorogo amidst the complexities of urbanization and globalization. Through a detailed examination of these preservation efforts, this paper seeks to contribute to the broader discourse on the preservation of intangible cultural heritage in multicultural urban environments. By investigating the case of Reyog Ponorogo, we gain valuable insights into how traditional cultural expressions can be sustained in a rapidly changing world, and how they can continue to thrive while maintaining their authentic cultural significance (Hobsbawm & Ranger, 1983; Smith, 2006).

2. IMPLEMENTATION METHOD

2.1 Community-Based Initiatives

Community involvement is at the heart of Reyog Ponorogo's preservation efforts in Jakarta. The Ponorogo diaspora in Jakarta has formed numerous cultural organizations to support the preservation of their heritage. These community-based initiatives are essential for keeping the tradition alive, as they provide a platform for regular performances and a space for the younger generation to engage with their cultural roots. Through these initiatives, the community not only ensures that the art form continues but also promotes cultural education among both the Ponorogo diaspora and the broader Jakarta population.

One of the key activities organized by these communities is the regular staging of Reyog Ponorogo performances at cultural festivals, religious events, and public spaces across the city. The Grebeg Suro festival, an annual celebration marking the Islamic New Year, serves as one of the most significant events for these performances. These performances are often held in collaboration with Jakarta's cultural institutions and local government, bringing together members of the Ponorogo community, other Jakarta residents, and tourists (Widodo, 2014). Such community-driven events are vital for ensuring the visibility and appreciation of Reyog Ponorogo, both within and outside the Ponorogo community.

2.2 Educational Programs

Educational initiatives play a significant role in ensuring that the younger generation in Jakarta is actively involved in the preservation of Reyog Ponorogo. Schools, community centers, and cultural institutions have implemented a variety of programs to teach children and teenagers about the dance, its history, and its cultural significance. This educational approach ensures that the



knowledge and skills required to perform Reyog Ponorogo are passed down through the generations. These educational programs typically include workshops that teach the fundamentals of the Reyog dance, such as the choreography, music, and the symbolic meanings of the characters in the performance. Children are also taught about the significance of the Singa Barong mask, which is one of the most iconic elements of the dance, representing power and cultural resilience. The traditional gamelan orchestra, which accompanies the dance, is also taught as part of the program, ensuring that both the physical and musical aspects of Reyog Ponorogo are preserved (Supardi, 2017).

2.3 Institutional and Government Support

The preservation of Reyog Ponorogo is also supported by various governmental and institutional efforts. The Indonesian Ministry of Education and Culture has recognized Reyog Ponorogo as an important part of the nation's intangible cultural heritage, which has facilitated the allocation of resources to support its preservation. Government initiatives include grants for cultural events, funding for educational programs, and the establishment of cultural centers where traditional performances can be practiced and performed (Indonesian Ministry of Education and Culture, 2010).

Collaborations between community organizations and cultural institutions, such as museums and cultural centers, have also proven to be effective. These institutions host exhibitions, performances, and workshops that highlight the cultural significance of Reyog Ponorogo and its role in Indonesia's cultural diversity. By working with these institutions, the Ponorogo community can ensure that their tradition is not only preserved but also promoted within the wider context of Indonesia's national cultural landscape (Hobsbawm & Ranger, 1983).

The government's involvement in integrating Reyog Ponorogo into Jakarta's broader cultural programming has been crucial. Events such as the Jakarta Fair and regional cultural festivals often feature Reyog performances, helping to raise awareness and appreciation among Jakarta's diverse population. These performances not only serve as entertainment but also play an educational role, offering audiences insights into the cultural heritage of Ponorogo and the wider Javanese cultural tradition (Kusno, 2010).

2.4 Digital and Media Engagement

In response to the challenges posed by modernity, digital media has become a vital tool for the preservation and promotion of Reyog Ponorogo. Social media platforms, websites, and online videos are increasingly being used to document performances, share educational content, and engage a wider audience. These digital platforms offer an opportunity to reach younger generations, who are often more engaged with technology and digital media than traditional cultural forms (Jones & Hafner, 2012).

By creating online content, community organizations can engage with a global audience, raising awareness about the cultural significance of Reyog Ponorogo and ensuring its relevance in the modern world. This approach is particularly important in a multicultural city like Jakarta, where traditional practices must compete with global pop culture and entertainment for attention. The digitalization of Reyog Ponorogo helps to keep the tradition accessible, even to those who may not have the opportunity to experience the performance in person (Supardi, 2017).

2.5 Data Collection and Evaluation

To assess the effectiveness of these preservation efforts, community organizations and cultural institutions employ various data collection methods. These methods include surveys,

audience feedback, and participation metrics, which help to gauge public interest, the reach of performances, and the level of engagement with educational programs. For instance, surveys conducted during or after performances at cultural events can provide insights into how audiences perceive Reyog Ponorogo, how much they learn about its cultural significance, and whether they are inspired to engage with the tradition further.

Feedback from participants in educational programs and workshops helps assess the impact of these initiatives on the younger generation. Questions about their understanding of the art form, their level of participation, and their intention to continue learning about Reyog Ponorogo provide valuable data on the long-term effectiveness of these programs (Tan, 2014). These data collection methods are crucial for refining the preservation strategies and ensuring that they continue to meet the needs of both the Ponorogo community and the wider Jakarta population. By evaluating the outcomes of these efforts, the community can adjust its methods to improve engagement, broaden its audience, and ensure the ongoing vitality of Reyog Ponorogo in the modern era.

3. RESULTS AND DISCUSSION

3.1. Challenges of Preserving Reyog Ponorogo in Jakarta

The preservation of traditional cultural practices in urban environments presents numerous challenges, particularly when these traditions are placed within the context of modernity, urbanization, and globalization. This is especially true for Reyog Ponorogo, a traditional Javanese performance art originating from Ponorogo in East Java. Reyog Ponorogo, with its intricate dance, music, and storytelling, is a key cultural symbol of the Ponorogo community. However, its preservation in Jakarta, Indonesia's rapidly developing capital city, is fraught with challenges. These challenges stem from the pressures of urbanization, globalization, and the commercialization of culture, all of which pose significant risks to the authenticity and continuity of traditional art forms like Reyog Ponorogo.

One of the most pressing challenges for the preservation of Reyog Ponorogo in Jakarta is the rapid pace of urbanization and modernization that is reshaping the city. As Jakarta continues to expand, both in population and infrastructure, traditional cultural practices are often pushed to the margins of public life. The transformation of Jakarta into a bustling metropolitan area with modern amenities and a diverse population creates an environment where traditional art forms like Reyog Ponorogo may not fit easily into the fast-paced, contemporary cultural landscape. Urbanization leads to a disconnection from cultural roots, especially among younger generations who, due to their exposure to global cultural products and entertainment, may no longer find relevance in their local traditions (Kusno, 2010).

In the case of Reyog Ponorogo, the art form is deeply embedded in the rural and communal context of Ponorogo, where it was traditionally performed during festivals and social events. As people migrate from rural to urban settings in search of better economic opportunities, the communal and ritualistic aspects of Reyog Ponorogo face the risk of being diluted or lost entirely. Urbanization, in this context, not only threatens the physical space in which the art form is performed but also the social environment that sustains its cultural significance. This phenomenon reflects a broader trend where traditional practices struggle to adapt to the hustle of urban life, where the focus is more on material progress than on maintaining cultural traditions (Geertz, 1960).



Globalization, particularly the influence of global media, plays a significant role in reshaping cultural landscapes worldwide, including in Jakarta. As digital media platforms, television, and international entertainment dominate global cultural flows, traditional cultural practices, including Reyog Ponorogo, must compete for attention. The younger generation, increasingly influenced by global pop culture, is more likely to be drawn to the pervasive appeal of Western music, film, and fashion, leaving little room for engagement with indigenous cultural forms like Reyog Ponorogo (Smith, 2006).

The global media landscape not only influences individual tastes but also dictates the kinds of entertainment that are widely accepted as modern or desirable. The rise of digital platforms such as YouTube, Instagram, and streaming services, which offer instant access to global content, exacerbates this challenge. For example, younger individuals may regard traditional cultural performances like Reyog Ponorogo as outdated or irrelevant in comparison to the fast-paced, visually stimulating entertainment available online. This shift in consumer behavior puts traditional art forms at risk of being marginalized or overshadowed by more commercially viable global cultural expressions (Tan, 2014).

A key challenge for the preservation of Reyog Ponorogo in Jakarta is the growing commodification of culture. This refers to the process by which traditional art forms are altered or commercialized to fit the demands of the entertainment and tourism industries. As Reyog Ponorogo is increasingly showcased in public performances or cultural festivals, the pressure to adapt the tradition for commercial purposes becomes evident. Performances are often shortened, elements are simplified, and the deeper cultural meanings behind the dance and music are sometimes overshadowed by a focus on visual appeal and entertainment value (Picard, 1997).

3.2. The Role of the Community in Preserving Reyog Ponorogo

The preservation of traditional cultural practices relies heavily on the active participation of the community, especially in urban contexts where modernization and globalization continuously reshape the cultural landscape. Reyog Ponorogo, a traditional Javanese performance originating from Ponorogo in East Java, provides an excellent example of how communities can play a central role in maintaining and promoting cultural heritage amidst rapid urbanization. In Jakarta, the Ponorogo diaspora has taken significant steps to ensure the continued relevance and preservation of this traditional art form through community-based initiatives, participation in cultural events such as the Grebeg Suro festival, and collaborations with local cultural institutions. This section explores the pivotal role the community plays in preserving Reyog Ponorogo in Jakarta, focusing on their collective efforts to maintain this cultural heritage while adapting to modern challenges.

A fundamental aspect of the preservation of Reyog Ponorogo in Jakarta is the ownership and active involvement of the Ponorogo community. The community in Jakarta has established numerous cultural associations and groups aimed at ensuring the continuity of Reyog Ponorogo. These community-based initiatives serve as the backbone for organizing performances, educational workshops, and outreach programs that teach the younger generation about the significance of Reyog Ponorogo. By establishing these networks, the Ponorogo community ensures that the tradition is passed down and remains a vital part of their identity, especially in an urban environment where modern, globalized cultures often dominate public space (Supardi, 2017).

Community initiatives focus not only on the performance of Reyog Ponorogo but also on its educational transmission. The Ponorogo diaspora in Jakarta places a strong emphasis on involving younger members of the community in the practice of Reyog

Ponorogo, providing them with opportunities to learn the dance, music, and cultural narratives embedded in the tradition. These efforts ensure that the younger generation feels a strong cultural connection to their roots, which is particularly important in a city like Jakarta, where the influence of modern media and popular culture can often overshadow traditional practices. As Geertz (1960) noted, culture is transmitted through social institutions, and community-based organizations are crucial in preserving the continuity of such practices in an urban setting.

One of the most important cultural events in the preservation of Reyog Ponorogo is the Grebeg Suro festival, which marks the Islamic New Year in Ponorogo. In Jakarta, this festival has been adapted and transformed into a vibrant celebration of Javanese cultural traditions, with Reyog Ponorogo as a central feature. The Ponorogo community in Jakarta has made significant efforts to ensure that Reyog Ponorogo is a key part of this annual celebration, which is not only a religious event but also an opportunity to showcase traditional Javanese arts to a broader audience.

The Grebeg Suro festival provides a platform for cultural exchange and helps raise awareness of the importance of Reyog Ponorogo. The festival brings together the Ponorogo diaspora and other Jakarta residents, facilitating the integration of traditional cultural practices within the cosmopolitan fabric of the city. Through performances and processions, the community reinforces their cultural identity and ensures that Reyog Ponorogo remains visible in the public sphere. These festivals also serve as opportunities for intergenerational learning, where older generations pass down their knowledge and skills to younger performers, ensuring that Reyog Ponorogo is not merely preserved but actively engaged with by the next generation (Smith, 2006).

Preserving the traditional performance of Reyog Ponorogo, the festival plays an important role in maintaining its symbolic significance. Each character in the performance, such as the Singa Barong (the lion mask), Bujang Ganong, and Jatil, carries deep cultural meanings tied to the community's historical struggles, ethical values, and social roles. By showcasing these elements in the context of the Grebeg Suro festival, the Ponorogo community helps sustain the rich cultural heritage embedded in the performance, which would otherwise risk becoming a mere form of entertainment without the depth and significance it once held in its original setting (Koentjaraningrat, 1985).

The Ponorogo community in Jakarta does not preserve Reyog Ponorogo in isolation but works in close collaboration with local cultural institutions, including museums, cultural centers, and educational institutions. These collaborations are vital in promoting and preserving Reyog Ponorogo, providing a formal platform for the art form to reach a wider audience beyond the immediate Ponorogo community. Through partnerships with these institutions, the Ponorogo diaspora in Jakarta is able to secure funding, access professional expertise, and showcase their cultural heritage in prestigious cultural events across the city.

Local cultural institutions play a crucial role in providing resources and infrastructure that facilitate the continuation of Reyog Ponorogo. These institutions host performances, exhibitions, and workshops where both Ponorogo community members and the broader public can learn about the cultural significance of Reyog Ponorogo. By collaborating with universities and museums, the Ponorogo community ensures that Reyog Ponorogo is not only preserved through performance but also through the documentation and archiving of its history and cultural practices (Indonesian Ministry of Education and Culture, 2010).

The collaboration with local cultural institutions also provides a space for cross-cultural dialogue. Jakarta's multicultural environment offers an ideal platform for the integration of Reyog Ponorogo with other cultural forms, fostering mutual respect and



understanding among different ethnic groups. This engagement with the wider Jakarta population ensures that Reyog Ponorogo is not seen as an isolated cultural expression but as an integral part of the city's rich cultural diversity (Tan, 2014).

For the long-term survival of Reyog Ponorogo, engaging the younger generation is crucial. The Ponorogo community in Jakarta has recognized the importance of youth involvement in the preservation of their cultural heritage and has designed programs specifically aimed at teaching younger members of the community the skills necessary to perform Reyog Ponorogo. These programs provide opportunities for young people to learn the dance, the music, and the cultural stories that form the foundation of the performance. By involving the youth, the Ponorogo community ensures that the tradition will continue to thrive for future generations.

3.3. Effective Preservation Strategies for Reyog Ponorogo

The preservation of traditional cultural practices in rapidly modernizing urban environments is a complex and multifaceted endeavor. In the case of Reyog Ponorogo, a traditional Javanese performance art originating from Ponorogo, East Java, the community and cultural institutions in Jakarta have developed a range of strategies to ensure its continuity and relevance. This section explores the strategies that have been implemented to preserve the authenticity and cultural significance of Reyog Ponorogo in the face of urbanization, globalization, and the pressures of modernity. These strategies include cultural education for younger generations, the use of digital media to introduce Reyog Ponorogo to a broader audience, and government support in the form of recognition as an intangible cultural heritage.

One of the most crucial strategies for the preservation of Reyog Ponorogo is cultural education, particularly targeted at the younger generation. As Jakarta continues to modernize and younger people become increasingly influenced by global pop culture, it is essential to instill a deep understanding and appreciation of their cultural heritage. This educational effort serves as a cornerstone for ensuring the continuity of Reyog Ponorogo, as it enables younger generations to actively participate in the tradition and pass it on to future generations.

Community organizations, cultural associations, and schools in Jakarta play a vital role in providing cultural education related to Reyog Ponorogo. Through workshops, classes, and performances, young people are introduced to the rich history, symbolism, and techniques involved in the performance. These educational programs teach the intricate dance movements, the music of the gamelan orchestra, and the mythological stories associated with Reyog Ponorogo, ensuring that the next generation of performers retains the skills necessary for its continuation (Supardi, 2017).

By fostering youth participation, the community ensures that the art form remains deeply ingrained in the culture of the Ponorogo diaspora in Jakarta. This hands-on learning approach creates an emotional connection to Reyog Ponorogo, making it not just a form of entertainment but also a source of cultural pride. Geertz (1960) notes that traditional practices like Reyog Ponorogo are more than just performances; they are vehicles for transmitting shared values and community identity. This form of cultural transmission is essential in the preservation of such practices, as it builds a collective sense of ownership among young people.

The Ponorogo community in Jakarta has embraced digital media to document, share, and promote Reyog Ponorogo, ensuring that the art form is accessible to a global audience.

For instance, performances of Reyog Ponorogo are increasingly shared on platforms such as YouTube, Instagram, and Facebook, allowing people from around the world to experience the performance. This digital documentation not only preserves the tradition but also makes it more accessible to younger generations, who are more likely to engage with digital content (Jones & Hafner, 2012).

Government support has been instrumental in the preservation of Reyog Ponorogo, particularly through the formal recognition of the art form as part of Indonesia's intangible cultural heritage. The Indonesian Ministry of Education and Culture has officially recognized Reyog Ponorogo as an important cultural heritage of the country, which has led to increased support for its preservation. This recognition has provided the Ponorogo community in Jakarta with the resources needed to sustain the tradition, including funding for performances, workshops, and cultural events (Indonesian Ministry of Education and Culture, 2010).

This governmental support has also facilitated the institutionalization of Reyog Ponorogo, ensuring that it is taught in schools, celebrated in national festivals, and included in cultural exhibitions. The inclusion of Reyog Ponorogo in the country's cultural policy further strengthens its position within Indonesia's national identity, affirming its importance not only to the Ponorogo community but to the nation as a whole (Hobsbawm & Ranger, 1983).

Cultural festivals in Jakarta, such as the Jakarta Fair and regional cultural events, also provide opportunities to showcase Reyog Ponorogo. These festivals offer a stage for the Ponorogo community to perform and engage with a wider, more diverse audience. These events not only promote Reyog Ponorogo but also serve as spaces for cultural dialogue and the exchange of ideas, allowing the tradition to be appreciated and understood by people from various cultural backgrounds (Kusno, 2010).

3.4. The Complexity of Globalization and Urbanization on Local Traditions

The dynamics of globalization and urbanization have led to profound transformations in cultural landscapes around the world, including in Jakarta, Indonesia. These processes have had a significant impact on local traditions, challenging the preservation of cultural heritage in urban environments. Reyog Ponorogo, a traditional performance art originating from East Java, serves as a poignant example of how globalization and urbanization interact with, influence, and sometimes threaten local cultural practices. While Reyog Ponorogo, like many other cultural forms, faces challenges in maintaining its traditional values in the context of modernization, it has also shown remarkable resilience, adapting and thriving within Jakarta's diverse and rapidly developing urban environment.

Globalization, in its various forms—especially through mass media, digital technologies, and international travel—has increasingly exposed local cultures to external influences. One of the most significant challenges posed by globalization is the homogenization of cultural expressions, where unique local traditions are at risk of being diluted or overshadowed by global cultural trends (Appadurai, 1996). In the case of Reyog Ponorogo, the influence of global media, such as television shows, films, and social media, often promotes a standardized form of entertainment that prioritizes fast-paced, visually stimulating content. This type of global culture, which emphasizes spectacle and consumer appeal, stands in stark contrast to the more symbolic and community-centered nature of traditional art forms like Reyog Ponorogo (Smith, 2006).



The widespread dissemination of global media has contributed to a shift in cultural preferences, especially among younger generations. Many young people in Jakarta, influenced by the global dominance of Western pop culture, may view traditional performances like Reyog Ponorogo as outdated or irrelevant, perceiving them as disconnected from modern urban life. As Hobsbawm and Ranger (1983) argue, the process of cultural globalization often leads to the commodification of traditional cultural expressions, where practices are adapted or simplified to cater to mass audiences rather than to preserve their deeper cultural significance. In this sense, globalization presents both a challenge and a paradox—while it offers opportunities for cultural exchange and broader exposure, it also poses a risk of diminishing the authenticity and cultural meaning of local traditions.

Urbanization, a process that has accelerated over the past few decades, presents its own set of challenges to the preservation of local traditions. Jakarta's rapid growth as an economic and political center has led to a transformation of its social and cultural landscape. As the city expands, traditional practices that once thrived in rural areas are increasingly marginalized in the fast-paced, modern urban environment (Kusno, 2010). For Reyog Ponorogo, originally a rural cultural practice performed during community festivals in Ponorogo, the transition to an urban setting has meant that the performance must adapt to new spaces and audiences.

Urbanization not only changes the physical environment but also affects the social structures that supported traditional cultural practices. In rural communities, cultural events like Reyog Ponorogo were often deeply embedded in religious and communal rituals. The migration of the Ponorogo community to Jakarta has brought with it a disconnection from the ritualistic contexts in which Reyog Ponorogo was traditionally performed. In the urban environment, Reyog is increasingly viewed as a form of entertainment rather than a means of spiritual or cultural expression. As Geertz (1960) suggests, cultural practices that thrive in close-knit communities often lose their meaning when displaced to urban settings, where individualism and commodification take precedence over collective identity and tradition.

Despite the challenges presented by globalization and urbanization, Reyog Ponorogo has demonstrated remarkable resilience in Jakarta, adapting to the urban, multicultural environment while maintaining its cultural significance. This resilience is evident in the way Reyog Ponorogo has been re-contextualized to fit into Jakarta's broader cultural landscape. As a multicultural city, Jakarta offers both opportunities and challenges for the preservation of local traditions like Reyog Ponorogo. On the one hand, the city's diversity provides a platform for showcasing this traditional art form to a wider, more varied audience, thereby ensuring its continued relevance. On the other hand, the multiplicity of cultural expressions in the city means that traditional practices must compete for visibility and appreciation.

In response to the pressures of urbanization and globalization, the Ponorogo community in Jakarta has taken proactive steps to integrate Reyog Ponorogo into the city's dynamic cultural scene. For example, Reyog Ponorogo is often performed in cultural festivals, such as the Grebeg Suro festival, where it is presented alongside other cultural expressions from various ethnic groups. This multicultural setting allows Reyog Ponorogo to engage with new audiences while preserving its core elements (Widodo, 2014). Additionally, the Ponorogo community in Jakarta has embraced digital media, using platforms such as YouTube and Instagram to share performances and educational content. This digital presence has expanded the reach of Reyog Ponorogo, enabling it to attract attention both from within Indonesia and internationally (Jones & Hafner, 2012).

As Reyog Ponorogo continues to adapt to the challenges posed by globalization and urbanization, its future depends on the ability of the Ponorogo community in Jakarta to balance tradition and innovation. The community must find ways to preserve the authenticity of the performance while making it relevant and engaging for younger generations and global audiences. By leveraging both traditional cultural spaces and modern digital tools, Reyog Ponorogo has the potential to thrive in a globalized world, ensuring that it remains a living tradition rather than a relic of the past.

3.5. The Influence of Multiculturalism in Jakarta on the Preservation of Reyog Ponorogo

Jakarta, as Indonesia's capital, is a dynamic and rapidly growing metropolis, home to over 10 million people from a wide range of ethnic, cultural, and religious backgrounds. This multicultural environment offers both opportunities and challenges for the preservation of traditional cultural practices, such as Reyog Ponorogo, a traditional Javanese performance art originating from Ponorogo in East Java. The city's cultural diversity plays a significant role in shaping how local traditions like Reyog Ponorogo are perceived, preserved, and adapted to fit within the modern, urban context. This section explores how Jakarta's multiculturalism has supported the preservation of Reyog Ponorogo, as well as the ways in which cultural diversity has influenced or modified the tradition's original form.

One of the most significant advantages of Jakarta's multicultural environment is its ability to serve as a platform for cultural exchange. In a city where diverse cultural expressions coexist and interact, Reyog Ponorogo is given the opportunity to be introduced to a broader, more diverse audience. The multicultural context of Jakarta allows traditional art forms like Reyog Ponorogo to be integrated into the city's cultural programming, where they can be appreciated not only by members of the Ponorogo community but also by individuals from different cultural backgrounds.

Multiculturalism in Jakarta provides a cultural exchange that enriches the city's cultural tapestry, making it a space where Reyog Ponorogo can be showcased alongside other ethnic performances and traditions. For instance, Jakarta hosts a variety of cultural festivals that celebrate the rich diversity of Indonesia's various ethnic groups. Events such as the Jakarta Fair or Indonesia's Independence Day celebrations often feature performances from different regions of the country, including Reyog Ponorogo. These festivals create opportunities for cultural dialogue, where people from different backgrounds can appreciate the uniqueness of each culture while fostering mutual respect and understanding (Tan, 2014).

The multicultural nature of Jakarta also plays a crucial role in the integration of Reyog Ponorogo into the city's broader cultural scene. As a major cultural hub, Jakarta is home to a variety of cultural institutions such as museums, cultural centers, and art galleries, which offer important venues for showcasing local traditions. These institutions, through their collaboration with the Ponorogo community, have become vital partners in the promotion and preservation of Reyog Ponorogo.

In this multicultural setting, Reyog Ponorogo is not isolated as a cultural artifact of a specific ethnic group but is instead seen as a valuable part of Indonesia's national heritage. The city's multicultural environment allows Reyog Ponorogo to be integrated into broader cultural expressions, enabling it to be recognized as a significant and unique art form in the context of Indonesia's diverse cultural landscape. The inclusion of Reyog Ponorogo in national cultural events, alongside other regional performances, contributes to the promotion



of cultural diversity and the recognition of local traditions as integral components of Jakarta's identity (Indonesian Ministry of Education and Culture, 2010).

While multiculturalism in Jakarta offers many opportunities for the promotion and preservation of local traditions, it also brings about certain modifications to those traditions. Reyog Ponorogo, like other traditional cultural practices, is not immune to the influence of other cultural forms and practices in the city. In the multicultural environment of Jakarta, Reyog Ponorogo is often presented alongside different ethnic performances, creating opportunities for cross-cultural interaction and innovation. This exposure to other forms of art can result in a hybridization of cultural practices, where traditional elements of Reyog Ponorogo are fused with other cultural influences.

The influence of multiculturalism in Jakarta on the preservation of Reyog Ponorogo presents both challenges and opportunities for the future of the tradition. One of the key challenges is ensuring that Reyog Ponorogo remains grounded in its cultural roots while being adapted to fit within the urban context of Jakarta. The integration of Reyog Ponorogo into Jakarta's multicultural framework must involve a careful balance between preserving the traditional elements of the performance and making it relevant to modern, urban audiences.

3.6. The Involvement of the Younger Generation in the Preservation of Reyog Ponorogo

The preservation of traditional cultural practices, such as Reyog Ponorogo, heavily relies on the active involvement of younger generations. As globalization and urbanization continue to reshape the cultural landscape of Jakarta, where local and global cultures coexist and interact, the younger generation faces a complex array of influences. While the global appeal of modern entertainment, technology, and consumer culture often captivates youth, the importance of engaging them in the preservation of traditional cultural practices has never been more crucial. This section explores the critical role of the younger generation in ensuring the continuity of Reyog Ponorogo and addresses the challenges they face in maintaining a connection to their cultural heritage. It will also discuss strategies to encourage their active participation in the preservation of this traditional art form through education, active participation, and the use of digital media.

The primary challenge faced by the younger generation in preserving Reyog Ponorogo lies in their growing detachment from traditional cultural practices. Modernization, influenced by globalization, has transformed entertainment consumption patterns, particularly among urban youth in cities like Jakarta. The younger generation, often captivated by global media, social networks, and digital entertainment, may perceive traditional art forms like Reyog Ponorogo as outdated or irrelevant in comparison to global pop culture. As noted by Geertz (1960), cultural practices, especially traditional ones, thrive within social contexts that provide meaning and continuity. However, in a city like Jakarta, where global cultural products dominate, the challenge is ensuring that Reyog Ponorogo retains its relevance for younger audiences who may have little exposure to it.

The rise of digital media and the internet has further intensified this detachment. Young people in Jakarta, like their counterparts worldwide, are more engaged with entertainment options provided by platforms such as YouTube, Netflix, and Spotify, which offer easily accessible, fast-paced, and visually stimulating content. These platforms often focus on global entertainment, leaving little space for traditional, regionally specific cultural forms like Reyog Ponorogo. As Appadurai (1996) explains, global cultural flows often lead

to a dominance of mass-market entertainment, which overshadows localized art forms, making it difficult for young people to appreciate the cultural significance of traditional performances.

To address these challenges, education plays a critical role in engaging the younger generation in the preservation of Reyog Ponorogo. Formal and informal educational initiatives are essential for teaching young people not only the techniques and rituals involved in the performance but also the cultural values and historical significance of Reyog Ponorogo. Educational programs in schools and community centers can provide the foundation for developing a deeper understanding of traditional cultural practices. As Smith (2006) highlights, cultural education helps ensure that young people can appreciate their heritage in a modern context without losing its original meaning.

In Jakarta, schools and community centers are increasingly offering workshops, courses, and performance opportunities to introduce students to Reyog Ponorogo. These programs teach children and teenagers how to dance, play traditional music, and understand the deeper meaning behind the performance. By incorporating Reyog Ponorogo into the school curriculum or as extracurricular activities, educators can create opportunities for youth to connect with their cultural heritage in a way that aligns with their modern lifestyle.

Beyond education, active participation is essential for ensuring that the younger generation takes ownership of Reyog Ponorogo's preservation. Active engagement in performing and producing Reyog Ponorogo fosters a deeper connection to the tradition and creates a sense of cultural responsibility. Through participation in local performances, young people develop a personal connection to the art form, gaining a deeper understanding of its cultural and spiritual significance. As Geertz (1960) suggests, participation in cultural practices is integral to their preservation because it ties individuals directly to the shared values and collective identity of their community.

In Jakarta, the Ponorogo community has organized youth-focused performances and cultural festivals, where young people are invited to perform or help organize the event. These platforms provide them with opportunities to not only showcase their talents but also to engage with their heritage in a meaningful way. By encouraging leadership roles and organizational involvement in the preservation efforts, young people gain a sense of pride and agency in safeguarding their cultural traditions.

Active participation also helps revitalize Reyog Ponorogo by allowing young performers to innovate within traditional frameworks. As cultural practices evolve, the younger generation's contributions can introduce new ideas and creative expressions that keep the tradition relevant while retaining its core values. This intergenerational exchange of knowledge, as Sen and Hill (2000) argue, is crucial in ensuring the survival of traditional arts in modern, urban settings.

In the digital age, digital media serves as a powerful tool for engaging the younger generation in the preservation of Reyog Ponorogo. The widespread use of social media platforms, such as YouTube, Instagram, and TikTok, provides a unique opportunity to introduce Reyog Ponorogo to a new audience, especially young people. The Ponorogo community in Jakarta has recognized the potential of digital media to engage youth and has started to use these platforms to share performances, behind-the-scenes content, and educational materials related to Reyog Ponorogo.

4. CONCLUSION

The preservation of Reyog Ponorogo in Jakarta is a complex process influenced by the challenges of globalization, urbanization, and the multicultural dynamics of the city. Despite the



pressures these forces impose on traditional cultural practices, the Ponorogo community in Jakarta has implemented several effective strategies to maintain the art form's authenticity and relevance. The active involvement of the community, particularly through community-based initiatives, cultural festivals, and collaborations with cultural institutions, has been vital in ensuring that Reyog Ponorogo continues to thrive in the modern urban environment. These efforts have facilitated cultural exchange, making Reyog Ponorogo accessible to a broader audience while reinforcing its cultural significance.

The challenges posed by globalization and urbanization are considerable. The younger generation, influenced by global media and digital technologies, often sees traditional cultural forms like Reyog Ponorogo as outdated. To address this, the Ponorogo community has turned to education, active participation, and digital media as means of engaging youth in the preservation process. By incorporating Reyog Ponorogo into educational programs, organizing youth performances, and leveraging digital platforms, the community has not only ensured that the tradition is passed down but has also made it more accessible and relevant to contemporary youth.

Jakarta's multiculturalism presents both opportunities and challenges. The city's diversity allows for cultural integration, enabling Reyog Ponorogo to reach new audiences and adapt to the modern urban environment. However, it also poses the risk of cultural commodification, where the tradition could lose its deeper meaning in favor of entertainment value. The future of Reyog Ponorogo in Jakarta hinges on the balance between preserving its cultural integrity and adapting to modernity. The active engagement of the younger generation, along with continued community and institutional support, is crucial for ensuring the art form remains a vibrant and relevant part of Jakarta's cultural heritage.

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