
The Construction Of Reyogponorogo Monument And Museum To Promote Historical Literacy And Cultural Tourism

Abdul Rohim^{*1}, Nurweni Saptawuryandari¹, Khairul Fuad¹, Asep Supriadi¹, Saefuddin¹ and Agus Yulianto¹

¹National Research and Innovation Agency, Jakarta, Indonesia.

ABSTRACT

ReyogPonorogo is a traditional art cultural heritage that needs to be preserved by all components of society. This study describes the efforts taken by the Ponorogo government to maintain the existence of ReyogPonorogo and to attract the tourists to learn about ReyogPonorogo and its history. This qualitative study analyzed data that were collected through observation, interviews, and literature studies. The descriptive qualitative data analysis showed that cultural heritage should be maintained, protected, developed, and preserved and utilized for human welfare. Meanwhile, the tourism Development is carried out to empower the local communities in efforts to improve tourist satisfaction and to explore cultural heritage as a tourism resource. Adequate integration between the local community, tourist satisfaction, and the preservation of the heritage would support the sustainability of Ponorogo tourism development.

Keywords: Racism Local wisdom, ReyogPonorogo, preservation, sustainable tourism Subject classification codes, Oral tradition.

1. Introduction

Ponorogo Regency is also called *Kota Reyogor BumiReyog* since this area is the origin of Reyog Art. Ponorogo is also known as *Santri City* because it has many boarding schools, one of the famous is the modern Darussalam Gontor Cottage located in Gontor village, Mlarak district. The name Ponorogo comes from the word Pramana Raga consisting of Pana (understand) and raga (crew/body) (Stoica, 2022). Ponorogo Regency is located at 111°7 'to 111° 52'; east longitude 7° 49' to 8° 20' south latitude and directly adjacent to Magetan Regency, Madiun Regency and Nganjuk Regency, Madiun Regency and Nganjuk Regency to the North.

To the East it borders with Tulungagung Regency and Trenggalek Regency; and Pacitan Regency to the south (Stoica, 2022). Ponorogo Regency has a total area of 1,371.78 km² in Central Java province and it borders with Pacitan Regency and Wonogiri Regency. Ponorogo Regency has 21 sub-districts and 307 villages/kelurahan)Regional Development Planning Agency (2019, p.1). The complex nature of this regency makes it difficult to make comprehensive theoretical depiction. Seen from an ecological standpoint, this city suffers from a population fragmentation problem due to cultural and economic prosperity issues (Basundoro 2022, p.14).

ReyogPonorogo is a well-known cultural show in Indonesia and International level. Statues and monuments are built in the city,

Abdul Rohim
National Research and Innovation Agency,
Jakarta, Indonesia
E-mail: abdulrohimbv@gmail.com

depicting the characters of the Reyog art that serve as the learning source about local history and values of local wisdom. History education is expected to provide insight into the events of various periods in an effort to form attitudes and behavior of students. History is a scientific study of everything that has been experienced by humans in the past and that has left its traces in the present time, where the emphasis is placed on aspects of the events themselves and then compiled in a historical story (Barkah, 2022). History education aims to provide students with insights into events that occurred in various periods in the past which will affect their attitudes and behaviors. History is a scientific study of human experiences in the past that are presented in a historical narrative (Nobre, 2022). Historical awareness is still relevant today, even it is indirectly taught in daily life activities. For example, parents introduce their children the family tree from at younger age to familiarize the children with their relatives. Informal history education is also delivered through folklores or traditional stories, such as the story of a region's naming or tales of heroism from the past. It is important that history is taught in schools, especially in social studies since local history can provide valuable insights into the values that have long been embedded in society. Local history allows students to learn about the principles and values in their community.

Ponorogo city owns a vast unique culture that residents should be proud of. In addition to the beautiful landscape, Ponorogo has outstanding cultural heritage that should be maintained, maintained, and developed properly for the common good. The preservation of culture is the duty and responsibility of all elements of society since the society shows the national identity and the cultural heritage of certain region. (Kranjoti, 2022)

As stipulated in the Article 32 of the 1945 Constitution, cultural enterprises must strive towards progress, manners, culture, and unity by adapting new values from foreign cultures. This can enrich and develop the

culture of the nation, and enhance the humanity. This paper emphasizes the importance of preserving cultural heritage as a shared heritage for the humanity. Cultural heritage strengthens the identity and dignity of the nation, improves the welfare of the people, and promotes the nation's cultural heritage to the international community. Therefore, cultural exchange will occur and the national cultural heritage will grow. This, in turn, can strengthen the cooperation between nations and improve the respects for diversity and culture.

Various efforts have been made to preserve cultural heritage and utilize it for the benefit of society. Cultural heritage carries philosophical, ethical, and moral values that must be internalized by future generations in order to be preserved, nurtured, built upon, and developed for the betterment of the society. This aligns with the paradigm of sustainable tourism, which prioritizes the conservation and balance of natural and cultural resources, as well as the improvement of the welfare of local communities for both present and future generations. It is necessary to find an effective mechanism to develop cultural heritage in a manner that promotes sustainable tourism in Ponorogo City (Kranjoti, 2022).

Regarding the aforementioned background, the research question was proposed as follows: How to maintain the existence of ReyogPonorogo and increase the interest of tourists to learn about ReyogPonorogo and its history? This study describes the efforts taken by Ponorogo government in maintaining the existence of ReyogPonorogo and increase the interest of tourists to learn about ReyogPonorogo and its history. This study addresses the low interest of the younger generation in learning about ReyogPonorogo and analyzed the factors that can affect the number of tourist visits to Ponorogo. The study found that each country has specific cultural identity or heritage. In this case, Reog is the traditional dance which becomes the core identity by Ponorogo regency in East Java Province. It is

found that developing into one of the key target art show in Indonesia; Reog Ponorogo had become important Indonesian originally indicated that obtained the intense love from the international and local tourist. As indicated, Reog Ponorogo indicated the manifestation of Indonesian history and culture and higher deserves to be registered as one of UNESCO World heritages.



Map of Reog Monument and Museum of civilization

2. THEORETICAL BASIS

ReogPonorogo as a work of traditional art and the Reog monument and museum as an effort to preserve it as mentioned above, will be studied in an effort to increase historical literacy. In line with these two things, the following authors present the theoretical basis and understanding on which this research is based (Agostino, 2021).

2.1 Cultural Literacy

The Ministry of Education and Culture (2022) emphasizes cultural literacy and citizenship skills as crucial skills for individuals to develop strong national identity and to understand their rights and obligations as citizens. Cultural literacy and citizenship skills refer to ones' ability to act appropriately based on the culture of the nation and the community around them. In Indonesia, promotes the values of nationalism and patriotism through the National Literacy Movement program.

Cultural literacy involves the ability to comprehend and act in accordance with Indonesian culture as a national identity, while citizenship literacy involves understanding the rights and responsibilities of being a citizen. Cultural literacy and citizenship skills enable individuals and communities to conduct themselves as integral parts of their culture and nation (Ministry of Education and Culture 2022). In the 21st century, it is crucial for everyone, particularly the millennial generation, to master cultural literacy and citizenship skills as they will enable them to love and participate in preserving Indonesian culture. With such diverse ethnic groups, languages, customs, beliefs, and social strata, Indonesia is truly a diverse nation. Thus, the ability to accept and adapt, and to behave wisely and intelligently towards this diversity is important.

It is essential for individuals to develop adequate understanding and respect for the diversity as the as citizens of a nation. Cultural literacy and citizenship education should be improved in the family, school, and community levels, particularly for the millennial generation. The acquisition of cultural literacy and citizenship skills will enable the preservation and development of local and national culture as well as fostering the identity of the Indonesian nation in the global community.

The study found that cultural heritage has significant importance in any nation or country. It essentially support and promote the access and enjoyment of cultural diversity. It could also effectively enrich the social capital and develop the sense of individual along with collective belonging that support to manage the territorial and manage cohesion. Buildings, monuments, landscapes, archival materials, literature, works of art, and artefacts are examples of tangible cultural heritage. Intangible cultural heritage includes folklore, customs, language, and natural heritage (including culturally significant landscapes, and biodiversity).

Understanding a group of individuals from

a particular culture's traditions, routines, and history is referred to as cultural literacy. It also entails having access to these customs, pastimes, and history through venues for culture including galleries, museums, and performances. The way a group of people live is their culture. People may relate to and understand others better when they are culturally literate. They also tolerate and comprehend diverse cultures, allowing you to develop closer relationships with individuals. Improved self-reflection and communication are other advantages. They are all necessary for world citizens (Agostino, 2021). The cultural literacy theory was mainly initiated by the Hirsch (1983) as people found it difficult to learn, reading, writing and other communication as skills separate by the culturally assumed knowledge which support ways individual communicate, For instance, the meaning of different words in culture specific aspect.

3. SCULPTURE

3.1 Understanding Sculpture

The Great Indonesian Dictionary (2008, p.1031) defines sculpture as an art that carves the shape of people, animals, and other objects, which are carved on some materials such as wood and stone. It is a three-dimensional art that encompasses the length, height, width, and thickness. Sculpture is a Fine Art that often utilizes various materials such as stone, wood, clay, metal, resin, and other materials (Prough, 2022).

Sculpture has been existing in Indonesia ever since the Hindu-Buddhist era. Artifacts found in various places in Indonesia, where statues of various sizes have been discovered. The natural sculpting skills among Indonesians are valuable foundation for the development of sculpture (Darini 2021, p. 80). Sculpture is a type of art in which three-dimensional things are created out of hard or plastic materials. The designs could take the form of free-standing objects, reliefs on surfaces, or situations like tableaux

or ones that enclose the viewer. Throughout history and in the present, a wide variety of sculptures have been created. Relief sculpture, additive sculpture, subtractive sculpture, and casting sculpture are the four most prevalent types of sculpture (Nobre, 2022). In conclusion, sculpture is a form of three-dimensional artwork that has been practiced for a long time by our ancestors in Indonesia. Sculpture making often involves the use of stone or wood and dates back to pre-Hinduism-Buddhism times. During the classical period, sculptures were made to adorn Hindu-Buddhist places of worship, such as the temples of Prambanan and Borobudur. In the modern era, sculptures are often created to decorate buildings or monuments.

3.2 The development of sculpture in Indonesia

The art of sculpture in Indonesia is developing as shown by the establishment of temple buildings in various places. Temples often have many statues (Darini 2021, p. 81). Sukarno launched the construction of various projects known as Bung Karno Lighthouse politics, which first project was the establishment of sports courts. In 1962, Indonesia hosted IV Asian Games which improved the city-scale sculpture (sculpture and large-scale are the landmarks of a city) development. In addition to create better city, these sculptures are expected to remind the people about the national heroes and the spirit of Indonesian heroism, including TuguSelamatDatang, Diponegoro hero statue, Tani statue, West Irian Liberation Statue, and Dirgantara statue (Barkah, 2022).

4. MONUMENTS

4.1 Definition of Monument

A monument is a building that presents significant historical value that is maintained and protected by the state (KBBi 2008, p. 928). MonumenPerjuangan Nasional for instance, serves as an inscription and a

valuable historical artifact for future generations, symbolizing the struggle for independence of the Indonesian nation (Barkah, 2022). A monument preserves and honors historical events, serving as a testament to human efforts to immortalize past events intentionally. A monument reminds the younger generation about the historical events that happened in the past (Barkah, 2022).

4.2 The establishment of monuments in Indonesia

At the outset of Indonesian independence, the government sought to instill a sense of nationalism among the younger generation and to preserve the spirit of 1945. The Old Order regime attempted to promote nationalist ideas that ultimately led to the formation of Partai Nasional Indonesia under Sukarno's leadership. The government also constructed various monuments throughout Indonesia to commemorate historical events and showcase them to the global community. Sukarno designed a monument in the form of a candle or giant nail that resembles the phallus or obelisk shape inspired by the ancient Javanese (Hindu) culture (Richards, 2022). This phallic shape exists in several monuments, including in Tugu Proklamasi Jakarta, Tugu Muda in Semarang, Tugu Alun-Alun Bunder in Malang, and Tugu Pahlawan in Surabaya. One notable monumental building is the Monumen Nasional (MONAS) (Prough, 2022).

4.3 Symbolic Meaning

According to Herusatoto (2020, p. 17) the word symbol originates from the Greek word *symbolos* which means a sign or characteristic that tells something to someone. In addition, Saifuddin (2020, pp. 289-290) also said that symbols are objects, events, speech sounds, or written forms that are given meaning by humans. The language is the primary form of symbolization among human. Humans also communicate by using signs and symbols in painting, dance, music and so on. Based on the definition, the term symbolic can be defined as a form of

communication or the exchange of symbols for users to interact with each other.

Human is a cultural being, and human culture uses a lot of symbolism (Herusatoto 2020, p. 46). Throughout the history of human culture, symbolism has been used to symbolize behavior, language, science, and religion. Cultural products are not always tangible. Some cultural products are intangible, hidden or only partly represented by certain symbols. Hence, it often takes comprehensive discussions and analysis to understand the intended meaning of the cultural products (Stoica, 2022). A literary device known as symbolism is used to symbolise something other than its literal meaning through the use of words, persons, markings, places, or abstract ideas. There are instances of symbolism everywhere in everyday life; symbolism is not just used in literary works.

5. LOCAL HISTORY

5.1 Understanding the Local History

Local history refers to the history of a "place" or a "locality" which boundaries are determined by the "agreement" among history experts. The geographical boundary can also be determined by ethnic settlement, which may now include two or three second-level or tribal-level administrative regions and can also be a city, or even a village (Stoica, 2022). Local history can be interpreted as a place or space set based on scientific reasons agreed upon among history experts, for example: a space where ethnic or sub-ethnic groups live (Gardiner, 2022). Hence, local history research is a research in a particular area that includes geographical conditions, historical values, and the layout of the area limited by historians for learning facilities. Local history in any nation is highly essential because the city is not the community without any consideration or understanding of its past. Therefore, stories, traditions and civic commemorations transform the city into the community. It is revealed that telling these cultural

importance and stories and continuing these local traditional mainly support improving the community connection.

5.2 Local History Classification

Local history in Indonesia has been categorized by (Gardiner, 2022) into four patterns as follows.

- 1) Studies focusing on a specific event, evenementalI'evenement.
- 2) Studies that put more emphasis on structure.
- 3) Studies concerning the development of certain aspects within a certain period of time, and
- 4) The study of General History, which outlines the development of a particular area over time

These four patterns are not standalone as each can contain the other one. The human has been the closest object of historical research. Works on history require high technical ability and analytical capacity. Even a lower level of abstraction, the work on local history demands sharp accuracy and thoroughness which sometimes requires assistance from other scientific disciplines, including social and Cultural Networks (Kranioti, 2022).

6. RESEARCH METHOD

This exploratory, descriptive study identified the cultural heritage of Ponorogo City through in-depth and intact description of the past figures and ethnic cultural identity. Primary data were collected from the field, involving individuals, community and the culture. Meanwhile, secondary data were literature, archives, newspapers, seminar or workshop results and data gained from social media. The data regarded in this study included data of the subject of the study as well as tangible, intangible, and abstract data.

It is found that selection of primary data is important for enhancing the reliability and validity of the research findings. In this study, the author selected primary data to

deeply determine and understand the recent information about the cultural identity and location. The selected methodology positively support in collecting the large data from the target audience. The information collected by the researcher is beneficial for obtaining the research findings. It also effectively promote in determining the research objectives in effective ways (Barkah, 2022). Systematic observation and participation, structured interviews, and in-depth interviews, as well as literature review were conducted to collect the data of this study. Systematic observation and participation involved the recording of cultural events among individuals, families, social organizations, communities, and societies. Qualitative data on past cultural heritage in the community were also collected through structured and in-depth interviews. Lastly, literature review was conducted to complement the secondary data by examining documents, books, regulations, archives, and other relevant materials.

7. RESULTS AND DISCUSSION

Ponorogo is a cultural city that is often called Reyog City as it is where Reyog originates. The Directorate of Cultural Protection, Directorate General of Culture has announced that ReyogPonorogo passed the selection of Indonesia's Intangible Cultural Heritage (WBTb) to be proposed in the UNESCO ICH list. ReyogPonorogo was proposed as a single nomination, following tempeh and jamuor traditional herbs. Indonesian community should be proud of these cultural heritage, including the younger generation who will be in charge of preserving the authentic culture of Indonesia in the future. The term preservation covers static and dynamic interpretations. In a static sense, preservation involves an attempt to maintain the original state by making any changes to the existing condition of a culture (Sedyawati 2018). Whereas dynamic state refers to the attempt of maintaining the cultural heritage protecting, developing, and utilizing it. Protection prevents the site from

damages and destruction through maintenance, security reinforcement, zoning, and restoration of cultural heritage. Development refers to the process of enhancing the potential value, information, and promotion of cultural heritage through sustainable research, revitalization, and adaptation, without compromising its preservation. Utilization of cultural heritage involves its use for the benefit of people's welfare while ensuring its sustainability.

Despite being a cherished ancestral heritage, Reyog has yet to achieve a broader recognition and projection on an international creative city network. However, by establishing a monument dedicated to Reyog on top of the mountain, and a museum of civilization underneath it, the potential economic and tourist benefits of Reyog could be fully enhanced. This monument will surely spark curiosity and enthusiasm among both Ponorogo natives and tourist. The museum below the monument will also offer educational experience for visitors to learn about Reyog, thereby enriching the knowledge of both present and future generations. Reyog Monument and Museum of Civilization will reveal the potentials of Ponorogo City as a strong player in the global tourism industry.

7.1 Reyog Monument and Civilization Museum

There will be a water fountain built at the eastern end of Ponorogo Regency, around the Ngebel Lake. In the Western Region of Ponorogo, precisely on Mount Gamping Tenung, a Reyog monument will be built, under which there will be a Museum of civilization Ponorogo. The southern region will be developed as a religious tourism, particularly at Tegalsari, Jetis.

Reyog monument is planned to be built on a limestone hill in the District of Tenung, with 126 meters high and a Museum of civilization underneath by 2025 to introduce Ponorogo City to broader community. The Regent of Ponorogo, Kang Giri, stated that the monument will be built on an area of 25 hectares. Ponorogo is located nearby

Sarangan Lake and the access to both areas are well-built. The monument is expected to attract more visitors to stay longer in Ponorogo. The 126-meter-high Reyog monument will be designed as grand as Garuda Wisnu Kencana Monument in Bali. The Museum will also display the civilization of Ponorogo from the aspects of culture, agriculture, education, to modern Islamic boarding school. The giant Reyog Monument and Museum of Civilization in Ponorogo are built to attract both domestic and international tourists to visit the city where Reyog Ponorogo - a World Intangible Cultural Heritage acknowledged by UNESCO originates. Ponorogo Regent, Sugiri Sancoko, expressed his optimism that this project will elevate the literacy and economic growth in Ponorogo. This project will showcase the greatness of Ponorogo's cultural heritage to future generations.

7.2 The potential of Reyog Monument and Civilization Museum as local history learning

In this era of globalization, introducing local culture and history to the younger generation is undeniably important. Younger generation need to understand the cultural and historical facts about their own region. Hence, they will be able to value and appreciate their own society. Reyog Monument will also be completed with educational rides and interactive areas attractions for more fun experience. The Civilization Museum will comprehensively display the history, culture, and civilization of Ponorogo area. Visitors can see collections and artefacts from the prehistoric era to the modern era. Visitors can also learn about local the wisdom, traditions, arts, and crafts in Ponorogo. The construction of Reyog Monument and Civilization Museum is expected to be an educational tourist attraction for local people and tourists as well as introducing and promoting the heritage of Ponorogo to the global society. These two buildings are expected to attract the interest of younger generation in their culture and contribute positively to the development of

Ponorogo City.

8. CONCLUSION

Ponorogo is a cultural city where the legendary Reyog art originates. ReyogPonorogo has been proposed as an Intangible Cultural Heritage (WBTb) of Indonesia to UNESCO. ReyogPonorogo needs to be well preserved through static and dynamic strategies. ReyogPonorogo should be maintained for its authenticity and it should be protected, developed, utilized, and introduced as a great cultural heritage to the community. The construction of Reyog Monument and Ponorogo Civilization Museum is expected to be an effective means to introduce Ponorogo City to wider community (Barkah, 2022). The study concluded that each country has specific cultural identity or heritage. In this case, Reog is the traditional dance which becomes the core identity by Ponorogo regency in East Java Province. It is found that developing in to one of the key target art show in Indonesia; Reog Ponorogo had become important Indonesian originally indicated that obtained the intense love from the international and local tourist. As indicated, Reog Ponorogo indicated the manifestation of Indonesian history and culture and higher deserved to register as one of UNESCO World heritages. The descriptive and primary data findings revealed that it is important to effectively protect the cultural identity and rights to effectively ensure the effectiveness and importance of culture.

ACKNOWLEDGEMENTS

Praise and gratitude we pray to the presence of Allah Almighty because of His grace the writing of an article entitled "The Construction of ReyogPonorogo Monument and Museum to Promote Historical Literacy and Cultural Tourism" has been successfully completed. This article is actually the result and essence of our independent research conducted at the Jakarta National Research and Innovation Agency (BRIN). Therefore, on

behalf of the research team and the authors of this article, we would like to thank the Head of the Language and Literature Archeology Research Organization: Dr. Harry Joegaswara, Head of the Research Center for Literature and Oral Traditions Manuscripts: Dr.SastriSunanrti, and to our colleagues at the National Research and Innovation Agency (BRIN), Jakarta, who have wholeheartedly supported us in carrying out this research. Finally, I hope this research will be useful for developing, protecting and appreciating literary works.

REFERENCES

- [1] Barkah, H.J., Randai (2022) as Cultural Identity Formation in Minangkabau.
- [2] Chatzigrigoriou, P., Nikolakopoulou, V., Vakkas, T., Vosinakis, S., & Koutsabasis, P. (2023). Is architecture connected with intangible cultural heritage? reflections from architectural digital documentation and interactive application design in three aegean islands. *Heritage*, 4(2), 664-689.
- [3] Gardiner, S., Vada, S., Yang, E. C. L., Khoo, C., & Le, T. H. (2022). Recreating history: The evolving negotiation of staged authenticity in tourism experiences. *Tourism Management*, 91, 104515.
- [4] Hoang, K. V. (2021). The benefits of preserving and promoting cultural heritage values for the sustainable development of the country. In *E3S Web of Conferences* (Vol. 234, p. 00076). EDP Sciences.
- [5] Holloway, J. C., & Humphreys, C. (2022). *The business of tourism*. Sage.
- [6] Kranioti, A., Tsiotas, D., & Polyzos, S. (2022). The Topology of Cultural Destinations' Accessibility: The Case of Attica, Greece. *Sustainability*, 14(3), 1860.
- [7] Lin, H.H., Chang, K.H., Tseng, C.H., Lee, Y.S. and Hung, C.H., 2022. Can the development of religious and cultural tourism build a sustainable and friendly life and leisure environment for the elderly and promote physical and mental health?. *International journal of environmental research and public health*, 18(22), p.11989.
- [8] Manca, S. (2022). Digital memory in the post-witness era: how holocaust

museums use social media as new memory ecologies. *Information*, 12(1), 31.

[9] Nobre, H. and Sousa, A., 2022. Cultural heritage and nation branding—multi stakeholder perspectives from Portugal. *Journal of Tourism and Cultural Change*, 20(5), pp.699-717.

[10] Prough, J. S. (2022). *Kyoto Revisited: Heritage Tourism in Contemporary Japan*. University of Hawaii Press.

[11] Richards, G., 2022. Urban tourism as a special type of cultural tourism. In *A Research Agenda for Urban Tourism* (pp. 31-50). Edward Elgar Publishing.

[12] Stoica, G. D., Andreiana, V. A., Duica, M. C., Stefan, M. C., Susanu, I. O., Coman, M. D., & Iancu, D. (2022). Perspectives for the Development of Sustainable Cultural Tourism. *Sustainability*, 14(9), 5678.