Embedding Ethno-Parenting into 21st Century Education Policy: A Technology-Driven Approach to Cultural Sustainability

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Article Info

ABSTRACT

Purpose of the study: This study aims to analyze how cultural identity is reproduced through ethno-parenting, education, and cultural policy in contemporary Indonesia with a specific focus on how digital tools and technology-enhanced learning environments supports this procces.

Methodology: This research employs a qualitative ethnographic approach using participant observation, in depth interviews, and document analysis in family settings, schools, art studios, and government agencies. Digital content bservation, including online cultural archives, social media materials, and technology-supported learning platforms, was also incorporated to examine technology-driven cultural transmission.

Main Findings: Ethno-parenting serves as the primary mechanism for intilling cultural values through storytelling, rutuals, and performance practices. Formal and non-formal education strenghthens cultural internalization by combining theory and practice. Government policy supports cultural sustainability through festivals, regulations, and training subsides. Technology enhances this ecosystem by enabling digital storytelling, online cultural learning, hybrid participation, and increased youth engagement with cultural content through digital media.

Novelty/Originality of this study: This study offers a new perspective by embedding ethno-parenting within 21st century education policy and examining its integration with technology-based learning. It advances existing knowledge by proposing a technology-driven cultural sustainability model that connects family-based cultural transmission, digital learning ecosystems, and contemporary education policy.

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1. INTRODUCTION

Cultural identity, as a result of social construction, is not only realized through symbolic interactions but also through a series of repeated social practices embedded in the routines of individuals and groups. In Indonesia's highly diverse society, cultural identity is formed through a process of dialogue between local traditions, community values, and the dynamics of social change influenced by political, economic, and global cultural developments [1]-[3]. The reproduction of cultural identity is not a passive process of inheritance, but rather an active act that requires each generation to reinterpret, adapt, and negotiate cultural meanings. This multilayered process operates accros various social spheres families as the foundation of early socialization, educational institutions as formal places for learning cultural values, communities environments as sites for strengthening cultural practices and solidarity, to public policies that legitimize and protect cultural expressions. In the 21st century, this entire process increasingly intersect, archived, and reinterpreted, which shape how cultural symbols are communicated, archived, and reinterpreted by younger generations. Understanding cultural identity reproduction within this changing ecosystem is essential for ensuring cultural sustainability amidst the accelerating forces of globalization [5], [6].

The phenomenon of globalization and the dominance of popular culture continue to pressure the sustainability of local traditions, making it increasingly difficult for many communities to maintain cultural values that are often overshadowed by more universalized or commercialized cultural practices [7], [8]. This challenge is evident not only symbolically, through shifting aesthetic preferences and value orientations, but also structurally, through media systems, educational platforms, and cultural economies that prioritize digital and globalized content [9]-[11]. Digital media, streaming platforms, and algorithm-driven content further amplify global cultural flows, often marginalizing local cultural narratives in the digital public sphere [12]-[14]. As a result preservation efforts cannot rely solely on festivals, performances, or ceremonial performances,which often highlight superficial aspect without ensuring long term cultural continuity. A deeper understanding is needed regarding how cultural identity is transmitted in the intimate social spaces-especially families, where early cultural values and practices are rooted. In this context, culture-based parenting, or ethno-parenting, becomes essensial to ensuring that local traditions remain sustainable, relevant, and resilient in the face of global cultural homogenization [15]-[17].

Ethno-parenting, which positions local cultural values, norms, and symbols as the core of childearning practices, plays a vital role in maintaining cultural continuity. Through this approach, children are introduced to moral frameworks, social expectations, and cultural habitus that shape their worldview and identity. Ethno-parenting therefore operates as a mechanism that embeds cultural values into children's behaviors and character while fostering emotional attachment to ancestral heritage [18]-[20]. Its role is increasingly evident in the realm of traditional arts, as the family is the primary setting for deepening the meaning of symbols, aesthetic principles, and social norms that underpin cultural activities. In many communities, digital recordings, family-produced cultural films, and stories shared online are increasingly complementing the way parents pass down cultural heritage, enabling families to pass on cultural values through technology-assisted communication. Therefore, cultural education by families is a crucial foundation for cultural revitalization, ensuring traditions remain sustainable, relevant, and adaptable to social life [21]-[23].

Reog Ponorogo, as a local cultural system with a strong strujture, represents an important site for examining ethno-parenting practices. Beyond being a nationally and internationally recognized performing art, Reogembodies core values such as leadership, spirituality, courage, and solidarity, values that are reproduced through daily routines, intergenerational interactions, and ritual activities [24], [25]. Families, artistic communities, and social environments collectively transmit these values, reinforcing cultural identity formation among children. In recent years, digital documentation, online Reog performances, and social media engagement have introduced new modalities of cultural exposure for young people, expanding how Reog values are internalized and reinterpreted in digital contexts. These developments illustrate how cultural heritage is increasingly shaped by the interplay between traditional practices and technological mediation [26]-[28].

Within the family environment of Reog performers such as warok, jathil, bujangganong, and pengrawit children learn cultural values organically through routines intertwined with artistic practice. The ensures that cultural knowledge is not merely conceptual but also experienced directly in everyday life. However, academic studies of Reog Ponorogo to date have tended to emphasize the historical, aesthetic, or political aspects of culture, while internal dynamics such as the inheritance of values, character formation, and the role of family and community in preserving and transmitting cultural identity have received relatively little in-depth study. Moreover, the emerging role of digital technology in shaping these internal dynamics-such as children's exposure to online tutorials, digital folklore, and virtual culture communities-has received minimal scholarly attention despite its growing relevance [29], [30]. Examining these aspects is essential for understanding how Reog functions both as a performing art and as a mechanism of cultural identity formation [31], [32].

Schools also play a significant role in transmitting cultural identity. Subjects focused on regional content, after-school activities, and the school's relationship with the Reog studio provide children with a clear path to cultural immersion. This school-based learning approach acts as a bridge between family, the surrounding community, and formal learning venues. Today, online learning technology, virtual classes, and cultural materials

through various digital media open up even broader opportunities, making cultural learning more engaging and accessible [33]-[35]. However, it remains a matter of debate how well schools can collaborate with parents and the community to preserve local cultural characteristics amidst the rapid advancements of technology and the rapid influx of foreign cultures [36], [37].

Public policies, both local and national, are crucial for keeping cultural identity alive. Government actions in Ponorogo, such as holding cultural events, establishing rules, and using culture to connect with others, demonstrate the importance of Reog to the local community. These actions help pass on what is important and help parents teach their children about their culture and provide cultural learning. New government plans to help preserve culture using technology, such as online collections, digitalizing cultural items, and showcasing culture online, are changing the way culture is safeguarded by the government [36]. However, government actions can also turn culture into something to be bought and sold, turning customs into something to generate income or attract tourists. Therefore, we need to carefully examine how government actions, cultural nurturing, and learning all work together to shape cultural identity [38]. The dynamics of the digital era introduce new challenges and opportunities in cultural reproduction Children and teenagers are increasingly immersed in global culture via digital media, which frequently delivers immediate satisfaction and wide-ranging allure, often eclipsing local customs. Digital platforms simultaneously present opportunities for cultural renewal, such as online educational programs, virtual performances, digital narratives, and youth-driven innovation networks [39].

This research is designed to fill a gap in academic studies on the reproduction of cultural identity, particularly in the context of Reog Ponorogo, by highlighting the relationship between ethno-parenting practices, education, and cultural policy. Using qualitative methods with an ethnographic approach, this research aims to examine in depth the experiences, practices, social interactions, values, and meanings contained in the process of passing on Reog culture to the younger generation. The study also incorporates analysis of digital cultural practices-including digital archives, online interactions, and technology-supported learning activities-to understand how technological mediation influences cultural transmission today. This comprehensive approach offers a contextualized understanding of how Reog culture is reproduced within envolving social and technological landscape [40].

The novelty of this study lies in its integrative analysis of ethno-parenting, formal education, and cultural policy in the reproduction of cultural identity within the Reog Ponorogo tradition in the digital era. Unlike previous studies that predominantly focus on historical, aesthetic, or political dimensions of Reog culture, this research foregrounds family-based cultural transmission as a central mechanism of identity formation while simultaneously examining how digital mediation reshapes intergenerational cultural learning. By employing an ethnographic approach that incorporates digital cultural practices such as online performances, digital archives, and technology-supported learning this study offers a multidimensional perspective on cultural reproduction that has not been sufficiently explored in prior Reog or Indonesian cultural studies. This contribution extends cultural reproduction theory by situating ethno-parenting within contemporary socio-technological transformations, thereby providing a novel conceptual and empirical framework for understanding local cultural sustainability in the digital age.

The urgency of this study arises from the increasing risk of erosion of local cultural identity in contemporary Indonesia due to the rapid expansion of digital media and global cultural influences. Traditional cultural transmission through families, educational institutions, arts communities, and public policy has not been sufficiently examined in relation to technology-mediated cultural environments. This study aims to analyze how cultural identity is reproduced through ethno-parenting, education, and cultural policy in contemporary Indonesia, with a specific focus on how digital tools and technology-enhanced learning environments support this process. Addressing this urgency, the research comprehensively examines everyday cultural practices and institutional roles to understand how local cultural values are sustained and transformed. The findings are expected to strengthen cultural reproduction theory and inform cultural and educational policies by emphasizing the strategic integration of digital technologies with ethno-parenting, particularly in the context of Reog Ponorogo [41].

2.　RESEARCH METHOD

This research uses a qualitative approach with ethnographic methods to gain a deep understanding of the social, cultural, and value practices that develop within the Reog Ponorogo community. The ethnographic method was chosen because it allows researchers to directly observe the daily lives of community members, their social interaction patterns, and their distinctive parenting practices, or ethno-parenting, which play a crucial role in the reproduction of cultural identity. This approach emphasizes the relevance of the social and cultural context in each practice, allowing researchers to capture the meaning inherent in cultural activities and relationships among community members as a whole. Thus, ethnography serves not only as a data collection tool but also as an analytical framework capable of explaining how cultural values are transmitted, internalized, and maintained, thus providing a comprehensive picture of the dynamics of cultural identity in the real life of the Reog Ponorogo community [42].

This research was conducted in Ponorogo Regency, East Java, known as the center of the Reog tradition and for its high concentration of cultural activities. The study area included the families of Reog performers, the arts community, local educational institutions, and government agencies involved in the formulation and implementation of cultural policy. This location was selected considering several important aspects, including the continued existence of living and active Reog practices, the continuity of ethno-parenting mechanisms in transmitting cultural values, and the support of local policies that support the preservation of tradition. Given these conditions, Ponorogo provides a representative context for comprehensively studying the interactions between family practices, education, the arts community, and public policy in the process of forming and reproducing cultural identity for the younger generation [43].

The research subjects comprised various parties who play a significant role in the process of cultural identity reproduction, including parents or caregivers, young people active in Reog practices, teachers or educators who incorporate local cultural values into their learning, and officials or managers of cultural policies at the local level. Subjects were selected using a purposive sampling technique, which emphasizes the selection of informants based on their ability to convey rich, in-depth, and relevant information related to the practice of cultural identity reproduction through ethno-parenting. This approach allows for comprehensive and contextual data collection, allowing the analysis to depict the real interactions between families, educational institutions, arts communities, and public policy in transmitting and maintaining cultural values, while also highlighting the internal and external dynamics that influence the process of cultural identity formation in the younger generation [44].

The primary data collection techniques in this study included participant observation, in-depth interviews, and documentation studies, designed to gain a comprehensive understanding of cultural identity reproduction practices. Participant observation was conducted to directly observe daily family activities, the Reog practice process, educational activities, and social interactions that contribute to the formation and internalization of cultural identity. In-depth interviews aimed to capture the subjects' perspectives, experiences, and interpretations regarding cultural values, traditions, and their roles in the mechanisms of cultural reproduction. By combining these three techniques, researchers were able to synthesize empirical data from real-life practices with the subjective narratives of the participants, resulting in a holistic and contextual understanding of how cultural values, norms, and traditions are transmitted, maintained, and internalized by the younger generation in their daily lives [45].

In addition to primary data collection, this study also utilized document analysis as an important additional data source. The documents reviewed included local government policies related to cultural preservation, local content curricula, records and archives of arts communities, recordings or archives of Reog performances, and educational materials relevant to the research. This document analysis enabled the researcher to place cultural practices within a broader perspective, including the context of public policy, education, and local cultural history. Thus, the study not only emphasized the subjective experiences of informants but also considered the formal structures, norms, and regulations that influence the implementation of cultural practices. This approach enriches understanding of how cultural identities are systematically reproduced, maintained, and managed through the interaction between everyday practices, educational institutions, arts communities, and formal policies [46].

Data collection in this study was conducted in stages and iteratively, in accordance with ethnographic principles that emphasize a holistic and contextual understanding of cultural phenomena. Researchers began with initial observations to obtain a general overview of the social environment, cultural practices, and structure of the Reog Ponorogo community. Next, in-depth interviews were conducted with key informants to explore their perspectives, experiences, and the meanings they associated with cultural values and ethno-parenting practices. The next stage involved detailed observations of daily activities that serve as a means of internalizing cultural values, including family interactions, arts practice, and educational activities. This staged and iterative approach allowed for triangulation of data from multiple sources, increasing the validity and reliability of the findings, while also providing researchers with the opportunity to capture cultural dynamics in a natural, comprehensive, and contextual manner, so that the interpretations obtained could reflect the complexity of cultural practices in the real life of the community [47].

Data analysis in this study was conducted using a thematic and descriptive approach to gain a deep understanding of the mechanisms of cultural identity reproduction in the context of Reog Ponorogo. Data obtained through observation, interviews, and document studies were categorized based on key themes, such as ethno-parenting practices, the role of educational institutions, cultural policies, traditional values, and the dynamics of youth participation in Reog activities. The analysis process was carried out iteratively, where researchers repeatedly reviewed the suitability of the data, identified patterns, and evaluated relationships between themes to ensure consistency and depth of interpretation. The analysis findings were then interpreted to comprehensively understand how cultural identity is reproduced through intergenerational interactions, the implementation of cultural education, and the influence of public policy, thus providing a comprehensive picture of how cultural values are transmitted, maintained, and internalized in the practice of the Reog Ponorogo community [48].

To ensure the validity and reliability of the data, this study employed several strategies, including source triangulation, method triangulation, and member checking. Source triangulation was conducted by comparing

information from various research subjects to allow for multiple perspectives to be taken into account in the analysis. Method triangulation was implemented through a combination of data collection techniques, namely observation, in-depth interviews, and document analysis, so that data could be cross-verified to minimize bias. Furthermore, member checking was conducted by requesting confirmation from informants regarding the researcher's initial interpretations, ensuring that the understanding gained aligned with the subjects' experiences and perspectives. The implementation of these strategies ensured that the research findings accurately and comprehensively reflected socio-cultural realities, while enhancing the credibility and reliability of the research results [48].

Ethics are a primary concern in this research, given the direct involvement of families and local communities as study subjects. The researchers emphasized the importance of implementing the principle of informed consent to ensure voluntary participation and a full understanding of the research objectives and procedures. Furthermore, informant identities were kept confidential to protect privacy and minimize potential risks to research subjects. The researchers also respected prevailing cultural norms, values, and practices within the community, while acting as participants sensitive to local dynamics, ensuring that data collection did not disrupt community routines, traditions, or daily life. This ethical approach not only maintained the integrity of the research but also built trust between the researchers and the community, which is crucial for obtaining authentic, valid, and contextualized data [49].

By utilizing an ethnographic approach and qualitative methods, this study aims to provide a comprehensive understanding of the process of cultural identity reproduction through ethno-parenting practices, while exploring the complex interactions between public policy, educational institutions, and the Reog Ponorogo tradition in shaping the cultural identity of the younger generation. This study goes beyond empirically describing cultural practices, but also interprets the meanings, values, and symbols inherent in these activities, thus providing in-depth insights into the internal dynamics of the community. The research findings are expected to provide important contributions to the development of cultural anthropology theory, multicultural education, and local cultural preservation strategies, as well as serve as a basis for formulating educational policies and practices that are able to maintain the relevance of cultural traditions in the context of contemporary Indonesia which is dynamic and influenced by globalization [50], [51].

3. RESULTS AND DISCUSSION

3.1. Ethno-Parenting and Digital Cultural Transmission in Reog Families

The reproduction of cultural identity within Reog families takes place through a combination of daily parenting practice, cultural routines, and intergenerational interactions that strengthen children's understanding of traditional values. These interactions not only occur in physical spaces such as homes, studios, and community gatherings but also increasingly extend into digital enviroments. Families now complement traditional ethno-parenting practice with technology-based exposure, such as watching archived Reog performances on digital platforms, accesing online cultural stories, and sharing cultural materials through social media or family messaing groups. This technological integration does not replace traditional learning but instead broadens children's access to cultural symbols and narratives, allowing them to internalize values through both direct experience and digital cultureal engagement. Thus, digital tools function as an extension of techno-parentin, helping families sustain cultural transmission in ways that align with the habits and media consumption patterns of the younger generation. These findings highlight that digital media now act as a parallel channel of cultural learning, allowing children to interact with Reog content repetitively, visually, and multimodally, which strengthens symbolics internalization in a digital age content.

Table 1. Ethno-Parenting in Reog Families

Aspect	Findings	Example of Field Practice
Introduction to Values & Symbols	Children are introduced to the values, norms and symbols of Reog culture from an early age.	Parents tell the history of Reog, invite their children to join Jathil dance practice, and introduce the symbol of the *Singa Barong* mask.
Ritual Participation	Children are involved in rituals and community activities to internalize culture.	Children participate in preparations for Reog performances, traditional rituals, and group practice.
Culture-Based Parenting	Parenting strategies combine habituation, direct experience, and cultural stories.	Parents use storytelling and regular practice to instill discipline, solidarity, and cultural identity.

This table shows that the family is the primary space for the reproduction of cultural identity. Through ethno-parenting, children not only learn cognitively but also experience and internalize cultural values through

direct experience and active participation in the Reog tradition. In addition, many families now use digital tools-such as recording practice sessions, sharing cultural stories through family messaging groups, and accessing online Reog content-to strengthen children's exposure to cultural values in everyday life. Digital archives and family-curated media collections also help preserve cultural memory as learning resources for future generations.

Research findings indicate that ethno-parenting plays a central role as a foundation in the reproduction of the Reog Ponorogo cultural identity. The family serves as the first and most important space in introducing children to traditional values, symbols, and practices, so that the cultural learning process is not only theoretical but also internalized through direct experience [52]. Children who grow up in a Reog family environment receive a comprehensive cultural education; they not only understand the cognitive aspects of history and the meaning of tradition, but also actively participate in dance practice, ritual performance, and listening to historical narratives conveyed by parents or other family members. This involvement allows children to deeply internalize cultural values, norms, and symbols, while simultaneously forming an authentic and sustainable cultural identity, which forms the basis for the continuation of Reog practices in future generations [53]. In recent years, families have also begun using digital media such as online Reog videos, digital archives, and family messaging platforms to strengthen cultural exposure at home. These technology-assisted practice expand children's access to cultural knowledge beyond physical activities.

Culture-based parenting through ethno-parenting has proven to be an effective method for instilling cultural identity awareness in children from an early age, as it prioritizes learning integrated with direct experience (experiential learning) in everyday life. Through this practice, children not only gain a conceptual understanding of cultural values but also actively engage in activities that instill the meaning of discipline, courage, solidarity, and a sense of belonging to the Reog Ponorogo tradition [54]. Routine activities such as dance practice, participation in rituals, and the application of social norms and family history narratives enable children to internalize cultural values emotionally and affectively, so that their cultural identity develops holistically and inherently. Thus, the reproduction of cultural identity through this approach is not simply a transfer of knowledge, but a holistic process that unites cognitive, emotional, and social dimensions, so that traditional values can be continuously maintained, authentically experienced by the younger generation, and contribute to strengthening social cohesion within the community [55]. Digital storytelling platforms, children's access to cultural animations, and family use of recorded Reog materials have begun enhancing these experiental learning processes, making cultural transmission more adaptive to digotal-age habits.

3.2. Formal-Nonformal Education and Technology-Supported Cultural Learning

Formal and non-formal education complement each other in the reproduction of cultural identity. Schools provide theoretical context and symbolic knowledge, while studios or extracurricular activities provide practical experience and social values, enabling children to gain a comprehensive cultural understanding. Technology-based learning, including digital cultural modules, multimedia resources, and cirtual access to Reog performances, further enhances the learning environment by enabling students to explore cultural materials beyond classroom boundaries. Teachers increasingly use digital storytelling, virtual museum tours, and interactive cultural apps to improve students' engagement and comprehension of Reog values, making cultural learning more adaptive and attractive for digital-native learners.

Table 2. The Role of Formal and Non-Formal Education

Aspect	Findings	Example of Field Practice
Local Content Curriculum	Schools include Reog in local cultural learning.	The history, symbols and meaning of Reog are taught in arts and culture lessons.
Extracurricular & Studio	Children learn Reog practices directly to strengthen social skills and values.	Dance, music, and teamwork practice in studios or school extracurriculars.
Integration of Values & Skills	Education combines cultural theory and hands-on practice.	Teachers use songs, dance movements, and stories to teach discipline, cooperation, and cultural identity.

This synergy between conceptual learning and practicel experience enables the comprehensive internalization of cultural values. Technology strenghthens this synergy through hybrid cultural learning, online reshearsal materials, and digital collaboration between schools and art studios, making cultural practice more accessible and interactive for students [56]. Schools in Ponorogo have also introduced technology-enabled learning, particularly through video learning that utilizes digital displays and multimedia tools to help students visualize cultural symbols such as the Singa Barong mask and Jathil movements more clearly. While adoption of augmented reality (AR) remains limited, SDN 1 Sidorejo, with its AR-based cultural literacy initiative, has begun exploring AR applications created by researchers from partner universities [57] demonstrating a growing trend toward technology-enhanced cultural visualization in Reog-based education.

Education, both formal and informal, plays a strategic role in strengthening the cultural reproduction of Reog Ponorogo. The local content curriculum provides an adequate theoretical foundation for children to understand the history, symbols, and meaning of the Reog tradition, enabling them to grasp its core values and cultural roots. On the other hand, informal activities such as art studios, extracurricular activities, or practical training provide opportunities for children to engage directly in cultural experiences, from dance practice and participation in rituals to involvement in community performances [58]. This synergy between conceptual learning and practical experience enables the comprehensive internalization of cultural values, encompassing symbolic, cognitive, and technical understanding inherent in tradition. With this integrative approach, education not only transfers knowledge but also builds affective and social experiences that strengthen awareness of cultural identity, foster a sense of belonging to tradition, and support the sustainability of cultural practices in the community, enabling the younger generation to experience culture authentically and holistically [59].

The synergy between formal and non-formal education creates a complementary cultural learning ecosystem, while strengthening the internalization of traditional values [60]. Children not only gain a conceptual understanding of the values, symbols, and history of Reog Ponorogo through the school curriculum, but are also given the opportunity to apply this knowledge practically through dance practice, participation in rituals, and active involvement in community performances. This process creates a holistic learning environment, where the cognitive, affective, and practical skills of culture develop simultaneously [61]. This integrated approach emphasizes that the reproduction of cultural identity does not occur in isolation or in parts, but rather through layered interactions between families, educational institutions, and arts communities. The interconnectedness of these domains ensures that cultural values are consistently transmitted, implemented in real-life practice, and internalized by the younger generation, so that cultural identity is not only understood theoretically but also internalized and lived as an integral part of everyday life [62]. Technology strengthens this synergy through hybrid cultural learning, online rehearsal materials, and digital collaboration between schools and art studios, making cultural practice more accessible and interactive for students.

3.3. Policy Support, Cultural Ecosystems, and Digital Preservation Initiatives

Government policies are crucial in fostering and strengthening the process of cultural reproduction. Supportive policies increase access and legitimacy, but also present challenges to commercialization that can alter the original meaning of the Reog tradition. Recent policy efforts also include digital preservation initiatives, online cultural promotion, and the creation of virtual archives that record Reog performances. These new digital heritage initiatives ensure that Reog documentation, performance records, and cultural stories are organized and available for research, education, and intergenerational learning. Furthermore, the issuance of Ponorogo Regent Regulation No. 35 of 2024 concerning Extracurricular Education for Reyog Ponorogo at the elementary level marks a significant regulatory milestone, as it formally integrates Reog into the school system by mandating structured cultural learning, standardized training modules, and collaboration between schools and local art studios. This regulation not only institutionalizes cultural transmission but also strengthens the role of education in maintaining Reog identity among the younger generation.

Table 3. Government Policies and Support

Aspect	Findings	Example of Field Practice
Local Content Curriculum	Schools include Reog in local cultural learning.	The history, symbols and meaning of Reog are taught in arts and culture lessons.
Extracurricular & Studio	Children learn Reog practices directly to strengthen social skills and values.	Dance, music, and teamwork practice in studios or school extracurriculars.
Integration of Values & Skills	Education combines cultural theory and hands-on practice.	Teachers use songs, dance movements, and stories to teach discipline, cooperation, and cultural identity.

This table emphasizes the government's role as a facilitator of cultural preservation. Policy support increases access and legitimacy of culture, but also poses challenges to commercialization that can affect the original meaning of Reog practices. Recent policy intiatives also include digital preservation programs, online cultural promotion, and the development of virtual archives that document Reog percormances, providing wider public access while supporting long-term sustainability. Government-led digital festivals and livestreamed competitions are also expanding public engagement with Reog at regional, national, and international levels.

Government policy plays a crucial role in supporting and strengthening the process of cultural reproduction, particularly regarding the Reog Ponorogo tradition. This support can be realized through the organization of cultural festivals, the issuance of regulations governing and protecting cultural practices, and the provision of subsidies for training and skills development in traditional arts. Such interventions not only increase cultural legitimacy in the eyes of the wider community but also expand opportunities for the younger generation

to actively participate in the preservation and development of these traditions [63]. However, policies that place too much emphasis on public performances or tourism orientation have the potential to lead to cultural commodification, where the core meaning and values of tradition can be displaced by economic interests or mere entertainment. Therefore, a balanced policy is needed, capable of maintaining the essence and traditional values of Reog, while utilizing opportunities for modernization and cultural promotion to increase its visibility and appeal without sacrificing the sustainability of its original cultural identity. Thus, public policy serves not only as a form of support but also as a regulatory mechanism that ensures cultural practices can develop authentically, relevantly, and sustainably within the context of contemporary social and economic dynamics [64].

From an ethnographic perspective, this research confirms that the reproduction of cultural identity is a dynamic, contextual process that continues to evolve along with social interactions in everyday life. Cultural identity is not passively inherited, but rather is formed through the active involvement of children and adolescents in cultural practices, where families, educational institutions, arts communities, and public policy play a role in transmitting cultural values, norms, and symbols. This process is adaptive, enabling the younger generation to appreciate and internalize the Reog Ponorogo tradition, while simultaneously adapting cultural practices to the demands of modernization, social change, and the influence of globalization [65]. Ethnographic observations show that cultural values are not only learned cognitively, but also experienced affectively and socially through participation in practices, rituals, performances, and community interactions, so that the formation of cultural identity takes place in a holistic and authentic manner. Thus, cultural reproduction emerges as a result of complex interactions between actors and institutions, where flexibility, creativity, and the sustainability of traditional values are key factors in keeping culture alive, relevant, and sustainable in the context of modern society [66].

3.4. Youth Agency, Tradition Dynamics, and Digital Cultural Innovation

The dynamics of the Reog Ponorogo tradition illustrate that cultural values can be preserved sustainably while the younger generation adjusts practices to modern contexts. Young people today are increasingly utilizing digital platforms to reinterpret, share, and create new Reog expressions via social media, online performances, and digital narratives. The active engagement with TikTok, Instagram Reels, and YouTube has turned Reog into an interactive digital culture, enabling symbolic meanings and performance styles to spread through algorithm-based visibility.

Table 4. Dynamics of the Reog Ponorogo Tradition

Aspect	Findings	Example of Field Practice
Internal Discipline & Social Values	Reog is a means of learning discipline, courage, and solidarity.	Children learn teamwork during Jathil dance practice and performing the Singa Barong mask.
Adaptation of the Younger Generation	The younger generation adapts traditional practices to the contemporary context.	Reog performances on social media or modern events without eliminating traditional values.
Cultural Identity Learning	Reog is a medium for internalizing cultural identity for the younger generation.	Children's active participation in rehearsals and performances creates a sense of belonging to local culture.

This adaptation process highlights the ability of traditions to adapt to social and technological change. From an ethnographic perspective, cultural identity is formed through complex interactions, including everyday experiences, educational environments, arts communities, and government policies. Frequent exposure to these arts, whether online or in-person, further introduces them to a wider audience. Digital creativity among young people, such as remixing Reog music, creating animated folktales, or creating short educational videos, serves as an innovative way to preserve cultural identity in the digital age.

The dynamics of the Reog Ponorogo tradition demonstrate that the cultural values inherent in this tradition can be maintained sustainably even as the younger generation adapts its practices to the demands and contexts of contemporary life. Children and adolescents not only learn technical performance skills but also internalize important values such as discipline, courage, solidarity, and cooperation through regular practice, involvement in rituals, and direct participation in performances. Furthermore, adaptation to changing times for example, through presenting Reog in more modern forms, collaborating with contemporary art elements, or utilizing social media helps this tradition remain relevant and engaging for the younger generation growing up in the digital age [67]. This adaptation process emphasizes the tradition's ability to flexibly respond to social and technological change without diminishing the essence of the traditional values that shape community identity. Thus, Reog Ponorogo serves as an example of how cultural heritage can live dynamically: maintaining its historical and symbolic meaning while adapting its practices to suit the needs, interests, and social contexts of new generations, thus maintaining cultural continuity and relevance in modern society [68].

Synergy between families, educational institutions, and the government has proven to be a crucial element in the successful reproduction of cultural identity, particularly in the Reog Ponorogo tradition. The family serves

as the primary space for children to gain direct experience and culturally based care, enabling the internalization of traditional values, symbols, and practices emotionally, affectively, and socially. On the other hand, formal schools and art studios provide a more structured learning framework, from both a theoretical and practical perspective, enabling children to fully understand the historical, symbolic, and technical meanings of the tradition [69]. Public policy support through regulations, preservation programs, cultural festivals, and training subsidies also expands young people's access to culture, provides social legitimacy, and ensures the long-term sustainability of cultural practices [70]. The combined interaction between these three domains creates a comprehensive cultural learning ecosystem, where children acquire not only conceptual knowledge but also practical experience and appreciation of traditional values, thus ensuring the formation of a holistic, authentic, and sustainable cultural identity, while simultaneously strengthening social cohesion and the continuity of tradition in modern society [71].

The younger generation plays a central and strategic role as the primary agents in the reproduction and sustainability of culture, particularly in the Reog Ponorogo tradition. They are not merely recipients of cultural values, but also active in transmitting, interpreting, and adapting cultural practices to maintain their relevance to current developments. Through direct participation in routine practices, performances, and the management and dissemination of cultural content on social media, the younger generation is able to internalize traditional values while simultaneously expressing creativity in response to the challenges of modernization [72]. Their involvement not only strengthens their sense of ownership and cultural identity, but also keeps the Reog tradition dynamically alive, bridging historical heritage with contemporary demands, and ensuring that culture remains valued, accepted, and authentically lived by modern society. Thus, the younger generation serves as a bridge that ensures the continuity of tradition, while facilitating cultural adaptation to social, technological, and global changes without diminishing the essence of traditional values that are the foundation of community identity [73].

Overall, the findings of this study confirm that the reproduction of cultural identity through ethno-parenting practices, education, and public policy is a multidimensional, complex, and interconnected process, in which each element contributes significantly to cultural continuity. The Reog Ponorogo tradition serves as an important means for the internalization of cultural values, the formation of both individual and collective identities, and the strengthening of social solidarity among community members. Through active participation in practices, performances, rituals, and daily activities, children and adolescents not only learn the symbolic and historical meaning of the tradition but also instill the values of discipline, courage, cooperation, and a deep sense of cultural belonging [74]. This research shows that cultural continuity does not only depend on the practice of tradition itself, but is also greatly influenced by the role of the family as the primary agent of cultural nurturing, educational institutions that provide theoretical frameworks and practical experience, public policies that offer legitimacy, access, and cultural protection, and the active involvement of the younger generation who are able to adapt to social change and modernization. Thus, the reproduction of cultural identity is the result of a complex interaction between daily practices, formal institutions, policy regulations, and the innovations of the next generation, which together ensure that the Reog Ponorogo tradition remains alive, relevant, and can be authentically passed on amidst the dynamics of contemporary society [75]. Moreover, the integration of digital tools across family, school, and policy domains highlights how technology now forms an essential layer in supporting cultural sustainability and extending the reach of Reog identity formation in the 21st century.

This study offers a clear technological novelty by conceptualizing the reproduction of cultural identity in the Reog Ponorogo tradition as a technology mediated cultural ecosystem that integrates ethno-parenting, formal nonformal education, and public policy through digital platforms. Unlike previous studies that predominantly examine cultural transmission through traditional practices or institutional education alone, this research explicitly demonstrates how digital technologies such as family-curated digital archives, online cultural content, virtual performances, social media dissemination, and emerging tools like augmented reality function not merely as supplementary media, but as active and parallel mechanisms of cultural learning and identity formation. The novelty lies in positioning technology as a structural agent that reshapes intergenerational cultural transmission by extending learning spaces beyond physical settings, enabling repetitive, multimodal, and algorithm-driven cultural engagement, and empowering youth as digital cultural innovators. By empirically revealing how technology operates simultaneously at the family, educational, and policy levels, this study advances the field by providing a holistic, digitally grounded model of cultural sustainability, offering new theoretical insights and practical implications for technology-enhanced cultural education and heritage preservation in the digital age.

The findings of this study have important theoretical and practical implications for the fields of educational technology, digital cultural education, and heritage sustainability. Theoretically, this research extends existing cultural transmission and identity formation frameworks by demonstrating that digital technology functions as an integral learning infrastructure rather than a peripheral tool, thus reinforcing the need to reconceptualize cultural learning models within digitally mediated environments. Practically, the results provide guidance for educators, curriculum developers, and policymakers in designing technology-enhanced cultural education programs that integrate digital archives, multimedia learning resources, virtual cultural experiences, and social media platforms to support intergenerational learning. The study also highlights the strategic role of families and youth as active digital agents, suggesting that effective cultural preservation initiatives should incorporate

family-based digital literacy, school–community digital collaboration, and policy-supported digital heritage platforms to ensure cultural continuity and relevance in the digital era. Despite its contributions, this study is limited by its focus on a single cultural context and qualitative ethnographic scope, which may restrict the generalizability of the findings to other cultural traditions or technological settings.

4. CONCLUSION

This research shows that the reproduction of the Reog Ponorogo cultural identity occurs through a complex interaction between family, education, community, and government policy. Ethno-parenting in the families of Reog performers serves as a primary foundation in instilling cultural values, symbols, and practices from an early age, while formal and non-formal education strengthens children's understanding and practical skills within the cultural context. Government policy support through festivals, regulations, and subsidies for traditional arts training helps ensure the tradition's sustainability, although the potential for cultural commodification requires caution. The younger generation has proven capable of adapting traditional practices to contemporary contexts, thus maintaining cultural identity's relevance and adaptability. In alignment with the study's purpose and findings, digital tools-such as online cultural archives, social media platforms, and technology-supported learning enviroments-further strengthen this ecosystem by enabling broader access, hybrid cultural participation, and technology-enhanced cultural learning for young people. This integration of ethno-parenting with digital learning frameworks reflects the study's contribution to proposing a technology-driven cultural sustainability model within 21st century education policy. The findings imply that future cultural and educational policy should prioritize digital inclusion and technological literacy to ensure that traditional arts remain meaningful and accessible to younger generations in rapidly digitizing societies. Future research is recommended to expand toward broader digital ethnography, such as cross-platform cultural analytics, alghorihmic visibility studies, and comparative digital heritage research, to deepen understanding of how technology continues to reshape cultural identity formation.

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USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

The authors declare that no artificial intelligence (AI) tools were used in the preparation, analysis, or writing of this manuscript. All aspects of the research, including data collection, interpretation, and manuscript preparation, were carried **out** entirely by the authors without the assistance of AI-based technologies.

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