**From Stage to Civic Life Reyog Ponorogo's Influence on Social Norms Legal Consciousness and Education in Indonesia**

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**ABSTRACT:** *This article explores the potential of Reyog Ponorogo, a local Indonesian cultural narrative, to nurture positive citizenship qualities. The concept of citizenship and its associated character traits are crucial for a functioning democracy. Educational efforts aim to cultivate these qualities in citizens. Local cultural narratives offer potential resources for such endeavors. This qualitative research employs a hermeneutic approach to analyze the Bantarangin version of the Reyog Ponorogo story and its characters, particularly Prabu Klana Sewandana and Bujangganong. Dante's hermeneutic analysis methodology guides the data analysis, focusing on identifying the characters' embodied civic values and their alignment with established national character education principles. The analysis reveals that Reyog Ponorogo characters exemplify various citizenship values, including religious devotion, honesty, self-reliance, creativity, and patriotism. These values are demonstrably connected to the 18 national character values emphasized in Indonesian education. The article argues that the Reyog Ponorogo narrative offers valuable lessons for contemporary civic education. By integrating these themes into educational programs, we can cultivate a more responsible and engaged citizenry. Future research is recommended to explore the effectiveness of incorporating Reyog Ponorogo performances or workshops into curriculums. Additionally, investigating the use of other local cultural narratives from across Indonesia can further enrich civic education and foster appreciation for the nation's cultural diversity. By combining traditional cultural elements with modern educational practices, we can cultivate well-rounded citizens equipped to contribute meaningfully to society. This study contributes to the literature by integrating these the local story into educational programs, and cultivate a more responsible and engaged*

**Keywords:** *Character value, character education, citizenship, reyog ponorogo story, hermeneutic.*

1. **INTRODUCTION**

Citizenship is an inherent quality that every citizen must possess. There are multiple auxiliary elements that facilitate the development of civic competences in an individual, specifically civic knowledge, civic abilities, and civic disposition (Winthrop, 2020). Civic knowledge pertains to the fundamental information that a citizen should possess. Additionally, the second civic skill pertains to the cognitive abilities and competencies that citizens should possess. The third aspect is civic disposition, often referred to as civic character, which contributes to the development of citizens who are more mature and organized in their participation in society, the nation, and the state (Komalasari & Sapriya, 2016; Muleya, 2019). Citizenship character is a fundamental aspect that enables individuals to develop and conduct themselves in a mature and organized manner within social, national, and state contexts (LeCompte et al., 2020).

The concept of an ideal society with civic character can be manifested through various factors. A citizen with strong civic character will consistently demonstrate a steadfast dedication to their country and a strong sense of national identification. They will possess affection and devotion towards their nation. In addition, a citizen must adhere to both legal and ethical standards. This can be demonstrated by the ethical conduct of individuals, which involves upholding the rights and liberties of others and adhering to relevant societal norms. Furthermore, engaging actively in the democratic process. An individual with exemplary citizenship qualities will actively engage in the democratic process, including voting in elections, comprehending political matters, and participating in political endeavors. Furthermore, valuing variety and upholding human rights, which encompass the tenets of equality, freedom of speech, and safeguarding against prejudice. The fifth aspect pertains to engaging in social activities and demonstrating a sense of responsibility. Within this context, individuals actively engage in altruistic endeavors, providing assistance to others and advocating for societal equity. Furthermore, the ability to withstand and recover from conflict, as well as the collective advancement of all parties involved. In this scenario, individuals endeavor to establish harmonious interactions across diverse individuals and groups (McDonough, 2016; McDonough & Feinberg, 2003; Singh, 2019).

Practically, the process of developing the nature of citizenship in society is not devoid of the underlying issues that accompany it. Instances in society that demonstrate the absence of civic character are evident across multiple news platforms, such as print, radio, television, and online media. On a daily basis, and even on an hourly basis, numerous instances arise that challenge the principles of civic virtue within society. Presently, there is a growing prevalence of incidents involving violence, group altercations, corruption, promiscuity, drug abuse, and even homicides perpetrated by adolescents or students (Nurohmah & Dewi, 2021; Putry, 2019). When considering the perspective of citizens who possess exemplary qualities of citizenship, the aforementioned instances are in direct opposition to the principles of adherence to laws and ethics, disregard for diversity and human rights, and lack of resilience in the face of conflict and collective advancement.

The issue of insufficient comprehension of civic character within society, particularly among adolescents, is seen in the prevalence of disinformation among the millennial generation, who readily accept news or information without verifying its veracity. The proliferation of hoaxes and hate speech in society has become a prevalent and ingrained aspect of daily life (Pratiwi & Asyarotin, 2019). Moreover, the prevalence of hoaxes in Indonesia gives rise to skepticism regarding the accuracy of the information obtained, perhaps leading to confusion among the general people. This situation presents an opportunity for unscrupulous individuals to disseminate defamatory statements and animosity towards others (Eniyati et al., 2021). The task of cultivating an all-encompassing civic character involves effectively addressing the influence of social media, dissemination of false information, detrimental media consumption, and employing technology judiciously to facilitate education and active engagement in society (Rosmalina & Khaerunnisa, 2021).

All of these issue of civic character highlights the need for further improvement in national character education, which is a matter of concern for all stakeholders (Saidek et al., 2016). To implement a cultural and civic literacy program effectively, it is necessary to design strategic actions that focus on the school, home, and environmental domains (Pratiwi & Asyarotin, 2019). Within the context of education, the most effective approach that can be used is the incorporation of integration into the curriculum. The National Policy on National Character Development 2010-2025 highlights that character is formed via the amalgamation of four components: heart, mind, body, and feel and also spirit (Nuh, 2010). The national civic character education encompasses four core values: religious values, Pancasila, culture, and national education aims (Galand & Dewi, 2021; Saidek et al., 2016). The government is implementing many initiatives to promote the development of moral values and ethics in society. In the 2013 curriculum, the Indonesian government has prioritized the character aspect to enhance the implementation of character education. This initiative aims to cultivate a positive mindset among the younger generation, focusing not only on cognitive abilities but also on character development (Sitorus et al., 2019; Suwartini, 2017). Nevertheless, in practice, these endeavors nevertheless encounter deficiencies when it comes to their execution at educational institutions.

The research undertaken by the Badan Pusat Statistik in Indonesia indicates that the Cultural Development Index (IPK) has a favorable impact on the Indonesian Development Index (IPM) (Zuriatina, 2020). As the cultural level of a place improves, the welfare of the community will also increase. Preserving Indonesian culture can be achieved by promoting the study and exposure to local cultural practices. Presently, Indonesian society is undergoing a transformation in local culture, which is integral to the national cultural identity. The advent of globalization and digitization has led to a transformation in the significance of community nationalism, resulting in a decline in appreciation for local cultures and a growing inclination towards western cultural influences (Asri, 2018; Aswasulasikin et al., 2020; Suneki, 2012). Research conducted by Aswasulasikin on the Sasak culture in Indonesia reveals that the local culture is experiencing erosion. For instance, traditional Sasak foods are on the verge of extinction, and traditional games such as rempak, sungkit, and sebok pete are no longer played by children and the current generation. These traditional activities have been replaced by the use of gadgets and online gaming (Aswasulasikin et al., 2020). Globalization has also had an impact on the arts in Java, leading to a transformation in local culture. This can be seen in the decline of traditional art forms such as ludruk, ketoprak, and wayang orang, which are now considered to be in a state of stagnation (Suneki, 2012). Furthermore, children nowadays fail to acknowledge and appreciate local arts and cultural icons in their vicinity, which may serve as valuable sources and educational tools. Instead, they gravitate towards western education, relying on western personalities as conduits for knowledge transmission.

The Reyog Ponorogo is a longstanding local cultural practice that thrives in the region of Ponorogo, located in East Java. The local culture of Ponorogo thrives in tandem with the growth of the Ponorogo people, and is centered around the legendary tale of Reyog Ponorogo. There are three variants of the legend that explain the origin of the Reyog Ponorogo culture: the Bantarangin version, the Ki Ageng Kutu Suryangalam version, and the Batara Katong version. Overall, the three iterations of the Reyog Ponorogo legend depict the characters' style of governance and their devotion to their country. Nevertheless, within the realm of educational requirements, the Bantarangin rendition of the Reyog Ponorogo myth is deemed suitable for utilization as a point of reference (Sulton et al., 2019). In essence, this legend recounts the tale of Prabu Klana Sewandana, the King of the Bantarangin Kingdom, and his desire to wed Princess Dewi Sanggalangit, the daughter of the Kediri Kingdom. This legend recounts the decision faced by King Prabu Klana Sewandana, who had to choose between pursuing his own goals, including his love for Dewi Songgolangit, or prioritizing the welfare and well-being of his people. Ultimately, Prabu Klana Sewandana made the decision to prioritize the well-being and welfare of his people (Sulton et al., 2019). In addition to its reputation as a legendary tale about Prabu Klana Sewandana, Reyog Ponorogo also showcases prominent characters in the narrative. The Bantarangin version of the Reyog Ponorogo narrative includes additional characters such as Pujangga Anom or Bujang Ganong, Warok, Dhadak Merak, Prabu Kertojoyo (the monarch of Kediri), Singolodro or Barongseta, and Kanjeng Sunan Law

u (Purwowiyono, 1985). Every character in the novel possesses distinct characterisation or axiological value content. For instance, the character of Pujangga Anom or Bujangganong exemplifies the characteristics and demeanor of a patih towards his king. This character is renowned for his cleverness and is said to possess magical abilities (Kurnianto, 2017; Sulton, 2019). Another figure is the warok character, who serves as a mediator of power in a tangible and cosmological manner, acting as an intermediary between superior and inferior forces. During its evolution, the Warok figure transformed into a community or social organization, referred to as Konco Reyog (Kurnianto, 2017). The Warok's spirit embodies the concept of worth through their bravery and will to defend the fundamental societal demands of unity and well-being inside their kingdom (Handayani, 2021).

Prior studies have yielded various findings regarding the correlation between the attributes of Reyog Ponorogo and the national character's worth. According to the findings of a study, the portrayal of characters in Reyog Ponorogo, such as warok, klana, and barongan, was found to play a role in supporting the fundamental principles of the nation and state. The figures in question embody the Pancasila principles and give rise to five fundamental virtues: heroism, civic responsibility, excellence, individuality, and morality. The five fundamental virtues serve as a foundation for cultivating the civic character of a society inside a country (Achmadi, 2014). The presentation of Reyog art showcases various distinct values, including social, religious, nationalist, and cultural values. Reyog is a societal phenomenon that serves the purpose of self-fulfillment, artistic expression, social interaction, and cultural preservation (Ambarwangi, 2014).

This study seeks to not only identify and analyze the character traits and values represented by each figure in the Reyog Ponorogo narrative but also to explore how these values can inform and enhance citizenship character in today’s society. By doing so, it aims to contribute to the broader discourse on national character education and the role of cultural narratives in shaping civic virtues. Therefore, the objectives of this research are twofold: first, to elucidate the characteristics and meanings associated with each character in the Reyog Ponorogo story, thereby uncovering the cultural and moral values they embody. Second, to analyze the citizenship values reflected in these characters and to propose ways in which these values can be integrated into contemporary civic education and character building efforts. Through this exploration, the study intends to demonstrate the relevance of cultural heritage in addressing modern societal challenges and in nurturing a robust civic character among citizens. This approach aligns with the broader goal of enhancing national character education through the strategic integration of cultural literacy and civic virtues, thereby contributing to the development of a more ethically responsible and engaged citizenry.

1. **METHOD**

This qualitative research uses a hermeneutic approach. A hermeneutics study involves the theory and practice of interpretation, focusing on understanding texts, symbols, actions, and meanings within a particular context (Paterson & Higgs, 2005). This research is based on the study and interpretation of a textbook called "Babad Ponorogo" by R.A. Surodiningrat, which focuses on the Bantarangin version of the Reyog Ponorogo story. The book was rewritten by Purwowiyono in 1985 and published by the Tourism and Cultural Arts Office of the Ponorogo Regency Government in East Java Province. Furthermore, to enhance the robustness of this research, there are numerous supplementary textbooks available for comparison. The comparative textbooks consist of four titles: 1) "The Art of Reyog Ponorogo (History, Values and Dynamics over Time)" by Rido Kurnianto; 2) "The Story of Wengker and the Genesis of Reyog Ponorogo" retold by Kasni Guno Pati; 3) "Tracing the Journey of Reyog Ponorogo" by Soemarto; 4) "Reog Ponorogo" by Herry Lisbijanto.

Dante's hermeneutic analysis methodology is the data analysis method employed in this study. The purpose of this research's data analysis is to identify the civic character qualities present in the tales and personas of the Reyog Ponorogo local culture by applying Dante's hermeneutic. Initially, a preliminary study is carried out in which the researcher examines the cultural tradition of Reyog Ponorogo, including its beginnings, evolution, and the values that the Ponorogo community holds dear. The comprehension of Reyog Ponorogo comes in second. The Bantarangin adaptation of the Reyog Ponorogo tale and the characters inside the Reyog Ponorogo culture are thoroughly examined at this point. Analysing the text comes in third. This step involved an analysis of the "Babad Ponorogo" textbook and additional reference books as previously mentioned. Fourth, figuring out the themes and allegories of the core principles that the Reyog Ponorogo characters embody or represent. At this point, the moral lessons, values, and characters found in the Bantarangin adaptation of the narrative are taken into account. Fifth, making reference to the cultural and historical background. At this point, the historical and cultural background of the Ponorogo community is linked to the moral principles of the Reyog Ponorogo narrative characters. This relates to the community's day-to-day activities.

Using allegorical analysis is the sixth step. At this point, Reyog Ponorogo's characters are interpreted using the allegorical analysis approach. In this instance, symbols that might have deeper or more nuanced meanings in the description of Reyog Ponorogo are identified. Seventh, executing harmony and continuity. At this point, it is possible to see how the civic character qualities in every aspect of the Reyog Ponorogo character are consistent and harmonious. Additionally, it is determined how themes and messages progress and enhance one another in the overall narrative and Reyog Ponorogo's personality. Subjectivity reflection is the eighth. Currently, the subjectivity of the researcher plays a part in the interpretation process. The study and interpretation of citizenship character values in Reyog Ponorogo characters are influenced by the researcher's point of view. Review and enrichment come in ninth. At this point, the analysis that has been done has been reviewed and enhanced. This stage also makes sure that the interpretations and conclusions drawn are consistent with the available data. Tenth, compiling the findings. At this point, the study findings are supported by thorough justifications and analysis and are given as a descriptive report.

**III. RESULT AND DISCUSSION**

**Glimpse of the Reyog Ponorogo**

The Reyog Ponorogo mythology is presented in three different versions, each featuring unique local cultural figures. These figures play a significant role in shaping the narrative and evolution of the Reyog Ponorogo art form. In the Bantarangin rendition, Prabu Klana Sewandana assumes the role of a formidable and influential protagonist. He is depicted as a courageous and magical leader. The uprightness of his character is evident in his inherent commitment to justice and the well-being of his people. Prabu Klana Sewandana is known as a figure who humbly seeks knowledge from the rishis, demonstrating a strong desire for continuous intellectual growth.

Meanwhile, in the Bantarangin version, Queen Dewi Sanggalangit is shown as the object of Prabu Klana Sewandana's proposition. Although this character is not very profound in this version, their presence serves as a catalyst for the story's progression. Dewi Sanggalangit is depicted as a desired consort by the Sewandana Clan, but also as a figure that triggers conflicts with antagonistic characters, such as King Singabarong.

Prabu Klana Sewandana and Ratu Dewi Sanggalangit have distinct roles in Suryangalam's rendition. Prabu Klana Sewandana continues to embody bravery and enchantment, although the novel mostly highlights the satirical critique of King Brawijaya V's government's shortcomings. Although not specifically mentioned in this rendition, the female character who had an impact on the government of King Brawijaya V can be regarded as a reflection of Ratu Dewi Sanggalangit.

In the Batara Katong rendition, Prabu Klana Sewandana retains significance as a character, but, the narrative mostly centres around the progression of Islamization in the Ponorogo region. Raden Batara Katong, also known as Lembu Kanigoro, is portrayed as a prominent individual who introduced the teachings of Islam to Ponorogo and established a principality that eventually came to be recognised as Ponorogo. The resolute and unwavering nature of Batara Katong's persona is seen in his endeavour to propagate Islam and construct a pesantren as a hub for spiritual advancement.

The three versions of the narrative demonstrate that local cultural characters in Reyog Ponorogo, such as Prabu Klana Sewandana and Queen Dewi Sanggalangit, possess varied features but consistently embody the virtues of bravery, mysticism, and dedication to the community. The variation in narrative focus across different versions demonstrates the intricacy involved in interpreting and evolving local culture narratives, thus influencing the overall performance of Reyog Ponorogo.

**Values and Meanings of Citizenship Character Implementation in Reyog Ponorogo Local Cultural Story Figures**

Discussing the concept of citizenship primarily focuses on the role of democratic society in relation to civic life. Consistent with the nature of a civil society that promotes democratic political activity (Samsuri & Marzuki, 2016). The concept of citizenship in a democratic society is regarded as a crucial element, akin to intellectual capital, that must be cultivated in the context of democratic living. Intellectual capital is intricately linked to civic engagement in public affairs and citizenship as a characteristic of a well-functioning nation. The traits in question can manifest as political tolerance, political interest, and political efficacy. Moreover, when establishing such a society, it is imperative to cultivate a strong moral character in order to create self-reliant individuals who can fulfill their civic duties in the economic and political realms. These individuals should also possess the ability to respect the inherent worth of every person, actively engage in civic affairs with effectiveness and wisdom, and promote the proper functioning of a constitutional democracy (Bahmueller & Patrick, 1999).

When it comes to developing character, it is important to adopt a model approach to intellectual character education, which is rooted in curiosity, attentiveness, and humility. Character cultivation involves the process of imparting ethics, reinforcing morals, and providing exemplary individuals who can serve as role models for future generations (Watson, 2019). The Ministry of National Education (2011) has identified 18 specific national character values that are crucial to instill in order to achieve the objectives of character education. These values include religiousness, honesty, tolerance, discipline, diligence, creativity, independence, democracy, curiosity, patriotism, love for the country, respect for achievement, friendliness/communication skills, peace-loving nature, fondness for reading, environmental consciousness, social responsibility, and accountability (Kemendiknas, 2011). Implementing these principles of character education is crucial as it can facilitate the development of responsible persons who demonstrate concern for others and the environment, as well as an understanding of the significance of unity and the collective welfare in society.

The Reyog Ponorogo art is a local cultural tradition in Ponorogo that has been recognised by UNESCO as one of the original performing arts. The Reyog Ponorogo art is a collective performance that involves various participants, including the group leader (warok), horse dancers (jathil), klana dancers, and gamelan musicians playing instruments such as gong, kethuk, wooden horn, kendhang, and kempul. The local culture of Reyog Ponorogo is undoubtedly well-known to the residents of Ponorogo, specifically, and to the population of Indonesia, in general. The legend of Reyog Ponorogo is a traditional story originating from Ponorogo Regency, located in East Java.

The Reyog Ponorogo story displays a variety of character values, reflected through 18 indicators of character value components. Through the intelligent portrayal of various characters, Reyog Ponorogo stories provide lessons on the importance of these values in daily life. This is shown in Table 1.

**Table 1.** Character Value Data from Reyog Ponorogo Story

|  |  |  |  |
| --- | --- | --- | --- |
| No | Characater Values | Figure | Exemplary |
| 1 | Religius | 1. Bujangganong | 1. Despite his unattractive appearance, Bujangganong maintains a strong sense of gratitude and remains devoted to spiritual practices, demonstrating expertise in asceticism. 2. Bujangganong shown unwavering devotion to his beliefs while enduring insults from his brother or king Klana Sewandana on his purportedly unattractive appearance. Nevertheless, he remained resolute in acknowledging the truth. 3. As a result of Bujangganong's potent prayers and deep meditation, his entreaty to the divine beings was fulfilled, and he was bestowed with the mystical powers and whip of Samandiman. 4. When Bujangganong's behavior declines, he is encouraged to engage in good activities such as praying and meditating. |
| 2 | Honesty | 1. Bujangganong | 1. Bujangganong faithfully communicated the decree and command from King Bantarangin, who desired to wed Dewi Sanggalangit. 2. Following a response from the Kingdom of Kediri regarding Dewi Sanggalangit's inquiry, Bujangganong dutifully relayed the answer to Prabu Klana Sewandana. 3. Bujangganong's honesty in fulfilling all of Dewi Sanggalangit's requests, including the last one |
| 3 | Tolerance | - | - |
| 4 | Descipline | 1. Klana Sewandana 2. Bujangganong | 1. With a strong sense of discipline, Prabu Klana Sewandana is capable of fulfilling all the desired requirements of Dewi Sanggalangit during the proposed process. 2. Bujangganong wholeheartedly accepted and diligently fulfilled all of Dewi Sanggalangit's wishes in response to Klana Sewandana's request. 3. Bujangganong adheres to the regulations set by Klana Sewandana, which prohibit his involvement in the engagement process due to concerns that Dewi Sanggalangit may be frightened by his unattractive appearance. |
| 5 | Hard Work | 1. Klana Sewandana 2. Bujangganong | 1. Even in his advanced years, Klana Sewandana made efforts to find a life partner in order to have a descendent who could inherit the royal throne and assume leadership. Despite the numerous problems and obstacles presented by Dewi Sanggalangit, the attempt was undertaken. 2. Bujangganong used great effort to assist his brother, King Klana Sewandana, in fulfilling the extraordinary requirements of Dewi Sanggalangit, which surpassed the comprehension of regular humans. With his enchantments, Dewi Sanggalangit is able to get his demands fulfilled, one after another. 3. Bujangganong's diligent and industrious nature during his meditation practice granted him magical abilities and divine artifacts, specifically a golden mask and a samandiman whip bestowed upon him by the Gods. 4. Bujangganong exerted much effort in assisting his brother and the Kediri forces during their encounter with Singolodra, despite encountering formidable obstacles. |
| 6 | Creative | 1. Klana Sewandana 2. Bujangganong | 1. Klana Sewandana fulfilled Dewi Sanggalangit's desire to create fully functional musical instruments and previously non-existent creatures on earth, thanks to his magical abilities and unwavering determination to marry her. 2. b. While assisting the king in carrying out Dewi Sanggalangit's final wish, Bujangganong bravely confronted Singolodra's assault using his samandiman whip. As a result, Singolodra's entire physical form underwent an instantaneous metamorphosis, assuming the appearance of a human body with a tiger's head. Ultimately, this shape was utilized as an offering to fulfill Dewi Sanggalangit's wish. |
| 7 | Independent | 1. Bujangganong | 1. Bujangganong, as a patih sent to assist in the marriage of Dewi Sanggalangit, endeavors to execute this task independently, relying solely on his own efforts and seeking assistance only from supernatural forces. 2. Bujangganong confronted Singolodra's assault using his own sorcery, relying solely on divine intervention and refraining from seeking assistance from others. |
| 8 | Democratic | 1. Bujangganong 2. Klana Sewandana | 1. Bujangganong is prepared to offer the divine magic and tools he possesses to assist the King and his retinue, without making any distinctions between his own rights and responsibilities. 2. Despite having assisted King Prabu Klana Sewandana, Bujangganong extended his aid to his adversary Singolodra in a critical moment when his life was on the brink of being lost. 3. After his unsuccessful attempt to marry Dewi Sanggalangit, Klana Sewandana ultimately decided to remain unmarried for the remainder of his life. Nevertheless, he continued to have the Bantarangin kingdom and its inhabitants in his thoughts. |
| 9 | Curiosity | 1. Bujangganong 2. Klana Sewandana | 1. Seeking to fulfill Dewi Sanggalangit's unique and unprecedented desire for a new kind of art that has never before been seen on Earth, specifically a human figure with the head of a tiger. Bujangganong endeavors to acquire knowledge and actualize it through the utilization of his magical abilities and diligent efforts. 2. Klana Sewandana and patih Bujangganong endeavored to investigate and fulfill Dewi Sanggalangit's plea, which entailed the creation of an unprecedented art form and a humanoid figure with a tiger's head. |
| 10 | Patriotic | 1. Klana Sewandana 2. Bujangganong | 1. Klana Sewandana contemplated the long-term viability of the Bantarangin kingdom and its inhabitants. Consequently, in his advanced years, he desired to procreate in order to ensure the presence of a successor who would carry on his efforts in governing the Bantarangin Kingdom. 2. Prabu Klana Sewandana ultimately made the decision to forgo marriage indefinitely and instead dedicated his life to his people, specifically the inhabitants of the Bantarangin kingdom. 3. Bujangganong demonstrates a willingness to prioritize the well-being of the people and his leader, King Klana Sewandana, over his own personal interests. This is seen in Bujangganong's willingness to risk his life in confronting many obstacles, such as battling Singolodra, in order to protect the Kediri royal entourage and King Klana Sewandana. |
| 11 | Love of the Motherland | 1. Klana Sewandana 2. Bujangganong | 1. Klana Sewandana contemplated the long-term viability of the Bantarangin kingdom and its inhabitants. Consequently, in his advanced years, he desired to procreate in order to ensure the presence of a successor who would carry on his efforts in governing the Bantarangin Kingdom. 2. Prabu Klana Sewandana ultimately made the decision to forgo marriage and instead dedicated his life to his people, specifically the inhabitants of the Bantarangin kingdom. 3. Bujangganong demonstrates a willingness to prioritize the well-being of the people and his leader, King Klana Sewandana, over his own personal interests. This is seen in Bujangganong's willingness to risk his life in confronting many obstacles, such as battling Singolodra, in order to protect the Kediri royal entourage and King Klana Sewandana. |
| 12 | Valuing Achievment | - | - |
| 13 | Friendly/Communication tive | - | - |
| 14 | Love Peace | - | - |
| 15 | Love to Read | - | - |
| 16 | Caring for the Environment | - | - |
| 17 | Social Care | 1. Klana Sewandana 2. Bujangganong | 1. Klana Sewandana made the decision to dedicate his life to his people by choosing not to marry. King Klana Sewandana prioritized the welfare of his subjects from the Bantarangin Kingdom over his own personal desires. 2. Bujangganong promptly offered aid to others, specifically to King Prabu Klana Sewandana in making all the necessary preparations for his marriage to Dewi Sanggalangit. 3. Bujangganong prioritizes the protection of the king and the entourage of the Kingdom of Kediri over his own safety, as he bravely fights and confronts the challenges of Singolodra. 4. Bujangganong demonstrates concern for the well-being of his opponent, Singolodra, by cleansing his face after being defeated in their fight. Singolodra's physical form undergoes an immediate transformation, assuming the appearance of a human body but retaining the head of a tiger. |
| 18 | Responsibility | 1. Klana Sewandana | 1. Klana Sewandana demonstrates his sense of responsibility by prioritizing the well-being of his community over his personal desire or inclination towards marriage. Klana Sewandana bears the responsibility for ensuring the safety and well-being of his people. |

The local cultural narrative of Reyog Ponorogo features prominent characters, namely Bujangganong and Klana Sewandana, who exemplify a range of significant character virtues. Bujangganong, despite his unattractive appearance, maintains a sense of gratitude, a strong connection with the divine, and proficiency in ascetic practices. He exhibits religious devotion, honesty, and self-reliance in fulfilling his responsibilities. Conversely, Klana Sewandana prioritizes diligence by inventing novel musical instruments and imaginary creatures, demonstrating inventiveness in meeting Dewi Sanggalangit's demands. Furthermore, Klana Sewandana's patriotic commitment is evident in his choice to abstain from marriage in order to ensure the long-term stability of the Bantarangin kingdom and its inhabitants. The incorporation of characteristics such as religious devotion, integrity, self-reliance, ingenuity, and patriotism in this narrative offers a vivid depiction of the significance of robust moral fiber in confronting obstacles and enhances our comprehension of Reyog Ponorogo's indigenous culture.

**Implication for Society**

The findings of the study on the incorporation of citizenship character values and meanings in the characters of the Reyog Ponorogo local culture story have significant societal ramifications. Through a comprehensive comprehension and genuine admiration of the moral principles depicted in ancient narratives like Reyog Ponorogo, individuals can acquire knowledge about the significance of virtues such as religious devotion, integrity, ingenuity, and patriotic fervor in their everyday existence. This implication can motivate individuals to incorporate these principles into their everyday acts and relationships, so fostering a more conscientious, innovative, and compassionate society for the preservation of local culture and nationality. Furthermore, a comprehension of these moral principles can additionally motivate the next generation to maintain and safeguard cultural heritage, thereby reinforcing national identity. There are five crucial principles that can be adopted and directly impact society: (1) religious, (2) honest, (3) independent, (4) creative, and (5) patriotic.

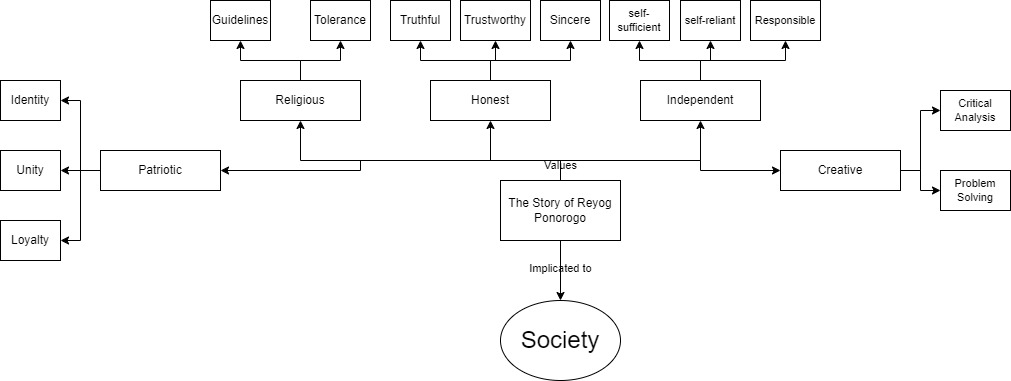
It's commonly believed that not all religions hold the same amount of truth and are therefore of uneven worth. Therefore, it appears that it is impossible to compare more advanced religious ideas to more primitive ones without putting the former at a lower level. Thus, all religions are essentially correct. They all meet the needs of human existence, but in various ways, thus they are all true in their own unique ways (Durkheim, 2016). In the context of citizenship, religious life must be based on mutual respect for religious differences. They fulfill the same needs, play the same roles, and depart from the same causes; therefore, they can serve well to explain the nature of religious life (Durkheim, 2016).

In the context of human behavior, honesty is often associated with being truthful, trustworthy, and sincere in actions and communications. Honesty is a virtue that is highly valued in human relationships, as it fosters trust and credibility. People who act honestly are considered trustworthy and reliable, and their actions and communications are seen as sincere and honest (Mazar et al., 2008). Thus, honest behavior is a key feature of economic and social life (Algan & Cahuc, 2013; Arrow, 1972). Without honesty, promises are broken, contracts are not enforced, taxes are not paid, and governments become corrupt. Such breaches of honesty are costly to individuals, organizations, and entire societies (Cohn et al., 2019).

The term "independent" can have different meanings depending on the context. In the context of society, it can refer to individuals who are self-sufficient, self-reliant, and able to make decisions without being influenced by others. This can be seen as a positive trait, as it allows people to think for themselves and make decisions based on their own values and beliefs (Brummel & Parker, 2015; Mazar et al., 2008). Independent living in society refers to the ability of individuals to live their lives in a self-sufficient manner, without being dependent on others for basic needs. This can include housing, healthcare, employment, and social support (Aussems et al., 2023; Cegarra et al., 2023; Munson, 2020).

Creative thinking can be demonstrated in society through various means, including education, teacher training, classroom environment, problem-solving, and teaching and learning methods. For example, design thinking can be used in teacher training to foster creativity in students of degrees related to the educational world (Llorent-Vaquero & Ortega-Tudela, 2022). In the context of independent living, framing life as work can help navigate dependence and autonomy, as demonstrated by a study on the relationship between living labor and knowledge (Munson, 2020). Additionally, magical thinking can be seen as an integral element of contemporary consumer society, where consumers adopt practices imbued with magical thinking to cope with stressful situations and construct a space of uncertainty and ambiguity, transforming impossibilities into possibilities (James et al., 2011).

Patriotism plays a crucial role in society by fostering a sense of national identity, unity, and loyalty towards one's country. It involves love and devotion to one's nation, its values, culture, history, and people. Overall, patriotism plays a vital role in shaping the social fabric of a nation, promoting unity, responsibility, and a shared sense of purpose among its citizens (Lunkova et al., 2021). Patriotism expressed verbally by people is often matched by a desire to leave the country to escape hardship, misery and 'helplessness'. Thus, patriotism becomes a 'service' that citizens are ready to render to their country in exchange for symbolic or material rewards, whether obligatory or free (Omelchenko et al., 2015).



***Figure 1.*** *The Implication of Reyog Ponorogo Story to the Civic Life of the Society*

The integration of civic virtues into local cultural narratives of Reyog Ponorogo has a profound influence on the community. An in-depth comprehension and sincere appreciation of the ethical ideals shown in ancient texts like Reyog Ponorogo can impart wisdom regarding the significance of characteristics such as religious devotion, honesty, intellect, and love for one's country in our everyday existence. These consequences might inspire individuals to incorporate these ideas into their everyday behavior and interactions, thereby creating a society that is more conscious, inventive, and empathetic, with the aim of preserving local culture and nationality. Moreover, a comprehension of these ethical concepts can additionally inspire the next generation to conserve and safeguard cultural heritage, thereby enhancing national identity. Hence, it is imperative for society to embrace these five fundamental characteristics - religiosity, integrity, self-sufficiency, ingenuity, and loyalty - as they have a direct impact on the general advancement and welfare of the community.

1. **CONCLUSION**

To sum up, the local cultural narrative of Reyog Ponorogo offers valuable lessons on citizenship character. By analyzing the characters of Bujangganong and Prabu Klana Sewandana, the story reveals the importance of religious devotion, honesty, self-reliance, creativity, and patriotism. These qualities can be effectively integrated into contemporary civic education to cultivate a more responsible and engaged citizenry. Future studies could explore the potential of incorporating Reyog Ponorogo performances or workshops into civic education curriculums to enhance student engagement and understanding of these important citizenship values. Additionally, research could investigate the effectiveness of utilizing other local cultural narratives from various regions in Indonesia to enrich civic education and foster a deeper appreciation for the country's diverse cultural heritage. By combining traditional cultural elements with contemporary educational practices, we can cultivate a well-rounded citizenry equipped with the knowledge, skills, and values necessary to contribute meaningfully to society.

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