

## From Stage to Civic Life Reyog Ponorogo 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 study 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. Integrating these themes into educational programs 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. Investigating other local cultural narratives across Indonesia can further enrich civic education and foster appreciation for the nation's cultural diversity. Combining traditional cultural elements with modern educational practices can cultivate well-rounded citizens equipped to contribute meaningfully to society. This study contributes to the literature by integrating the local story into academic programs, cultivating a more responsible and engaged one.*

Artikel ini mengeksplorasi potensi Reyog Ponorogo, sebuah narasi budaya lokal Indonesia, untuk menumbuhkan kualitas kewarganegaraan yang positif. Konsep kewarganegaraan dan

sifat-sifat karakter yang terkait dengannya sangat penting bagi demokrasi yang berfungsi. Upaya pendidikan bertujuan untuk menumbuhkan kualitas-kualitas ini pada warga negara. Narasi budaya lokal menawarkan sumber daya potensial untuk upaya-upaya tersebut. Penelitian kualitatif ini menggunakan pendekatan hermeneutika untuk menganalisis versi Bantarangin dari cerita Reyog Ponorogo dan karakter-karakternya, khususnya Prabu Klana Sewandana dan Bujangganong. Metodologi analisis hermeneutika Dante memandu analisis data, dengan fokus pada identifikasi nilai-nilai kewarganegaraan yang terkandung dalam karakter dan keselarasannya dengan prinsip-prinsip pendidikan karakter nasional yang mapan. Analisis tersebut mengungkapkan bahwa karakter-karakter Reyog Ponorogo mencontohkan berbagai nilai kewarganegaraan, termasuk pengabdian agama, kejujuran, kemandirian, kreativitas, dan patriotisme. Nilai-nilai ini terbukti terkait dengan 18 nilai karakter nasional yang ditekankan dalam pendidikan Indonesia. Artikel ini berpendapat bahwa narasi Reyog Ponorogo menawarkan pelajaran berharga bagi pendidikan kewarganegaraan kontemporer. Dengan memadukan tema-tema ini ke dalam program pendidikan, kita dapat menumbuhkan warga negara yang lebih bertanggung jawab dan terlibat. Penelitian di masa mendatang direkomendasikan untuk mengeksplorasi efektivitas penggabungan pertunjukan atau lokakarya Reyog Ponorogo ke dalam kurikulum. Selain itu, menyelidiki penggunaan narasi budaya lokal lain dari seluruh Indonesia dapat lebih memperkaya pendidikan kewarganegaraan dan menumbuhkan apresiasi terhadap keragaman budaya bangsa. Dengan memadukan unsur-unsur budaya tradisional dengan praktik pendidikan modern, kita dapat menumbuhkan warga negara yang berwawasan luas dan siap memberikan kontribusi yang berarti bagi masyarakat. Penelitian ini berkontribusi pada literatur dengan memadukan cerita lokal ini ke dalam program pendidikan, dan menumbuhkan warga negara yang lebih bertanggung jawab dan terlibat.

**Keywords:** *Reyog Ponorogo, Community Life, Social Norms, Legal Awareness.*

## I. INTRODUCTION

Citizenship is an inherent quality that every citizen must possess. Multiple auxiliary elements facilitate the development of civic competencies in an individual, specifically civic knowledge, abilities, and 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 have. The third aspect is civic disposition, often called civic character, which contributes to the development of more mature and organized citizens 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 maturely and organized 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 moral conduct of

individuals, which involves upholding the rights and liberties of others, adhering to relevant societal norms, and 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 encompasses equality, freedom of speech, and safeguarding against prejudice. The fifth aspect pertains to engaging in social activities and demonstrating responsibility. Within this context, individuals actively engage in altruistic endeavors, assisting others and advocating for societal equity. Furthermore, the ability to withstand and recover from conflict and 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, developing the nature of citizenship in society is not devoid of the underlying issues accompanying 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. Daily, and even hourly, 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 et al., 2021; Putry, 2018). When considering the perspective of citizens who possess exemplary qualities of citizenship, the instances above 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. This situation allows unscrupulous individuals to disseminate defamatory statements and animosity towards others (Harisanty et al., 2021). Cultivating an all-encompassing civic character involves effectively addressing the influence of social media, disseminating false information and detrimental media consumption, and employing technology judiciously to facilitate education and active engagement in society (Rosmalina & Khaerunnisa, 2021).

All of these issues of civic character highlight 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 focusing on the school, home, and environmental domains (Pratiwi & Asyarotin, 2019). Within the context of education, the most effective approach is incorporating integration into the curriculum. The National Policy on National Character Development 2010-2024 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 prioritized the character aspect to enhance the implementation of character education. This initiative aims to cultivate a positive mindset among the younger generation, focusing on cognitive abilities and character development (Sitorus et al., 2019; Suwartini, 2017). Nevertheless, these endeavors encounter deficiencies in 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). The community's welfare will also increase as a place's cultural level improves. Preserving Indonesian culture can be achieved by promoting the study and exposure to local cultural practices. 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 toward Western cultural influences (Asri, 2018; Nigar, 2024). Aswasulasikin et al. (2020) research 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 *remark*, *sungkit*, and *sebok pete* are no longer played by children and the current generation. Gadgets and online gaming have replaced these traditional activities. Globalization has also impacted the arts in Java, leading to a transformation in local culture. This can be seen in the decline of conventional art forms such as *ludruk*, *ketoprak*, and *wayang orang*, which are now considered stagnant (Nigar, 2024). 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 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. Three variants of the legend 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' governance style and devotion to their country. Nevertheless, within 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 decided 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 *Bujangganong*, *Warok*, *Dhadak Merak*, Prabu Kertojoyo (the monarch of Kediri), *Singolodro* or *Barongseta*, and Kanjeng Sunan Lawu (Purwowiyono, 1985).

Every character in the novel possesses distinct characterization 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. 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. The Warok figure evolved into a community or social organization called *Konco Reyog* (Kurnianto, 2017). The Warok's spirit embodies the concept of worth through their bravery and will to defend their kingdom's fundamental societal demands of unity and well-being (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 survey, 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 identify and analyze the character traits and values represented by each figure in the Reyog Ponorogo narrative and 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, the citizenship values reflected in these characters should be analyzed, and how these values can be integrated into contemporary civic education and character-building efforts should be proposed. Through this exploration, the study intends to demonstrate the relevance of cultural heritage in addressing modern societal challenges and nurturing a robust civic character among citizens. This approach aligns with the broader goal of enhancing national character education by strategically integrating cultural literacy and civic virtues, thereby contributing to developing a more ethically responsible and engaged citizenry.

## II. 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 studying and interpreting 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 (1985) and published by the Tourism and Cultural Arts Office of the Ponorogo Regency Government in East Java Province. Furthermore, numerous supplementary textbooks are available for comparison to enhance this research's robustness. The comparative textbooks consist of four titles: 1) "The Art of Reyog Ponorogo (History, Values and Dynamics over Time)" by Kurnianto (2017); 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. This data analysis aims to identify the civic character qualities 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. Analyzing 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 considered. Fifth, referring 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 more profound 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 researcher's subjectivity plays a part in the interpretation process. The researcher's point of view influences the study and interpretation of citizenship character values in Reyog Ponorogo characters. Review and enrichment come in ninth. At this point, the analysis has been reviewed and enhanced. This stage also ensures that the interpretations and conclusions are consistent with the available data.



Tenth, compiling the findings. 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 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 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 catalyzes the story's progression. Dewi Sanggalangit is depicted as a desired consort by the Sewandana Clan and 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 mainly highlights the satirical critique of King Brawijaya V's government's shortcomings. Although not explicitly mentioned in this rendition, the female character who impacted 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 centers 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 recognized as Ponorogo. Batara Katong's resolute and unwavering persona is seen in his endeavor 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 civic life. This is consistent with the nature of a civil society that promotes democratic

political activity (Anugrah et al., 2024). Citizenship in a democratic society is regarded as a crucial element, akin to intellectual capital, that must be cultivated in 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, interest, and efficacy. Moreover, when establishing such a society, it is imperative to cultivate a strong moral character to create self-reliant individuals who can fulfill their civic duties in the economic and political realms. These individuals should also be able to respect every person's inherent worth, actively engage in civic affairs with effectiveness and wisdom, and promote the proper functioning of constitutional democracy (Bahmueller & Patrick, 1999).

When developing character, it is essential to adopt a model approach to intellectual character education rooted in curiosity, attentiveness, and humility. Character cultivation involves imparting ethics, reinforcing morals, and providing exemplary individuals who can be role models for future generations (Watson, 2019). The Ministry of National Education 2011 has identified 18 specific national character values crucial to achieving character education's objectives. 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 UNESCO has recognized 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 various character values, reflected through 18 indicators of character value components. Through the intelligent portrayal of multiple characters, Reyog Ponorogo's stories provide lessons on the importance of these values in daily life. This is shown in Table 1.

**Table 1. Depiction of various characters in the Reyog Ponorogo story**

| No | Characater Values | Figure       | Exemplary   |
|----|-------------------|--------------|---|
| 1  | Religius          | Bujangganong | a. Despite his unattractive appearance, Bujangganong maintains a strong sense of gratitude and remains devoted to spiritual practices, demonstrating expertise in asceticism. |



|   |            |                 |  |
|---|------------|-----------------|--|
|   |            |                 | <ul style="list-style-type: none"> <li>b. 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.</li> <li>c. 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.</li> <li>d. When Bujangganong's behavior declines, he is encouraged to engage in good activities such as praying and meditating.</li> </ul> |
| 2 | Honesty    | Bujangganong    | <ul style="list-style-type: none"> <li>a. Bujangganong faithfully communicated the decree and command from King Bantarangin, who desired to wed Dewi Sanggalangit.</li> <li>b. Following a response from the Kingdom of Kediri regarding Dewi Sanggalangit's inquiry, Bujangganong dutifully relayed the answer to Prabu Klana Sewandana.</li> <li>c. Bujangganong's honesty in fulfilling all of Dewi Sanggalangit's requests, including the last one</li> </ul>  |
| 3 | Tolerance  | -               | -  |
| 4 | Discipline | Klana Sewandana | With a strong sense of discipline, Prabu Klana Sewandana is capable of fulfilling all the desired requirements of Dewi Sanggalangit during the proposed process.   |
|   |            | Bujangganong    | <ul style="list-style-type: none"> <li>a. Bujangganong wholeheartedly accepted and diligently fulfilled all of Dewi Sanggalangit's wishes in response to Klana Sewandana's request.</li> </ul>   |

|   |           |                 |   |
|---|-----------|-----------------|---|
|   |           |                 | <ul style="list-style-type: none"> <li>b. 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.</li> </ul>  |
| 5 | Hard Work | Klana Sewandana | <p>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.</p>  |
|   |           | Bujangganong    | <ul style="list-style-type: none"> <li>a. 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.</li> <li>b. 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.</li> <li>c. Bujangganong exerted much effort in assisting his brother and the Kediri forces during their encounter with Singolodra, despite encountering formidable obstacles.</li> </ul> |
| 6 | Creative  | Klana Sewandana | <p>Klana Sewandana fulfilled Dewi Sanggalangit's desire to create fully functional musical instruments and previously non-existent creatures on</p>   |

|   |             |                 |  |
|---|-------------|-----------------|--|
|   |             |                 | earth, thanks to his magical abilities and unwavering determination to marry her.  |
|   |             | Bujangganong    | 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 | Bujangganong    | <p>a. 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.</p> <p>b. Bujangganong confronted Singolodra's assault using his own sorcery, relying solely on divine intervention and refraining from seeking assistance from others.</p>  |
| 8 | Democratic  | Bujangganong    | <p>a. 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.</p> <p>b. 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.</p>        |
|   |             | Klana Sewandana | 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 | Bujangganong    | 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.   |
|    |           | Klana Sewandana | 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 | Klana Sewandana | <p>a. 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.</p> <p>b. 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.</p> |
|    |           | Bujangganong    | 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     | Klana Sewandana | <p>a. 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.</p> <p>b. 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.</p> |
|    |                            | Bujangganong    | 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 Achievement        | -               | -   |
| 13 | Friendly/Communicative     | -               | -   |
| 14 | Love Peace                 | -               | -   |
| 15 | Love to Read               | -               | -   |
| 16 | Caring for the Environment | -               | -   |
| 17 | Social Care                | Klana Sewandana | 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.   |
|    |                            | Bujangganong    | a. Bujangganong promptly offered aid to others, specifically to King Prabu Klana Sewandana in   |

|    |                |                 |  |
|----|----------------|-----------------|--|
|    |                |                 | <p>making all the necessary preparations for his marriage to Dewi Sanggalangit.</p> <p>b. 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.</p> <p>c. 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.</p> |
| 18 | Responsibility | Klana Sewandana | <p>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.</p>   |

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 to ensure the long-term stability of the Bantarangin kingdom and its inhabitants. Incorporating 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. It enhances our comprehension of Reyog Ponorogo's indigenous culture.



## Implication for Society

The study's findings on incorporating 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 learn 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, thus fostering a more conscientious, innovative, and compassionate society to preserve local culture and nationality. Furthermore, comprehension of these moral principles can motivate the next generation to maintain and safeguard cultural heritage, reinforcing national identity. Five crucial principles can be adopted and directly impact society: religious, honest, independent, creative, and patriotic.

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

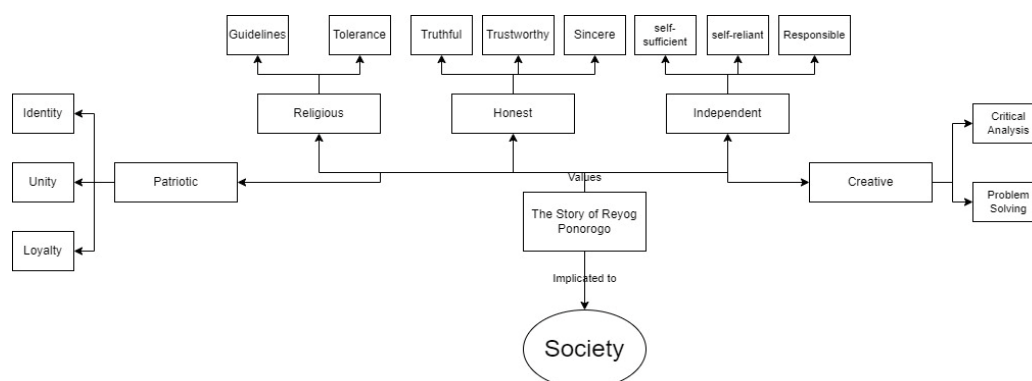
In human behavior, honesty is often associated with being truthful, trustworthy, and sincere in actions and communications. Honesty is a highly valued virtue in human relationships, as it fosters trust and credibility. People who act honestly are trustworthy and reliable, and their actions and communications are sincere and honest (Friedman et al., 2016). Thus, honest behavior is a key feature of economic and social life (Arrow, 1972; Rathbone, 2022). 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 values and beliefs (Brummel & Parker, 2015; Friedman et al., 2016). 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 with degrees related to the educational world (Llorent-Vaquero & Ortega-Tudela, 2022). In 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 (Jin et al., 2023).

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, values, culture, history, and people. Overall, patriotism plays a vital role in shaping the social fabric of a country, 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 escape hardship, misery and 'helplessness' to leave the country. 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*

Integrating civic virtues into the local cultural narratives of Reyog Ponorogo has profoundly influenced 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 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 more conscious, inventive, and empathetic society to preserve local culture and nationality. Moreover, comprehension of these ethical concepts can inspire the next generation to conserve and safeguard cultural heritage, enhancing national identity. Hence, society must 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.

#### IV. 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 critical 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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