

Strengthening the Profile of Pancasila Students through Cultural Values in Folklores of Ponorogo

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Abstract

The current era is marked by a concerning trend of moral degradation among the younger generation. This current study aims to describe and explain the cultural values embedded in Ponorogo's folklore and examine the relevance of this folklore as teaching materials for strengthening the Pancasila Student Profile. The researchers employed a qualitative research method. To collect information, the researchers used primary and secondary sources related to the folklore of Ponorogo. Data analysis followed Miles and Huberman's interactive model, which involved data reduction, display, verification, and interpretation to draw meaningful conclusions. Triangulation was used to ensure data trustworthiness. The study results revealed that the cultural values based on local wisdom/folklore embedded in Ponorogo include religious, mutual help, morals, customs, and historical values. Furthermore, the relevance between the folklore of Ponorogo and local wisdom values can be utilized as learning materials in elementary schools. As a result, it can strengthen the Pancasila student profile, enabling students to develop critical thinking, independence, intelligence, moral character, cultural awareness, and nobility from an early age.

Keywords

Elementary Schools; Folklore; Local Wisdom Value; Strengthening the Pancasila Student Profile

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1. INTRODUCTION

Culture is a way of life that is developed and shared among the members of a society and passed on to the next generations. Culture is formed from complex elements, such as religious and political systems, customs, language, tools, clothing, buildings, and works of art (Suprpto et al., 2023); (Wibawa, 2013); (Misnawati, 2016); (Syawal, 2023); (Yusuf et al., 2022); (Agustin *et al.*, 2023); (Al-Abbas *et al.*, 2024). Additionally, culture is also closely related to language, which is an essential instrument for human communication. It shaped our thoughts, emotions, and perceptions of the world. Through language, we transmitted cultural values, beliefs, and stories across generations.

Folklore is a powerful medium for preserving and transmitting cultural heritage, often reflecting a community's history, ideals, and beliefs. Ponorogo, East Java, offered an attractive illustration of how folklore shapes cultural identity. The folklore of Ponorogo is imbued with historical and noble values. It is crucial in fostering and developing national culture, particularly spiritual development. The ideologies reflected in Ponorogo folklore represent the noble values of their prior society (Suprpto et



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al., 2021). Furthermore, folklore contains many moral values that are essential for the next generations (Merdiyatna, 2019); (Wayan Sumitri, 2023); (Afriyanti et al., 2020) (Suroso et al., 2023); (Wibawa & Awaliah, 2023); (Sulton et al., 2023); (Arkam et al., 2024).

However, recent studies have highlighted a concerning decline in moral values among the younger generation. The erosion of moral values observed today is inextricably linked to a decline in the appreciation and understanding of cultural stories and traditions (Agustin et al., 2023); (Mintawati, Hesri, 2023); (Sari et al., 2023); (Yunanto & Kasanova, 2023); (Suprpto et al., 2024). These narratives, rich in ethical teachings and social norms, have historically been a moral compass for generations. As societies become increasingly disconnected from their cultural roots, the values and principles enshrined in these stories are often overlooked or misunderstood. This can lead to a weakening of moral fiber and a decline in social cohesion. Therefore, it is necessary to revitalize character education or ethical teachings from our ancestors, *edipeni* and *adiluhung*.

The integrity of Indonesia's cultural heritage is seriously threatened by the lack of attention given to the development of oral traditions (Praditama et al., 2023); (Wardana et al., 2023). Oral traditions are essential for passing down stories of the past, cultural identity, and local wisdom. If these issues are ignored, Indonesia's diverse cultural landscape could be distorted, and cultural expressions could become more homogenized. As a result, the uniqueness of the country's legacy will be undermined.

Moreover, Students today are less engaged in Indigenous cultural activities because Western cultural perspectives impact them more. In addition to undermining respect for regional heritage, this change in cultural influence also undermines the maintenance of fundamental principles ingrained in conventional wisdom (Hartatik & Pratikno, 2023). The expanding influence of Western culture may destroy distinctive cultural identities if younger generations prefer foreign cultural components over their own. Statements and oral traditions, including folklore and other forms of storytelling, must be preserved to facilitate a harmonious synthesis for cultivating a culturally rich society (Assalam & Medan, 2021); (Sudarmanto, 2020); (Riskawati et al., 2022).

Our community's transition from oral to literate culture has yielded significant advancements. However, current patterns indicate that oral traditions are becoming less popular. One factor contributing to this reduction is the significant impact of foreign cultures. An increasing number of rural communities' oral traditions are at risk of disappearing.

Furthermore, there is a gap between modern society and the oral traditions that rural communities have historically practiced due to the growth of scientific knowledge and technological advances. This change has increased society's transition to a contemporary, industrialized structure. Across the nation, the rapid spread of this contemporary culture has also reached rural communities, including those with a long history of oral traditions, such as local stories and cultural sites.

In the digital era, the importance of folklore is revived to maintain and preserve Indonesia's rich cultural heritage. Local wisdom is an important value that can shape students' character. A great nation is characterized by a strong character derived from moral values that are deeply rooted in the culture of its society (Yunanto & Kasanova, 2023); (Ananda et al., 2015); (Saputra & Septia, 2023); (Rahman et al., 2022); (Merdiyatna, 2023), (Fardah et al., 2023); (Aminah & Khusni, 2021); (Mukhtar & Oviyanti, 2024); (Maulana & Rejeki, 2024); (Maulana & Rejeki, 2024); (A'yuni, 2021); (Nurlina et al., 2024); (Qulyubi, Mujib & Komara, 2024); (Ubaidillah, 2024); (Emanuel et al., 2024). Folklore also offers a rich source of moral teachings that can be integrated into the curriculum to foster the development of the Pancasila Student Profile. By exploring literary works, students can cultivate a deep understanding of social, cultural, religious, and human values. These values serve as a moral compass, guiding students toward wisdom and ethical decision-making.

While numerous studies have explored folklore across various regions, research examining the specific cultural values of folklore and their relevance to the Pancasila Student Profile remains relatively

limited. To bridge this gap, this study aims to 1) describe and explain the cultural values of local wisdom in Ponorogo's folklore and 2) examine the relevance of teaching materials for strengthening the Pancasila Student Profile.

By delving into the moral teachings embedded within Ponorogo's folklore, we can gain valuable insights into the potential of this rich cultural heritage to shape the future of Indonesian education. By strategically integrating folklore into the curriculum, we can empower students to become responsible citizens imbued with strong moral values and a deep appreciation for their cultural heritage.

2. METHODS

This research uses a qualitative descriptive method. Qualitative research is a method that produces analytical procedures that do not use statistical analysis procedures or other quantification methods. Qualitative research also produces descriptive written or oral data about people and observed behavior (Moleong, 2017); (Sahir, 2022); (Abubakar, 2021); (Endraswara, 2022); (Waruwu et al., 2023); (Hardani et al., 2020). A descriptive method is a method that describes real things and events. In this research, information is described thoroughly and analytically (Endraswara, 2022). The research strategy used is a single case study. This is based on the fact that this research was only conducted on one characteristic and one target (subject), namely the folklore of Ponorogo Regency.

The researchers used a qualitative research method. The researchers collected information about Ponorogo's folklore from primary and secondary sources. Primary data was collected using field observations and document analysis, while secondary data was sourced from existing literature studies and documentation. The analysis of the collected data followed Miles and Huberman's interactive model, which involves the following stages: 1) Data Reduction: The raw data was systematically reviewed and categorized to identify relevant themes. 2) Data Display: The reduced data was organized and presented in a table to facilitate analysis and interpretation. 3) Conclusion Drawing and Interpretation: The analyzed data was interpreted to draw meaningful conclusions and generate new insights into the research question. To prove the trustworthiness of this research, the researchers used triangulation to develop the data.

Combining these rigorous research methods, this study aimed to provide a comprehensive and insightful understanding of the research topic.

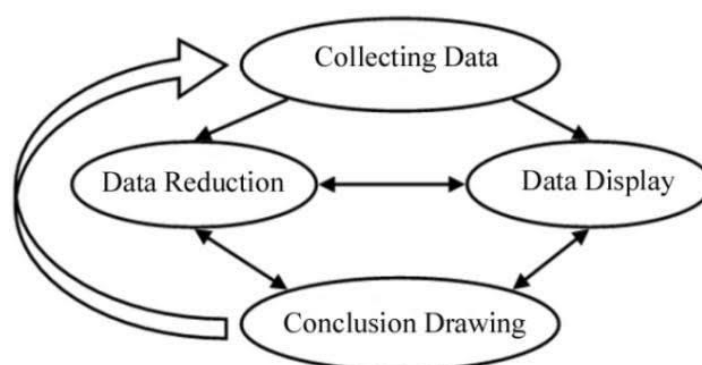


Figure 1. Miles and Huberman's interactive data analysis

3. FINDINGS AND DISCUSSIONS

Ponorogo folklore, a rich tapestry of oral traditions, has significantly influenced the cultural identity of Ponorogo. These stories, passed down through generations, encapsulate the values, beliefs, and customs that continue to resonate with the Ponorogo people. This paper delves into four captivating

examples of Ponorogo folklore: Batara Katong, Golan and Mirah, Reog Ponorogo, and Telaga Ngebel. Each of these folklores will be discussed in detail below,

The Folklore of Batara Katong

Religious Values in the Folklore of Batara Katong: Repentance and Istighfar

Religious values, the importance of repentance, and stiffer are found in the story of Raden Batara Katong because humans must always repent and ask for prayers and forgiveness from God Almighty so that God always guides them to live in this world. Here is the quote:

Seventh, never stop doing or practicing religious orders, including always repenting to God Almighty and always praying for forgiveness for what you have done every day so that the light of God's guidance and path always accompanies you as a guide in running this life.

From the quote from Raden Batara Katong's story above, the values of local wisdom that can be explored and used as a guide to life are obedience, gratitude to Allah, and repentance. These three values, based on sincerity and accompanied by wisdom, will strengthen a person's faith that *wong urip mung mampir ngombe* (life is just a visit to drink).

Historical Values in the Folklore of Batara Katong

The folklore of Batara Katong holds significant historical value, revealing the origins of various places, including Glagah Wangi, the city of Ponorogo, and several other locations within Ponorogo.

Kiai Ageng Mirah proposed that the group stop at a particular place and establish it as their next settlement. His suggestion was approved, and the chronicle of the pedestal began the following morning. The place was eventually named *Glagah Wangi*.

On Sunday, Pon of the Great Month of 1486, the city of Ponorogo was officially inaugurated, becoming a regency. The leaders of the new regency were Kanjeng Panembahan Batara Katong, who served as the Adipati; Patih Selo Aji; and Kiai Ageng Mirah, who served as the religious leader. The founding of Ponorogo was commemorated by inscribing it on a stone using the *Candra Sengkala Memet*, a unique writing system. This system employs four pictures to represent the year of the city's founding: a *semedi* (ascetic) person, a banyan tree, a flying Garuda, and an elephant. The creator of this writing system assigned the following values to each picture: person (1), banyan (wood) (4), flying bird (0), and elephant (8). Combined, these values can be read as 1408, the year of Ponorogo's founding.

As shown by some of the quotes above, the value of local wisdom shows that every human life has a different background (descent) and genealogy. As the next generation, one is obliged to maintain or *nguri-nguri* so that the culture that has existed since ancient times is preserved and developed by its nature. A culture not guided by guidance must be straightened out to become a value that can be exemplified.

The Story of Golan and Mirah

Individual Moral Values in the Story of Golan and Mirah: Respect

The individual moral value of mutual respect is found in the character of Kiai Ageng Sidik Muslim, namely, to respect and appreciate the people of Wengker. As a result, his beliefs are easily accepted, and he uses a pseudonym. The following quote will clarify the illustration:

Before leaving Kiai, Ageng Sidik, a Muslim, was ordered by his teacher (Sunan Kalijaga). Later, he entered the area between Mount Lawu and Mount Wilis (*Wengker*) to change his name to the names or designations of the *Warok*. Therefore, when he arrived in the *Wengker* area (Mirah/ Nambang Rejo), Kiai Ageng Sidik Muslim changed his name to Ki Honggojoyo. Because the title Ki at that time was a designation for *Warok*. As a result, Kiai Ageng Sidik

Muslims could easily integrate with the community and propagate Islam.

The moral of the story of Golan and Mirah is the importance of respecting each other and upholding the customs that where the earth is stepped, there the sky is upheld. Thus, the customs or habits of a society that are not good can be changed and straightened out in a good and subtle way without using violence.

Tradition Values in the Story of Golan and Mirah

The traditional value contained in the folklore of Golan and Mirah is the proposal tradition, which, until now, of course, still exists and is still carried out by the community. This proposal tradition is still well organized and has undergone various advancements or modifications. It also related to the bridal costume worn by Jaka Lancur when proposing to Putri Amirah. The groom's outfit is a piece: a black shirt decorated with golden yellow, black pants combined with a kind of *jarik* cloth, and a kris stuck in the waist, complete with a *warangka* (kris holder) decorated with jasmine flowers that are so distinctive in their fragrance, adding to the gallantry of a groom and the shiny sandals as a compliment. This is still often found in today's groom's clothing and has progressed.

Jaka Lancur was dressed and made up like a bride the next day. He wore a *pacul gowang songkok* (a type of *songkok*) and a black *beskap* (dress model) decorated with gold. At his waist was a *keris* decorated with jasmine flowers, a reddish-yellow *keris* frame, and a velvet belt. Shiny black pants, *jarik latar ireng* cloth, and using black shiny leather flip flops. Jaka Lancur is ready on the horse with his gallantry.

This is also the boast that came out of Ki Honggolono's mouth, which has become the belief and habit of the Golan and Mirah communities. The Golan community is prohibited from planting rice, which is black glutinous rice. In contrast, the Mirah community is prohibited from planting soybeans and green beans, which is still believed by the local community. As well as the prohibition of Sebastian between the two villages (Golan and Mirah), which they still believe until now. If anyone violates this, then they will be harmed.

Ki Honggolono said loudly in front of the people of Golan and Mirah, Hay! Golan people should never store straw. Hay! The people of Mirah should never plant soybeans, and the people of Golan, I do not allow you to have relations with Mirah/Nambang Rejo. If anyone dares to violate, you will be doomed!!!

From the quote above, it can be a reflection that good customs or traditions/customs that are still often done now need to be preserved, for example, the proposed tradition of bringing relatives (a form of *silaturahmi* and mutual care) and wearing bridal clothes by customary modesty. This is a good Eastern tradition, so this existing custom needs to be preserved. In the story of Golan and Mirah, there are bad beliefs/customs, such as the prohibition of planting rice and others, so this kind of thing needs to be straightened out and eliminated by believing that everything that happens is God's will.

The Folklore of Reog Ponorogo

Individual Moral Values in The Folklore of Reog Ponorogo: Fair and Wise

The individual moral value found in the Reog Ponorogo folklore is the value of fairness and wisdom, which is found in the character Klana Sewandana. Klana Sewandana is a leader or king who is fair and wise. The following quote makes it clear:

Hundreds of years ago, in Sumoroto Village, approximately 12 km west of Ponorogo city, there was a large kingdom called the Bantarangin kingdom. The king was named Klana Sewandana, and his patih was Klana Wijaya, who were still siblings. King Klana Sewandana was so handsome that he was nicknamed Tubagus Kelono. King Klana Sewandana was also a fair and wise king towards people.

In the quote from Klana Sewandana above, the value that can be used as a good role model. Additionally, it is important to stay away from arrogant, arbitrary (*oyo dumeh*), and not adigang *adigung adiguna* despite being a leader or king with advantages and power. He believes fairness, wisdom, patience, self-control, and *andhap asor* will bring prosperity and goodness to himself and others.

The Story of Kiai Ageng Hasan Besari

Social Moral Values in The Story of Kiai Ageng Hasan Besari: Harmony

The social-moral value of harmony in the folklore of Kiai Hasan Besari is found in the Tegal Sari Village community led by Kiai Hasan Besari. They were never hostile, let alone clashing, which caused bloodshed. They live together in harmony for the common good. The illustration can be seen in the following quote:

When Kiai Hasan Besari led Tegal Sari, it was prosperous and safe. The people were steadfast in facing and sincerely embracing Islam. They were in harmony, united in cooperation, and there was no clash; there was only mutual assistance with the motto, let's bear the pain together; we feel the good together, too.

The ability to control oneself continues to the ability to integrate personal interests into common interests in the story above is a local wisdom value that can be explored and exemplified that the spirit or spirit of harmony in a community or a person will give birth to a spirit of *gotong-royong* pain let's carry it together, the good we feel together also as a system and rooted in community life.

Religious Values the Story of Kiai Ageng Hasan Besari; Grateful to Allah

The religious value contained in the folklore of Kiai Hasan Besari is the value of gratitude to God by holding *berjanjen* and *selawatan*. Even though he was in prison, he still tried to invite the students to commemorate the Prophet's *maulid* as a form of gratitude to Allah Swt. and the Prophet.

"Gus, this is the month of *Maulud* to honor Prophet Muhammad saw. We recommend that one of the santris go to Sinuhun for permission to hold *perjanjen selawatan*. After a *santri* went to Sinuhun to ask for permission to hold a *berjanjen* and *selawatan* at the Agung Mosque and was granted permission, the night of the *berjanjen* and *selawatan Maulud* began.

From the quote above, the value of local wisdom in the story of Kiai Ageng Hasan Besari that can be explored and understood is that based on the ability to control oneself, accompanied by wisdom and submission to God Almighty, everyone will always try not to impose their own will, but instead try to respect and understand the will of many people and comply with applicable rules and laws. Understanding the meaning *wong urip mung mampir ngombe dan kabeh iki mung barang titipan* is a very helpful factor in fostering awareness of self-control or minimizing egoism and strengthening one's faith.

The Story of Telaga Ngebel

Individual Moral Values in The Story of Telaga Ngebel: Good Behavior

In the folklore of the Origin of Telaga Ngebel, several individual moral values can be found, including the value of good manners found in the character Baru Klinting. This is illustrated in the following quote:

Jaka Baru Klinting said goodbye to his father, then set off to find Nyai Latung with his mother. Jaka was hungry and thirsty; he left his mother on the road to find food and drink. Jaka saw a crowd, which turned out to be a celebration. Jaka approached the place without thinking, hoping to be given rice or water to quench his thirst. But the people in the place were not merciful in giving Jaka a drink or food. Instead, they reproached and cursed him and told him to leave. Jaka smiled without replying to the abuse and left the place of celebration.

Good behavior or manners can be seen from the quotation of the character Jaka Baru Klinting are *andhap asor* (humble), *prasaja* (simple), *tepa selira* (tolerance) and remain *nrina* or patient in the face of trials and diatribes given from the villagers. This trait supports the realization of harmony, including with nature and the environment through self-control and wisdom, as well as maintaining the spirit to remain optimistic in navigating life, that all trials will have an end and all actions will have a reward.

Social Moral Values the Story of Telaga Ngebel; Helpful

The social and moral value of helping is found in the character Nyai Latung when Jaka Baru Klinting was hungry on the way and wasted by the people. Jaka Baru Klinting met a woman who turned out to be Nyai Latung. She invited her home and was given food and drink.

On the way, he met an older woman. Jaka greeted her. Nyai Latung, I am the son of Nyai Mangir, who Nyai used to take care of. Nyai Latung hugged Jaka and invited him to her house, where Nyai Latung gave him food and drink. Jaka thanked Nyai Latung for feeding and caring for him as a child. Before Jaka left Nyai Latung's place, she told Nyai Latung to ride the *lesung* (a tool for pounding rice) and carry a rice ladle. Then Jaka went to the crowd.

The value of local wisdom that can be taken from the story above is the importance of helping. The help in question is helping in terms of goodness by what is recommended in the word of Allah Swt., which means help you in goodness. This can certainly be used as a role model that shows how important and good people with the nature of helping will also get good returns.

The Relevance of Teaching Material for Strengthening the Pancasila Student Profile in Elementary School

Folklore is a literary work part of a culture with noble values. In developing human resources, two closely related things cannot be separated like two different sides of a coin, namely education and culture. This can be understood because education takes place in a particular culture. In addition, education cannot be separated from the cultural paradigm, which is the foundation for national identity and personality growth. Conversely, culture as a broad concept, which includes the prevailing value system and institutions, including traditions that imply the meaning of inheritance of norms, rules, customs, and cultural treasures, does require preservation efforts through education. This education should emphasize the importance of cultural values based on local wisdom and hereditary traditions.

Learning folklore literature is very important in developing children's intelligence because it will encourage students to think critically. The values contained in the folklore literature of Ponorogo Regency can lead to empowerment that not only makes the community and students assertive but can overcome future challenges as virtuous, cultured, and polite Indonesian individuals. Therefore, folktales can be used as teaching materials for literary appreciation in elementary school. This was done using the 2013 curriculum, which was developed as an independent curriculum (KUMER). Any learning that neglects human values (noble values) will experience a significant degradation of meaning. Therefore, teaching literature without touching the hearts and feelings of students will certainly never succeed (Mirnawati, 2020).

Based on the explanations above, it can be concluded that the relevance of the folklore of Ponorogo, with its cultural values of local wisdom, is evident in its potential as teaching materials in elementary schools. This can help shape the character of the nation's children, who are critical, intelligent, moral, virtuous, cultured, and polite in using language. The folklore of Ponorogo has moral values that are to the Pancasila Student Profile. The value of faith and laughter is found in the folklore of Kiai Hasan Besari Ponorogo, the value of helping in the folklore of Telaga Ngebel Ponorogo, and the value of independence is found in the Golan Mirah story. Character education can be implemented through Ponorogo folklore by carefully planning lessons, identifying relevant stories, and facilitating learning

discussions and student reflections. The teacher provides guidance, enabling students to internalize the character values in the Ponorogo folktales. Students are expected to develop characters through the Pancasila Student Profile, such as increasing faith, cooperation, independence, creativity, gratitude, and critical thinking abilities.

4. CONCLUSION

The present research investigates Ponorogo folklore, revealing the cultural understanding and important values found in these traditions and stories of the past. This study identifies the moral, historical, and social values in four significant folktales: Telaga Ngebel, Batara Katong, Golan and Mirah, and Reog Ponorogo. The findings indicate that Ponorogo folklore is a source of entertainment and a vital vehicle for transmitting local wisdom, cultural heritage, and ethical principles that resonate deeply with the community's identity.

The analysis of the Folklore of Batara Katong highlights the importance of religious values such as repentance and gratitude, which guide individuals in their daily lives. Similarly, the story of Golan and Mirah increases mutual respect and maintains traditions, emphasizing the value of cultural practices in maintaining unity among communities. This story illustrates how cultures can adapt to maintain their essential principles, ensuring the continuity of cultural identity between generations.

In addition, the Folklore of Reog Ponorogo presents moral values of fairness and wisdom through the character of Klana Sewandana, who serves as a model for leadership that prioritizes justice and humility. Lastly, the story of Telaga Ngebel emphasizes the values of good behavior and helpfulness, showcasing the importance of kindness and community support in overcoming life's challenges. Collectively, these narratives advocate for a harmonious society where individuals are encouraged to embody virtues that contribute to the common good.

Incorporating Ponorogo folklore in primary school teachings might help learners build their moral character, critical thinking skills, and awareness of culture. This approach is based on the Pancasila Student Profile, which focuses on developing values like creativity, independence, faith in God, and collaboration. However, It is crucial to note that this study mainly concentrates on a small number of folktales, which might not fully represent Ponorogo's extensive oral history. Furthermore, the analysis relies on existing interpretations and literature, which might not adequately convey the subtleties of oral storytelling as the community experiences them.

Future studies could expand on this research by examining a broader variety of Ponorogo folktales and their applicability today. Examining how these tales are passed down in contemporary settings, like online or at local gatherings, may shed more light on how they influence cultural identity. Comparative studies with other regional folklore could help better understand the unique qualities and shared themes within Indonesian cultural oral tradition.

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