INTRODUCTION
The problem that often arises in recent times is moral decadence. Various juvenile delinquents such as brawls, sexual harassment, bullying, and motorcycle racing often occur in various areas. The most serious challenges related to moral decadence are especially faced by teachers in big cities. Various negative influences are faced by children due to the rapid development of communication technology. How to overcome this moral decadence is a separate problem faced by children, one of which is character learning.¹ There are differences between children and adults. According to Lukens, the difference between children and adults is in experience and maturity.² According to their longer life journey, of course, adults have more experience and are more mature in their thinking. Huck et al suggest the need for attention to the differences between children's and adult books.³ Not just any adult reading book can be consumed by children.

Meanwhile, in the curriculum, the government through the education office is trying to overcome the problems of elementary school students learning in Indonesian language learning, which includes language and literature. Darma states that literature is a world of thought.⁴ Thus, literary works contain positive thoughts that are beneficial for the readers. This is in line with Horatius' opinion that literature must be dulce and utile, that is, beautiful and useful. Furthermore, thoughts in literary works are manifested in symbols in connotative language. Therefore, it is necessary to understand the meaning contained in the literary work.

In the theory of sociology of literature, literary works are a mirror of society. In this case, literary works are a description of the life of the supporting community. Therefore, the benefits of literature are from the supporting community. Literary works about Surabaya will be very useful for the people of Surabaya. The literary work Folklore from Surabaya contains idealistic values that are relevant to the conditions of the people of Surabaya. These idealistic values are related to values in character learning such as honesty, responsibility, cooperation, religion, discipline, hard work, creativity, love for the homeland, and so on.

Character is the values of human behavior related to God Almighty, oneself, fellow human beings, environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, etiquette, and culture, and customs.⁵,⁶ Character is a person's character, character, morals, or personality that

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ABSTRACT
Introduction: Character education for children today is very important to improve. One of the efforts to improve children's character education is through folklore. The purpose of this study is to describe the inculcation of educational values in Folklore from Surabaya as a supporter of character learning in elementary schools.

Methods: Research on planting educational values in folklore from Surabaya to Support Character Learning is a qualitative descriptive study. The research approach used in this study is pragmatic. In the pragmatic approach, it is related to benefits or utility as stated by Horatius. A pragmatic approach is an approach that sees literary works as a medium to convey certain goals to the reader. These goals can be in the form of goals that have to do with education, morals, politics, religion, or other goals.

Results: The approach in this study refers to the educational value in Folklore from Surabaya which consists of nine stories. Sawunggaling Folklore contains several character values, namely, persistence, love for the homeland, and responsibility. The Kalimas legend contains the character values of mutual cooperation, the spirit of nationalism (nationalism), and love for the homeland. The Story of the Origin of Ketintang Village contains the character of caring, responsibility, mutual cooperation, persistence, and perseverance, tolerance, hard work, creativity, and independence. The fairy tale of Jaka Dolog is a fairy tale with the theme of the need for honesty. Ki Ageng Jangrana who rebelled against the Dutch was a form of nationalism, responsibility, and self-sacrifice character values. In Folklore from Surabaya, religious values are found in the stories of Ki Ageng Brondong and Sunan Ampel.

Conclusion: Folklore originating from Surabaya contains educational values that can be adopted by teachers to support student character education.

Keywords: folklore, educative value, character learning.


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3340
is formed from the internalization of various virtues that are believed and used as a basis for perspective, thinking, behavior, and acting. Character is related to moral concepts (moral knowing), moral attitudes (moral feeling), and moral behavior (moral behavior).7

Given the importance of inculcating educational values in character education from an early age, one of the efforts made is through the introduction of folklore from Surabaya. The formulation of the problem in this study is the inculcation of educational values in Folklore from Surabaya as a supporter of character learning in elementary schools. The purpose of this study is to describe the inculcation of educational values in Folklore from Surabaya as a supporter of character learning in elementary schools that can shape the character of students and can make students more independent, advanced, and responsible. In addition, it also creates students with strong personalities following the identity of the Indonesian nation itself.

Educational values are educational values that include individual attitudes in personal life and social life. Educational value (education) is everything good or bad that is useful for human life which is obtained through the process of changing attitudes and behavior to mature human beings through teaching efforts.8–10 The purpose of education as the pedagogical ideal is formulated in a concise, concise, and full of educative values that are fundamental. The kinds of education include religious values, truth values, aesthetic values, moral values, and social ethical values.11

Research on Educational Values in Folklore from Surabaya to Support Character Learning is a sociological study of literature. There are three perspectives in the sociology of literature, namely the text perspective, the reader’s perspective, and the author’s perspective.12 Research on the sociology of literature with a text perspective focuses on the literary text being studied, by examining extrinsic elements, such as elements, social, religious, educational, feminist, and others. The reader’s perspective focuses on the reader’s reception of the literary work under study, both through ordinary readers and ideal readers. The study of the sociology of literature from the author’s perspective focuses on the author’s biography related to the literary work under study. This research is a sociological study of literary perspectives text, which examines the extrinsic elements of educative values about character learning in schools.8–10

Literary work as a form and result of creative work is a medium that utilizes language to express human life.11 This is in line with the opinion that literary works are a mirror of society. Literary work is a picture of the problematic life that occurs in society which is described based on the author’s imagination. The author as a member of society will always be in contact with the problems that occur in his environment. Therefore, social problems in literary works are a reflection of the problems that occur in society, such as the inequalities occurring in society. The sociology of literature can examine literature through at least three perspectives. First, the perspective of literary texts means that researchers analyze as a reflection of people’s lives and vice versa literature in the Surabaya Folklore which will be examined for the content of character values.

Nadilla states that there are eighteen character values proclaimed by the Ministry of Education.14 The eighteen character values are religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, the spirit of nationalism (nationalism), love for the homeland, respect for achievement, communication, love of peace, love to read, environmental care, social care, and responsibility. These eighteen character values will be explored in folklore from Surabaya to support Character Learning in Elementary Schools. The eighteen character values are not necessarily in every story, but at least some are contained in the story, previous literature mentions that the substance of character values in the graduate competency standards of elementary school students.7–9

There are no researchers who have examined the values contained in the Surabaya folklore and associated it with Character Education. These educational values will become effective learning materials for elementary school students in the Surabaya area. Therefore, the aim of the study is to obtain the educational value in foot stories from Surabaya to support character learning in school.

METHODS

Study Design
This study uses a qualitative methodology that allows the exploration of multiple realities and rich textual collections. Research on Educational Values in “Folks from Surabaya” to Support Character Learning in Elementary Schools is a qualitative descriptive study. Qualitative descriptive research is research whose results are in the form of a description in the form of words and sentences.

The research approach used in this study is a pragmatic approach. The pragmatic approach is a study of the relationship between language and context which is the basis for notes or reports on language understanding. The pragmatic approach was chosen in this study which studies the conditions of language use which are determined by the context of the situation contained in the language. According to Djasusdarma concentration, the studies in pragmatics that must be considered are (1) linguistic studies, (2) speech pragmatics studies, (3) discourse pragmatics studies, and (4) cultural pragmatics studies. This approach refers to the educational value in Folklore from Surabaya which consists of nine story.15

Data Collection
This research is library research. The data source of this research is Folklore from Surabaya by Suripan Sadi Hutomo and Setyo Yuwana Sudikan published by Grasindo, in 1996. There are 10 stories in this book, but only 9 stories were studied, because 1 story came from outside Surabaya. The nine stories studied were folklore entitled Origins of the Name Surabaya, Sawunggaling, Legend of Kalimas, Origins of Ketintang Village, Tale of Joko Dolog, Ki Ageng Jangrana, Kiai Djajasudarma concentration, the studies in pragmatics that must be considered are (1) linguistic studies, (2) speech pragmatics studies, (3) discourse pragmatics studies, and (4) cultural pragmatics studies. This approach refers to the educational value in Folklore from Surabaya which consists of nine story.
This study also analyzes the values contained in folklore, where these values are taken for educational values so that they are suitable to support character education in elementary schools.

### Data Analysis

The steps used in this study in analyzing the data are as follows: a) Collecting data on the values or moral messages contained in each folklore book. b) Classifying data based on the values contained (educational values, heroic values, religious moral values, cultural values, and so on). c) Perform data analysis by describing aspects of the values contained in the folklore book. The results of data analysis will be presented using formal and informal presentation methods. Formal methods are used in the presentation of the results of data analysis in the form of values contained in folklore. While the presentation of data with informal methods in data analysis is presented in the form of words or ordinary technical descriptions.

### RESULT

The data source of this research is Folklore from Surabaya by Suripan Sadi Hutomo and Setyo Yuwana Sudikan published by Grasindo in 1996. There are 10 stories in this book, but only 9 stories were studied, because 1 story came from outside Surabaya. The nine stories studied were folklore entitled Origins of the Name Surabaya, Sawunggaling, Legend of Kalimas, Origins of Ketintang Village, Tale of Joko Dolog, Ki Ageng Jangrana, Kiai Ageng Brondong, Sunan Ampel, Origins of Ludruk Art. This study analyzes the values contained in folklore, where from these values are taken for educational values so that they are suitable to support character education in elementary schools.

The data analysis is presented in the form of values contained in folklore. While the presentation of data with informal methods in data analysis is presented in the form of words or ordinary technical descriptions.

### Table 1: Character Values in Folklore from Surabaya

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Note:
1. The Origins of Surabaya
2. Sawunggaling
3. Kalimas Legend
4. The Origin of Ketintang Village
5. Joko Dolog
6. Ki Ageng Jangrana
7. The story of Ki Ageng Brondong
8. Sunan Ampel
9. The Origins of Ludruk’s Art
and self-sacrifice character values. The elements that stand out in the story of Ki Ageng Brondong are faith and piety, because actually the story of Ki Ageng Brondong is a story that has a religious theme. In Ludruk’s Art, there are character values are reasoning, creativity, being able to solve problems, and working hard. Folklore from Surabaya, religious values are found in the stories of Ki Ageng Brondong and Sunan Ampel.

DISCUSSION

Folklore of the Origin of the Name Surabaya

The Folklore of the Origin of the Name Surabaya is a fable or fairy tale about animals. This folk tale tells of the struggle for power between the Sura Fish and the Crocodile. The Sura Fish and Crocodile fight over the territory someone lost. Finally the two beasts agreed to divide the territory. Sura fish rule in the sea and seek prey in the sea as well. While crocodiles rule on land. The limit is where the sea water reaches when the tide is low. The mutually agreed agreement was then violated by Sura's fish, resulting in another fierce fight.

In the “People's Story of the Origin of the Name of Surabaya, the protagonist is played by Ikan Sura and the protagonist is played by Crocodile. Children as readers are of course directed to the protagonist, the Crocodile, who is honest, does not break the agreement. In children's literature, the good and bad characters, black and white characters are prominent. Children are brought to good things as role models. A good character is a Crocodile who is honest and does not break the agreement. Crocodiles obey the social rules that apply in their environment, discipline. The character values found in the folklore “The Origin of the Name Surabaya”

Sawunggaling Folklore

“Sawunggaling folklore” tells the story of a young man named Jaka Berek. Since childhood, Jaka Berek has never seen his father. Therefore, he asked who his father was, to his mother. His mother told him that his father was a duke in the Duchy of Surabaya. So Jaka Berek went to Surabaya to meet his father. After going through various difficulties, Jaka Berek was finally able to meet his father and lived in the duchy, and he changed his name to Sawunggaling. Meanwhile, a delegation from the Dutch Company arrived who was going to revoke the position of Duke of Surabaya, because he did not want to cooperate with the Dutch. At that time, a pennant archery competition was held by the Kartasura square, the winner would be appointed as Duke of Surabaya. The competition was participated by the sons of the Duke of Surabaya, namely Sawunggrana, Sawungsari, and Sawunggaling. Sawunggaling won the competition, so he was later appointed Duke of Surabaya. His two brothers became jealous, so with the Dutch brains, they tried to poison Sawunggaling, but could be thwarted by Adipati Cakraningrat of Madura. Sawunggaling tried to expel the Dutch colonialists. In the battle Sawunggaling killed General De Boor.

Folklore contains several character values, namely, persistence, love for the homeland, and responsibility. The attitude of love for the homeland in the Sawunggaling Folklore is seen in the anti-colonial attitude of Sawunggaling. Actually, the boundary between nationalism and love for the homeland is somewhat blurred. People who have a spirit of nationalism also have a spirit of love for their homeland. intercepted by soldiers who were on guard and the two sons of the Duke of Surabaya, Jaka Berek who later named Sawunggaling insisted on facing the Duke of Surabaya, even against the soldiers and the two sons of the Duke of Surabaya.

Kalimas Legend

Folklore the legend of Kalimas tells of the efforts of Sultan Agung, the King of Mataram, to expel the Dutch colonialists. It was fierce, but Surabaya could not be subdued. Therefore, Patih Kridhanagara used a new strategy, namely to block the Brantas River, which is the lifeblood and transportation of Surabaya. Even the Brantas River was made dirty, and turned yellow. At that time the main transportation through the Brantas River. As a result, the people of Surabaya suffered from food shortages. Finally, the Duke of Surabaya agreed to cooperate with Mataram in expelling the Dutch colonialists, and Mataram became stronger.

The Kalimas legend contains the character values of mutual cooperation, the spirit of nationalism (nationalism), and love for the homeland. Nationality is also evident in the efforts of Sultan Agung who did not want to be colonized by other nations. Sultan Agung’s unwillingness to be colonized by other nations is also a manifestation of the character of love for the homeland. The effort to expel the invaders from the motherland is also an embodiment of love for the homeland. Sultan Agung’s effort to subdue Surabaya is not an attempt to dominate Surabaya, but merely to awaken the Duke of Surabaya so that his spirit of nationalism grows.

The Origin of Ketintang Village

During the Majapahit era, a man came to the grove area. The area is also swampy and inhabited by many spirits. The male Ki Wijil, who is believed to be a descendant of Empu Gandring after fighting with the spirits, was then able to drive him away. Ki Wijil then opened agricultural land. Then many people came and helped to clear agricultural land. At that time people were farming with very simple equipment, but Ki Wijil was already using more advanced equipment, namely metal tools, such as hoes, plows, axes and others. Therefore, Ki Wijil’s harvest was abundant. People were amazed. Then Ki Wijil taught the people good farming practices using metal tools. Then the people borrowed Ki Wijil’s agricultural equipment. Ki Wijil gladly lent it. Ki Wijil’s equipment took turns borrowing it. Then Ki Wijil wanted to do more for his neighbors. Ki Wijil made agricultural tools out of metal. Then Ki Wijil besides known as a successful farmer, also known as a blacksmith. Based on the sound of iron being hit by blacksmiths when making ting tang ting hang agricultural equipment, the area was called Ketintang.

The Story of the Origin of Ketintang Village is a story about the origin of the name of a place in the southern part of Surabaya. There are several character values in this story, namely caring, responsibility, mutual cooperation, persistence, and perseverance, tolerance, hard work, creativity, and independence. This story turned a marshy area inhabited...
by many ghosts into a fertile village. He is also a person who is responsible for making agricultural equipment for his village residents. Ki Wijil is also a person who is persistent and determined. He fearlessly drove out the demons who ruled the region. Ki Wijil's perseverance is proven by his good agricultural products, so that people learn to farm from him. Ki Wijil's tolerance for the surrounding community is quite high, by giving up his agricultural tools to be borrowed by the surrounding community, Ki Wijil even later made agricultural tools for the community. Ki Wijil's hard work can be seen in his efforts, alone he clears the forest for settlements and plantations. In addition, Ki Wijil as the protagonist is also creative and independent. His creativity is shown when he creates new agricultural equipment, which can make his rice crops abundant. Ki Wijil's independent attitude with no help from others he opened the forest trying to turn into a settlement and agricultural land without the help of others.

**Joko Dolog’s Fairy Tale**

The story of Joko Dolog tells the story of Prince Situbanda, son of Adipati Cakrakiningrat in Madura who proposed to the son of Adipati Jayengrana named Dewi Purbawati. Actually, Dewi Purbawati did not like Prince Situbanda, but wanted to refuse to be afraid. Prince Situbanda agreed. Meanwhile, Prince Jaka Teruna from Kendiri who had a romance with Dewi Purbawati also proposed to him. In the forest of Surabaya, Prince Jaka Teruna met Prince Situbanda. They fought over Dewi Purbawati. Prince Jaka Teruna can be defeated by Prince Situbanda, but in the forest Prince Jaka Teruna meets Jaka Jumput, Prince Jaka Teruna asks Jaka Jumput for help to defeat Prince Situbanda. Prince Situbanda can be defeated by Jaka Jumput. Jaka Teruna then goes to Adipati Jayengrana saying that he has killed Prince Situbanda. At the same time, Jaka Jumput for help to defeat Prince Situbanda. Prince Situbanda was silent, Adipati Jayengrana declared the Jaka Teruna Pageran to be a statue. Then Prince Jaka Teruna really became a statue known as the Jaka Dolog statue.

The fairy tale of Jaka Dolog is a fairy tale with the theme of the need for honesty. An honest person will have good luck. On the other hand, a dishonest person will be harmed, as experienced by Jaka Teruna, who lied to have killed Prince Situbanda. He ended up turning into a statue because of his dishonesty. Jaka Jumput, who was honest, was finally able to marry Dewi Purbawati.

**Ki Ageng Jangrana**

One day Ki Ageng Jangrana and Adipati Cakrakiningrat were summoned by Susuhunan Paku Buwana I. Ki Ageng Jangrana and Adipati Cakrakiningrat were asked to help the Company capture Untung Surapati. Ki Ageng Jangrana and Adipati Cakrakiningrat were forced to join the Dutch. Fortunately, Surapati was killed. Ki Ageng Jangrana, who often joined the Company, knew that the Company often used tricks, even tricking. Ki Ageng Jangrana realized that Mataram was powerless against the Company. Forced Ki Ageng Jangrana and Adipati Cakrakiningrat to join the Dutch Company until Suropati could be killed. Ki Ageng Jangrana then gathered strength to fight the Dutch who liked to play against each other and do tricks. Ki Ageng Jangrana's intention to rebel was known by the Dutch. Then the Dutch asked the King of Mataram to kill Ki Ageng Jangrana. Ki Ageng Jangrana realized that his troops were still weak, unable to fight the Dutch. Therefore, he then handed it over to the King of Mataram. Then he faced the King of Mataram. But not until the palace he was ganged up to death.

Ki Ageng Jangrana who rebelled against the Dutch was a form of nationalism, responsibility, and self-sacrifice character values. The value of the character of nationalism can be seen from his efforts to expel the invaders from the motherland. As a duke, Ki Ageng Jangrana's position was under the Sultan of Mataram. As a person who is responsible for his king, he is willing to account for his actions before the king, even though he died before facing the king. For the sake of the nation's glory, Ki Ageng Jangrana was willing to sacrifice. With the death of Ki Ageng Jangrana, he had sacrificed his body and soul to defend his nation.

**The Story of Kiai Ageng Brondong**

Prince Kedawung who is also called Sunan Tawangalun, the king of Balumbang, has a son named Prince Lanang Dangiran. Prince Lanang Dangiran performs asceticism by sinking himself on a wooden plank and fishing rods. Typhoon winds and sea waves threw Prince Lanang Dangiran to the mainland until he fainted. Prince Lanang Dangiran was helped by Kiai Kendhil Wesi. Prince Lanang Dangiran stayed at Kiai Kendhil Wesi's house and studied Islam with firm and high in faith. Then, he spread Islam under the name Ki Ageng Brondong. In Cirebon, Ki Ageng Brondong succeeded in marrying Dewi Sekararum through a flower picking competition guarded by a genie. Dewi Sekararum was then brought to Surabaya.

The elements that stand out in the story of Ki Ageng Brondong are faith and piety, because actually the story of Ki Ageng Brondong is a story that has a religious theme. Besides that, it is also persistent and diligent. As a man of faith and piety, Prince Lanang Dangiran always tries to get closer to God by being imprisoned by drifting away. He diligently studied religion at Kiai Kendhil Wesi. He is also a person who cares socially by practicing the knowledge he has, spreading the religion of Islam.

**Sunan Ampel’s Story**

Muhammad Ali Rahmattulah came from the Cempa Kingdom in Muangthai, to meet his aunt who was married to Prabu Brawijaya, as well as to spread Islam. Prabu Brawijaya then gave a place in Ampeldenta to spread Islam, even though Prabu Brawijaya embraced Buddhism. Muhammad Ali Rahmattulah Islamic Boarding School developed rapidly, and according to the place where he taught Islam, namely Ampeldenta, he was later called Sunan Ampel. Many of his students, including Sunan Drajad, Mbah Soleh, and Mbah Sonhaji. Mbah Soleh’s job every day was sweeping the mosque. Mbah Soleh...
sweeps the mosque very clean, so that people who prostrate there is no dust attached. When Mbah Soleh died, he was buried in front of the mosque. After Mbah Soleh's death the mosque looked dirty. When Sunan Ampel said, how dirty is this mosque. If Mbah Soleh was still alive, of course this mosque would always be clean. Suddenly Mbah Soleh came back to life and cleaned the mosque. A few months later he died again. As soon as Sunan Ampel said that, suddenly Mbah Soleh came back to life, and a few months later died. That's up to eight times. When it was built, Mbah Sonhaji who was assigned to arrange the priesthood straight facing the Qibla. Many people chanted. Then Mbah Sonhaji punched a hole in the west side of the priest's wall, and people were amazed, because from that hole people could see the Kaaba.

The story of Sunan Ampel is an Islamic religious story. In accordance with Islamic teachings, the story contains the characters of faith and piety, cleanliness, and care for the environment. The character of faith and piety is reflected in all the characters, such as Sunan Ampel, Mbah Soleh, and Mbah Sonhaji. Sunan Ampel, known as one of the guardians of the wali sanga, has taught religion diligently, resulting in other religious leaders such as Dunan Drajat and Sunan Bonang. Another character is found in Mbah Soleh. Mbah Soleh is a person who loves cleanliness. He has set an example and an example of how to maintain cleanliness as taught in Islam. This behavior also shows his concern for the environment. Mbah Sonhaji, who succeeded in showing the Ka'bah through the hole where the imam is located, implies that in performing prayers, only worshipping a single God, in one direction, does not turn to other forces.

**The Story of the Origin of Ludruk's Art**

The story of the origin of Ludruk's art begins with a farm laborer named Trimo. As a farm laborer, when the rice fields have been planted, there is no more work for Trimo. When there is no such work, Trimo thinks how to get money to buy rice fields. Meanwhile, after each harvest there is a typical Surabaya song called *kidungan*. His wife accompanied him with a simple gamelan. When dancing on Trimo's ankles, a number of sleighs were attached. When Trimo was dancing, stomping his feet to the ground, which in Javanese is thudding, the bells jingled. The audience chanted “lo… lo… stomping!” Over time, the art that Trimo displayed was called ludruk.

There are three character values in Ludruk's Art Origin story. The three character values are reasoning, creativity, being able to solve problems, and working hard. Trimo's character who is experiencing economic difficulties does not just give up, he continues to reason how to solve his economic difficulties, and finally succeeds by making a traditional drama called Ludruk. Trimo’s success in overcoming problems proves that he is able to overcome problems. Trimo's success in overcoming these problems cannot be separated from his hard work.

There are eleven character values found in Folklore from Surabaya. The thirteen character values are religious, honest, tolerant, hard work, creative, curiosity, national spirit, appreciating achievement, friendly/communicative, and responsible, as shown in the following table.

Religion is different from religion, religious values are related to belief in God who is not limited to being a follower of religion. A religious person may not adhere to one religion, but has the belief in the existence of God Almighty. Suharmono states that there is a reciprocal relationship between religion and religion. An ideal religious person is a religious person, and an ideal religious person is a religious person. Thus, for an ideal human being, the relationship between religion and religion cannot be separated. Religion has the following characteristics: (1) Human guidance towards all good meanings; (2) there is a ripple of conscience; (3) deeper than religion that seems formal and official; (4) closely related to humanity; (5) the existence of an effort to unite with supernatural powers; (60 Love that makes one do a search.

In Folklore from Surabaya, religious values are found in the stories of Ki Ageng Brondong and Sunan Ampel. The action of Prince Lanang Dangiran meditating by immersing himself in the sea by riding a wooden plank and fishing gear is a religious act. This action is an attempt to unite with supernatural powers, as well as the embodiment of love for the Creator. Efforts to unite with supernatural powers can be done in various ways. When Prince Lanang Dangiran performs penance as evidence of a ripple of conscience, Sutan Duano in the novel Kemarau does it by means of reward and kindness, while in Sunan Ampel's story he attempts to unite with supernatural powers by opening a boarding school, and practicing his knowledge. Honest and tolerant character is also a manifestation of religious values because a religious person is an honest and tolerant person. So is hard work. A religious person will always try to get the best performance. Religious people are people who have a high tolerance for others. Love for the homeland can be marked by being willing to sacrifice for the sake of the homeland. A hero is willing to sacrifice his body and soul for the homeland. Appreciate achievement, friendship, and responsibility.

**CONCLUSION**

The conclusion of this study is that folklore originating from Surabaya contains educational values that can be adopted by teachers to support student character education. Further studies are needed to evaluate more deeply regarding various factors that affect educational value in folk stories from Surabaya to support character learning in school.

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There are no obstacles experienced by researchers in Universitas Nahdlatul Ulama Surabaya.

Ethical Consideration
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