It is always interesting to talk about folklore since it can entertain people and give moral values. In Aceh, folklore, which is known as *Haba*, has special position in the community. It contains moral values that can be used as an example in human life. The purpose of this qualitative study was to describe the religious values in an Acehnese folklore, *Haba Putroe Kaoy*. The data were collected by analyzing *Haba Putroe Kaoy* text rewritten by Herman RN (2016). In this study, the *Haba Putroe Kaoy* was analyzed in line with Islamic religious values. Based on the analysis by means of content analysis, the researchers found that *Haba Putroe Kaoy* contains seven religious values, namely; doing worship, praying to God, giving alms, helping others, believing in God’s power, believing and accepting destiny, and obeying parents’ advices. In conclusion, *Haba Putroe Kaoy* contains religious values which can be used as character education for students.

**Keywords**: religious values, values, Haba, Putroe Kaoy.

**INTRODUCTION**

Before technology and print media developed rapidly as it is today, oral literature had a special position in the hearts of the people. One of the oral literatures that have been developed prosperously in Aceh is *Haba*. It is a type of oral literature in the form of prose that lives in the society and has been usually inherited orally from one generation to the other (Hamid & Osno, 2007). Sometimes, *Haba* tells illogical stories, but it always contains moral values that can be taken as a lesson for listeners.
Khadijah and Lani (2016) say that in the past, almost every young man was entertained with *Haba* in Aceh. It is developed orally in the forms of folk tales, religious, educational, and other values in people’s lives. Additionally, it is included within character-based curriculum for students in which it is told on certain occasions, and the materials are didactic stories originating from Islamic teachings.

For the Acehnese people, telling *Haba* is not only to entertain people but also to deliver lessons to them. As stated by Wildan, Faridan, Yusuf, and Sa’adiah (2001), the functions of *Haba* in the Acehnese society include education or a moral forming tool, motivator, means of spreading religion, and entertainment. Besides, Khadijah and Lani (2016) say that *Haba* is told to be didactic because what is said always contains educational, religious, or even heroic themes. It is in accordance with Hamid and Osno (2007) who say that *Haba* has a didactic function that plays an important role in regulating community manners. To conclude, *Haba* is used to deliver good values to the listeners, including religious values.

In Indonesia, religious value is one of the values that should be taught in character education in order to make students able to implement their religious values in their life. National Education Ministry (2010) describes religious value as the attitudes and behaviors that comply with religious teachings which are tolerant with other faiths and which obliges each individual to live by getting along well with other religions. This is a value which shows the relationship between a human and the god, especially for the worship matters. It can be concluded that religious people always connect their activities with the worship to the God. They also respect other religions.

In Indonesia, the government acknowledges six religions as stated in the Indonesian Law No. 23, 2006 about administration and citizen. It mentions that six religions acknowledged in Indonesia are Islam, Christian, Catholic, Hindu, Buddhist, and Khong Cu (Confucius). Especially in Aceh, Islam is the religion adhered by Acehnese people. Therefore, for this research, the researchers focuses on Islamic religious values that are adhered by the Acehnese people. Additionally, in Islam, the religious values can be seen in someone’s daily life. A good Muslim always carries out religious orders, such as praying, alms giving, fasting, and so on. They also stay away from forbidden things in religions, such as stealing, lying, killing, and so forth. Therefore, based on the explanation above, the researchers are eager to find out what religious values are contained in *Haba Putroe Kaoy* folklore.
LITERATURE REVIEW

Definition, Position, and Function of Haba in Aceh

In Aceh, folklore is known as Haba Jameun or Haba. Literally, Haba or Haba jameun means ‘past news or stories’ that happened in the past. Etymologically, both of the words are derived from Arabic; Haba is from the word ‘khabar’ and jameun is from the word ‘zaman’ which means time. The word Haba still retains its original meaning, i.e. news or stories. Whereas the word jameun has changed its meaning, that is to be ‘once upon a time’ or ‘past’ (Harun, 2012, p. 11). Hamid and Osno (2007) define Haba as a type of literary work in the form of prose that lives in society and is usually inherited orally. It includes folktale, myth, and legend.

Furthermore, as folklore, Haba has special characteristics. Danandjaja (1997) states that the main characteristic of folklore is the cliché opening and closing sentence. Harun (2012, p. 13) gives some examples of opening phrases usually used in Haba, as follows: Bak siuroe… (one day..), Bak jameun dilee… (once upon a time..), or Lam saboh uteun raya…(in the jungle..). Besides, the closing sentences are; Awaknyan bahgia… (they live happily), or meunankeuh aneuk nyang saleh nyan udep bahgia ngon ayahjih (that is how a good boy lives happily with his father). The expression ‘one day’ or ‘in one place’ indicates that the place in the story is not clear. It is not clear what day or what place it is, for instance. It means that listeners are not required to know it clearly. They can imagine it freely.

As a traditional literature, Haba reflects its position in the community. According to Wildan et al. (2001, p. 11), the position of folklore (Haba) in the Acehnese community is as a communication tool among the Acehnese people. Through Haba, they deliver good advice, educational values, religious advice, etc to the society. It means that the position of Haba in the Acehnese community is an important matter. It is a cultural part used in building community character. It is created because of the need of the people to maintain their generation characters.

Regarding the function, Emzir (2015) states that oral literature has some functions in the society life. The first function is as a society protection system toward one dream such as Amat Rhang Manyang story, which tells us about a guy who did not recognize his mother as his mother. This Haba can be a protection for the society to avoid the same case. Second, it is as a cultural ratification such as legend of place. The
third is as a force tool to apply social norms and a social control tool. The last one is as an educational tool especially for children.

Furthermore, Wildan et al. (2001) state that the function of Haba in the Acehnese society includes educational tool or moral builder, moral booster, a means of proselytizing, and entertainment. In addition, Khadijah and Lani (2016) say that Haba is used to build children’s character. For this purpose, Haba is told in certain occasions. One of the functions of Haba mentioned above is as educational tool or moral builder. It can be seen in most of Haba’s themes which mostly focus on the opposition between good and bad characters. Indeed, the story is intended to convey messages that can build character, attitude, and behavior of the listeners.

According to Wildan et al. (2001), one of the factors that make Haba important in Acehnese society is belief. Generally, people believe that the stories told in Haba truly happened, for instance, the “Amat Rhang Manyang” story. The Acehnese people believe that this story happened in Krueng Raya, Aceh Besar. According to the Acehnese people’s belief, the ship which Amat Rhah Manyang boarded on was sunk around Krueng Raya port, in Aceh Besar regency after he committed a sin toward his mother and when cloudy and drizzling rain, the ship which has turned to a big rock can still be seen around the port. This fact means that the position and function of the Acehnese folklore (Haba) for the Acehnese is very important. It is used as a defensive fortress against disgraceful behavior (Wildan et al., 2001, p. 13). When there is someone who becomes a rebellious person toward his parents, people can directly admonish him by telling the sinking boat of Amat Rhang Manyang. It can be concluded that one of the functions of Haba in the Acehnese society is as a powerful tool in edifying the generation.

**Religious Values in Acehnese Society**

Religious value is derived from a religion adhered by one community, for example Islamic value prevailing in Acehnese society. It has constructive, regulative and formative power to build the life structure of Acehnese people. For them, religion has been used as a mediator that is able to form a strong social unity in the community, especially for those who live in villages (Kurdi, 2009). For Acehnese people, perceiving themselves as Muslims is a part of cultural life. Thus, it makes them as if they have merged with Islamic teachings, so that almost none of them violate or contradict the religion. Besides, Islamic teachings influence the behavior of the local community. It can be seen
in some relations in their life: human relation with God Almighty, society, the surrounding nature, and even himself (Kurdi, 2009, p. 30). They always strive and respect the values or rules that have been mutually agreed upon or rules that have been established by religion. As a wise Acehnese word says “Seubakhe-bakhe ureung Aceh, wate geute’eh nan Allah dan nan Nabi teuim atauwa seungap”. It means that Acehnese people always respect their God and prophet although some of them are not educated. By respecting this custom, Acehnese people can survive in peace of mind, balance, and steadfastness.

In Islam, a person is considered as a good Muslim if he practices what is commanded and leaves behind what is forbidden by religion. The main worship that should be done by Muslims contained in 5 pillars of Islam and 5 pillars of faith. It is explained in the following hadits.

Umar bin Khattab said that “Once, we (the Sahabat) sat near Rasululah sallalla‘u ‘alai wa sallam. Suddenly appeared to us a man wearing very white clothes and very black hair. There were no visible signs of the trip, and no one of us knew him. He immediately sat before the Prophet sallalla‘u ‘alai wa sallam, then his knee rested on the Prophet's knees and placed his hands on the two thighs of the Prophet sallalla‘u ‘alai wa sallam, then he said: "Hi, Muhammad! Tell me about Islam. " The Prophet sallalla‘u ‘alai wa sallam replied," Islam is, you testify that no one has the right to be worshiped properly but only Allah, and indeed Muhammad is the Messenger of Allah; enforce prayer; fulfill zakat; fasting in the month of Ramadan, and you perform the Hajj to Baitullah, if you have been able to do it, "the man said," You are right, "so we were surprised, he who asked him also confirmed it.

Then he asked again: "Tell me about Faith.” The Prophet replied, "Faith is, you believe in Allah; His angels; His books; the Prophets; the doomsday, and believe in the good and bad destiny of God, "he said," You are right”. He asked again: "Tell me about Ihsan”. The Prophet sallalla‘u ‘alai wa sallam replied,” You should worship Allah as if you saw Him. Even if you don’t see Him, in fact He sees you." The man said again: "Tell me when will the Doomsday occur?” The Prophet replied, "Those who are asked are not more informed than those who ask."
He also asked again: "Tell me about the signs!"
The Prophet replied, "If a slave woman has given birth to her master; if you see a person who is barefoot, without wearing clothes (poor man) and goat herders have competed with each other in erecting a magnificent building that towers."
Then the man left immediately. I was silent, so the Prophet asked me: "O, Umar! Do you know who asked this?"
I replied, "Allah and His Apostle knew better," He said, "He is Gabriel who teaches you about your religion." [HR. Muslim, no. 8] (Rodja, 2018)

Based on the Hadits, there are five pillars of Islam, namely; saying the syahadat, praying five times a day, fasting in the month of Ramadan, giving zakat, and doing the pilgrimage for those who are able to do. The worship, which is summarized in the pillars of Islam, becomes the basis of other worships in Islam. It means that beside these five main worships, there are many others that can be done by the Muslims in order to be a good Muslim, such as helping others, giving alms, and so forth. Therefore, if a human being can fulfill all five pillars and others Islamic laws, then his Islam is perfect, and he is preserved from the wrath of Allah SWT (Mustafa, 2009).

Furthermore, there are six faith pillars in Islam, namely; believing in God, believing in His angels, believing in His holy books, believing His prophets, believing in the day after tomorrow, and believing Qadar and Qadha (destiny). All of the pillars become the basis of Islamic faith or belief. Moreover, the charity and worship in Islam are based on the faith pillars. Therefore, these six pillars must be in the soul of a Muslim.

RESEARCH METHODOLOGY

The method used in this study is qualitative method with a content analysis research model. Ary, Lucy, Sorensen, and Razavieh (2010) say that the goal of qualitative research is to obtain a holistic picture and depth of understanding rather than a numeric analysis of data. Therefore, the final report of this research is in a narration form rather than in the form of statistical analysis. Since this study is the qualitative content analysis, the researchers wanted to analyze the religious values in Haba Putro Kaoy.

The data used in this research are related to the religious values in Haba Putro Kaoy. The data were obtained from Haba Putro Kaoy text.
which was rewritten by Herman (2016) as the instrument to collect the data. In other words, this study used the instrument of document. Bowen (2009, p. 27) states that document analysis is “A systematic procedure for reviewing or evaluating document printed electronic material”. The data were collected by noting and analyzing character education values in *Haba Putroe Kaoy* folklore. After doing close reading, the researchers noted the statements or dialogues in the text related to character education values. In analyzing the data, the researchers used some steps proposed by Robson as cited in Elo and Kyangas (2007); open coding, creating categories, and abstraction.

**RESULTS AND DISCUSSIONS**

Based on the research result, the researchers found that there were seven religious values in *Haba Putroe Kaoy*; namely; doing worship, praying to God, giving alms, helping others, believing in God’s power, believing and accepting destiny, and obeying parents’ advices. The most dominant religious value in this *Haba* is praying to God. Since praying to God is the main worship in Islam, it becomes necessary for the Muslim to do it every day. Therefore, it is depicted most frequently in *Haba* folklore in order to convey the religious message to the listeners. Furthermore, all of the religious values can be found in some activities of the characters and the picturing of situation in the *Haba*.

The first religious activity found in this *Haba* is doing worship. In Islam, the main worship is mentioned in five Islamic pillars comprising reciting two *syahadat* sentences, praying five times a day, fasting in *Ramadhan* month, giving *Zakat*, and doing pilgrimage for those who are able (Rodja, 2018). The activity of doing worship is depicted in the excerpt below.

*Samlakoe-binoe nyoe nakeuh ureung nyang jeumot ibadah. Seumayang hana tinggai. Meusedeukah pih geutem sabee. Soe mantoeng nyang teuka jak lakee tulong, sabee geutulong (RN, p. 2).*

[This partner is very diligent in doing worship. They always keep praying, giving alms, and helping people. Whenever a person asks them for help, they are always willing to do it]

Based on the excerpt above, it can be inferred that Minah and Mujang are the religious people. They always do the worship in their
daily life. It is mentioned that they are very diligent in praying, giving alms, and helping people.

The next religious value found in Haba Putroe Kaoy is praying to God. This activity is always done by Minah and Mujang as Muslims. In this Haba, they always pray to God in order to give them a child. It can be seen in the following quotation:

**Digobnyan pih hana pre geumeudoa bak Tuhan bah geubri aneuk saboh.** (RN, 2016, p. 1)

[He always prays to God to give him a child]

Based on the statement above, we can understand that Mujang always prays and asks God for a child. Another character, Minah, also shows the activity of praying. She is the mother of Putroe Kaoy. She prays not only after doing sholat, but also during the Friday prayer while looking at the sky. It is depicted in the following quotation:

**Pah bak watee khatib baca do’a rukon khutbah, Minah pih jimeudoa sira jikalon u langet. “Tuhan, ka trep that kamoe meuchen keu sidroe aneuk miet…….”** (RN, 2016, p. 3)

[When the preacher at the mosque reads the sermon pillar of Friday payer, Minah also prays by looking at the sky. “God, we have missed a child for a long time…”]

She never gives up praying to God to give her and her husband a child, even a piglet. She believes that one day God will give her a child. Both Minah and Mujang always keep praying and telling God about their hope. In addition, praying to God is also done by another character, Mande Rubiah. It is depicted in the statement below.

**Meunan lheuh geuseumayang, Mande Rubiah laju geucok sikin ngon plah eungkot.** (RN, 2016, p. 20)

[After praying, Mande Rubiah takes a knife to cut a fish in half].

From the statement, it can be inferred that Mande Rubiah is a religious person. She keeps doing prayer even she is busy with housework. She does the worship first before doing other things. In another part of the story, the people in Putroe Kaoy’s village also do the activity of praying.
Ureung-ureung gampong pieh jimeudo’a keu pangeran ngon Putroe Kaoy beuseulamam jak ngon wo. (RN, 2016, p. 11)
[The villagers also pray for the prince and Putroe Kaoy in order to be safe on their trip].

The third religious values found in this Haba are giving alms and helping others. It can be found in the following statement.

“Meusedeukah pih geutem sabe. Soe mantong nyang teuka jak lakee tulong, sabe geutulong” (RN, 2016, p. 2)
[They always give alms. Whenever a person asks them for help, they are always willing to do it].

These sentences talk about how religious they are. They do not only pray but also give half of their wealth to other people to help them. In addition, the researchers also found the value of believing in God’s power in this Haba. It can be seen in the following excerpt.

[Her body trembled. Her lips continued to pray. The tears continued to flow. "Today please grant my prayer. Maybe this is my last prayer. Please help me God, give us children, not many, as long as we have a child, even piglet is not a problem for me. It is enough for us to live without a child. I beg you to grant my request today, god].

From the excerpt above, it can be concluded that Minah believes in God’s power, and thus it makes her keep praying and asking God to give her a child. She even asks the God to give her a child in form of piglet. The next religious value contains in this Haba is believing and accepting destiny. It is depicted in the following statement.

Minah pih teu-iem. Ie matajih roe meualon. Jiceuritaeuh le Minah kaoyjih siploh buleun yang ka lewat. Jipeugah suai bak

[Minah was silent. Her tears felt down. She told the incident ten months ago. She also recounted the incident on that Friday. Finally, Mujang understands why his daughter looks like a pig. They both agreed to keep raising the child even though his face looked like a pig. "She is still our daughter, Minah" Mujang said to his wife].

Based on the excerpt above, it can be inferred that Minah and Mujang accept the destiny from God that her daughter looks like a pig, and they decide to raise their daughter together. Believing in destiny is one of the pillars of faith in Islam. Thus, as Muslim, people must have this value as religious people. Furthermore, the last religious value found in this Haba is obeying parents’ advices. It can be seen in the following excerpt.


[“So that I forbid you from being fooled by the temptations on the islands, I never want us to disobey a mother's advice. So, from now on, do not violate mother's advice anymore. Whatever she says is the best for us. It is impossible for a mother to hurt her child, prince said. "Yes, my husband. Now I realize that whatever the father and mother say is a good advice for our life”].

From the statement above, it can be seen that the prince tells Putroe Kaoy the importance of obeying parents’ advice. It is also depicted in the excerpt that Putroe Kaoy was regretful to break her mother’s testament so that she is being separated from his husband by Hantu Paku.
Therefore, based on the story above, it can be concluded that *Haba Putroe Kaoy* contains religious values. It can be identified from the statements, dialogues, and the picturing of situation in the text. Furthermore, it can be said that *Habra Putroe Kaoy* encourages listeners to never stop praying to God Almighty just as Minah and Mujang do. Nothing is impossible for God. In Islam, people believe in Qur’an, verse 82 called yasin verse which states that “*His command is only when He intends a thing that He says to it, “Be,” and it is”*. God can do what He wants to do. Therefore, as a servant, people just need to keep praying and believing in destiny. It is depicted in the *Haba*. After all of the prayers and efforts, Minah and Mujang get a child. Their prayers are answered by God. It really depicts the religious value; how the character of the *Haba* can deal with their destiny. They have to be patient in praying to get a child. Moreover, they also have to be patient when God gives them a child in the form of a piglet.

**CONCLUSION**

Based on the research results, it can be concluded that *Haba Putroe Kaoy* contains religious values. It is depicted in some daily activities of the characters and the depiction of situation in the *Haba*, namely: doing worship, praying to God, giving alms, helping others, believing in God’s power, believing and accepting destiny, and obeying parents’ advices. Therefore, this *Haba* can be used as character education, especially to deliver the religious values to listeners.

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