

IDENTITY EDUCATION AS THE CONCEPT OF ACEHNESE CHARACTER EDUCATION THROUGH NURSERY RHYMES

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Abstract

Identity education is a teaching about human characteristics and identity in a community. This study focused on describing how the identity of Acehnese which reflected in nurseryrhyme became as the concept of character education in the Acehnese society since early childhood. The nurseryrhyme in this study refers to the poem which called *doda idi* or also called *peuyon aneuk* poem. This poem usually sing by a mother when she try to make her child sleep in a swing or in bed. To analyze the meaning of the lyric, a qualitative descriptive method was used with the hermeneutic approach offered by Palmer (2003). The source of data in this study is the lyrics *doda idipoem*. The texts are taken from various districts/cities in Aceh in order to make a comprehensive conclusion about the concept of character education in the form of identity education delivered through the nursery rhyme. The results of the study indicate that the identity of the Acehnese is listed in the lyric *doda idi* which has been introduced to every child since he was still an infant and toodler. This knowledge is used as a concept of character education which is described in two forms: (1) character education in the form of humanitirian relations, (2) character education in the form of fostering human relations with God. This concept includes 18 character values formulated by the Ministry of Education and Culture. In Aceh's wisdom, besides containing 18 values of character education, the concept of character education is strengthened by the prayers (*doa*) spoken by the mother in the nursery rhyme of *doda idi*.

Keywords: Identity education, wisdom, aceh, *doda idi*, nursery rhyme.

1. Introduction

Almost all countries and regions have their own local wisdom in putting their children to sleep. They used some aids to make infants and children sleep. Some of them used storytelling, the others were singing. There are also those who put their children to sleep while playing music. All these habits can be considered as a local wisdom that lives and

develops in the community. Hopefully, this habit has an effect on the life of the child later when he is an adult.

Putting a child to bed with a fairy tale or story has become a habit in almost every country. Apart from fairy tales, there are also many people who put their children to sleep with lullaby. In Indonesia, especially the Sumatra region, lullabies are better known as the crib song or *nyanyian buaian*. Called a *nyanyian buaian* because the song was sung by the mother while swinging her child until the child fell asleep. In other cases, the song of the cradle is also called the song of the people (Danandjaja, 1997).

Brunvand (in Danandjaja, 1997, p. 141) states that folk songs are folklore in the form of words and songs that circulate verbally among certain collective members. Therefore, *nyanyian buaian* is very difficult to find by the creator, because it is present in the form of oral literature that is spoken or sung from generation to generation. This is in line with the definition popularized by Djamaris (2002, p. 4) that oral literature lives by word of mouth, so that each region has its own peculiarities in their oral literature.

In universal, the *nyanyian buaian* is known as nursery rhyme. In Indonesia, each tribe and ethnic group have its own term in naming the nursery rhyme. In Java, for example, the nursery rhyme is known as *nyanyian kelonan*. In West Sumatra, lulling children with nursery rhymes is known as *manjujai*, some areas are also more familiar with the term *maoundu pojo*. In the Melayu community of North Sumatra, the nursery rhyme is known as the term *berendoi* which is sung in a traditional ceremony “berendoi” or also known as “Dendang Siti Fatimah” (Aman, 2012).

In Acehese society, the nursery rhyme is known as the *peuayon aneuk*. The lyrics is better known as *cae doda idi* or *doda idipoem*. The term *doda idi* refers to the sound of the verse text which repeats the phrase *doda idi* many times. This phrase is found almost every verse, being the repetition that begins certain verses. In the form of a clause, the phrase *doda idi* is said *Allah hai do kudoda idi*. However, sometimes it is pronounced *Allah hai do kudoda idang*. The *do* and *dang* sound changes at the end of the line are made to adjust the rhyme in the next line. It is from this phrase that the term *doda idi* appears as known as a *nyanyian buaian* or a nursery rhyme in Acehese society.

Besides *doda idi* or *peuayon aneuk*, this local wisdom is also known by several other terms. The Aceh Jaya community called, *peuayon dodu*. The people of South Aceh know this tradition as *bebe ayonor peuayon bebe*. The Aneuk Jamee tribes in Southwest Aceh called it *langgolek*. Although different terms in each region, in universal, Acehese in each region are very familiar with the term *doda idi*.

Through the poem *doda idi*, every mother in Aceh delivers character education for children from an early age. The poem was delivered by the mother while swinging her child. This poem follows a typical Acehese literary pattern, namely zigzag poetry. This poem pattern appears in the sound of the last word in the first row rhyming with the sound of the second or third word on the second row and rhyming again with the sound of the last word on the third line. Next, the last word on the second line rhymes with the last word on the fourth line. This distinctive pattern has become a patron or reference to Aceh’s literary texts in general. In the text of the verse, this pattern is clearly seen. Here is an example of the zigzag rhyme pattern:

Allah hai do kudoda idi
Boh gadong bi boh kayee uteuen
Rayeuk sinyak hana peu poma bri
Ayeb ngon keuji ureueng donya kheun.

Besides being unique in poetry patterns, this poem also aims to provide moral messages as character education for every child. The message of character education becomes the identity of the Acehnese people who adhere to the concept of *hablumminallah* and *hablumminannas*. Thus, this study aims to see the concept of character education in poetry as an identity education for Acehnese people.

2. Literature Review

Character education is understood as an activity in which an educational action developed. Character education implemented in order to make a new generation aware on the characters that were accordance with the norms and conditions in society. This is in line with the goals of character education expressed by Kusumah (2007, p. 3) that character education forms continuous improvement of the individual and self-training in order to lead a better life.

Character education includes moral values as formulated by the Indonesia Government through the Indonesian Ministry of Education and Culture. It was stated that there were 18 kinds of character values as a reference for national character education. These character values are included in the *2013 Curriculum (K-13)* which is the latest education curriculum in Indonesia. The 18 values of character education are honesty, tolerance, discipline, hard work, creative, independent, democratic, inquisitive, national spirit, love for the country, respect for achievement, friendship, peace-loving, fond of reading, caring for the environment, caring for the environment, responsibility responsible, and religious (kemdikbud.go.id).

The message of character education in this study follows the character values that have been concluded by the Government of Indonesia in the 2013 curriculum. In addition, supporting theories refer to several opinions that have already existed and are popular. Lickona (2012, p. 81), for example, mentions "the the right character for children's education must contain operative values in action." Thus, character education can be considered as an ideal for future generations to have religious morals, social attitudes and personalities according to the rules that apply in people's lives. To achieve these ideals goal, a number of methods and methods are used. Some of these methods have been carried out since time immemorial, some have been adapted to the conditions of today.

Among the methods of delivering character education that have been alive for a long time is by telling stories or storytelling. In addition, the values of character education can also be delivered through folk songs. Moreover, singing is delivered before the child sleeps. In addition, to get the aesthetic value of the beauty of song lyrics, the child can also absorb the meaning of the song text he hears.

In Aceh Province, Indonesia, the tradition of telling stories has become one with the habit of singing as a sleep aids for children and infants. The Acehnese call it the tradition of *peuyon aneuk*. The poem that is delivered as a child's bedtime is called a poem *doda idi*. This poem is used as a method of delivering character education for children from an early ages (Yulia, 2015; Yusuf, 2013).

A poem *doda idi* was brought by a mother while sleeping her child in a swing. This habit has lived in Acehnese society since a long time ago. Through poetry *doda idi*, a mother can convey various stories, including moral and religious messages that refer to character education. Yusuf and Nurmayani (2013, p. 3) said "that it had become a habit for Acehnese to put children to sleep in a swing. When swinging the child, the mother sing *doda idilyric*." This habit has been carried out by every mother in Aceh since immemorialtime. Therefore,

lyric *doda idi* can be considered as the concept of Acehese local wisdom character education.

Character education is inseparable from mental development. The concept of character education that cannot be separated from mental development has been expressed by McArdle & Byrt R (2001) in his research "*Fiction, poetry and mental health: expressive and therapeutic uses of literature*". Likewise, Almerico research (2014) "*Building character through literacy with children's literature*" which concluded that mental development and character education can be done through literary work. *Doda idi* is one of oral literary works that lives and develops in Aceh.

In addition, Hidayatulloh (2015) has examined "*The Value of Character Collection of Indonesian Poetry, Portugal, Malaysia in the Anthology Depoeticas*". The research conducted by Hidayatulloh in a semiotic review. This confirms that the review of meaning in literary works can be an educative message and character building for the reading community.

That folk singing is one of the methods of delivering character education can also be seen from the results of research by Amar Salahuddin, et al. (2015). Salahuddin has examined the values of the character education of the poetry of the folk songs of *Maondu Pojo* in Kapur IX District, Lima Puluh Kota Regency, West Sumatra. From the results of research by Salahuddin et al. it can be seen that character values cannot be separated from the moral values possessed by humans.

From these various studies it can be concluded that oral literature is the most effective and efficient message of education. Moreover, oral literature delivered by a mother directly to her child, these messages will be more easily absorbed by the child's brain. This is where the power of lyrics *doda idi* is used as character education as well as the identity of Acehese people in building the mentality of children from early age.

3. Research Method

In order to obtain relevant results in oral texts *doda idi*, this study uses a qualitative approach with descriptive analysis. The qualitative approach is considered appropriate because it is more artistic, artistic, and categorized as an interpretive method (Sugiyono, 2008, p. 7). With regard to this, Moleong (2009, p. 6), mentions "states that skinative research intends to understand the phenomenon of what is experienced by the subject of research, such as behavior, perceptions, motivations, actions, etc., in a holistic manner and by means of descriptions in words and language." Therefore, this method will provide a comprehensive description of the text of the poem *doda idi* which is sung by mothers when they put their children to sleep. Text interpretation and analysis uses the hermeneutic approach offered by Palmer (2003) because it is considered (1) as a theory of interpretation of scripture; (2) as a method of philology; (3) as a science of linguistic understanding; (4) as the methodology of *geisteswissenschaften* which is trying to obtain the meaning of human life as a whole; (5) as a phenomenology of *dasein* and existential understanding; and (6) as a system of interpretation (Harun, 2006, p. 133). In line with this, Waluyo (1987, p. 105) says that hermeneutics is very appropriate to use as a method of interpreting poetic texts so that listeners or readers can comprehensively understand the meaning of the text.

4. Results and Discussion

As formulated by the Ministry of Education and Culture of the Republic of Indonesia, there are 18 values of character education for children. All the values of character education

refer to positive attitudes and behavior that should be in everyday life, both in association with friends and attitudes to parents and to older people.

This is confirmed in the Dictionary Poerwadarminta (Majid & Andayani, 2012, p. 11) it is stated that characters include behavior, character, trait, psychology, morals, and character that distinguish a person from others. Character can also be considered as a person's innate, both from birth and congenital after adulthood. Character can be said as identity and identity of a person, a people, and a community.

In Acehese society, the character and identity of the region are generally found in *hadih maja*, lyric, rhyme, hikayat, and oral literary of Acehese. Poem *doda idi* is one of the many verses that describe the identity of the Acehese. In this poem summarized various proverbs, expressions, and *hadih maja*. All of that refers to one purpose, which is to form positive characters in Acehese children. Therefore, the poem *doda idi* is delivered directly by a mother without a concept, without a syllabus, without a curriculum. However, the meaning of the poem that is delivered is very strong, distinctive, and straightforward as an educational advice for every child.

This poem was delivered by every mother in Aceh while sleeping her child. The child is usually placed in a fabric swing, the mother swings her child while bringing the lyric *doda idi*. Because this is done by women, it is possible that the woman who recites the verse is not the mother of the child, but her sister or sister of mother and father of the child. This shows that every woman in Aceh generally understands and is able to sing the poems *doda idi*.

Lyrics *doda idi* or also known as the poem *peuayon aneuk* is a poem that contains the concept of character education for the people of Aceh. As Narvaes and Lapsley (2016, p. 6) said "Character teaching for students does not always have to be explicit, but can also be done implicitly or hidden." The hidden meaning can be understood that character education can be delivered through poetry or other types.

As a society that adheres to Islam, character education in the wisdom of the Acehese cannot be separated from the joints of Islam. The foundation of character education refers to the four characteristics of the prophet: *siddiq*, *amanah*, *tablig*, and *fathanah*. Through these four traits, several other traits are described by every human being, both as ordinary people and as leaders.

In the poem *doda idi*, these four characteristics of the prophet are the foundations that deliver the poetry text as the identity of the Acehese. The concept of character includes moral knowing, moral feeling, dan moral behavior. This means that development and character building cannot be separated from human moral formation. This is contained in the poem *doda idi*. Broadly speaking, the concept of character education in poetry *doda idi* includes four things: (1) religious, (2) patriot, (3) social, (4) respect. These four are strengthened by prayer (*doa*) as the integrity of the concept of character education. The prayer was uttered by the mother who brought the poem *doda idi* as a whole following a complete verse pattern.

4.1 Religious Concepts

Religious with regard to religion. Religious in the perspective of chastity means carrying out the commands of Allah swt. and leave His prohibitions. This concept includes lessons on monotheism (*tauhid*), moral lessons, and knowledge of Islamic history. That is, in the poem *doda idi* it is mentioned about monotheism and encourages every child to know God, knew God, and believes in the power of God. *Ketauhidan* is also related to worshipping God Almighty. Some examples of *doda idi* verses that describe religious concepts are as follows.

<i>Laa ila kuhailallah</i>	Laa ila kuhailallah
<i>Kalimah taibah pasoe lam hate</i>	Thaibah sentence is kept in the heart
<i>Meunyo han ek takheun ngon lidah</i>	If cannot be pronounced with the tongue
<i>Allah taniel lam hate</i>	Allah intends in the heart
<i>Allahu Allah Allahu Rabi</i>	Allah Allahu Allahu Rabbi
<i>Sinyak puteh di lam ayon ija</i>	Little babies in fabric swings
<i>Oh ban ka rayek sinyak puteh di</i>	When the big little one later
<i>Beugot budi jak beut ngon sikula</i>	Good to go to recitation and school
<i>Laa ila hailallah</i>	Laa ila hailallah
<i>Nabiullah pang ule donya</i>	The first prophet of God in the world
<i>Wate ka rayek aneuk meutuwah</i>	When my child is grown dear
<i>Tasembah Allah pujoe rabbana</i>	Do the worship of Allah

4.2 Patriot Concepts

The patriot concept relates to love the country, is willing to sacrifice for the nation and state, works hard to achieve goals, has a sense of responsibility, has a leadership spirit, and cares about the environment. Messages regarding this matter are conveyed in lyric *doda idi* as classically. The mother wants to say that in this life not only works for the hereafter, but also must be responsible for the environment, the nation, and the people. Some quotations from poems *doda idi* that describe this can be seen below.

<i>Allah hai do kudoda idang</i>	Allah hai do kudoda idang
<i>Seulayang blang ka putoh taloe</i>	The kite has broken the rope
<i>Bagah hai neuk beurayek rijang</i>	Hurry up my baby dear
<i>Tajak bantu prang tabila nanggroe</i>	Go a role in defending the country
<i>Allah hai do kudoda idang</i>	Allah hai do kudoda idang
<i>Bungong keumang di lheuen istana</i>	Flowers bloom in the palace courtyard
<i>'Oh rayek gata hai muda seudang</i>	If you're big, my baby will be dear
<i>Tajak bantu prang bila agama</i>	Help your state adn help your religion
<i>Allahu Allah Allahu Rabbi</i>	Allahu Allah Allahu Rabbi
<i>Pobanta Saidi beubagah raya</i>	Pobanta Saidi big fast
<i>Keu Nanggroe Aceh beutapadoli</i>	Care for the country of Aceh
<i>Sabe hai dali ta-eu lam bala</i>	It's been too often in disaster

4.3 The Social Concepts

Not much different from patriot values, the teaching of social values mentioned in poems *doda idi* refers to the concern for the social environment. It's just that social care here is more in the environment in a narrower sense, not in the form of nationality and homeland. The concept of social care includes caring for art and culture, having a friendly spirit with other people, appreciating what others have done, the spirit of democracy, and always tolerating differences in religion and belief. Some of the *doda idi* verses that tell this are as follows.

<i>Manyang sikula meuteume pangkat</i>	The high school gets a rank
<i>Malam beuet kitab jeut keu ulama</i>	Reading the Holy Quran to become a cleric

<i>Manyang sikula ahli seumeurat</i>	The high school become academic expert
<i>Malem beuet kitab ahli meudoa</i>	Reading Holy Quran to become a religious expert
<i>Allah hai do kudoda idi</i>	Allah hai do kudoda idi
<i>Boh kayee quldi dalam syuruga</i>	Khuldi fruit in the heaven
<i>Menyo got akhlak budi peukeurti</i>	If good moral character
<i>Got disayangi le ureueng lingka</i>	Of course loved by people around
<i>Jak kutimang si putik langsung</i>	Let me swing the putik langsung
<i>Taboh nyang klat mameh tarasa</i>	Throw away the chatty, take the sweet one
<i>Hudep beuaman timu ngon barat</i>	Live peace east and west
<i>Mangat ibadat tanyoe di desa</i>	Safe worship of people in the village

4.4 The Respect Concepts

The concept of respect (takzim) is characteristic so that every child does not forget his parents, does not fight parents, and always respects parents. The concept of respect also applies to teachers and leaders. That is, in the habits of the Acehnese, it is reverently performed by a child to parents, a wife to a husband, a student to the teacher, and the community to the leader. The sound of the *doda idi* describing this is as follows.

<i>Poma ngon ayah keulhee ngon guree</i>	Mother and father are also teachers
<i>Ureueng nyan banlhee bek tadhoh-dhot</i>	The three of them don't get scolded
<i>Meunyo na salah meu'ah talakee</i>	If guilty immediately apologize
<i>Peumiyup ulee seumah bak teu-ot</i>	Lower your head to kiss his knee
<i>Poma ngon ayah gaseh beusaban</i>	Mother and father must be loved
<i>Payah that gobnyan peularha gata</i>	They work hard to raise you up
<i>Lampang keu sabe uroe ngon malam</i>	Watch day and night
<i>Susu makanan geubri keu gata</i>	Milk and food are given to you
<i>Allah hai do kudoda idang</i>	Allah hai do kudoda idang
<i>Teungeut beurijang boh hate Ma</i>	Sleep fast mother's baby
<i>Oh rayek singoh jeut pimpenan</i>	When your big, be a leader
<i>Beujeut tauladan tuha ngon muda</i>	Be a model for young and old people

4.5 The Prayers Concepts

Prayer (doa) is a believer's weapon. This expression has been imprinted in the hearts of the Acehnese who are generally Muslim. Almost in all daily actions, Acehnese don't forget to pray. This habit has become a suggestion in Islam which later became the habit of the Acehnese people. Therefore, when putting the child to sleep, in addition to singing a sleeping song, a mother also inserts prayers (doa) for her child. Prayers are in the form of success for children, happiness of life in the world and the hereafter for children, ease of sustenance, and so on. The prayer was said by a mother in the poems she had brought. Some forms of prayer are often recited in the verse *doda idi* as follows.

<i>Allahu Rabbi Allahu Rabbon</i>	Allahu Rabbi Allahu Rabbon
<i>Allah Qadiron yang Mahasuci</i>	Allah Qadiron the Holy One
<i>Neubri manyak nyoe beujroh untong</i>	Give him good fortune
<i>Hate ngon jantung Allah bri suci</i>	The heart and heart of God give holiness

*Allahu Rabi neubri ya Allah
Aneuk meutuawah beumubahgia
Hudep lam donya neubri hidayah
Lam rida Allah seupanyang masa*

Allahu Rabbi please give ya Allah
My child I live happily
Life in the world gives guidance
Allah blessings forever

*Allahu Allah Allahu Rabi
Aneuk nyoe neubri hudep bahgia
Hudep lam donya beuneubri rahmat
Uroe akhirat neubri syiruga*

Allahu Allah Allahu Rabi
give this child my happiness please
Life in the world gets mercy
The Hereafter gets heaven

5. Conclusions

This study shown that Acehnese people already have concepts and methods of character education for children from an early ages. The concept of character education is at the same time the identity of the Acehnese people who have the philosophy of *hablumminnas* and *hablumminallah*, namely to establish relationships with fellow humans and establish relationships with the Supreme God. This concept was conveyed by every mother in Aceh when she makes her child to sleep. The concept is summarized in the poem *doda idi*, which is a lullaby in the wisdom of the people of Aceh.

As a concept of character education which is a distinctive characteristic of Acehnese identity, *doda idilyric* contains religious teaching, patriotism, social attitudes and religious education. In these basic concepts, 18 character values are summarized as formulated by the Ministry of Education and Culture of the Republic of Indonesia. The advantages of the concept of character education in Aceh's wisdom are the prayers uttered by a mother to follow the pattern of *doda idi* lyrics. These prayers reinforce the concept of character education for every child in Aceh. Thus, the people of Aceh actually had the concept of character education for children since ancient times. However, this method begins to be carried out by mothers in Aceh. This means that efforts and efforts are needed so that these *doda idi* will be sustainable in all of Aceh.

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