

Character Education Base on Local Wisdom in Aceh (Study on Tradition of Children Education in Aceh Community)

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Abstract

This study explains about education of children character which base on local wisdoms in Aceh community. The study used historical, sociological and anthropological approach. The local wisdoms have dealt with Islamic religion which is strongly practiced by Aceh community. Religion and Aceh local wisdoms have become part of Aceh community identity for a long time. In this regard, it can be seen in hadih majah (quotes of Aceh): “hukom ngon adat lagee zat ngon sifeut”, it means that religion and tradition are like substance and attribute that cannot be separated. Children education in Acehnese tradition has several phases namely: azan and iqamah, boh nan (naming of child), peutron aneuk (bringing of child into the ground), aqīqah (sacrificing of goat for new-born baby), doda idi (singing and telling story to the child), euntat beut (bringing of child to Islamic school to recitate the holy Quran), peutamat beut (make special party for children after their finishing recitating of the holy Quran). The result of this study shows that those traditions were very important identities to the children of Aceh particularly to perform a good characters and personalities. It also can grow values of tauhid, kindness, togetherness, and intelligence.

Kajian ini menjelaskan tentang pendidikan karakter anak yang berbasis kearifan lokal dalam Masyarakat Aceh. Studi ini menggunakan pendekatan historis, sosiologis dan antropologis. Kearifan lokal tersebut memiliki kaitan yang erat dengan agama Islam yang dianut secara kuat oleh masyarakat Aceh. Hal ini terlihat dalam hadih majah (pepatah): “hukom ngon adat lagee zat ngon sifeut”, artinya hukum [agama] dan adat, seperti zat dengan sifatnya, tidak dapat dipisahkan. Tradisi mendidik anak dalam masyarakat Aceh dapat disebutkan fase-fasenya yaitu; azan dan iqamah, boh nan (memberi nama), peutron aneuk (bayi diturunkan ke tanah), aqīqah, doda idi (bernyanyi atau bercerita), euntat beut (mengantar mengaji), peutamat beut (tamat mengaji). Temuan penelitian ini menunjukkan bahwa tradisi tersebut merupakan entitas yang cukup penting bagi anak dalam memperoleh pendidikan karakter sehingga tertanam nilai-nilai; ketauhidan, kebaikan, kebersamaan, kepahlawanan dan kecerdasan.

A. Introduction

Since the old time, the color of Islam has been strongly drawn onto the life of Acehese people. Their culture and Islam as religion are firmly converged, as the result they are hardly diverged. It is popularly described on Acehese aphorism: “*hukom ngon adat lagee zat ngon sifeut*”—religion and tradition are like substance and nature that cannot be separated.¹

Acehese people have noble tradition of educating children through the role of family or parents. Education at home is essential because it will complete the education children have gotten from school. Even though there are thousand good schools, they cannot replace home because it is the fundamental education for every children. It is a great gift and it cannot be simply ignored.²

The Acehese also implements nuclear family concept which consists father, mother, and unmarried children. If children have been married, they will also form the same family concept. Within the system, parent has significant role to take care of their children and to fulfill their needs (cloth, food, health, and education) until they become mature and independent.³

From the hand of family, local wisdom based education will be simply applied. Local wisdom means local knowledge or local genius. It could be also defined as a life concept: a thought which is established from bright logic, good will, and it contains positive matters. Local wisdom, as stated by Khan, also interpreted as logical product that comes from deep feeling, trait, nature, and insight of

¹Rusdi Sufi, “Karakteristik Islam di Aceh Abad XIX”, in M. Hakim Nyak Pha (Ed.), *Adat dan Budaya Aceh*, Banda Aceh: Balai Kajian Sejarah dan Nilai Tradisional, 2000, p. 2.

²Inayat Khan, *Mendidik Anak Secara Sufi: Sejak dari Kandungan Hingga Remaja*, [Terjemahan]: Bandung: Marja’, 2002, p. 63.

³T. Syamsuddin, dkk, *Adat Istiadat Daerah Propinsi Daerah Istimewa Aceh*, Banda Aceh: Proyek Penelitian dan Pencatatan Daerah, 1986, p. 118. Hasan Langgulung, *Manusia dan Pendidikan: Suatu Analisa Psikologis, Filsafat dan Pendidikan*, Jakarta: Pustaka Al-Husna Baru, 2004, p. 290.

human nobility. Mastering local wisdom could lead human soul into the circle of sincerity.⁴

In relations with it, according to a survey released by Indonesian National AIDS Commission (KPA), nationally there are 66 per cents female junior high school and high school students have lost their virginites. It means that they have experienced free sex.⁵ National Narcotics Agency (BNN) and Center for Health Research (Puslitkes) University of Indonesia in 2011 also showed high escalation prevalence on drug's usage every year. In 2015, it was predicted that drug's users would be 5.8 millions, while drug's transaction was estimated reaching 19 billions Rupiah.⁶ Following those data, drug's suspects came from various educational backgrounds: 3.863 cases were from elementary level, 6.863 were junior high school, 22.225 were senior high school, and 746 were college. In the perspective of age, there were 104 thousands cases conducted by under sixteen years old people, age 16-19 was 203 cases. Free life style and drugs are iceberg phenomena that threat country and religion future—not mentioning violence against children, children trafficking, student brawl, and other miserable problems.

In this context, revitalization of local wisdom values on educating children character is really important in the middle of foreign culture hegemony and dissemination which far from religious, social, and cultural norms. The values friction will create individualism, hedonism, and even materialism that will offer negative impact and marginalize Acehnese culture which its existence is popularly linked with Islam. The friction will also cause drugs abuse, promiscuity, student brawl, and moral and ethic degradation within children and teenagers.

⁴Djailany Haluty, *Nilai-Nilai Kearifan Lokal "Pulanga" Untuk Pengembangan Karakter*, in *Jurnal al-Ulum* Volume 14 Number 1 June 2014, p. 213.

⁵*Republika*, [[Pemerhati: Remaja Rentan Seks Bebas dan Narkoba](#)], Sunday Edition, 17 October, 2010.

⁶[Pengguna Narkoba di Indonesia Pada 2015 Capai 5,8 Juta Jiwa], *Merdeka.com*, 11 June 2014, accessed at 27/12/2014.

It cannot be denied that the old education method successfully engendered brilliant generations who have constructed developed civilization. Thus, it is interesting to completely examine how they could create notable Islamic scholars, heroes, leaders, both men and women. Several of them are Hamzah Fansuri, Nuruddin Ar-Raniry, Abdurrauf al-Singkili, Teungku Fakinah (Islamic scholars); Sultan Iskandar Muda, Sultanah Safiatuddin (leaders); Teungku Chik Di Tiro, Teuku Umar, Cut Nyak Dhien and Cut Meutia (war heroes)—as the consequence, Aceh is widely known as the last province conquered by Dutch Colonial (actually it was administratively ruled, not entirely). It is appealing to discover how the old Acehese generation educated their children, what kind of local wisdom they used to engender good characters. Those values will be foundation and filter to deal with complex life challenges. Children, who have good *tauhid*, sincerity, togetherness, heroism, and intelligence, will be able to face challenges and changes in the future.

The study was used historical and sociological-anthropological approaches. Historical approach is meant to reveal the old Acehese tradition of educating children.⁷ According to Mattulada, human behavior could be examined by historical approach.⁸ Besides that, sociological-anthological approach could be used to study children character education tradition as behavior and culture or habit practiced by Acehese.⁹ Atho Mudzhar also stated that Islamic practice formed as behavior could be seen as cultural phenomenon.¹⁰

⁷Kuntowijoyo, *Pengantar Ilmu Sejarah*, Yogyakarta: Benteng Budaya, 1995, p. 17. Also seen in Dudung Abdurrahman, *Metodologi Penelitian Sejarah*, Jakarta: Logos Wacana Ilmu, 1999, p. 90.

⁸Mattulada, *Studi Islam Kontemporer: Sintesis Pendekatan Sejarah, Sosiologi dan Antropologi dalam Mengkaji Fenomena Keagamaan*, in Taufik Abdullah (editor), *Metodologi Penelitian Agama: Sebuah Pengantar*, Yogyakarta: Tiara Wacana, 1989, p. 1.

⁹ Stephen K. Anderson, *Makro Sosiologi: Sebuah Pendekatan Terhadap Realitas Sosial*, Terjemahan, Jakarta: Raja Grafindo Persada, 2000, p. 44-45. Soerjono Soekanto, *Sosiologi: Suatu Pengantar*, Jakarta: Rajawali Press, 2005, p. 171.

¹⁰Look to Atho Mudzhar, *Pendekatan Studi Islam: Dalam Teori dan Praktek*, Yogyakarta: Pustaka Pelajar, 1999, p. 11-22.

B. Islam, Local Wisdom, and Acehese Identity

Islam was solidly integrated as Acehese identity especially in the 17th century during its heyday.¹¹ Islam became strong bond of ethnics' diversities. As widely known, during its glorious era, Aceh was the destination of many nations like Indian, Persian, Arabian (sailed in Eastern Aceh Coastal region), China (sailed in the middle region), and European (sailed in Aceh Jaya region). Those people amalgamated and then became Acehese people inside solid bond of Islam. As the matter of fact, it could be said that Acehese firstly emerged around 11th until 13th century—during Peureulak Sultanate (in East Aceh) and Samudra Pasai, and continued to the Kingdom of Aceh Darussalam.

When other regions were still covered by animism, dynamism, Hinduism, and Buddhism, the lights of Islam has illuminated Aceh. Islam became majority religion that gave spirit and way of life for people. The first Islamic kingdom in Indonesia was also built in Aceh: Peureulak Sultanate, located in East Aceh, built in the 13th century.¹² Besides that, Kingdom of Aceh Darussalam became the fourth largest Islamic kingdom in the world, after Kingdom of Persia in Isfahan (Iran), Mughal Empire in India, and Ottoman Empire in Turkey.

Speaking about Acehese people characteristic, Irwan Abdullah said, looking from the geographical and historical perspective of the reign of Sultan Iskandar Muda—when he expanded his kingdom into the West Sumatera, Aceh became a very important capital region related to social-economical constellation and national

¹¹Otto Syamsuddin Ishak, *Aceh Pasca Konflik: Kontestasi Tiga Varian Nasionalisme*, Banda Aceh: Bandar Publishing, 2013. p. 96.

¹²It was proved by Marco Polo notes (wanderer from Venice, Italy) and Ibnu Batuta (wanderer from Middle East). They had visited the West Coast of Aceh during its time. Marco Polo mentioned *Ferlec* or on Chinese literature know as *Pa-la-la*. After less than 100 years, Islam expanded to Samudera Pasai with its first Sultan, Malikussaleh. Read more in Abubakar Aceh, *Sekitar Masuknya Islam ke Indonesia*, Solo: Ramadhani, 1985, p. 13.

politics. Related to those aspects, Acehese has several characteristics:¹³

Firstly, Aceh is well-known as the region where religion and culture are having great impacts on social arrangement, as mentioned on its *hadih maja* (aphorism): *Adat bak Poe Teumeureuhom, Hukom bak Syiah Kuala, Qanun bak Putroe Phang, Reusam bak Lakseumana*. It means that executive power lies on Sultan (*poteumeurehom*), yudicative power lies on Islamic scholar (*Syiah Kuala*), legislative power lies on princess (*Putroe Phang*), and defence power lies on army (*Laksamana*).¹⁴

Secondly, Acehese was known as brave people proved by the history of Aceh War, since 26 March 1873 when Dutch Colonial declared war. The courage showed their loyalty with vision and fair leader. Their patriotism was admitted by the West, one of them was Zentgraaff, the Dutch writer:

The truth is the Acehese, both men and women are brave soldiers for something they believe as national and religious goals. There are lots of heroes and heroines lies among them who can also be compared with ours.

Thirdly, the Acehese has faith and confidence as the reason of their tribal identity. The prestige comes from story which is retelling from time to time, it mentions how Acehese won the war over the Dutch. Besides that, historical sites and cultures also contribute to the emerging of those heroism feelings.

Fourthly, the Acehese commits with collectivity values. It can be seen on their culture to gather in coffee shop, to visit friends and relatives, to hold party and other ceremonies involving many people. On those occasions, the socialization of Acehese values are developed through arts performances like *Seudati*, *Saman*, *Debus*, and other dances that reflect collectivity within rhythm.

¹³Irwan Abdullah, *Konstruksi dan Reproduksi Kebudayaan*, Yogyakarta: Pustaka Pelajar, 2010, p. 129.

¹⁴Daniel Djuned, *Syariat Bagaimana Yang Mesti Diaplikasikan?* In Fairus M. Nur Ibr, *Syari'at di Wilayah Syariat: Pernik-Pernik Islam di Nanggroe Aceh Darussalam*, Banda Aceh: Dinas Syari'at Islam, 2002, p. 72. Moehammad Husein, *Adat Atjeh*, Banda Aceh: Dinas Kebudayaan Provinsi Daerah Istimewa Aceh, 1970, p. 1.

Relating to Irwan Abdullah's argument, we may conclude that Acehese culture and custom are Islam itself. It has been assimilated harmonically with Islam since hundred years ago. Concrete form of tradition and culture within Acehese life is not only socially and politically applied but also in term of law.

It cannot be denied that Islam as way of life crystallizes within Acehese culture and tradition. Islam dominates social system, regulation, and structure. It means that Islam has been a world view. As an example, the lowest governance level is village (*gampong*) led by *geuchik* (village chief) who administers government. Besides that, there is *imum meunasah* (Islamic leader) who administer every religion matter.

In addition, educational tradition that has been preserved until now is *meunasah* and *dayah*. *Meunasah* is coming from Arabic word "madrasah" and *dayah* is coming from word "zawiyah". Both of them mean "to study". *Meunasah* is led by *teungku* or *imum meunasah*. Every religious ritual like prayer, Quran School, and discussion to deal with a problem is generally conducted by *teungku meunasah*. In addition, *dayah* is led by *teungku* or *teungku chik* who supervises and teach their pupils. Usually, *dayah* also contributes to educate people in that area and participates in social activity.¹⁵

C. Character Education and Children Education Tradition

Character means moral or mental quality, moral power, name, or reputation. It also defines as special characteristic that belongs to a being or a thing. Those attributes are genuine and rooted inside someone's nature and pose as "machine" that encourage a human to do, to act, to say, and to response something.¹⁶

¹⁵Abidin Nurdin, Ulama dan Legislasi: Mengkaji Lembaga Ulama di Aceh in Arskal Salim dan Adlin Sila, *Serambi Mekah Yang Berubah*, Jakarta: Alvabet, 2010.

¹⁶Abdul Majid dan Dian Andayani, *Pendidikan Karakter Prespektif Islam*, Bandung: Rosda Karya, 2012, p. 11.

It is important to be noted that three cores of education—family, school, and home—must be able to create Islamic education.¹⁷

The reason is because in Islamic context, character education is moral education which is the core of someone's religiosity. Without good moral, religion of a Muslim is not perfect.

Azyumardi Azra explained that to actualize character education or moral education, those three cores have to work with synergy. Therefore, the first step is to connect them and create educational networks which are almost broken off. The construction of character education will not succeed if they cannot work together.¹⁸

Family or household as developing environment has to be activated first. It has to be school of love or in Islamic term is *madrasah mawaddah wa rahmah*—a place to study with love. Islam gives great attention on family development (*usrah*) because family is believed as a foundation of an *ummah* (nation); thus, the condition of family will reflect its nation. The best nation (*khayr ummah*) is the one that has unity (*ummah wahidah*) and moderate (*ummah wasath*), as Islamic aspiration that is only be achieved through love-based family.¹⁹

Along with that, the Acehnese has local wisdom to educate children for developing particular attribute. It is mentioned as follows:

1. *Adhan and Iqamah*

The ceremony of *adhan* (in Acehnese they call it “*bang*”) and *iqamah* have holy meaning for introducing religion to a newborn child. The one who vocalizes *adhan* has to be spiritually clean by doing *wudhu* (ablution through watering several parts of body), dressing neatly like the one who wants to pray. After that, baby is put on lap facing the Qiblah, then *adhan* and *iqamah* are voiced melodiously with hoping that the baby will also have sweet voice. If

¹⁷Mulyasa, *Manajemen Pendidikan Karakter*, Jakarta: Bumi Aksara, 2011, p. 6.

¹⁸Azyumardi Azra, *Paradigma Baru Pendidikan Nasional: Rekonstruksi dan Demokratisasi*, Jakarta: Kompas, 2002, p. 173.

¹⁹Azyumardi Azra, *Paradigma Baru...*, p. 173.

he is not crying during it, it means he will listen to his parent advice in the future, and he will be pious believer.²⁰

After that, the baby is handed to *bideun* (traditional midwife) and she put him besides his mother. The choice of picking the one who vocalizes *adhan* and *iqamah* has important meaning for the Acehnese. They hope the moral of the baby will follow that person. Therefore, they specially select him.

If the newborn is male, the *adhan* and *iqamah* will also deliver by man. If the newborn is female, *iqamah* will be voiced by woman. The core of the tradition is coming from Prophet Muhammad PBUH. When his grandson was born, it was said in a hadith that:

عن عبيد الله بن أبي رافع، عن أبيه قال: رأيت رسول الله صلى الله عليه وسلم أذن في أذن الحسن بن علي حين ولدته فاطمة.²¹

“I saw Rasūlullāh PBUH vocalized *adhan* into the ear of Hasan ibn Alī, just after Fātimah gave birth. (Transmitted by *Abū Dawūd dan Turmizī*).

Adhan and *iqamah* tradition aim to imprint the values of *tauhid* on children when they grow up. Hopefully it will give benefit to them. It is one of Islamic teachings that become tradition in Acehnese culture.

2. Boh Nan (Naming Child)

Boh nan ceremony is helded simultaneously with *petron aneuk* (putting child down onto the ground) and *aqiqah* (sacrificing goat on the occasion of child's birth). Sometimes people mention it as *peutron aneuk* ceremony only, it means that it has cover all three ceremonies. It is undertaken at the second or the third months after the baby was born.

After finishing *peutron dapu* ceremony, the grandmother of the baby will be busy to set various things needed for ceremony which

²⁰T. Syamsuddin dkk., *Upacara Tradisional...*, p. 38.

²¹Abū Isa Muhammad bin Isa bin Thaurah al-Turmizi, *Sunan Turmizi*, CD Hadīth Number: 1553.

is performed by her mother and is held at the grandmother house. The equipment needed for this occasion has relation with *peutron aneuk* and *aqiqah* ceremony. Those things will be reflected when the occasion is run as long as the family members who participate in the ceremony.²²

Unofficial naming will be also given by *bideun* (traditional midwife) after the cutting of umbilical cord. If the parent is agree to that name, at the day of ceremony, the name will be sealed officially by *teungku* (Islamic cleric). If it is not agreed by him, then he will find new name. Usually he will pick one of the names from Prophet Muhammad PBUH offspring like Muhammad, Alī, Yakūb, Isā, Mūsā, Fātimah, Aīsyah, and so on.

The child's naming tradition is influence by Islamic teaching. Prophet Muhammad PBUH taught his people to give the name that is loved by Allah like Abd Allāh and Abd al-Rahmān or other names that have same meaning as mentioned in a hadīth:

عن نافع، عن ابن عمر. قال: قال رسول الله صلى الله عليه وسلم: إن أحب أسمائكم إلى الله
عبدالله وعبدالرحمن.²³

“From Nafi’ from Ibnu ‘Umar narrated that Rasūlullāh PBUH said that indeed the names that were most favored by Allah the Almighty is Abd Allāh and Abd al-Rahmān. (Transmitted by *Muslim*).

3. *Peutron Aneuk* Tradition

Peutron aneuk ceremony (putting baby down on to the ground) is an event where a baby is stepping on the ground for the first time. Therefore, sometimes it is mentioned as the ceremony of *peugilho tanoh* (stepping on the ground). The event is held simultaneously with the ceremony of *boh nan* and *aqiqah*. The aim of the ceremony is as a symbol to introduce surrounded neighborhood to child.

On the occasion, the baby is held by *teungku*. If he is a boy, he will be held by *teungku agam* (male), if she is a girl, she will be held

²²T. Syamsuddin dkk., *Upacara Tradisional...*, p. 46.

²³Abū Husaīn Muslim bin Hajāj al-Qusaīrī al-Naisabūrī, *Shahīh Muslim*, CD Hadīth, Number: 2132.

by *teungku inong* (female). One of the participants set an umbrella to cover a baby while *teungku* is holding sword on his right hand. He is slowly approaching stair. Other guests are preparing for ceremony.

Before the baby is put onto the ground, *barzanjī* (a book which contains history and praising to Prophet Muhammad PBUH) or Islamic song or *salawat* are sung. After it, the child is put onto the ground.²⁴

Next, when *teungku* is holding a baby, he steps on the first rung, one other person is standing besides him and breaking a coconut over the umbrella. A part of coconut is thrown to the left part of yard, and other part is thrown to the right. *Teungku* has to quickly step down to the yard as he has to slash banana tree and sugar cane which have been planted by using sword. As the note, for a female baby, the slashing is not performed. Breaking the coconut means to create a baby to be brave and the slashing of banana tree and sugar cane is the imaginary portrait of someone who goes to war and fight in a battle.²⁵

4. *Aqīqah* Tradition

Acehnese people assume that *aqīqah* ceremony has relation with religion. For rich people, they will slaughter both buffalo and goat, for underprivileged ones, they will sacrifice goat only. The ceremony itself will be great because it is held simultaneously with *boh nan* and *peutron aneuk* ceremony.

The ceremony is held in a house where the baby was born. In old time, the preparation is done by mother-in-law of a wife (the mother of her husband). Nowadays, it is prepared by the husband himself. If a family cannot afford to hold the ceremony, it is no problem if it is not held. Members from wife and husband sides will accompany when is running. The sacrifice (animal) must be male.

Materials for ceremony contain male animal, half meter of white fabric, perfume, and comb. Before the animal is slaughtered, one covers it with fabric, smears it with perfume, and combs its head

²⁴Muhammad Umar, *Peradaban Aceh: Kilasan Sejarah Aceh dan Adat*, Banda Aceh: Yayasan Busafat Kerjasamana dengan Jaringan Komunitas Masyarakat Adat Aceh, 2006, p. 178.

²⁵T. Syamsuddin dkk., *Upacara Tradisional...*, p. 48.

fur. The tradition has been acceptably passed from generation to generation since years ago.

Before the ceremony begins, the father of a child hand sacrificed animal and other ceremonial equipments to *teungku meunasah* (Islamic leader) and *keuchik* (village chief). They will call all of the men in the village to work together. After that, the animal is slaughtered and cooked in *meunasah*, and then they eat it together with guest. After it finishes, the ceremony is over.

The *aqiqah* ceremony is being held hilariously with the participation of *teungku*, *keuchik*, neighbors, and relatives from both sides of families. *Aqiqah* is influenced by Islamic teaching as mentioned by Rasūlullāh PBUH:

أَنَّ عَائِشَةَ أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُمْ عَنِ الْغُلَامِ شَاتَانِ مَكَافَتَانِ وَعَنِ الْجَارِيَةِ شَاةً^{٢٦}

“From ‘Aīsyah ra. Indeed Rasūlullāh PBUH said, for the male newborn, slaughter two decent goats, for female, and slaughter one. (Transmitted by Turmizī).

5. *Doda idi* (Singing Islamic Song)

Doda idi means singing Islamic song or retelling Islamic saga or Acehnese tale. Retelling saga or fairytale is really important. There are six benefits of those actions for children: 1) developing imagination and emotional experience; 2) satisfying the self expression needs through identification process; 3) giving moral education without patronizing children; 4) widening children mental horizon and providing chance to understand beauty; 5) emerging humor sense within children; 6) giving basic understanding of literature as knowledge for children to face adult world.²⁷

Along with that, ‘Abd al-Azīz ‘Abd al-Majīd affirmed that retelling story to children will give benefit to their moral, wit,

²⁶Abū Isa Muhammad bin Isa bin Thaurah al-Turmizi, *Sunan Turmizi*, CD Hadīth, Number: 617.

²⁷Nadirah, *Mengembangkan Kecerdasan Emosional Anak Melalui Mendongeng*, Dikdaktika, Jurnal Kependidikan, Vol. 2, No. 1 Tahun 2007, p. 93.

imagination, and language because it contains idea, imagination, aim, language, and style of language.²⁸

Parents usually retell a bedtime story or in their spare time. They usually spin a yarn about prophet and his companions, Islamic scholars, mujahidins, Sufis, Allah's trustees who are famous with their piety, as examples *Hikayat Abu Sama*, *Hikayat Asan ngong usen*, *Hikayat Meukreuet*, *Hikayat Aulia Tujoh* (the Seven Clerics) or Mouse Deer Saga (*Hikayat Pelanduk Kance*)²⁹. Even *Abu Nawah* (Abu Nawas), *Amat Rhang Manyang* (Acehnese version of *Malin Kundang*)³⁰ and other fairytales. Retelling story is believed as a method to enhance their intelligence.

To lull children, parents usually swing them by rhyming poem and religious saga which contains spirit of heroism like *salawat*, *hikayat prang sabil*, and particular song composed as lullaby—in Acehnese tradition it is called *doda idi*, as example:

*Allahu Allah Allahu Rabbon
Allah qadiron Maha Kuasa
Masa cut Nabi di dalam ayon
Rahmat neuputron uleh Ilahi
Doda idi putik sukon
Di dalam on jroh meusundi
Kaeh hai Nyak dalam ayon
Ma keuh geutron mita raseuki
Jak kuayon putik rambot
Simanyak cut beurijang raya
Beu Tuhan bri umu lanjot
Beuna tapeubuet jalan agama
Allah hai do.. doda idi*

²⁸Abd al-'Aziz 'Abd al-Majid, *Mendidik dengan Cerita*, (Translation), Bandung: Rosda Karya, 2008, Cet. IV, p. 4.

²⁹Snouck Hurgronje, *Aceh Rakyat dan Adat Istiadatnya*, Jilid II, Jakarta: INIS, 1997, p. 54 dan 130.

³⁰Fitriandi, *Nilai-Nilai Budaya yang Terdapat dalam Cerita Amat Rhang Manyang: Cerita Rakyat Aceh di Kabupaten Aceh Besar*, Banda Aceh: Pusat Penelitian Ilmu Sosial dan Budaya Universitas Syiah Kuala, 2003, p. 20-35.

*Boh campli beurijuek seuba
Beuna umu Tuhan neubri
Boh hate beurijang raya
Lom geukheundo doda idang
Bancalang dilaot raya
Beuta gaseh Uleebalang
Adat naprang nasoe sangga
 Nyoe kukheundo doda idi
 Mirahpati jeh dipara
 Wahe aneuk nyang johari
 Beu Tuhan bri rijang raya
Allah haido doda idang
Taloe ayon kulet pisang
Kaeh hai Nyak dalam ayon
Poma geutron jak poh linggang
 Ijo-ijo naleueng sambo
 Nyangget ijo naleueng sira
 Bek kamoеле hai aneuk E
 Nyoe ku kheundo jakku doda
Ie dilaot puteh ijo
Peuraho umbak cencala
Gata hai Nyak ulon dodo
E linto ayeuem mata Ma.³¹*

The lyrics of *do da idi* above give spirit and motivation for children because it contains religious and heroism values. Those values will influence their psychology, intelligence, moral, and other aspects until they become adults.

Mohammad Fauzil Adhim said that great people were not born but forged and carved through excellent education. One of the methods is to educate them since they are still children. It can be done by motivating them to read or parents can retell worthwhile story to them. It will give lots of benefits for their soul. The stronger the story,

³¹Written by T.A Sakti, he is the Acehnese tale collector. *Doda idi* is Acehnese lullaby. <http://blog.harisan-aceh.com/doda-idi.html>, accessed at on Juli 2009.

the better it is.³² It is also mentioned on David Mc Clelland research conducted in Eastern America state. The aim of the study is to find out the spirit of entrepreneurship in the world. He concluded that its spirit was strongly affected by the needs of seizing achievement. The question is where did it come from? Mc Clelland pointed out to story retelling. It based on the projective result analysis from many nations where those stories affected them a lot.³³

6. *Euntat Beut* (Escorting Children to Quran School)

If children are six or seven years old, parents have obligation to register them to Quran School. The Acehnese believes when children are seven years old, they have religious duty to fulfill Allah's commands and prohibitions. To do so, it requires understanding that is obtained from Quran School. If Acehnese parents are failed to teach Quran to their children, they feel failed and sinful.

The one who teach Quran is called as *teungku*. A child will firstly study the *Juz 'Amma* (the 30th chapter of Quran) and then he continue the entire chapters. After that, he may to proceed to *dayah* (traditional place to learn Islam, more advances on its level). The opening process of study is to learn *tajwid*—how to pronounce Arabic letters correctly and to understand the rule of Quran's recitation.

Besides that, children will also learn how to pray, *wudhu'* (ablution method using water), and basic of Islamic jurisprudence. That knowledge is delivered through poems and Acehnese songs in order to make it easy to memorize.

The teaching is held in *rangkang* (small lodge), *balee* (hovel), *meunasah* (small mosque) and *teungku's* house. Teenagers prefer to study in *meunasah*, some of them do it at *teungku's* house. The girls also study there at *teungku's* house. Each of those groups is taught by teacher from same gender. There are five to fifteen students. *Teungku* does not set exact salary, it depends on how much children parents give him.

³²Mohammad Fauzil Adhim, *Positive Parenting: Cara-cara Islami Mengembangkan Karakter Positif Pada Anak Anda*, Bandung: Mizania, 2006, p. 54 and 212.

³³Mohammad Fauzil Adhim, *Positive Parenting...*, p. 210.

Before starting study, *euntat beut* ceremony is held. Several materials are needed like yellow sticky rice, grilled chicken, *pisang abin* (milk banana), *bereuteh* (roasted rice), one boiled egg, *ramub seuseupeh* (betel), and six cubits of white fabric. Besides that, they also bring study equipments like Quran and *rihai* (a small pedestal to put Quran on).³⁴ Those materials can be also found on ceremony of planting rice, new house, and so on.

When time comes, parents will escort their children to Quran School. Wednesday is perceived as good day. They bring on every material needed. When they hand their children to *teungku*, they say “*nyoe lon jok aneuk lon bak teungku, teungku peu beut, boh neu dhot, boh neu poh, pulang hukom bak drou neuh, me bek capiek ngon buta*” (I give my children on your obligation to teach them Quran. You may scold and hit them, but do not make them disabled).³⁵

They say that while shaking *teungku*'s hand and then he says *al-hamd li Allāh* (may Allah blesses us). At the moment, they are officially being his students. After that, he puts *beureuteh* and sticky rice as a morsel into their mouths by saying *bismillāh*. The leftover are handed to other students and guests. The last occasion is *teungku* describes the teaching timetable, usually in afternoon or evening in order to undisturbed regular school. The children can select between those options. After the parents are going home, the ceremony is over.

The foundation of Quran and five time's prayer teaching is hadith of Rasūlullāh PBUH:

عن عمرو بن شعيب، عن أبيه عن جده، قال: قال رسول الله صلى الله عليه وسلم: مروا أولادكم بالصلاة وهم أبناء سبع سنين، واضربوهم عليها وهم أبناء عشر سنين، وفرّقوا بينهم في المضاجع.³⁶

From ‘Umar bin Syaib from his father from his grandfather he narrated that Rasūlullāh PBUH said: “Order your children to

³⁴T. Syamsuddin dkk., *Upacara Tradisional...*, p. 48.

³⁵T. Syamsuddin dkk., *Upacara Tradisional...*, p. 49.

³⁶Abū Dawūd Sulaymān bin al-As’as al-Sijistānī, *Sunan Abū Dawūd*, CD Hadīth, Number: 495.

pray five times when they are seven years old. If they do not do that at the age of ten, hit them. Separate their sleeping beds.” (Transmitted by *Abū Dawūd*).

7. *Peutamam Beut* (Completing Quran Recitation)

Peutamam beut is often mentioned as *khatam* ceremony. It is held when children complete the recitation of Quran. For a boy, it is normally organized when circumcision ceremony is held and for a girl, it is held during her wedding (when she is mature).

If the ceremony is not held during circumcision or wedding ceremony, then it will be held in Quran School. The procession of the ceremony does not have any difference between boy and girl. Lately, after finishing half part of Quran, *peusujuk* (blessing) ceremony is held with bringing its material like *beureuteh*, yellow sticky rice, and other things. However, nowadays it is not held anymore.³⁷

If children have completed the Quran recitation, their parents will be informed. Then they will visit the school to inform *teungku* when the ceremony will be held. If both of them agree, the parents will prepare its materials.

During the ceremony, the parents are coming. Other Quran masters will also be invited. They will be asked to recite some verses of Quran continually one to another. *Teungku* will listen and pay high attention.

Peutamam beut tradition actually has deep meaning for children who have complete the recitation of Quran. Indirectly, it gives extra spirit for them. For other children who have not done the same thing, it will be the motivation to learn harder and achieve the same result. Besides that, parents will have prestige and happiness. The prestige because their children succeed on learning Quran and the happiness of performing one of their obligation: to teach Quran to their children.

D. Conclusion

Implementing Character education through disseminating local wisdom values for children based on their age level is essential. There are several characters that can emerge from the internalization of those

³⁷T. Syamsuddin dkk., *Upacara Tradisional...*, p. 54.

values: 1) the *tauhid* (The oneness of God) through *adhan* and *iqamah*. Children who listen to them before they listen on something else will have strong *tauhid* inside their soul; 2) the kindness from naming children (*boh nan*). In a name there is a pray. Good name will awake good soul of a child. He will also have motivation to prove it and share the positive wave to others; 3) the togetherness from *peutron aneuk* and *aqiqah* ceremony. One of the characteristics of Acehnese is their collectivity and togetherness not only on *peutron aneuk* ceremony but also on every aspects of life—they often hold *kendhuri* (eating party) on every occasions; 4) the heroism lies within *doda idi*. Most of Acehnese songs, tales, and sagas are inspired by Prophet and his companions stories or other Islamic figures like the tale of *prang sabi* (the story of war against the Dutch Colonial); and 5) the intelligence from *euntat* and *peutammat beut*. If children are introduced to Quran since beginning of their life, it will affect their intelligence intellectually, emotionally, and moreover spritually.

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