

# EXAMINING *PEURATEB ANEUK* TEXT AS A MODEL FOR THE RELIGIOUS CHARACTER BUILDING IN EARLY CHILDHOOD

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**Abstract:** The conduct of children is becoming more negative, and it is difficult for parents to identify the best educational model. The Aceh community possesses a *peurateb aneuk* text passed down through centuries. The text is assumed to contain character values that benefit the children. This study examined the *peurateb aneuk* text as a comprehensive model of early childhood religious character building. It explains the character education model in the text and shows the conditions of the context with interpreted language. The result reported the character education model of godliness and *aqidah* from the *peurateb aneuk* text. These variables were instilled with the internalization model of tawhid sentences that parents interpret when putting children to sleep by chanting the *peurateb aneuk* poem. The chant became an intermediate medium for instilling character values. Meanwhile, *Lâilâha illallâh* is a tawhid phrase for Muslims with a high religious level used as a model in the cultivation of godliness and *aqidah* character in children from an early age. The *peurateb aneuk* activity becomes a madrasah for children to learn tawhid and *aqidah*.

**Keywords:** Character Values, *Peurateb Aneuk* Text, Religious education, Early Childhood

## Introduction

Digital technology causes a shift in local wisdom from the cultural, social, economic, and psychological aspects.<sup>1</sup> This change has positive and negative influences,<sup>2</sup> creating a character disaster. For example, children's behavior becomes increasingly negative, and parents are difficult to find the right educational format.<sup>3</sup> Facing challenges in this digital era, the Aceh community has the *peurateb aneuk* text sung for generations while putting their children to sleep on the swing. The text is assumed to contain character values that are useful for children.

Epistemologically, the word *ratib* comes from Arabic, where in the Acehnese language, *rateb* means firm, which is strong, does not change, and adheres to principles. This word has several equivalents, including *meucakri* and *meuhadi*.<sup>4</sup> Besides, the word *aneuk* in Acehnese and Indonesian means children. Semantically, children stop crying right before bedtime because of *peurateb aneuk*, which translates to "reciting the memory of chanting Allah's words."

*Peurateb aneuk* in the Acehnese language is also called *doda idi* (swaying and swinging) and *peuayon aneuk* (cradle in a swing). In this case, the activity is performed to put children to sleep in a swing by singing poem of religious value.<sup>5</sup> The poem is a literary work sung from generation to generation.<sup>6</sup> Furthermore, when the *peuayon aneuk* is sung, this study will call it a poem, while the scripted poem will be called the *peurateb aneuk* text.

*Peurateb aneuk* is an effort made to accompany children to sleep in a swing. This uses the poem of *peurateb aneuk* or *doda idi* in the hope that children will be lulled in the swing.<sup>7</sup> This is influenced by melodious rhythms, sounds, and rhymes in the poem.<sup>8</sup> Rhyme influences the tone used by the singer

when reciting the poem. The area of Islamic law, Aceh, makes *peurateb aneuk* a learning model in integrating education for children.<sup>9</sup> Besides, parents can also pray for children while putting them to sleep.<sup>10</sup>

The text is assumed to be the most influential and effective model of religious character education because it gives peace to children when recited. The words of tawhid and religious sentences will gradually be imprinted in children's memory. Moreover, the poem is composed with good rhyme, creating a tone when sung. Among the mothers, it becomes a "weapon" when putting children to sleep on a swing. Therefore, it forms part of a very popular song closely related to the world of children.<sup>11</sup> The Aceh community educates them with the poem, which is in the form of rhythmic songs adapted to the content.

In the view of the community, this activity is believed to be a character education model for children. Apart from containing educational values, *peurateb aneuk* also includes religious ideas which have been heard since childhood. Parents expect these values to be the foundation for instilling character values in children.<sup>12</sup>

*Peurateb aneuk* is often spoken and has become an oral tradition in Aceh. This tradition needs to be preserved and used as a learning medium in educating children. It has been demonstrated that *peurateb aneuk* can shape the character of the Aceh community. The main characteristics that stand out the most are consistency, optimism, and religion,<sup>13</sup> but changing times have caused the loss of *aneuk peurateb*. A type of recorder or cell phone replaced this activity, causing a shift in values and good practices toward children. Furthermore, children are lulled to sleep by singing songs through a music player. The songs are devoid of meaning, causing them to experience pleasure without gaining character-building insight from the lyrics.

This value can be eliminated, and the *peurateb aneuk* oral tradition is starting to disappear due to digital technology, causing the order of life to change. The change has a negative influence on the character of the children,<sup>14</sup> resulting in moral degradation.<sup>15</sup>

The fading of character values and loss of national identity will influence the naive golden generation predicted for 2045. *Peurateb aneuk* poem is also an asset for the Aceh community from an oral perspective. It is a product of oral literature created and passed down anonymously. Massive usage sustains and expands the community's existence and growth. However, the character value content will also be lost when this is not used and reviewed. It influences the loss of national identity because cultural wealth is crushed by the times. Based on observations, very few mothers have used the poem to put children to sleep in recent times. Apart from not being able to sing it, recording lullabies is considered more practical and effective.

This is supported by different studies indicating that parents have passed on oral literary goods, such as lost rhymes, which have contributed to the extinction of regional identity.<sup>16</sup> The accelerating negative culture from fragments of globalization influences the fading of national identity. Therefore, this nation hinders the flow of this culture, inconsistent with efforts to build religious character.

*Peurateb aneuk* is an oral tradition that refers to a process of delivering messages of a religious character to children through chanting.<sup>17</sup> This message was passed down orally and has been entrenched from generation to generation.<sup>18</sup> Therefore, *peurateb aneuk* is conducted by a community to maintain the character values and guide the people.<sup>19</sup> The distinguishing feature of the oral tradition is the habit of events passed down from generation to generation.<sup>20</sup>

*Caé* or *saé* is one of the oral tradition literature, which differs from poem known in Malay literary works. As part of its oral legacy, Acehese poem is distinguished by the lack of rigid rhyming conventions. However, recent poem seems to be increasingly aware of the importance of sound similarities (*pakhok*).<sup>21</sup> For example: *Subhânallâh walḥamdulillâh, Teungeut bagah boh haté ma, Teungeut lam ayon lindungan Allah, and Beu meutuah beu meubahgia.*

The *peurateb aneuk* above follows the rules of a poem in Malay literature. The first and second lines of the poem sound ah and a, respectively. Furthermore, the third and fourth line sounds ah and a, meaning the above verse is the same as the poem, which rhymes a b a b. The *peurateb aneuk*, which does not follow the rules in Malay poem, can be seen in the first line. The final sound is ah, while the second, third, and fourth lines are oe, ut, and oe, respectively. Meanwhile, the two verses show that the *peurateb aneuk* poem did not follow firm rules.

The anxiety of parents, educators, the government, and the community for peace has given birth to hard efforts to solve these problems. Various solutions have sprung up, but not always as expected. Therefore, this study offers a way out in overcoming these problems. It examines the *peurateb aneuk* text as a comprehensive model for forming the religious character of early childhood. Furthermore, it explains the model for forming the religious character from the text. This is interesting because the Aceh community has passed down the text for generations.

## **Methodology**

This study used a qualitative descriptive method to describe the object by explaining the facts, followed by analysis.<sup>22</sup> The data source was *peurateb aneuk* poem, translated into text. Previously,

the women were met and asked to recite the poem to obtain the original data source in the form of the *peurateb aneuk* text. The data are information, parts of sentences, and words containing religious character values. The steps in collecting data began with observing and listening when mothers sang or swung their children while chanting *peuratep aneuk*. Furthermore, the chanting was recorded and translated into written language.<sup>23</sup> This study observed the character values of the text by combining information from observations. The results were in the form of the perpetrators' opinions of the oral tradition, namely parents who are directly involved. In analyzing the text, this study showed the context conditions, namely interpreting the language used by the Aceh community to obtain a model for forming religious characters in early childhood.<sup>24</sup>

## Results and Discussion

The results found that the *peurateb aneuk* text contains religious character values. This is marked in the expression of *tayyibah*, which parents instill in children. The sentence is delivered through *peurateb aneuk*, and the expression *tayyibah* is used at the poem's beginning.

*Lâilâha illallâh*

*Kalimat tayyibah pangkai tamate*

*Soe teume baca kalimat tayyibah*

*Tuboh nyang sah azeup han*

### Meaning

There is no God but Allah

*Tayyibah* provision to face death

Anyone who has read the sentence *tayyibah*

There will be no punishment when the soul is separated from the body

*Lâilâha illallâh* is a tawhid sentence for Muslims with a high religious level. Since infants are still in the cradle, early introduction is mandatory. Furthermore, parents in Aceh are expected to convey the sentence *tayyibah pangkai tamate* (died) to their children. This *tayyibah* is a sentence that will be recited when exhaling the last breath. Therefore, before leaving this world, it is obligatory to practice the contents of the sentence *Lâilâha illallâh*. Since it has guaranteed the punishment, the result will be to obey Allah's instructions and forego the prohibitions. Parents instilled the *tayyibah* sentence as the capital to leave this world and return to Allah through the *peurateb aneuk*. Meanwhile, when the soul is separated from the body, the *mayyibah* sentence is the last word to be said.

In the next line of the *peurateb aneuk* poem, parents also tell their children *so teume*, the sentence *tayyibah, tuboh nyang sah azeup han le*. It means that whoever utters *mayyibah* at death, will not be punished in the grave. This sentence becomes the light and savior of the spirit in the grave.

The *peurateb aneuk* poem contains religious character values regarding tawhid education. Parents in Aceh educate children to know Allah from an early age, and one day they will grow up to become strong in aqidah. Children are also taught the *tayyibah* sentence, namely *Lâilâha illallâh*, as a provision before dying.

The following *peurateb aneuk* poem shows that parents in Aceh also convey messages of tawhid. This message can be seen from the words embedded in the poem's lines.

*Lâilâha illallâh*  
*Kalimat tayyibah keu ubat hate*  
*Taduek tadong beurangkapat*  
*Allah ta ingat dalam hate*

### Meaning

There is no God but Allah

The sentence *tayyibah* is medicine for the heart

Wherever you are

Always remember Allah in heart

The *peurateb aneuk* poem conveys tawhid messages to children. It recognizes the sentence *Lâilâha illallâh* with two other things parents want to instill in their children, namely the tawhid as medicine for the heart and always remembering Allah. *Lâilâha illallâh* is a word of tawhid, meaning “There is no God but Allah”. Parents educate children to believe in Allah, who is one and the substance that does not need anyone because of its oneness through the *peurateb aneuk* poem. Allah is omnipotent appropriate to the words of the Prophet Muhammad, which means that the main thing for dhikr and prayer are *Lâilâha illallâh* and *Alḥamdulillâh*.

In the poem, *Kalam tayyibah keu ubat hate* educates children and this tawhid sentence is used as medicine for the heart. The position is higher than the other sentences. The essence includes the books Allah sent down, Rasulullah who Allah sent, and creatures that Allah created. In addition, it is very important for children because the vertical line determines a person’s beliefs.

The marble, when rubbed, emits a dazzling light. Likewise, when the recital of recollection frequently sharpens the heart, heavenly light will emanate from the crevices. Individuals far from remembrance will always live with a hard heart (covered *qalbu*) and the sin that covers their intentions. These two darknesses will vanish when remembrance always accompanies every step of life experienced. Furthermore, Dhikr will lead someone to the door of guidance as a lamp to illuminate the room of a

heart that melts in *Lâilâha illallâh*. Many holy texts (Al-Qur'an and Hadith) show the virtues of remembrance and prayer.

The third and fourth stanzas contain information about parents telling the heart to always be *istiqâmah* in remembering Allah. This is the description of the poem "*Taduek tadong beurangkat, Allah ta ingat dalam hate*".

*Peurateb aneuk* also uses poem in tawhid sentences, indicating that parents in Aceh want children to love the creator as adults. The poem contains the educational value of tawhid, and should be taught to children from childhood. Furthermore, the next verse is still about tawhid education, namely:

*Lâilâha illallâh*

*Muhammadarrasulullah*

*Tahudep ngon cahya Nabi*

*Ta maté troh janji Alla*

### **Meaning**

There is no God but Allah

Prophet Muhammad, Messenger of Allah

Live with the light of the Prophet

Die because of God's promise

The *peurateb aneuk* poem above illustrates the process of internalizing the values of tawhid into the soul of the baby/child. This can be seen in the efforts to introduce the word to children. Therefore, this holy sentence should be given early as the first pillar of Islam. Every Muslim is expected to know the first pillar of Islamic teachings.

The status of the two sentences of the shahada is very urgent as the main foundation for Allah's commands. These sentences become the difference between Islam and infidels. Among the pillars of Islam, the shahada is the first. Parents should always expect their children to be under the umbrella of

Islam which puts forward *Lâilâha illallâh muhammadurrasûlullâh*. In addition, Muslims also hope to obtain the intercession of the Prophet Muhammad. The poem suggests that Allah and the Prophet should be upheld daily, as in this line *tahudep ngon cahya Nabi ta maté troh janji Allah*.

In the *peurateb aneuk*'s poem, the values of the study are the religious character of the tawhid education type. It is a way to educate children about the shahada tawhid and rasul. The next *peurateb aneuk* poem is as follows:

*Lâilâha illallâh*  
*Kalimat tayyibah beukai tamate*  
*Beu tatem baca kalimat tayyibah*  
*Hana that payah wate tamate.*

**Meaning**

There is no God but Allah  
The sentence *tayyibah* is the provision we die  
If you often read the sentence *tayyibah*  
There is no difficulty in dying

The *peurateb aneuk* poem above shows that parents introduce the clause *Lâilâha illallâh* to the children. According to mothers in Aceh, this pronunciation makes it easier for a servant to face death.

Based on the poem *Lâilâha illallâh*, the sentence *tayyibah beukai tamate*, *beu tatem*, and *tayyibah, hana that payah wate tamate* implies that the message to be conveyed is for children to always unite with God. In the next poem, the sentence *tayyibah beukai tamate* implies that *Lâilâha illallâh* is a provision or capital in facing death. Therefore, the consequence is the practice of *Lâilâha illallâh* in life and while facing death.

Practicing this sacred sentence is by conducting *amar ma'ruf, nahi munkar*, which has implications for the ease of

living after death. The next poem, namely *hana that payah wate tamate* implies that death is a terrible event every human will face. The process of taking human life begins with tense and painful seconds known as *sakaratul maut*. At this time, a believer's soul will be released easily and lightly where an angel comes to claim the life with a good and joyful impression. Perhaps mothers wish for this when children are made to sleep, as sung in the poem *hana that payah wate tamate*.

The sacred text of *peurateb aneuk* contains the educational value of tawhid instilled by parents through an oral tradition passed down from generation to generation. The following is a sentence of tawhid in the *peurateb aneuk* poem.

*Allahu Allah Allahu Rabbun  
Allah qadiron maha kuasa  
Masa cut nabi didalam ayon  
Rahmat neupeutron uleh ilahi*

**Meaning**

Allahu Allah Allahu Rabbun  
*Allah qadirun* is almighty  
Prophet's childhood in a swing  
Allah sent down mercy on him

The word Allah in the poem above is *lafz al-Jalâlah*, which instills aqidah and tawhid. Allah is introduced as a *rabbun* with the nature of *qadiron*. The pronunciation is repeated several times in various variants, including (1) God is an educator, (2) Almighty, and (3) *ilahi*. Based on the sentence of *masa cut Nabi di dalam ayon, rahmat geu peutron oleh Ilahi*, parents will convey to their children that the Prophet Muhammad was still in the cradle as a baby and was sent down by Allah as mercy. They also stated that Prophet Muhammad is a human being who Allah exalts, and all his treatises should be followed.

The *peurateb aneuk* poem describes the value of aqidah education. The poem explicitly states that when parents put their children to sleep, they introduce the tawhid sentence, namely *Allahu allah allahu rabbon*, Allah *qadiron* is almighty. Furthermore, when the Prophet Muhammad was little and still in the cradle, Allah sent mercy upon him. *Peurateb aneuk* is used as a learning medium and a teaching material to pass on the messages of tawhid to children. Tawhid is the basic foundation that should be instilled in children from an early age<sup>25</sup>. Mothers in Aceh educating tawhid is the initial education that should be taught to children.

The educational value can be passed through the *peurateb aneuk*, including *Allahu allah allahu rabbon*, Allah the almighty *qadiron*, *masa cut nabi didalam ayon*, *rahmat neupeutron uleh ilahi* is the educational value of tawhid/aqidah. The reality illustrates that in the poem, parents try to introduce their children to Asma-Allah. They also introduce the name of the Prophet as Allah's messenger, namely the Prophet Muhammad. Therefore, the poem educates children from an early age, knowing Allah and His Messenger. Adults are expected to know Allah and the Messenger while obeying orders and leaving prohibitions.

The *peurateb aneuk* poem is often sung by the mother when the baby is in the swing.

*Jak ku dodi kudodi ayon*  
*Taboh taloe phon naleung kom-kom ma*  
*Taloe jih syahdat ayon kalimat*  
*Tuan Fatimah yang puphon baca*

### **Meaning**

Come on, my baby, mother is swinging it  
 We make the *kom-kom ma* grass as the rope  
 The shahada is the rope, and the tawhid sentence is the

swing

Tuan Fatimah (daughter of Rasulullah SAW) was the first to read it

The poem above has three keywords, namely *ayon* (swing), *taloe* (rope), and Tuan Fatimah. The first two words are metaphors, each of which means two shahada sentences. Therefore, the combinations of *taloe* and *ayon* mean shahada. Tuan Fatimah explained that the first reference to the *peurateb aneuk* tradition came from the Prophet's daughter, namely Fatimah az-Zahrah. Furthermore, when the word *taloe* is accompanied by *naleung kom-kom ma*, every parent wants to instill strong tawhid values from an early age or the cradle.

The poem contains religious character values in the type of tawhid education. Parents are intended to teach their young children strong tawhid in children through the *peurateb aneuk* poem. They can educate children with strong aqidah. Therefore, misleading schools will not easily influence them in the future. The next poem is:

*Aneuk lon sayang bek tuwo jak beuet  
tanyoe peuneujeut Allah ta `ala  
bèk na teu gugah dumna etikeut  
tapeue pham beu jeut keubah lam dada*

**Meaning**

My dear child, do not forget to recite the Qur'an  
Because God created us  
In order not to be affected by our faith  
We should understand and keep it in our heart

The poem shows the depth of parental love for children. The depth is captured from *laqab* (calling) *aneuk lon sayang*. This call is in line with Luqman's call to his son, which Allah recorded in Q.S. Luqman: verses 13, 16, and 17. The words "O

my son” indicate affection in a father towards his child. This indicates a fatherly feeling that flows swiftly in a child, affection for children, and worries about everything bad for the child. The obligation to study is based on two reasons. First, as a form of gratitude to Allah, who has created man. The reason for studying this knowledge can be understood from the sentence *tanyoe peuneujeut Allah ta `ala*. Second, having knowledge that can strengthen the inculcation of aqidah in Allah in every child.

In the *peurateb, aneuk* poem, *Aneuk lon sayang bek tuwoe jak beuet, tanyoe peuneujeut Allah taala, bek na teu gogah dumna etikeut tapeue pham beu jeut keubah lam dada* describes the value of tawhid education. Parents in Aceh educate children about studying tawhid because God created humans. After children understand tawhid, the next message is *aneuk lon sayang bek tuwoe jak beuet, tanyoe peuneujeut Allah ta `ala, bek na teu gogah dumna etikeut tapeue pham beu jeut keubah lam dada*, meaning do not have doubts about the oneness of Allah. The next *peurateb aneuk* poem is:

*Lâilâha illallâh*  
*Kalimat thaibah simpan lam dada*  
*Soe nyang baca kalimat nyan*  
*Selamat iman wate ta mate.*

### **Meaning**

There is no God but Allah  
 The sentence of *tayyibah* is kept in the chest  
 Whoever reads the sentence  
 Our faith is saved when we die

As previously mentioned, the *peurateb aneuk* poem explains the sentence of tawhid, namely *Lâilâha illallâh*, which introduces tawhid to children from an early age. The next poem is *thaibah*

*simpan lam dada*, reminding the child that this sentence is always remembered, namely making a vow with the tongue, confirming with the heart, and proven by deeds. The next prayer that parents convey is *selamat iman wate ta mate*, which means safe faith at the moment of death. Based on the explanation above, the values contained in the *peurateb aneuk*, namely *Lâilâha illallâh* contain tawhid and *tayyibah simpan lam dada*, *soe nyang baca kalimat nyan*, *selamat iman wate ta mate* is the value of aqidah. These two religious character values are present simultaneously, and education can occur repetitively.

The value of religious character is also related to loving, appreciating, and respecting the teacher. Children are taught that the knowledge possessed is due to the efforts of teachers. In this case, children learned to respect teachers through the poem hummed by parents. This can be seen in the following fragment.

*Allah haido ku do da idi*  
*Beugoet budi neuk wate raya*  
*Keu jasa gure beu na ta ingat*  
*Yang peu teupat hukom agama*

**Meaning:**

Allah haido ku do da idi  
 Have a noble character when you are an adult  
 Teachers' services should be remembered  
 Which clarifies religious law

Respect for teachers and parents is emphasized through the aforementioned character values. The message relates to kindness, respecting the teachers' services with reverence, and enforcing religious laws. These three variables are the main educational foundation for listening to them when children are about to sleep. This becomes an indirect learning model

conducted continuously.

## Conclusion

This study discusses tawhid and aqidah character education models from the *peurateb aneuk* text. The two variables are instilled with a model of internalizing tawhid sentences, which parents interpret when putting children to sleep. This chant is an intermediary medium for instilling character values in early childhood. *Lâilâha illallâh* is a tawhid sentence for Muslims with a high religious level. Therefore, this is used as a model for instilling the tawhid and *aqidah* character in children's early age. The *aneuk peurateb* activity becomes a madrasah for children to learn tawhid and *aqidah*.

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## Endnotes

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