

EDUCATIONAL VALUE OF TAUHID IN ACEHNESE POEM
"RATÉB DÔDA IDI"
STUDY OF LOCAL WISDOM IN ACEH BESAR COMMUNITY

¹YusriYusuf, ²M. HasbiAmiruddin, ³SyabuddinGade

¹Universitas Syah Kuala, Banda Aceh, ^{2,3}Universitas Islam Negeri Ar-Raniry
Banda Aceh

Email: ¹yusri.yusuf@fkip.unsyiah.ac.id, ²hasbiamiruddin@ar-raniry.ac.id,
³syabuddin@ar-raniry.ac.id

Abstract

Ratéb Dôda Idi is one of the local wisdoms in Aceh Besar community in educating early childhood. They put their children to sleep in a swing and chant poem that contains the value of monotheism. Previous research explains, *Ratéb Dôda Idi* as childcare media, character building, and socio-cultural functions. At present, there are still parents who use *Ratéb Dôda Idi* as a medium for children's education, but some do not use it. Poem of *Ratéb Dôda Idi* is often contested, and the Aceh's Tradition Council has done the training. This study aims to find answers to the poem of *Ratéb Dôda Idi* used as a medium of transferring monotheism value and how relevant it is to the future development of Islam in Aceh Besar. This research uses a qualitative approach and "social situation", descriptive method, text analysis, purposive informants, interview technique *snowball*, and triangulation. The results of the study answer that: *First*, *Ratéb Dôda Idi* used as a medium of transferring monotheism value to children, with the reasons: (1) poem has become a tradition in society; (2) poem is entertainment for children and parents; (3) poem is appropriate to the child character; (4) rewarding those who read it. *Second*: *Ratéb Dôda Idi* is relevant to Islamic education, with reason: poem of *Ratéb Dôda Idi* and Islamic religious education both aim to form a pious man and virtuous character; (2) poem of *ratéb dôda idi* and Islamic education both contain monotheism, worship, and morals; (3) it is known that the role of parents in poem *ratéb dôda idi* is appropriate to Islamic teachings, namely the most responsible ones to children's education is parents. *Ratéb Dôda Idi* needs to be preserved and adapted to the times. *Ratéb Dôda Idi* is an investment for children's education from now on in Aceh Besar community.

Keywords: *Ratéb Dôda Idi*, monotheism value, and Islamic education

Abstrak

Ratéb Dôda Idi merupakan salah satu kearifan lokal masyarakat Aceh Besar dalam mendidik anak usia dini. Mereka menidurkan anaknya dalam ayunan dan melantunkan syair yang berisi nilai *Tauhid*. Penelitian terdahulu menjelaskan, *Ratéb Dôda Idi* sebagai media pengasuhan anak, pembentukan karakter, dan fungsi sosial budaya. Saat ini masih ada orang tua yang menggunakan *Ratéb Dôda Idi* sebagai media pendidikan anak, namun ada

yang tidak menggunakannya. Syair *Ratéb Dôda Idi* sering diperlombakan, dan Majelis Adat Aceh pernah melakukan pelatihannya. Kajian ini bertujuan menemukan jawaban mengapa syair *Ratéb Dôda Idi* digunakan sebagai media transfer nilai *Tauhid* dan bagaimana relevansinya dengan perkembangan masa depan Islam di Aceh Besar. Penelitian ini menggunakan pendekatan kualitatif dan “socialsituation”, metode deskriptif, analisis teks, narasumber secara purposive, teknik wawancara, *snowball* dan triangulasi. Hasil penelitian menjawab bahwa: **Pertama**, *Ratéb Dôda Idi* dijadikan media transfer nilai *Tauhid* pada anak, dengan alasannya: (1) syair sudah mentradisi dalam masyarakat; (2) syair menjadi hiburan bagi anak dan orang tua; (3) syair sesuai dengan karakter anak; (4) berpahala bagi yang membacanya. **Kedua**, *Ratéb Dôda Idi* relevan dengan pendidikan Islam, dengan alasan: (1) syair *ratéb dôda idi* dan pendidikan agama Islam bertujuan membentuk manusia yang bertakwa dan berbudi pekerti luhur; (2) isi syair *ratéb dôda ididan* materi pendidikan agama Islam tentang *Tauhid*, ibadah, dan akhlak; (3) peran orang tua dalam syair *ratéb dôda idi* sesuai dengan ajaran Islam, yaitu jawab utama dan pertama dalam pendidikan adalah orang tua. *Ratéb Dôda Idi* perlu dilestarikan dan disesuaikan dengan perkembangan zaman. *Ratéb Dôda Idi* merupakan investasi pendidikan anak masa kini dan masa depan Aceh Besar.

Kata kunci: *Ratéb Dôda Idi*, nilai *Tauhid*, dan pendidikan Islam

INTRODUCTION

Ratéb Dôda Idi is a part of the local wisdom of the Acehnese people in caring for and educating children from 2 years or older. This wisdom actually is a concept of early life education for children in Acehnese society who have been a tradition since ancient times. The tradition of caring for and educating children like this is inherited verbally and passed down from generations.

When babies and children are introduced to God and His Messenger through songs in the form of an Acehnese poem called *Ratéb Dôda Idi*. *Ratéb Dôda Idi* is a variation of a poem that begins with the taibah sentence, "Lā ilāha illallāh". (Yusuf, 2013, p. 3) *Ratéb Dôda Idi* is composed in the form of a poem that contains Islamic values and is sung to children when they want to sleep in a swing, cradle, or while in the lap of their mother, grandmother, or father. (Gade, 2018, p. 134)

The Acehnese are aware that the formation of personalities begins when children are born, even though the children are not aware of it. Personalities formed suits the outlook life of the Islamic Acehnese people. The media used for *Ratéb Dôda Idi* poem, the substance of which contains values that are believed to achieve the goal of life, which is part of the world and happiness in the hereafter.

According to Inayatillah, the functions of Ratéb Dôda Idi as a medium to entertain children before going to sleep and a means of character education. (Inayatillah, 2017) This shows that the people of Aceh have been very smart and wise in educating their children since they are in the swing. The people of Aceh have adopted a fun educational model with beautiful and meaningful Ratéb Dôda Idi chants, easy to remember and memorize, its contents are being role models for adults. Therefore, in the poem of Ratéb Dôda Idi, the researchers believe that there are a number of philosophical values that are believed to be the principle of Aceh people's life which must be passed on to their children, one of them is the value of *Tauhid* education.

With the development of technology and science and the influence of global culture, the level of public awareness and attention to the Ratéb Dôda Idi tradition may decline. This fact is caused by the loss of customary ties and the influence of globalization. Besides, it is also caused by the increase in technology, especially the latest entertainment media, such as circulating tapes, YouTube that contains songs with various types and patterns, so that the mothers no longer use Ratéb Dôda Idi when they put their children to sleep. Alternatively, young mothers today no longer understand the philosophical values embodied in Ratéb Dôda Idi, so they feel no need to use the Ratéb Dôda Idi poem to put their children to sleep. However, on the other hand, the Aceh Government and community institutions often compete with the Poem of Ratéb Dôda Idi, and the Aceh's Tradition Council conducts its training. Therefore, the writers feel compelled to study and discover why Ratéb Dôda Idi is used as a medium of *Tauhid* education and how it is relevant to the future of Islam in Aceh Besar. The study of *Tauhid* values in Ratéb Dôda Idi uses a naturalistic approach and "social situation", purposive sampling. Data are obtained from interviews with snowball techniques, triangulation, and text analysis. Confirm the results of the meeting with the theory of Islamic education, and draw conclusions of the research.

The Nature of *Tauhid* Education

Education is important for human life. Through education, humans can progress and develop properly, giving birth to positive cultures and civilizations that bring happiness and prosperity to their lives. The higher education one has the higher level of culture and civilization may come along. Therefore, education in Aceh is built on the basis of Islamic principles, peace, Indonesian-ness, and

universality, as a dimension to develop the quality of human resources, in realizing their role as adaptive and transformative social beings who have the ability to manage themselves towards achieving life welfare in an order balanced and sustainable. (Walidin AK, 2019, p. 69)

The word education comes from the basic word educate, which literally means maintaining and giving practice. (Syah, 2003, p. 32) In Arabic, the word education also comes from the word *rabba-yurabbi-tarbiyatan*, meaning to educate, nurture, and maintain. (Munawwir, 1989, p. 504) Arabic education is also often derived from the words 'allama and addaba. The word 'allama means teaching (conveying knowledge), telling, educating. While the word addaba emphasizes more on training, improving, perfecting morals, and being virtuous. (Munawwir, 1989, p. 461 and 1526) However, these two words are rarely used and applied as representatives of the education word, because education must cover the whole, both the intellectual, moral, or psychomotor and affective aspects.

The meaning of education according to Al Ghazali's formulation is the process of humanizing humanity from the time of its occurrence to the end of its life through various knowledge which is delivered in the form of teaching in stages, in which the teaching process becomes the responsibility of parents and society towards a self-approach to God so that they become perfect humans. (Ibnu Rusn, 1998, p. 56)

As a system, education cannot be separated from the philosophical framework that examines the problem of education. The philosophical framework in the form of ideas then becomes the basic foundation and directions for how the construction of the system is formed. (Jalaluddin, 2011, p. 121) In the philosophical, it can be seen from three aspects namely ontology, epistemology, and axiology. (Habib, 2006, p. 5) Ontology studies refer to the nature of the study. Epistemology is related to the process which includes its sources, characteristics, nature, and truth. Meanwhile, axiology is related to its function and value. (A. Susanto, 2011, p. 135) This philosophical perspective can enrich our horizons in viewing Islamic education. That is, we will realize that Islamic education is not only related to the issue of Fiqih, but also includes all branches of knowledge taught from an Islamic perspective. (Ashraf, 1996, p. 86)

In the perspective of Islam, the basic concept of teaching Islam is the implementation of God's in creating humans and the entire universe that will deliver mankind to its ultimate purpose in life, obtaining happiness in this world

and the hereafter. With the blessing of Allah's grace, we are equipped with a mind and knowledge that comes from the revelation of Allah in the Qur'an as well. The type of education in Islam is one that is capable of forming people who are intellectually superior, rich in charity, and graceful in morals and policies. (Ma'arif, 1991, p. 155) The ultimate goal of Islamic education is essentially the realization of the ideals of Islamic teachings, as stated in Qs. al-Anbiya, verse 107, "And we have not sent you, but to be a mercy to the worlds".

In simple terms of *Tauhid* education means a process of guidance to develop and strengthen the ability of humans to recognize the oneness of God. According to Hamdani, *Tauhid* education is a hard and earnest effort to develop, direct, and guide mind, soul, and heart in the recognizing (ma'rifat) and loving (mahabbah) Allah SWT., to eliminate all the attributes, affinity, asthma and negative substances with the positive (fana'illah) and perpetuate them in a condition and space (baqa'illah) either. (Hamdani B. DZ, 2001, p. 10)

The function of education is intended so that humans can use the instruments God lent them, namely the mind becomes brilliant in solving the secrets of His creation, the heart is able to display the nature of the secret and the physical appearance becomes beautiful by showing the rights of Allah SWT. (Hamdani B. DZ, 2001, p. 10)

Tauhid education means guiding or developing human potential (fitrah) in knowing God. In Chabib Thoha's opinion, "so that students can have and continually increase the value of faith to God so that ownership and improvement of this value can animate the growth. Noble human values". (Thoha, 1996, p. 62)

In Islamic teachings, children's education has a special place because children are directed and guided to become human beings. Islam as a religion of mercy - nature has provided signs for humans to educate their children on the path to happiness and safety. There are many verses of the Qur'an which end with the words: *afalata 'qilun, afalata 'lamun, afalatatadzakkarun*. This shows that in every educational activity, Muslims are encouraged to think, know, and remember. That certainly cannot be done if it is not accompanied by knowledge gained through education. In the Qur'an, there are verses that contain educational values, and Allah first gives knowledge to His servants, as in QS. Al-Baqarah: 31

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Meaning: *And He taught Adam the names of all things, then He showed the angels and said: "Tell me the names of all these things if you are right. (Surah al-Baqarah: 31).*

In the Qur'an, the term education has the same equivalent word as *tarbiyyah*. According to Ahmad Tafsir, *tarbiyyah* comes from three words namely, *rabbā-yarbu* (growing and growing), *rabbīya-yarbaa* (becoming bigger), and *rabbā-yarubbu* (improving). (Tafsir, 1992, p. 5) The word *tarbiyyah* is contained in the QS. al-Isra verse 24 as follows:

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

Meaning: *And say: O my Lord, have mercy on them, as they both have educated me as a child (QS: 24).*

According to Zakiah Darajat, word *rabb* which means to educate has been used since the time of the Prophet Muhammad, as contained in the Qur'an and Hadith. The word *rabb* (noun form) is also used for "God" perhaps because it is also educational, nurturing, caring, and creating. (Daradjat, 1992, p. 121) Pedagogic means caring for children with care so that the children they nurture can grow and develop in accordance with the ideals of their parents and benefit the community and the natural surroundings.

RESEARCH METHOD

This study aims to find answers why the poem of *Ratéb Dôda Idi* is used as a media transfer of monotheism value and how relevant it is to the future development of Islam in Aceh Besar. This research uses a qualitative approach and "social situation", with descriptive methods, and text analysis, purposive informants, data collection using interview techniques, snowball, and triangulation

RESEARCH FINDING AND DISCUSSION

The Value of *Tauhid* in *Ratéb Dôda Idi* Poem

All speakers explained that in the *Rôb Dôda Idi* there was the value of *Tauhid* education. This was intended to instill the value of *Tauhid* in children since the swing, which was to introduce God that they must worship when they have puberty. The planting of *Tauhid* was done by reciting the *tayyibah* sentence

to the ears of their children through the Ratéb Dôda Idi poem when they were going to sleep. The *tayyibah* sentence was repeated by the parents until the children fell asleep. The value of *Tauhid* was contained in the following verses:

a. poem *Ratéb 1*

Below is the Rateb 1 poem:

Lā ilāha illallāh

Kalimahtayyibahbeukaitamaté

Menyoehanéktakheunngon lidah

Allāh-Allāh sabélamhaté

Lā ilāha illallāh

Kalimahtayyibahteutaplamhaté

Taék Allah, Tatrenpih Allah

Sabéteukeubah di dalam hate

(Tgk. Zuhdi Harun, 47 Th, Desa Baet Lampuot, kec. Sukamakmur, Aceh Besar)

The *tayyibah* sentence in the Ratéb Dôda Idi 1 above is in the first line of the first stanza and the first line of the second stanza, namely the sentence "Lāilāhaillallāh". The *tayyibah* sentence is used as the opening of the rateb. This means that the recognition of the Essence of God is first introduced to children, before being introduced to others. The first thing instilled in a child's soul is "Lā ilāha illallāh". In the second line of the first stanza, after the sentence *lāilāhaillā Allah* there is the sentence *thayyibah beukaitamaté*, (the sentence *tayyibah* provision when he died). The *ratéb* verse signifies the greatness of Allah, the owner of human life and death. In the third and fourth lines of the first stanza, they are followed by the sentence "Menyoehanéktakheunngon tongue, Allāh-Allāh sabélamhaté" (if it is unable to say with the tongue, God ... God is always in the heart). The last two lines are core messages that mean if a child can speak with his tongue, he has to say (remember and store) in his heart. Acehnese parents realize that the message of *Tauhid* can not be pronounced by a child who is still an infant, but it is believed that death can be kept in his heart because the heart is one of the human elements whose potential have been prepared by Allah SWT. *Tauhid* values convey through *ratéb* are believed to be stored in the hearts of children. Before children save other messages, they save *Tauhid* messages. If in their heart continues to ignite the value of *Tauhid*, parents are not worried about the

future lives of children in various professions and occupations because they are always under the protection of Allah SWT.

In the second stanza *ratéb 1*, the sentence *Tauhid* is found in the array *Taék Allah, Tatrenpih Allah, Sabéteukeubah in haté* (When going up or down always remembering Allah, always stored in the heart). The verse gives a message and encourages children to always remember Allah wherever and whenever it is by saying the *tayyibah*, as mentioned in the first paragraph. This *ratéb 1* poem also describes a parent's hope for their children to be happy living in this world and the hereafter. This hope is seen only directed to Allah SWT as the Almighty of the world and its contents. Hope is a parent's prayer to God that their children are safe and happy in the world and in the hereafter, as are often recited at each closing prayer: "O Allah, my Lord, give us goodness in this world and the hereafter, and keep us from hellfire"

b. Poem *Ratéb 2*

Below is the *Ratéb 2* poem:

Teungeut laju, Neuk dalam ayôn
Pomajak tren tinggaigata
Adakingaipihkonsidroë
Malaikat toëdengongata

Alahaidôlôndôdaidang
RukônIslam limeng perkara
Wajébtapubuettaamaikan
Peurintah Tuhan beutakeurija

(Drs.AffandiDjuned, 61 Th, DesaLambaroSamahani, kec. KutaMalaka, Aceh Besardan Abdul Wahab, 75 Th, Desareudeup, kec. Montasik, Aceh Besar)

In the first verse *ratéb 2* contains the value of *Tauhid* (faith) which is located in the fourth row, namely "Angel toëdeungongata". This sentence tells the child that there is an Angel who is always close to his child. Angels are created by God in order to escort the faithful humans. Believing in the existence of angels is one of the pillars of Faith in Islam that must be believed by every Muslim. Parents advise that although their children are abandoned by parents in the swing, their children are not alone because the angels are always with him to look after them. The first stanza of *ratéb 2* works to convince his son not to be a cowardly child because the Angels always take

care of him. Never be afraid of anything and anyone, just be afraid of Allah simply because only Allah has power over everything. Fear of Allah can be realized by reading the tayyibah sentence "Lā ilāha illallāh". When the value of *Tauhid* is ignited in the heart, Allah always takes care of His servants through His angels both asleep and awake. Angels are God's creatures who are always obedient to God's rules and commands. Angels were created by Allah from light, based on one of the traditions of the Prophet Muhammad.

"Angels were created from light, Jinns were created from blazing fire, and Adam Alaihissallam was created from what has been attributed to you."

(HR. Ahmad (VI/153) dan Muslim (no. 2996 (60).)

Believing in angels is one of the Five Pillars of Faith. This faith means believing in angels, even though humans cannot see them, and that they are one of God's creatures. God created them from light. They worshiped God and always obeyed Him, they never sinned. No one knows the exact number of angels except Allah. Humans cannot see angels unless God intends to bless someone so he is able to, which usually happens to prophets and apostles. Angels always appear in the form of men to the prophets and apostles. As happened to Prophet Ibrahim. Faith in angels is one of the foundations of Islam. Allah says which means:

"The Apostle has believed in the Al-Qur'an which was revealed to him from his Lord, so have the believers. All have faith in Allah, His angels, His books, and His apostles ... "(QS.Al-Baqarah: 285)

Whoever denies the existence of an angel, he has disbelieved, out from Islam. Allah says which means:

"Whoever disbelieves in Allah, His angels, His scriptures, His apostles, and the day after, then surely that person has gone astray so far." (Surat An-Nisa: 136)

Faith in angels is a part of the value of *Tauhid* in Islam. Believing in the existence of angels even though they cannot be seen merely with humans' eyes will strengthen one's faith in God Almighty. The value of *Tauhid* has been instilled by Acehnese parents in their children from an early age in order to foster faith until he grows up.

In the second verse raté^{b2} above also contains the value of *Tauhid*, found in sentences 3 and 4, namely "Wajébtapubuëtta deeds, God's Rule

beutakeurija" This sentence contains a message that all the commands of God must be done, especially the commands of worship which are included in the pillars of Islam. With consistent and obedient worship according to the commands of Allah and the guidance of the Prophet, it means that children have embedded the value of faith (*Tauhid*) in their souls. In this stanza, the value of *Tauhid* is associated with the pillars of Islam (the value of worship) because people who carry out the pillars of Islam (worship) means believing that worship is the command of Allah SWT.

Allah SWT says in QS. Al-Fatihah: 5 which means:

"Only to You we worship and only to You we ask for help."

And the words of God in QS. Al-Bayyinah: 5 which means:

"Though they are not told except to worship Allah by purifying obedience to Him in (practicing) righteous religion, and so that they establish prayers and perform alms, and that is the true religion. "

From the above verses, Allah SWT insists not to worship other than Allah SWT with truth, one of the basic proofs of worshiping Allah SWT is by establishing prayers, performing *zakat* to prove *Tauhid Uluhiyah* to Allah by not worshiping other than Allah SWT only.

Poem of Ratéb Dôda Idi as the Media for Transferring *Tauhid* Value.

The poem of Ratéb dôda idi has been used by the people of Aceh Besar as one of the media for transferring the value of *Tauhid* to early childhood, either for 2 years old or older. Based on the result of interviews, it was found that there were 5 reasons causing the poem of ratéb dôda idi was used as a media for transferring the value of *Tauhid*.

a. The poem has been the Traditional Activity in the Aceh Community

Reading poem was one of the traditions of Aceh people that had been going on for a long time. (Interview with AW) The poem was used in a variety of religious, educational, and social activities. The contents and messages of religion, education, and social were often composed in the form of the poem. (Interview with AS) Initially, the poem was used to entertain the public, but along with the development of the poem used as a media of education and religious proselytizing. (Interview with NZ) Ratébdôda idi as

part of Aceh poem was also used as a medium for transferring *Tauhid* values to children since they were in the swing. (Interview with HS)

b. The poem as Entertainment For Children and Parents

The poem of *ratéb dôda idi* was able to entertain and give the internal quietness for the child in the swing. (Interview with RI) When crying, the child would be quiet by listening to the rhymes of *ratéb dôda idi*, concentrated on the poet's side, lulled to the rhythm of his poem, and flattered at the lakab of his name, finally falling asleep, feeling safe and happy. (Interview with FT) In a happy concentrated and entertained state that the value of *Tauhid* was transferred to the child's soul repeatedly. (Interview with AD)

From ZH's confession, his son who was usually fussy and crying would immediately be silent by the rhymes *ratébdôdaidi*. In fact, he explained that his son could not sleep without reciting the *ratébdôdaidi* poem. (Interview with ZH) This means that the *ratébdôdaidi* poem is really entertainment for children in Aceh Besar.

Ratéb dôda idi poem, besides entertainment for children, also as entertainment for their parents. (Interview with SD) Every verse of the poem recited with great affection will calm the soul of the person who reads it. (Interview with SM) Reading rhymes *ratéb dôda idi* with a certain rhythm also brings pleasure to parents. (Interview with AW) The composition of a poem that is intertwined, rhymes, and is read in a melodious voice will bring peace of mind for parents. (Interview with AW) Parents will remember their childhood when their parents swung lovingly. (Interview with SB) The content of the poem that contains the value of *Tauhid* is also a reminder for parents themselves. (Interview with NZ)

c. The Appropriateness of Poem to the Characteristics of Children

Ratéb dôda idi poems are composed of short sentences, their meaning is dense, and arranged by choice words, there are stanzas, lines, rhymes, rhymed reads that will be able to fascinate readers and listeners. Words to substitute the child's name deliberately chosen words that mean praise, adulation, affection in accordance with the characteristics of children who are praised and praised. For example, *bungongmeulu*, *putik rambot*, *nyak puteh*, *pobanta seudang*, *bantasaiddi*, *aneukmeutuah*, *bohhatée*, *iembon*,

jantônghatée," are expressions of praise and praise for parents to their children so that their children listen to the message of *Tauhid* through *ratéb dôda idi* poem.(Interview with RI)

The recitation of *ratéb dôda idi* poem which the child hears in the swing becomes a protector from fear and doubt will be left alone. Infants are usually prone to devil disorders, so children often cry in fear. With the existence of the *ratéb dôda idi* poem which contains the *tayyibah* sentence "Lā ilāha illallāh" shaitan will stay away and the child will feel calm.(Interview with FZ)

d. Get Reward for Readers

Intoning the *ratébdôdaidi* poem which contains the value of *Tauhid* is believed to be rewarded by Allah SWT. Parents who sing the *ratéb dôda idi* poem while putting their child to sleep in a swing will get two rewards at once. First, the reward is obtained for sincerity and affection for his child. Second, the reward is for remembrance that is recited many times.(Interview with SB) For parents, reciting the sentence "Lā ilāha illallāh" can be a remembrance that brings reward from the side of Allah, and for children who hear and absorb the phrase "Lā ilāha illallāh" also get a reward from the side of Allah SWT. So, the motivation of worship and the reward that will be obtained from the side of God has encouraged parents in Aceh Besar to nurture and educate their children since they are swinging with the media *Ratéb dôda idi* poem.(Interview with SM)

Ratéb Dôda Idi poem and The Future of Islamic Education

Ratéb Dôda Idi poem will not be obsolete from the times and remain relevant to the future development of Islamic education for Aceh Besar . This relevance can be analyzed from aspects of educational objectives, material substance, and the responsibilities of parents as primary and first educators.

a. The Purpose of Rateb Doda Idi Poem

In terms of its purpose, the *ratéb dôda idi* poem is intended for people who are pious and noble-minded. Parents introduce Islamic teachings to children from an early age so that when they become adults they become servants of God who is faithful, knowledgeable, charitable, and has good character. In the aspect of *Tauhid*, the aim is to instill children's confidence in God is One and

Power over everything. Whatever happens in nature is on His will. God's absolute power over the heavens and the earth and all of its contents. Therefore, only Allah has the right to be worshiped, and only Allah is the place to ask. This is in accordance with the aim of Islamic education, which is to draw closer to Allah as stipulated in the QS. Al-Dzariyat: 56.

The objectives of national education mandated by Law No. 2 of 1989 concerning the National Education System, Chapter II article 4, it appears that there is relevance to the objectives of the *ratéb dôda idi* poem of the people of Aceh Besar. National education aims to educate the nation's life and develop Indonesian people as a whole, namely people who have faith and are devoted to God Almighty and noble character, have knowledge and skills, physical and spiritual health, a steady and independent personality and sense of community and national responsibility. (Tafsir, 1992, p. 93–94) The purpose of education through the *ratéb dôda idi* poem also forms people who believe, have piety and be virtuous in accordance with Islamic teachings.

The value of Islamic education basically consists of two dimensions, namely the divine dimension and the insaniyah dimension. Divine value is a value related to the divinity that is instilled in students. Divine values according to Ahmad Tafsir are the values of faith, Islam, ikhsan, taqwa, sincere, resignation, gratitude, and patience. (Tafsir, 1992, p. 93–94) Insaniyah values are human values that are tangible in the behavior and noble character which is named by *al-akhlaqal-qarimah*. The details of that value are *sillatal-rahmirasa* (love of fellow human beings), *al-ukhwah* (the spirit of brotherhood), *al-musawah* (equal human degrees on the side of God), *al-âdah* (objective in evaluating), *husnual-dzan* (being kind prejudiced), *al-tawadhu* (inferiority), *al-wafa* (exact promise), *insyirah* (respecting others), *al-amanah* (trustworthy), *taaff* (having self-respect), *qawamiyah* (not wasteful), and *al-munfiqun* (willingness to help). (Tafsir, 1992, p. 97–98) These two dimensions are found in the *Ratéb Dôda Idi* poem of Aceh Besar community, namely caring for, guiding, and developing the potential (nature) of children to know God, know all God's creations, and do God's commands and leave all His prohibitions.

b. The substance of the contents of *Ratéb Dôda Idi* Poem

The substance of, *Syair Ratéb Dôda Idi* covers the value of *Tauhid*, worship, and morals. These three values are the essence of Islamic

educational material. Specifically, the value of *Tauhid* contained in the *ratéb dôda idi* poem can be analyzed on three components, namely: (a) *Tauhid* rububiyah, (b) *Tauhid* asma 'wa nature, and (c) *Tauhid* uluhiyah. These three components of *Tauhid* form the core of Islamic education.

c. Parents as Primary Educators

The role of parents as educators, it is clear that in the Poem *Ratéb Dôda Idi* poem the role of parents is very dominant and full of responsibility for caring for and educating their children. Parents have a very important role in children's development so that children can have a healthy person, intelligent, skilled, and independent and noble morals.

In this case, the role of parents in accordance with the phase of child development, namely: (1) during infancy, parents play a role as a nurse (caregiver), (2) in childhood, parents as a protector (protector), (3) at preschool age, parents act as nurturers, (4) during elementary school, parents act as encouragers, and (5) in pre-teen and teen years, parents act as counselors (counselors). (Hammer dkk., 2018, p. 54–55)

Mothers have a big role in protecting the child such as weaning, feeding, cleaning, *mendôda-igan* (swinging with *salawat* while putting the child to sleep), rocking or carrying, and others. This is done by a mother with the act of ignoring other forms of maintenance. The tradition of holding and breastfeeding children in Indonesia has become a symbol of even attachment to a baby with his mother.

The inner bond between parent and child will accelerate the process of transferring values. In fact, they are as one of the performers who practiced *Ratéb Dôda Idi* when she slept her son, explained that she even cried when she sang the *Ratéb Dôda Idi* poem in front of her child because she was sung with love and feeling. (interview with ZH, HS, RI on 11 July 2019)

Based on text analysis and interviews the results show that the *Ratéb Dôda Idi* poem is an educational investment for the people of Aceh Besar in accordance with Islamic religious education. *Ratéb Dôda Idi* is a tradition and wisdom of the people of Aceh Besar in raising their children to servants of God who believe, have faith, and noble morals have been going on for a long time and to this day. They believe that this tradition is effective in preparing generations of Islamic children in Aceh for the

future and is still relevant to the development of education today and in the future. Because of this, the tradition of Ratéb Dôda Idi poem continues to persist in Aceh Besar society and is an investment in children's education.

CONCLUSION

Ratéb Dôda Idi is one of the local traditional wisdom of the Aceh Besar community which is used to educate children from the swing, age 0 to 2 years or more. Ratéb Dôda Idi is one of the variations of Aceh poem that is specifically used as a medium for early childhood education. They put their children to sleep in a swing and chant the poetry over and over until their child falls asleep. This tradition has been going on for a long time since Islam became the religion of their faith. Ratéb Dôda Idi aims to nurture and educate children to become the successors of Islam they believe in. Therefore, in the ratéb dôda idi poem there is a value of *Tauhid*, which is the value that ensures of God. Considering the child is still in a swing, then the value of *Tauhid* instilled in the child's soul is still simple, only at the stage of introducing faith, which is to believe in the existence of God, angels, apostles, holy books, the hereafter, and God's destiny (qada and qadar).

The value of *Tauhid* is recognized to be effectively conveyed through the Ratéb Dôda Idi poem because it can entertain the child, as well as entertain the parents who recite the poem. More than that, intoning the Ratéb Dôda Idi poem will be rewarded for those who read it and rewarding for children who hear it. The Ratéb Dôda Idi poem is easy to remember, memorize, and not easily forgotten by children. When the children are adults, they can be used again to nurture and educate children again. The proof is that the Ratéb Dôda Idi poem that were developed and controlled by Acehnese parents today are not specifically studied, but managed from their childhood experiences.

For the people of Aceh Besar, the Ratéb Dôda Idi poem is a strategy of parenting and early childhood education in the past, present, and future relevant to the development of Islamic education. Therefore, the Ratéb Dôda Idi poem is an educational investment for the people of Aceh Besar.

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ASFIATI

IAIN Padangsidempuan

Email: asfiati@iain-padangsidempuan.ac.id