

## THE INHERITANCE OF ISLAMIC EDUCATION VALUES THROUGH ORAL TRADITION OF PEURATEB ANEUK IN ACEH

Nurhayati

email: [nurhayati@gmail.com](mailto:nurhayati@gmail.com)

State Institut for Islamic Studies of Lhokseumae, Indonesia

**Abstract:** *The main problem in this research was how the inheritance of Islamic education values through oral peuratebaneuk tradition in Aceh. This study aimed to analyze deeply about the inheritance of Islamic education Values through the oral tradition of peuratebaneuk in Aceh. This ethnographic research used a qualitative approach with hermeneutical methods and descriptive analysis methods. The paradigm used was phenomenology. The sources of data, in this study consist of poetry singers and poems that have been documented. Data sources in this study were collected by using purposive sampling and Snowball Sampling. Data collection techniques used was literature review, non participant observation techniques, ethnographic interview techniques, documentation techniques, and focus groups discussion (FGD) technique. The research instrument was the researcher herself (Human Instruments). It was supported by observation guides, interview guides, data recordings, note books. The data was analyzed by hermeneutical method and descriptive analysis method. The result of the research shows that: 1. The values of Islamic education in the poetry of anauk in Aceh are: the value of aqidah education, the value of moral education, the value of social education, the value of worship education, the value of education struggle, 2. The process of inheriting the values of Islamic education through tradition Oral peuratebaneuk in Aceh was done through: a. Lane: 1). Family, 2). Through society, 3). Through the State. B. The culprit: 1). Family members, 2). Statesman, 3). Humanist 4). Aceh Traditional Assembly (MAA). 5). The research lecturers. C. The steps (methods) used by: 1). Stated by way of: establishing patents, scheduling periodically festivals, incorporating in the curriculum as local content material in schools, promoting communities to carry out the oral tradition of peuratebaneuk 2). Society by carrying out the oral tradition of peuratebaneuk in homes. Follow the race events. 3). Families carry it out when they sleep child d. The material, contained in the lyrics of peuratebaneuk include: 1). Aqidah (Faith), 2). Morals, 3).Worship, 4). Struggle. E. Media, which is used to pass the values of Islamic education through the oral tradition of peuratebaneuk there are two namely 1). Traditional media 2).Modern media. 3. A strong reason for the oral tradition of peuratebaneuk is still maintained because: a. As a medium of transformation of Islamic education values. B. As an external cultural filtering, c. Historical local community, d. Strengthening local culture, e. Strengthening of literacy. 4. Contribution of oral peurateb tradition in Aceh to contemporary Islamic education, a. Theoretical Contribution: that is 1). Objectives, 2) Educators, 3).Learners, 4).Material, 5). Method. 6). Media. The six findings of this study are called pedagogic of peuratebaneuk. B. Practical contributions are: 1). For educators, parents, teachers and society. 2). For the government, set forth in: a). Qanun education. B). Curriculum at school.*

**Key Words:** Inheritance, Islamic Education Values, Oral Tradition, PeuratebAneuk, Aceh

## INTRODUCTION

Peuratébaneuk aimed to put the child to sleep so that the child swings in the swing while enjoying a poem sung by a mother with a lilting rhythm and a melodious voice. The poem in addition aims to put children to sleep, as well as educational media. As a religious society, the people of Aceh use the poem of peuratépaneuk as a medium of transformation in embodying the values of Islamic education in children. This oral tradition is carried on for generations by the people of Aceh. The poem contains moral messages of Islamic values that need to be inherited to children from an early age. The hope of parents, children will grow and develop in accordance with the guidance and teachings of religion, strong monotheism, and solid faith, so that the character underlying the life of the child will always be useful for family, community, nation and religion.

Nowadays the condition of society has been changed, the implementation and use of the oral tradition of peuratébaneuk increasingly displaced in the life practice of the people of Aceh. Traditional values have been eliminated even almost forgotten, the existence of the oral tradition of peuratébaneuk now began to erode and its essence began to fade with the entry of foreign culture. Though the traditional values of peuratébaneuk much more meaningful and become a living lantern in organizing life, as well as become a very powerful educational media in building the character of the nation's children.

The oral tradition of peuratébaneuk that existed in the Acehnese society is rarely heard in mothers during child lullation, they are more likely to put their children to sleep with arid chants of Islamic values and rituals, even those songs can damage the moral of the child and Finally formed the character of children who are not expected, deviate from the norms that already exist in the teachings of Islam, fragile and weak in dealing with various problems of life, moral problems also occur and difficult to find solutions and difficult to overcome them.

The above phenomenon affects the crisis of identity, the values of social solidarity, kinship, social friendliness and love of the homeland that was once regarded as a unifying force and characteristic of the nation. Moral decadence ensued. The faded senses of togetherness as the values of materialism grow. The process of accelerating the negative culture of the fragments of the influence of globalization today has an impact on the diminution of national identity and the inability of this nation to

inhibit the flow of culture that is not in accordance with the nation's character building efforts.

Parents' anxiety and anxiety among educators, government, and society against the desire for peace and calm, spawned a great deal of effort to find a solution format to overcome the problem. Various solutions were popping up but never expected.

Based on the background of the above problem, the main problem in this research are; how is the process of inheriting the values of Islamic education through the oral tradition of peuratébaneuk in Aceh? To answer the main question, the researcher proposes several sub issues as follows; 1) what are the values of Islamic education contained in the oral tradition of peuratébaneuk in Aceh? 2) How is the process of inheriting the values of Islamic education through the oral tradition of peuratébaneuk in Aceh? 3) Why is the oral tradition of peuratébaneuk still preserved by some people of Aceh? 4) What is the contribution of the oral tradition of peuratébaneuk in Aceh to the world of contemporary Islamic education?

This study aims to describe the inheritance of the values of Islamic education through the oral tradition of peuratébaneuk in Aceh which is harmonized with several objectives based on the following problems; 1) To find the values of Islamic education contained in the oral tradition of peuratébaneuk in Aceh. 2) To explain the process of inheriting the values of Islamic education through the oral tradition of peuratébaneuk in Aceh. 3) To explain the reason of the oral tradition of peuratébaneuk still maintained by some people of Aceh. 4) To describe the contribution of the oral tradition of peuratébaneuk in Aceh in the context of contemporary Islamic education

## **LITERATURE REVIEW**

### **The Values of Islamic Education**

The value of Islamic education is the characteristic of Islamic education system. Rajab Dauri said the values of Islamic education are the features or attributes attached to Islamic education. The dimension of Islamic education can be aligned with *aqidah*; the dimension of religious practice is aligned with the shari'a and the dimension of practice with morals, the dimension of knowledge with knowledge and the dimension of experience with *ihsan* (appreciation). In addition, *Regar* adds

that the religious element refers more to an experience, namely the religious experience which is divided into three, namely *aqidah*, *shariah*, and *morals*.<sup>1</sup>

### Oral Tradition

Oral tradition can be interpreted as a custom or custom developed in a community community that is recorded and passed down from generation to generation through spoken language. Thus the oral tradition can be regarded as a habit carried out by a society passed down from generation to generation to the next in order for the values contained therein can be maintained so as to guide the community in his life. In oral tradition is contained historical events, customs, stories, fairy tales, proverbs, people's songs, mantras, moral values, and religious values.

The development of oral tradition occurs by word of mouth, causing many versions. According to Suripan, the oral tradition includes several things, namely (1) in the form of oral literature, (2) in the form of traditional technology, (3) in the form of knowledge (4) in the form of elements of religion and belief (5) And (6) in the form of customary law.<sup>2</sup> Pudentia provides an understanding of the nature of orality as follows: Oral tradition includes everything related to literature, language, history, biography, and various knowledge and other types of artistry delivered by word of mouth.<sup>3</sup> Thus, oral traditions include not only folklore, puzzles, proverbs, folk songs, mythology, and legends as commonly suspected people, but also related to cultural cognitive systems such as history, law, and medicine. Oral tradition is "all discourses spoken / passed down through generations covering the oral and the *beraksara*" and interpreted also as "discourse system that is not *beraksara*."

Vansina said that oral tradition is a culture that comes from the history of "oral traditions are historical sources of special natural"<sup>4</sup> According to the oral tradition spread by mouth (orally). Tradition should be regarded as a historic document in

---

<sup>1</sup>Herlina Boru Regar ,dkk. *Nilai-Nilai Religius dalam Novel Hafalan Shalat Delisa KaryaTere-Liye*.*JurnalBahasadanaSastra*, Vol 1, No 1 (2012), <http://ejournal.unp.ac.id/index.php/ibs/article/view/474>. diakses: 3 agustus 2016

<sup>2</sup>Suripan Hadi Hutomo, *Mutiara yang Terlupakan: Pengantar Studi Sastra Lisan*. (Surabaya: HISKI KomisariatJawa Timur,1991), p. 11.

<sup>3</sup>Pudentia MPSS (ed.) *Metodologi KajianTradisi Lisan*. (Jakarta: Yayasan Obor Indonesia and Yayasan Asosiasi Tradisi Lisan, 1999), p. 32.

<sup>4</sup>Jan Vansina, *Oral Tradition As History* (Amerika:The University of Winconsin Press, 1973), p. 1

spite of the verbal form of the "document." Furthermore, Taylor defines oral traditions as materials produced by traditional society, in the form of speech, custom, or practice, among them rituals, traditional ceremonies, folklore, folk singing, dancing, and games<sup>5</sup>.

Djuweng in Pudentia, says the oral tradition connects past, present, and future generations. In everyday life, individual, group thinking, words and behavior are the actual implementation of oral texts.<sup>6</sup> This understanding is in line with the concept of oral tradition expressed by Finnegan that oral traditions are verbal, verbal (non-written), community-owned, fundamental and valued, transmitted over generations.<sup>7</sup> Oral tradition can be interpreted as a traditional cultural activity of a community passed down from generation to generation with oral media from a generation of other genealogical traditions either in the form of word-of-mouth (verbal) or other non-verbal (non verbal).<sup>8</sup>

### **Peuratéb Aneuk**

*Peuratéb Aneuk* in the Acehnese language is also called *d daidi*, *D daidi* derived from two words namely *d da* and *idi*, *d' da* often called *peud da* means swaying while the word *idi* or *d di* means swinging. So the *idi* is to move the swing with a certain pattern in horizontal or vertical motion. *Peuratébaneuk* is also called the *peuay naneuk*, etymologically the term *peuay naneuk* derived from two words namely word *ay n* and *aneuk* word. The word *ay n* means 'cradle' and 'swing'. The word *aneuk* means a child (male or female).<sup>9</sup> The word *ay n* is subsequently added with the prefix of *Peu* so that it becomes a meaningful word for meaning. Thus, the term poetry *peuay naneuk* can be interpreted as a work of literature that is used to adapt children, both men and women.

---

<sup>5</sup>Taylor Dalam Daud Haron, *Analisis Data Penelitian Tradisi Lisan Kelantan*. dalam *Metodologi Kajian Tradisi Lisan*, (Pudentia, ed.). (Jakarta: Asosiasi Tradisi Lisan, 2008), p. 258.

<sup>6</sup>Pudentia, *Hakikat Kelisanan dalam Tradisi Lisan Melayu Mak Yong*. (Depok: Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia, 2008), p. 170

<sup>7</sup> Ruth Finnegan, *Oral Traditions and The Verbal Arts* (New York: Routledge, 1992), p. 7

<sup>8</sup>Robert Sibarani. *Kearifan Lokal (Hakikat, Peran dan Metode Tradisi Lisan* (Jakarta: Asosiasi Tradisi Lisan (ATL), 2012), p. 47.

<sup>9</sup>Aboe Bakar, dkk, *Kamus Bahasa Aceh Indonesia* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1985), p. 26-44

The Poem *peuratébaneuk* has the formal character that is started with the word *Lāilahailallah, Allah haid kud da idiataualahaid kud daidang* the introduction of new poetry followed by the contents of poetry by using the Aceh language with one metrum (the size of the rhythm determined by the number and length of syllable pressure in each line), but also in the Aceh language there is no syllable (syllable) is fixed, But the essence of meutrum lies in the weight of the accents and this is always on both every pairs of rhythms. The form of poetry is a rhyme consisting of four lines, the first two lines as sampiran, the next two lines are stand-alone content with 4 to 5 words one line and rima a / a / a / a or rima a / b / a / b.<sup>10</sup>

The poem *peuratébaneuk* in Aceh when the attachment contains meaning and a continuous meaning with the contents of the verse, but at other times the sampiran is only an introduction and does not affect the meaning of the contents of the verse. *Peuratébaneuk* is a lullaby singing song used by mothers in Aceh for their children. In addition to putting the child to sleep, it also contains moral messages. In the traditional culture of Acehnese society, the child in the household or family can be seen from two natural dimensions, namely first, the child as a natural fruit (*sunnatullah*), the result of the power of the husband and wife's love (*mu`āsyarahbilma'rūf*) as *mawaddah* and *rahmat Allah SWT*. To strengthen the building of peaceful, happy and prosperous household relations in accordance with Islamic values. Second, the Son as the next generation cadre, the protector of the elderly is weak and the prayer proceeder (ritual communication) when his parents dies meet the call of *Khalik* as the *creato*.

The inner and physical instinct relationship between parents and their children can be found in shades of poetry or known as *PeuratébAneuk* (*D daidi*) is an Acehnese household custom in the *gampongs*. A mother while swinging a baby's swing is accustomed to humming with poems full of religious and moral messages, one example of an *aneukpeuratéb* poem as below:

*Lāilahailallah*

*Kalimat ayyibahtetap lam haté*

*Muhammadurrasulullah*

*Sabéteukeubah di dalamhaté*

---

<sup>10</sup>*Ibid.*

The Inheritance Of Islamic Education Values Through Oral Tradition  
Of PeuratebAneuk In Aceh

*Lāilahailallah*

*Kalimat aibahbeukaitamaté*

*Meny ehanéktakheunngonlidah*

*Allah-Allah sabé lam haté.*

*Lāilahailallah*

*Nabiyullahkalheuhneumi'reut*

*Geuéknabi u langétmanyang*

*Geuteurimongseumbahyanglimong*

*D lound da idang*

*Selayangblangkaput htal*

*Beurijangrayekp bantaseudang*

*Jak bantu prang ta belananggr*

*Allah haid kud daiidi*

*Beug tbudineukwatèraya*

*Keu jasagurèneuk ta ingat*

*Nyangpeuteupathukum agama.<sup>11</sup>*

## **METHODOLOGY**

### **Kind of Research**

This study is an ethnographic research that investigated on the practice of non-formal education based on local wisdom that makes oral tradition as a source of innovation and creation of learning materials for the community. The reason researchers take this research because researchers want to examine in depth about educational practices that exist in the community.

## **FINDINGS AND DISCUSSION**

### **1. The Process of Inheritance of Islamic Education Values Process of *Peuratéb Aneuk***

#### **a. Through The Parents (Informal Education).**

---

<sup>11</sup>Yusuf dan Nurmayani, *SyairDô Da Idi*, p. 20

A family is a group of people who live together as one or the smallest unit of society and there is usually always a blood relation, marriage or other bond, living together in a house headed by a family head and eating in a pot. The family comes from Sanskrit: kula and the "kulawarga" residents meaning "members" "kin group". The family is an environment where some people still have a blood relation, united. The nuclear family's core family consists of their father, mother, and children.

The inheritance of the peuratébaneuk tradition in Aceh can be done through parents termed informal education. Through the parent tradition of peuratébaneuk can be maintained for generations as stated by Mrs. Salidan one of the citizens of GampongHagu Barat Laut Kota Lhokseumawe who said that: The poetry of peuratébaneuk not taught in formal or non formal education, but this poem is always sung And passed down from generation to generation from the ancestors so that by itself this poem of peuratébaneuk can be sung by parents now. The same thing was also conveyed by the mother Yusriah "peuratébaneuk done by mothers in Aceh hereditary inherited by parents to their children without going through formal education.<sup>12</sup>

#### **b. Society**

Based on the results of observation, interview and FGD can be concluded that the process of inheriting the value of Islamic education in Aceh in addition to family is also done by the community. Communities in Aceh are also responsible for the education of children, so the tradition of peuratébaneuk needs to be maintained.

#### **c. Country**

Inheritance of Islamic education values through the oral tradition of peuratébaneuk done by the state. There are three important tasks of the state in Islam, namely; Establishing salat, giving zakat, and ordering to the good and preventing from munkar. Establishing salat is the task of improving servant relations with their Lord, giving zakat is the symbol of improving human relationships with others, while commanding the good and preventing from munkar is part of creating a good life and masalahah. These three tasks in modern languages are known as spiritual governance, economic governance, and political governance,.

---

<sup>12</sup>HasilwawancaradenganibuYusriahselakuwarga Aceh Timur, padatanggal 13 Januari 2017



## 2. The Actors of Inheritance of Islamic Education Values Through Oral Tradition of *peuratéb aneuk*.

Based on the above findings can also researchers found some of the main actors who have the responsibility of heirs of educational values through the oral tradition of *peuratéb aneuk* of which was:

### a. Member of Family

Based on the results of interviews with the chairman of the Aceh Adjunct Assembly of Aceh Utara District confirming that in the family is not only a mother who is responsible for passing the values of educational islamic through the tradition of *peuratéb aneuk*, but a father as head of household also has the same responsibility with a Mother (wife) her in the family. So that the learning from both parents through the oral tradition of *peuratéb aneuk* can be introduced, socialized and applied by their children in the future.<sup>13</sup>

### b. Statesman

Statesman is the person responsible for running the wheels of government at the lowest level (*gampông*) up to level I (provincial) government. As the responsible of the first and second level local governments, those who sit and are entrusted to introduce, socialize and carry out the heir of Islamic values through the oral tradition of *peukanéb aneuk* for the people of Aceh in particular and for the Indonesian nation generally.

There are several important actors in place and have a big responsibility to determine the local policy so that the tactics of local wisdom can be an icon of their respective regions. The actors in question can carry out policy reform towards the inheritance of Islamic values through the tradition of *peuratéb aneuk* in Aceh are members of the legislature, head of information and communications (public relations), Coconut Office of Religious Affairs (KUA), Head of Aceh Adad Assembly (MAA) Civitas Academica Campus, Head of Culture Department both Kota and Kabupaten. This is confirmed by one of the culturalists through the results of FGD conducted by researchers in February 2017 said that: through the local government both done by local government level I and local government level II take policy

---

<sup>13</sup>Interview result with M. Yunus as the Committee of Aceh Cultural Council, Lhokseumawe on January 20, 2017.

through qanun area to make *peuratéb peuratéb aneuk* as local wisdom Should be preserved as best as possible.<sup>14</sup>

### c. Culture Workers

The results of interviews conducted by researchers with one artist (singer Aceh) named Tgk. Joel Pasee said that: we are from artists deliberately composing and singing Aceh songs closely related to Acehese poems that happened to my solo song of 2015 ago specially made about the poem of *peuratéb aneuk* which I named "Ratéb Metuah" He continued Thinking with songs like this, a song released with Acehese poems containing Islamic values (goodness) can provide a very big prayer for the development of children both today and in the future. Joel Pasee, who is often called, has his real name, Zulafrizal, has made much and loves himself with various nuasa of local wisdom. He hopes that by singing Aceh songs that nuanced Islamic syiar can channel his talents and preserve local culture and can be introduced to the public both local, provincial and even international level. Furthermore, *grop marhaban* mothers also participated in inheriting the tradition of *peuratéb aneuk*, they performed in the occasion of party greeting and *peutren aneuk* (down ground child) and other activities that exist in society. This is in accordance with the results of observations and interviews of researchers with one of the *marhaban* housewife he said the poem of *peuratéb aneuk* we often show in the customs and weddings that are invited by the communities in Aceh. And even I said umi Rafiah was invited by the Acehese community leaders in Jakarta to sing the poem of *peurateb aneuk* at the party event of his child's censure there.<sup>15</sup>

## 3. Material for Inheritance of Values of Islamic Education through Oral Tradition *PeuratébAneuk*.

### 1. Moral Education Values

#### a. Faith to the God

##### 1) *Lāilaāhailallah*

---

<sup>14</sup>*Focus Group Discussion* (FGD), with the thema: The Inheritance of Education Values through the Oral Tradition of *PeuratébAneuk* in Aceh. Held in School of Post Graduate Studies Building on February 9, 2017

<sup>15</sup> Results of Interview with Ummi Rafiah, the Local Artist and The Teacher of Gampong Learning at Bangka Jaya, District of Krueng Geukuh, North Aceh Residence on March 2, 2017

*Kalimat ayyibahpangkaitamaté*

*Soeteumébacakalimat ayyibah*

*Tub hnyangсахazeuphanlé.<sup>16</sup>*

Meaning

There is no God but Allah,

Sentence ayyibah provisions face death,

Whoever could read the sentence ayyibah

Will not be affected by doom when the soul is separated from the body.

**b. Faith to the Messenger**

1) *Allah haid lond da idi*

*KhairulinsaniMuhammaduna*

*Nabikalahéhaineukkandéjauhari*

*Bakwatèsunyitempatseunia.<sup>17</sup>*

Meaning

*Allah haid lond da idi*

Prophet Muhammad As good as man

The Prophet emits light hidayah

In the darkness in silence (jahiliyah without faith)

**c. Faith to the Holy Book**

1) *Laãilaãhaillallah*

*Nabiyullahkaneuwafeut,*

*Lepahnabineuwoebaktuhan,*

*Tinggal al- qurandengonseulaweut (hadits).<sup>18</sup>*

Meaning

There is no God but Allah

The prophet of God has died

After the prophet returns back to the presence of God

Stay al-Quran with Hadith |

---

<sup>16</sup>UmiRafiah, PelakutradisilisanPeuratébAneuk, Wawancara di KruengGeukuh, Kab. Aceh Utara, Tgl. 15 Desember 2016.

<sup>17</sup>Yusriah, PelantunSyairPeuratébAneuk, Wawancara di Julok, Kab. Aceh Timur, tanggal 12 Desember 2016.

<sup>18</sup>Yusriah, PelantunSyairPeuratébAneuk, Wawancara di Julok, Kab. Aceh Timur, tanggal 12 Desember 2016.

**d. Faith to the Day after Day**

- 1) *Laāilaāhailallah*  
*Kalimatthayyibahkeupayôngpagé*  
*Uroetarékbatèbeukah*  
*Hancôdarah lam jantônghaté.*<sup>19</sup>

Meaning

There is no God but Allah  
Thayyibah sentence as a shelter in the afterlife  
The heat of the sun to destroy the rocks  
Exit the blood in the heart and liver.

**e. Faith to *QadhadanQadar***

- 1) *Nabigeuwasi et nibakgeutanyoe*  
*Han geubimoemoebakureungmaté*  
*Meunyoetagaséhhaianeukdengan ta sayang*  
*Tacokalquranlajubacalé.*<sup>20</sup>

Meaning

Message of Messenger to his followers  
In order not to cry when someone dies  
If it is love and affection for parents  
Read al-quran and pray

**2. The Value of Moral Education**

**a. Moral to the Parents**

- 1) *Allah haidôloundô da idi*  
*Aneukputéhdibeujulajaga*  
*Oh rayekgatahaibantasaidi*  
*Ayah ngonummi ta balahjasa/ayah ngonummi ta peumulia.*<sup>21</sup>

Meaning

*Allah haidôloundô da idi*  
As an adult, oh my master  
Replies father-mother / father and mother honored

---

<sup>19</sup>Yusriah, Singer of yair *PeuratébAneuk*, Interview in Julok, East Aceh, December 12, 2016.

<sup>20</sup>Yusriah, Singer of yair *PeuratébAneuk*, Interview in Julok, East Aceh, December 12, 2016.

<sup>21</sup>Umi Rafiah, The actor of Oral Tradition *PeuratébAneuk*, Interview at KruengGeukuh, North Aceh on December 16, 2016

Intimate and affection for the elderly

Read al-quran and pray

1) **The Value of Moral Education to Leader**

*Lomgeukheundôdôdaidang*

*Bancalangdilaôtraya*

*Beutagaséhulèbalang*

*Adak naprangnasôesangga.*<sup>22</sup>

Meaning

Again I say dôdôda trial

Great waves at the highway

Love (Ta'atilah) your leader

If the war rages then there is a defend

1) **Educational Value do not be jealous and envy**

*Allahu Allah Allahurabbi*

*Lindônganneubriekeubandumhamba*

*Neubrianeuklôn bèklénadengki*

*Mubèknairisabésyèdara.*<sup>23</sup>

Meaning

*Allahu Allah Allahurabbi*

That gives protection to all his servants

Give Allah to my children, do not be jealous

Do not get jealous of your brothers.

3. **The Values of Social Education**

1) *Jakkutimangbungongpadé,*

*Beujroh pi é oh rayekgata*

*Tutoebeujroh bèkrohsingké,*

*Bandumsaré ta meusyèdara*

Meaning

Weigh to weigh the flower of rice (nickname for his son)

Good morals when you grow up

Courteous words do not offend people

---

<sup>22</sup> Siti Hawa, The House Wife , Interview at PayaBili, Lhokseumawe City,

<sup>23</sup>Fitri Asmarni, Singer of Syairpeuratebaneuk and teacher of art of SMK Negeri I Keumala, Pidie, Interview at Gampong Titeu, Pidie, Janury 21, 2017.

Everyone is a brother

#### 4. The Values of Education of Worship

1) *Laãilaãhailallah*

*Nabiyullah pang ulèdonya*

*Watèrayekmudaseudang*

*Ta sembahyangpujoerabbana.*<sup>24</sup>

Meaning

There is no God but Allah

The Prophet of Allah the leader of the world

Big time young mighty

Do Prayer praise Rabbana

Based on the above findings it is clear that the material presented and sung by some perpetrators of the heirs of Islamic education values through the tradition of peuratéb aneuk in Aceh in addition to the scope of tawhid education, as for the material about moral education and so forth. This material is affirmed by the board of MAA Kabupaten Bireuen who said the content of poems used in passing Islamic values through the oral tradition of peuratéb aneuk that the peuratéb aneuk contains the values of educational materials, especially tauhid education which is the first step to instill aqidah to Children starting early or since in a swing that sung asthma Allah by a mother, because tauhid sentence is the foundation of child's soul development. In addition, peuratéb aneuk can soothe the soul of the child and train the listener's senses for the sianak, and in this poem of peuratéb aneuk contains the message of struggle, and visible connection of the poem with the souls of the people of Aceh who spirit to fight to defend the country.

#### CONCLUSION

The process of inheriting the values of Islamic education through the oral tradition of peuratebaneuk in Aceh was done through several channels: *First* through family, community and government, a. Through the family, parents pass on: 1). In children; By singing the perurateb poem while putting the child to sleep in

---

<sup>24</sup>Joel Pase, Artist of Aceh, Interview at Gampong Lancang Garam, Lhokseumawe City on December 15, 2016

a swing. 2). In the next generation (children who have grown) by way of performances (methods of habituation) tradition peuratebaneuk hereditary. B. Through the community; By creating and singing Acehese songs about peukanebaneuk by artists, and reciting the poems of peuratebaneuk on community activities in the villages, following the races. C. The state through legislative can give rise to regulations or qanuns that encourage the preservation and inheritance of Islamic education values. Furthermore, through the executive, especially the education office, the ministry of religion, the campus through researches, the Office of Women Empowerment and Child Protection, Aceh Adat Council. Finally, through the judicial organs, the state can act to protect every effort that destroys the local tradition of goodness and is the medium of inheritance of Islamic education in Aceh.

*Second;* The perpetrators of the inheritance of the values of Islamic education through the oral tradition of peuratebaneuk are: a. Family members, namely: 1). Mothers, mothers as the first teacher for children can provide education directly to children by playing lyrics of oral traditions of peuratebaneuk. 2). Father, the father is responsible for teaching, introducing, socializing and carrying out the oral tradition of peukanepaneuk so that his children in addition to getting prayer from their family also get education through culture. 3). Brother / brother who has a responsibility to himself and his younger siblings. 4). Statesman, actor from statesman: legislative member, head of information field either in the region of first level or high II. 5). The next actor is the head of the Office of Religious Affairs (KUA), it is expected that the KUA can also introduce, socialize, and require both brides to inherit the Islamic values through the oral tradition of peukanebaneuk. 6). The next actor of the Aceh Adat Council (MAA), may introduce, disseminate and apply the oral tradition of peukanebaneuk through regularly scheduled events or festivals. 7). The next actor is the research lecturers who have the responsibility to fulfill the obligations of Tri Dharma Perguruan Tinggi. Through the researchers are expected to conduct research on traditions-tardisi that exist in the community.. The last actor is the culturalists who helped introduce the poems of peuratebaneuk through traditional songs.

*Third;* The steps (method) inheritance of Islamic education values through oral peurateb ore tradition are: a. Steps taken by the State include: establishing patent tardisi peerage aneuk as the original culture of the people of Aceh, scheduling periodically the festival of peurateb traditions aneuk, incorporated in the school

curriculum as a matter of local content. B. The steps taken by the community, by following the activities of the festival and carry out the oral tradition of peukanebaneuk every child lull.c. The steps taken by the family is by putting the child to sleep by chanting the lyrics of the peukanebaneuk that begins with the utterance bismillahirrahmanirrahim or begins with the name of Allah. The next method is the position of the baby / child is in the left hand while the right hand is on the back of the baby while clapping hands (diapers). At the same time the mother said kruseumangat in the hope the baby does not jerk (surprised) when will put her to sleep. Furthermore, parents look at the baby with a sense of affection and affection while chanting lyrics of peuratebaneukwith a beautiful strains of beautiful again.

*Fourth;* The material in the inheritance of the values of Islamic education through the oral tradition of peuratebaneuk namely: a. Aqidah: which includes faith in the angels of God, faith in the Messenger of God, faith in the book of God, faith in the day of the end, faith in qadha and qadar, b. Morals, which include morals to the mother / father, morals against teachers, morals do not envy and jealousy, morals do not be arrogant, morals against leaders, c. Worship; Which includes praying, fasting, Zakat worship, pilgrimage, d. Social, which includes silaturahmi, charity e. The struggle that includes studying, defending religion, and defending the country,

## REFERNCES

- Bakar, A. Dkk. (1985). *Kamus Bahasa Aceh Indonesia* (Jakarta: Pusat pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan
- Finnegan, R. (1992). *Oral Traditions and The Verbal Arts*. New York: Routledge
- Haron, D. (2008). *Analisis Data Penelitian Tradisi Lisan Kelantan*. dalam *Metodologi Kajian Tradisi Lisan*, (Pudentia, ed.). Jakarta: Asosiasi Tradisi Lisan
- Hutomo, S. H. (1991). *Mutiara yang Terlupakan: Pengantar Studi Sastra Lisan*. Surabaya: HISKI Komisariat Jawa Timur.
- Pudentia MPSS (ed.) (1999). *Metodologi Kajian Tradisi Lisan*. Jakarta: YayasanObor Indonesia dan Yayasan Asosiasi Tradisi Lisan.
- Pudentia, (2008). *Hakikat Kelisanan dalam Tradisi Lisan Melayu Mak Yong*. Depok: Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia



The Inheritance Of Islamic Education Values Through Oral Tradition  
Of PeuratebAneuk In Aceh

- Regar, H. B. dkk. (2012). *Nilai-Nilai Religius dalam Novel Hafalan Shalat Delisa KaryaTere-Liye*. *Jurnal Bahasa dan Sastra*, Vol 1, No 1 (2012), <http://ejournal.unp.ac.id/index.php/ibs/article/view/474>. diakses: 3 agustus 2016
- Sibarani, R. (2012). *Kearifan Lokal (Hakikat, PerandanMetodeTradisiLisan*. Jakarta: AsosiasiTradisiLisan.
- Vansina, J. (1973). *Oral Tradition As History*. Amerika: The University of Winconsin Press