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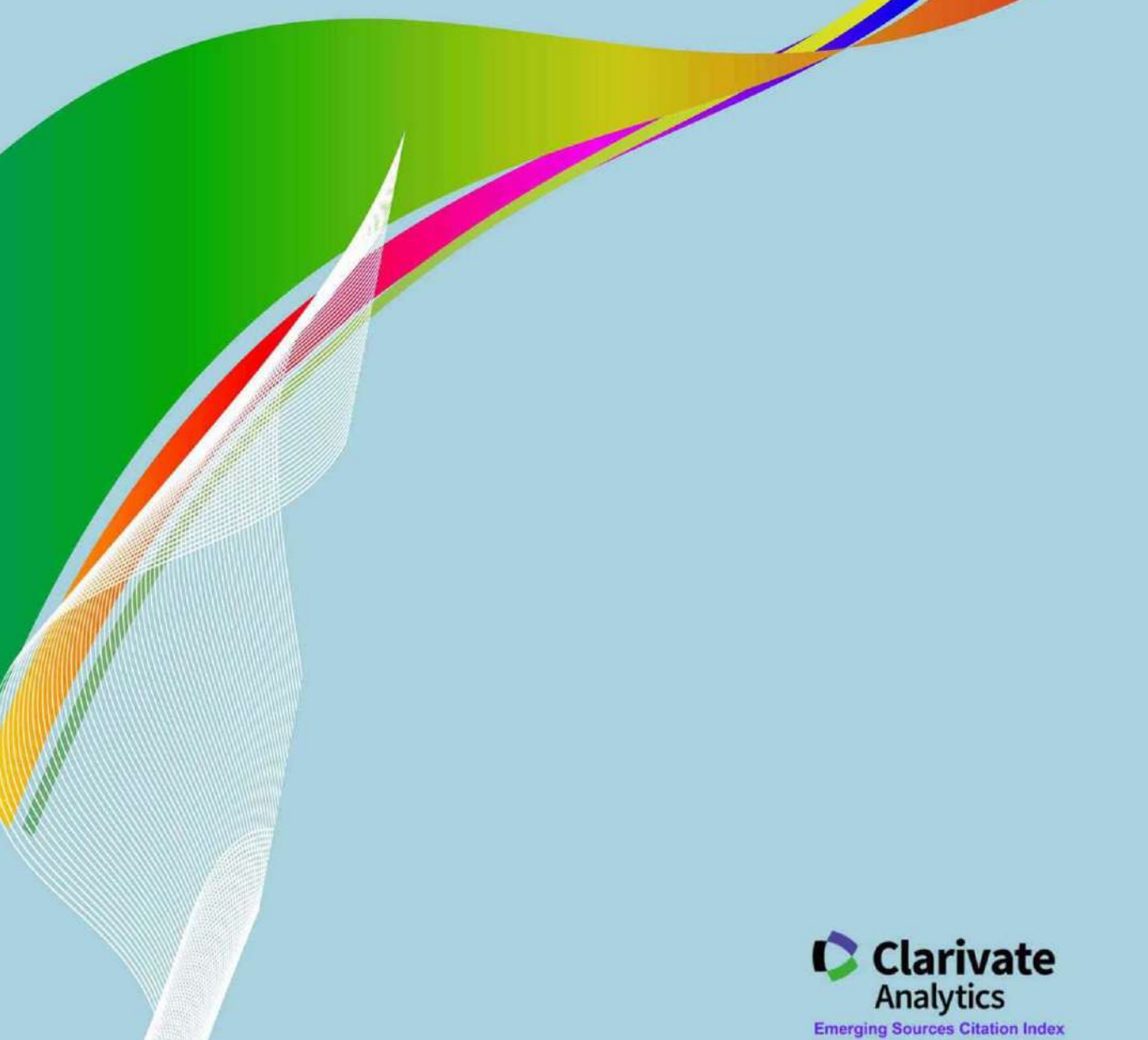
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**The Concept of Child Education Through Dodaidi in Aceh**

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## THE CONCEPT OF CHILD EDUCATION THROUGH DODAIDI IN ACEH

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### Abstract

*Enchanting lullabies for children is one of Aceh's traditions that has been inherited from generation to generation to be preserved. Poetry songs containing moral teaching, values and principles of a child's life will be useful for children in the future. Undeniably, enchanting activities to accompany child sleeping among the people of Aceh is a form of the first social interaction between mother and child. In Aceh, the habits of mothers to put their children to sleep while enchanting Dodaidi, is known as Peulale euh aneuk (stretchers when children sleep). This study aims to retrace whether the traditional process of swing (dodaidi) is still being carried out in Aceh or not. This research is expected to be one of the ways to anticipate the swing tradition from extinction, as well as to preserve and maintain the traditional heritage of Aceh which has been forgotten. The results showed that the process of swinging (dodaidi) was still carried out by housewives in Aceh and was the experience and ability of a mother in transmitting and presenting advice, guidance and messages in the form of poetry when children were lulled. Dodaidi is a process of swing carried out by the mother when the child is about to be put to sleep and is an educational concept in Aceh.*

**Keywords:** *Concept; Child Education; Dodaidi; Aceh.*



## A. Introduction

In Acehese culture, children in family can be seen from two natural dimensions, namely: first, the child as a natural fruit (sunnatullah), the result of the strength of husband and wife's affection (mu'asyarah bil ma'ruf) as mawaddah and rahmat of Allah SWT to strengthen the building of harmonious, peaceful and prosperous domestic relations in accordance with Islamic values. Second, the child as the next generation, the protector of parents when they are weak and the continuation of prayer (ritual communication) when his parents die fulfill the call of Khalik as the creator.

There are various ways to teach the child so he or she will become a person who does and behaves well. Parents usually teach children with advice and/ or exemplary. But sometimes, such a teaching model presupposes a child to have sufficient understanding of something, specifically about moral understanding: what is good and what is not good. Then what if the baby is under one year old? In Nanggroe Aceh Darussalam there is a habit for a mother to give advice to their babies through poems called *dodaidi*, a poem lulls a baby, a kind of calm lullaby.

In the past, this *dodaidi* was a mother's habit in gampong (village). A mother while swinging a baby tells poems that are full of moral messages. The message and guidance instinctively make the child delight in the swing. The value of the message implies that a child must be prepared to build the future and be responsible for the obligations that must be fulfilled to religion and his parents.

The *dodaidi* singing tradition is a singing tradition to lull a baby or small child so this is what is first heard by a child. This tradition is a lullaby that mothers often sing to their children, both in the cradle and on the swing. *Dodaidi* is rarely found in several places in Aceh, especially in urban areas, instead showing that the re-singing of *dodaidi* is now ignored. It is not impossible that people cannot sing *dodaidi* anymore because they do not know the "way" of telling stories through *dodaidi* and not even knowing it. Some assumptions still say that *dodaidi* is the song of invitation to fight and jihad for children. In fact, *dodaidi* is more than that.

In dealing with the negative impact of increasingly sophisticated technological developments, educators, especially parents, are faced with very difficult challenges, this needs to be realized. As parents as well as educators, we have been reminded by Allah SWT of the existence of descendants of children who will become enemies for their own parents. As Allah SWT said in At-Thagaabun: 14

*“O ye who believe! Surely among your wives and your children are enemies for you, so be careful of them; and if you forgive and do not rebuke and forgive (them) then surely Allah is Forgiving, Most Merciful”.*

Educating children is a noble task commanded by Allah SWT to parents so that their children do not fall into the valley of error, as Allah SWT said in QS At-Tahrim, 6:

*“O ye who believe! Take care of yourself and your family from the punishment of hell fire”.*

Speaking of children's education, the biggest influence is mother. In the hands of a mother, the education of her children is guaranteed, of course, that the mother's participation cannot be ignored. Mothers play an important role in educating their children, especially during infant time. Education here is not only in a narrow sense. Education in the family encovers broad area, namely education of faith, morals, physical/physical, intellectual, psychological, social, and sexual education.

Education for children during infancy is more important and very necessary to shape children as their nature. A mother's relationship with a child will be interwoven when the baby is in the womb until the child is born. Likewise education provided by a mother to her child.

Today, the tradition of swing in Aceh has been lost. Where parents or young mothers do or do not inherit the tradition of swing. In fact, the existing swing tradition in Aceh has an educational content for children when the baby or child is born. These phenomena, probably due to several factors or causes that make mothers do not do the swing, whether it is due to parental activity, or an offer of technology that makes it easy for mothers to look after their children. Regarding the above phenomenon, this problem is important to be examined.



## **B. Method**

This research is about lullaby tradition (Dodaidi) which is the process of education for children in Aceh. This study uses a descriptive type approach. According to Bogdan and Taylor, qualitative research is defined as a research procedure that produces descriptive data in the form of written or oral words from people and observed behavior (Moleong, 2006: 4). According to Nazir, descriptive research method is a method of examining the status of human groups, an object, a set of conditions, a system of thought, or a class of events in the present (Nazir, 2005: 54).

The purpose of qualitative research is to make systematic, factual and accurate descriptions, descriptions or paintings of facts, traits and relationships between phenomena investigated with a lot of sharpening. Descriptive research aims to describe complex social realities that exist in society (Mantra, 2004: 38).

The focus of the sample used is the father and mother. Family upbringing must have something to do with education. Some of these families by purposive sampling method withdrawn several families who later used as a sample. The goal of this method is that the data obtained in accordance with the facts on the ground. By sampling based on the following criteria:

1. Parents or mothers who do lullaby tradition (dodaidi);
2. Parents or mothers who have babies aged 2 years and under.

## **C. Research Finding and Discussion**

The family is the earliest social institution known and close to children, so its role in education and the process of personal formation seems dominant. The growth and development of the human aspect physical, psychological or mental, social and spiritual, which will determine the success of their lives, is largely determined by the family environment. A safe and comfortable family environment greatly determines the optimization of personal development, morality, social skills, self-adjustment, intelligence, creativity, and increases the capacity of self towards the limits of goodness and perfection in terms of humanity. Humans have positive potential to develop, but whether that potential

will be actualized or not is very much determined by education in the family, as guided by the Messenger of Allah, The prophet said,

*"Every baby is born in a state of fitrah (bertauhid). His father's and mother made Jews, Christians or Magi".*

In dealing with the negative impact of increasingly sophisticated technological developments, educators, especially parents, are faced with very difficult challenges, this needs to be realized. As parents as well as educators, we have been reminded by Allah SWT of the existence of descendants of children who will become enemies for their own parents. As Allah SWT said in At-Thagaabun, 14:

*"O ye who believe! Surely among your wives and your children there will be enemies for you, so be careful of them; and if you forgive and do not rebuke and forgive (them) then surely Allah is Forgiving, Most Merciful".*

Educating children is a noble task saved by Allah SWT to parents so that their children do not fall into the valley of error, as Allah SWT said in QS At-Tahrim, 6:

*"O ye who believe! Take care of yourself and your family from the punishment of hell fire".*

Discussing children's education, the biggest influence is mother. In the hands of my mother, the education her children are assured, of course, that participation cannot be ignored. Mothers play an important role in educating their children, especially in infancy. Education here is not only in a narrow sense. Education in the family can mean broad, namely education of faith, morals, physical/ physical, intellectual, psychological, social, and sexual education.

The role of mothers in educating their children is divided into three important tasks, namely mothers as satisfying children's needs; the mother is a role model or a model of imitation of a child and mother as a stimulator for child development.

### **1. Mother as a source of fulfillment of children's needs**

The function of the mother as a satisfying need is very significant for children, especially when the child is in total dependence on his mother, which will continue until the period of school, even before



adulthood. Mothers need to provide time not only to always be together, yet mothers also have to always interact and communicate openly with their children.

Basically a person's needs include physical, psychological, social and spiritual needs. Physical needs are the need for food, drink, clothing, shelter, etc. Physical needs include the need for love, security, acceptance and appreciation. While social needs will be obtained by children from groups outside their family environment. In fulfilling this need, mothers should provide opportunities for children to socialize with their peers. Spiritual needs, is education that makes children understand obligations to God, to His Messenger, his parents and fellow brothers. In spiritual education, also includes educating children with morality, noble, understand religion, hang out with friends and love his fellow brothers, is the responsibility of the father and mother. Because giving religion lessons from an early age is the obligation of parents to their children and is a right for the children of their parents, then if their parents do not fulfill their obligations this means wasting children's rights.

Hadith narrated by Bukhari and Muslim:

The Messenger of Allah said: "*Every baby is born in a state of fitrah (bertauhid). It was the mother and father who made Jews, Christians or Magi*".

A mother must give or satisfy the child's needs naturally, not excessive or not lacking. Fulfillment of children's needs in excess or less will lead to a detrimental person later on.

In meeting children's psychological needs, a mother must be able to create a safe situation for her children. Mothers are expected to help children when they encounter difficulties. A child's sense of security obtained from home will be taken out of the house, meaning that the child will not be easily anxious in facing the problems that arise.

A mother must be able to create an emotional connection or bond with her child. The love given by the mother to her child will cause various feelings that can support her life with other people. The love given by the mother to the child will underlie how the child's attitude toward others. A mother who is unable to give love to her children will



cause feelings to be rejected; this feeling of being rejected will develop into feelings of hostility. Children in their development will assume that other people like their mother or parents, so that the child's response to others will also be hostile, opposed or aggression.

A mother who wants to listen to what her child says, accepts her opinion and is able to create open communication with her child, can develop a feeling of being valued, accepted and recognized for being. For the next time the child will know the meaning of the relationship between them and will color the child's relationship with his environment. The child will know how to respect others, tolerance and communication, so that in his adult life he will have no difficulty in getting along with others.

## **2. Mother as a model or model for her child**

In educating a child, a mother must be able to be an example for her children. It is because the behavior of parents, especially mothers, will be imitated which will then be used as a guide in the behavior of children, then the mother must be able to be an example for her children. As God said in:

Sura Al-Furqaan verse 74:

*"Our Lord, grant us our wives and our descendants as a heart (us), and make us priests for the people who are devoted".*

If we look at the instincts of parents as God said in this Qur'an, we must be aware that parents are always required to be good examples before their children.

Since a child is born from a mother's womb, it is the mother who colors and influences the personal development, behavior and morality of the child. To form good behavior of children not only through verbal but also with things that is educating children through behavior. Since the child is born he will always see and observe the movements or behavior of his mother. From the behavior of his mother, the child will always see and imitate, which is then taken, owned and applied in his life. In the development of children the identification process has begun to occur at aged 3-5 years. At this time children tend to make mothers the people who can meet all their needs and those who are closest to him, as a "model" or



role model for their attitudes and behavior. Children will take, and then have the values, attitudes and behavior of the mother. From this it is clear that the development of the child's personality starts with the family, by the way the child takes the values instilled by parents both consciously and unconsciously. In this case parents should be able to be a positive example for their children. Children will take the values, attitudes and behavior of parents, not only what is consciously given to their children, for example through advice, but also from unconscious parents' behavior. We often see many parents advise their children but they don't do it themselves. This will result in the child not fully taking the values, the norms instilled. So, to do the role as a model, then the mother herself must already have those values as her personal property which is reflected in her attitudes and behavior. This is important for the learning process of children in an effort to absorb what is implanted.

### **3. Mother as a provider of stimuli for the development of her child**

Please note that at the time of his birth, the growth of various organs was not completely complete. The development of these organs is largely determined by the stimuli received by the child from his mother. Stimulation given by the mother will enrich the experience and have a great influence on children's cognitive development. If in the first months the child does not get visual stimulation, the attention to the environment is less. Verbal stimulation of the mother will greatly enrich children's language skills. The mother's willingness to talk with her child will develop the child's speech process. So the child's mental development will be largely determined by how stimuli the mother gives to her child. Stimulation can be in the form of stories, various educational games and opportunities for recreation that can enrich their experience.

From what was stated above, it is clear that the key to the success of a child in his life is very dependent on the mother. The attitude of a loving mother gives children the opportunity to enrich their experience, accept, appreciate and can be a positive example for their children, it will have a big influence on the child's personal development. So it can be said



that the child's picture will be determined by the interaction between the mother and the child. The child's self-concept will be positive if the mother can accept the child as she is, so that the child will understand the shortcomings and strengths. The ability of a child to understand his weaknesses and strengths will be the basis for his mental balance.

Education for children during infancy is more important and very necessary to shape children as their nature. A mother's relationship with a child will be interwoven when the baby is in the womb until the child is born. Likewise education provided by a mother to her child.

The concept of swing education in Aceh is an early education for children, on which a mother's relationship with the child is built. Swing tradition that is attached to the process of interaction between mother and child becomes the main path that fosters a mother's relationship with a child.

How the inner and physical instinctual relationships between parents and their children can be found in the expressive nuances of pantun-pantun (limerick) or what is known as Peurateb Aneuk (Dodaidi) is an Acehnese household habit in *gampong*. A mother while swinging a baby is used to singing the poems full of moral messages, one example of peurateb aneuk poetry is as illustrated below:

*Jak kutimang bungong meulu, gantoe abu rayeek gata  
Tajak meugoe ngon ta mu'u, mangat na bu tabrie keu ma  
Jak kutimang bungong padei, beu jroeh piei oh rayeek gata  
Beu Tuhan bri lee beureukat, ta peusapat puwoe keuma  
Jak ku timang bungong padei, beu jroh piee rayeek gata  
Tutoe beujroh bek roh singkei, bandum sarei ta meusyedara*

The songs of the rhymes, even many other guidance called narit maja, such as "Ta'zim keu gurei meuteumeung ijazah, ta'zim keu nangbah tamong syuruga", yoh watei ubit beuna ta papah, beik jeut keu susah oh watei raya".

Usually *narit maja* is enchanted in a melodious voice by the parent since the child in swing. The message and guidance instinctively make the child delight in the swing. The value of the message implies that a child must be prepared to build the future and be responsible for the obligations that must be fulfilled to his parents. The relationship will be



familiar, when the one who nurtures him is his own mother. Maybe it will be different if those who care for others outside the family's cultural environment will make the child lose correlation with the building behavior of his parents.

Such messages give meaning of how much compassion, responsibility and expectations of parents in caring for their children, delivering them to the level of ability to build life. Thus, it is expected that the child will truly become a protector and help his parents, when they are in a weak and old state (reciprocal vertical relationships and no elements are wasted).

Because, in Acehese customary culture, the children in the household or family is *sunnatullah*, the result of the strength of the husband and wife's affection (*mu'asyarah bil ma'ruf*) as the *mawaddah* and the mercy of Allah SWT to strengthen the building of harmonious, happy and prosperous domestic relations in accordance with Islamic values. Besides, it is as a connection between inner and physical instincts between parents and their children that can be found in the nuances of the *pantun-pantun* (limerick) phrase or known as *purateb aneuk* (*dodaidi*).

The responsibility of parents for children is to maintain health and raise them, provide education, nurture morals with worship and education of the Quran, guide and protect the Acehese culture as their identity. The responsibility of the parent to their children continues before they are adult. In Acehese culture, the children are considered adult when they are having their own family.

#### **4. Family Education through *Dodaidi***

The tradition of *dodaidi* often becomes an important tradition handed down to all Acehese women. *Dodaidi* means swinging a child while singing a song. It can also be interpreted that the *dodaidi* tradition is sung by a mother with certain poems with a special beautiful rhythm so that the child is happy to fall asleep with the story conveyed through the poem. Indirectly, *dodaidi* can be said as telling or conveying certain

knowledge to early childhood so that they get basic education from the age of the baby.

The poetry sung by mothers in the tradition of swinging children in Aceh is dominated by Islamic stories and Islamic sciences so that early children's education and aqidah are accepted by children. Since ancient times, the Aceh region is more familiar with literature which contains Islamic sciences; this is because the Aceh region has Islamic shari'a nuances and develops all Islamic traditions or transforms old traditions into Islamic nuances.

The tradition of cradling children with bedtime chants is stories of struggle, religious poetry, and poetry that stir enthusiasm. Since he was still in the cradle, the child was educated with struggle verses and stories of religious teachings so that it would be appropriate for adults to become brave and warrior people and have a sense of responsibility for religion.

The Acehnese are very aware that world life is vulnerable to temptation and negative attacks. The attacks not only undermine children's development, but also suppress morals. So, they fill the moral foundation of their offspring with Islamic values as capital to stem external influence. The foundation of *akhlaqul karimah* or noble character is important because of the influence of the world in the era of globalization almost without pause. Moral education must start from the swing, when children are new to the world.

Among the verses sung by the mothers of Aceh are as follows:

*Alah hai do kudodaidang  
Selayang blang ka putoh talo  
Berijang rayoek hai banta sedang  
Tajakbantu prang tabela nanggroe  
La ilaha illallahul  
Malikul haqqul mubin  
Muhammadur rasullullah  
Shadikul wa`dul amin  
Lailahailallah  
Beumeutuah beumubahagia  
Beuphet kulet asoe beumangat  
Beuseulamat aneuk longnyo*



*Lailahaillallah  
Kalimah taibah keupayoeng page  
Uroe tarek bate beukah  
Hanco darah lam jantung hate  
Lailahaillallah  
Kalimah taybah sajan teuh bek cree  
Uroe tarek bate beukah  
Allah Allah taniet lam hate  
Alahaido kudoda idi  
Sinyak lonnyo tengeut lam dodu  
Tengeut laju bagah reujang  
on jak sembahyang tapujoe rabbi  
Lailahaillallah  
Beumeutuah beu meubahagia  
Rayeuk sinyak bagah reujang Dijak sembahyang pujo rabbi*

This religious nuance can also be attached to their other family members. Even the poem can lull a child who dissolves in a Thaibah sentence. This poem is also believed by parents to be able to stem the psychological development of their children from western and negative cultures.

*Lailahaillallah muhammadur rasulullah  
Beu phet kulet beumangat asoe  
Bek ka moe-moe beu bagah raya  
Doidi kudoda idi  
Aneuk lon lam ayondi  
Ka eh aneuk beurijang teungeit  
Poma ayon kudoda idi...  
Nalam Zikrullah  
Hasbi rabbi jaalallah  
Mafiqalbi khairullah  
Mumammad salallah  
Laila haillallah  
Hasbi rabbi jaalallah  
Mafiqalbi illallah  
Alalhadi salallah  
Laila haillallah  
Nalam Jasa Bunda  
Lailahaillallah  
Hana payah balah guna ma*

*Meunyo tatem tanyoe tajak beut  
Taleung paleut tabaca doa  
Lailahhaillallah muhammadur rasulullah  
Watee ubeut tanyoe tajak beut  
Tajak tuntut ileume agama....*

The verse above tells the story of the unity of God and demands knowledge and repays mother's services.

#### **D. Conclusion**

The *Dodaidi* swing process is the experience and ability of a mother in conveying and presenting advice, guidance and messages in the form of poetry when the child is lulled. Child education since in the swing time is an important thing to do. Parents must instill the values of Islamic education to the children from infancy, because what is first heard will be stored in their memory and carried away when the child grows up. The role and influence of parents has a role in shaping the character and mindset of children. Therefore, the mindset of children can be formed as early as possible through the advice given, such as the poems enchanted by his mother.

*Dodaidi* poetry is a legacy of our ancestors that must be guarded and passed down. The meaning contained in the *dodaidi* verse includes the advice of the importance of acknowledging the existence of Allah SWT and Muhammad is the messenger of Allah, encouraging children to worship both parents in the context of religion and human obligations, have a spirit of solidarity to remind each other in religion and notification of the day of judgment in *yaumul mahsyar* (the day of judgment) later. *Dodaidi* is a process of swing carried out by the mother when the child is about to be put to sleep and is an educational concept in Aceh.

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