

## CHARACTER VALUES IN THE *MENGANGGUN* VERSES OF BABY-CRADLING TRADITIONS IN SUBULUSSALAM

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### ABSTRAK

This research is aimed to investigate the character value contained in the *menganggun* verses that used in the ritual of baby-cradling in the province of Subulussalam, Indonesia. This study, therefore, try to: (1) identify the character values present in the *menganggun* verses which are related to individual character values, social character values, and religious character values, and (2) describe the techniques used to convey these character values in the *menganggun* verses. This study used a qualitative descriptive method. The data were collected using the observation and note-taking technique from popular *menganggun* verses manuscripts. The data were analyzed by exploring the chosen *menganggun* verses to identify the

character values inherent in their linguistic and thematic components. The analysis data also observed at the ways the verses were delivered, showing how these methods help get moral messages across in the tradition. The result showed that the character values in the *menganggun* poetry were related to individual character values, social character values, and religious character values. In terms of individual character, the *menganggun* poetry teaches the importance of healthy self-esteem without arrogance. Regarding social character, the poetry emphasizes values such as compassion, empathy, tolerance, and social responsibility. In terms of religious character, the *menganggun* poetry instills values of obedience, piety, gratitude, sincerity, and spiritual well-being. These values integrate the local wisdom of the Singkil culture, which is deeply rooted in Islamic teachings, thus reflecting holistic character education. The techniques for conveying character values in the *menganggun* poetry include the use of poetic and symbolic language rich in metaphors, advice and prayer approaches, repetition and rhythm techniques, and the incorporation of Islamic values.

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### INTRODUCTION

Art can be used as a medium for education, such as teaching children to behave maturely and avoid deviant behavior (Lubis, 2020). When realized, disruptive art can serve as an educational medium due to the character values contained within it. These character values can sharpen and nurture positive potential for children's motor and

cognitive intelligence. In Aceh society, there is a different term for the tradition of cradling baby. Aceh broadly recognizes the term of *dodaidi* for the culture of cradling baby (Bujangga, 2024). Meanwhile, in the Singkil community, although it is part of Aceh, there is a similar tradition known as *mengangggun*. *Mengangggun* is a form of tradition that consists of recitations of *mengangggun* verses rich in character teachings, allowing listeners to derive life values and interpret them in real life. *Mengangggun* in society can shape each child's identity to have high character values.

*Mengangggun* is a cultural practice of cradling baby that is almost done daily by mothers in the Singkil Subulussalam society. For the Singkil people in Subulussalam, *mengangggun* is a cultural tradition inherited from their ancestors. There are many meanings and messages conveyed through *mengangggun*. The messages are closely tied to various components of the Singkil Subulussalam, without neglecting customary and religious norms. Unfortunately, the community's knowledge of *mengangggun*, especially among the younger generation today, is still limited to mere awareness, without a deeper understanding of the concepts and meanings of this tradition (Kustina & Rahmin, 2022).

There are some related studies that conducted by Tuti Marjan Fuadi et al., Abulyatama University, Aceh in 2019, titled "Dodaidi: The Culture of Swinging Children in Acehese Society (Ki Hadjar Dewantara's Educational Philosophy Perspective)" which examined the tradition of swinging children in Aceh from the perspective of Ki Hadjar Dewantara's philosophy. A comprehensive understanding of the material, both textually and contextually, then examined through a content analysis methodology. The procedure of collecting data is conducted by gathering books, articles, and journals that are related to the topic of the study. All of the data was analyzed descriptively by breaking down the meaning of each stanza and dodaidi verse and then linking it to the concept of education from Ki Hajar Dewantara point of view. It was concluded that education does not occur solely in schools or universities. It begins within the family, continues through school, and is further expanded through community education. When a child is born into a family, it is only natural that family education should be the first education they receive. (Fuadi, Musriadi, & Farissi, 2019).

Another research conducted by Azizah Uswatun Hasanah, at UIN Sunan Kalijaga Yogyakarta (2018) about "*Pembiasaan Mendengarkan Verse Religius Melalui Tradisi Peurateb Aneuk Dodaidi untuk Anak Usia 0-3 Tahun di Aceh*". This study aims to identify the habituation model of listening to religious verses through the dodaidi tradition for children aged 0-3 years, to examine the impacts on children aged 0-3 who are accustomed

to sleeping while listening to *peurateb aneuk dodaidi* verses, and to explore the religious values contained in these verses.

The results of this study indicate that the habituation of listening to religious verses in the *dodaidi* tradition is carried out through an unstructured habituation model, consisting of the following forms: First, Routine, meaning that the practice of *dodaidi* is scheduled, namely every time the child is put to sleep in the cradle. Second, Spontaneous, meaning unscheduled habituation during particular moments, such as when the mother spontaneously utters kalimah *thayyibah* or *Laailaahaillallah*, or recites verses according to the child's condition. Third, Exemplary, meaning habituation given through daily activities, where the mother consistently models good speech by repeatedly reciting religious *dodaidi* verses every time the child is about to sleep.

Furthermore, the impact on children who sleep while listening to *dodaidi* is that they fall asleep more quickly and comfortably; it also serves as a means of instilling religious values and enriching new vocabulary in the language development aspect. The values contained in the *dodaidi* verses include divinity, worship, and morality, expressed through lullaby-like religious verses for putting children aged 0–3 to sleep in Darussalam District (AM, 2018).

There is also a study titled "*The Existence of Local Wisdom in the Dodaidi Aneuk Tradition in Gampong Baet Lampuot*" by Rizal et al., Syiah Kuala University, Banda Aceh (2019), which examined the extent of development and preservation of the *dodaidi* child-cradling tradition in a village in Aceh. This study aimed to identify the presence of local wisdom in the *Dodaidi* tradition in village at Gampong Baet Lampuot. Based on the research findings, it was revealed that the *dodaidi aneuk* tradition in Gampong Baet Lampuot is practiced when putting a child to sleep by cradling or rocking the child in a cradle made of thick cloth and rope while singing various verses. The verses recited in the *dodaidi* tradition contain educational values related to religious teachings. The implementation of *dodaidi* is applied to children aged three months to five years (Rizal, 2019).

A similar study was conducted by Rica Andriani et al. from Syiah Kuala University, Banda Aceh, titled "*An Analysis of Character Education Values in Doda-Idi Lyrics in Aceh Jaya*" (2020), which investigated the character education values in the *dodaidi* cradle verses in Aceh Jaya District. The *doda-idi* verses examined in this study were *Rateb Aneuk Meutuah*, *Peuayon Sinyak*, *Rateb Meutuah*, *Peuayon Aneuk*, and *Tarek Ayon*. These five titles were taken from five different sub-districts in Aceh Jaya and contain various character education values. Religious character values were found in all the data. The religious

character values include: (1) monotheism, (2) seeking religious knowledge, (3) knowing the Prophet and God's mercy, (4) respecting parents' services, (5) being religious and avoiding sins, (6) defending the religion, and (7) praying. Social care values found in the verses include: (1) recognizing relatives, family, and the environment, and (2) doing good to teachers. Responsibility values include the relationship between a child's responsibilities and those of their parents—such as (1) caring for children, (2) nurturing parents, (3) providing children's education, (4) managing household responsibilities, and (5) expressing affection. These responsibility values are conveyed to children through the cradle verses, highlighting parents' responsibilities in raising children and the obligations of children toward their parents. *Hard work* values were found in only two forms expressed by the storytellers: (1) achieving aspirations and (2) striving to raise children. Thus, it can be concluded that among the 18 character values identified by the Ministry of National Education, only four appear in the *doda-idi* verses in Aceh Jaya—religious values, social care, responsibility, and hard work (Andriani et al., 2020).

Furthermore, a study titled "*The Peurateb Aneuk Tradition in Preserving Ancestral Heritage*" by Munira et al., IAIN Lhokseumawe (2023), examined ancestral heritage traditions related to child-cradling practices that must be preserved to prevent them from fading over time. This study aimed to identify the values contained in the *peurateb aneuk* verses and to reintroduce these traditional verses to younger generations. The findings show that the *peurateb aneuk* verses in the North Aceh region contain religious, educational, moral, and heroic values (Musfirah, 2023).

However, there has been no research on baby-cradling traditions conducted in languages other than Acehnese. Although in reality this cradling tradition exists in several regions of Aceh, no studies have ever examined it in the Singkil language. Therefore, the researcher is interested in investigating the character values contained in the *menganggun* verses of the Singkil community in Subulussalam.

Therefore, this study is intended to explore the character values found in *menganggun* verses, which are an important part of the Singkil community's tradition and contain various messages related to human life, including essential character values. Guided by the background described above, this research focuses on identifying the character values embedded in the *menganggun* verses—covering aspects of individual, social, and religious character—and examining the techniques through which these values are conveyed.

## METHOD

This study used a qualitative descriptive method. The data were collected using the observation and note-taking technique from popular *menganggung* verses manuscripts. The data in this study consists of recording of popular *menganggung* verses that often used by mothers in the districts of Subulussalam City. The researchers collected several *menganggung* poetry texts from various video recordings, then transcribed and carefully reread the collected texts. Ten (10) recording verses script were as research samples. The selected scripts convey different themes. After this process, they identified and marked the sections that contained character values, which were subsequently organized into a data table for analysis.

This study used a qualitative descriptive analysis, a method that examines data verbally and considers all forms of sign systems that contribute to a comprehensive understanding of the subject being studied. The analysis focuses on identifying character values within the *menganggung* oral literature. In conducting the analysis, the researcher repeatedly read the *menganggung* verses to understand their themes and underlying meanings. After gaining a thorough understanding, the researcher identified the character values present in the texts, analyzed each classified value in detail, connected the identified character values with the content of the *menganggung* verses, and finally drew conclusions based on the overall findings of the study.

## RESULTS AND DISCUSSION

### Result

#### 1. Identification of character values *menganggung* verses

The verses *menganggung* examined in this study is *menganggung* verses that commonly sung by mothers in Subulussalam. The following section presents a detailed analysis of the character values identified according to the classification of the poem's title.

**Tabel 1.** Identification of character values in *menganggung* verses

No.	Character Value	Verse Number	Quote	Translation	Notes
Character values that examine the relationship between humans and themselves					
1	Hard Work	1	ayahmu laus kerajo segen Madatuah sayang murah rejekita Giak meradu gedang umurta	Your father goes to work tomorrow. May our love bring abundant blessings and together, may we have long lives.	
2	Appreciating Achievement	1	Tuntutmo elmu sedates-datesna	Pursue knowledge as high as you can.	

No.	Character Value	Verse Number	Quote	Translation	Notes
3	Responsibility	6	Asa lumahar ko jadi megun Sambat tangan kupe umak cek bahanen mbue Sambat tangan segen ko segen tor di jalapen datas Taboh suruhen ko segen da taboh di tenggo	So that you may become useful later When there is much work, be an extension of your mother's hands. When the work is challenging Be easy to instruct, easy to call.	Also discussed under the relationship with God
Character Values Related to the Relationship with Others					
1	Tolerance	1	sayangi adongmu sayangi uwanmu ulang kona lupa da mi kaum mu	Love your grandmother. Love your grandfather. Do not forget your siblings.	
2	Democratic	2	Enggo keca ko mbelen lumakh Ulangko bohong mi kaum mu	When you grow up do not be arrogant toward your siblings.	
3	National Spirit	10	Semoga nahan waktu ia mbelen Dapet membela agama wak bangsa	May you grow up to defend your religion and your nation.	
4	Patriotism	1	ulang moko mela memake bahasata ulang ko lupa kare margata	Do not be ashamed to use our language. Do not forget our clan.	
5	Friendliness	6	Ulang ko bohong segen mi kaum pemili mu Cipalar cituk kona segen mencerokken	Do not be arrogant toward your siblings, always try to greet them when you meet.	
6	Social Care	3	Mi kaum beak mende perange ulang su manusia da cek memanuk kabeng pe ulang agoken	Be kind to your siblings. Do not harm to any creature.	
		6	Abang adik keppe kalak beriman, Asa senang segen cek o ate umak	May brothers and sisters unite in faith Helping each other, that is your mother's wish	
Character Values Related to the Relationship with God					
1	Religiosity (Responsibility, Social Care)	2	Khajin sembahyang idi hakhapenku Begehken nasehat kalak	Pray diligently, that is my hope. Listen to people's advice.	
		4	Rajin-rajin zikir	Frequently recite	

No.	Character Value	Verse Number	Quote	Translation	Notes
			tawajuh Gelem teguh da amanat nabi Allah, rajin-rajin menuntut ilmu Jadi bekel di podi wari	Allah's name. Hold fast to the Prophet's mandate Allah, diligently. Pursue knowledge as provision for the future.	
		5	Ed ningku pak, malim mbelen ko lumar da pak Sekolah ndates asa lot merulangken umanat	Be righteous, my child study high to become an imam when someone passes away.	
		6	Di batang ruang Kona segen cek kalak malim mbelen ko giak segen Pekitab ndates ko anak ninang, Sekolah pintar ed ningku mak Kasih sayang ayah emak	Tomorrow, my child, be a learned person in religion. Grow to be a master of high scriptures Study smart.	
		9	Rajin sembahyang idimo Harapen ayah emakmu Patuh mo mi orang tua Bakken guru- gurumu	The love of your parents Pray diligently That is the hope of your parents Obey your parents And your teachers	

Based on the table above, the character values found in the *menganggun* verses include: (a) character values that examine the relationship between humans and themselves, namely honesty, discipline, hard work, creativity, independence, curiosity, appreciation of achievement, love of reading, and responsibility; (b) character values that examine the relationship between humans and others within the social sphere and the environment, namely tolerance, democratic attitude, national spirit, love for the homeland, friendliness, love of peace, environmental awareness, and social concern; and (c) character values that examine the relationship between humans and God, namely religiosity.

The *menganggun* verses used as the object of this study generally depict parental advice and sacrifice. These verses convey guidance to a child, urging them to repay the kindness of their parents especially the mother who has carried and given birth to them. They highlight the immense struggle of both mother and father in raising their child. The

parents' hard work, lamented by the child in these verses, is portrayed as something that can never truly be repaid.

The essence of these verses is to remind all children to honor and serve their parents while there is still time. Even when the parents have passed away, the child must continue to pray to God for them without ceasing.

## 2. Techniques for Conveying Character Values in the Menganggun Poetry

The *Menganggun* verses of Subulussalam employs various techniques for conveying character values that are rich in cultural and spiritual meaning, reflecting the identity of the Singkil community, which is deeply religious and rooted in Acehese oral tradition. The techniques used to communicate these character values in the poetry are symbolic poetry, Advice & prayer, repetition and rhythmic, cultural-religious context, narrative form, and oral tradition integration.

**Table.2** Techniques In Conveying Character Values

Technique	Description	Example from Verses	Translation
Symbolic verse	Explicit advice directed to the child	" <i>Sayangi ibumu...</i> "	"Love your mother...."
Advice & prayer	Symbolic or metaphorical expressions	" <i>Semoga nanti bila ia dewasa, dapat membela agama dan bangsa ...</i> "	"may he, when he grows up, be able to defend the religion and the nation ..."
Repetition and rhythmic	Use of metaphorical and artistic diction	" <i>Rajin-rajin zikir tawajuh ...</i> "	"Be diligent in performing ....."
Cultural-religious context	Moral guidance and supplications to God	" <i>Rajin sembahyang itulah harapan ayah ibumu...</i> "	"Be diligent in praying, for that is the hope of your father and mother ..."
Narrative form	Repeated words or lines to emphasize meaning	" <i>Anakku sayang satu-satunya, tuntutlah ilmu setinggi-tingginya...</i> "	"My dear only child, pursue knowledge as high as you can ..."
Integration with oral tradition	Elements reflecting Acehese verbal art	" <i>Ku anggun ku buei anakku sayang...</i> "	"Strengthen the bond between the singer and the child...."

From the table above it can be seen that poetic and symbolic language becomes one of the main techniques used in conveying moral value, as seen in phrases such as *sangangi ibumu* (verse 2, 8) to portray a child as something precious, or "love your mother" which uses a simple metaphor to express hopes for physical and mental growth. This

kind of language not only makes the verses easier to memorize especially for children but also reflects the culturally rich and meaningful sensibilities of the Singkil community.

Second, advice & prayer serve as the core of value transmission, as seen in expressions such as “*Semoga nanti bila ia dewasa, dapat membela agama dan bangsa*” (verses 10) or “may he, when he grows up, be able to defend the religion and the nation” (verses 4), which carry emotional and spiritual dimensions to instill values such as obedience, filial piety (*birrul walidain*), and faith.

Repetition and rhythm reinforce the moral messages, for example through the repeated phrases “*La ilaha illallah*” (Verse 4, 6, 7) and “*Rajin-rajin zikir tawajuh*” (Verse 4), which create a calming musical cadence while making it easier for listeners to internalize the values. This technique is strengthened by alliteration and assonance, such as in “*medem mo*” (Verse 8) or the repeated vowel sounds in “*la ilaha illallah,*” both of which support the lullaby function of soothing a child.

In a cultural and religious context, this verses is performed within the tradition of cradling a baby to sleep, integrating Islamic values such as *ukhuwah* and obedience to God with the everyday activity of putting a child to bed, as seen in the exhortation “Be diligent in praying, for that is the hope of your father and mother” (verse 9).

The narrative form is also employed through simple stories about parental sacrifice and hopes for the child, as seen in “*Anakku sayang satu-satunya, tuntutlah ilmu setinggi-tingginya...*” (verse 1), which makes values such as hard work and education relevant to listeners of all ages. Personification and apostrophe, such as the addresses “my dear child” (verse 1, 2, 5, 8, 9) or “my heart’s core” (verse 2), create an emotional bond between the singer (usually the mother) and the child, deepening the delivery of the message.

As part of an oral tradition, the musical and emotional elements of the *menganggun* chant, as in “*Ku anggun ku buei anakku sayang*” (verse 8), use rhythm to strengthen the bond between the singer and the child, while also affirming Singkil cultural identity through the use of local expressions such as *merinang* (mother) and *pak* (father) verse 5, 6). Finally, the integration of *zikir* and prayer, such as “O Allah, the Most Powerful, grant (us) mercy and blessings” (verse 10), makes this verse not only a medium for character education but also a form of worship, reinforcing the spiritual and social values of the Subulussalam community. Through this combination of techniques, the *Menganggun* verse of Subulussalam effectively conveys character values such as respect for parents, the pursuit of knowledge, and the preservation of good morals, while simultaneously sustaining Aceh’s cultural and religious heritage.

## Discussion

This study revealed that *Menganggun* verse in Subulussalam contains a various character values according to theoretical frameworks in psychology, Islamic education, cultural anthropology, and character education. These values are in agreement with Frankl's Meaning in Life Theory, Baumeister's Self-Control Theory, Ryff's Psychological Well-Being Theory, and Islamic character education models of the individual (internal), social and religious values respectively. The confluence of these theories supports that *Menganggun* verse is not simply an oral literary work but a mechanism for transmitting between generations moral and spiritual values.

From the dimension of individual character, the verse reflects values such as self-esteem, humility, self-control, resilience, and meaningful living. These findings align with Frankl's (1963) view that meaning in life shapes psychological resilience and purpose. The emphasis on humility and self-regulation parallels Baumeister et al.'s (2007) Self-Control Theory, which posits that the ability to regulate emotions and behavior is essential for personal well-being. Furthermore, Ryff and Singer's (2008) model of psychological well-being supports the notion that self-acceptance, autonomy, and positive relations contribute to a healthy self-concept—elements explicitly reinforced in the verse through advice to avoid arrogance, cultivate good character, and pursue knowledge for spiritual and social fulfillment.

The social character values embedded in the verse compassion, empathy, tolerance, cooperation, social responsibility, and justice align with Segal's (2011) Social Empathy theory, which links empathy to prosocial behavior and community cohesion. These social values are further supported by Putnam's (2000) Social Capital Theory, emphasizing the significance of trust, social networks, and reciprocity in strengthening community bonds. The messages encouraging kindness toward siblings, maintaining silaturahmi, and respecting elders reflect Islamic principles of ukhuwah, which are also echoed in local Acehese customary teachings. Empirical studies (e.g., Rahmawati, 2025; Kaltsum, 2021) illustrate that empathy and family interconnectedness serve as the moral foundation of harmonious societies—values clearly demonstrated in the verse.

The religious dimension is the most dominant in Verse *Menganggun*, emphasizing obedience (ketaatan), piety (ketakwaan), gratitude, sincerity, and spiritual well-being. These values align with Islamic psychological theories, such as Pargament's (2011) Religious Coping Theory, which states that spiritual practices like prayer and zikir contribute to emotional stability and resilience. Koenig's (2012) findings similarly highlight the positive relationship between religiosity and mental health. The verse's

repeated encouragement to perform salat, maintain zikir, and nurture noble character mirrors Islamic frameworks of *birrul walidain*, *ikhlas*, and *tawakal*, supported by studies in Islamic character education (e.g., Aini, 2021; Taufiqurrahman, 2019; Huda et al., 2019). These reinforce that spirituality forms the foundation of a morally upright personality.

The techniques used to convey these values are consistent with scholarly descriptions of oral tradition as a pedagogical tool. Poetic and symbolic language, as examined by Fuadhiyah (2011) and Hartutik (2015), enhances memorability and emotional resonance. The use of metaphors such as “diamond jewel” reflects the symbolic richness discussed in Acehnese oral literature studies. Repetition and rhythm, fundamental elements of oral performance (Bujangga, 2024), facilitate mnemonic retention and are effective for early childhood character education. Narrative techniques within the verse align with pedagogical theories emphasizing storytelling as a medium for moral learning (Eisenberg et al., 2010; Adebayo & Olatunji, 2021). Finally, the integration of religious and cultural practices, particularly the *ayun anak* tradition, echoes Imtinan et al.’s (2022) and Nasihatun’s (2020) findings that oral traditions grounded in local culture strengthen the transmission of values and reinforce children’s cultural identity.

Above all, the findings indicate that Verse *Menganggun* Subulussalam functions as a holistic character-education medium. Its alignment with psychological theories, Islamic educational principles, and cultural anthropology positions it as a culturally relevant and pedagogically effective tool for shaping individual morality, social harmony, and spiritual identity. By merging poetic aesthetics, religious values, and oral tradition, this verse plays a vital role in sustaining Acehnese cultural heritage while fostering generations grounded in ethics, compassion, and faith.

## CONCLUSION

Based on the data presentation, it can be concluded that the character values found in the *menganggun* verse relate to individual, social, and religious character values. From the perspective of individual character, the *menganggun* verse teaches the importance of healthy self-esteem without arrogance, as reflected in the advice to remain humble and avoid pride. In the social dimension, the verse emphasizes values such as affection, empathy, tolerance, and social responsibility, expressed through calls to be kind to family members, maintain social ties, and embrace differences in order to create social harmony. Furthermore, from the religious aspect, the *menganggun* verse instills values of obedience, piety, gratitude, sincerity, and spiritual well-being through encouragement to perform worship diligently, such as prayer and *zikir*, as well as to uphold noble character

as a form of devotion to Allah. These values integrate the local wisdom of Singkil culture—which is strongly intertwined with Islamic teachings—thus reflecting holistic character education.

In addition to the techniques for conveying character Values in the *Menganggun* verse, the delivery of character values in the *menganggun* verse employs poetic and symbolic language rich in figurative expressions, the use of advice and prayer, repetition and rhythmic patterns, and the incorporation of Islamic values such as *birrul walidain* and *ukhuwah*, all aligned with the religious identity of Acehese society. A simple narrative approach about parental sacrifice and hopes for their children, combined with the musical elements of oral tradition, creates an emotional bond between the singer (usually a mother or family member) and the child, enabling the values to be conveyed deeply and meaningfully. Thus, the *Menganggun* verse of Subulussalam is not merely an oral art form but also a comprehensive and relevant medium of character education. It affirms the vital role of oral tradition in preserving Acehese culture, fostering character development, and shaping a dignified, inclusive, and sustainable society in line with Islamic values and the spirit of national identity.

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