

Parental Nurturing Values and Child Religious Formation through the *Peurateb Aneuk* Tradition in Lhokseumawe, Aceh

¹Muhammad Farhan, ²Mohd. Reza Pahlevi, ³Nurhayati

^{1,3}Sultanah Nahrasiyah State Islamic University of Lhokseumawe, Aceh, Indonesia, ²Mamba'ul
'Ulum Islamic Institute of Surakarta, Indonesia

Email: mfarhan27081999@gmail.com¹, mohdrezapahlevi10@gmail.com², nurhayati@uinsuna.ac.id³

Abstrak

Mengasuh anak merupakan rangkaian kewajiban yang harus dilaksanakan oleh orang tua. Jika pengasuhan anak tidak dilakukan dengan baik dan tepat, seringkali akan muncul berbagai masalah dan konflik, baik dalam diri anak maupun antara anak dan orang tua, serta terhadap lingkungan sekitarnya. Kondisi masyarakat pada umumnya sangat di sayangkan, Sudah mengalami perubahan, pelaksanaan dan penggunaan tradisi tradisi yang berbasis kearifan lokal semakin tergeser dalam praktik kehidupan sehari-hari. Nilai-nilai tradisional bahkan hampir dihilangkan dan terlupakan, eksistensi dari sebuah tradisi kini mulai terlupakan dari esensinya, seiring masuknya budaya asing. Ibu-ibu milenial pada umumnya saat ini cenderung lebih memilih untuk menidurkan anak-anak mereka dengan nuansa modern yang jauh dari nilai-nilai religi. Hal ini dapat berdampak pada pembentukan karakter anak yang tidak sesuai harapan, menyimpang dari norma-norma yang telah ditetapkan dalam ajaran Islam, serta membuat mereka menjadi kurang mampu menghadapi berbagai permasalahan kehidupan. Tujuan penelitian ini yaitu untuk mengetahui nilai-nilai pengasuhan orang tua dalam membentuk religiusitas anak melalui tradisi *peurateb aneuk* di kota Lhokseumawe. Dalam penelitian ini, metode yang digunakan adalah kualitatif deskriptif dengan pendekatan fenomenologi. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Proses analisis data melibatkan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa terdapat nilai pengasuhan akidah meliputi rukun iman, nilai pengasuhan akhlak meliputi ta'at dan ta'zim, nilai pengasuhan ibadah meliputi rukun islam.

Kata Kunci: *Pengasuhan, Religiusitas, Tradisi Peurateb Aneuk*

Abstract

Parenting is a series of obligations that must be carried out by parents. If parenting is not done properly and appropriately, various problems and conflicts will often arise, both within the child and between the child and parents, as well as with the surrounding environment. The condition of society in general is very unfortunate. It has undergone changes, and the implementation and use of traditions based on local wisdom have been increasingly displaced in everyday life. Traditional values are even being almost eliminated and forgotten. The essence of traditions is now beginning to be forgotten with the influx of foreign cultures. Millennial mothers today generally tend to prefer to raise their children in a modern environment that is far from religious values. This can have an impact on the formation of children's characters that are not in line with expectations, deviating from the norms established in Islamic teachings, and making them less able to deal with various life problems. The purpose of this study is to determine the values of parenting in shaping children's religiosity through the *peurateb aneuk* tradition in the city of Lhokseumawe. This study employs a descriptive qualitative method with a phenomenological approach. Data collection was conducted through observation, interviews, and documentation. The data analysis process involved data reduction, data presentation, and conclusion drawing. The results of the study indicate that there are values of faith parenting, including the pillars of faith; values of moral parenting, including obedience and respect; and values of worship parenting, including the pillars of Islam.

Keywords: *Parenting; Religiosity; Peurateb Aneuk Tradition*

INTRODUCTION

Acehnese society has many traditions and cultures that can be used as learning media. These traditions and cultures are passed down from generation to generation, especially to pass on Islamic values to the next generation. One way to carry out these traditions is through spoken language, such as *meurukoun* (question and answer about Islamic law delivered through poetry), *meuhikayat* (reading stories), *meudala e* (dalail khairat), *meubalah panton* (replying to rhymes), *meuhiem* (riddles), *narit maja* (words of advice/wisdom), and *peurateb aneuk* (putting children to sleep). *Peurateb aneuk* (*Dodaiddi*) is a practice carried out by the Acehnese community in villages, where a mother rocks her baby in a swing while humming poems full of religious messages. The purpose of *peurateb aneuk* is to put the child to sleep while enjoying the poems sung by the mother in a melodious voice accompanied by a soothing rhythm¹.

In addition to putting children to sleep, these poems also serve as a means of educating children in Aceh. As a very religious community, the Acehnese people use *peurateb aneuk* poems as a means of shaping religious attitudes in children. This tradition has been passed down from generation to generation by the Acehnese people, where the poems contain religious values that are important to convey to children from an early age. Parents hope that their children will grow and develop in accordance with Islamic teachings, with the hope that religious attitudes will make children good individuals who are beneficial to their families, communities, nation, and religion².

The traditional values of *peurateb aneuk* are far more meaningful and serve as guidelines in organizing life, as well as a very powerful medium in shaping the religious attitudes of children in Aceh. One example of a *peurateb aneuk* poem is as follows:

Lailahaillallah
Kalimat tayyibah keu ubat hate
Taduek tadong beurangkapat
Allah ta ingat dalam hate

¹ Nurhayati Nurhayati, "The Inheritance of Islamic Education Values Through Oral Tradition of Peurateb Aneuk in Aceh," *International Journal on Language, Research and Education Studies* 1, no. 1 (2017): 148–64, <https://doi.org/10.30575/2017081211>.

² Munira and Intan Musfirah, "Tradisi Peurateb Aneuk Dalam Mempertahankan Warisan Indatu," *Mubeza* 13, no. 1 (2023): 49–59.

Meaning:

There is no god but Allah
The blessed phrase for healing the
heart Wherever you may be
Allah is always in the heart

Lailaha illallah
Muhammadurrasulullah
Tahudep ngon cahaya nabi
Ta mate troh janji Allah

Meaning:

There is no god but Allah
Muhammad is the Messenger of Allah
Live by the light of the Prophet
Death is because of Allah's promise

The essence of child-rearing through the *peurateb aneuk* tradition is to instill religious values in children so that they develop religious attitudes. Parents should be the first educational institution in the family, serving as role models for their children. Therefore, parents have an important role in shaping the religious attitudes of their children, because children will grow and develop into adults, and will become strong and steadfast members of society in practicing religious values and Islamic norms with great devotion ³.

The general condition of society is very unfortunate. It has undergone changes, and the implementation and use of traditions based on local wisdom are increasingly being displaced in everyday life. Traditional values have even been almost eliminated and forgotten, and the existence of traditions is now beginning to be forgotten in essence, along with the influx of foreign cultures ⁴. Currently, millennial mothers tend to prefer to raise their children in a modern environment that lacks religious values. This can have an undesirable impact on the character formation of children, who may violate the norms established in Islamic teachings. These children may

³ Nurul Aulia, Zakiatul Sadri, and Nurrahmah, "Bentuk Dan Makna Syair Peuratep Aneuk Dalam Bahasa Aceh," *Kandidat: Jurnal Riset Dan Inovasi Pendidikan* 2, no. 1 (2020): 36–41.

⁴ Iskandar Usman, "Tafsir Dan Budaya Aceh," *Journal If Qur'anic Studies* 6, no. 2 (2021): 243–52; Esti Verulitasari and Agus Cahyono, "Nilai Budaya Dalam Pertunjukan Rapai Geleng Mencerminkan Identitas Budaya Aceh," *Catharsis: Journal of Arts Education* 5, no. 1 (2016): 41–47, <https://journal.unnes.ac.id/sju/index.php/catharsis/article/view/17028/8661>; Mirza Desfandi et al., "Meugang and Kenduri Nuzulul Quran Tradition in Aceh Community in the Covid-19 Pandemic Period," *Jurnal Masyarakat Dan Budaya* 23, no. 1 (2021): 1–12, <https://doi.org/10.14203/jmb.v23i1.1058>; Mohd. Reza Pahlevi, "Kontestasi Syari'at Islam Dan Westernisasi Dalam Kehidupan Masyarakat Aceh," *Community* 8, no. 2 (2022): 150–61.

become less capable of dealing with various life problems, including moral issues, which are difficult to overcome and find solutions for.

The moral crisis is getting worse every day, gang fights and muggings are becoming more prevalent, drug use and the like are becoming more trendy, promiscuity is becoming more cultured, ironically, this is happening among minors ⁵. The assumption is that this moral decadence is caused by poor parenting, resulting in a decrease in children's religious attitudes and various deviant behaviors in children ⁶. The impact of the above phenomenon is very significant in terms of identity crisis, where the values of honesty are increasingly eroded, justice is difficult to find, humility is replaced by arrogance and pride, and a lack of discipline in performing religious duties is becoming increasingly apparent. In addition, religious knowledge is also becoming minimal, and moral decadence is occurring. The sense of togetherness is fading along with the rise of materialistic values, and the acceleration of negative cultural processes influenced by globalization is currently having an impact on the fading of national identity and the inability to curb cultural trends that are not in line with the character of the nation. This situation has caused concern among parents, educators, the government, and the community, prompting many efforts to find solutions to these problems ⁷. Although various solutions have been proposed, none have been able to fully resolve the issue.

In relation to the above phenomenon, the researcher assumes that parenting patterns based on *local wisdom*, particularly the *peurateb aneuk* tradition in shaping the religious attitudes of children in the city of Lhokseumawe, are a solution to the moral decadence that is rampant among minors. The *Peurateb aneuk* tradition, which is rich in religious values, has been proven to shape the religious attitudes of the Acehnese people. The results of Mohd Harun's dissertation, written in his book entitled "*Memahami orang Aceh*" (*Understanding the Acehnese People*), mention the most prominent characteristics of the Acehnese people, namely loyalty or obedience to leaders,

⁵ Muhammad Habibi MZ et al., "Potret Penerapan Pendidikan Karakter Di Aceh: Studi Penguatan Nilai Kearifan Lokal Di Era Globalisasi," *Ta'diban: Journal of Islamic Education* 5, no. 2 (2025): 75–88; Vatta Arisva, Miftahul Jannah, and Nahdia Asyifah, "Fenomena Milenial Dan Syari'at Islam Di Aceh," *Community* 9, no. 1 (2023): 64–77; Agung Bayuseto, Apriliandi Yaasin, and Asep Riyan, "Upaya Menanggulangi Dampak Negatif Globalisasi Terhadap Generasi Muda Di Indonesia," *Integritas Terbuka: Peace and Interfaith Studies* 2, no. 1 (2023): 59–68, <https://doi.org/10.59029/int.v2i1.10>.

⁶ Widia Astuti et al., "Analisis Pembentukan Kemandirian Pada Anak Usia Dini Melalui Kurikulum Pendidikan Agama Islam Terpadu Di TK IT Rabbani Quran School Babahrot," *Indonesian Journal of Early Childhood: Jurnal Dunia Anak Usia Dini* 4, no. 2 (2022): 549–59, <https://jurnal.unw.ac.id/index.php/IJEC/article/view/1660>.

⁷ Pahlevi, "Kontestasi Syari'at Islam Dan Westernisasi Dalam Kehidupan Masyarakat Aceh."

consistency, optimism, and religiosity ⁸.

The character of the Acehese people described above is most likely influenced by the *peurateb aneuk* tradition, as this tradition has been practiced by the Acehese people for generations, so it is likely that one of the factors that shapes the religious personality of the Acehese people is the oral tradition of *peurateb aneuk*. Said Alwi and Ikbāl state in their journal that instilling the values of monotheism and religiosity in children is very important and will leave a lasting impression on them when they grow up. One example is the *peurateb aneuk* poem, which has greatly contributed to strengthening regional identity. However, with the negative impact of globalization, our culture has experienced a significant decline, resulting in the loss of national identity. Therefore, it is important for this nation to curb cultural influences that are not in line with efforts to build religious character.

Pahlevi mentions in his journal that the wave of Westernization has caused shifts in social and religious life in Aceh. Moral, ethical, and behavioral crises have become a new phenomenon in the lives of people living in this Islamic Sharia region ⁹. Furthermore, Pahlevi explains that in order to deal with this, a Sharia education system or a form of education in line with the local culture of Aceh is needed ¹⁰. Religion and God are no longer considered basic or primary needs. Various social problems, whether socio-psychological, criminal, or deviant behavior, are on the rise. These changes in social behavior are influenced by the increasingly digital development of technology and information. Many people are abandoning their culture because it is considered outdated and complicated to apply in a social environment. This has led to behavior that is no longer concerned with the social, cultural, and religious environment, which tends to be individualistic ¹¹.

Based on the description of the problems outlined above, the researcher is interested in further and in-depth research on the *Peurateb Aneuk* tradition in the city of Lhokseumawe. Specifically, this study will explore the values of parenting in shaping children's religiosity through the *peurateb aneuk* tradition in the city of Lhokseumawe.

⁸ Nurhayati, "The Inheritance of Islamic Education Values Through Oral Tradition of *Peurateb Aneuk* in Aceh."

⁹ Pahlevi, "Kontestasi Syari'at Islam Dan Westernisasi Dalam Kehidupan Masyarakat Aceh."

¹⁰ Fakhrol Husni and Mohd. Reza Pahlevi, "Urgensi Pendidikan Syariat Islam: Tinjauan Terhadap Implementasi Dan Tantangannya Bagi Generasi Aceh," *Fitrah: International Islamic Education Journal* 6, no. 2 (2024): 215–33.

¹¹ Siti Makhmudah, "Dinamika Dan Tantangan Masyarakat Islam Di Era Modernisasi (Pemikiran Dan Kontribusi Menuju Masyarakat Madani)," *Jurnal Lentera: Kajian Keagamaan, Keilmuan Dan Teknologi* 1, no. 2 (2015): 242–59, <https://media.neliti.com/media/publications/177281-ID-dinamika-dan-tantangan-masyarakat-islam.pdf>.

RESEARCH METHODS

The research conducted is descriptive qualitative in nature. This descriptive qualitative research method can produce various descriptive data from various written and oral data sources related to the object being observed ¹². The type of approach used in this study is a phenomenological approach. The data sources are from observation, interviews, and documentation ¹³. The research was conducted in the city of Lhokseumawe. Data analysis techniques were carried out through: 1) Data collection, 2) Data reduction, 3) Data presentation, and 4) Drawing conclusions ¹⁴.

This research also focuses on the meaning of traditions that live and develop within the community. Through a phenomenological approach, the researcher seeks to explore how people understand, practice, and preserve religious traditions as part of their social identity. These traditions are not merely viewed as cultural heritage but also as manifestations of Islamic values in daily life. Thus, this study aims to reveal the deeper meanings behind traditional practices that serve as a medium for nurturing piety, strengthening social solidarity, and ensuring the continuity of da'wah within the community of Lhokseumawe.

¹² Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2017).

¹³ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (California: Sage Publications, 2018).

¹⁴ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (California: Sage Publications, 2014).

RESEARCH RESULT AND DISCUSSION

The *peurateb aneuk* tradition is part of oral tradition. The characteristics of this oral tradition include: first, it is an oral custom, partly oral and partly non-oral; second, it has events or activities as its context; third, can be observed or watched, fourth; traditional in nature, fifth; passed down vertically, sixth; the process of transmission is carried out through oral media or from mouth to ear, seventh; there are cultural values as local wisdom, eighth; has various versions, ninth; shared by a particular culture, tenth; has the potential to be revitalized and creatively promoted as a source of cultural industry ¹⁵.

After analyzing the *peurateb aneuk* tradition, the researcher discovered several key values in parenting that can shape a child's religiosity. These values include the values of faith-based parenting, moral parenting, and worship-based parenting. These values are explained in more detail below:

Faith Parenting Values

The value of faith nurturing in the *peurateb aneuk* tradition that the researcher found in this study is about faith in Allah, faith in the Messenger, faith in the Angels, faith in the books of Allah, faith in the Last Day, and faith in *qada* and *qadar*. The words of tawhid recited by parents when putting their children to sleep are expected to shape the children's religiosity (Interviews NR, Majelis Adat Lhokseumawe, 2024). The explanation of the values of faith is as follows:

The Value of Faith in Allah

The recitation of *tayyibah* sentences instilled by parents through the upbringing of children in Acehese society is not surprising in Acehese society and is a common occurrence in everyday life. These sentences are conveyed through the tradition of *peurateb aneuk*, namely:

La ilaha illallah

Kalimat tayyibah pangkai tamate

Soe tume baca kalimat tayyibah

Tuboh nyang sah azeup han le. (Interviews URF, Performer of the oral tradition *Peurateb Aneuk*, 2024)

Meaning:

There is no god but Allah

The blessed phrase as a provision for death

Whoever can recite the blessed phrase

¹⁵ Amirul Hadi, *ACEH: Sejarah, Budaya Dan Tradisi*, I (Jakarta: Yayasan Pustaka Obor Indonesia, 2010); Munira and Musfirah, "Tradisi *Peurateb Aneuk* Dalam Mempertahankan Warisan Indatu."

After death, there will be no more punishment.

The phrase "*La ilaaha illallah*" is a very important expression of monotheism for the people of Aceh, who have a high level of religious devotion. They are required to introduce the concept of monotheism to children at a young age, even when they are still infants. The Tayyibah phrase is the phrase that must be recited when taking one's last breath. Therefore, before leaving this world, a person must practice the meaning of this phrase. By reciting the phrase *La ilaaha illallah*, a person will follow all of Allah's commands and abandon all of Allah's prohibitions (Interviews ZF, Majelis Adat Lhokseumawe, 2024). The next verse continues, "*So teume read the tayyibah sentence, tuboh nyang sah azeup hanle.*" The meaning of this sentence is that whoever recites the tayyibah sentence at the end of their life will not be punished by Allah SWT in the grave. This is in accordance with the words of the Prophet SAW, "Whoever's last words before dying are *La ilaha illallah*, then they will enter heaven."

The tradition of *Peurateb aneuk* has a strong religious meaning. In Aceh, mothers teach their children from an early age about Allah as the creator, with the hope that they will grow up to be obedient individuals with strong faith. In the *Peurateb* tradition, parents also raise their children through the following poem:

La ilaha illallah

Kalimat tayyibah keu ubat hate

Taduek tadong beurangkapat

Allah ta ingat dalam hate. (Interviews AS, Performer of the oral tradition *Peurateb Aneuk*, 2024)

Meaning:

There is no god but Allah

The blessed phrase

Wherever you are

Always remember Allah in your heart

The poem *Peurateb aneuk* di atas orang tua conveys messages of monotheism to children. In addition to introducing the phrase "*La ilaha illallah*," there are two other things that parents want to instill in their children: introducing the phrase of monotheism so that children always remember Allah, and emphasizing that Allah SWT is the only being worthy of worship (Interviews UH, Performer of the oral tradition *Peurateb Aneuk*, 2024). The Prophet Muhammad (peace be upon him) said, "The best remembrance is '*La ilaha illallah*' and the best prayer is '*Alhamdulillah*.'"

The phrase "*tayyibah keu ubat hate*" means "*good for the heart*." Through this poem, parents teach their children to use the phrase tauhid as medicine for the heart when they are anxious. In this modern era, humans are busy with worldly life, sometimes forgetting worship. Day by day,

human life is becoming increasingly barren of divine values, and the soul is becoming increasingly empty, even though humans instinctively need peace of mind. The tradition of *peurateb aneuk* in Aceh offers a very powerful remedy to calm the soul, namely in the form of *zikir*, as mentioned in the words of Allah in Q.S. Ar-Ra'd/13: 28.

The tradition of *peurateb aneuk* in Aceh shows that parents in raising children are always steadfast in remembering Allah wherever and whenever they are. This is depicted in the poem "*Taduek tadong beurangkat, Allah ta ingat dalam hate*" (*Remember Allah in your heart*). This is in accordance with the words of Allah SWT in Q.S. Al-Imran/3:141.

Through the tradition of *peurateb aneuk*, parents in Aceh practice parenting based on the values of faith. They raise their children by teaching them the words of tawhid, with the hope that as their children grow and develop, they will have a strong religious attitude (Interviews UH, Performer of the oral tradition *Peurateb Aneuk*, 2024). Parents hope that their children will grow up to be individuals who love Allah, obey His commands, and avoid all His prohibitions.

The Value of Faith in Angels

Belief in angels is the second pillar of faith, which means believing that angels are one of Allah's invisible creatures, that angels are always obedient to Allah and always carry out the tasks given to them by Allah.

Parenting practices in Aceh have begun introducing angels to children from infancy, as reflected in the following poem:

Teungeut laju neuk dalam ayon
Poma jak treun tinggai gata
Adak tinggai pih koen sidro
Malaikat to deungoen gata. (Interviews JP, 2024)

Meaning:

Sleep, child, in your cradle
 Mother is leaving you for a moment
 Even though you are alone
 There are angels watching over you.

The poem above contains several messages conveyed by the mother and child. *First*; *teungeut laju neuk dalam ayoen*, meaning sleep in the cradle, here the parents want their child to be obedient, not fussy, to obey what their parents say, and to be a child who is devoted to their parents. *Second*, the parents tell their child *poma jak tren tinggai gata*: meaning mother is going

to leave you for a moment. It is customary for parents in Aceh to do other work after putting their children to sleep, such as washing, cooking, and so on. *Third*, when the child is left in the cradle, the parents leave a message for the child, "*Adak tinggai pih koen sidro, malaikat to deungoen gata.*" The message in this poem introduces the child to the idea that every human being is always guarded and watched over by angels, and that protection by angels is more reliable than protection by humans.

Through the *peurateb aneuk* tradition described above, parents strive to internalize values of faith in their children. These values of faith are values of belief in angels. Belief in angels is the second pillar of faith after belief in Allah.²⁰ In accordance with the word of Allah: Q.S. An-Nahl/16:49-50. Based on the above explanation, it can be concluded that in parenting in Aceh through the tradition of *peurateb aneuk*, there is a value of faith, namely faith in Angels. By raising children by introducing them to the Angels of Allah, it is hoped that children will realize that every action they take is under the supervision of Allah through His angels. Furthermore, parents hope that in the child's subsequent development, religiosity will be formed within them.

The Value of Faith in the Messenger

The religiously devout people of Aceh believe that the Prophet Muhammad is the messenger of Allah and the last prophet. In their daily lives, the people of Aceh raise their children to do good and avoid forbidden acts. Parents, especially mothers, play a major role as educators in guiding their children through *peurateb aneuk* poetry that introduces the prophethood of the Prophet Muhammad. This is reflected in the following poem:

La ilaha illallah

Muhammadarrasulullah

Tahudep ngon cahya Nabi

Ta mate troh janji Allah. (Interviews DA, Performer of the oral tradition *Peurateb Aneuk*, 2024)

Meaning:

There is no god but Allah

Prophet Muhammad is the Messenger of

Allah Live by the light of the Prophet

Die for the sake of Allah's promise

The process of internalizing the values of monotheism into a child's soul can be seen through the *Peurateb aneuk* tradition above. One example is through the upbringing carried out by parents

in introducing the two sentences of the shahada to children, namely the shahada of monotheism and the shahada of the Messenger. Therefore, it is important for parents to strive to ensure that their children know and recite these sacred sentences from an early age. As a Muslim, declaring oneself a Muslim must begin with reciting the two sentences of the shahada (Interviews ZF, 2024).

Parents in Aceh deeply understand the urgency of these sacred sentences for children, therefore it is necessary to raise children from an early age with the values of tawhid contained in the shahada, so that children grow and develop in accordance with their natural disposition since birth, namely their divine potential.

A similar sentiment can also be found in the *peurateb aneuk* tradition through the following poem:

*Allahu Allah Allahu Rabbon
Allah qadiron maha kuasa
Masa cut nabi didalam ayon
Rahmat neupeutron uleh ilahi.* (Interviews MT, 2024).

Meaning:

Allah, Allah, Allah is the Lord
Allah is the All-Powerful
The Prophet's childhood in the cradle
Allah bestowed His mercy upon him.

The first word introduced by parents to their children since infancy is monotheism; parents introduce Allah as *a rabbon* who is *qadiron*. Then, the words *about the Prophet's childhood in the cradle, the mercy of the Divine*, through this tradition, parents introduce to their children that when the Prophet Muhammad was still in the cradle, Allah had already bestowed His mercy upon him. Parents want to instill in their children that the Prophet Muhammad was a man who was favored by Allah so that his message became a guideline for his people that must be practiced. (Interviews ZF, 2024).

The *Peurateb Aneuk* tradition mentioned above shows that in parenting, there is a value of faith, namely faith in Allah. The *Peurateb Aneuk* poem indicates that when parents put their children to sleep, they instill the words of tawhid in their children, namely faith in the Messenger. Faith in the Messenger is a basic foundation that must be internalized in children from an early age. Raising children from an early age to have faith in the Messenger is hoped to foster religious

attitudes in them as they grow up, so they develop a strong faith, become obedient children, love the Messenger, and emulate his noble qualities.

The following poem:

Allah hai do lon do da idi
Khairul insani Muhammaduna
Nabi kalahe hai aneuk kandejauhari
Bak wate sunyi tempat seunia. (Interviews ZH, 2024).

Meaning:

Allah hai do lon doda idi
Khairul insani Muhammaduna
 The Prophet was born radiating the light of guidance
 In a quiet place

The tradition of *peurateb aneuk* above describes faith, namely faith in the Messenger, peace be upon him. Through the *peurateb aneuk* tradition, parents convey the message, "*Allah hai do lon doda idi, khairul insani Muhammaduna, Nabi ka lahe hai aneuk e kande jauhari, bak wate sunyi tempat seunia.*" Through this poem, parents convey to their children the greatness of the Prophet Muhammad, peace be upon him, who came to enlighten humanity when they were in darkness. *Allah hai do lon doda idi* through this tradition, while rocking their children to sleep, parents convey a religious message, *Khairul insani Muhammaduna*. In this poem, parents nurture their children so that they will recognize the Prophet Muhammad as a man chosen by Allah to be a Messenger who will call his people to the right path, and Allah made the Prophet Muhammad the leader of the people in the world. (Interviews NR, 2024)

The next verse, "*Nabi kalahe hai aneuk kande jauhari, bak wate. sunyi tempat seunia, orang tua mengasuh*" (Prophet, when you were born, my child, it was like water. It was a quiet place, the whole world was quiet, the elders raised their children), explains that when the Prophet Muhammad was born into this world, it was a quiet and silent time, meaning that the Prophet Muhammad was born at a time when there was a void among the bearers of the message. Prophet Muhammad was born at a time when people did not know monotheism, did not have morals and ethics. This is what parents want to convey to their children about the atmosphere at the time of the birth of Prophet Muhammad SAW in Mecca, with the hope that their children will have

stronger faith in the Messenger. The tradition of *peurateb aneuk* contains the value of faith, namely faith in the Messenger of Allah as mentioned in the fourth pillar of faith. It is obligatory to believe that all revelations sent down to the Prophets and Messengers are true and originate from Allah SWT (Interviews ZF, 2024).

Furthermore, parents in Aceh, in their upbringing, also convey a message to their children about faith in the Messenger, which they recite through the following poem:

La ilaaha illallah

Nabi Muhammad geunaseh Allah

That geugaseh le Tuhan sidroe

Nabi Geutanyoe neuk geu peumulia. (Interviews URF, Majelis Adat Lhokseumawe, 2024)

Meaning:

There is no god but Allah

Prophet Muhammad is the beloved of Allah

Allah loves the Prophet Muhammad

Our Prophet Muhammad is honored.

The *Peurateb aneuk* tradition through the above poem describes faith in the Messenger of Allah, as seen in the phrase *La ilaaha illallah*. Through this poem, parents introduce the phrase of tawhid to their children, as in the previous poems. Furthermore, Prophet Muhammad *is the beloved of Allah, that is, the beloved of God, the Prophet is the beloved of God*. Through this poem, parents in Aceh convey the message to their children that Prophet Muhammad is a Prophet who has superior qualities, is the beloved of Allah, and is also a Prophet who is glorified by Allah. (Interviews MN, Majelis Adat Lhokseumawe, 2024).

The *peurateb aneuk* poem above shows that parents in Aceh have introduced their children to the Messenger of Allah in their upbringing. This shows that the values of faith have been introduced to children from an early age by parents in Aceh, who have instilled love for the Messenger in their children from an early age. The *peurateb aneuk* poem contains values of faith in the Prophet. Through the *peurateb aneuk* tradition, values of faith have been passed down to children with the hope that a religious attitude will be formed in them.

The Value of Faith in the Book of Allah

Faith in the Book of Allah is one of the pillars of faith that must be believed by all Muslims. The Qur'an is the word of Allah revealed to the Prophet Muhammad to be conveyed to all mankind. In addition to the Qur'an, Allah SWT has revealed His scriptures to previous messengers, namely

the Zabur, the Taurat, the Injil, and the Qur'an was revealed to the Prophet Muhammad SAW to perfect the previous scriptures.

Parents in Aceh, through the tradition of *Peurateb aneuk*, instill faith in the Book of Allah in their children from an early age. This is evident in the following poem recited by parents in raising their children:

*La ilaaha illallah
Nabiyullah ka neu wafeut,
Leupah nabi neuwoe bak tuhan,
Tinggal al- quran dengon hadih.* (Interviews MT, 2024).

Meaning:

There is no god but Allah
The Prophet of Allah has passed away
After the Prophet returned to the mercy of
Allah The Quran and the Hadith remain.

Through the *Peurateb aneuk* tradition, parents teach their children that the Prophet Muhammad (peace be upon him) has passed away, leaving behind the Qur'an and Hadith as guidance in this life. In the following poem, "*La ilaaha illallah, Nabiyullah ka neu wafeut, leupah nabi neuwoe bak tuhan, tinggal al quran dengon hadih*" (*There is no god but Allah, the Prophet of Allah has passed away, the Prophet is no longer with us, but he left behind the Qur'an and Hadith*). The poem emphasizes the phrase "*tinggal al quran dengon hadih*, Prophet Muhammad (peace be upon him) is gone, but he left behind the Quran and Hadith." The Quran and Hadith are the sources of Islamic teachings and guidelines for every Muslim's life, serving as imams in daily life, which are obeyed and implemented.

Based on the above explanation, the *Peurateb aneuk* tradition practiced by parents in Aceh is expected to foster religious attitudes in children, instilling faith in the Book of Allah, which is the fourth pillar of faith in Islam. Through the poems recited by parents in raising their children, parents hope that a religious attitude will be formed in children by believing in the Quran and Hadith as guidelines in daily life. The next poem;

*La ilaaha illallah
Kitabullah pseudoman gata
Meusoe yang baca Kitabullah
Neubrie le Allah beuampon dosa.* (Interviews NI, Majelis Adat Lhokseumawe, 2024).

Meaning:

There is no god but Allah

The Book of Allah is your guide

Whoever reads the Book of Allah

Allah grants forgiveness of sins to him

The poem above describes faith in the Book of Allah. There are four things that parents want to convey to their children. The *first* is the phrase *La ilaaha illallah*, the *second* is the Qur'an as a guide for life, the *third* is reading the Book of Allah, and the *fourth* is Allah's forgiveness. In the poem, the phrase *La ilaha illallah* is always used by parents in Aceh as the opening line of the poem. Furthermore, what is conveyed in the poem is "*the Book of Allah is the guide*," parents in Aceh want to instill in their children that the Book of Allah, namely the Qur'an, is a guide in life. The poem "*Kitab Allah peudoman gata*" can be described as the Quran being a guide for life to regulate all human activities. Whether it is related to Allah, to humans, or to the surrounding environment. Moral decadence has plagued human life in the form of drug abuse, promiscuity, sexual harassment, and murder. This has occurred due to the collapse of the foundation of faith in the human soul. By making the Quran a guide in life, it will result in prosperity both in this world and in the hereafter.

The next *peurateb aneuk* poem says, "*meusoe yang baca kitab Allah, neubrie le Allah beuampon dosa*" (those who read the book of Allah, neubrie le Allah beuampon dosa). Parenting through this tradition can be explained that reading the Quran is one of the acts of worship for Muslims that must be done and practiced before other acts of worship. The first command revealed by Allah SWT to the Prophet Muhammad SAW was the command to read the Quran. (Interviews Tgk SF, 2024).

The value of faith contained in the *peurateb aneuk* tradition is the value of faith in the book of Allah. Through this tradition, parents in Aceh hope that a religious attitude will be formed in their children, namely the belief that the Quran is *the word of Allah, which is a miracle for the Prophet Muhammad, revealed through the Angel Jibril*.³⁸ Faith in the Book of Allah is also evident in the following poem:

La ilaaha illallah,

Kitab Allah urat donya

Meusoe yang amai kitab Allah

Nebri le Allah leupah bak marabahya.

Meaning:

There is no god but Allah

The Book of Allah is the lifeblood of the world
Whoever practices the Book of Allah

Allah will protect that person from harm.

The phrase *La ilaaha illallah* here means that parents raise their children to believe in Allah, that there is no God but Allah, and that Allah revealed the Qur'an to the Prophet Muhammad, in the next verse, "*the book of Allah is the lifeblood of the world.*" means that the book of Allah is a guide for life, meaning that the Qur'an is a guide for human life, because the Qur'an was revealed by Allah as a guide for human life. The following two lines of poetry, "*meusoe yang amai kitabullah, Nebri le Allah leupah bak bahaya,*" mean that whoever practices the book of Allah will be free from danger in this world and the hereafter. The message that parents want to convey here is to hold fast to the Qur'an because the Qur'an can save humans in this world and the hereafter. The *peurateb aneuk* poem mentioned above contains the value of faith, namely belief in the Book of Allah. Through this tradition, parents hope that their children will believe in the Book of Allah by reading it and using it as a guide in their lives. The Qur'an is used as a reference in all aspects of life and as a source of light in daily life, with the aim of instilling religious attitudes in children.

The Value of Faith in the Hereafter

Life in this world is only temporary. It is a long journey that has not yet ended, leading to a place where one will live forever. This is the goal that must be achieved. This can be seen in how parents in Aceh raise their children through the following *peurateb aneuk* tradition:

La ilaaha illallah

Kalimat thaybah keu payong page

Uroe tarek bate beukah

Hanco darah lam jantong hate. (Interviews JP, Syair Peurateb Aneuk, 2024)

Meaning:

There is no God but Allah

The Thayyibah phrase as a shield on the Day of Judgment
The scorching sun until it shatters the rocks

Blood flows from the heart and liver.

The tradition of *peurateb aneuk* above describes the belief in the Day of Judgment, namely the belief that the entire universe and its contents will be destroyed and the acknowledgment that

after life in this world there will be eternal life on the Day of Judgment. The Day of Judgment is the day when all life in the universe ends, only Allah is eternal. The arguments that explain the Day of Judgment include Surah An-Naml Verse 87, Surah Al-Infitar verses 1-3, and Surah Al-Muzzamil verse 14.

Laailaaha illallah, kalimat thaybah keu payong page" through this tradition, parents convey to their children through their caregivers that the phrase *Laa ilaha illallah* is a phrase of monotheism. Those who believe and practice it will be protected on the Day of Judgment from the torment and horror of the Day of Judgment. Therefore, hold fast to this phrase so that on the Day of Judgment, you will not feel the torment of Allah. The next verse, *"uroe tarek bate beukah, hanco darah lam jantungong hate,"* describes the severity of the Day of Judgment, to the extent that parents liken even hard stones to being destroyed, let alone humans who will be shattered into pieces if they do not have faith and good deeds, likened to *"hanco darah lam jantungong hate"* (blood in the heart is destroyed). (Interviews NR, 2024).

From the above explanation, it can be concluded that the *peurateb aneuk* poem contains the value of faith, namely faith in the Last Day. Through this poem, parents in Aceh have taught their children to have faith in the Day of Judgment, with the hope that listening to this poem will shape a religious attitude in children.

The Value of Faith in *Qadha* and *Qadar*

The people of Aceh believe that everything that happens in this world is inseparable from *the qadha* and *qadar* of Allah SWT. *Qadha* is the decree of Allah SWT regarding something that has been determined since the beginning of time, while *qadar* or destiny is Allah's creation of something in a certain way and at a certain time (Interviews MT, 2024). *Qadha* and *qadar* can be seen in the following poem:

*Nabi geu wasiet nibak geutanyoe
Han geubi moe moe bak ureung mate
Meunyoe tagaseh hai aneuk dengan ta sayang
Tacok alquran laju baca le.* (Interviews MT, 2024).

Meaning:

The Prophet's will to us

It is not permitted to cry at the place where someone has passed away
If you love and care for someone

Take the Quran and read it.

The tradition of *peurateb aneuk* above describes the value of faith in the provisions of *qadha*

and qadar. The *peurateb aneuk* tradition implicitly mentions that the Prophet Muhammad informed his followers not to regret, complain, or cry over the death of family members or loved ones. On the contrary, as a form of love and affection for the deceased, one should read the Qur'an and pray for them to be forgiven for all their sins and placed in Allah's paradise. Death is the destiny of Allah; no one can prevent it.

The people of Aceh instill the concept of qadha and qadar in their children from an early age. From the cradle, parents in Aceh raise their children to believe in Allah's destiny, to sincerely accept destiny if it befalls them. This can be seen in the following *peurateb aneuk* poem: "*Nabi geu wasieit nibak geutanyoe, han geubi moe moe bak ureung mate meunyo tagaseh hai aneuk with love, tacok alquran laju read le*. This means that the Prophet Muhammad advised his followers to accept calamities with sincerity, especially when a family member passes away. What must be done is to read the Quran because the Quran is a prayer, a prayer that can calm the heart from various problems.

The parenting values embedded in the *peurateb* tradition for children are values of faith, specifically belief in qadha and qadar. Through this tradition, parents hope to instill religious attitudes in their children, so that they can accept what is called destiny with sincerity.

CONCLUSION

The values of parental upbringing in shaping the religiosity of *peurateb aneuk* in the city of Lhokseumawe are: **First**; The value of faith parenting. The value of faith parenting in the *peurateb aneuk* poetry that the author found in this study is about the value of faith in Allah, the value of faith in angels, the value of faith in messengers, the value of faith in the book of Allah, the value of faith in the last day, and the value of faith in qadha and qadar.

The values that the researcher found in parental upbringing in shaping children's religiosity through the *peurateb aneuk* tradition are strongly supported by Glock and Stark's theory (in Ancok and Suroso, 2001), which divides religiosity into five dimensions, namely: *The ideological dimension*, the extent to which a person accepts and acknowledges dogmatic matters in their religion. *The ritualistic dimension*, which is the extent to which a person fulfills ritual obligations in their religion. *The experiential dimension*, which is the religious feelings that have been experienced and felt, such as feeling close to God, feeling peaceful when praying, being moved

when hearing verses from the holy book, feeling afraid of sinning, feeling happy when prayers are answered, and so on. *The intellectual dimension* refers to the extent to which a person knows and understands the teachings of their religion, especially those found in the holy book, hadith, knowledge of fiqh, and so on. *The consequential dimension* refers to the extent to which religious teachings influence a person's behavior in social life. This dimension refers to the extent to which a person's behavior in daily life is driven by religious teachings. In reality, this dimension is not always fully present in a person because a person's attitudes, words, and actions are not always driven by religious teachings. Therefore, parental guidance in shaping children's religiosity can be referred to as Islamic parenting in shaping religiosity based on local wisdom.

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