

CHARACTER VALUE OF RESPONSIBILITY IN *DODA IDI* LYRICS OF ACEH JAYA

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Abstract

This study aims at describing the value of character education in terms of responsibility in the lyrics of *doda idi* (nursery song) in Aceh Jaya Regency, Aceh, Indonesia. The source of this research data is five *doda idi* rhymes obtained from five singers of Aceh Jaya, namely *Rateb Aneuk Meutuwah*, *Peuayon Sinyak*, *Rateb Meutuwah*, *Peuayon Aneuk* and *Tarek Ayon*. The data include the lyrics of *doda idi* which contain the value of character education in terms of responsibility. Data was collected by recording and noting techniques. The results of the study show that the value of character education in terms of responsibility in *doda idi* includes (1) the responsibility of parents in raising children, (2) maintaining and caring for parents, (3) providing education for children, (4) household responsibilities, and (5) giving love.

Keywords: Value, Character Education, Responsibility, *Doda Idi*

INTRODUCTION

One of the well-known oral literature in Aceh is *doda idi*, which is a children's bedtime song spoken by parents. Even with the lower intensity, almost all Aceh-speaking regions still use this *doda idi* as a nursery song for children. One area in Aceh that is still strong in the tradition of *doda idi* is Aceh Jaya Regency. In this regency, there is still a lot of competition to sing *doda idi*, so that the singers are professional, and thus affect the development of *doda idi* in society. According to Montana (2006, p. 72), *doda idi* or *peuayôn aneuk* is a tradition of a mother who sings Islamic songs as well as basic human lessons while swinging the baby to sleep in a swing. Meanwhile, Armia (2013, p. 508) states that *doda idi* is education from a sincere heart of a mother that is conveyed with compassion and created with high reasoning and delivered with beautiful strains. Therefore, a child in a swing will soon fall asleep when he/she hears the strains of *doda idi* sung by his/her parents.

In practice, the lyrics of *doda idi* are delivered spontaneously by a mother or parent in putting her child to sleep. This means that mothers or parents in Aceh have a high artistic spirit in putting their children to sleep. In addition, *doda idi* is an oral literary work originating from the background of the life of the Acehnese people. The word *doda idi* which is often called a *peudoda* means to sway, whereas the *idi* or *dodi* means to swing. One example of a *doda idi* containing these words is as follows:

*Alah hai do lon **doda** idi (Alah hai do I sway)*

*Sinyak ubit mak ayon **dodi** (My little boy swings)*

*Alah hai do lon **doda** idang (Alah hai do lon **doda** I sway idang)*

Teungeut sinyak laju beureujang (Sleep, sleep, soon)

In the realm of oral literature, *doda idi* belongs to folk songs. Nasir (2016, p. 2) explains that folk song is not only a means of entertaining oneself, but also to provide guidance for life, advice, and prohibition for someone to live his life in a community. In addition, Rahmawati et al. (2010, p. 115) explain that folk song has ritual, social, educational functions, and as a means of entertainment carried out based on the situation and condition of the community. On the other hand, *doda idi* is a form of oral literature that is passed down through generations and has a strong influence on forming the character of children. According to Vansina (1985, pp. 27-28), oral literature is part of an oral tradition that develops in the form of oral culture in the form of verbal messages from one generation to another. In addition, Hutomo (1991, p. 1) states that oral literature includes the expression of citizen literature; a culture that is disseminated and passed down orally by word of mouth.

The lyrics of *doda idi* contains the values that parents want to convey to their children. These values are the crystallization of Acehnese culture. The dominant value in *doda idi* is the value of education. According to Purwanto (2008, p. 62), the value of education is everything that is obtained through one's experience in interacting with other people or the environment that leads to maturity. More specifically, there is a lot of character education in *doda idi*. In this context, Kosasih (2003, p. 194) says that in literary works there are values that are educating children's character for the better. One example of character values, which is related to how to communicate, which is contained in *doda idi* is as follows:

Alah hai do lon doda ido (Let me *doda ido*)
Sayang jalo ka riyeuk timpa (Unfortunately the boat was hit by ripples)
Beuteugoh-teugoh bak tameututo (Be careful when speaking)
Bek roh meutajo nyang hana guna (Don't be useless)

In general, character values pertain to (1) the love of God Almighty and all of His creations, (2) independence and responsibility, (3) honesty/trustworthiness and wisdom, (4) respect and courtesy, (5) generous, helpful and mutual cooperation, (6) confident, creative, and hard-working, (7) leadership and justice, (8) good and humble, and (9) tolerance, peace and unity. Based on the Ministry of Education and Culture (Ministry of National Education, 2010, pp. i-ii), 18 values of character education were agreed upon in the workshop on Cultural and National Character Education. These values have been taught in a variety of curricula in elementary, middle and upper schools. One of the values of the characters is the character of responsibility. The attitude and behavior of a responsible child is one who is capable of carrying out the duties and obligations that he or she is supposed to perform both for himself, the community, and his country. In addition, the attitude of responsibility must also be shown to the things ordered by God.

Research on character values in *doda idi* has been examined by Armia (2013) with the title "Oral Tradition of *Doda Idi* as Forming Character of Aceh Children". The study concluded that the words of *doda idi* can stimulate the formation of children's character early and have many character values integrated in it. Besides Armia, Khalidi and Syam (2017) examined character and moral education in *doda idi* with the title "Representation of Moral Values in the Lyrics of *Doda Idi* Songs (Semiotic Study of

Doda Idi Song Lyrics in *Nyawoung* Album)". In contrast to the two studies, this study specifically aims to examine the character values of any responsibilities contained in the lyrics *doda idi* in Aceh Jaya.

METHOD

This study uses a qualitative approach in accordance with the view of Brannen (2002, p. 83) because the researchers actively conducted direct observation and participated in the life of the object under study or the speakers, so that valid data is obtained.

The research data were obtained from five housewives of five sub-districts in the Aceh Jaya Regency, Aceh, Indonesia. They are informants who are good enough at pronouncing the lyrics of *doda idi* and have participated in a *doda idi* competition. These are listed in the following table:

Table 1. Informant profile

No	<i>Doda Idi</i>	Initial, Age	Address	Time
1	<i>Rateb Aneuk Meutuwah</i>	NA, 39 yo	Sub-district Teunom	7 August 2018
2	<i>Peuayon Sinyak</i>	YU, 42 yo	Sub-district Krueng Sabe	10 August 2018
3	<i>Rateb Meutuwah</i>	IS, 35 yo	Sub-district Jaya	12 August 2018
4	<i>Peuayon Aneuk</i>	ED, 35 yo	Sub-district Setia Bakti	28 August 2018
5	<i>Tarek Ayon</i>	LR, 42 yo	Sub-district Panga	2 September 2018

The research data are the sequences of *doda idi* that contain character value of responsibility.

The data of this study were collected by recording and noting techniques. According to Mahsun (2005, pp. 124-125), recording and noting techniques are used so that the sounds uttered by the informants can be obtained perfectly. Data were analyzed following these steps: (1) transcribing oral/recorded data into written data, (2) sorting data containing character value of responsibility, (3) classifying data into their respective value groups, (4) translating data from Acehnese language, and (5) analyzing data in depth.

RESULTS AND DISCUSSION

The character value of responsibility relates to duties and obligations that must be carried out correctly. A child who has the character of responsibility will carry out the duties and obligations that he should do, both for himself, the community, and his country. In addition, the attitude of responsibility must also be shown to the things ordered by God. In the lyrics of *doda idi* in Aceh Jaya, six moral values of responsibility were found, namely (1) the responsibility of parents raising children, (2) maintaining and caring for parents, (3) providing education for children, (4) household responsibilities, and (5) giving love.

Raising a Child

In the lyrics of *doda idi Rateb Aneuk Meutuwah*, there is a character value of responsibility of a mother to give birth and raise a child. This can be seen in the following lyrics.

Oh rayek aneuk beu-ek meutuwah (When adults, be happy)
Beuna tabalah jasa ayah poma (Reply the favor of both father and mother)
Masa ubit aneuk poma neupapah (When you were a kid, mommy takes care of you)
Meunan sit ayah mita beulanja (Likewise, dad is looking for money)

In the last two lines of the lyrics above, the responsibility inherent in parents to raise their children is explicitly portrayed. The responsibility of a mother after giving birth to a child is to take care of her child well until she is a teenager. While the duty of a father is to meet the needs of children, especially for clothing and food needs.

Still in the above lyrics, a child is taught parents' struggle and responsibility. This is done so to tell the child that when he is mature, he does not forget the things that his parents have done for him. On the first and second lines, the child is expected to be "wise" or good in character and always remember the kindness of both parents. Besides that, how difficult it is for the mother to give birth to the child is described in the following verse.

Rasa nyum beukah langet keutujoh (It felt like the seventh sky broke)
Rasa nyum duroh asoe di poma (It feels like mommy's flesh is gone)
Oh lahe gata wahe aneuk boh (When you born, O my child)
Poma peutaroh nyawong lam dada (Mommy risked life on the chest)

As a form of responsibility towards the child in her womb, mothers are willing to risk their lives to give birth. In the first and second lines, it is explained how a mother feels the pain of childbirth. This is done to give birth to their children into the world. The sacrifice of a mother to give birth to her child and father's responsibility to provide a living is a real example for children to always love their parents. In the lyrics of *doda idi* in Aceh Jaya, the child is told to always remember his parents and be responsible to parents when they grow up.

Caring for Parents

The character value of caring for parents are found in *Rateb Aneuk Meutuwah*. Hopefully, a child does not forget the kindness of parents. There are so many lyrics of *doda idi* that contain advice for children to look after and care for their parents when they grow up. One of them is illustrated in the following quote.

Na lahe normal na yang plah badan (Some are born with normal way, some should have operation)
Dumnan geusayang gopnyan keugata (So dear to you)
Ingat keu jasa bek putoh-putoh (Remember her kindness constantly)
Sampe aneuk boh nyawong keuluwa (Until life comes out)

In this quote, the struggle is expressed and the responsibility of a mother to give birth to a child is so great that life becomes a bet. Therefore, parents also have the responsibility to advise and remind their children not to forget the kindness of those who have struggled for them. A child is not expected to buy luxury homes and abundant property, what is expected is that when they are old there will be a child who will look after them.

Besides *Rateb Aneuk Meutuwah*, in the *doda idi Peuyayon Sinyak* there is also a character value of responsibility about caring for parents when their parents are unable to do anything because they are old. Here is the lyrics.

Guna di poma han ek soe balah (no one is able to repay mother's kindness)
Meulengkan Allah nyang balah guna (Except God who reciprocates)
Masa lam kandong sampe geulahe (Since the womb until birth)
Cuba tapike dumna sengsara (Try to think how miserable it was)

In the above lyrics, it is implied that a child must understand the suffering of his parents in raising him, so that later when he grows up he can do the same as a form of responsibility for those who have given birth and raised.

Providing Education for Children

The character value of providing education for children is found in *Rateb Meutuwah* in lines 3 and 11. Not much different from the previous verse, the character value of responsibility is explained implicitly by the parents through the lyrics of *doda idi*. Here is the lyrics.

Allahu Allah Allahu Rabbi (Allahu Allah Allah my Lord)
Sinyak puteh di lam ayon ija (My white son is in the swing)
Oh ban ka rayek sinyak puteh di (When you grow up my son)
Mak jok bak BUDI beuet ngon sikula (I will bring you to madrasah to recite Al-Qur'an and to school)

The above lyrics tell about the form of God's majesty and praise for the child. In the content, parents explain that when a child grows up, he will go to a religious school. The third and fourth lines explain that there is a responsibility of parents to provide proper education to children, but it is implicitly explained that there is a child's responsibility to study seriously for the parents. Children in Aceh, especially Aceh Jaya, when they started growing up, they will be brought to religious teachers in their villages to get religious knowledge. After 6 or 7 years old, they are brought to school to get formal lessons.

Household Responsibilities

In *doda idi Rateb Meutuwah*, there is a character of responsibility that is taught to children through the activities of their parents, namely completing homework. Parents want to instill in children that all actions done by parents are their own responsibility. The father has the responsibility to provide living for the family members and the mother completes homework. Later, if their children are older, they can understand their responsibilities. Here is the lyrics.

Kajeuet hai aneuk teungeut beubagah (Sleep sleep soon)
Siat mak keubah gata aneuknda (Mommy leaves for a while)
Poma tron siat aneuk meutuwah (Only a while my dear)
Poma seumeurhah bajee ngon ija (Mommy wash clothes)

The lyrics explain that parents also have the responsibility to wash clothes and solve household problems. However, the main thing that becomes a priority is taking care of children. In the third and fourth lines it is implicitly explained to the child in the swing that the main tasks and responsibilities take precedence over other things. Therefore, parents try to put their children to sleep before working on other problems. This is done so that children learn that primary responsibility must always be a priority compared to other things. Similar character values are also found in *doda idi Peuayon Aneuk* as shown in the following quote.

Lailahaillallah (No God except Allah)
Teungeut rijang boh hate ma (Sleep quickly my baby)
Teungeut laju di dalam ayon (Sleep in the swing)
Poma geutron jak rhah ija (Mommy will wash clothes)

The lyrics explain that parents try to put their children to sleep so that they can do other work. The phrase "*poma geutron*" means that to do the work a mother must go down to wash. This intends to explain to the child that he will be left by his parents to wash clothes. The Acehnese house in the past was a tall stilt house so the mother felt anxious to leave her child who had not yet slept. That is the form of parents' responsibility to ensure their children are safe working on other jobs.

In addition to the two *doda idi* above, similar character values are also found in *doda idi Tarek Ayon*. See the following lyrics.

Hajat bak hate aneuk meuayon (I have will o my son)
Geupeulheueh kaoui uleh ibunda (To fulfill my promise to Allah)
Beubagah teungeut aneuk lam ayon (Sleep soon my son in the swing)
Poma geujak tron geujak rhah ija (Mommy will wash clothes)

Geupeugot ayon mirah ngon kuneng (The swing in made in red and yellow)
Aneuk dimeu'en beungoh ngon sinja (Children paly in the morning and afternoon)
'Oh teungeut sinyak di dalam ayon (When you already fall a sleep)
Poma geujak tron geujak rhah ija (Mommy will wash clothes)

Both the first and second couplets above contain the responsibility of parents to wash children's clothes. The work was carried out after the child fall asleep in a swing. In addition, the mother wants to give an understanding to her child that she prioritizes her responsibilities as a mother who takes good care of her child.

Providing Love

The value of the character of responsibility related to the love of parents to their children is also found in *doda idi* of Aceh Jaya. The character value is found in *doda idi Peuayon Sinyak*. Here is the lyrics.

Timang-timang aneuk mak timang (Cradle cradle my baby in a cradle)
Uroe ngon malam sabe mak timang (Morning and night you are always in my cradle)
Adak hek bacut pikeran mumang (Although tired of dizzy thoughts)
Di mak keu aneuk tetap geusayang (Mommy will always love you)

The first and second lines explain about the parents who cradle their children in a swing. Morning and evening a child will be under the supervision of his parents with love. This is done by parents as a form of pleasure in the birth of a child in their family. In addition, parents also have a responsibility to give love to their children. Such love will not be cracked since the swing until the end of his lifetime. Therefore, the character values conveyed in the lyrics above should be a lesson for children to love their parents from their birth until the end of their life.

CONCLUSIONS

Doda idi is an Acehnese nursery song which is sung as a lullaby. In Aceh Jaya *doda idi*, there is a character value of responsibility, including (1) the responsibility of parents raising children, (2) maintaining and caring for parents, (3) providing education for children, (4) household responsibilities, and (5) giving love. The character value of responsibility is deliberately sung to the children since the swing with the hope that later when they become adults, they understand the nature of responsibility. There are two sides of responsibility that are taught, namely the responsibility carried out by parents to children and the responsibility the children carry to the parent when they grow up.

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