

The Values of Islamic Education Embodied in the Aceh Language Poetry *Rateb Meutuwah*

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Abstract

Poetry is one of the media that can provide education to listeners and those who watch it if the poetry is also in visual form. However, there are also poems that are mere entertainment without educational value, especially in Islamic education. Therefore, it is necessary to study the value of education in a poem that the author takes as a sample poem in Acehese entitled Rateb Meutuah. This study used a qualitative descriptive research method, collecting data using the document review method and the data content analysis method. The results of the research prove that the Aceh language poem Rateb Meutuwah sung by Joel Pasee is very closely related to the content of Islamic educational values, such as the value of humility (*tawadhu'*), the value of patience, the value the obligation to educate children, the value of advocating the five daily prayers, the value of devotion to both parents, the value of respect and devotion to teachers, and the value of advocating for children with good prayers. Thus the Aceh language poem Rateb Meutuwah is full of Islamic educational values, so it is highly recommended to always listen to or show it to children so that the contained educational values can be instilled in a child.

Kata kunci: Nilai Pendidikan Islam; Syair Bahasa Aceh; Rateb Meutuwah

Abstrak

Syair merupakan salah satu media yang dapat memberikan pendidikan kepada para pendengar dan yang menontonnya bila syair tersebut juga berbentuk visual. Namun demikian ada juga syair yang sekedar hiburan semata tanpa bernilai pendidikan, lebih-lebih lagi pendidikan Islam. Maka dari itu perlu sebuah kajian tentang nilai pendidikan dalam sebuah syair yang penulis ambil sampel syair dalam bahasa Aceh yang berjudul *Rateb Meutuah*. Penelitian ini menggunakan metode penelitian deskriptif kualitatif, pengumpulan data menggunakan metode telaah dokumentasi dan metode analisis data *content analysis*. Hasil penelitian membuktikan

dalam syair bahasa Aceh *Rateb Meutuawah* yang dinyanyikan oleh Joel Pasee sangat erat dengan kandungan nilai-nilai pendidikan Islam, seperti nilai merendah diri (*tawadhu*), nilai kesabaran, nilai kewajiban mendidik anak, nilai anjuran shalat lima waktu, nilai berbakti kepada kedua orang tua, nilai menghormati dan berbakti kepada guru, dan nilai anjuran mendoakan anak dengan doa yang baik. Dengan demikian syair bahasa Aceh *Rateb Meutuawah* penuh dengan nilai pendidikan Islam maka sangat direkomendasikan untuk selalu diperdengarkan atau dipertontonkan kepada anak agar nilai pendidikan yang terkandung tersebut dapat tertanam dalam diri seorang anak.

INTRODUCTION

Education is a means of disseminating the values of religious teachings which become an intermediary for the transformation of values and knowledge which functions as the originator of human culture and civilization.¹ Especially in modern times like today, Muslims are faced with the challenges of modernism, especially driven by the influence of technological advances and the influx of foreign cultures.² This can be seen from the increasingly diverse television shows. From these various television programs besides being able to add variety to the entertainment for the viewers, there are also quite a few less educational shows that are shown on television. Facing this reality, it is necessary to have educational values that can manifest and return individual behavior to Islamic values in a comprehensive manner.³ The value of education is able to influence behavior in the form of a person's character and character as well as shape and influence in a better or a bad direction.⁴ Basically, morals and character are oriented towards spiritual values, human values and the environment. These values have always existed and have never been separated from human life. The value of education is a means of spreading the values of religious teachings which become an intermediary for the transformation of values and knowledge which functions as the originator of human culture and civilization. In social life the value of education is not just a process of transforming knowledge and knowledge, but also aims to form and

¹ I Wayan Cong Sujana, "Fungsi Dan Tujuan Pendidikan Indonesia," *Adi Widya: Jurnal Pendidikan Dasar* 4, no. 1 (2019): 29, <https://doi.org/10.25078/aw.v4i1.927>.

² Yolanda Priska Purnama and Aprilia Rachmadian, "Pengaruh Masuknya Budaya Asing Terhadap Purnama, YP, & Rachmadian, A. (2016). Pengaruh Masuknya Budaya Asing Terhadap Pelestarian Kebudayaan Tari Tradisional Wayang Topeng Malangan Di Malang Raya, Jawa Timur. *Jurnal Pesona*, 2(1), 6-21. [https://doi.org/10.26/Pesona Journal 2, no. 1 \(2016\): 6-21](https://doi.org/10.26/Pesona Journal 2, no. 1 (2016): 6-21).

³ A. Rahman Ritonga, "Memahami Islam Secara Kaffah: Integrasi Ilmu Keagamaan Dengan Ilmu Ilmu Umum " *Islam Realitas: Journal of Islamic & Social Studies* 2, no. 2 (2016): 118, https://doi.org/10.30983/islam_realitas.v2i2.183.

⁴ Wa Mirna, "Analisis Nilai-Nilai Pendidikan Dalam Novel 'Kaki Saya Bulat ' Karya Suharyo Widagdo," *Jurnal Lingue: Bahasa, Budaya, Dan Sastra* 2, no. 1 (2019): 88-95, <https://doi.org/DOI:http://dx.doi.org/10.33477/lingue.v1i2.1187>.

instill a generation of character and noble character.⁵

In essence, the values of Islamic education are not only contained in the Qur'an⁶ and Hadis alone are the main sources of reference to Islam, but also from human works of art and literature. Because human in their lives cannot be separated from art. In works of art there is beauty, and human instinct is love for beautiful things, even humans themselves are created in a very beautiful and perfect form.⁷ There are various kinds of art in this world, such as music, sound art, fine art, and dance. However, of the many existing works of art, one of the areas of art that is in great demand is music and the art of music is inseparable from the text of songs or chants and the rhythms contained therein.

The song is the result of a person's creative process which involves contemplative and consistent thoughts and contemplation about symbols, perceptions, and meanings that are seen and observed in the life of an author. Sometimes a songwriter has to get out of himself to see the reality of himself and his surroundings, then describe and put it into verses of lyrics, rhythm, notation and melody.⁸ So that sometimes when someone listens with their ears, they will feel the vibrations of a melody that tugs at their heart, answer their inner fatigue and fatigue, and find the hidden meaning behind the song. For example, a song composed based on the Acehese nazam sung by a singer from Aceh named Joel Pasee with the title of the song "Rateb Meutuwah".

Nazam Aceh shows a more binding influence on listeners than other works of art in Aceh, such as poetry, rhymes and so on, because Aceh nazam involves both rhythm and music which contains a lot of religious values.⁹ To remember religious advice originating from the Qur'an and Hadi, whether spoken by a saint of Allah, a cleric as contained in the lyrics of the Aceh song Rafli Kande, or the advice of former people is certainly not an easy matter, because many factors that affect the entry of a message to the human ear. Through the Acehese nazam, advice, appeals and religious advice will be easier to accept, because the nazam offers a rhythmic notation and a depth of meaning that can make the heart lull in its strains. For example, the lessons or advice contained in the Aceh nazam "Rateb Meutuwah" sung by Joel Pasee, as a relic or tradition from the past people, are still being heard and practiced by the people of Aceh,

⁵ Deddy Febrianshari, " Analisis Nilai-Nilai Pendidikan Karakter Dalam Pembuatan Puncak Zaman Now," *Jurnal Pemikiran Dan Pengembangan SD* 6, no. 1 (2018): 88-95, [https://eprints.umm.ac.id/45183/20/Febrianshari Kusuma Jayanti Ekowati Prasetya Widiyanti Suwandayani - Nilai Karakter Pendidikan.pdf](https://eprints.umm.ac.id/45183/20/Febrianshari%20Kusuma%20Jayanti%20Ekowati%20Prasetya%20Widiyanti%20Suwandayani%20-%20Nilai%20Karakter%20Pendidikan.pdf).

⁶ K Sholikhah, " Nilai-Nilai Pendidikan Karakter Pada Qs. Al-an'Am Ayat 151 Dan Implementasinya Terhadap Pembelajaran Pai Di Sekolah," *Dar El-Ilmi: Jurnal Studi Keagamaan ...* 2, no. 1 (2021): 152-69, <http://e-jurnal.unisda.ac.id/index.php/dar/article/view/2868>.

⁷ Asep Sulhadi and Zakaria Firdaus, ""Cinta Dalam Al-Qur'an: Sebuah Kajian Tafsir Tematik," *Jurnal Samawat* 04, no. 01 (2020): 13-23..

⁸ Riyan Hidayatullah, ""KREATIVITAS DALAM PENDIDIKAN MUSIK: BERPIKIR DIVERGEN DAN KONVERGEN CREATIVITY IN MUSIC EDUCATION: THINKING DIVERGENT AND CONVERGENT Pendahuluan," *Musikolastika* 2, no. April (2020): 1-7.

⁹ Hendra Kasmi, ""NILAI-NILAI RELIGI DALAM NAZAM ACEH," *Jurnal Metamorfosa* 7, no. 1 (2019): 31-36, <https://www.ptonline.com/articles/how-to-get-better-mfi-results>.

Studies related to educational values have actually been studied by other studies before, such as the study Nurul Indana with the title *Values of Islamic Education (Analysis of the Mystery Book of Noah's Flood by Yosep Rafiqi)*. This study discusses the value of Islamic education but the focus of the study is the Mystery of the flood of Prophet Noah.¹⁰ Habib Muhtarudin's research entitled *Values of Islamic Education in the Book of al-Mawā'iz al-'Uṣfuriyyah*, This study also discusses the value of Islamic education but the subject of the study is the book of al-Mawā'iz al-'Uṣfuriyyah.¹¹ Bekti Taufiq's research entitled *Identification of Islamic Education Values in Community Empowerment at PNPM Mandiri*. This research also examines Islamic education but the study variables are in the perspective of community empowerment.¹² Based on several literature reviews on previous studies that examined the values of Islamic education, there are similarities here because they examine the values of Islamic education. However, the study of the value of Islamic education studied here is a very different study subject, namely poetry *Rateb Meutuwah* in the Acehese language, thereby greatly differentiating it in terms of the object of study from previous studies so that this is where the value of novelty in this study is because it has never been studied by others.

According to the initial hypothesis, poetry in the Acehese language "Rateb Meutuwah" contains educational values which include moral values, monotheism values, and other values which also include methods of educating or teaching children. Therefore to ensure the educational values contained within It is necessary to carry out an in-depth study of the Aceh nazam with the aim that the Aceh nazam can be recommended to the public to be translated into a language that can be understood by the whole nation and the world, of course, in order to bring world change in a better direction.

RESEARCH METHODS

This study uses a qualitative research method that is descriptive in nature¹³ because it is in accordance with the purpose of this study, which is to describe the values of Islamic education contained in the poem Rateb Meutuwah. Sources of data come from library documents, both primary sources and secondary sources. Data from primary and secondary sources will be reviewed using documentation review data collection techniques.

After the data collection process is complete, a reduction process (data selection) is then carried out to obtain information that is more focused on the issues

¹⁰ Noor Indana, Nurul, Fatiha, " Nilai-Nilai Pendidikan Islam (Analisis Buku Misteri Banjir Nabi Nuh Karya Yosep Rafiqi)," *Ilmuna* 2, no. 2 (2020): 106-20, <https://jurnal.stituwjombang.ac.id/index.php/ilmuna/article/view/152>.

¹¹ Habib Muhtarudin and Ali Muhsin, Nilai-Nilai Pendidikan Islam Dalam Kitab Al- Mawā'iz Al - 'Uṣfuriyyah," *Jurnal Pendidikan Islam* 3, no. 2 (2019): 311-30, <http://journal.unipdu.ac.id:8080/index.php/jpi/article/view/2004>

¹² Bekti Taufiq, "Identifikasi Nilai-Nilai Pendidikan Islam Dalam Pemberdayaan Masyarakat Pada PNPM Mandiri," *Jurnal Penelitian* 11, no. 1 (2017): 69, <https://doi.org/10.21043/jupe.v11i1.2171>.

¹³ Lexi J. Moleong, *Metode Penelitian Kualitatif*, Cet. XXIV (Bandung: Bandung: Remaja Rosda Karya, 2007), p. 112.

to be answered by testing the suitability of one data with another. After the process of data collection and data reduction is complete, it will be followed by data analysis, in this case the data content analysis method is used.¹⁴Through the content analysis method, efforts are made to understand the meaning contained in the text of the Rateb Meutuwah poem which is related to the value of Islamic education.

RESEARCH RESULTS AND DISCUSSION

Research result

The Value of Islamic Education

Islamic education aims to form a good Muslim personality through instilling Islamic values, which are characterized by changes in attitudes and behavior in accordance with Islamic teachings. The educational process needs efforts, activities, methods, tools and an environment that supports its success. Personality is basically inherent in a person in the form of behavior or actions. If the inherent behavior is bad, then the behavior is called disgraceful morals (mazmumah morals) and if the behavior is good then it is called commendable morals (mahmudah morals).¹⁵

Islamic values that must be instilled in every Muslim, first of all is the value of faith education (aqidah islamiyah) where the value of faith education is an educational value in the form of monotheism, this educational value gives humans an understanding of themselves as beings who have God who creates.¹⁶Both the value of worship and cleanliness education, the presence of the value of hygiene education in humans is expected to give them an understanding of the importance of cleanliness and health in education so that they will try to always maintain cleanliness and health. These two educational values are part of the values of Islamic education that need to be instilled in everyone since childhood so that they know the values of education in their lives. In addition to the educational values mentioned above, other values of Islamic education that must be instilled in each individual are the ability to recognize oneself, the ability to control and manage one's emotions, the ability to give advice, the ability to understand oneself,¹⁷So it is necessary for Muslim parents to pay more attention to their children by including education as a basic element.¹⁸

The values of Islamic teachings in essence can be divided into 3 types, namely valuesfaith, religious values, and moral values.¹⁹The values of faith teach humans to believe in the existence of the One and Almighty God as the Creator of the universe, who will always supervise and take into account all human actions in the world. By

¹⁴ Burhan Bungin, *Analisis Data Penelitian Kualitatif* (Jakarta: Raja Grafindo Persada, 2003), h. 85.

¹⁵ Zakiah Daradjat, *Ilmu Pendidikan Islam*, Cet. VI (Jakarta: Bumi Aksara, 2006), h. 28..

¹⁶ Nafisah Mufidah and Nurfadilah Nurfadilah, "Menanamkan Nilai Agama Pada Anak Usia Dini Di Keluarga Arab," *Jurnal Anak Usia Dini Holistik Integratif (AUDHI)* 2, no. 2 (2021): 58, <https://doi.org/10.36722/jaudhi.v2i2.581>.

¹⁷ Avin Fadilla Helmi, Konsep Dan Teknik Pengenalan Diri," *Buletin Psikologi* 3, no. 2 (2016): 13-17.

¹⁸ M. Nippan Abdul Halim, *Anak Shaleh Dambaan Keluarga* (Yogyakarta: Mitra Pustaka, , 2000), h. 119.

¹⁹ Indana, Nurul, Fatiha, "Nilai-Nilai Pendidikan Islam (Analisis Buku Misteri Banjir Nabi Nuh Karya Yosep Rafiqi)."

feeling wholeheartedly that God exists and is omnipotent, humans will be more obedient to carry out everything that has been ordered by God and are afraid to commit injustice or damage on this earth. The values of worship teach humans so that in every action they are always based on a sincere heart in order to achieve the pleasure of Allah. The practice of the concept of religious values will give birth to people who are just, honest, and like to help others. Furthermore, finally, moral values teach humans to behave and behave properly according to the right and good norms or manners, so that it will lead to a peaceful, peaceful, harmonious and balanced human life. Thus it is clear that the values of Islamic teachings are values that will be able to bring people to happiness, prosperity, and human safety both in life in this world and life in the hereafter.²⁰

Factors Affecting Value Education

The education system implemented in schools has been regulated and programmed according to levels and levels. Success or failure of children in learning is strongly influenced by internal factors and external factors. Internal factors include the maturity or growth of intelligence or intelligence, motivation, interests and talents, and children's experiences.²¹ While external factors include the family environment, community, school and other educational devices that are interrelated, including the media that a child watches.²²

The environment and society are actors or important factors in education and the media is a broad environment that presents beliefs, morals, and moral values in predetermined principles because humans are social creatures, who are easily influenced by what is heard, watched and demonstrated.²³ A good social environment is likely to produce good children too. Basically, society must educate children in a good and right way. The community's task in terms of education covers a wide and varied field, namely starting from the smallest things in everyday life. The duties of society are also seen in customs and traditions and in the thinking of events as well as in culture in general and in spiritual direction and so on.

One of the factors that determine the education of children is home atmosphere. The atmosphere of the house is meant to be situations or events that often occur in the family, including what is heard and what is watched, where the child is and learns from that atmosphere. The noisy, crowded and chaotic atmosphere of the house does not give peace to their children who are studying. Usually this happens in large families and there are too many occupants, the

²⁰ Zakiah Daradjat, *Membina Nilai-Nilai Moral Di Indonesia* (Jakarta: Bulan Bintang, 1999), h. 73.

²¹ Adinda Bilqis Azizah et al., Pengaruh Intelegensi Terhadap Keberhasilan Peserta Didik," *Jurnal Pendidikan Dan Dakwah* 2, no. 1 (2020): 70-76, <https://ejournal.stitpn.ac.id/index.php/pandawa>.

²² Enceng Yana and Neneng Nurjanah, "PENGARUH LINGKUNGAN KELUARGA DAN LINGKUNGAN SEKOLAH TERHADAP PRESTASI BELAJAR SISWA PADA MATA PELAJARAN EKONOMI DI KELAS XI IPS SMA NEGERI 1 CILEDUG KABUPATEN CIREBON," *Eduonomic* 47, no. 4 (2021): 124-34, <https://doi.org/10.31857/s013116462104007x>

²³ Muhammmad Zuhaili, *Pentingnya Pendidikan Islam Sejak Dini* (Jakarta: Ba'adillah Press, 2002), h. 89.

atmosphere of the house is tense, noisy, often bickering,²⁴ can cause children to get bored at home, and find it difficult to concentrate on their studies. And as a result, children are not enthusiastic and bored with learning, because they are disturbed by these things. To provide deep motivation to children, it is necessary to create a calm, peaceful and loving home atmosphere so that these children feel at home and can concentrate on their studies. Apart from that, it is also necessary to pay attention to the expressions and shows in the household that are heard and shown to children, both expressions and shows directly from the family or the words and shows that are heard and watched indirectly through recorded musical instruments, films, videos and internet media.²⁵ All of these contain values or messages that will affect the education and formation of a child's personality.

Discussion

The Value of Islamic Education in Aceh Language Poetry Rateb Meutuwah

Syair Rateb Meutuwah is the name of a song in the Acehese language sung by Joel Pasee whose real name is Zul Afrizal. Joel Pasee is a native Acehese born in Lhokseumawe from the couple Tgk. Razali and Zarniah. When viewed from his work to his role in the Aceh Tsunami film, Joel Pasee has won various achievements in the arts and culture.²⁶ The song Rateb Meutuwah is one of the songs that is very popular among the people of Aceh, ranging from children to elderly parents. The text of the song can be seen below:

*Lailahailallah
Tengeut bagah boh hatee ma
Tengeut laju dalam ayoen
Poma seumabon jak rah ija
Allahu Allah, Allahu rabbi
Nyak puteh di rijang raya
Oh tee rayeuk mak jok bak beut
Nak jeut teuma keu ulama
Alah hay do ku doda idang
Tengeut rijang boh hatee ma
Beu jroeh akai watee rayeek
Mangat mak jok bak sikula
Lailahailallah*

²⁴ Karimuddin, *PROBLEMATIKA GUGATAN PERCERAIAN DALAM MASYARAKAT ISLAM (Dilengkapi Analisis Putusan Mahkamah Syar'iyah Dengan Pendekatan Fiqh)*, ed. Muntasir A. Kadir (Sigli Pidie: Yayasan Penerbit Muhammad Zaini, 2021), https://books.google.co.id/books?hl=en&lr=&id=ASljEAAAQBAJ&oi=fnd&pg=PA17&dq=info:mkIcFpW5TFQJ:scholar.google.com&ots=FJBE7VXgyI&sig=whlyxwkc28EEnyI16Xg3eHsY98w&redir_esc=y#v=onepage&q&f=false.

²⁵ Putri Dewi Sirajuddin Jamaluddin, "Educational Values in the Biography of Al-Khulafaurrasyyidin and Its Application in Adult Education in Indonesia" 4, no. 1 (2021), <https://jurnal.umpar.ac.id/index.php/athfal/article/view/1460>.

²⁶ Peradaban Dunia, "Joel Pase Bintang Aceh Guru Pencinta Sejarah," <http://webcache.googleusercontent.com/search?q=cache:qSFamw7qt4IJ:www.peradabandunia.com/2014/12/joel-pase-bintang-aceh-guru-pencinta.html+&cd=1&hl=id&ct=clnk&gl=id, 2022>.

Nabiyullah pang ulee donya
Watee rayeuk muda seudang
Ta seumbahyang pujoe rabbana
Alah hay do ku doda idi
Ta pujoe rabbi neuk watee raya
Ta balah jasa poma dan abi
Bek Allah bri neuk daroe haka
Alah hay do ku do da idang
Rukoem Islam limoeng peukara
Wajib pubuet beu ta amaikan
Peurintah tuhan beu ta keurija
Lailahaillallah
Gunoeng buket Kaf ke labang donya
Beu peungeuh hate aneuk meutuah
Hukoem Allah meureunau beuna
Teungeut laju neuk dalam ayoen
Poma jak treun tinggai gata
Adak tinggai pih keen sidroe
Malaikat toe dengoen gata
Alah hay do ku do da idi
Beugeet budi neuk wate raya
Keu jasa gurei neuk beu taingat
Nyang peuteupat hukoem agama
Subhanallah walhamdulillah
Teungeut bagah boh hatee ma
Teungeut lam ayoen lindungan Allah
Beumeutuah Beumeubahgia.²⁷

The values of Islamic education teach humans to behave properly according to the right and good norms or manners, so that it will lead to a peaceful, peaceful, harmonious and balanced human life.²⁸ Thus it is clear that the values of Islamic teachings are values that will be able to bring people to happiness, prosperity, and human safety both in life in this world and life in the hereafter.²⁹

The values of Islamic education contain Allah's rules which include rules governing the relationship between humans and Allah, human relations with humans, and human relations with nature as a whole. Humans will experience discomfort, disharmony, discomfort, or even experience problems in their lives, if there is an imbalance in establishing these relationships or they do not follow the rules set by God.

This Islamic education must be instilled by parents from the time the child is born, in a good way because in fact a child develops on top of what parents are

²⁷ Joel Pasee, "Rateb Meutuawah," <https://www.youtube.com/@JoelPaseeExperiment>, 2017.

²⁸ Ahmad Sainul, "Konsep Keluarga Harmonis Dalam Islam," *Jurnal Al-Maqasid* 4, no. 1 (2018): 86-98.

²⁹ Daradjat, *Membina Nilai-Nilai Moral Di Indonesia*.

accustomed to when they are young.³⁰ Nazam Rateb Meutuwah is one of the songs that plays a very important role in instilling the value of Islamic education in children from the cradle, which contains educational values in the nazam which can be described as follows:

Humble (tawadhu')

It has become a natural sunnah and customary law in household life to respect and obey husband and wife. The wife obeys the husband, so the husband respects his wife. One of the tributes to the wife is that the husband helps the wife in carrying out household chores, such as cleaning, cooking and so on. Humility is an attitude of mutual friendship and provokes love and affection.³¹

One of the educational values contained in the Rateb Meutuwah nazam is humility (tawadhu'), this can be understood through the first stanza of the Rateb Meutuwah nazam which the text content as follows:

*Lailahailallah
Tengeut bagah boh hatee ma
Tengeut laju dalam ayoen
Poma seumabon jak rah ija.*³²

This is also demonstrated by Joel Pasee in the Rateb Meutuwah video, a husband who humbly and respects his wife who is completing household chores in the form of washing clothes.

Eliminate pride and arrogance

A devout Muslim should not act arrogantly, not turn his face in front of other people, and not be arrogant towards them. In the video Rateb Meutuwah expresses a husband who is demonstrated by Joel Pasee happily rocking a child while reciting dhikr. This reflects or teaches that a husband should not be arrogant towards his wife so he doesn't want to know about looking after and raising children.

The value of this education can be found in the Rateb Meutuwah vows because a good husband is a husband who can help his wife in creating a peaceful and peaceful household. And it is this state of tranquility that will be instilled in a child which will become a provision for his life in the household and society when he grows up.

Patience and restraint in educating

Patience is a word that is quite easy to say but very difficult to apply or practice.³³ In the video of Rateb Meutuwah's poetry, the value of patience is contained, in which in the nazam's video Joel Pasee demonstrates a husband patiently teaching his child even though the child is disobedient and does not want

³⁰ Dina Sukatin, Auliah et al., "PENDIDIKAN ANAK DALAM ISLAM," *Bunayya* VI, no. 2 (2019): 185-205.

³¹ Suranto Aw, "Nilai-nilai Pendidikan Karakter Yang Terkandung Dalam Tayangan "Mario Teguh Golden Ways", " *Jurnal Pendidikan Karakter* 7, no. 2 (2016): 181-91, <https://doi.org/10.21831/jpk.v6i2.12048>.

³² Pasee, "Rateb Meutuwah."

³³ Miskahuddin Miskahuddin, "Konsep Sabar Dalam Perspektif Al-Qur'an," *Jurnal Ilmiah Al-Mu'ashirah* 17, no. 2 (2020): 196, <https://doi.org/10.22373/jim.v17i2.9182>.

to learn. Indirectly, in the name of Rateb Meutuwah, he has also taught teaching methods to educators, in which an educator must prioritize his patient nature in educating. And it is also understood that education for children starts from a swing, education for children is an obligation for parents not for teachers in schools or Islamic boarding schools. Because the nature of the teacher for the child is the parents themselves, who are the first to equip their children with moral knowledge.

Recommended five daily prayers

In the Rateb Meutuwah nazam there is a recommendation value to pray five times a day, which in the text of the Rateb Meutuwah nazam is mentioned in the fourth stanza:

*Lailahailallah
Nabiyullah pang ulee donya
Watee rayeuk muda seudang
Ta seumbahyang pujoe rabbana.*³⁴

Indirectly, in the name Rateb Meutuwah, it has instilled in children the importance of praying five times a day, in which an adult is obliged to pray five times a day.

The value of filial piety to both parents

Rateb Meutuwah's nazam also contains the value of advising to serve the two mothers and fathers who have taken the trouble to educate and raise the child, which in the text of the Rateb Meutuwah nazam is mentioned in the fifth stanza:

*Alah hay do ku doda idi
Ta pujoe rabbi neuk watee raya
Ta balah jasa poma dan abi
Bek Allah bri neuk daroe haka.*³⁵

Indirectly, in the name of Rateb Meutuwah, it has instilled in children the importance of being devoted or doing good to both parents, in which a person is obliged to obey the orders of both parents, which order is not in terms of committing disobedience to Allah.

The value of respect and devotion to teachers

The recommended values for respecting and serving teachers for educating can be found in the following text of the Nazam Rateb Meutuwah:

*Alah hay do ku do da idi
Beugeet budi neuk wate raya
Keu jasa gurei neuk beu taingat
Nyang peuteupat hukoem agama.*³⁶

The nazam mentioned above reminds how important it is to serve and respect teachers as spiritual parents who have provided religious education so that they are directed in living life in order to achieve happiness in this world and the hereafter.

Suggestions for praying for children with good prayers

³⁴ Pasee, "Rateb Meutuwah."

³⁵ Pasee.

³⁶ Pasee.

Prayers said by parents to children will be answered quickly.³⁷ Many hadiths say that the prayers of parents for children are unhindered, thus parents must pray for their children with good prayers so that disaster does not befall their own children. The recommended value for praying for children with good prayers can be found in the following text of the Rateb Meutuwah nazam:

*Subhanallah walhamdulillah
Teungeut bagah boh hatee ma
Teungeut lam ayoen lindungan Allah
Beumeutuah Beumeubahgia.*³⁸

The nazam mentioned above reminds the importance of parents to pray for their children because the success of a child depends on the prayers of his parents.

From the explanation and description above, it can be understood that the value of Islamic education contained in the poem Rateb Meutuwah is the value of humility and respect for others, the value of eliminating pride and arrogance, the value of patience and self-restraint in educating, the value of advocating the five daily prayers, the value of devotion to both parents, the value of respect and devotion to teachers, and the value of advising children to pray with good prayers. Thus the *nazam* Rateb Meutuwah is full of Islamic educational values which should be recommended to always be heard or shown to children so that the contained educational values can be instilled in the child.

Educating pious children is a responsibility that must be borne by their parents. Parents are not enough just to provide and meet all the needs that are material only. However, it is also obligatory to meet the spiritual needs of children, one of which is education. The presence of children by parents gives consequences in the form of obligations and responsibilities of parents to educate their piety. Therefore, the growth and development of children, both physically and spiritually, must receive the full attention of their parents. This attention is in the form of guidance and coaching, in this case in the form of education of child piety for the sake of the formation of children as expected by the Islamic religion.

CONCLUSION

Based on the research that has been done, it can be concluded that in the Aceh language poem Rateb Meutuwah sung by Joel Pasee, there is a lot of Islamic education in it. Among the values of Islamic education include the value of humility (*tawadhu'*), eliminating pride and arrogance, the value of patience and self-restraint in educating, the value of recommending the five daily prayers, the value of being devoted to both parents, the value of respecting and serving the teacher, and the recommended value of praying for children with good prayers. Thus the Aceh language poem Rateb Meutuwah is full of Islamic educational values which should

³⁷ Denny Erica, "Peran Orang Tua Terhadap Pendidikan Anak Usia Dini Dalam Pandangan Islam," *Perspektif Pendidikan Dan Keguruan* 12, no. 2 (2022): 137-46, [https://doi.org/10.25299/perspektif.2021.vol12\(2\).3780](https://doi.org/10.25299/perspektif.2021.vol12(2).3780).

³⁸ Pasee, "Rateb Meutuwah."

be recommended to always be heard or shown to children so that the contained educational values can be instilled in a child. Educational value Islam contained within Acehese poetry *Rateb Meutuwah* hopefully it can be a very positive contribution to the development of Islamic religious education materials in schools, especially in Aceh as a region that has special autonomy rights to carry out education in accordance with local wisdom. So here there is a need for further studies on Aceh's constraints in implementing education in accordance with what has been mandated by the law on Aceh's autonomy rights.

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