



## **Acehnese Characteristics in *Ratéb Doda Idi*: The Sustainability of Social Values through Parents' Message**

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### **Abstract**

Ratéb doda idi is an oral tradition of lulling children to sleep in Acehnese society by exploring the values of education and efforts to build children's character from an early age. Ratéb doda idi is a contextual answer to the problem of the need for value socialization or moral education for Acehnese children. This research aims to describe the characteristics that Acehnese transfer through ratéb doda idi which can provide the child with basic necessities for his future. This research used a qualitative approach research method which is based on data obtained in the field and then strengthened by literature study. This research took place in Aceh, specifically in Aceh Besar, especially the community at three points, namely Indrapuri, Indrapatra, and Indrapurwa. Based on the research results, there are several types of characters that are starting to be instilled through ratéb doda idi. These characters are religious, tolerance, hard work, national spirit and nationalism, social care, and responsible character.

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## INTRODUCTION

Education is an important component in life that is absolutely necessary, not only at school, but also starting from home and social environment, even from an early age so the character instilled suit to the norms of life. Early childhood is an individual with an age range of 0-6 years and is experiencing the growth and development of the golden age where almost 80% of brain performance occurs (Prawinda *et al.*, 2023). Children experience very rapid development and growth at that age, according to psychologists, the early years of life are the most important developmental stages. Retno *et al.* (2023) say that character education is a form of human activity in which there is an action that educates and is intended for the next generation which aims to shape individual self-improvement continuously and train one's abilities in order to move towards a better life.

In Acehese culture, the early days after the birth of a child are colored with Islamic poems often known as *ratéb doda idi* as a medium for character building. Fuadi *et al.*, (2019) said that the poems or *ratéb* that was sung contained advice, history and good morals which were used as a medium for instilling Islamic values that could shape the character of their children when they grew up.

The people of Aceh are aware that personality formation begins when a child is born, even though children are not aware of it. *Ratéb doda idi* is a variant form of poem that is sung to children when they are about to sleep in a swing, cradle, or when they are in the arms of their mother, grandmother, or father (Gade, 2019). This variant of the poem begins with the taibah sentence, "lailahaillallah". As part of Acehese culture and a literary work in the form of poem, *ratéb doda idi* also has an interwoven layered structure, norms and meanings which contain words of advice to educate their children to become good individuals. According to (Inayah & Suprpto, 2017), *ratéb doda idi* is an oral tradition of lulling children to sleep in Acehese society by exploring the values of education and efforts to build the child's character from an early age. This shows that *ratéb doda idi* is a potential *ratéb* in character formation, but the philosophical basis of this *ratéb* has not been revealed. *Ratéb doda idi* is rooted in the history and

culture of Aceh so that the meaning of the philosophical background of *ratéb doda idi* cannot be separated from the historical and Aceh cultural background.

Education and culture have a close relationship of each other. Brameld (in Wardhani, 2016) said that there is no educational process without culture and without society, and there is no cultural process without education, cultural and educational processes can only occur in human relations in a particular society. This shows that the Acehese people are very intelligent and wise in preserving their local culture in educating their children from the swing by singing Acehese poem, namely *ratéb doda idi*. The Acehese have adopted a fun education model with *ratéb doda idi*'s which are beautiful and meaningful, easy to remember and memorize, the content of which is a role model for adults. Therefore, in *ratéb doda idi*'s poem, the researcher believes that there are a number of philosophical values which are believed to be the principles of life of the Acehese people which must be passed on to their children.

Previously, the study of *ratéb doda idi* in Acehese society has only paid attention to 3 (three) aspects. First, the study of the semantic meaning of *ratéb doda idi* which shows the meaning of the signified and the meaning of the signifier in Ferdinand de Saussure's semiotic concept. Second, a study that observe at *ratéb doda idi* in socialization study. Then third, *ratéb doda idi* is seen from a tradition perspective. From those three aspects of the *ratéb doda idi*, what is forgotten is the philosophical aspect of the *ratéb doda idi*, that the *ratéb doda idi* is not only a text construction, but also a social construction of Acehese society.

In Acehese customs, children under five are put to sleep in swings made of sarongs or long cloth (scarves). When the swing starts to be shaken, the parents will immediately start humming the *ratéb doda idi*, so that the *ratéb doda idi* is also often referred to as the *peuayoen aneuk* song or lulling children to sleep. *Ratéb doda idi* has a philosophical message and values that the parents indoctrinate their children with. As oral literature, *ratéb doda idi* not only has aesthetic and entertainment value, but also has ethical and educational value (Yusuf, 2013). This can be seen from the messages

contained in *Ratéb Doda Idi*'s verses which begin with an introduction to the creator, Allah SWT., blessings on Rasulullah saw., introduction to the environment, instilling heroic values, and also messages about various problems and the solution. Delivering teaching to toddlers through *ratéb doda idi* is considered more effective than using other media.

The culture of lulling children to sleep while humming *Ratéb doda idi* is an effort by parents to provide education to children from an early age. This is in accordance with the opinion of (Devianti et al., 2020) that efforts to educate children from birth to six years of age are important through providing educational stimuli to help physical and spiritual growth and development so that children are ready to enter further education.

*Ratéb doda idi* is a contextual answer to the problem of the need for value socialization or moral education for Acehnese children. Rivanza (2023) states that the values contained in *ratéb doda idi* are the values of worship, divine, and moral which can be a reference in developing children's character. The efforts that used to build Acehnese children's character are carried out by instilling philosophical values in the form of advice from parents from the very beginning of their lives. It can be through the child's conscious mind using the medium of *ratéb doda idi* as a lullaby. The efforts to shape children's character with the philosophical values of local Acehnese wisdom which are packaged with the art of speech to become a culture that is inherent in the Acehnese as an effort to suggest the children from the subconscious. Therefore, *peuayon aneuk* or put the child to sleep in the swing is the activity that has become integrated into the Acehnese as a cultural wealth and pattern of early education for their children. It has been passed down from generation to generation.

Freud argued that the subconscious is the source of the motivations and drives that exist within us, whether they are simple desires such as food or sex, neurotic forces, or the motives that drive an artist or scientist to work, which is called *The Id*. Still according to Freud (in Sulloway, 1992), sleep is the opposite of being awake, but the two states have similarities. We think while we sleep, as dreams show, although the type of thinking in our

bodies is different from the type we do while awake. We form memories during sleep, as we know from the fact that we remember dreams. We need sleep for the process of adaptation and self-defense (Preservation and Protection theory).

Character formation as carried out by the Acehnese people through *ratéb doda idi* is clearly an effort to suggest using Acehnese philosophical values which are instilled before bedtime so that it becomes the child's main motivation when he grows up and becomes his basic need as a basic need that is enjoyable for him. Because the subconscious mind is the most dominant and important part in determining human behavior. Character can be found in a person's attitudes, towards himself, towards other people, towards the tasks entrusted to him and in other situations. The aspect of character is perhaps the aspect that is most often and easiest to pay attention to in almost every poem by *ratéb doda idi*. Through *ratéb doda idi*, parents educate ethics and manners. Education is through explicit advice. Each piece of advice shows different character values, but usually revolves around character in self-responsibility, character towards parents and teachers, and character towards society. Islami (2014) stated that character is an inner standard that is implemented in various forms of self-quality. Character needs to be built or inherited continuously through thoughts and actions. Haryati (2017) defines character as a way of thinking and behaving which is a "characteristic" of an individual. These characteristics are "original" and rooted in the personality of the object or individual and are the 'engine' that drives how a person acts, behaves, says and responds to things.

There are several values of character education as formulated by the Indonesian government and become a reference in the formation and development of the character of students in formal education institutions. The values of character education are religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, national spirit, curiosity, love of the country, communicative, respect for achievement, love of peace, like to read and also social care (Baginda, 2018).

This study aims to describe what characteristics the people of Aceh transfer through

*ratéb doda idi* which can provide children with basic needs for their future in life. This *ratéb* is used by Acehnese parents as an informal education approach to form children's characters so that social values in Acehnese society can be inherited. Besides, from the academic perspective, this study can be used as a documentation of local wisdom. So, in the other words, the main goal is to make local traditions such as *ratéb doda idi* as a part of the solution to strengthen children's character in the family, while preserving Aceh's cultural heritage.

## METHOD

This research used a qualitative research approach. This research has the principle of wanting to provide, explain, critically describe or illustrate a phenomenon, an event or a social interaction event in society with the aim of seeking and finding meaning in the real context.

This research took place in Aceh. Detailed locations will be adjusted to the resource person's location and needs. The population in this research is the people of Aceh, who have the *ratéb doda idi* tradition. The samples used in this research were the Aceh Besar's people, especially the people in three points, namely Indrapuri, Indrapatra, and Indrapurwa. The samples were 27 people with the criteria of having an Acehnese mother tongue; being at least 40 years old and having children; having at least a bachelor's degree.

In collecting research data, there were two data collection techniques used in this research: (1) interviews, conducting direct conversations with *ratéb doda idi* speakers, cultural figures, community leaders, religious leaders, and academics. with details of 8 cultural figures, 4 community leaders, 5 religious leaders, 3 academics, and 7 *ratéb doda idi* general speakers. The order of work carried out is to determine the interviewer's source of information and question material. The types of interviews used were planned-structured interviews and planned-unstructured interviews; (2) documents, researchers collect knowledge or written texts about the material being studied.

The steps for collecting data are by collecting interview recordings, checking interview recordings, and recording observation results. This data was collected to analyse the reasons why the

people of Aceh use *ratéb doda idi* as a medium for character development and to describe the reasons why the people of Aceh use *ratéb doda idi* as a medium for building character.

## RESULT AND DISCUSSION

From the research results, it was found that the *ratéb doda idi* hummed by parents when putting their children to sleep was random. Parents do not use *ratéb* lyrics which come from just one type of *ratéb*, but use a mixture of *ratéb*, all of which contain advice or suggestions for their children. It is hoped that the advice contained in the *ratéb* can build good character for their children in the future, as stated by (Feist & Feist, 2016) that childhood experiences can trigger character development in children.

Humming *ratéb doda idi* is also expected to be a lesson in character in Acehnese society. These characters are based on their faith in Islamic knowledge and also by events that occurred in Aceh in the past. (a reference to the child's character which is believed to be good by the Acehnese)

### 1.1 Religious

This character is an attitude and behavior that is obedient in carrying out the teachings of the religion they adhere to, tolerant of the implementation of other religious worship, and living in harmony with followers of other religions. This character is expected in the person of Acehnese children so Acehnese parents instill this character since childhood. Acehnese parents instill these characteristics by singing *ratéb doda idi* when the child is about to sleep.

The lyrics that show the cultivation of this character can be seen below.

*Ta pet hai aneuk laju beurijang*  
*Po Ma seumbahyang uroe ka jula*

The lyrics above mean 'hurry up and close your eyes, son, I'm about to pray, it's late'. In the lyrics, the mother tries to show that as a religious human being she always performs worship. Even though she has other duties, namely putting her baby to sleep, the mother still has to carry out her religious obligations. In addition, according to (Setyorini & Kurnaedi, 2018), one of the character-

building education in children is through modeling, because at the golden age, children tend to imitate what they see.

This principle has been practiced by mothers in Acehese society and is also expected to be practiced by children in the future always to worship the five daily prayers. Therefore, the part of *ratéb doda idi* that shows religious character continues to be played by mothers in the Acehese community from the cradle—for example, the following lyrics of *ratéb doda idi*.

*Lailahailallah  
Muhammadur Rasullah  
Ta udep ngon cahaya Nabi  
Ta mate ngon janji Allah*

The lyrics of this *ratéb doda idi* are the shahada for Muslims, which is a pledge to worship Allah and the Prophet Muhammad as His messenger. The shahada is the first pillar of Islam and the condition for someone to enter Islam. The lyrics above show the importance of pledging oneself as a religious attitude as a servant of Allah and a follower of the prophet Muhammad.

### 1.2 Tolerance

The character of tolerance is one of the important characteristics that expected by Acehese parents in their children. This is an attitude and action that respects differences in religion, tribe, ethnicity, opinions, attitudes, and actions of others who are different from themselves. Acehese parents want their children to have this characteristic.

This character can be seen from the lyrics of *rateb doda idi* below.

*Jak lon timang putiek rambôt  
Beungoh seupôt lôn peudoda  
Beurijang rayeuk bintang kutôb  
Ek taleugôt nanggroë dumna*

In addition to showing the national character, the lyrics above show the character of tolerance that parents want in their children. The lyrics above can be translated as follows.

‘Here comes I nibble, the pistil of hair Rambutan

Morning and evening I nibble  
Grow up fast, Polar Star  
Reach all the land’

The lyrics show that by reaching all the lands, the child’s goals will be achieved. The way to reach all the lands is through respect, love, and tolerance. A sense of tolerance is very important to be present in everyone because in the country of course there are many people with different religions, tribes, ethnicities, opinions, attitudes, and actions of others. With a dream that needs to grasp the country, one must be tolerant of all these differences.

### 1.3 Hardworking

The character of hard work is the next character that Aceh’s parents hope to have in their children. This character is a behavior that shows a serious effort in overcoming various learning obstacles and tasks and completing tasks as well as possible. This character is considered a good character by the people of Aceh.

The *ratéb doda idi* lyrics that show this character are as follows.

*Bek sagai aneuk tinggai seumbahyang  
Mita amalan woe alam baka  
Pangkat di donya meuteumee bintang  
Pangkat akhirat meuteumee syuruga*

The lyrics of *ratéb doda idi* above mean the following.

‘Do not, child, forsake the prayer  
Look for practices to return to the afterlife  
Rank in the world gets a star  
Rank in the hereafter gets heaven’

From the lyrics above, we can conclude that parents teach their children to always work hard in this world and the hereafter. Hard work in the world can get optimal results, such as getting a good position so that you get good sustenance too. Hard work in the world must also be done with the aim of the hereafter because hard work aimed at the hereafter always gets rewards in this world and the hereafter, namely heaven.

### 1.4 National Spirit or Nationalism

*Ratéb doda idi* lyrics also teach the character of national spirit or nationalism. Parents often use such lyrics to instill the character of nationalism in their children. The lyrics that teach this character can be seen below.

*Jak lon timang putiek rambôt  
Beungoh seupôt lân peudoda  
Beurijang rayeuk bintang kutôb  
Ek taleugôt nanggroë dumna*

The lyrics of *ratéb doda idi* above mean the following.

'Here I come, the pistil of hair'  
Morning and evening I cried  
Hurry up and grow up, Polar Star  
Reach all the land'

The lyrics above show the parents' invitation to grow up quickly so that they can excel. The lyrics show that parents want their children to make a name for the country. To achieve this, children need to be encouraged from a young age. Raising the name of the country needs to be followed by loving the country and defending the country to the end.

### 1.5 Social Care

The lyrics of *ratéb doda idi* that show the cultivation of social care character can be seen below.

*Oh singeh sinyak na keleubehan  
Bek tuwoe sayang beule berbagi  
Mandum atra nyoe titipan Tuhan  
Geutanyoe insan harus ta syukuri*

The lyrics above can be interpreted as follows.

When tomorrow you have advantages  
Don't forget, dear, share a lot  
God entrusts all this  
We, humans, must be grateful

The lyrics above teach that humans need to be generous and care about the people around them. If one day the child has wealth, he needs to share it with the surrounding community so that the wealth can be tasted by others. He should care about the people around him, not be indifferent.

Acehnese parents sing *ratéb doda idi* in this part of the lyrics to give messages to their children to continue to share and care for the people around them. Children are taught not to be selfish and ignorant of their surroundings. Messages like this are expected to instill the character of social care in their children. Therefore, parents expect the character of social care to be in their children through this *ratéb doda idi*.

### 1.6 Responsibility

The lyrics of *ratéb doda idi* that show the cultivation of the character of responsibility are as follows.

*Kadang oh watee rayeuk tajak lam rantoe  
Bek tuwoe-tuwoe tasaweue Poma  
Bek sagai tuwoe keu chik ngon ke nek  
Ureung nyang rhah ek yoh ubit gata*

The lyrics above can be interpreted as follows.

'Sometimes when you grow up you migrate  
Don't forget to visit mom  
Don't forget your parents and grandmother  
We cleaned up your mess first'

The lyrics of *ratéb doda idi* give a message to return the favor and be responsible to parents. This is because caring for parents is the responsibility of children. The lyrics show that if the child grows up and his parents and grandparents are old, the child is asked to be responsible for them. Even though the child is overseas, the child is asked to continue to visit them.

This message teaches children to have the character of responsibility to their parents and grandparents. The character of responsibility is the attitude and behavior of a person to carry out his duties and obligations that he should do, towards himself, society, the natural, social, and cultural environment, the state, and God Almighty. The lyrics of *ratéb doda idi* above provide an example of being responsible to parents because in Acehnese society, being responsible to parents is a commendable character trait that must be possessed by their children.

Instilling character in children begins from birth because the early development period of a

child's life is a very important period in the formation of their personality and moral foundations. This is in accordance with Piaget's opinion (in Talango, 2020) that children begin to develop an understanding of rules and morality in social interactions that begin at an early age. In a religious context, *ratéb doda idi* strengthens faith in Allah which aims to strengthen the faith of Muslims. (Leonardi et al., 2022) states that human subconscious beliefs are built from repetitive experiences. Human character will be formed from this belief.

In Acehese culture, the early days after the birth of a child are colored with Islamic poems often known as *ratéb doda idi* as a medium for character building. *Ratéb doda idi* is a traditional lullaby that contains praises to Allah, *shalawat*, and teachings of good characters (Yusuf et al., 2022). Fuadi et al., (2019) said that the poems or *ratéb* that was sung contained advice, history and good morals which were used as a medium for instilling Islamic values that could shape the character of their children when they grew up. This reinforces the religious identity of the Acehese community as one that steadfastly adheres to Islamic principles. These teachings significantly contribute to social life by fostering better community relationships (Al-Majd & Ibraheem, 2023). Additionally, the religious character of *ratéb doda idi* is deeply rooted, as this tradition is not only a cultural heritage but also an effective medium for Islamic propagation (*dakwah*). By blending elements of *zikr* (remembrance of Allah), prayer, and Islamic verses, this tradition embodies Islamic values grounded in the daily lives of the Acehese people. It stands as a testament to how religion and culture can harmoniously coexist.

In addition to containing deep religious values, *ratéb doda idi* also reflects the character of tolerance that is relevant in the context of Acehese people's lives. The character of tolerance in *ratéb doda idi* is seen through the way this tradition accommodates diversity and upholds social harmony. Through inclusive implementation, universal messages conveyed, and the way this tradition respects local wisdom, *ratéb doda idi* becomes one of the media that strengthens the value of tolerance in Aceh.

The tradition of humming *ratéb doda idi* to children from the cradle is not only aimed at instilling religious values but also serves as an important effort by Acehese parents to nurture a sense of nationalism or patriotism. This reflects an effective cultural and spiritual approach. This tradition embeds moral messages that foster love for the homeland and awareness of the importance of preserving national unity. The early lyrics of *ratéb doda idi* explicitly link the spirit of *jihad fi sabilillah* (struggle in the path of Allah) with the fight to expel colonial invaders from the homeland. This understanding integrates religious values with the spirit of defending the country, making children feel that nationalism is an integral part of devotion to God.

*Ratéb doda idi* is an Acehese oral tradition that is full of life values, including the value of hard work. There are implicit messages in the *ratéb* that encourage people to live their lives with earnest effort and responsibility. The poems in *ratéb doda idi* often contain moral messages that teach fortitude, tenacity, and patience in facing life's tests. This strengthens the character to continue trying without giving up even though facing obstacles. Additionally, the social care character is also instilled through *ratéb doda idi*. It is an effective learning medium for children to understand the importance of attention and empathy for others. Moreover, *ratéb doda idi* is an Acehese poem that is full of moral values such as responsibility. Responsible for God, family, society, oneself, and the environment. Parents in Aceh can use this tradition as a learning medium to instill the value of responsibility in children. *Ratéb doda idi* functions as a form of worship that teaches children to be responsible to God. Parents can guide children to understand that maintaining a relationship with God is one of the main responsibilities in life. Children learn that responsibility covers various aspects of life, from spiritual, family, social, to moral.

With all the values it encompasses, *ratéb doda idi* clearly conveys positive messages that play a vital role in the life of the community. Its verses reflect the life values of the Acehese people, which have been upheld since ancient times. One of the cultural treasures of the Acehese community is evident in *ratéb doda idi*. By reciting and teaching

it to future generations, the values embedded in *ratéb doda idi* are expected to continue being reflected upon and practiced. This is because each value contains social principles that are highly significant in communal life.

## CONCLUSION

Based on the results above, it shows that there are several types of characters that are instilled in children since they are in the cradle. By using *ratéb doda idi* media, Acehnese people can teach deep values and influence the development of their children's characters. Through *ratéb doda idi*, which is played to their children by combining religious, social, and moral aspects, parents and the Acehnese community aim to educate their children to have religious character, tolerance, hard work, nationalism, social care, and responsibility. This creates a generation that is not only academically intelligent but also has a strong character and is able to play a positive role in their social and community life. The *ratéb doda idi* tradition becomes a medium that integrates moral and spiritual education in the daily lives of the Acehnese people.

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