Pahlevi, R et al. GHAITSA: Islamic Education Journal (2026) Vol. 7 No. 3
DOI : https://doi.org/10.62159/ghaitsa.v7i3.2821

GHAITSA
Islamic Education Journal

RESEARCH

Received: July 31, 2026 Revised: September 2, 2026 Accepted: September 26, 2026

The Contribution of Doda Idi Oral Tradition to Contemporary Islamic Education in Aceh

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Abstract

Doda Idi is an Acehnese oral tradition that conveys parental advice, Islamic values, and cultural knowledge through rhythmic expressions addressed to children. However, its practice has gradually declined, particularly among urban families, due to social change, modernization, and the dominance of digital entertainment. This study aims to analyze the educational values embedded in Doda Idi and examine its relevance as a medium of contemporary Islamic education. The study employed a qualitative method with a phenomenological approach. Data were collected through observation, in-depth interviews, and documentation involving cultural actors, parents, and community members. The data were analyzed through data reduction, presentation, interpretation, and conclusion drawing. The findings show that Doda Idi contributes to the preservation of Acehnese cultural identity while functioning as an informal Islamic educational medium. It contains educational components related to religious objectives, the role of parents as educators, moral and spiritual learning materials, habituation and exemplary methods, and oral language as an accessible learning medium. The tradition also introduces values of faith, worship, noble character, affection, responsibility, and respect from early childhood. Therefore, revitalizing Doda Idi through family education, community activities, schools, and digital media can strengthen culturally grounded Islamic education and ensure its continuity among younger generations.

Keywords: Acehnese oral tradition; Doda Idi; Islamic Education; Local Wisdom

Introduction

Contemporary Islamic education is confronted with increasingly complex challenges as social, cultural, and technological dynamics continue to evolve. On the one hand, Islamic education is required to respond to the demands of the times in an adaptive and innovative manner; on the other hand, it must preserve the substantive values of Islamic teachings that serve as the foundation for moral formation and character development (Permana & Widodo, 2025). This tension between modernity and the preservation of Islamic values necessitates an educational approach that is not merely oriented toward cognitive achievement, but also emphasizes the contextual internalization of values rooted in the socio-cultural realities of society (Taufikin, 2021).

In this context, Islamic education cannot be separated from the cultural environment in which it grows and develops. Local culture plays a strategic role as a medium for Islamic

GHAITSA Islamic Education Journal

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education, as it embodies religious values that have been internalized in the daily lives of the community (Aldyan et al., 2024). Through a culture-based approach, Islamic values are not conveyed solely in a normative and formal manner, but are embedded in practices, symbols, and traditions that are closely connected to lived experiences. Such an approach enables Islamic education to operate in a more humanistic, communicative, and sustainable manner across generations (Husni & Pahlevi, 2024).

Oral tradition is one form of local wisdom with particular potential in this respect. Oral traditions transmit values, norms and worldviews across generations through storytelling, chanting, song and symbolic expression (Munawwarah et al., 2025). In many Muslim societies they serve not only as cultural expression but as vehicles for instilling tawhid, akhlaq, obedience and spirituality from an early age (Hanapi et al., 2025), and can therefore be understood as an integral component of Islamic education taking place outside institutions (Hidayat et al., 2025). Nevertheless, the development of contemporary Islamic education, which tends to privilege formal systems and institutional curricula, has left limited space for such traditions. A number of educational practices that once played a decisive role in character formation have consequently become marginal or have ceased altogether, raising the question of how far contemporary Islamic education is able to treat local values as legitimate and meaningful sources of learning (Yusuf et al., 2025).

The majority of Acehnese people are Muslims who have local wisdom that is very full of Islamic life values both in the practice of personal life, community life, nation and state (Sri Astuti A. Samad, 2015). In Acehnese society, there are many traditions and cultures that can be used as a contribution to learning that is carried out from generation to generation, especially to pass on the values of Islamic teachings to the next generation (Farhan et al., 2025). These traditions include: the oral tradition of *doda idi.*

Oral tradition has a great contribution to the development of a person's personality in the process of maturing as a human being who has a clear identity (Nurgiyantoro, 2018). The oral tradition of *doda idi* needs to be preserved so that it can be used as an educational foundation for the people of Aceh in educating children (Haikal & Nurhayati, 2025). *Doda idi* has been proven to shape the character of the Acehnese people (Soeryana et al., 2025). The results of Harun written in his book entitled "*Memahami Orang Aceh"* states that the most prominent main character of the Acehnese is the attitude of militancy and loyalty or obedient to the leader. consistent, optimistic, and religious (Mohd. Harun, 2009). However, with the development of the modern world today, the swing tradition in Aceh has disappeared. Where parents or young mothers do not do or inherit the swing tradition. In fact, the tradition of swinging in Aceh has educational content for children when the baby or child is born (Muhaini & Nasir, 2020).

The character of the Acehnese people is thought to be influenced by the oral tradition of *doda idi,* because this oral tradition has become a tradition carried out by the Acehnese people for generations, given the importance of learning related to Acehnese local values in the development of life for the young generation of Aceh as a manifestation of upholding the dignity of the nation and state (Abubakar et al., 2022). So it is likely that one of the factors that shape the character of the Acehnese people is the oral tradition of *doda idi*.

Method

This qualitative study employs an ethnographic design as its primary approach to holistically explore the oral tradition of the “doda idi” as a cultural practice of the local community. To deepen

the analysis, this study utilizes a phenomenological (Burhanuddin Bungin, 2006) orientation as a secondary lens to understand the subjective experiences and personal meanings of the mothers/singers as they recite these verses.

This study involved informants consisting of anthropologists, cultural experts, community leaders, teungku dayah, the Aceh Customary Council, the Regional Education Council, practitioners of the doda idi tradition, education scholars and practitioners, graduate students (PEDI), linguists, and the Head of the Culture Division as participants in focus group discussions (FGDs), using purposive sampling (Moleong, 2017) and snowball sampling (Sugiyono, 2017) techniques. Using purposive sampling, the researcher identified initial key informants who met the inclusion criteria, namely: (1) having resided in coastal Aceh - including Pidie, Bireuen, North Aceh, Lhokseumawe, East Aceh, and Langsa - for at least 10 years; (2) being proficient in or actively reciting doda idi poetry; (3) being native speakers of the Acehnese language with fluent pronunciation and clear articulation; and (4) possessing in-depth knowledge of the local cultural background. Subsequently, through the snowball sampling technique, the key informants recommended five housewives/reciters of "syair doda idi" spread across the coastal Aceh region. The determination of an adequate sample size was based on the principle of data saturation, whereby the interview and observation process was halted when the information obtained from new informants became redundant and no longer yielded new themes or categories related to the values in "syair doda idi."

Data collection was conducted through two 60-minute interviews with performers of doda idi poetry. The interviews were recorded using a voice recorder and transcribed verbatim in both the Acehnese and Indonesian languages. Participant observation was conducted in several areas along the Aceh coast over a 12-month period. The documentation used consisted of the Syair texts and other necessary materials.

The analytical workflow progresses from the stage of raw data collection, initial sorting (domain/taxonomy), and in-depth analysis (content/descriptive) to drawing conclusions. Raw data collected through observations, interviews, and focus group discussions (FGDs) on the doda idi tradition was then reduced through a process of selecting, simplifying, and focusing the raw data. The initial analysis of the text involved domain analysis to obtain a general and comprehensive overview of the research subject. The researcher identified broad categories (domains). For example, the domains "types of doda idi poems," "time of performance," or "figures who recite them." Next, a taxonomic analysis was conducted to break down the selected domains into more specific and structured details. For example, the domain "messages in poetry" was broken down into the taxonomic categories "religious messages," "moral messages," and "social messages." This was followed by data presentation and further analysis to organize the reduced information in a way that is easy to understand. At this stage, the primary research method used was content analysis to deeply dissect the meaning of texts, symbols, or language. In this context, the researcher analyzes the verses of doda idi poetry hermeneutically or semantically to uncover the values contained within them. Descriptive analysis is also employed to narrate and elaborate on the findings from the taxonomic and content analyses in a narrative, logical, and detailed manner, consistent with the cultural context of the doda idi-singing community. Finally, conclusions are drawn to formulate a final interpretation of the entire series of data analyses, transforming descriptive findings into substantive propositions or theories (for example, the role of "doda idi" in character education).

Results

Contribution to Education Goals

Doda idi as one of Aceh's cultural treasures, in addition to its aesthetic function, also contains educational values. The values offered by this tradition can fill the dryness of the absence of aspects of spirituality and emotionality in contemporary education today (Rawanita et al., 2025). The goal of contemporary education is more focused on educating the mind and training motor skills, so that it is only able to develop half the human potential of students. On the other hand, the oral tradition of *doda idi* offers a more comprehensive and integral reformulation of the goals of contemporary Islamic education through two things. *First,* developing the potential of learners as a whole includes aspects of skills, intellectual, emotional, and spiritual. *Second,* integrating all aspects of learners' potential above in one unit of Islamic education through educational materials that include tawhid/aqidah, worship/shari'ah, and morals. The same view was expressed by Yusriah's mother, who explained that *peuratéb aneuk* is a tradition practiced by mothers in Aceh and passed down from generation to generation, transmitted from parents to their children without undergoing any formal educational process (Based on an interview with Mrs Yusriah, a resident of Aceh Timur, conducted on March 19, 2025).

Based on the description above, it can be concluded that the educational objectives described in the *doda idi* poem passed down by parents to children can still be used as a reference in Islamic education in this modern era*. The* reasons that can be put forward, namely: The formulation of Islamic education goals contained in the *doda idi* tradition has comprehensiveness and integrality (Nurhayati, 2017).

Contribution to Educators

The corpus positions parents as the primary educators. Two grounds for this appear in the material. The first is theological: the child is understood as a trust, and responsibility for the child's formation follows from the trust itself. The second is relational: the parent has a direct interest in the child's flourishing in this world and the next, which sustains an educational commitment that no institutional role can replicate. The educator who emerges from the verses is a figure to be respected rather than feared, whose task is to bring the child closer to God. This is visible in verses such as:

> *Lā ilāha illallāh, kalimah tayyibah bekai tamaté, taduk tadeong beurangkapat, Allah ta ingat di dalam haté.*

The verse instructs that wherever the child is and whatever the child is doing, remembrance of God is to be held in the heart. A second, closely related verse extends the same commitment to the end of life:

> *Lā ilāha illallāh, kalimah thayyibah keu payong page, han ék ta kheun lé aneuk é dengon lidah, Allah ta ingat di dalam haté.*

What is notable pedagogically is that the educator does not transmit a rule but models a disposition. The parent performs remembrance in the child's presence, and the child is inducted into it by participation before comprehension. This is exemplification in the classical Islamic sense of uswah, and it corresponds closely to what developmental research describes as guided participation, in which competence is acquired through joint activity with a more experienced member of the community (Rogoff, 2003; Wenger, 1998).

In Aceh, educating children is still very much based on kinship or *communal/collective* relationships*.* This is shown by the involvement of close family or extended family in the process of

educating children. Here, it can be seen that the lifestyle of the Acehnese people is not *individualistic,* all family members who are related by blood are obliged to educate children, may be reprimanded and may be scolded if the child does wrong (Yuriansa, 2025). For community education and family education, educators in Aceh are *communal- collective*, not *personal-individualistic*.

The profile of educators in Aceh that can be seen through the oral tradition of *doda idi* can be used as a contribution to educators in the contemporary era, the figure of the educator served in the verse of *doda idi* reveals the figure of an educator who wants to bring his students closer to Allah SWT, happy life in the world and in the hereafter. This is not an exaggeration because the poems used in *do da idi* in Aceh all reflect on the figure of an educator who is still feasible and urgent in the present era. There are still educators in Aceh who are so loyal to deliver their students to Allah as servants who are pleased, one of the verses is:

> *"Lã ilaãhaillallah, Kalimah Thayyibah keu payong page, Han ék ta kheun lé aneuk e dengon lidah, Allah ta ingat di dalam hate".*

This *doda idi* poem describes the sincerity of an educator in educating his child to get closer to the khalid, not only while the child is healthy but the educator bequeaths the child the values to bring him closer to death. The spirit and sincerity of educators played by parents in Aceh should be a contribution to Islamic education in the current era. The mothers in Aceh swing their children under the house, usually done during the day, because the houses in Aceh are on stilts and under the house can be used for relaxing in the afternoon.

Contribution to Educational Materials

In the *doda idi* poem, there are several materials that can be used as a source of reference in the implementation of Islamic education today, namely aqidah, worship, and morals (Nurhayati, 2017).

The material of aqidah

Today the Muslim Ummah is living in the blackest of times, experiencing weakness and disunity unparalleled in its entire history. Other nations fight over the Muslims like they fight over the food on the table. The enemies of Islam had dominated the Muslims, they imposed their will and desires, while the Ummah was resigned and helpless. In the end the Ummah changed its Rabban identity, abolished its personality, its system of rules and its way of life.

Conditions like the above it is time for Muslims to try to improve their people, especially in terms of aqidah. the current education system is arid from divine values, the subject matter is secular without an approach to Allah. But to address this all the people of Aceh offer one solution for contemporary Islamic education, namely aqidah education must be instilled early in children. The materials given to children must be prioritized as aqidah material. This can be seen in one tradition that exists in Acehnese society, namely the *doda idi* tradition, in which the material offered is full of aqidah values. This can be seen from the verses of *doda idi* below, including:

> *"Lã ilaãaha illallah, Kalimah thayyibah keu payong page, Han ek ta kheun dengon lidah Allah - Allah dalam hate. Lã ilaãaha illallah, Nabiyullah ka neu wafeut, Lepah nabi neuwoe bak tuhan, Tinggai al quran dengon seulaweut". (*Based on an interview with Siti Hawa, The House Wife , Interview at PayaBili, Lhokseumawe City, on March 20, 2025).

From some of these poems, it can be seen that the informal education system in Acehnese society is full of aqidah education values. According to the researcher's opinion, the aqidah education material which is full of the values of monotheism, apostleship can be used as a contribution to Islamic education in the contemporary era. The material of aqidah is a stronghold for children in facing the era of globalization that has hit Islamic children today. The value of

monotheism is instilled in the *doda idi* verses that are played to children, including matters relating to the oneness of God, matters relating to faith and others.

Moral material

Moral decadence is increasingly widespread, both at the individual and community levels. The indications can be seen from the increasing number *of morally immoral* cases, such as brawls, drug consumption, promiscuity, sexual harassment to adultery, rape, corruption and so on. Not only young people and adolescents, but these immoral cases are also carried out by parents (Ibrahim, 2022). Not only ordinary people but up to the elite and educated groups, such as state officials, board members, whereas as the poet Syauqi stated: "Indeed, the glory of an ummah or nation lies in the glory of its morals. When they no longer have noble character, then the people or nation will fall". The phenomenon of moral deterioration further emphasizes the urgency and importance of re-empowering moral education.

The importance of moral education from an early age has been carried out by the people of Aceh, this can be seen from the oral tradition of *doda idi,* many of the materials in the poems of *doda idi* are morals, as illustrated in the following poem:

> *"Allah hai dô ku dôda idi, ,boh kayè khuldi dalam syuruga, menyoe goet aklak budi pekerti, goet di sayangi lé ureung lingka, contoh lain; Allah hai dô loun dô da idi, Aneuk putéhdi beu jula jaga, Oh rayek gata hai banta saidi, Ayah ngon ummi ta balah jasa/ayah ngon ummi ta peumulia". (*Based on an interview with Umi Rafiah, The actor of Oral Tradition Peuratéb Aneuk, Interview at Krueng Geukuh, North Aceh on March 20, 2025).

Acehnese society is known as a society that always upholds the value of *hablumminannas,* namely establishing and maintaining harmonious social relations, politeness and good behavior, this attitude has been carried out by the people of Aceh in educating children from an early age in the swing until they grow up (Interview with Umi Rafiah, a practitioner of the oral tradition *Peuratéb Aneuk*, conducted in Krueng Geukuh, Aceh Utara, on December 15, 2024). This can also be seen from the following Acehnese *hadih maja:*

Boh keundô dalam tabak, takuak leumah atee, ta mundô seuen sitapak, ta tulak bèk leumah rie"

The message contained in this *hadih maja* alludes to the wise actions or deeds that a member of society should pay attention to his neighbors. Based on this description, moral education carried out by the Acehnese community on their children from an early age in the swing has taught them how to live in society and establish social relations with neighbors and the surrounding community wisely and wisely. This can be used as a contribution in modern era education, it is time for moral education to be implemented early in children with approaches that are in accordance with child development.

Worship Material

Jihad in Islamic teachings has a broad meaning. Theologically, jihad is not only understood as physical warfare but is interpreted as a commitment to practicing and upholding the values of goodness in accordance with religious guidance. There is a connection between jihad and education. Jihad in the context of education refers to the transmission of teachings, education, and the reinforcement of values of truth - both intellectual and moral - in accordance with the educational process. This value of jihad is also reflected in the *Do Da Idi* poem within the socio-historical context of Acehnese society. This poem, in addition to serving as entertainment for children, also functions as a means of instilling values, offering advice, fostering courage, and serving as an expression of patriotism and a willingness to make sacrifices in the face of specific historical situations. Therefore, this study does not interpret that verse in a historical context as a

call for students to go to war but rather as a source of values that can be transformed into forms of education suited to the needs of today's society - values that can be realized through the mastery of knowledge, improved literacy, technological development, professionalism, community service, and participation in civic life. This is what is referred to as "jihad through knowledge," which can serve as a contextual framework for education, not as a replacement for the entirety of the concept of jihad within the Islamic tradition. Thus, the relevance of the value of jihad in *Do Da Idi* to contemporary education can be directed toward intellectual, moral, social, and civic forms of jihad. Intellectual jihad is realized through diligence in studying, reading, researching, critical thinking, and advancing knowledge. Moral jihad is realized through self-control, honesty, discipline, responsibility, and consistency in upholding religious values. Social jihad is realized through concern for others, service, and efforts to improve the lives of the community. Civic jihad, meanwhile, can be realized through concern for the nation, maintaining unity, respecting diversity, obeying the law, and contributing to community development. The *doda idi* poems that were chanted in the past took the form of physical warfare. This can be seen in the following *doda idi* poem: *"Allah haidô kudôda idang*, *seulayang blang ka putôh taloe*, *beurijang rayeuk po banta seudang*, *jak bantu prang bela nanggroe.* Followed by the *next* verse, *Wahee aneuk bèk ta duek lee, beudoeh sare ta bela bangsa, bèk ta takoet keu darah ilee, adak pih matee poma ka rèla". (*Based on an interview with Joel Pase, Artist of Aceh, Interview at Gampong Lancang Garam, Lhokseumawe City on March 22, 2025).

In the poem, physical war is still clearly visible, this is because at that time Aceh was facing invaders, it is natural for the Acehnese people to pass on the fighting spirit to children in the form of war bearing weapons. This fighting spirit is inherent in children, so they are willing to die in defending the nation from the hands of colonial invaders. In the past what was meant by war was a war against columnial invaders, now the war is no longer in the form of physical war but a war against the colonization of culture, food, drink and even religious colonization. This is colonization in the modern era that must be fought, by passing on the values of struggle to children so that these values can become a shield for children in facing the global era.

The values of struggle and patriotism contained in this *doda idi* tradition can be read in two contexts. *First, the* context of the past, where the people of Aceh lived in the colonial era, jihad at that time was more of a physical struggle by carrying weapons and turning on cannons. The militant spirit and spirit of struggle sown by parents through this *doda idi* tradition has transformed into a powerful force that was able to subdue the colonizers in that era. *Second,* in the current context, the important thing that the *doda idi* tradition can contribute to the values of jihad is the value of militancy and patriotism. Its manifestation in the present era is different from the colonial era, in the present era, the values of the struggle to defend religion, nation and state are realized with pens, laptops, and science. In essence, the spirit and values of jihad embodied in *the doda idi* tradition in the current era can be contextualized in the spirit and enthusiasm for studying and the spirit to fight ignorance. This is the contribution of the *doda idi* oral tradition to today's educational materials (Nurhayati, 2017).

Contribution to Learning Methods

The method is the way parents pass on the educational values in the *doda idi* poem to the child. the method is the singing method. non-verbal method and habituation method (Nurhayati, 2017).

Singing Method

The *doda idi* tradition offers a unique, aesthetic and religious method of education. This method provides something that is rarely used in the education process in general (Karina et al., 2024). The

doda idi method contains two main components, namely, tone and poetry.

First, the tone. There are 3 (three) variations of tone in the *doda idi* tradition, namely; sad tone, *endatu* tone*,* and modern tone. Each tone is adapted to the content of the message conveyed, the condition and age of the child. The suitability of the tone to the condition, age, and content of the message shows that this method is very adaptive, flexible, anticipatory, and aesthetic. The effectiveness and efficiency of this method lies in the touch of taste that contains aesthetic power. Taste and aesthetics are the source and at the same time the most effective way to capture the messages of aqidah, the teachings of worship, and the value of akhlakul karimah. Acehnese people in educating children use methods in the form of tones, this can be seen from the verses hummed by parents in Aceh, especially mothers, they sing verses in the form of rhythmic songs that are adjusted to the form of the contents of the poem. (Based on field observations conducted in the eastern and northern coastal regions of Aceh from December 10, 2024, to February 20, 2025.)

Second, poetry. The *doda idi* verses hummed by parents, especially mothers, in the form of strings of verses communicate the teachings of Islam, namely aqidah, worship, and morals (Wulandari, 2023). Art as a method can work faster, touch, and be effective for fostering human *qalb*, especially students. Because art penetrates into the deepest realm of human character, namely his conscience *(lūb)*. Art never dictates, hurts, or spreads hatred. On the contrary, art guides without teaching, reprimands without hurting, and flows beauty as the highest peak of human civilization. The poems chanted during *doda idi,* where children are still young with excellent recording abilities, leave an impression and have an influence in shaping the child's personality. Because the poems that contain the main points of Islamic teachings become positive suggestions in building the child's personality from an early age. Therefore, the method offered by the *doda idi* tradition can contribute to filling the void of utilizing art (singing) as a learning method in the contemporary era. *Doda idi* hese traditional lullabies are used by parents and elders in greeting or addressing their children or babies while cradling them to sleep.

Non-verbal Method of Affections

Acehnese society is rich with various traditions that can be used as methods in educating children, one of which is the *doda idi* tradition*.* This tradition is full of affectionate values in educating children, this can be seen from the words used in the poem *do da idi,* for example the words *aneuk loun sayang, boh haté ma, aneuk meutuah, banta seudang, banta saidi, muda sedang, sinyak putèh di, bijèh mata*. These are words addressed to children and spoken with love and affection with the hope that their children will live happily in this world and the hereafter. In addition, there is another quote "*Bek ta dhot-dhot poma dengan ayah diyup gaki poma na syurga gata*". The expression Bek Dhot-dhot, these words are symbolic. When compared to the education of Lukman (immortalized by Allah in Surah Luqman) towards his son is comparable to the words "Ya Bunayya" ("O my son,") hinting at the affection in a father towards his son, revealing the feeling of fatherhood that flows in a child, as well as the love and affection of a father towards a child and the fear of all bad things for the child (Inayatillah et al., 2025).

Based on the description above, it can be concluded that the Acehnese people in educating children use various methods. One of these methods is the method of love. Researchers see that this method is still worthy of being used as a reference method in educating children in the current era.

Habituation Method

One of the methods used by parents in Aceh in educating children is the habituation method, this can be seen in the *doda idi* tradition*.* Parents in Aceh chant *doda idi* verses to children every time they put them to bed repeatedly until the age of 0-2 years, even up to 3 years, it is hoped that

Islamic children's personalities will be formed. The habituation method in the oral tradition of *doda idi* can be a contribution to education today (Nurhayati, 2017).

Contribution of Learning Media

Through traditional art media

Acehnese society is rich with art and culture that is so embedded in daily life, the use of mother tongue in educating children is a necessity. The use of mother tongue is not just for communication but is used as a medium in shaping the child's personality from anearly age. In addition to the use of mother tongue in children, art is also an appropriate medium to be used in educating children. This can be seen through the oral tradition of *doda idi* in Acehnese society, which is full of aesthetic and ethical values. Thus the oral tradition of *doda idi* in Aceh which is full of artistic values can be used as a contribution to early childhood education in this modern era (Nurhayati, 2017).

The art approach in doda *idi* in Aceh has passed on the values of Islamic education to children. Through art media, it is hoped that children will easily absorb what is conveyed by educators. This is in accordance with the results of an interview with one of the community leaders of Simpang Keramat who said that educating children with art is a very good thing because children are easy to absorb it, such as chanting *doda idi* verses when putting children to sleep in Aceh (Based on an interview with Tgk. Syahrul, a community leader of Gampong Bate 6 SP, Keuramat, Aceh Utara, conducted on March 20, 2025). The same thing was also conveyed by one of the residents of east Aceh that art is a very effective medium in educating early childhood (Based on an interview with Mr. Saiful, a resident of Gampong Ulee Ateung, Bagok, Aceh Timur, conducted on March 1, 2025).

Contextual media based on local wisdom

The importance of media in education to help the learning process has begun to be felt by the world of education, without the right media in a lesson it is almost certain that learning is less effective. In teaching teachers must use a variety of media, professional teachers are able to apply a variety of media in teaching. Parents in Aceh in educating children use various media including contextual media. Contextual media. is the concept of learning by using media that can assist teachers in learning by utilizing media that exists in the real world.

In Aceh, the use of educational media in accordance with the real world of children, such as *taloe tapeh, peuleupeuk meria*, *Ija kroueng* or *ija patek. The* coconut belt (*taloe tapeeh)* is a creative work of rural Acehnese people, because everyone must have a coconut tree, this speaks of the productivity of the community in creating learning media and utilizing it in carrying out *do da idi* activities. Likewise, with *tukok u or peuleupeuk meuria* (palm fronds) which are used as media in *do da idi.* The material is so friendly to children. The media is used as a tool in learning so that the expected goal is achieved, namely the child is comfortable in the cradle. *Ija krung* or *ija patek* (sarong or long batik cloth) which is used as a blanket by Acehnese people is also so friendly to children's lives because the media is always with them, the cloth is used as a swing as a medium in *prayer* (Nurhayati, 2017).

This media can be used as a contribution in the world of contemporary education, namely: the media used in *do da idi* is to utilize local potential that is easily recognized by children in learning.

Discussion

The findings of this study demonstrate that the oral tradition of *doda idi* makes a significant contribution to the formulation of holistic objectives in contemporary Islamic education. Islamic education is not merely directed toward the cognitive mastery of religious knowledge but also toward the cultivation of moral character and the strengthening of learners' spiritual dimensions

(Hakim et al., 2025). The values embedded in the verses of *doda idi* reflect an educational orientation that balances intellectual, moral, and spiritual development, aligning with the concept of Islamic education that views human beings as integrated and complete entities. In this sense, *doda idi* can be understood as a practical manifestation of Islamic education deeply rooted in the values of *tawḥīd* and character formation from early childhood.

The integration of values related to *tawḥīd*, worship, and morality within the *doda idi* tradition illustrates an integralistic approach to Islamic education (Sumiarti, 2026). This tradition does not separate faith from social life; rather, both are presented simultaneously within the child's educational experience. Such a pattern implicitly critiques contemporary Islamic educational practices that tend to be fragmented, where religious values are often taught in isolation from everyday life contexts. *Doda idi* demonstrates that the internalization of Islamic values can occur naturally through living and sustainable traditions within society.

The role of parents, particularly mothers as primary educators in the *doda idi* tradition reveals a conception of educators that differs from formal educational models. Education is not confined to institutional settings but emerges from strong emotional bonds between the educator and the child (Markhmadova et al., 2025). Exemplary conduct, affection, and emotional closeness serve as essential foundations in the educational process. This model emphasizes that the effectiveness of Islamic education is not determined solely by formal pedagogical competence but also by the moral and spiritual integrity of educators as reflected in daily life.

The collective nature of child education as reflected in *doda idi* indicates that education is perceived as a shared responsibility between family and community. The values instilled in children are not limited to the domestic sphere but are reinforced through social interactions within the broader community (Farhan et al., 2025). This pattern creates continuity of values across the household, social environment, and cultural space. In the context of increasingly individualistic modern societies, these findings underscore the importance of community-based approaches in Islamic education to ensure consistency in character formation.

The *ʿaqīdah* content embedded in the *doda idi* verses reflects a subtle yet repetitive process of faith internalization. The inculcation of *tawḥīd* is not conveyed through rigid verbal instruction but through symbolic expressions and emotional repetition. This approach strengthens the spiritual foundations of children from an early age and fosters a reflective religious consciousness (Mahfudzah, 2017). Consequently, *doda idi* functions as a contextual and personality-oriented medium for *ʿaqīdah* education. The moral values conveyed in *doda idi* illustrate that moral education is inseparable from the context of social relations. Morality is understood as an ethic of social life that emphasizes politeness, empathy, and social responsibility. The verses used in this tradition teach children to respect their parents, maintain harmonious social relationships, and behave in accordance with Islamic and customary norms. These findings are particularly relevant in addressing contemporary moral crises, where education often fails to integrate moral values into real-life practice.

The interpretation of worship-related values, particularly the concept of *jihad*, within the *doda idi* tradition demonstrates a process of contextualization of Islamic values. *Jihad* is not narrowly defined as physical struggle but is transformed into a moral and intellectual endeavor. This transformation highlights the flexibility of the *doda idi* tradition in adapting Islamic values to contemporary contexts without compromising their essential substance. It also indicates that oral traditions possess considerable potential as adaptive and relevant media for Islamic education.

The learning method employed in *doda idi*, particularly through lullabies and rhythmic recitation, highlights the effectiveness of educational approaches grounded in art and aesthetics. Art

functions as a medium capable of bridging religious messages with the emotional world of children. The learning process unfolds in an enjoyable and non-coercive manner, enabling values to be more easily accepted and internalized. These findings offer methodological alternatives for contemporary Islamic education, which has predominantly emphasized rational and instructional approaches. Nonverbal approaches based on affection and habituation within the *doda idi* tradition affirm that effective Islamic education does not always rely on explicit verbal communication. The repetition of values within a positive emotional atmosphere has been shown to shape children's character profoundly. This affection-based educational model resonates with Islamic educational principles that prioritize love, exemplary conduct, and habituation as foundational elements of moral development.

The first is ownership and consent. The repertoire is collectively held. No individual is in a position to authorise its adaptation on behalf of the community, and the international framework for safeguarding intangible heritage is explicit that safeguarding measures require the participation and prior informed consent of the communities that bear the practice (UNESCO, 2003). Curriculum development that treats the repertoire as freely available material, however respectfully, bypasses this requirement.

The second is decontextualisation. Moving the practice from the cradle to the classroom or the stage changes what it is. In the household it is an intimate, embodied, one-to-one act performed by a person bound to the child; in a school it becomes a performance by a group for an audience. The text survives the move; the mechanism identified in this study does not. Where the tradition is presented as a display of local colour, the result is folklorisation the preservation of the form after the function has been lost.

The third is standardisation and authenticity. Modules and teaching materials require a fixed text, whereas the repertoire as performed is variable and partly improvised, with performers adapting melody and wording to the child and the moment. Fixing a version for instructional use may inadvertently canonise one household's repertoire and render others incorrect. Module development of the kind reported by Rawanita et al. (2025) is valuable, but it should document variation rather than resolve it.

The fourth is commercialisation. The digital transformation of the repertoire from oral tradition to commercial product is already under way (Haikal & Nurhayati, 2025; Karina et al., 2024). Recording extends reach and creates an archive, and both are real benefits. But it also thins the practice to its audio component, generates revenue that does not return to the community of origin, and shifts the child's exposure from a relationship to a playback device. The question of who benefits from the circulation of the repertoire is an educational question as well as an economic one, since a family that can play a recording may feel released from the obligation to sing.

The fifth is cultural and intellectual property. Verses of this kind have no identifiable author and fit poorly within a copyright regime built around individual creation. In practice this means that recordings and published arrangements can be owned while the underlying tradition cannot, an asymmetry that works against the community. Attribution conventions, benefit-sharing arrangements and community-held licences deserve attention in any programme of digitalisation.

The sixth concerns the relation between institutional and family provision. Institutionalisation can support a household practice or displace it. If schools assume responsibility for the tradition, families may reasonably conclude that the responsibility is no longer theirs, in which case a programme intended to preserve the practice will have hastened its disappearance from the setting where it works. The prudent order of priority is therefore the reverse of the usual one: family-facing support first, community-based non-formal provision second, and formal curricular use last

and as a complement.

The recommendation that follows is correspondingly qualified. Doda Idi can enrich contemporary Islamic education as a source of aims, methods and material insight, and as a demonstration that culturally responsive pedagogy is not an import but an indigenous resource (Ladson-Billings, 1995; Paris & Alim, 2017). But its adaptation should be designed with the bearers of the tradition rather than for them, should credit and where relevant compensate them, should preserve rather than flatten variation, and should be evaluated by whether it strengthens practice in households, not by whether it produces materials.

Conclusion

This study concludes that the *doda idi* oral tradition conveys Islamic educational values related to *tawḥīd*, morality, worship, social responsibility, and perseverance through practices embedded in family and community life. These values are transmitted through affectionate interaction, repetition, oral narration, and habituation, which participants describe as meaningful practices for introducing and reinforcing religious and moral teachings in children's everyday lives. In this context, *doda idi* can be understood as a form of nonformal Islamic education in which religious values are connected with local cultural practices and daily experience.

The findings also indicate that *doda idi* is perceived by adult participants as having educational meaning and relevance for maintaining children's familiarity with religious values while preserving local cultural heritage. Its relevance to contemporary Islamic education therefore lies primarily in its potential as a culturally grounded educational practice rather than as a substitute for formal education. The findings support the importance of recognizing local oral traditions as part of the broader social and cultural environment in which Islamic educational values are transmitted.

These conclusions should be interpreted within the limitations of the study. The sampling was limited to the participants and setting included in the research; therefore, the findings are not intended to be statistically generalized or automatically transferred to other communities or cultural contexts. Much of the evidence concerning children's experiences and responses was reported by adults, and therefore may reflect adult perceptions, recollections, and interpretations. In addition, the interpretation of the educational meanings of *doda idi* necessarily involves the researchers' analytical perspective. Most importantly, the study did not generate sufficient direct evidence from children themselves to establish how they independently understand, internalize, or experience the values conveyed through *doda idi*. Accordingly, the findings describe the values, practices, meanings, and perceived educational relevance identified in the available data rather than demonstrating direct causal effects on children's religious consciousness, moral character, or spiritual development.

Furthermore, the findings highlight the relevance of *doda idi* for the development of contemporary Islamic education in addressing the challenges of modernity, including the fragmentation of religious learning and the marginalization of local wisdom. The integration of oral traditions such as *doda idi* into educational frameworks offers a contextual, humanistic, and culturally responsive approach that strengthens character education and spiritual formation. This study suggests that contemporary Islamic education can be revitalized through the systematic recognition and incorporation of local traditions as legitimate sources of educational values, methods, and media. By doing so, Islamic education may develop adaptively and innovatively while remaining firmly rooted in the cultural and spiritual foundations of the communities it seeks to serve.

Acknowledgements
Thank you to everyone who assisted in the writing of this article, especially the sources who provided the necessary data so that the author could present this scholarly article on the Doda Idi tradition.

Author contribution statement
The first author conceptualized the study, designed the research framework, conducted data analysis, and prepared the original draft of the manuscript. The second author contributed to data collection, literature review, and assisted in refining the research methodology. The third author was responsible for data validation, interpretation of findings, and critical revision of the manuscript to ensure academic rigor. The fourth author supervised the overall research process, provided substantial theoretical and methodological guidance, and finalized the manuscript for submission. All authors contributed significantly to the development of this article and have read and approved the final version of the manuscript.

Funding statement
This research received no external funding or financial support from any third party. All research activities and publication costs were independently funded by the authors.

Data availability statement
The data generated and analyzed during this study are not publicly available due to confidentiality and ethical restrictions but are available from the corresponding author on reasonable request.

Declaration of interests statement
The authors declare that there are no competing interests, financial or non-financial, that could have influenced the research, authorship, and/or publication of this article.

Additional information
No additional information is associated with this article. All relevant information has been presented within the manuscript.

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