

CHARACTER EDUCATION IN THE ACEHNESE IDIOMS OF KUALA BATEE COMMUNITY OF SOUTHWEST ACEH

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Abstrak

This study is entitled "Character Education in the Acehnese Idiom in the Kuala Batee Community of Southwest Aceh". The Acehnese idiom was used as a support in advising and as a means of maintaining existing norms in the society. A Society is one of the most influential molders of character education because of its interactions. The values of traditional culture are recognized by all levels of the society in the regions and nationalities that become national identities. Not only culture, local languages also need to be used in daily interactions in society so that they do not experience a serious decline, which will eventually disappear over the time. In this case, the Acehnese Idiom became a medium to spread the value of character education to the next generation. The purpose of this study is to describe the Acehnese expressions that contain the values of character education in the community of Kuala Batee Southwest Aceh. The method of this research is a descriptive qualitative. Interview was used as an instrument. In this study, 8 subjects are chosen using purposive sampling that consist of tuhapheut and village elders in the community. The location of this study is in Kuala Batee District, Southwest Aceh. There are 18 character values in the Acehnese Idiom in the community of Kuala Batee, Southwest Aceh which consists of; religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievement, friendly/communicative, love peace, love to read, care for the environment, social care and responsibility. The expressions found in the Kuala Batee community are in the form of one line, two lines, three lines and four lines. The Acehnese idiom in the community of Kuala Batee Southwest Aceh is in the oral form which has its own meaning and use as an advice relating to divinity, self, others and the environment. Based on the above conclusions, the author suggests the community to preserve the Acehnese idiom so that it becomes a legacy for the next generation. To the government, it is hoped that they will support to publish references related to Acehnese idioms and other types of folklore related to Acehnese culture so that they can add references to other studies.

Keywords: *Character Education, Acehnese Idioms.*

INTRODUCTION

Education is an effort made by humans in order to increase their capacity and capability because education can change a person's social status and position. In the process of changing the social strata, it really requires hard work and honesty. Honesty is the main key to blessing something we get that is related to character and personality. In achieving success, it should be in a way that is in accordance with the norms and teachings of existing religion. Therefore the character greatly influences the way a person reaches his desires. Character comes from the English vocabulary Character, which means personality, behavior that shows characteristic that distinguishes one person from another person. The idiom in Acehnese society is basically the same as the expression in Indonesian or other languages, which in Aceh is better known as *hadihmaja*, which contains a figurative meaning related to the behavior of a person or

community member in daily life¹. The Acehese idiom has benefits for others, both personally and collectively because in its background the traditional idioms contain the advice and teachings of educational norms in society that must continue to be preserved. Along with the development of the era that we see in the current situation there have been many shifts in cultural values and the misuse of meaning contained in traditional idioms mistreated by the present generation.

The idiom used by the Acehese in everyday life is a parable to state the abstract things become concrete and vice versa². Idioms are almost similar as adages or proverbs. However, idioms tend to be found in certain areas and will be different from other regions even though they are in one province³. The idioms are used as an image to refine the meaning and it may include the metaphor. Acehese idioms have many meanings including advice, social criticism, praise, guidance, harmony, dependence, greed, and tranquility, while their functions include appreciation, educating, reminding, entertaining, and reinforcing faith⁴. From those reasons above, the use of idioms is very appropriate in integrating character education. This is because one of the functions of the idiom is to thicken the faith, so that the message contained in the idiom becomes a guide in the implementation of life⁵.

Referring to the theory, idioms are typical expressions used by people with the aim of strengthening their understanding of what they delivered⁶. In its application, it is found idioms deviations from general language rules. They are usually in the form of phrases, while their meanings cannot be explained logically or grammatically by relying on the meanings of the words structure. To interpret the idiom, it cannot be necessarily done based on semantics but must be reviewed based on pragmatics⁷. This is because the meaning of idioms can be contrary to the meaning in general.

The focus of this research is the values contained in the idiom in the community of Kuala Batein Southwest Aceh as character education for students. This research is important to carry out because the use of idioms in society has been greatly reduced, but the values contained in idioms are very important in growing character for a child. Therefore, this study examines the values contained in the idioms so that they become input for relevant parties to revitalize and apply the use of idioms in learning.

RESEARCH METHODS

This research was carried out in four villages in the Kuala Batee sub-district of Southwest Aceh, namely Kota Bahagia village, Blang Makmur village, Krueng Pantoe village and Padeealu village. The approach used in this research is a qualitative descriptive. The subjects

¹ Mohd Harun, *Memahami Orang Aceh* (Bandung: Citapustaka Media Perintis, 2009).

² Mohammad Harun, Husaini Ibrahim, and Denni Iskandar, "Revitalisasi Nilai Etos Kerja Dalam Hadih Maja Sebagai Bahan Ajar Pendidikan Karakter," *Journal of Educational Science and Technology (EST)* 1, no. 3 (2015): 21–22, <https://doi.org/10.26858/est.v1i3.1824>.

³ Abdullah Faridan, *Ungkapan Tradisional Yang Ada Kaitannya Dengan Sila-Sila Dalam Pancasila* (Banda Aceh: Departemen Pendidikan dan Kebudayaan, Pusat Penelitian Bahasa dan Budaya, 1987).

⁴ Putri Raisa, Rostina Taib, and Muhammad Iqbal, "Makna Dan Fungsi Ungkapan Bahasa Aceh Pada Masyarakat Pidie," *Jurnal Ilmiah Mahasiswa Jurusan PBSI* 1, no. 3 (2016): 1–7.

⁵ Thomas Lickona, *Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar Dan Baik* (Jakarta: PT Bumi Aksara, 2015).

⁶ Gorys Keraf, *Diksi Dan Gaya Bahasa [Diction and Language Style]* (Jakarta: Gramedia Pustaka Utama, 2009).

⁷ Sarman, "Ungkapan Tradisional Sebagai Sumber Kearifan Lokal" (Bangka Belitung: Kantor bahasa kepulauan Bangka, 2017).

of the study were 8 people, namely 1 tuhapheut and 1 village elder community in each village that was selected so the total was 8 people from 4 villages⁸. In this study, interview was used as the instrument to get relevant data. The purpose of the interview was to find the problem being examined as well as to get opinions and solutions from the party being interviewed. The data analysis technique was in the form of data reduction, data presentation, and drawing conclusions⁹. Data reduction was used to choose data in accordance with the formulation of the problem and develop descriptive information to draw conclusions and research results.

RESULTS AND DISCUSSION

Religious

In KBBI, religion means belief in the existence of supernatural powers over humans. This religious value is very thick in Islam and becomes signs in everyday life. The term religiosity is very closely related to religion. Religiosity is also understood by many people as a religious value in which it binds the relationship between humans and God; human to human; and humans and the universe¹⁰; ¹¹. The results of this study found the value of religiosity in the Acehese language idiom in the community of Kuala Batee in Southwest Aceh as follows.

- D1 : *Lupot mawot silab rugoe, kon lam jaroe geutanyo hamba.* (Release from death, forget, lose everything is in God's hands).
- D2 : *Meunyö teupat niet ngon kasat, laöt ngon darat Tuhan peulara.* (If the intention is true, the intention at sea and on land God will maintain).
- D3 : *Hina bak d'Onya areuta teuh tan, hina bak Tuhan èleumêe hana..* (Disgraceful in the world for not having treasure, Disgraceful in the sight of God for having no religious knowledge).

The meaning contained in this expression is about human relationships with God, in which humans can plan anything but God determines whether or not these desires can be achieved. Humans cannot escape death and will never know when it will come, as well as profit and loss, everything has been arranged by God. The religious lessons in this phrase focus to human who must believe in their God and surrender to His decree¹².

Be honest

Honesty has a relationship between facts and existing information. In the KBBI, honesty means following the applicable provisions. The results of this study found idioms that have the value of honesty that can be used for character education. The forms of idioms that have the value of honesty used by the community of Kuala Batee in Southwest Aceh are as follows.

- D4 : *Ranueb na supah jimita* (Sirih ada sepah dicari). (Busy to find the little thing you forget the main thing)

⁸ Bahrudin, *Kecamatan Kuala Batee Dalam Angka Aceh Barat Daya* (Aceh Barat Daya: Badan Pusat Statistika Aceh Barat Daya, 2018); Bahrudin, *Profil Pembangunan Kecamatan Kuala Batee* (Aceh Barat Daya: Badan Pusat Statistika Aceh Barat Daya, 2015).

⁹ Sukardi, *Metode Penelitian Pendidikan* (Yogyakarta: Bumi Aksara, 2003).

¹⁰ (Widiastuti, 2012)

¹¹ Maulidianto et al., 2021)

¹² Kemendiknas, *Rencana Induk Pengembangan Pendidikan Karakter Bangsa* (Jakarta: Kemendiknas, 2010).

- D5 : *Tupat dum pucök paku, sulu dum pucök buga* (Straight (honest) like a fern shoot, straight like a buga shoot).
- D6 : *Yang na bekta peutan, Nyan tan bek ta peuna* (do not deny what is there, do not make up things that aren't there)
- D7 : *Teupat keupangkai, akai keulaba* (if you invest in honesty, you will gain reason as the profit).

"Like to do jobs that are contrary to existing values".Ranueb (betel) is a good reflection of halal, while seupahjimita (sepah sought) is a picture of work that is contrary to religious norms (haram). So, implicitly the meaning of this idiom is people not to do prohibited work.

Religiosity and honesty are very dominant in the Aceh language idiom in the community of Kuala Batein Southwest Aceh. Religiosity is the main thing and is used as a principle for the people of Aceh who are Muslim¹³. The use of idioms that have religious values is usually used by lecturers when delivering sermons to become a benchmark for listeners. This is the same as the dominant honesty value found in idioms. Religiosity and honesty are two things that are close to each other¹⁴. Honesty is part of religiosity, because someone who is honest is certain to have high faith. On the other hand, if you are not honest, the value of faith is very low¹⁵.

In addition to religiosity and honesty, the results of this study also found several other values contained in Acehnese idioms. The values contained in the Acehnese idioms are very relevant to develop character education that has high emotional value. This is because the Acehnese language is the mother tongue for most Acehnese people¹⁶.

Overall, the values contained in the Acehnese dialect in the Southwest Kuala Batein community include tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the homeland, respect for friendly/communicative achievements, love of peace, love to read, care for the environment, responsibility.

Table 1. Values found in the idioms

Values	Idioms
Tolerance	<i>Bak sikrak bada tameu weuk-weuk, Bak sikrak badeuk ta meuwa-wa</i> (on a piece of fried banana shared, on a Rhino hug). "Sharing in small or big matters".
Discipline	<i>Boh ara iri ie surot, Menyo tajak bak pineh pasie lage nyan taturot</i> (Figs when there is tide, When walking on the seashore should be obeyed).
Hard Work	<i>Oh taboh bungkoh beuneung, beu meutemeung bungkoh sutra</i> (if you throw away the thread wrap, you must get a silk wrap).
Creative	<i>Aneuk jikliek tajok baknang, Beuneung meupalet tajok</i>

¹³ Rahmad Nuthihar and Luthfi, "Nilai Sufistik Dalam Lantunan Doa Karya Ricky Syahrani Sebagai Bahan Bacaan Anak," *TAZKIR: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 5, no. 1 (2019): 97–106.

¹⁴ RN Herman et al., "Character Education in an Acehnese Cultural Saga: Hikayat Prang Sabi," *Lingua Cultura* 14, no. 2 (2020): 179–86.

¹⁵ Prayitno, *Buku Seri Bimbingan Dan Konseling Layanan Bimbingan Dan Konseling Kelompok (Dasar Dan Profil)*. (Jakarta: Ghalia Indonesia, 2010).

¹⁶ Amran Halim, *Struktur Bahasa Aceh* (Jakarta: Pusat pembinaan dan Pengembangan Bahasa, 1984).

	<i>bakilang</i> (children cry handed over to the mother, the twisted yarn handed to the spindle).
Mandiri	<i>Ie lam gayung taple u geupet, peu meusaket atra kana</i> (Water in a jug poured into a pitcher, what kind of sickness, wealth is already there)
Democracy	<i>Peureda trieng jibalot duroe</i> (bamboo clump in a thorn).
Curiosity	<i>Pat nyang nab oh kayèe masak, kenan meusapat cicèm</i> (Where there are ripe fruits, birds gather there).
National Spirit	<i>Tapeucheue nanggroe droeteuh, bek tapeucheue nanggroe gob</i> (Protected your own country, not the other country).
Love the Motherland	<i>Tapeucheue nanggroe droeteuh, bek tapeucheue nanggroe gob</i> (Protected your own country, not the other country).
Appreciating the Achievement	<i>Rupa gèt hana geupakoe, buet jaroe yang geumita.</i> (Beautiful looks are not seen, their actions are seen).
Friendly / communicative	<i>Jaroe uneun tak, jaroe wie tarek</i> (right hand tightened, left hand pulled).
Love of Peace	<i>Bek taplah pingan bak gob meukeurija</i> (Don't break plates with equipment). "Don't break the plates at party places."
Likes to read	<i>Hina bak dÔnya areuta teuh tan, hina bak Tuhan èleumêe hana.</i> (Disgraceful in the world for not having treasure, disgraceful in the sight of God for having no religious knowledge).
Care for the environment	<i>Boh ara iri ie surot, Menyo tajak bak pineh pasie lage nyan taturot</i> (Figs when there is tide, When walking on the seashore should be obeyed).
Responsibility	<i>Meunyoka ta'uet bek lee tau le</i> (if it's already swallowed, don't spit it out anymore) <i>Amanah bek meutuka, harap bek binasa</i> (entrustment don't get confused hope don't perish)

CONCLUSION

From the research findings, there were 18 character values that existed in the Acehese idioms in the Kuala Batee community of Southwest Aceh, which consists; religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievement, friendly/communicative, love of peace, love to read, care for the environment, social care and responsibility. Idioms found in the Kuala Batee community are in the form of one line, two lines, three lines and four lines. The Acehese expression in the community of Kuala Batein Southwest Aceh is in the form of oral which has its own meaning and used as advice relating to divinity, self, others, and environment.

The researcher gives some suggestions related the character education in the idioms of the Acehese to the community of Kuala Batein Southwest Aceh as follows:

1. In the Acehnese Idioms there are eighteen values of character education which must continue to be preserved by the community in order to pass them to the next generation.
2. Further research should be conducted about the Acehnese local wisdom, especially Acehnese Idioms and proverbs.
3. There should be a support from the government to publish references related to Acehnese idioms and other types of folklore which are related to Acehnese culture so that they can be references for further research.

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