

The Reception of Acehnese on Hadih Maja in the Formation of Children's Character Values in Aceh

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Abstract

The process of character building which emphasizes the use of the expression hadih maja is intended to instill in the younger generation the ability to master the Indatu language which is currently being lost with time and even today it is still declining. As a result, we want to find out how the Acehnese people perceive hadih maja in the character building process for children throughout the city of Banda Aceh. To obtain findings, researchers used a qualitative approach that is descriptive. From the author's presentation of these findings, it can be seen that the people of Aceh have not lived up to the researchers' expectations, on average the community has never disclosed Hadih Maja in coaching. In the process of forming student character, unfortunately, many people don't even recognize Hadih Maja. then on this basis it must be learned by the community, especially parents so that this language really does not disappear with time

Keywords: Aceh, Character Education, Hadih Maja.

1. Introduction

In Acehnese society there are traditions and culture that can be used as learning media, from generation to generation, especially to pass on the values of Islamic teachings to the next generation. This tradition is carried out through spoken language, including meurukoun (questions and answers about Islamic law delivered by Islamic Religious Education through poetry), meuhikayat (reading saga), peurateb aneuk (poems putting children to sleep), meudala e (dalail khairat), marhaban, meubalah panton (replying to rhymes),

meuhiem (puzzles) and nariet maja or hadih maja (words of advice/wisdom).

At the level of the Acehnese people's lives, hadih maja can be said to be a source of value that can be used as a standard for customary law and culture that needs to be upheld. For the people of Aceh, Hadih Maja is a philosophy and used as an advice to guide people in life. Regarding values, Hadih Maja is believed to have great values and should be maintained as one of the local geniuses or local wisdoms. (Hildayani, Narawati, & Nugraheni, 2019).

Aboe Bakar Aceh explained that hadih maja is a series of sayings originating from ancestors that have nothing to do with religion, but have something to do with the beliefs of the Acehnese people themselves that can be learned from to ensure the survival of society and peace. (Burn, 1985). Besides that, Hadih maja is a component of Acehnese literature that can facilitate the spread of Islamic religious values to the people of Aceh. (Norman, 2009).

This is also explained by Muhammad Harun et al, that in the study of hadih maja, there is a lot of emphasis on exemplary elements and is accompanied by efforts to create a conducive social environment for children, whether in the family environment, at school, or even in the community. This exemplary reflection is the basis for shaping the nation's character and strengthening the cultural values of the younger generation in building national character through education. (Rokhman et al., n.d.) writes that education is considered a center of excellence in preparing people with superior character. Preparing for this can be built through character education, as it is known that character education in Indonesia receives very special attention. This can be seen in Law Number 20 of 2003 concerning the National Education System which states that it has a very clear understanding and purpose, that in order to form a strong student character, education and development priorities must be applied to the nation's future through Character Building. Hunter in (Fahmy et al., 2017) writes that character will be built if it contains several moral elements that greatly influence such as social and cultural factors which greatly determine an individual's moral behavior. The results of research from (Fahmy et al., 2017) show that the child's personal character influences the child's achievement in the school environment, this can be seen from the two character dimensions of the 8 character dimensions tested and has a very significant effect on academic achievement, namely D2 peace and D4 Tolerance. (Fahmy et al., 2017) also wrote that the formation of children's character can be started from the formation of attitudes based on certain values such as religious values, state ideology and even culture.

Herman et al (2019) defined that culture is a bridge for individuals to be able to give responsibility for protecting and preserving all cultural heritage, this is also a way of saving the nation's future generations

from outside cultural influences which are developing very rapidly at this time (Purba et al, 2022). This is as stated by (Harun, I, & I, 2015). Moreover, when talking about the current generation, namely the generation that is in the stage of the learning process, the generation that is still unstable to influence, they are now still in the stage of coaching, guidance and need affection, whether it's from the community, teachers and the community. (Bahri, 2017). So on that basis, the researcher is interested in studying in depth the Acehnese people's understanding of Hadih Maja in the Formation of Character Values in Children in Aceh, so this study focuses on how the Community's Understanding of the implementation of hadih maja in the formation of character values in children in Aceh.

2. Literature Review

2.1 Character Formation

Character in other words can be said to be character, a trait that is embedded in humans. (Andayani & D, 2012). This can clarify that the character can show human personality either in quality or in terms of morality whether it is influenced by oneself or by others, in this case society and the environment. (Rosyadi, 2013). (Fahmy et al., 2017) defines character as consistent and predictable and shown through the tendency of a behavior. According to (Ladda, 2012) the teaching process that is carried out well in the family, community and school environment will help children build the desired good traits and characters.

According to (Rokhman et al., n.d.) that character is related to a person's overall performance and interactions around the individual's environment, so that a person is considered to have good character if he has attitudes and actions that reflect good character as well. (Rokhman et al., n.d.) also revealed that character is not an entity that separates a habit from an idea, but character is a moral knowledge, moral feeling and moral action that will lead a person to habit, think, feel and act good towards God Almighty, Individuals, environment and nation. Rokhman also visualizes this logic in the image below:

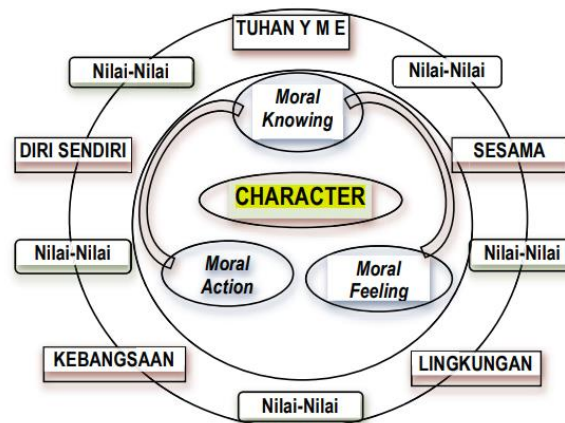


Figure 1. Character Formation and Interaction

The formation of character in children must be pursued from as early as possible or in childhood, and continue throughout the life span to become a good person. If character building is carried out when the child is growing up, it will be less significant in terms of changes in good behavior as expected, this is in accordance with the results of research from (Sugiarti et al., n.d.) which involved 415 adolescents who were sampled by random sampling, with the results research that the impact of parenting on character formation in adolescents really needs to pay attention to other factors such as school and society, in this study it also appears that adolescents who have a cheerful character have a significant effect on the social and positive support they receive in the social environment. Similar research was also conducted by (Lynch et al., 2016) showing results that the involvement of character building had a strong effect on morale and performance in taking a sample of 737 out-of-school youth.

One way that can be used in forming a basic character for individuals is through a cultural approach, this is in accordance with the statement (Ferdiawan & Putra, 2013) that cultural values will be attached to humans whenever and wherever they are, so that through cultural values will shape and build one's character strongly. This happens because the character in adolescents grows and develops according to the socialization space of the teenager. Therefore, the development of character must start from childhood through family parenting, especially parents so that it becomes important for the child's self-development and psychosocial development. Every parent definitely wants their baby to grow and develop in a clean, comfortable, good and peaceful environment so that it will help form good character through various good habitual activities that develop in that environment. Yeni explained that character education is instilled in students as a sense of responsibility and concern for others. (Wulandari & Kristiawan, 2017) Therefore, to educate children's character, parents are the first environment for

children to adapt and create good conditions and habits for the development of children's character and schools as a second environment that helps children to develop their more intelligent mindset. forward to the current situation.

As it is known that the formation of character through culture can also be inserted by Islamic values, in this case it can be seen that the decline of Islam in the city of Mecca was to improve the morals of mankind. A study related to Islamic character and values is contained in writing (Prayitno et al., n.d.) with the aim of the research, namely to identify and describe educational values in Indonesian language textbooks related to positive politeness in building student character through the research question "how are values?" Prophetic education as a pillar of politeness and character education in textbooks?". The results of the study show several educational values that are interrelated in relation to the pillars of politeness and the positive character of education, these values are generosity, honesty, tolerance and politeness.

Of course this cannot be separated from the mission of Rasulullah SAW, clearly that his mission in this world is to perfect human morals. (Andayani & D, 2012). Basically character is formed through a continuous habit and it takes a long time. For this reason, in forming Islamic character, it must be done from a young age with moral education. In simple terms, Mohammad Kasim also said that what is said about character can be a person's character, character, morals, or personality which will give birth to a policy as a basis for thinking and acting. (Kosim, 2011).

2.2 Hadi Maja

Hadih maja is a local Acehnese term formed from the roots hadih and maja. Etymologically, the term hadith in the phrase hadih maja comes from the Arabic word, namely hadith whose basic meaning is incident or event. (Ali & Mudhlor, 2004, p. 718) From an Islamic perspective, the hadith itself means actions, sayings, and silence (decree or takrir) of the Prophet regarding something. As a source of exemplary reference in various aspects of life, this term later became an inseparable dimension of life in Acehnese people who are known as fanatical adherents of Islam (Harun M., 2009) so that things that are not Islamic in Acehnese culture have converted to Islam. One of the indications is also marked by the replacement of the term narit maja (the words of the elders) to hadih maja. Thus, the word maja in hadih maja means ancestor or in Acehnese it is better known as indatu.

Hadih maja or narit maja appeared since humans still believed in animism. The existence of hadih maja as a literary work that was

born at that time was not known by its creator. This is because creators pass on their works through oral traditions passed down from generation to generation. The tradition of not mentioning the author's name seems to have become a characteristic of oral literature, especially Acehnese oral literature. Thus, *hadih maja* is an anonymous oral literature.

Hadih maja is included in the variety of oral poetry from three varieties of Acehnese literature. As one of the oral literature favored by the people of Aceh, *hadih maja* functions to soften speech in conveying advice to others. (Mahmud, 2013, p. 53) Apart from that, *hadih maja* was also created by the people of Aceh as a reflection that shows one's identity in speaking. By using parables such as *hadih maja*, the other party does not feel offended and the greeting seems more polite.

Hadih maja (proverb) is an expression in the form of a parable. The parable is not just *asbun* (origin) but also contains a moral message and is accompanied by advice. In line with that, Badudu (Badudu, 1984, p. 7) says that parables are sentences that express justice or someone's behavior by taking comparisons from the surrounding environment. In parables it is always preceded by words of comparison. These comparative words include for example, *lagèe* (like), *tamsé* (image), *like* (like), *miseue* (for example), and others. An example of *hadih maja* using comparative words is: *Lagèe pineueng teuplah dua* (Like a betel nut split in two).

The comparative word used is *lagèe* (like, like). The meaning implied in the phrase *lagèe pineueng teuplah dua* refers to two people who are compatible from various aspects. It is this match that causes the parable between two people with a betel nut split in half. In addition, *maja hadih* is not only preceded by words of comparison. However, in accordance with its function, *hadih maja* is also rich in moral values and character education whose purpose is not only to convey advice, but also to contain educational (educational) values in it.

When viewed from an aesthetic point of view, *hadih maja* also has an aesthetic aspect. The beauty lies in the unique and interesting use of language. The language used is mostly in the form of figurative language that uses dictions related to natural situations so that it can support life in an atmosphere that is not boring. On the other hand, the uniqueness of *hadih maja* is also due to the fact that it is a form of oral poetry that underlies several other forms of oral poetry, consisting of *pantun* (*panton*), poetry (*cae*), proverbs (*miseue*), proverbs, parables, allegories, parables, bywords, and idioms. (Aaron, 2012) On this basis it can be said that *hadih maja* is not just a proverb. In other words, Acehnese proverbs are not synonymous with *hadih maja*. Proverbs are only one type of *hadih maja*.

On the other hand, *hadih maja* also has an informational function. In this case, information about Acehnese customs and culture is also contained in *hadih maja*. By preserving *hadih maja*, indirectly the people of Aceh have also informed the Acehnese culture to their interlocutors, be they Acehnese or non-Acehnese. Besides that, *hadih maja* is also used to maintain good relations in communication. This is because *hadih maja* is also a means of expressing traditional greetings and familiarity in jokes. Nevertheless, *hadih maja* is an oral literature that has a double function in its preservation.

Based on the explanation above, the researcher concludes that *hadih maja* is an oral literature in the form of a parable about something that is used to soften speech in greeting. In Indonesian, *hadih maja* is called a proverb. In this case, *hadih maja* is an object that will be used as research data. The characteristics of the aspects studied are the use of diction related to nature and its organisms (animals, plants, objects, geography: mountains, forests, seas, rivers and rice fields), the relationship between literature and humans, customs, beliefs/myths in a society, and others related to nature and culture.

3. *Hadih Maja* as a Source of Acehnese Community Values

The Acehnese ethnic group is one of the communities that has a very high value cultural heritage. According to (Matusov & Marjanovic-Shane, 2017) culture is a pattern, namely culture is a boundary, culture is writing, culture is a critical thinking. The same opinion was expressed by (Galli et al., 2018) stating that culture is a knowledge system that is owned by a group of people related to the environment that is formed. One of these treasures is a wise expression in the form of oral literature which is better known as *hadih maja* which is one of the wealth that is always preserved. The *hadih maja* contains wisdom and life values for the people of Aceh. *Hadih Maja* holds various views of the Acehnese on matters that are very fundamental in their efforts to maintain their existence as a distinct ethnicity, both in terms of language, culture, character and religion. This is where the uniqueness of the Aceh community (Ureung Aceh) lies so that it is diametrically differentiated from other people.

As an integral part of the Malay community in the archipelago, the people of Aceh certainly have certain lifestyles and characteristics, both universal, regional and local. This attitude of life in general relates to views or visions as well as patterns of daily human relations with God, government traditions, relations between community members and the surrounding environment.

Hadih maja as a 'proverb or expression' is a product of oral culture in Acehnese society, perhaps reflecting the lifestyle or characteristics of the Acehnese people. Because, initially this maja hadih was born based on a person's intelligence in interpreting life experiences and the wisdom of certain groups or individuals extracted from everyday life over a long period of time. Furthermore, certain expressions are created which are intended as a means of projecting 'forecasts of things that will happen', ratification of cultural institutions, education, and other functions as described above.

In the life of the Acehnese, hadih maja is placed as a source of value and is highly respected. Aboe Bakar, an Acehnese historian said that hadih maja is a saying that comes from ancestors that is not related to religion, but has something to do with people's beliefs which can be taken as a metaphor to guarantee life's peace or submit to prevent disasters, such as customs at a ceremony, rules of abstinence, utterances on morals and so on. (Bakar, 1985, p. 275) The most famous Acehnese humanist, Ali Hasjmy, said that hadih maja is a word or sentence of wisdom. (Hasjmy, 1995, p. 539) Meanwhile, another historian, Ali, defines hadih maja as advice and advice from ancestors that contain moral values and religious education.

From the definition stated above, it is clear that hadih maja is actually an embodiment of local Acehnese values related to the substantive values of religiosity, which in this context are Islamic teachings. The mention of "people's trust" in Aboe Bakar's definition shows that hadih maja is indeed deeply rooted in the daily life of the Acehnese. The mention of "people's trust" also shows that hadih maja had appeared long before Islam entered Aceh. This does not mean that Islam does not affect the wisdom contained in hadih maja. Hadih maja is also an open and growing literature, therefore when Islam came, the substance of its teachings also included a series of contents of hadih maja.

In Aceh, an adage emerged that adat and religion are like substances with their nature (*adat ngon hukom lagee zat dengon sifeut*), cannot be separated. Customary elements including hadih maja help facilitate the inculcation of religious understanding within the community. In other words, hadih maja is a component of Acehnese literature that can facilitate the spread of religious values to society. (Norman, 2011) This means that it is sometimes easier for people to memorize and describe hadith maja than memorizing the hadith of the Prophet. This is because the Acehnese are used to the more poetic Acehnese literary style (*haba meusantoek*).

As previously mentioned, that long before Islam entered the land of *rencong*, the Acehnese already had a source of values and sources of law in their culture. One of the sources of value referred to is "the words of the elders". When Islam entered and developed in society, the words of the elders were still used, but later they were

substantially acculturated in an integrated manner with Islamic elements. In other words, predictably, using the term Dr. Mohammad Harun, that things that are not Islamic in Acehese culture have experienced Islamization, so that the substance of *hadih maja* is obtained as it is today. One indication that there has been an Islamization of Acehese culture, among others, is the replacement of the term *narit maja* (the words of the elders) to *hadih maja*. (Harun M., 2009, p. 13) However, the word "*hadih*" still has a correlation with the word "*hadith*" in Islamic terminology. While the word "*maja*" in *hadih maja*'s prose means ancestors (ancestors) or in the Acehese language is better known as *indatu*.

As a source of value, *hadih maja* is still used actively in the Acehese-speaking region of Aceh. In an official situation, *hadih maja* becomes "a seasoning" in the official speeches of state officials in Aceh. *Hadih maja* is often used in formal conversations among the people of Aceh, such as in meetings at the *gampong*, *mukim*, sub-district levels and so on. Traditional leaders, such as *geuchik*, *imuem mukim*, handler *glee*, *petua seneubok*, *keujruen blang*, *haria peukan*, they often use *hadih maja* as a rule that has legal force. Aside from being a reference to *adat*, *hadih maja* also covers religious theological discussions. Religious values in *hadih maja*, for example, are related to matters of a divinity nature, which are the basis for the people of Aceh in the context of their relationship with the Creator.

Before this research study focused on the Acehese people's perception of *hadih maja* on the formation of children's character values, the researcher had read the following previous studies. Research conducted by Jumiati, (2021) entitled "*The Existence of Literary Ecology in Hadih Maja (Aceh Oral Literature Studies)*" The results of the research show that there is an existence of literary ecology in *hadih maja* as an Aceh regional oral poetry. Even though *hadih maja* is an old literature that was born around the 13th century (animist era). However, the old literature has a close relationship with ecology. In fact, ecology existed in literature before the interdisciplinary literature ecology was discussed. The researcher found 32 literary ecological data in *Hadih Maja* consisting of (1) 25 natural ecological data; includes 17 data containing literary relations with nature and 8 data containing literary relations with humans, (2) 7 cultural ecological data; includes 6 data containing literary relations with customs and 1 *maja hadih* data containing literary relations with beliefs/myths.

Another relevant study is Saiful Bahri's research (Bahri & Fauzan, 2022) entitled "*The Formation of Student Character Through Hadih Maja's Expressions in Junior High Schools in Samudera District, North Aceh Regency*". The results of the study showed that in an effort to

build the character of students, teachers of Islamic Religious Education at SMP Kekematan Samudra had not shown the expectations of researchers, on average teachers never used Maja's expressions in coaching. The process of forming student character, unfortunately even many teachers do not understand hadih. So on this basis the teacher must learn it so that this language really does not disappear with time.

From the several relevant research studies above, the differences are in the objects studied, while the similarities are in the research subjects, namely they both examine the scope of hadih maja. The researcher really hopes that other researchers who are interested in continuing this research will appear who have not been discussed by previous research.

4. Method

This study used qualitative research with a sociological approach by describing the reality that occurs in the field in accordance with the research focus or as a research procedure by producing descriptive data in the form of notes or interview results. (Moleong, 2009). In this case, namely hadih maja expressed by the people of Aceh. On the basis of these considerations, I would like to see the community use the hadih maja expression in shaping children's character. The data analysis technique, as described by Miles, uses three methods, namely data reduction, data presentation and drawing conclusions. (Miles. M.B, H. A, 1992).

5. Results and discussion

As the author found in the field according to what was asked, of course there are people who use hadih maja as advice for children with problems, but there are also people who do not use hadih maja in character building, there are even people who don't even understand hadih maja. From the explanations of some of the people that researchers got in the field, they generally use this language depending on the conditions, not all of it can be used in one case or coaching for student character, but some people, even though they use this language, many do not understand in depth about the maja hadih. . But besides that, many Acehnese people also explain these words that are difficult for children to understand, so that when explaining, many children laugh and some are dumbfounded when they hear the word. According to the researcher, the assumption is that these people don't really know about hadih maja.

So, in this case the researcher really understands the current condition that has faded towards these indigenous languages which are starting to become extinct, not for the young people now, many

of the older ones don't really understand the hadih maja anymore, we also need to realize that it is not solely guidance and coaching as well as the formation of student character is the responsibility of the school, and it is also not solely the responsibility of the community, but in terms of character formation students must mutually complement each other in controlling children.

With the fact that the author found in the yard that from the four sub-districts in Banda Aceh that the researchers took as a sample, only 3 sub-districts used hadih maja as advice for children, but even then it was sometimes irrelevant according to what happened to child development, and one districts that have never used hadih maja because the district does not understand it at all.

However, when it comes to hadih maja, what are the roles played by the people of Aceh in the formation of children's character values, this is not too much, because for them they don't remember much about hadih maja. And also don't really understand the Indatu language. For example, the hadih maja that the author got used by one of the people, namely: Lagee u meunan minyeuk, lagee ku meunan aneuk (as soon as the coconut is like the oil, so are the parents like their children) This expression is usually often used as advice for young people who want to have a household as a the initial philosophical foundation so that when you are married you really pay attention to the problems of children's education, so that children should not be thrown away.

Apart from that, there are also people who say that Bek kaeh bak naleung di poe kleung mate ma (don't sleep on the grass where the eagle flies when your mother dies). maja, our grandmothers used to use it when there were children playing in the yard while rolling themselves over so that their clothes got dirty, whether it was ashes or something else that made the clothes not clean anymore, so parents used to express these gifts, which implied the meaning implied in this case that a mother feels very tired washing dirty clothes, even children in one day can wear 5 or up to 7 pairs of clothes to play, so it will be very tiring for parents to wash these clothes, that's not yet again a mother takes care of other things such as cooking, cleaning the house, and other things that make the mother might get tired and go to the hospital, this is the meaning implied in this hadih. The teacher should, in explaining this proverb, clearly make them moved and be able to think about how tired their parents are, so they no longer play games that can dirty their clothes.

Besides that, the people of the Syiah Kuala sub-district have said gob pajoh boh arrow, tanyoe yang meu geutah (other people who eat the jackfruit, we are the ones who get the sap). the effect of an act, this is usually used when someone does not know anything even he is

accused, but it is understandable that this *hadih maja* is not suitable for building student character, apart from that there are also people in the Kuta Alam sub-district, who have spoken this native language *Meunyoe teupat niet* want to see the sea and land of God's *peulara*, in other words. If something has good intentions, it will also produce good results, in the sense that it will only produce goodness.

On the other hand, there are also the people of Lueng Bata Sub-District, an expression that has been used in building student character is *Hina bak donya hareuta tueuh tan*, *Hina bak God eleumee hana*. (Despised in the world without wealth, contempt in the sight of God does not exist). As explained by Samsurizal, this *hadih maja* has the meaning of illustrating that respect in this world is more for wealthy people, whereas in the eyes of God, knowledgeable people have value. (Samsurizal, 1991). So in this *maja hadith* it is widely used by the community regarding satire towards people who like to respect the rich, while the poor are never and even abandoned. And finally, *hadih maja*, which was also used by the people of the Baiturrahman sub-district.

From what the author got in the field, of course not all people understand what has been said, even though they have used this *hadih maja* when building children's character, in fact many children become confused when parents speak that language, according to the author what society has no influence on, let alone towards character formation, it could be due to different environmental conditions and times, in the past *hadih maja* was used as a tool for fostering children's morals, but nowadays many students laugh when they listen to the language spoken.

Therefore, to shape the character of students through *hadih maja* the community is very important in memorizing, remembering and understanding some *hadih maja* nuances towards character education, as explained by Harun et al, that in an effort to build character, especially the younger generation of Aceh based on *hadih maja*, it is necessary to start starting to educate through education is considered the right step. School is a formal institution which is the foundation of education. According to him, education in schools is part of the national education system which has a very important role in improving human resources with character. Through character education in schools, it is hoped that it will produce quality human resources in accordance with the noble goals of education. (Harun, I, & I, 2015).

6. Conclusion

From the explanation above, we conclude that people's understanding of *hadih maja* is very important in building character in children. Character building is very important for students. This

must be carried out systematically to instill the behavioral values of students who relate to God Almighty this maja hadih as an indatu heritage has an impact and is very influential if people understand the meaning of the expression of the maja hadih, but it is very unfortunate for society and our parents as education, as an indatu language which has a deeper meaning, many of them do not understand the meaning contained in the proverb. From the results of the research there are still many teachers who do not understand hadih maja, especially the people of the city of Banda Aceh, on average they do not understand about hadih maja, even though there are people who have expressed hadih maja.

Therefore, it is necessary for the community to deepen, understand and practice the Indigenous language through various means, whether through training, workshops, workshops and so on so that the local culture is maintained until our children and grandchildren don't disappear at the end of time.

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