

# *Exploring the Values of Character Education in the Tradition of Tron Tanoh in Aceh Pidie Community*

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**Abstract**—Indonesia has many oral traditions that still live in its community. The Acehnese also have a variety of oral traditions, including those related to births. The tradition of *trontanoh* is one of the birth traditions that is still carried out by the people of Aceh. This study tries to explore the values of character education contained in the implementation of the tradition of *trontanoh*. This study applies a qualitative approach to the ethnographic method. Data is obtained by using the method of observation, interviews, and documentation. The results of the study show that several values of character education can be taken from the implementation of the tradition of *trontanoh* in the Acehnese community. Among the values of character education that can be explored from a tradition of *trontanoh* are the values of faith in God, braver, togetherness, devotion to parents, diligence, and wisdom.

**Keyword**-Tradition, *trontanoh*, education, values, character

## I. INTRODUCTION

The people of Aceh are rich in oral traditions that still exist in their lives. Oral tradition is a traditional cultural activity of a community that is inherited from generation to generation through oral media from one generation to another. Both traditions are in the form of verbal (verbal) words and other non-verbal (non-verbal) traditions [1].

One of the traditions carried out by the people of Aceh is the tradition of the *trontanoh*. This tradition is still carried out by the people of Aceh in ways that vary in each region. This tradition is one of the rituals performed on newborns in a family. However, in reality, not all children in a family are carried out in this tradition. Generally, this tradition is carried out to the first child. Generally, this tradition is carried out to the first child. The form of implementation also varies. There are those who implement it on a large scale, and there are also simple ones.

The research focused on the disclosure of character education values that can be utilized by the people of Aceh

in educating their children. This is considered important considering two things related to oral tradition. Oral tradition is expressed as an essential cultural force to be developed to place it as (1) one source of knowledge for cultural and social studies and (2) an important source of national character formation [2]. The study of the oral tradition of the *trontanoh* is essential to do as an effort to preserve the culture and strengthen the values of local wisdom that are compatible with the tradition of oral *trontanoh*.

The purpose of this study is to reveal the values of character education that can be explored in the implementation of the tradition of the tragedy carried out by the Pidie community. The character education values derived from the implementation of this tradition can be a foundation for families or communities in educating the younger generation in Pidie district. Research related to this tradition is expected to be a means of strengthening the existing culture in Pidie district.

## II. METHOD OF RESEARCH

This research employed a qualitative approach with the ethnographic method. The ethnographic method was selected because the ethnography is the work of describing the culture and the central aim of ethnography is to understand another way of life from the native point of view [3]. By using this method, the researcher tried to describe, analyze, and interpret a culture-sharing group's shared patterns of behaviour, beliefs, and language that develop over time [4].

The research was conducted in Gampong (village) Dayah Tanoh and *Gampong Sagou* located in the district of Pidie. This location was chosen because the people in the area are still carrying out the tradition of *trontanoh*. The data were collected by participatory observation, interviews, and documentation.

Data were analyzed by applying Spradley's data analysis method, namely domain analysis, taxonomic analysis, component analysis, and analysis of cultural theme. Domain analysis is used to obtain a general and comprehensive description of the object of research or social situation. The taxonomic analysis is carried out to describe the domains chosen to be more detailed to determine their internal structure. The componential analysis is used to find specific traits in each internal structure by contrasting between elements. This is done through observation and selected interviews through contrasting questions. An analysis of cultural themes is conducted to find relationships between domains and relationships with the whole, which are written into themes according to the focus and sub-focus of the study.

### III. FINDING AND DISCUSSION

The people of Aceh have many traditions related to the birth cycle. There are many series of rituals that are carried out related to the birth cycle. Some traditions are carried out before birth, and some are done after the birth. Traditions before birth are carried out during pregnancy, they are

#### 1) The tradition of *babu* (bringing the meal)

When a wife becomes pregnant with her first child, it is customary for the mother or mother-in-law to prepare to bring or deliver food to her daughter-in-law. The ceremony lasts twice. The first stage is accompanied by *boh kayee* (fruits), about the age of four to five months of pregnancy and the second program was conducted at the age of seven to eight months.

#### 2) *Meuramien* ceremony (eating together)

*Darabarô* (the bride) who was pregnant was taken to sightseeing places, and this was a custom found in Acehnese society. *Darabarô* is often invited to eat together on the beach or in places that have beautiful views so that a wife does not feel lonely and does not think about the hard times when she is giving birth.

Traditions carried out after birth take place in two stages, namely the first stage when the newborn and the second stage after a long time after the baby is born. The first stage is done when the baby is born. Several customary sequences are performed not long after the baby is born, namely:

#### a. *KohPusat* (cutting the placenta)

The ceremony of *kohpusat* (cutting the placenta) is done by someone who helps when the baby is born. In the past, the process of cutting the placenta was done traditionally, but at present, almost all portions of the birth of a baby are assisted by medical employees.

#### b. *Adhan* (the call to prayer) and *iqama* (the call to commence)

This ceremony means the introduction of Islam to babies. The person who recites *adhan* or *iqama* must be a person who is clean, resident, and well-dressed like the person who will perform the prayer. The baby is in his arms facing the *Qibla* then *adhan* or *iqama* is recited out in a loud

and melodious voice so that the baby has a loud and melodious voice.

#### c. *Tanom Adoe* (Burying the placenta)

After giving birth, the placenta must be buried. If the placenta is discarded carelessly, the placenta will be disturbed by various animals that cause the baby to get a stomach ache and cause various diseases. The midwife cleaned the baby's placenta and then put in *kanöt* (pot) made of clay and spiked with acid, salt and kitchen ash so that the placenta was dry and not rot. After the various needs were added, *kanöt* (the pot) is planted by a midwife. The placenta of a baby boy is buried under *seurayuang* (roof topping), and the placenta from a baby girl is buried under the stairs. This burial place is associated with the position of men as head of the household and women as housewives.

The second stage of the baby's birth ceremony is carried out when the baby has entered the age which requires for *cukôök*, (shaving hair), *aqiqah*, and so on.

#### a. *Cukôök* (shaving hair)

*Cukôök* is a hair shaving ceremony that is performed after a one-month-old baby. This ceremony aims to get rid of dirty hair taken from birth and so that the baby's hair grows more fertile again. Hair shaving ceremonies are usually carried out by a midwife or a senior who is used to doing the work.

#### b. *Peucicap*

*Peucicap* ceremony is a ceremony to introduce the taste of food to babies. The flavour was given consists of honey and fruit water. A man gives a baby boy, and a woman gives a baby girl.

#### c. *Aqiqah*

The people of Aceh considered the *aqiqah* ceremony to be a custom related to religion. *Aqiqah* is the act of sacrificing an animal to mark the occasion of a child's birth. For rich people, the ceremony is held by slaughtering buffaloes or goats while those who are less economically will only slaughter goats.

#### d. *Trontanah*

*Trontanoh* is the last rites associated with a cycle of birth. *Trontanoh* is done as a requirement so that the baby can be taken out later. At this time several sets of traditions after birth are held simultaneously at one time. This *trontanoh* event is combined with *cukook*, *peucicap*, and *aqiqah*. The implementation of this tradition is usually done by holding *khanduri* (meal invitation) by inviting close or distant relatives, neighbours, or friends. There are those who carry it out with large parties, and there are also simple ones depending on the ability of the family to carry it out.

*Tron tanoh* tradition always held in the morning. Generally, they choose Monday or Thursday morning. According to the Acehnese, the implementation of the ceremony in the morning will give blessings to their lives because morning. Generally they choose Monday or Thursday morning. According to the Acehnese, the implementation of the ceremony in the morning will give blessings to their lives because morning time is the best time to carry out activities.

Before the implementation of the *trontanoh* tradition, the family must make careful preparations. The first preparation is to determine who will be the chief executor at the ceremony. The chief executor is the person who will guide the child in the process of carrying out the tradition. If the son is male, the executor of the custom is male and vice versa. The person who will implement the custom is chosen the person who can be a role model for the child. Criteria chosen are usually people who obey worship and have good morality.

At the ceremony, the baby is carried by a distinguished person who plays with good clothes. Babies and people who carry them are covered with a cloth held by four people in each of them. Then on top of the cloth is split into a coconut, so the baby is not afraid of the sound of lightning. One of the families rushed to sweep the land, and the other won the rice if the child was a woman as a symbol so that the girl would become a diligent person. The child is a boy than one of the family will rush to hoe the ground, tighten the banana trunk or sugarcane stems as symbolic chivalry. Then the child is upheld on the ground, *TeungkuSagoe* mentions *sa, two, lhee, peut, limong, nam, tuuuujoh followed by the words "lageebumoenyoeutap, meunanbeuteutapateegata* (like the firmness of this earth, so your position must remain). After that, the child is taken around the house or mosque until the baby is brought home again by greeting him upon arrival at home.

Every tradition that lives in a community will illustrate the culture of the community. The *trontanoh* tradition is one of the rituals in the cycle of births that are still alive in the Pidie community. *Trontanoh* tradition is done after a child is born in a family. In the past, the implementation of the *trontanoh* tradition was one of the requirements for a child to be taken out of the house. If the *trontanoh* ceremony has been done to a child, he can already be taken out of the house by his family.

Every tradition carried out by a community must have specific functions and meanings. It can also be seen in the tradition of the *tanohton* carried out by the Acehnese people. One of the things that can be explored from the implementation of this tradition is the values of character education that are the primary concern of every family. Families who undergo the ritual of *tanohton* have specific motivations and expectations from the ceremony they hold. Some character education values can be extracted from the tradition of the *tanohton* carried out by the Pidie community.

### 1. Faith in God

The first and main character expected by parents to their children is a deep belief in Allah SWT. The Acehnese are known as a society that is very close to Islamic values. It can be proven by the term Aceh as *serambimekkah* (a porch of Mecca) and the implementation of Islamic law in the Aceh region. The long history of Aceh has proven that the teachings of Islam have influenced all aspects of people's lives. Islam has become the basis for the life of the

Acehnese people. For the Acehnese people, religion and customs must be able to support each other as illustrated in the following Hadi Majah (proverb in Acehnese), *hokumnon-adult, greatdesertngonsight* (Islamic law and custom such as substance and nature). The other expression is *hukomngon adat hanjeut creelageemata it amngon mataputeh* (Islamic law and custom cannot be separated like pupil and sclera) [5].

In the implementation of the tradition of *trontanoh*, it is clear that there are elements of Islam included in the tradition. Before the event began, *teungku* (a person who understood religion) was asked to lead the dhikr (ritual prayer to glorify God) done together with the invited male guests. After the dhikr finished it ended with a prayer led *teungku*. Prayers offered are good prayers for children and families who hold the event.

### 2. Togetherness

Another character education that can be seen in the tradition of *trontanoh* is the value of togetherness. The Cambridge English dictionary defines the word togetherness as the pleasant feeling of being united with other people in friendship and understanding. The meaning of togetherness in the tradition of the tree of worship is illustrated when carrying out this tradition. The implementation of this tradition is followed by enjoying meals together by inviting family, friends and neighbours. Much work must be done.

The meaning of togetherness in the tradition of the tree of worship is illustrated when carrying out this tradition. The implementation of this tradition is followed by enjoying meals together by inviting family, friends and neighbours. Much work must be done during the preparation and implementation of the tradition. The neighbours happily came to help implement the tradition. They shared their work so that the event would take place as well. They help voluntarily without any compensation.

This togetherness does not only appear in the tradition of the *trontanoh* tradition but also in other traditions that exist in Acehnese society such as the tradition of *makmeugang*. *Makmeugang* tradition is a tradition inherited from generation to generation in Aceh. In this tradition, the people slaughter cows or buffaloes and then cook the meat and gather in the mosque to enjoy the meal together. This tradition takes place three times a year, namely *meugangpuasa* to welcome the month of Ramadhan, *meuganguroerayapuaasa* (before Idul Fitri), and *meuganguroerayahaji* (before the Eid al-Adha) [6].

### 3. Bravery

Other character education found in the *trontanoh* tradition is bravery. The Oxford dictionary primarily defines bravery as the following: ready to face and endure danger or pain; showing courage. The strong attitude in *trontanoh* is reflected in the stages of the ritual carried out in the tradition. One of series of implementing *trontanoh* is cutting down banana trees, taro trees that have been planted before. Cutting the banana tree and taro tree is a symbol of the

courage that the child must possess. Another series that also shows courage is sounding firecrackers.

Courage is a basic trait that must be possessed by Acehnese. Many historical events in Aceh show courage in the lives of the people of Aceh. Among the habits of ancient society was carrying machetes or knives on a trip. These knives or machetes do not mean fighting, but rather as a symbol of courage. Therefore, the Acehnese people in history highly upheld their dignity or honour so that the machete or knife they carried was as if they were a shield and fortress if there were those who wanted to take away their pride [7].

#### 5. Devotion to parents

Parents must have high hopes that their children will become dedicated children. One of the reasons why parents want to carry out the tradition of the Taoist tradition to children is that they hope their children will become good children in the future. The implementation of the *trontanoh* tradition expresses many good prayers for children. In each series of events, it is always followed by specific prayers.

One of the prayers delivered in the hope that the child becomes a child who respects parents and always does good to their parents. It can be seen at the end of the event. When the main executor hands over the child to his parents, he will say to the child with the expression that when the child has grown up, he will give his parents the best.

#### 6. Diligence/ hard work

Diligent and hard work is a character that must be taught to every child in the Acehnese community. The character of diligent and hard work in the tradition of the *trontanoh* reflected when the main executor took chicken thighs as a symbol of being able to work and earn a living. This chicken thigh is applied to the child's feet while praying that the child will become a diligent person, persistent in trying, and not lazy to work.

The Acehnese are required to try and be active in earning a living. The Acehnese, whose majority were agrarian, faced many obstacles in farming as if it were related to irrigation, fertilizers, seeds pests and business capital. This principle is engraved in *hadihmaja: Tapak jakakimenari. Na tajaknaraseuki* (The footprint also danced. Every step will earn a fortune). *Menyohantatemusaha pane teukaroh di manyang Menyotateumusaha adakhan kaya udepseunang* (If you do not try, how come you might come from heaven suddenly, but if you want to try, even if you do not get rich, your life suffices) [7].

### IV. DISCUSSION

In Cambridge Dictionary the word wisdom means the ability to use knowledge and experience to make good decisions and judgments. People who are wise in responding to something will be able to find solutions to the problems caused by it. Wise people are people who have characteristics that are not emotional, selfless, love, longing

for advice, having the love for others, and always trying to build [8].

Educating children to be wise is one that parents must fulfil. The meaning of wisdom in the tradition of *trontanoh* can be seen when the *adat* implementer takes the chicken's liver that has been cooked and is brought closer to the child accompanied by the expression *Beubalek ate manok, bah bek plin plan beutetappendirian, hanasipheukhenn*. (turned back to the heart of this chicken so that it is consistent, still stance, not carelessly speaking)

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