

Religious Values In The Verses Of The Traditional Ceremony Of The People Of Aceh Besar

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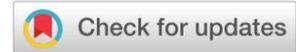
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ABSTRACT

This research topic discusses the religious values contained in a poem by analyzing the poems of the traditional ceremony of turun tanah (land descent) of the Aceh Besar community. The research was conducted using a descriptive qualitative approach and content analysis of the poems. Data were collected through observation, interviews, and audio-video recordings, then analyzed qualitatively. The results of the study indicate that poems such as Marhaban, Tala'al Badru 'Alayna, Mahalluqiyamin, Ya Nabi Salam 'Alaika, Keu Aneuk Manyak, and Peutron Aneuk contain religious values in the form of traditional rituals that serve as a medium for character education. The value of worship is evident in the poems of marhaban, shalawat, and prayers offered as a form of obedience to Allah and respect for the Prophet Muhammad. The value of ruhul jihad reflects the spirit of struggle inherited through the poem Tala'al Badru 'Alayna, which depicts the Prophet's journey of hijrah as a symbol of the struggle to establish Islam. The value of exemplary behavior is strengthened by depicting the Prophet Muhammad as a role model to be emulated in everyday life. The value of trust is evident in prayers that children grow into obedient individuals who are responsible to God, their parents, and society. Meanwhile, the value of sincerity is evident in the prayers and hopes offered by parents selflessly, solely for God's pleasure.

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1. Introduction

Aceh Besar is a region in Aceh Province that remains deeply rooted in traditions and customs, particularly those related to the social and religious life of its people. In Acehnese society, traditional culture is highly valued, as evidenced by the numerous village traditions. Acehnese society is known for its rich traditions, culture, and local wisdom, which have been passed down through generations. One tradition that remains well-preserved is the poetry of the "turun tanah" (traditional ceremony) ritual. This tradition commemorates important events in community life, such as the birth of a child, and holds profound religious significance. One of the values embedded in literary works is religious. Literature is a form of art using language to depict a series of stories of human life filled with challenges and struggles.

Acehnese culture is synonymous with verses from the Quran recited by the community during various traditional ceremonies, one of which is the "turun tanah" (land-descent ceremony). "Turun tanah" (land-descent) is a tradition practiced by the people of Greater Aceh. In Aceh, customs are integrated with Islam and serve as a common guideline within the community. One of the character values is religiousness, which consists of attitudes and behaviors that adhere to the teachings of one's religion and are tolerant of the practices of other religions.

Aceh Besar is a region in Aceh Province that remains deeply rooted in traditions and customs, especially those connected to the social and religious life of its people. In Acehnese society, traditional culture holds an important place and continues to shape daily life. This can be seen from the many village traditions that are still practiced today. The community is also known for its rich heritage of culture and local wisdom. These values have been preserved and passed down through generations, helping maintain a strong sense of identity.

Aceh Besar is a region in Aceh Province that remains deeply rooted in traditions and customs. These traditions are closely tied to the social and religious life of its people. In Acehnese society, traditional culture holds a very important place. This is evident from the many village traditions that are still preserved. The community is also known for its rich cultural

heritage and local wisdom. All of these values have been passed down through generations and continue to shape their way of life today. Raising children in Aceh relies on three things: customs, religion, and education.

The Acehese proverb, "*Adat bak po Teumeuruhom, hukom bak syiah kualah*," reflects these three elements. *Reusam* is like an admiral, and *qanum* is like a *putro phang*. According to the proverb, *adat*, (Islamic) law, *qanum*, and *reusam* each have specific rules for conducting daily life. The words of the Qur'an and hadith do not influence Acehese culture and customs. The people of Aceh Besar perform the "*turun tanah*" (land descent) ceremony, one of many Acehese traditions. The "*turun tanah*" ceremony is one of the traditions that still exists in Aceh Besar. In this tradition, a newborn baby is carried down to the ground until it is forty-one to forty-five days old. Afterward, the baby is placed in a cradle accompanied by Acehese poetry. Culture and Islam have become integral parts of Acehese society (Shadiqin, 2022; Rahman, 2019; Akhmar et al., 2023).

Poetry is a form of oral literature still practiced among the people of Aceh Besar. Poetry, spoken softly and with beautiful words, can elicit feelings from every human being. For the people of Aceh Besar, poetry can express the noble values contained in the poems of the traditional ritual of "*turun tanah*" (traditional ritual). Poetry in Acehese tradition serves as a means to strengthen the cultural and religious identity of the community. Since ancient times, Aceh has been known for its literature containing Islamic knowledge, due to the inherent nuances of Islamic law. Poetry is a type of poetry originating from Arabic literature (Harun, 2012; Weda et al., 2022; Sugiyartati et al., 2020; Junaid et al., 2025).

Syair is an old poem in which each stanza consists of four lines that end with the same sound. In certain cultural contexts, such as traditional ceremonies in Aceh, poetry can be an important medium for preserving religious, cultural and moral values so that it not only functions as a literary work but also as part of the traditions and social life of society. Through poetry, traditional leaders convey prayers, hopes and advice relating to children's lives, especially those of a religious and moral nature.

Acehese poetry, a genre of oral literature, has its own unique characteristics: rhyme and no strict rules are found in Acehese poetry. This poetry is usually recited or sung with a distinctive rhythm, creating a sacred and meaningful atmosphere. Each line of poetry contains messages rooted in Islamic teachings, the religion of the majority of Acehese, as well as local wisdom values passed down through generations. Thus, poetry in the traditional "*turun tanah*" (land-descent) ceremony plays a vital role in strengthening spiritual bonds between children, families, and communication, as well as in preserving traditions and religious values within the

Based on the content, Rizal (2010, p. 44) stated that poetry can be differentiated as follows: (1) poetry containing Panji stories, (2) poetry containing imaginary stories, (3) poetry containing figurative stories, (4) poetry containing stories that really happened, (5) poetry containing translations or adaptations of foreign stories, (6) religious poetry and poetry containing didactic and mystical elements.

Based on the description above, it can be concluded that poetry, as a form of ancient literature, has a variety of content that reflects its function and role in society at that time. Types of poetry can be classified into several categories, including: Panji story poetry, imaginary story poetry, figurative poetry, poetry based on real events, poetry adapted from foreign stories, as well as poetry that is didactic, mystical, and religious. This religious nature shows that poetry functions not only as a means of entertainment, but also as a medium for education, conveying values, and preserving culture.

Syair is a form of ancient poetry that developed within the Malay literary tradition. Etymologically, the word "*syair*" comes from the Arabic *syi'ir*, meaning "feeling" or "poetry." Syair is a form of ancient Malay literature consisting of four lines and rhyming with aa-aa. Each stanza consists of nine or ten syllables, usually forming a story (Sumardjo, 2001). Various traditional ceremonies exist among the Acehese people, always accompanied by Islamic religious values. Although these traditions are still practiced by the community, their implementation has undergone significant changes from the past to the present. The Indonesian word "value" originates from the Latin word "valere," which was later translated into English as "value," and the Old French "*valoir*." Values are beliefs that guide human actions based on their own preferences. Values are a person's or group's benchmark for the quality, worth, and attitudes of others (Pahmi, 2021; Mahdori et al., 2025; Dalyan et al., 2025).

Literary works also contain noble values or messages in the form of advice or morals. Through their literary works, authors strive to influence readers' thinking patterns; they are invited to participate in examining good and bad, right and wrong, or whether they should be emulated or not. Literary works exist not simply to be enjoyed, but to be understood and benefited by readers. A person's values are influenced by their customs, ethics, beliefs, and religion. All of these influence

an individual's attitudes, opinions, and perspectives, which are then reflected in their actions and behavior when making judgments.

Religious comes from the word "religion," which is derived from the Latin word *religio*, which refers to belief. Religion is seen as more general than "religion." It encompasses all forms of belief that play a role in exclusive communities. Religiousness is the value associated with religion, one's faith, and one's response to those values, as well as human actions that reflect faith in God Almighty (Jauhari, 2010; Muslimat et al., 2025).

Religiousness is a character value related to one's relationship with God. The religious value in the poetry of the Turun Tanah traditional ceremony can be seen in the content of the poems, which often include prayers for the safety, happiness, and blessings of the child. Furthermore, these poems also contain advice for children to grow into individuals who are obedient to God, respectful of their parents, and have noble morals. It demonstrates that a person's thoughts, words, and actions are always based on divine values or religious teachings (Mustari, 2014).

Religious values are religious norms that a person upholds as a guide to life. Religious values transcend the formal and formal aspects of religion. These values are found in fictional literature, defining the human conscience, nobility of character, and devotion to all good. The manifestation of religious values can be seen in the relationships between humans and God, humans and humans, and humans and nature (Susilawati, 2017).

The religious values in the poetry of the Turun Tanah (land-making) traditional ceremony refer to the religious teachings, principles, or beliefs contained in the poetry sung or recited during the Turun Tanah (land-making) ceremony in the Aceh Besar community. These religious values are typically drawn from Islam, the majority religion in Aceh, and are used to instill morality, ethics, and spirituality in the children participating in the ceremony and in the community in attendance. Religious values are values that emerge from the teachings of a religion and are reflected in everyday behavior. Religious values represent the community's understanding of the advice derived from holy scriptures. These religious values serve as a guide for humans on their path to achieving spiritual perfection (Tunggasmara, 2021).

The core religious values in Islamic teachings that must be instilled and developed in children from an early age include faith, worship, and morals. The relationship between humans and the natural world is based on the Qur'an and Hadith. Religious values in traditional poetry can include prayers and hopes, moral teachings, reminders of religious life, and the transmission of traditional Islamic values. According to Mangunwijaya in Nurgiyanto, (2018), a religious person is someone who seeks to understand and appreciate life and this life beyond the mere external.

Religious values are values that concern the concept of life, encompassing the relationship that governs humans with God. Religious values are also related to worldly life, but they are also closely related to the afterlife.

Religious values are values contained in fictional literary works, such as the determination of pious, noble, or devoted human beings to all good meanings. For religious people, there is a sacred and tangible meaning experienced in the form of unlimited power and strength. Something that religious people can experience is inner awareness, gratitude for the blessings God has bestowed upon them, namely the source of life for humanity (Aisyah, 2017).

The types of religious values are divided into worship values, jihad spirit values, moral and discipline values, role models, trustworthy and sincere values (Suprapno, 2019:22).

(1) The Value of Worship

Worship is human obedience to God in daily activities such as prayer, fasting, zakat, and so on. The value of worship is an integral part of religious values, reflected in the practice of religious teachings through actions aimed at drawing closer to God. In this context, the value of worship is not limited to formal ritual activities such as prayer, fasting, or reading holy scriptures, but also encompasses all forms of behavior based on a sincere intention to carry out God's commands and avoid His prohibitions.

The value of worship within religious values contains spiritual and ethical dimensions, aimed at developing individuals who are devout, possess integrity, and possess transcendental awareness in daily life. The value of worship within religious values is one of the pillars of student character formation. Thus, the value of worship is a concrete representation of religious values, observable through worship habits, adherence to religious norms, and moral responsibility in social life.

(2) The Value of the Spirit of Jihad

The spirit of jihad is a soul that encourages humans to fight seriously. With the spirit of jihad, achievement is based on an attitude of struggle and serious effort. The spirit of jihad is one of the fundamental aspects of religious values which reflects the spirit of struggle, steadfast principles and sacrifice in upholding the truth and carrying out religious teachings. Etymologically, the word jihad comes from the Arabic jahada which means seriousness or struggle. In a spiritual and social context, the spirit of jihad can be interpreted as the spirit or soul of struggle which is based on the values of monotheism, sincerity, patience and devotion to God.

Within the framework of religious values, the spirit of jihad is a crucial indicator in developing an active, progressive, and beneficial religious character. This value requires individuals to be more than passive in practicing their religion, but also to have a passion for fighting for truth, justice, and noble moral values within society.

(3) Moral Values

Morals are a form of character, manners, shame, and customs. Morals are a person's attitudes that motivate them to perform actions without prior deliberation. Morals are a fundamental element of religious values, reflecting the ethical and moral dimensions of religious teachings. Terminologically, morals comes from the Arabic word khuluq, meaning character, behaviour, or habits inherent in a person. From an Islamic perspective, morals are understood as human attitudes and behaviors that align with the guidance of revelation and the example of the Prophet Muhammad (peace be upon him), both in relationships with God, fellow humans, and the universe.

Morals are values derived from religious teachings, believed to guide life and serve as the foundation for shaping one's personality and character. As part of religious values, morals emphasize the importance of manners, politeness, respect, and social and spiritual responsibility in everyday life. The tradition of "turun tanah" (traditional outreach) teaches moral values to children and the community, including gratitude to God for the gift of life, compassion within the family, and social awareness through community togetherness.

(4) The Value of Discipline

Discipline is innate in human character both in daily life and in religious observance. Religion teaches the obligations of its followers, which form an inner connection between humans and their Creator. If humans perform their religious observances on time, the value of discipline is instilled in them. The value of discipline is one form of implementation of religious values related to order, responsibility, and consistency in practicing religious teachings and in social life.

In the context of character education, discipline is defined as the ability to regulate oneself, obey rules, and act in an orderly manner in accordance with prevailing norms. Religious values are those derived from religious teachings and are believed to guide individual attitudes and behaviour. The discipline inherent in religious values emphasizes the importance of time commitment, responsibility in religious practices, and consistency in upholding religious moral and ethical principles.

(5) Exemplary Values

Exemplary behaviour is one method demonstrated in the Qur'an, and is reflected in the Prophet Muhammad's character. Parents must emulate exemplary behaviour in their households, demonstrating the vital role parents play for their children. Exemplary values are an essential part of religious values, reflected in behaviour, speech, and attitudes that are worthy of emulation by others, particularly in the context of moral and spiritual education.

Exemplary values in the poetry of *Turun Tanah* also serve as an instrument for character education in society. Through symbols, metaphors, and narratives in the poetry, listeners, both children and adults, are guided to emulate behaviour consistent with religious teachings. Exemplary values have a didactic function, subtly educating society through moral messages packaged in an aesthetic form.

(6) The Value of Trust

The values of trust and sincerity, etymologically, mean trustworthiness. Amanah, in other words, means responsibility. The value of trust is a key aspect of religious teachings, reflecting moral and spiritual responsibility in carrying out tasks entrusted to one's life, whether by fellow human beings or by God. From an Islamic perspective, trust is not merely trust, but also a responsibility that must be maintained and fulfilled honestly and fairly. The value of trust is considered a religious value because it stems from religious teachings that teach the importance of honesty, responsibility, and commitment to promises or assigned tasks.

In the context of social life, this value plays a crucial role in developing a trustworthy personality, both in family relationships, in society, and in professional life. The value of trust is also conveyed through various forms of cultural expression, one of which is the poetry recited during the "turun tanah" (traditional ritual) procession. These poetries typically contain prayers, hopes, and advice for children setting foot on the earth for the first time, symbolizing their entry into a new phase of life. In this poem, the mandate is often presented in the form of a message to parents to look after, educate, and raise their children with full responsibility and the hope that their children will be able to shoulder the responsibility of being pious and useful individuals.

(7) The Value of Ikhlas

Literally, Ikhlas means purity. Ikhlas can be described as an effort to purify and cleanse the heart so that it is truly directed solely towards God. The value of Ikhlas is an essential element in religious teachings, demonstrating the purity of one's intention in performing an act solely for the sake of God Almighty, without expecting reward or praise from other creatures.

The value of Ikhlas in the context of religious values is a form of deep spiritual awareness that all actions, especially those related to worship and devotion to God, must be based on pure intentions, not worldly motives or image-seeking. This value shapes the character of an individual who is humble, honest, and consistent in doing good, even if it is not seen or recognized by others.

Religious types according to Jauhari (2010:29), the types of religious are as follows: (1) The relationship between humans and God is very closely related to His creator, various ways for humans to show their love for God, namely in the form of prayer and others, (2) The relationship between humans and nature is the unity of human life wherever they are, nature must be maintained, preserved, utilized, and used together for welfare, (3) The relationship between humans and other humans often also gives rise to various problems because Muslims and Muslims need each other, work together, help each other, respect each other, and respect each other, (4) The relationship between humans and society is a value related to the interests of society to provide good examples, (5) The relationship between humans and themselves is the embodiment of human individuality, self-awareness that begins with awareness of everything. The more humans are aware of themselves, the more humans are aware of the universe. In a state like this, humans have a relationship with themselves.

2. Methodology

2.1 Research Design

This study employs a qualitative descriptive approach with elements of ethnography and textual analysis. The ethnographic component focuses on understanding cultural practices, meanings, and contexts of traditional ceremonies in Aceh Besar. Meanwhile, the textual analysis component examines the linguistic, symbolic, and religious meanings embedded in the verses (*syair/ratéb/doa/mantra*) recited during these ceremonies. The combination allows the researcher to capture both contextual practice and textual interpretation. Qualitative descriptive research is a research method based on post-positivism philosophy used to examine natural object conditions. Qualitative research results emphasize meaning rather than generalization (Sugiyono, 2016:9). Applying qualitative descriptive methods requires researchers to accurately capture aspects of the research, pay attention to the focus of the research, and provide deeper interpretations. The author attempts to outline the various steps in fact-finding and historical sources, processing methods, analysis, and source study. This research attempted to describe the traditional "turun tanah" ceremony and the meaning of the religious values within the ritual poetry. This research is a content analysis using a qualitative approach. Content analysis is a technique used to draw conclusions by identifying the characteristics of the message, conducted objectively and systematically.

2.2 Research Object

The object of this research was the religious values contained within the verses of the *Turun Tanah* ceremony, interpreted through: (1) Islamic teachings, (2) cultural-religious meanings in Acehnese tradition, (3) symbolic interpretations of purity, guidance, and divine protection. In other words, the research focuses not on the ritual practice itself but on how religious values are embedded, conveyed, and symbolized through the verses.

2.3 Data Collection Technique

Techniques of data collection were conducted through observation, interview, and documentation and they were:

1. Observation

Participant Observation when allowed: the researcher attends and observes ceremonies directly. Meanwhile, Non-participant Observation when participation is inappropriate. Observations focused on: (1) the ceremonial flow, (2) who recites the verses, (3) social and religious context of the recitation, (4) use of symbolic objects (*beras, sirih, air*, etc.), (4) audience response and interaction

2. Interview

Interview explored: (1) the meaning of specific verses, (2) religious values that inform the recitations, (3) the origins and historical development of the verses, (4) changes in meaning or practice over time, and (5) the relation between local tradition and Islamic teachings. Interviews was audio-recorded and later transcribed.

3. Documentation

Documentation Included the analysis of: (1) written verses (if available in manuscripts), (2) literature, historical documents, journals, and local texts, (3) related government or cultural institution records

3. Result and Discussion

3.1 Research Results

Based on the research, some findings can be presented in the discussion bellow.

(1) *Do'a Peusijuek* (Blessing Recitation for Purification)

This prayer accompanies the ceremonial sprinkling of rice flour, water, and white rice (*peusijuek*) over the child. Content focuses on: (1) purification, (2) seeking God's protection, (3) aligning the child's life path with Islamic values

(2) *Do'a Selamat* (General Blessing and Safety Prayer)

A widely used Acehese-Islamic prayer offered during major life events.

In Tuluk Tanah, this prayer includes: (1) gratitude for the child's growth, (2) supplication for continued health, (3) requests for spiritual protection and guidance. It often recited by *Teungku Imum* or respected elders.

(3) *Qasidah Aceh* (Local Religious Chant)

A traditional Acehese *qasidah* performed melodically, praising to Allah, the Prophet Muhammad, and virtues such as patience, gratitude, and obedience. Some *meunasah* communities in Aceh Besar perform *qasidah* before or after the child's feet touch the earth.

(4) *Ratéb Likôt* (Chant of Praises)

Though more commonly associated with *zikir* gatherings, selected verses from *Ratéb Likôt* are used in some villages during the procession. Themes include: glorification of Allah, reminders of human dependence on divine mercy, and expressions of humility. These chants reinforce the ceremony's spiritual atmosphere.

(5) *Do'a Keuneubah* (Prayer of Entrustment)

A local supplication said when the child is symbolically entrusted to God's care during the descent to the ground. Main themes: (1) entrusting the child's life journey to divine, (2) protection, (3) seeking resilience, safety, and moral integrity, (4) invoking guardian angels (*malekat penjaga*) according to traditional belief

(6) *Acehnese Pantun Adat* (Customary Poetic Couplets)

Short, rhythmic couplets recited during symbolic actions, such as: stepping onto the ground, touching plants or soil, and being carried around the house. These *pantun* often include: moral advice, religious reminders, and blessings for a prosperous and righteous life. They show a blend of Islamic principles and local poetic aesthetics.

Next, the data description presented in the poetry texts used in the traditional ritual of "*Tuluk Tanah*" (land-descent ceremony) of the people of Aceh Besar. Based on field data collection and written documents, several poems are used in this ceremony, including:

(1) *Syair Marhaban* (containing blessings and prayers);

(2) *Syair Tala'al Badru 'Alayna* (praising the arrival of the Prophet Muhammad);

(3) *Syair Mahalluqiyamin* (praising the Prophet Muhammad);

- (4) *Syair Ya Nabi Salam 'Alaika* (expression of greetings and prayers);
- (5) *Syair Keu Aneuk Manyak* (parental prayer for children);
- (6) *Syair Peutron Aneuk* (prayer for the safety of children during the "Tuluk Tanah" ceremony)

These poems are recited in a solemn atmosphere by a group of *Marhaban* readers. The recitation of the poems is not merely ritualistic but also has deep religious meaning. The data grouping in this study is qualitative. The qualitative data used in this study examines the religious values in the poems of the traditional ritual of Turun Tanah (land-taking) of the Aceh Besar community. Religious values are something useful and practiced by humans, in the form of attitudes and behaviours that adhere to the teachings of their religion in daily life. Religious values are grouped into several types, namely: (1) Worship Values, (2) Spirit of Jihad Values, (3) Moral Values, (4) Discipline Values, (5) Exemplary Values, (6) Trustworthy Values, (7) Sincerity Values (Suprapno, 2019:22).

The data analysis presented in this study includes data analysis by describing rationally and objectively the religious values in the poetry of the traditional ritual of *turun tanah* of the Aceh Besar community.

Worship Value

The value of worship is a value related to the form of human obedience to Allah. In the Islamic view, worship is not only limited to basic obligations such as prayer, fasting, zakat and pilgrimage, but also includes every action intended to draw closer to Allah. All forms of activities accompanied by sincere intentions and in accordance with the guidance of the Shari'a can be categorized as worship. In the *Barzanji Marhaban* poem there is a verse:

Ash-shalatu was-salamu 'alaika

Ya sayyidi ya Rasulullah

Khudz bi-yadi qalbi Halili adrikni

Nastagfirullah ya Allah lana walakum

It means:

Salawat and greetings are poured out upon you

O my lord, O Messenger of Allah

Hold my hand, guide my heart, my friend, help me

We ask Allah for forgiveness for us.

This stanza shows respect for the Messenger of Allah with prayers. Reading prayers is part of the worship recommended in Islam. By singing this poem, the people of Aceh are not just celebrating customs, but also strengthening religious values in the form of obedience to Allah and love for His Messenger. Another example of the value of worship in *Barzanji* poetry is:

Min dzambimba maulana wamin dzambikum

Nastagfirullah ya Allah lana walahu

Min dzambina maulana wamin dzambihini

Nastagfirullah ya Allah lana walaha

It means:

From our sins, O our Lord, and from your sins

We ask forgiveness from Allah, O Allah, for us (men)

From our sins, O our Lord, and from his (man's) sins

We ask Allah, O Allah, for forgiveness for us (women)

This poem emphasizes the importance of asking for forgiveness (*istigfar*) as a form of worship. Asking for forgiveness is not only done individually, but also collectively. From a religious perspective, *istigfar* is not only an oral ritual,

but also a manifestation of a spiritual attitude that brings oneself closer to the Creator. Another example of the value of worship in the poem *Keu Aneuk Banyak*:

*Ya Allah ya Tuhan kamoë
Meulakèe kamoë neupeutrôh pinta
Neubi beusihat sabé aneuk nyoë
Malam ngon uroë dalam seunia*

Meaning:

O Allah, our Lord
We ask you to continue this request
May the children always be healthy
Day and night in the world

The above verse demonstrates the recognition that Allah is the only God to rely on. In this context, humans recognize their limitations and thus seek God's help. A child's purity is not only physical, but also spiritual, namely, to protect them from despicable traits. The hope is that the child will always be surrounded by blessings throughout their life, both day and night.

The Value of the Spirit of Jihad

The spirit of jihad contains the meaning of the spirit of struggle which is rooted in Islamic teachings. The definition of jihad is not only interpreted as physical warfare, but also includes all forms of serious efforts to emphasize goodness, fight evil, and defend religious values in everyday life. This value appears in the poetry of Barzanji Tala'a al-Badru 'Alayna:

*Ayyuhā l-mab'ūthu fīnā
Ji'ta bi-l-amri l-muṭā'
Ji'ta sharrafta l-madīnah
Marḥaban yā khayra dā'*

It means:

O you who were sent to us
You come with orders that must be obeyed
You have come to glorify the city of Medina
Welcome, O best of preachers (preachers)

This poem reminds the people of the Prophet Muhammad's struggle during his migration to Medina, where he was welcomed with great honor. The message of jihad conveys not only physical warfare but also a moral and spiritual struggle to uphold Islamic values. For the Acehnese people, the spirit of jihad holds special significance. Aceh's long history, synonymous with the struggle against colonialism, is influenced by the spirit of Islam. Therefore, this poem is not only a religious symbol but also strengthens the community's fighting spirit in upholding their faith and cultural identity.

Moral Values

Morals in Islam are understood as attitudes, behavior and character that are in accordance with the teachings of the Qur'an and Sunnah. Moral values are a guide for humans in interacting, both with God, fellow humans and the environment. Noble morals are a reflection of faith and are the main goal of Islamic education in everyday life. In Barzanji Mahalluqiyamin, there is praise:

*Anta syamsun anta badrun
Anta nūrun fawqa nūr
Anta nūrun fawqa nūr*

Anta mişbāḥuṣ-şudūr

It means:

You are like the sun, you are like the full moon

You are the light above all lights

You are the light above all lights

You are the lamp in the chest (human heart)

The Prophet Muhammad (peace be upon him) is depicted as a shining light for humanity. This emphasizes that poetry serves as a reminder to emulate the Prophet's morals, such as honesty, patience, compassion, and humility. Moral values in literary works serve as a medium for moral education. Thus, poetry serves a dual role: in addition to accompanying traditional ceremonies, it also educates the younger generation to consider the Prophet Muhammad as a model for ethical life.

The Value of Discipline

Discipline is obedience and order in implementing established rules, both religious and social norms. Discipline is an important value because it helps shape individuals who are organized, consistent, and responsible in their lives. This value also reflects an attitude of *istiqamah* (steadfastness), namely steadfastness in adhering to religious teachings and prevailing societal rules. The value of discipline is evident in the encouragement of regularity in religious observances.

Baca bismillah Allah bri rahmat

Manyak nyoë meuhat neubi sejahtra

Baca bersama do'a seulates

Dônia akhirat Allah peulara

Meaning:

Reading bismillah, Allah grants mercy

May this child grow up healthy and be blessed with prosperity

Reading together with a prayer for safety

May Allah protect him in this world and the hereafter

Using the basmalah before engaging in an activity reflects spiritual discipline. Making a habit of reciting a prayer before doing something is a way of implementing religious values in everyday life. Religious discipline requires regularity in carrying out religious obligations. This poem instills an awareness from an early age that life's blessings are achieved by consistently following God's rules.

Exemplary Value

Exemplary behavior is a noble moral value that plays a vital role in social life. In Islam, exemplary behavior is considered the most effective educational method, as the Prophet Muhammad (peace be upon him) is held as the primary role model in all aspects of life. Exemplary behavior teaches that a person's good behavior will serve as an example for others to emulate, especially the younger generation. The poem "Mahalluqiyamin" contains this praise:

Anta iksiru wa ghālī

Anta mişbāḥuṣ-şudū

Yā ḥabībī yā Muḥammad

Yā 'arūsa-l-khāfiqain

It means:

You are a precious healer

You are a light for the human heart

O my beloved, O Muhammad

O bride (glorious) for the two worlds (this world and the hereafter)

The Prophet Muhammad (peace be upon him) is praised as a figure worthy of emulation by all Muslims. This teaches people to consider the Prophet as a role model in all aspects of life. In Acehese tradition, the Prophet's exemplary conduct is instilled through poetry so that children from an early age are accustomed to emulating his noble qualities. Another example of exemplary values is the poem *Tala'al-Badru 'alayna*:

Yā muḥammada ṭṭibā'

Anta ghuṣṣunā jamī'ā

Kun shafī'an yā ḥabībī

Yawma ḥashrin wa-jiyā'

Meaning:

O Muhammad, the one who is followed (obeyed)

You are our seed all

Become an intercessor, O my beloved

The gathering (of the Hour) and the coming (of the torment)

The verse is rich in exemplary values that position Prophet Muhammad as the central figure to be emulated. These exemplary values include personal piety, unifying leadership, and his essential role as an intercessor. Another example of exemplary values in the *Peutron Aneuk* verse

Wahé aneuk cut Nyak putik langsat

Uroë nyoë meuhat ta tren u dônya

Ngön izin Allah beuglah jeut sa'at

Sabé lam sihat aneuk bahgia

Meaning:

Oh little child, beautiful princess with brown skin

Your life has now arrived in this world

By Allah's permission, you will grow and develop

May you always be healthy and live happily

This poem expresses the love and prayers of parents for their newborn child. It reflects gratitude to God for the birth of their child, along with the hope that the child will grow up healthy, happy, and receive blessings in this world. This poem signifies the belief that all life and human growth occur by God's will. Another example of exemplary values is found in the poem *Peutron Aneuk*:

Alhamdulillah, Allah bri rahmat

Beu seulammat beu seujahtera

Beu lam lindông sidroë Hadharat

Lam jeut-jeut sa'at Allah peulara

Meaning:

Alhamdulillah, Allah has given mercy

May you be safe and prosperous

May you be under Allah's protection

In every time that Allah determines

This poem expresses gratitude to God for His abundant grace and protection. The poet or speaker prays for God's safety, well-being, and protection at all times. This poem is typically used in the context of traditional ceremonies or communal prayers with religious overtones.

Trust Value

Trust in Islam is interpreted as a responsibility that must be maintained and carried out with full sincerity, honesty and sincerity. Every human being essentially bears a trust from Allah, whether in the form of obligations of worship, taking care of oneself, or caring for offspring. In *Keu Aneuk Manyak's* poetry there is a verse:

Neubi oh rayek beutrôk keuh sampoë

Ban hajat kamoë ayah ngon poma,

Aneuk nyang shalèh leubèh öh dudoë

Malam ngon uroë ta'at ngon taqwa

Meaning:

Hopefully, when you grow up, you will be a support (strengthened) for your family.

Be a hope for your father and mother.

A pious child is more important (than) material possessions.

Day and night, always obedient and pious.

This verse contains a prayer for children to grow up to be devout and responsible individuals in their religious life. This reflects the parents' hope that their children will be able to uphold their responsibilities in life, both to God, their parents, and society. The value of fiduciary duty in literature is related to human awareness of moral and spiritual obligations. Thus, the poetry of *turun tanah* (literary poetry) is not merely a ritual, but also a means of character development.

The Value of Ikhlas

Ikhlas is performing deeds solely for the sake of Allah without expecting praise, reward, or worldly gain. Ikhlas is the essence of every act of worship, as deeds without sincerity have no value in the sight of Allah. Therefore, Ikhlas is a religious value that underlies every activity in the lives of Muslims, including the implementation of religious traditions. In the poem *Keu Aneuk Manyak*:

Neubi Ya Allah, Aneuk Manyak nyoë

Hudép lam bumoë sabé lam ridha

Haté beu peungeuh öh di meurunoë

Beujeut manyak nyoë hamba mulia

It means:

Grant, O Allah, to this child

Living in the world is always in Your pleasure

His heart remains firm in obeying Your teachings

So that this child will become a noble servant

3.2 Discussion

Aceh's cultural and religious life is deeply enriched by a series of ritual expressions that blend Islamic devotion with local customary wisdom. Among these, *Do'a Peusijuek*, *Do'a Selamat*, *Qasidah Aceh*, *Ratéb Likôt*, *Do'a Keuneubah*, and *Pantun Adat Aceh* stand out as foundational pillars that continue to shape community identity, social cohesion, and spiritual consciousness.

1. *Do'a Peusijuek*

Do'a Peusijuek accompanies the *peusijuek* ceremony, an Acehese blessing ritual symbolizing purification, peace, and the hope for a prosperous path. This prayer is typically performed during important life events—weddings, new ventures, recovery from hardship, or community milestones. The prayer emphasizes: Purification of the soul and intentions, Protection from harm, and Invoking Allah's blessing (*barakah*) for new beginnings. In community practice, *Peusijuek* fosters collective support and reinforces the idea that every significant step in a person's life is tied to communal goodwill and divine protection.

2. *Do'a Selamat*

Do'a Selamat is a widely recited supplication, not only in Aceh but across the Muslim world, asking for: Safety from misfortune, Peace and good health, blessing over families and society. In Acehese gatherings, this prayer often marks transitions - finishing a communal project, meeting after calamity, or celebrating peaceful moments. Its universality reinforces the community's collective aspiration for safety and harmony in daily life.

3. *Qasidah Aceh*

Qasidah Aceh is a local form of melodic religious chant that blends Islamic teachings with Acehese poetic aesthetics. Traditionally performed with simple percussion, *qasidah* communicates: moral advice, stories of prophets, warnings against unethical behavior, and expressions of praise and love for God and the Prophet Muhammad. The communal performance of *qasidah* strengthens intergenerational knowledge, as younger audiences absorb religious and cultural lessons through song.

4. *Ratéb Likôt*

Known for its distinct rhythm and communal recitation, *Ratéb Likôt* is a chant of *dhikr* (remembrance of Allah) that embodies both spirituality and Acehese cultural character. Participants sit in a circle, swaying rhythmically as they recite praises and supplications. *Ratéb Likôt* serves as: A means of spiritual cleansing, a reminder of submission to God, and a form of cultural bonding through synchronized movement and vocalization. The ritual highlights the Acehese view that spirituality is not solely individual, but collective and rhythmic, echoing throughout the community.

5. *Do'a Keuneubah*

Do'a Keuneubah, or the prayer of entrustment, is recited when individuals or communities place their worries, hopes, and decisions into Allah's hands. It expresses: surrender to divine will, trust in God's protection and guidance, and a desire for clarity and righteousness in future steps. In Aceh, this prayer symbolizes deep reliance on spiritual grounding during uncertain or transitional moments.

6. *Pantun Adat Aceh*

Pantun adat represents the Acehese tradition of expressing: advice, humor, social criticism, and moral teachings. *Pantun* is often performed during ceremonies, dialogues between elders, weddings, and cultural events. *Pantun adat* serves as a cultural compass, reminding the community of proper behavior, respect for elders, and the importance of maintaining harmony.

Syair, as a form of poetic expression deeply embedded in Islamic and Acehese cultural heritage, plays a crucial role in shaping community identity, spirituality, and moral upbringing. The six *syair*-*Syair Marhaban*, *Tala'al Badru 'Alayna*, *Mahalluqiyamin*, *Ya Nabi Salam 'Alaika*, *Syair Keu Aneuk Banyak*, and *Syair Peutron Aneuk*—collectively reflect a harmonious blend of devotional praise, parental love, and community protection rituals.

1. *Syair Marhaban*

Syair Marhaban is traditionally chanted during *majlis maulid*, communal gatherings, and welcoming ceremonies. Its recitations are characterized by: blessings upon the Prophet Muhammad, prayers for peace, and invocations for divine mercy. In Aceh, *Marhaban* serves not only as devotional praise but also as a symbolic act of welcoming goodness, purity, and *barakah* into the community. The rhythmic chant strengthens spiritual consciousness and unity among participants.

2. *Syair Tala'al Badru 'Alayna*

Considered one of the most famous historical praises for the Prophet, *Tala'al Badru 'Alayna* commemorates the joyful welcome of the Prophet Muhammad upon his arrival in Madinah. Its inclusion in Acehese rituals emphasizes: (1)

The long-standing connection between Acehese Muslims and early Islamic heritage, (2) The expression of joy, gratitude, and admiration for the Prophet, and (3) The reinforcement of unity and brotherhood among participants. The syair's uplifting melody also makes it central in ceremonies celebrating new beginnings, such as births, community gatherings, or the commencement of noble activities.

3. Syair Mahalluqiyamin

Syair Mahalluqiyamin contains expressions of admiration, love, and exaltation for the Prophet Muhammad. Its verses often highlight: the Prophet's moral perfection, his role as a guide for humanity, and his status as the beloved of Allah. Chanted in a solemn and reverent tone, Mahalluqiyamin encourages emotional and spiritual reflection. In Acehese culture, it reinforces devotional attachment (*mahabbah*) and serves as a moral compass for individuals in their daily lives.

4. Syair Ya Nabi Salam 'Alaika

Ya Nabi Salam 'Alaika is a syair of salutation that conveys peaceful greetings to the Prophet Muhammad. Its repeated phrases of peace (*salam*) symbolize: a spiritual connection with the Prophet, a request for intercession and blessings, and purity of heart during religious ceremonies. This syair is commonly performed during weddings, newborn celebrations, and religious gatherings, signaling that every joyful moment should be accompanied by divine remembrance and prophetic blessings.

5. Syair Keu Aneuk Manya

This unique Acehese syair expresses the heartfelt prayers of parents for their children. It contains: (1) wishes for the child's health and safety, (2) hopes for good character, (3) Guidance for a righteous and successful life, and (4) Invocations for protection from misfortune. Syair Keu Aneuk Manya is often sung in intimate family settings or at traditional ceremonies, illustrating the Acehese belief that parental prayer is the strongest shield and blessing in a child's life.

6. Syair Peutron Aneuk

The Tuluk Tanah ceremony, performed when a child first touches the ground, symbolizes: Entry into the earthly world and a step into growth, community, and life challenges. Meanwhile, Syair Peutron Aneuk accompanies this ritual with prayers asking for: the child's safety and protection, guidance through future obstacles, and strength, resilience, and divine care. Its recitation is often communal, highlighting the collective responsibility the community assumes in safeguarding and nurturing every child.

4. Conclusion

Based on the research findings, it can be concluded that the poetry used in the "*turun tanah*" (land-descent) ceremony of the Aceh Besar community is a form of oral tradition imbued with religious values. These poems serve not only as accompaniment to the ceremony but also as a medium for preaching, character education, and a unifying force for the community's cultural identity. "*turun tanah*" (land-descent) poems contain religious values, as classified by Suprapno (2019), namely, worship, the spirit of jihad, morals, discipline, exemplary conduct, trustworthiness, and sincerity. The values of worship are evident in the "*marhaban*" (invocations of peace), the *salawat* (prayer), and the prayers offered as a form of obedience to Allah and respect for the Prophet Muhammad (peace be upon him). The values of "*ruhul jihad*" are reflected in the spirit of struggle inherited through the "*Tala'al Badru 'Alayna*" poem, which depicts the Prophet's journey of migration as a symbol of the struggle to establish Islam.

The poetry of Turun Tanah (land verse) is also imbued with moral values. This is evident in the Mahalluqiyamin poem, which praises the Prophet Muhammad as the primary role model for Muslims. This poem encourages the Acehese people to emulate the Prophet's qualities of honesty, patience, humility, and compassion. Discipline is demonstrated through the habit of beginning every activity with prayer and the *basmalah* (recitation of the name of God), which teaches order and steadfastness in worship. The value of exemplary conduct is reinforced by depicting the Prophet Muhammad as a role model to be emulated in daily life. The value of trustworthiness is evident in prayers for children to grow into obedient individuals responsible to God, their parents, and society. Meanwhile, the value of sincerity is evident in the prayers and hopes offered by parents selflessly, solely for God's pleasure.

The *turun tanah* (land-descent) poems are not only religious but also have educational and social functions. The educational function is evident in the advice contained within the poems, which can shape children's character from an early age. The social function is evident through the community's collective participation in the "turun tanah" (land-descent) ceremony, which strengthens a sense of brotherhood and togetherness. Thus, "turun tanah" (land-descent) poems are an important instrument in preserving Islamic values while maintaining social cohesion in Acehese society.

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