

## BUILDING GOOD MANNERS CHARACTER BASED ON ACEH CULTURE IN ISLAMIC PRIMARY EDUCATION INSTITUTIONS

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**Abstract:** *Character has been a serious issue that has been pursued for improvement since the 2003 curriculum until the independent curriculum. The purpose of writing this article is to describe efforts to penetrate Acehese cultural values in learning to Madrasah Ibtidaiyah students. The researcher used a qualitative research. The results found that narit maja can be used as one of the sources to foster noble character values in Madrasah Ibtidaiyah. Educational methods that can be used by teachers to strengthen noble moral character through narit maja are storytelling, exemplary, advice, habituation, reward, discussion, and the introduction of rules that must be agreed upon so as not to violate religious norms and general customs. The recommendation of this research is that narit maja can be included in the Aceh education curriculum, as local content. So that students are not unfamiliar with their own local culture.*

**Keywords:** *Basic Education, Character, Culture, Good Manners, and Islam.*

### INTRODUCTION

The essence of education in Islam aims to change human morals into akhlakul karimah, this is explained through the Firman of Allah SWT:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Verily, there is in the Messenger of Allah a good example for you (i.e.) for those who hope for the mercy of Allah and the Last Day, and who mention Allah a lot" (Al Ahzab: 21).<sup>1</sup>

The verse is then accompanied by the hadith of the Prophet Muhammad SAW:

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<sup>1</sup> LPMQ Kementerian Agama, "Qur'an Kemenag," Lajnah Pentashihan mushaf Al-Qur'an, 2022, <https://quran.kemenag.go.id/quran/per-ayat/surah/31?from=1&to=34>.

انما بعثت لأتمم مكارم الأخلاق

"I was sent on earth to perfect morals" (H.R. Ahmad).<sup>2</sup>

The purpose of the verse and hadith is to instruct the people to emulate the attitude and behavior of the Prophet SAW, such as patience, steadfastness, vigilance, struggle, and always waiting for a way out from Allah SWT. And morals are the perfecting element of one's faith. This is also the emphasis on education in Madrasah Ibtidaiyah, namely moral education and collaboration skills, and religious education and the main reference is the Al-Qur'an and Hadith.<sup>3</sup>

The deterioration of student character is not new. Character issues have been a serious problem since the 2003 curriculum (KBK) until the independent learning curriculum. The moral decadence of Indonesian students is not in one dimension only, as almost 70% of elementary school students can freely access porn sites.<sup>4</sup> In 2023 there are many deviations in adolescent sexuality behavior, more than 30% of adolescents have had sex. Almost 60% have penetrative sex at the age of 18-20 years.<sup>5</sup> Worsened by the phenomenon of brawls, drug abuse, and so on.

Likewise, the phenomenon seen in Aceh, the various cases above is rampant among Acehese children and adolescents. Madrasah Ibtidaiyah students are more familiar with Korean artists, and Japanese anime, more enthusiastic, and memorize songs on TikTok than they know the Prophet Muhammad SAW, companions, Muslim scientists, and even the local culture of Aceh alone they are not familiar. When teachers are asked, they also do not dare to fully intervene in depth with student behavior, as a result of various cases experienced by teachers when they try to straighten out negative morals or characters by students. Teachers are "policed" by being "shaken" under the pretext of human rights. Worse, some parents support the behavior of their children and always blame the teacher, if the school rules are too strict. Of course, this is very troubling.

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<sup>2</sup> Muhammad Fu'ad Abdul Baqi, *Shahih Bukhari Muslim (Al-Lu'Lu' Wal Marjan)*, ed. Muhammad Ahsan bin Usman, *Вестник Росэдровнадзора*, vol. 4 (Jakarta: PT. Elex Media Komputindo, 2017).

<sup>3</sup> Sutrisno, "Kekhasan/Keunikan Madrasah Ibtidaiyah (MI) Dan Pendidikan Guru Madrasah Ibtidaiyah (PGMI)" (Yogyakarta: FITK UIN Sunan Kalijaga, 2023).

<sup>4</sup> Edo Dwi Cahyo, "Pendidikan Karakter Guna Menanggulangi Dekadensi Moral Yang Terjadi Pada Siswa Sekolah Dasar," *EduHumaniora: Jurnal Pendidikan Dasar* 9, no. 1 (2017), <https://ejournal.upi.edu/index.php/eduhumaniora/article/view/6150/4157>.

<sup>5</sup> Maslihuiddin Yoni, "Degradasi Moral Remaja Indonesia," Infokom UMM Malang, 2023, <https://p2kk.umm.ac.id/id/pages/detail/artikel/degradasi-moral-remaja-indonesia.html>.

So the character of students is a black note in the world of education in Aceh in particular and Indonesia in general. Aceh is known as an area that is thick with Islamic values.<sup>6</sup> The culture that lives in Acehnese society is also inseparable from religious norms. Local culture has a very important role in shaping noble moral character because it reflects the values of local communities that have been passed down from generation to generation. The relevance between moral or character education and local culture is not contradictory. Culture is defined as an effort to "humanize" humans.<sup>7</sup> Liliweri further explained that culture consists of two forms, namely material and non-material. Of course, material culture is material, while non-material forms are abstract such as traditions, behavior, habits, attitudes, language, art, and so on that reflect a particular group or community.

The universal elements of culture are religious system, social system, knowledge system, language system, art system, livelihood system, and technology system.<sup>8</sup> The focus of this paper is the social system, in which there are customs created by humans and then referred to as culture. Of course, each region has a culture that is different from other regions. So then this is perpetuated as local culture. There are local cultural values that certainly contribute to the formation of children's character, but research on local culture-based character development is still very limited.<sup>9</sup> However, the challenge in integrating local culture into character education is the complexity of the continuous social and cultural changes. In the era of globalization and information technology, the influence of global culture can sometimes dominate local culture. It is important to harmonize character education with local culture to create a strong character foundation that integrates global values with local values.<sup>10</sup>

One form of Acehnese local culture is hadith or narit maja. Narit maja is a poem that contains advice and advice from Indatu (ancestors) containing ethical and religious values.<sup>11</sup> Narit maja is almost unknown to students who are Gen Z. It is still attached to the previous

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<sup>6</sup> Basri et al., "Acehnese Women's Move in Academic Leadership in 2020," *Jurnal Ilmiah Peuradeun* 10, no. 1 (2022).

<sup>7</sup> Alo Liliweri, *Pengantar Studi Kebudayaan*, II (Bandung: Nusa Media, 2018).

<sup>8</sup> Koentjaraningrat, *Pengantar Ilmu Antropologi* (Jakarta: Rineka Cipta, 1990).

<sup>9</sup> Wildan et al., *Nilai-Nilai Budaya Dalam Narit Maja* (Banda Aceh: Balai Kajian Sejarah dan Nilai Tradisional Banda Aceh bekerjasama dengan Dinas Pendidikan, Provinsi Nanggroe Aceh Darussalam, 2002).

<sup>10</sup> M. Mujiburrahman, "Pendidikan Karakter Siswa Berbasis Kearifan Lokal Di Aceh," in *Conference Proceedings - ICIS* (Banda Aceh: <https://www.jurnal.ar-raniry.ac.id/index.php/icis/article/view/12661%0Ahttps://www.jurnal.ar-raniry.ac.id/index.php/icis/article/download/12661/6594>, 2022), 138–149.

<sup>11</sup> F. Iksan et al., *Kandungan Nilai Narit Maja Dalam Masyarakat Kabupaten Aceh Barat Daya* (Banda Aceh, 2020).

generation. It is still attached to the previous generation. The next problem is that the local content in the Aceh curriculum does not include elements of local culture which is an extraordinary potential to offset the penetration of foreign cultures.

In this context, this research aims to examine how Madrasah Ibtidaiyah can build good manners character based on local culture in the 21st century. This research will also explore effective strategies, methods, and tools to integrate local culture into character education in Madrasah Ibtidaiyah. Through a deeper understanding of the importance of local culture-based character education, we hope this research can make a significant contribution to improving the quality of Madrasah Ibtidaiyah education and preparing the younger generation to have noble morals, strong character, and maintain relationships with the community as their local cultural roots.

## METHOD

The researcher used a qualitative approach with a literature study method.<sup>12</sup> The references used are those that focus on character research and local culture. through observation and documentation to collect research data.<sup>13</sup> Observations were conducted at two Madrasah Ibtidaiyah in Langsa City. Researchers collected data, interpreted and presented data, drew conclusions, and verified them.<sup>14</sup> The researcher also checked the validity of the data using the triangulation method. Finally, the data were analyzed using the Miles & Huberman model.<sup>15</sup>

## DISCUSSION

The characters discussed are possible to be internalized to Madrasah Ibtidaiyah students. The focus of this study is grade 1 students or those in phase A. as for theme I semester I is Theme 1 Myself with Subtheme 1 Me And New Friends; Subtheme 2 My Body; Subtheme 3 I Take Care of My Body; and Subtheme 4 I Am Special. There are several noble moral characters that will be described in this paper, which refer to the character of *matinul khuluq* or moral decay sourced from the Qur'an.

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<sup>12</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosda Karya, 2019).

<sup>13</sup> John Creswell, *Penelitian Kualitatif & Desain Riset* (Yogyakarta: Pustaka Pelajar, 2015).

<sup>14</sup> Sugiyono, *Metodologi Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2017).

<sup>15</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis* (London: SAGE Publications Inc, 2014).

Teachers can quote some of the following Qur'anic verses that can be adapted to the above themes, or adapted to the conditions experienced by students. Especially first grade students, who are still in the concept of playing while learning. Sometimes some behaviors are still inherent in children of tamyiz age (6-10 years).

**Q.S. Ash-Shura verse 37**

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

"and also (for) those who abstain from major sins and abominable deeds, and when they are angry promptly forgive."

The morals referred to in this verse are avoiding major sins and abominable acts and forgiving after anger. Children should be educated to familiarize themselves with avoiding sins and abominable acts, even if they are minor sins, such as hurting themselves or others, insulting, and disrespecting friends. As well as avoiding quarrels or hostility. Teachers can educate children to always ask for Allah's forgiveness by doing istighfar. To forgive friends who do wrong and not hold grudges. Of course, this is difficult for children to do when they are angry. So the teacher must find a way to reduce anger by asking what caused him to be angry, and then listening to his story, the teacher also uses gentle words, so that students can be calmer. When advising students, teachers can include narit maja related to the morals of apologizing and forgiving:

*Salah bak Tuhan tataubat, salah bak Raja tadeelat*  
*Salah pada Tuhan, bertaubat; salah pada Raja, minta maaf*  
Wrong to God, repent; wrong to the King, apologize

This narit maja means that every mistake can be forgiven, as long as we are willing to apologize. Mistakes made to Allah SWT, then the request for forgiveness is done vertically, likewise, if the mistake is made to fellow humans, then it is obligatory to apologize to humans.

The value of aqidah that is in this narit maja is, that no matter how much human error to Allah, Allah SWT will forgive as long as humans repent, not repeating their actions. What teachers should pay attention to is when is the right time to give this advice. It is best if the advice is given when the child is behaving well. This will be more effective. This is because

the teacher's emotions are stable so that they do not say words that can damage feelings or hurt children. The formula for talking to children is:<sup>16</sup>

“Do more when the child does bad, talk more when the child does good. Negotiate the boundaries of acceptable or unacceptable actions”

By doing this, it means that since the beginning of the child's education period in Madrasah Ibtidaiyah, the child has been accustomed to being trained to learn to understand the situation that will be faced at the next stage.

### **Q.S. Al-Isra' verse 37**

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

Meaning: "And walk not in the earth arrogantly, for verily thou canst not penetrate the earth, nor reach the height of the mountains".

This verse emphasizes humble morals, not being arrogant despite having intelligence, position, and wealth. Because all those humans have is not eternal. Narit maja about this haughty and arrogant attitude is:

*Ujob teumeu 'a ria teukabo, di sinan nyang le ureueng binasa  
Sifat ujub, ria dan takabur membawa manusia pada kebinasaan  
The traits of ujub, ria and takabur lead man to perdition*

So as previously described, only Allah SWT is the ruler of heaven and earth, therefore, let us not have the nature of arrogance because it is closer to accident. Teachers need to instill in students to always prioritize humility, and stay away from the traits of ujub, envy, and even arrogance. Because by having a humble attitude, many people will love and enjoy hanging out with us. Teachers can train students to respect elders, respect peers, and love younger people. Speak softly, and always be polite. Of course, this is a sign that students have a humble attitude.

### **Q.S. Ali Imran verse 134 and Q.S. Al-Baqarah verse 83**

#### **Q.S. Ali Imran verse 134**

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“(i.e.) those who give in charity, both in times of plenty and want, and those who restrain their anger and forgive (the wrongs) of others. And Allah loves those who do good”

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<sup>16</sup> I. B. I. Bukhari, *7 Kiat Orangtua Shalih Menjadikan Anak Disiplin Dan Bahagia* (Bandung: Mizan Media Utama, 2015).

### Q.S. Al-Baqarah verse 83

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

“And (remember) when We took a pledge from the Children of Israel, "You shall worship none but Allah, and do good to parents, relatives, orphans, and the poor. And speak kindly to men, and perform the prayer, and pay the alms. But then you turned away, except for a few of you, and you (are still) dissenters”

The morals or characters found in the verse above are the penchant for giving in various circumstances, holding back anger, and being happy to forgive mistakes. Doing good to parents, siblings, orphans, and the poor. Speaking softly, performing obligations (prayer and zakat).

*Ngui ban laku tuboh, pajoh ban laku atra*  
*Berpakaian sesuai dengan tubuh, makan sesuai dengan harta*  
Dress according to the body, eat according to the treasure.

The value of worship in this narit maja is the teaching to always live simply, reasonably, and not excessively. Usually, people who like to give alms, restrain anger, and like to forgive are people who can control themselves not to behave or behave excessively (extravagance) because this will certainly plunge humans into humiliation both in the world and in the hereafter. Providing stories through stories of exemplary companions, scholars, or other stories that are by the level of thinking of grade I students is also highly recommended.<sup>17</sup>

Teachers can train students to practice empathy, for example during meal times, by sharing the food they have with other friends who do not or forget to bring lunch. Or they can exchange food with other friends. Then at the moment of berinfaq, students can be trained to give infaq or alms according to the abilities and advantages that students have. Not always in the form of material, it can be converted to non-material infaq or alms. Small things that are trained and familiarized will become a passion for students naturally, and if students do not behave in this way, they will feel that there is something strange about them, because they have not done well.

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<sup>17</sup> M. Kholil Asy'ari, “Metode Pendidikan Islam,” *JURNAL QATHRUNA* 1, no. 1 (2014): 193–205, <https://core.ac.uk/download/pdf/267961722.pdf>.

*Hareukat ureung kaya, beuet ureung malem*

*Berusaha (beikhtiar) orang kaya, mengaji seperti orang alim*

Strive (beikhtiar) like a rich person, recite the Quran like a pious person.

*Meunyo meugrak jaroe ngon kaki, na raseuki bak Allah Ta'ala*

*Kalau mau menggerakkan tangan dan kaki, akan ada saja rezeki dari Allah Ta'ala*

If you want to move your hands and feet, there will be sustenance from Allah Ta'ala.

*Lagee nggang keumit abeuek*

*Seperti bangau menunggu rawa*

Like a stork waiting for a swamp

The meaning of the above narit maja is that it is man's obligation to strive, to endeavor what is the purpose of his life. Not stand idly by, or be lazy. Therefore, teachers can motivate students that whatever is done must be intended all because of Allah SWT, so that all actions are worth worship. Including studying is also worship because the goal is to change students' lives to become better individuals, have good morals, because good morals can perfect religion. Teachers can also provide good examples and communication so that students can imitate them. At the age of tamyiz, students are maximized in imitation.<sup>18</sup> Therefore, teachers should continue to strive so that the above morals can be embedded in the hearts of students, slowly but deeply rooted in the heart.

### **Q.S. Al Hujurat verses 11 to 12**

#### **Verse 11:**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ  
 أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْألقَابِ بِئْسَ الإِسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ وَمَنْ لَّمْ يَتُوبْ  
 فَأُولَئِكَ هُمُ الظَّالِمُونَ

“O you who believe! Let not one person make fun of another person (for) it may be that they (the made fun of) are better than they (the made fun of) and let not women (make fun of) other women (for) it may be that they (the made fun of) are better than they (the made fun of). Do not insult one another and do not call one another by bad names. The worst of calls is that which is bad (ungodly) after believing. And whoever does not repent, then they are the wrongdoers”.

#### **Verse 12:**

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<sup>18</sup> Syahraini Tambak et al., “Internalization of Riau Malay Culture in Developing the Morals of Madrasah Ibtidaiyah Students,” *Al Ibtida: Jurnal Pendidikan Guru MI* 7, no. 1 (2020): 69, <https://doi.org/10.24235/al.ibtida.snj.v7i1.5954>.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا  
أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

“O you who believe! Avoid much prejudice, indeed some prejudice is a sin, and do not find fault with others, and let none of you backbite others. Would any of you like to eat the flesh of his dead brother? Surely you would be disgusted. And fear Allah, surely Allah is Oft-returning, Most Merciful”.

The good manners referred to in the two verses above are that students are expected to have praiseworthy morals, not to criticize, or humiliate others, look for other people's disgrace or mistakes, and not to do wrong to others. Narit maja that can be conveyed to students include:

*Lagee cangguk udep dua pat*  
*Seperti katak hidup di dua tempat*  
Like a frog living in two places

The meaning is not to be a person who likes to quibble and take advantage of the parties to the dispute. Likened to two conflicting groups, the person who is likened to this cangguk, only makes the atmosphere worse because he is considered like a chameleon, when he is on that side, he will defend that side. And vice versa, when he joins this side, he will do the same.

*Nyang na bek ta peutan, nyang tan bek ta peuna*  
*Yang ada jangan diadadakan, yang tiada jangan diadadakan*  
What exists should not be eliminated, and what does not exist should not be created

That is, don't be a person who likes to slander and tell lies. Always prioritize the values of honesty and be careful in speaking to others.

*Aneuk gajah jak bumoe han leungo, Aneuk tuloe po geuguncag donya*  
*Anak gajah berjalan bumi tak bergetar, Anak pipit terbang mengguncang dunia*  
The elephant child walks the earth without shaking, The flying sparrow shakes the world

The meaning is that people with knowledge usually do not show their abilities, but people who lack knowledge (stupid) usually like to show off and feel pretentious. So, teachers can educate their students with various proverbs or narit maja in learning. Customized to the level and level of understanding of students. Teachers must also pay attention to themes or subject matter that can be innovated with narit maja.

## CONCLUSION

The character of noble morals is possible to be revived through the culture of Narit Maja or speech which is the third source after the Qur'an and Hadith in Acehese society and embodied in the local content curriculum of Aceh education. This is possible so that non-material culture is not timeless and lost by time. There is an expression of narit maja related to this:

*Kong titi sebab na meuneumat, kong adat meung ade Raja*

*Kokoh jembatan karena pegangan, kokoh adat karena keadilan seorang Raja*

Sturdy bridges because of the handrail, sturdy customs because of the justice of a King

The meaning is that customs will continue to live and take root if the leader is fair. In this context, the leader in question is the Aceh Government, which has the authority and policy to bring up, package, and revive Acehese culture, so that students in all educational channels know, recognize, and even love their own culture. Of course, the right educational method for its implementation is storytelling, exemplary, advice, motivation, habituation, giving reinforcement (reward), and discussion. Students from an early age should be introduced to rules so that there are behaviors that can be done and should not be done. Because it will be useful when they face life in the wider community.

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