

Instilling Religious and Moral Values in Ethnoparenting, the Bue-bue Tradition of the Mandailing Batak Tribe and the Song Anakku Sazali from Malaysia

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ABSTRAK. Penelitian ini bertujuan untuk mengetahui pelaksanaan serta nilai agama dan moral yang terkandung dalam *etnoparenting* tradisi *Bue-bue* Suku Batak Mandailing dan lagu *Anakku Sazali Negeri Malaysia*. Penelitian menggunakan pendekatan kualitatif dengan jenis fenomenologi. Teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Teknik analisis yang digunakan reduksi data, penyajian data dan verifikasi, yakni membandingkan data-data hasil wawancara dari para ibu yang mendendangkan lagu *Bue-bue* dan *Anakku Sazali*. Hasil penelitian menunjukkan, pelaksanaan *etnoparenting* atau pengasuhan anak melalui tradisi lagu *Bue-bue* dan lagu *Anakku Sazali* masih dilaksanakan dalam menidurkan anak. Pelaksanaan tradisi *Bue-bue* dan lagu *Anakku Sazali* diterapkan pada anak yang berusia di bawah tiga tahun. Selain sebagai sarana pengantar tidur anak, tradisi *Bue-bue* dan lagu *Anakku Sazali* berfungsi sebagai sarana menyampaikan harapan-harapan orang tua, memupuk kehalusan budi pekerti anak, dan menumbuhkan kasih sayang terhadap orang tua sehingga mampu menciptakan ikatan emosional antara orang tua dengan anak. Nilai agama dan moral yang terkandung dalam *etnoparenting* tradisi *Bue-bue* Suku Batak Mandailing dan lagu *Anakku Sazali* di Malaysia adalah nilai agama berupa nilai keimanan, nilai keridhaan, dan nilai kecintaan kepada Rasulullah saw sedangkan nilai moral berupa nilai kesabaran, nilai kasih sayang, dan nilai optimisme.

Kata Kunci: Nilai Agama dan Moral, *Etnoparenting*, Tradisi *Bue-bue*, Lagu *Anakku Sazali*

ABSTRACT. This research aimed at finding out the implementation, religious and moral values contained in *etnoparenting* of *Bue-bue* tradition of Batak Mandailing Tribe in Mompang Jae Village, North Panyabungan District, Mandailing Natal Regency and *Anakku Sazali* song in Malaysia. Qualitative approach was used in this research with a phenomenological type. Observation, interview, and documentation were the techniques of collecting data. The analysis techniques were data reduction, data display, and drawing conclusions or verification. The research findings showed that the implementation of *etnoparenting* or child care based on ethnicity through *Bue-bue* tradition and *Anakku Sazali* song was still implemented when putting children to sleep. The implementation of *Bue-bue* tradition and *Anakku Sazali* song was applied to children under three years old. Besides, being a means of lulling children to sleep, *Bue-bue* tradition and *Anakku Sazali* song functioned as a means of conveying parents' hopes, fostering refinement of children character, and fostering love for parents so that it could create an emotional bond between parents and children. The religious and moral values contained in *etnoparenting* of *Bue-bue* tradition and *Anakku Sazali* song showed that the religious values were faith, pleasure, and love for the Messenger of Allah, while the moral values were patience, affection, and optimism.

Keyword: Religious and Moral Values, *Etnoparenting*, *Bue-bue* Tradition,

INTRODUCTION

Internationally, early childhood education and care plays an important role in the lives of children under school age (Kuukka et al., 2024). The preschool period is defined as an educational process that is appropriate to the child's level of development, pays attention to individual differences, provides environmental conditions that are rich in stimulation, and directs children's development in accordance with the cultural values of society from birth to the beginning of elementary school (Tuna & Diken, 2024). This is in line with the statement that education during the early years of development has a lifelong impact on children's development (Lama et al., 2024). Given the high potential of early childhood education and care in supporting children's learning, efforts to improve child development focus on early childhood education as the main context and driver of intervention and well-being (Vasseleu et al., 2024). Growing up in foster care affects many children around the world (Starr et al., 2024).

Religious and moral values are an important basic foundation for human life, so that people become people who believe and are devoted to God Almighty and have noble morals (Satriani, 2023). Religious and moral values are part of aspects of early childhood development based on Child Development Achievement Level Standards. This has been stated in Minister of Education and Culture Regulation no. 5 of 2022 states that "Standards for the level of achievement of early childhood development as referred to in paragraph (2) are focused on aspects of child development which include: religious and moral values, Pancasila values, physical motor, cognitive, language and social emotional". Basically, instilling religious and moral values in children cannot be separated from the contribution of parents regarding family care culture (Mukarromah et al., 2020). The care that occurs among millennial parents who live in rural areas has changed over time. This has created a shift in parental care towards a modern parenting model. Moreover, parents who grew up and grew up in the digital era also influence the parenting patterns instilled in early childhood. This will be a dilemma for parents in carrying out parenting practices because the cultural values instilled by parents in ancient times are formed and reside in how they perceive themselves as adults (Kirby, 2020).

Changes in parenting carried out by parents must also be accompanied by parenting based on local culture or known as ethnoparenting. Because it relates to Indonesian society which is diverse in ethnicity and culture. If you look back at parental care, it can be found in many ethnicities and has its own philosophy in parenting. The implementation of child care is based on the value system adopted by community groups which is applied in everyday life (Suratman, 2021). Culture in child care becomes local wisdom and is applied in child care. In line with the opinion of (Duffy, 2006) that the impact of education or development has been used as a value marker that legitimizes cultural activities for the younger generation. On the one hand, sleep is a physiological fact, a biological need, and a necessary condition for children's well-being, development, and learning (Staton, Smith, and Thorpe 2015). They also suggest that at around four years of age, children's sleep rhythms change from repeated sleep to a single nighttime sleep pattern. Napping can disrupt the quality and duration of their sleep at night. The bedroom is arranged to create a calming atmosphere (e.g. through calm, coolness, and decoration) that will help children to rest and sleep (Kuukka et al., 2024). Parents pay attention to their children by looking at their sleeping children (Allan, 2024).

The Mandailing Batak community, especially in Mompang Jae Village, has parenting based on the tradition of rocking children when they want to put them to sleep in a cradle. If viewed from local wisdom, the tradition of putting children to sleep has a lot of value in it. In the Mandailing

Batak tribe, the tradition of putting children to sleep is known as the Bue-bue tradition. This has a good impact on the development of children's character (Uniwati, 2010). Apart from that, it will also be a good opportunity for parents to instill religious and moral values in their children.

In reality, based on the researcher's initial observations, the cultural traditions found in South Tapanuli and Mandailing Natal have been eroded by the proliferation of modern technology, resulting in forgetting local culture and wisdom, such as the local wisdom contained in the Oral Traditions of South Tapanuli Traditional Wedding Ceremonies (Yusni Kahirul Amri, 2018), also the marpege-pege culture is a mangumpulkon hepeng (collecting money) event by the groom's family to help with the wedding process (Mesini, 2021), which has actually taken root and little by little has begun to experience the decadence of society's values and beliefs. Likewise, in Mompang Jae Village, the bue-bue tradition is starting to be ignored by parents. Today's parents view that the bue-bue tradition is only suitable to be sung by parents in the past, they think that bue-bue is not that important to know. In essence, it is not just traditional marriage ceremony traditions and bue-bue traditions that are neglected, in the cultures of other communities, as time goes by, traditions are starting to be abandoned by their followers or by the community, such as the Rarangken tradition found in Cikantrieun village, Wangunjaya Village, Banjarwangi District, Garut Regency (Ira Siti Rohima, 2021). The Rarangken tradition is a marriage tradition through inheritance from ancestors from generation to generation.

Seeing the phenomenon of modernization of life, through the bue-bue tradition, mothers are free to express their feelings, hopes and sing prayers to their children. However, as times change, today's mothers spend more time at home. This is because rice field work uses sophisticated tools, and there is a wage system for doing rice field work. Apart from that, if we look at the work background of parents who have young children at this time, few of them work in the rice fields, so the activity of mothers going to the fields is starting to decrease. Moreover, young parents who grow up and grow up in the digital era also influence the parenting patterns instilled in early childhood. This was confirmed by an interview conducted by researchers with the mother of one of the parents (hatobangon) who stated that the tradition of putting children to sleep through the bue-bue tradition was increasingly neglected (Sampe Hannum, Interview, 8 February 2024). It is no longer strange that one day many of the current generation will not know or recognize the bue-bue tradition, which will cause this tradition to begin to disappear. This shows that in this day and age, there is no good inheritance of the bue-bue tradition within the Mandailing Batak community. The age of children who can be babysitting is children aged three to thirty-six months depending on the habits and care provided by the parents. Daniati's mother also emphasized that apart from singing bue-bue, she prefers to play shalawat songs as a routine for putting her child to sleep (Daniati & Masniari Pulungan, Interview, 9, 11 February 2024). Murni emphasized that the bue-bue tradition needs to be preserved so that it is not crushed by the times, because if the bue-bue song is sung with wisdom it will bring tears to your eyes (Murni Hasibuan, Interview, 10 February 2024), Fatma also admitted that she always puts her children to sleep by singing bue-bue song, especially when the child is fussy until he falls asleep (Fatwa & Desmi Erwisah, Interview, 13 February and 6 March 2024)

METHOD

This research uses a qualitative method with a type of phenomenology. Qualitative research method is a research method used to examine the condition of natural objects based on the philosophy of postpositivism, with data collection techniques carried out by triangulation

(combination), data analysis is inductive/qualitative, and qualitative research results prioritize meaning rather than generalization, where in this qualitative research the researcher is referred to as the key instrument (Sugiyono, 2013). Phenomenology is research that attempts to look at phenomena or events to understand or study human life experiences (Abd. Hadi Asrori, 2021). This research was conducted in Mompang Jae Village, North Panyabungan District, Mandailing Natal Regency, North Sumatra Province. The primary data source in this research is parents who have children under three years of age. To determine the source of primary data in this research, the snowball sampling technique is used, namely the technique of determining a sample that is initially small, then gets bigger, for example a snowball that gets bigger and rolls over time and gets bigger (in this case the sample size) until the researcher has enough data to analyze, to draw conclusive results (LP2M Medan Area University, 2022). Snowball sampling is included in the non-probability sampling technique, namely samples with unequal probabilities (Agus Ria Kumara, 2018).

In this case, the respondents who will be the research target are 9 mothers who have children under three years of age. Meanwhile, secondary data sources use books, scientific journals, and supporting notes related to research. Data collection techniques are carried out through observation, interviews and documentation. Observations were carried out by directly observing the activities of mothers who were rocking their children who were about to sleep by singing bue-bue. Researchers also conducted direct interviews with parents. Related to the research problem is conducting interviews with mothers who have children under three years old. Meanwhile, documentation is carried out by taking photos and videos during observations and interviews. Next, data analysis techniques are carried out by means of data reduction, data presentation, and drawing conclusions or verification. (Ahmad Rijali, 2018).

RESULTS AND DISCUSSION

Implementation of the Ethnoparenting Tradition of *Bue-bue* and the Song *Anakku Sazali*

The family is the most important context for child development in all cultures (Schneckenreiter et al., 2024). Parents play a very important role in raising children (Andriani & Rachmawati, 2022). Parenting patterns are closely related to the religious and moral development of children, because of the interaction between parents, namely father and mother and their children, where parents intend to provide stimulation to children with the aim of changing behavior, knowledge and values that are considered appropriate. by parents. All children depend on parents' sensitive support to develop secure attachments (Parker et al., 2024). Parenting is a form of parents' efforts to care for, care for, love their children and as a form of parental responsibility in guiding their children to maturity (Deviana et al., 2015). Through nurturing, children will grow and develop in the environment where they live, so that parents can introduce culture to the surrounding environment.

Currently in Indonesia the theory of ethnoparenting is starting to develop, which means that parenting is oriented towards the traditions of previous communities. The emergence of ethnoparenting was motivated by the multi-ethnic condition of the Indonesian nation. The ethnoparenting theory was introduced in 2019 which is defined as parenting activities based on the values of local wisdom, culture and certain ethnic groups (Rachmawati, 2020). The Mandailing Batak people themselves have a parenting tradition in the form of an oral tradition commonly known as "Bue-bue". Likewise, in Malay Malaysia, mothers always sing the song "*Anakku Sazali*" by replacing Sazali with their child's real name and then sing to their child in the cradle until they fall asleep. Oral

traditions in the form of *the bue-bue* tradition and the song *Anakku Sazali* are two traditions sung by mothers to put their children to sleep by relying on vocal sounds alone without any musical instruments. In the beginning, this bue-bue was sung when the children were about to sleep and their parents were going back to work in the rice fields. In the past around 1970 to 1990, the livelihood of the majority of the population was rice fields, at that time there were no sophisticated machines for plowing the fields, so rice farmers When going to work, you must first put your child to sleep by singing *Bue-bue*. As times change, rice field work has become easier, making mothers do many activities at home. *Bue-bue* has simple lyrics with a slow tempo, creating a calm and comfortable atmosphere.

Adults have an important role in providing parenting interventions that can bring significant benefits to children and families (Ma et al., 2024). Basically, mothers first take care of their children, starting from feeding them, bathing them, dressing them, to putting their children to sleep before carrying out household or other activities. When parents put their children to sleep, they usually hum in the hope that their children will soon fall asleep. After the child sleeps, parents start doing other daily activities ranging from cleaning the house, cooking, washing dishes, washing clothes, and so on. People who usually carry out *the Bue-bue* tradition and sing *Anakku Sazali* to children other than mothers, namely members of the child's family, can be fathers, grandfathers, grandmothers, older siblings, aunts, or people who are looking after the child. However, the most frequent and most important thing is done by the mother. *The Bue-bue* and *Anakku Sazali* traditions are carried out as a form of conveying parents' hopes, cultivating the refinement of children's character, and fostering parents' love for their children. Children who are *bue-bue* in the Batak Mandailing tradition and sing *Anakku Sazali* which is inspired by P. Ramlee's song, are usually children under three years old because children's bones are considered to be starting to get stronger when placed on a swing. Children under three years old tend to need more sleep than children older than them. Where the amount of good quality sleep a baby should have is 13-16 hours every day (Sinaga et al., 2020). Based on the results of observations in the field, researchers saw the implementation of *the Bue-bue* tradition and singing *Anakku Sazali* in putting children to sleep using swing equipment (*anggunan*) in the form of a long cloth (*parompa*) tied on two sides or also by hanging a sarong (*abit sarong*) with the help of per swing, which is usually called a spring swing. Apart from swinging, parents also usually carry their children using a long cloth (*parompa*). Likewise, in the villages of Malaysia, mothers cradle their children in long cloth swings, and sometimes involve fathers in singing *Anakku Sazali*. However, in urban traditions in Malaysia, the tools used to cradle children are designed from wood called *katil*.

Through the process of teasing their children and singing *Anakku Sazali*, parents can pour out all their hearts and hopes to the children they are raising. Based on this, a bond of love between children and parents grows and is created. This was obtained from the confessions of several parents both in Mandailing and neighboring Malaysia. They admitted that the *Bue-bue* and lahu *Anakku Sazali* traditions were able to foster togetherness and strengthen the emotional bond between parents and children by creating moments full of affection that helped children feel safe and loved. The importance of providing time with children can strengthen the relationship between parents and children, an opportunity for parents to know and even play a role in various aspects of the child's life without the child feeling intervened, and making the child a priority (Fajrin & Purwastuti, 2022). Protecting children is an approach in response to the difficult socioeconomic circumstances in which care occurs (Burrow et al., 2024). Based on parental background, if we look at the occupations of the respondents, they are teachers, honorary employees, entrepreneurs, farmers and housewives.

The Bue-bue tradition becomes more memorable when parents sing it with great emotion when their condition is less stable, both in terms of economics and other problems. In this situation, this tradition functions as solace, an antidote to sad hearts, and comforts the hearts of parents, especially mothers, to express their emotions and sadness. Likewise, the tradition of the *Anakku Sazali* song, regardless of whether in the city or village, the song *Anakku Sazali*, written by P. Ramlee, is very popular among housewives, teachers, lecturers, state employees and entrepreneurs. When singing the songs *Bue-bue* and *Anakku Sazali*, it will give rise to great hopes for the child who is being cradled, pouring out all prayers to the child and accompanying them with prayers. Gentle traditions and heartfelt lyrics can be a means of channeling deepest feelings, providing a sense of calm and emotional closeness between parents and children. When sung in challenging conditions, the traditions of *Bue-bue* and *Anakku Sazali* are not only lullabies, but also symbols of strength, love and hope amidst the storms of life.

The existence of *the Bue-bue* Tradition of the Mandailing Batak Tribe and the song *Anakku Sazali* in Malaysia

A glimpse of *the Bue-bue* Tradition of the Mandailing Batak Tribe

There are various types of songs sung during the mebu-bue process in Mompang Jae Village, such as *the Bue-bue* (buai-buai humming), *manganggun* (swinging) and *marende-ende* traditions. Apart from that, in their daily lives mothers also often sing the prayers of the Prophet Muhammad as lullabies for their children. Until now, the tradition of lulling children to sleep based on the type of song in it is still used in Mompang Jae Village to this day. *The bue-bue* tradition (buai-buai humming) is sung with a lilting rhythm. Basically, we don't know who the creator is, then gradually the Bue-bue lyrics were developed by several local composers from the Mandailing Batak tribe, so that the Bue-bue song developed and became a complete song and has been popularized to this day, one of the Bue-bue traditions which is quite popular in among the people of Mompang Jae Village, namely those created by the late. M. Nasir Rambe, popularized by Maya KDI. The tradition in question is as follows.

"Bue-bue dainang bue, bue-bue dainang bue, campong ale campong, camporong wall lamp, ondope hami ro mangalap ko da bujing-bujing, campong ale campong, urat ni galinggang sea on, haru lomlom pe da borukon, tolu manyapaion district."

"Buai-buai my daughter (girl) buai, campong is dicampong, teplok lamp is a wall lamp, we have just come to pick you up, girl, campong is dicampong, the roots of galinggang in this sea, even though it is black, my daughter, three districts will come to propose to him.

"*Manganggun*" (swinging), is basically a tradition for children's swinging events. However, in everyday life in Mompang Jae Village, this tradition is also used when parents want to put their children to sleep. This "*manganggun*" (swinging) tradition is usually taken from a song created by Bahraini Lubis (Odang) and popularized by Masdani Nasution. The tradition in question is as follows.

"Shalatullah salamullah, shalatullah salamullah, ala yasin habibillah, diayun ho amang diayun, dianggun dibue-bue, hodo amang siubat lungun jadima ho anak na soleh, dianggun ho amang dianggun, sareto mandok syukur tu Tuban, malum nyae sombu lungun, horas torkis markahirasana. Shalawat salam tu Rasulullah, mangharop safaat ni ibana, dianggun ho amang anso martua, patidabon holong ni ama ina, sai horas ma tondi madingin, jana sayur matua bulung, jadima ho anak na mukmin da amang, cita-cita nian marujung."

“*Shalatullah salamullah, sbalatullah salamullah, ala yasin habibillah*, swing you, my son (boy) swing, swing in a cradle, you are the medicine for homesickness, be you a pious child, rock you, my son (boy) swing, say thanks to God as much as you like, recover from pain and longing, May you continue to be given health, blessings and greetings to the Messenger of Allah, wishing you good luck, rocking you my son (boy) to grow up, showing love from father and mother, congratulations to you, For example, if a vegetable looks old because of the leaves, be a believing child, my son (boy), there is no end to your dreams.

“*Marende-ende*” namely a tradition that is sung spontaneously and directly without prior preparation or planning, often arising from ongoing feelings or situations, and the lyrics can be created spontaneously and often change according to creativity and the situation faced by parents who are putting their children to sleep. “*Marende-ende*” is able to touch the hearts of those who hear it because it is sung from the heart according to the feelings and mood of the mother who sings it with deep appreciation and instills good hopes in her child. A simple example of “*marende-ende*”, which is as follows.

“*Modom, modom mabo inang da anakku, Modom ma ho anakku habolongan, Tibu ma ho inang magodang, So manjadi alak na berbakti tu orang tua, Magodang ko inang so kebo sikola, So jadi alak na burju dot na denggan roba.*”

“Sleep, sleep, my child (girl). Go to sleep, my beloved child. Hurry up and grow up, my child (girl). To be a person who is devoted to parents. Grow up my child (girl) so you can go to school. To be a virtuous and kind person.

Shalawat of the Prophet Muhammad often Parents sing Shalawat Nabi Muhammad when their children are about to go to sleep. Singing prayers before bed to children not only helps them sleep peacefully but also brings various blessings. Through this routine, children can get to know and love the Prophet Muhammad SAW. The prayers that are commonly used are the Badr prayers, Jibril prayers, Nariyah prayers, and so on.

A glimpse of Song of *Anakku Sazali* as Tradition from Malaysia

The tradition of singing the song *Anakku Sazali*, was inspired by the film “*Anakku Sazali*” by the great Allahyarham Mohd Nor (Tony Castello) and Allahyarham Tan Sri P. Ramlee, which was published in 1956. This film is the work and direction of Phani Majumdar, a film employee from India. (Puan Noor Afidah Abu Bakar, August 2015). This film tells the story of a child named Sazali who is very naughty, a liar, and denies what his parents say. His father and mother never taught him to pray because his father and mother also never prayed. In Sazali's life, he was never taught religious education, devotion to Allah SWT and even emulating the lover of Allah Rasulullah saw, this was the big mistake of his father, Hassan, and mother, Mahani. However, to take Sazali's story as an example for real life, we must apply faith education to become an *iktibar*. Only at the end of the story, Hassan raised his hands to pray to Allah SWT when the rice had turned to porridge. Hasan complained to Allah because of the negligence of his father and mother who did not give their children an education in the faith and emphasized Islamic values and morals from childhood. It turns out that Hassan failed to carry out this responsibility. When he grew up, Sazali became the leader of 'gangsters' who pirated, owned firearms, and took down the honor of his own cousin, Rokiah.

From the tragic story of Sazali, the song *Anakku Sazali* was born which was sung to put the child to sleep, then changed the name to his own child's name, this song was created by the late Tan Sri P. Ramlee, this song tells the story of a father who puts his child to sleep in a swing. However, the lyrics of this song have been changed and the mother will change Sazali's original "name" to the name of her child who is being cradled in the swing, the lyrics are full of advice for the little child in his song. In the lyrics of this song, he also gives a message to his children, if their mother and father return to their Creator, then the message for their children is that, one day God will take care of their children in this world. Allah's pleasure lies partly in the permission and blessing of the mother and father. (2005, March 8).

The song lyrics are:

*"Anakku Sazali dengarlah, lagu yang ayahanda karangi
Sifatkan laguku hai anak, sebagai sahabatmu nanti
Anakku Sazali juwita, laguku jadikan pelita
Penyuluh di gelap gelita, pemandu kepuncak bahagia
Andainya kamilah kembali, menyabut seruan ilahi
Laguku biarlah jadi ganti, di jiwamu hidup abadi
Dialah teman Mu sejati, menjagamu wabai Sazali"*

My son Sazali, listen to the song your father wrote
A picture of my song, my child, as your future friend
My son Sazali Juwita, my song is a lamp
Guides in the dark, happy peak drivers
If only we would return, responding to the Divine call
Let my song be a change, live in your soul forever
He is your true friend, looking after you, Sazali

The meaning contained in the verses of the song *Anakku Sazali* is advice to children about imitating their father/mother. The strands of this song are values leading to the peak of happiness, light in times of darkness. Carry out the divine call, pray, have faith in Allah SWT because Allah is the One who has the right to be worshiped and the Guardian of humans in this world and the hereafter.

Religious and Moral Values in the Bue-bue Tradition of the Mandailing Batak Tribe and the Song *Anakku Sazali* Negeri Malaysia

Religious values refer to teachings and principles that are based on religious beliefs (Wiwin Muhyi Susanti & Anna Farida Kurnisari, 2023), while moral values refer to standards of behavior that are considered right or wrong by society. The Bue-bue and *Anakku Sazali* traditions are traditions as a cultural inheritance in conveying the hopes of parents, cultivating the refinement of children's character, and fostering love for parents. In ancient times, the tradition of rocking a child was usually carried out by holding and hugging the child with great affection, then rocking the child using a scarf or long cloth while singing until the child fell asleep (Widyani, 2021).

*Religious Values in the Bue-bue Tradition and the song *Anakku Sazali**

Religious values refer to teachings and principles that are based on religious beliefs. Based on the Bue-bue tradition in Mandailing, there are various traditions, such as the Bue-bue (buai-buai humming), mannggun (swinging), and marende-ende traditions. Meanwhile, in the tradition of cradling children in Malaysia, when singing *Anakku Sazali* is not much different from Mandailing,

because Malaysian Malay people also sing songs while cradling children in long cloth or swings made of wood. In principle, the song Bue-bue and the song Anakku Sazali always include reading the prayers of the Prophet Muhammad as part of the bedtime, not only does it help children feel calmer and safer, parents indirectly instill in children the importance of being grateful and having good morals. since early stage. From several Bue-bue traditions of the Mandailing Batak tribe and the Anakku Sazali song tradition, religious values are obtained in the form of:

Faith Values

The value of faith in *the Bue-bue* and *Anakku Sazali* traditions refers to the deep spiritual values and beliefs found in the lyrics of these traditions which contain religious messages that invite listeners to reflect on the existence of God, show gratitude for His blessings, and strengthen their faith and piety. This tradition is not only a means of lulling sleep, but also a means of getting closer to God and strengthening religious values in everyday life. The value of faith in *the Bue-bue* and *Anakku Sazali* traditions is more clearly seen in the swinging tradition of exclaiming gratitude to Allah SWT. This means that there is no limit to expressing gratitude to Allah SWT, sometimes humans often forget to express gratitude for all His blessings. Therefore, this is important as a foundation for children to instill a sense of gratitude from an early age.

Apart from that, in the tradition of rocking (cradling) prayers are also offered to the Prophet Muhammad SAW in hopes of intercession for himself. Through these lyrics, the teaching is conveyed to pray to the Messenger of Allah, whose intercession is expected on the Day of Judgment. So it is not uncommon in the traditions of *Bue-bue* and *Anakku Sazali*, these two traditions sometimes begin or end with a prayer that reads *shalatullah salamullah, shalatullah salamullah, ala yasin habibillah*. Through these lyrics filled with respect for the Prophet Muhammad, children are taught to love and respect the Prophet as the main role model in Islam. They are also invited to be grateful for God's blessings and feel His infinite majesty. Apart from that, prayers create a strong spiritual bond and bring calm and peace to the heart before entering dreamland. Thus, chanting shalawat as part of children's bedtime routine not only gives them a better peaceful sleep, but also helps shape their faith values from an early age.

Value of Pleasure/Willing

The value of pleasure/willing refers to acceptance and willingness to accept what has been determined by God or His destiny (Manshur Abdul Hakim, 2024), which can be reflected in *the Bue-bue* tradition and the song *Anakku Sazali* through the invitation to accept the situation with grace and live life with grace. full of calm. Even though the traditions of *Bue-bue* and *Anakku Sazali* do not explicitly mention pleasure, in essence it is willing of father and willing of mother that Allah is the Protector, Giver of Grace and Guardian of humans from childhood to adulthood.

Singing *shalawat* to children before bed is a habit that is often carried out by parents. Shalawat is praise and prayer to the Prophet Muhammad saw. Reciting *shalawat* is one of the sunnahs that Muslims are encouraged to do. Some of the meanings contained in our *shalawat* to the Prophet SAW are: first, as our *shalawat* to the Messenger of Allah, as a prayer asking for Allah's blessings and safety from the Prophet. Second, our prayers to the Prophet Muhammad are our way of making tawasul (a form of drawing closer) to the Prophet. Third, as proof of our love for him. Fourth, our *shalawat* to the Prophet Muhammad are a form of our application of the energy contained in *shalawat* (Jazuli, 2010).

Chanting *shalawat* can calm a child's mind, make him more relaxed and ready to sleep, as well as help overcome any fear or anxiety that may arise. Apart from that, by regularly listening to *shalawat*, you can instill a sense of love and respect for the Prophet Muhammad, who is the main role model in Islam, and build a strong spiritual foundation from an early age. This routine provides a calming atmosphere for children, making them feel safer and more comfortable. Thus, offering prayers to children before bed is not only a tradition, but also an effective means of educating, calming and strengthening the relationship between parents and children, as well as building a sense of love for the Prophet Muhammad.

Moral Values in *Bue-bue* and *Anakku Sazali* Traditions

Moral values in *the Bue-bue* and *Anakku Sazali* traditions play an important role in shaping children's character and behavior from an early age. Through simple and meaningful lyrics, this tradition teaches children about patience, compassion and optimism with a positive view of the future which will become an important foundation for children's moral development.

Value of Patience

The value of patience in *the Bue-bue* and *Anakku Sazali* traditions in early childhood is an important element that is instilled through soft and loving lyrics. In this tradition, children are taught to wait calmly, remembering the completion of their parents' work. In these situations, this tradition teaches children the value of patience and understanding, that parents go to work for the good of the family.

Apart from that, the value of patience is also seen in the "*marende-ende*" tradition. In the "*marende-ende*" tradition the lyrics often change because they are sung spontaneously without any preparation and are delivered according to the conditions. This can be seen from the example of the *Marende-ende* lyrics which read "*tibu ma ho inang magodang*" (hurry up, my son grows up). These lyrics reflect the hopes and prayers of parents that their children will grow up quickly and healthily. However, behind this hope, there is a teaching about patience, both for parents and children. Parents show patience in accompanying their child's growth and development process, realizing that this requires a lot of time and attention. Through these lyrics, children are also taught to understand that growth and development is a process that is not instant, but requires patience and effort. Furthermore, in my son's song *Sazali*, the lyrics are "*Anakku Sazali juwita, laguku jadikan pelita. Penyuluh di gelap gelita, pemandu kepuncak Bahagia.*" In this thread there is an invitation to be patient when in darkness or having difficulty in sustenance. Remember your parents' advice so that you will achieve happiness in this world and the hereafter.

Value of Affection

The bue-bue tradition depicts the value of love in a gentle and deep way, creating an emotional bond between parents and children. Through lyrics full of tenderness and warmth, this tradition conveys a message of love and care to children when they are about to sleep. Thus, *the bue-bue* tradition not only bridges the child's sleep process, but also conveys the deep and important values of love in the relationship between parents and children. This can also be seen from the lyrics of the traditional "*manganggun*" (swinging) which reads "*patidabon holong ni ama ina*" (showing love from father and mother). In these lyrics the mother expresses how much she loves her child.

The bue-bue tradition is a real form of love, where parents give time and energy to calm and lull their children to sleep with their soothing voices. Affection can also be seen in the way parents

create a safe and comfortable atmosphere for their children, which helps form a strong sense of trust and emotional closeness between parents and children. *The bue-bue* tradition not only calms children physically but also provides a sense of comfort, making children feel loved and appreciated.

The value of love in the song *Anakku Sazali* is depicted in the line “*Dialah teman Mu sejati, menjagamu wabai Sazali.*” Allah is a true friend, all life's problems must be complained to the Khaliq as the Solution Giver. God's love is above the love of all His creatures, so don't forget that God is the Sure Guardian, God will never waste His servants, the Compassionate and the Merciful.

Value of optimism

The bue-bue tradition reflects the value of optimism through lyrics full of hope and belief in goodness in the future. In this context, this tradition is not only a sleep song, but also forms a positive mindset and a source of emotional strength for children that helps them to remain optimistic and look at the future with hope, even in the midst of suffering or difficulties. This can be seen from the tradition of “*manganggun*” (swinging) in the lyrics “*jadima ho anak na mukmin da amang, cita-cita nian marujung*” (be you a believing child, my son (boy), dreams have no end). In these lyrics, the mother hopes that her child will become a believer with endless aspirations, in the sense that parents do not set limits to their aspirations.

Apart from that, it is usually delivered in “*marende-ende*” considering that the tradition is spontaneous without preparation, for example the lyrics “*so manjadi alak na berbakti tu inangmon*” (to be a person who is devoted to your mother), “*So manjadi alak na berbakti tu orang tua, Magodang ko inang so kebo sikola, So jadi alak na burju dot na denggan roha.*” (To be a person who is devoted to parents. Grow up my child (girl) so that you go to school. To be a virtuous and kind person). In these lyrics, the mother hopes to become a person who is devoted to her parents, so that one day she will become a virtuous and kind person. In the song *Anakku Sazali*, the values of optimism are demonstrated by the lyrics: “*Let my song be replaced, in your soul there is eternal life.*” This means that the advice of father and mother when living, use it as a life shield. As a child, you must be filial to your parents even though they are both gone. The example and commendable qualities that both people instilled in them were used as a tool to cultivate a fighting spirit in navigating life.

CONCLUSSION

The Bue-bue tradition and the song *Anakku Sazali* are still carried out when putting children to sleep. The implementation of *the Bue-bue* tradition and the song *Anakku Sazali* is applied to children under three years old. Apart from being a means of lulling children to sleep, *the Bue-bue* tradition and the *Anakku Sazali* song function as a means of conveying parents' hopes, cultivating children's refined character, and fostering love for parents so as to create an emotional bond between parents and children. The religious and moral values contained in the *ethnoparenting* tradition of *Bue-bue* and the song *Anakku Sazali* are religious values in the form of the value of faith, the value of pleasure, and the value of love for the Messenger of Allah, while the moral values are the value of patience, the value of affection, and the value of optimism. It is hoped that these values will later be applied to children.

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