

## Representation of Character Education Values in the *Do Da Idi* and *Badendang* Lullaby Oral Traditions: A Comparative Study of Acehnese and Minangkabau Oral Literature and Its Implications for Indonesian Language Learning

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### ABSTRACT

This study examines the representation of character education values in the oral lullaby traditions of *Do Da Idi* (Aceh) and *Badendang* (Minangkabau) through a comparative approach, as well as their implications for Indonesian language learning. Using a qualitative-comparative library research design, this study analyzes primary texts from both traditions against the framework of eighteen character values established by Kemendiknas (2010) and the five core values of the Character Strengthening Program (PPK). The findings reveal that *Do Da Idi* contains eight character values, encompassing religiosity, love and compassion, filial piety, respect for teachers, humility and good manners, social care, patriotism, and noble character and responsibility. Meanwhile, *Badendang* represents seven character values: love and compassion, religiosity, enthusiasm for learning, hard work, independence, social care, and discipline. Both traditions share common ground in the values of religiosity, love and compassion, noble character, and responsibility, although expressed through distinct cultural orientations. In total, eleven of the eighteen national character values are identifiable across both traditions. The differences in value emphasis reflect the distinct historical contexts and cultural ecologies of each society, making them mutually complementary rather than competing. These findings imply opportunities for developing contextual and culturally-rooted Indonesian language learning, in alignment with the spirit of the Merdeka Curriculum and the strengthening of the Pancasila Student Profile.

### Keyword:

*Do Da Idi*, *Badendang*, Character Education, Oral Literature, Local Wisdom, Indonesian Language Learning

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## INTRODUCTION

Character education is one of the main pillars of Indonesia's national education system and has received serious attention from various policymakers. Presidential Regulation Number 87 of 2017 on Strengthening Character Education (PPK) explicitly states that responsibility for strengthening character is a shared responsibility among families, educational institutions, and society. Character education is understood not merely as the transfer of knowledge, but as a conscious and planned effort to internalize good values through sustained habituation, comprising three interrelated components: moral knowing, moral feeling, and moral behavior ([Bima Nurus & Nugraheni, 2024](#); [Supiyardi et al., 2024](#)). Indeed, the findings of [Suriaman et al. \(2024\)](#) show that most educators regard character development as a core task of schools that is no less important than academic achievement alone, a view that aligns with Lickona's idea that character education is acquired through a blend of religion, literature, customs, and the norm systems that operate within society.

Although character education has become a national priority agenda, its implementation in the field still faces a fairly fundamental challenge: the still-suboptimal use of local wisdom as a medium for character education in formal learning, particularly in Indonesian language instruction. Local wisdom that emerges and develops within a community actually holds great potential as a source of contextual character values close to students' cultural backgrounds ([Ilham & Rahman, 2024](#); [Wulandari et al., 2024](#)). Ongoing modernization frequently produces a cultural disconnect that can weaken students' cultural identity, while Indonesian language learning, which tends to focus on written and modern literary works, drives students further away from the wealth of their own regional oral literature. This condition, in turn, narrows the space for oral literature to function as a meaningful, contextual medium of learning ([Handayani, 2024](#); [Youpika et al., 2024](#)).

Specific data from these three studies reinforce the urgency of this issue. [Wulandari et al. \(2024\)](#) found that the tide of globalization has eroded elementary school students' awareness of local wisdom values such as mutual cooperation, integrity, and responsibility, which are gradually being replaced by an individualistic lifestyle, while local wisdom itself has not been optimally utilized in the curriculum. In a similar vein, [Ilham & Rahman \(2024\)](#) demonstrated that integrating the Bugis *pappaseng* oral tradition into character education strengthens students' moral identity and empathy, while [Youpika et al. \(2024\)](#), through a qualitative study of five informants deeply versed in Central Malay culture, found that regional folklore is laden with aesthetic, humanistic, ethical, and religious values that risk disappearing

if not soon internalized through formal education. These three empirical findings consistently affirm that local wisdom, including oral literature, has strong empirical support as a source of character values, yet its use in formal Indonesian language learning still lags far behind its potential.

Among the many forms of oral literature that have grown and developed across the Indonesian archipelago, the lullaby oral tradition holds a special place because it represents the earliest form of value transmission in human life, long before a child is able to fully understand language. In Acehnese society, this tradition is known as *Do Da Idi* or *Rateb Do Da Idi*, a bedtime song laden with Islamic values, heroism, and moral formation, chanted while rocking a baby in its cradle

([Inayatillah et al., 2025](#); [Yusuf et al., 2023](#)). In Minangkabau society, a similar tradition is known as *Badendang* or *Manjujai*, a collective cradle chant containing life advice, parental hopes, and wisdom values passed down through generations ([Hasanuddin et al., 2020](#); [Syahrul et al., 2023](#)). The existence of these two lullaby oral traditions from two neighboring yet distinct cultural groups opens an academically interesting and practically valuable opportunity for comparison in the context of learning.

Research on *Do Da Idi* has been conducted from several perspectives. [Iswadi & Jannah \(2023\)](#) examined the *Do Da Idi* tradition as a medium for teaching Islamic values and its impact on children's psychological development, but that study did not systematically identify character values within the national PPK framework. [Yusuf et al. \(2023\)](#) investigated types of compassion grounded in Islamic religious values within the *Rateb Do Da Idi* through an ethnographic approach, while [Inayatillah et al. \(2025\)](#) examined this tradition from a socio-cultural perspective and the shifting of cultural identity amid modernization. [Amalia & Sirait \(2025\)](#) examined the instilling of religious values through a similar lullaby tradition in Aceh Tamiang, while [Ibrahim \(2022\)](#) discussed the process of children's education through the *Do Da Idi* tradition at the *gampong* (village) community level. All of these studies consistently demonstrate the richness of values within *Do Da Idi*, but stop at analyzing a single tradition without comparatively linking it to other traditions or to the implications for Indonesian language learning.

On the Minangkabau side, [Hasanuddin et al. \(2020\)](#) comprehensively mapped the format, content, and functions of *Badendang* texts in the darek (inland) region, followed by a study of the social function of lullaby texts in the coastal region ([Hasanuddin et al., 2021b](#)) and a study of the structure of *pantun* and *syair* (verse forms) within Minangkabau lullaby texts as a whole ([Hasanuddin et al., 2021a](#)). [Manrates et al. \(2019\)](#) previously conducted a semantic study of child-rearing *dendang* (chants). [Syahrul et al. \(2023\)](#) and [Hasanah et al. \(2025\)](#) examined the *Manjujai*

tradition from the perspective of social function, cultural values, and early childhood caregiving practices, while [Asifa \(2021\)](#) described the structure and social function of *Manjujai* for children in a particular community in West Sumatra. Taken together, these studies are partial in nature and have not yet incorporated a cross-cultural comparative dimension, let alone one related to Indonesian language learning.

Based on this mapping of prior research, a significant gap remains unfilled: no study has yet systematically compared *Do Da Idi* and *Badendang* as two lullaby oral traditions from two different cultures within the framework of national character education values, while also examining their implications for Indonesian language learning. Both traditions share the same genre as oral lullaby traditions, which makes the comparison methodologically more equivalent and more robust than previous comparative studies. On this basis, this article aims to comparatively analyze the representation of character education values in *Do Da Idi* and *Badendang*, and to reveal their implications for Indonesian language learning grounded in local wisdom. Theoretically, this article contributes to enriching the study of cross-cultural comparative oral literature in Indonesia. Practically, it offers an alternative Indonesian language teaching material that is contextual, meaningful, and rooted in students' cultural identity. This study is further grounded in a theoretical framework covering the concept of character education, the functions of oral literature, and the characteristics of the two lullaby oral traditions that are the focus of this study, as elaborated below.

### **Character Education: Concepts, Values, and Principles**

Character is a defining trait rooted in an individual's personality that drives how a person acts, behaves, and responds to various life situations ([Bararah, 2024](#)). In an educational context, character is composed of three interrelated components: moral knowing, moral feeling, and moral behavior ([Bima Nurus & Nugraheni, 2024](#); [Supiyardi et al., 2024](#)). Character education is therefore not merely the teaching of values, but a comprehensive effort to internalize good values through a sustained process, integrated across all subjects and educational activities, and carried out actively and enjoyably. Lickona as cited in [Supiyardi et al. \(2024\)](#) asserts that character education is acquired through a blend of religion, literature, customs, and norm systems, a statement that directly legitimizes oral literature as one valid source of character formation.

[Kementrian Pendidikan Nasional \(2010\)](#) formulated eighteen character values that serve as a reference for the development of character education in Indonesia. In addition, the PPK policy under Presidential Regulation No. 87/2017 formulates five main, interrelated character values: religiosity, nationalism, independence, mutual

cooperation, and integrity ([Bararah, 2024](#)). The development of these character values is grounded in the principle that value internalization does not occur through direct instruction, but through a learning process that is meaningful, contextual, and engages the whole of students' experience ([Suriaman et al., 2024](#); [Wulandari et al., 2024](#)).

### **Oral Literature as a Medium of Character Education**

Oral literature is an integral part of oral tradition that develops in the form of verbal culture, passed down from one generation to the next without relying on writing. The functions of oral literature include an expressive function as an outlet for feelings and thoughts, a directive function as a means of instilling cultural and character values, and a social function as an instrument for regulating community norms ([Hasanuddin et al., 2020, 2021b](#)). As a medium for the transmission of values, oral literature works through a mechanism of rhythmic repetition that allows values to be internalized affectively long before cognitive understanding is fully formed ([Hasanah et al., 2025](#); [Yusuf et al., 2023](#)). In the context of Indonesian language learning, [Youpika et al. \(2024\)](#) and [Ilham & Rahman \(2024\)](#) consistently affirm that character education grounded in local wisdom, including oral literature, has proven more effective in building moral awareness rooted in students' cultural identity.

### ***Do Da Idi* as an Acehnese Lullaby Oral Tradition**

*Do Da Idi* or *Rateb Doda Idi*, is the Acehnese lullaby oral tradition, etymologically composed of the word *doda*, meaning to rock a child, the word *idi*, meaning to chant, and the word *rateb*, meaning the rhythmic repetition of meaningful words ([Yusuf et al., 2022](#)). This tradition is carried out while rocking a baby in its cradle, accompanied by verses of praise to Allah, blessings upon the Prophet, teachings of tawhid (monotheism), reverence for parents and teachers, and parents' hopes and prayers for their child ([Ibrahim, 2022](#); [Yusuf et al., 2023](#)). The most distinctive feature of *Do Da Idi* is its standard opening formula, the *tayyibah* "laa ilaaha illallaah" ("there is no god but Allah"), which affirms its status as a *rateb* – a recitation of dhikr that consciously instills God-consciousness from the earliest age. Its emergence cannot be separated from the historical context of the Aceh War, which turned it into a medium for passing down the spirit of resistance to future generations, so that *Do Da Idi* carries a dimension of heroism not found in lullaby oral traditions from other regions ([Haikal & Nurhayati, 2025](#); [Inayatillah et al., 2025](#); [Iswadi & Jannah, 2023](#)).

### ***Badendang* as a Minangkabau Lullaby Oral Tradition**

*Badendang* is the Minangkabau cradle-chant tradition, linguistically derived from the word *dendang* (chant/song) with the prefix *ba-* added, meaning to engage in the activity of chanting ([Syahrul et al., 2023](#)). In practice, *Badendang* is performed while rocking a baby in its cradle, accompanied by a gently rhythmic chant containing expressions of affection, advice, hope, and prayer ([Asifa, 2021](#); [Hasanuddin et al., 2020](#)). As an anonymous, collective tradition, the *Badendang* text cannot be traced to an individual creator, since it belongs jointly to the entire Minangkabau community. This tradition is also known as *Manjujai* in some regions, along with other name variations that all refer to substantially the same activity ([Hasanah et al., 2025](#); [Syahrul et al., 2023](#)). Studies by [Hasanuddin et al. \(2020, 2021a, 2021b\)](#) consistently find that *Badendang* texts throughout the Luhak Nan Tigo region display complementary expressive, directive, and aesthetic functions, with content rich in social wisdom values, the philosophy of *merantau* (migration/wandering), and an ethos of progress that reflects the Minangkabau worldview.

## RESEARCH METHOD

This study is a library research using a comparative-qualitative approach. The comparative approach was chosen because this study aims not only to identify character education values within each oral tradition, but also to compare the similarities, differences, and distinctive features of the character value representations found in *Do Da Idi* and *Badendang*, so as to answer the research focus more comprehensively. The primary data sources for this study are the *Do Da Idi* texts examined by [Yusuf et al. \(2022\)](#) and [Yusuf et al. \(2023\)](#), and the *Badendang* texts examined by [Hasanuddin et al. \(2020\)](#), which contain transcriptions and transliterations of eleven lullaby texts from the three main traditional regions of Minangkabau. Secondary data sources include relevant journal articles, proceedings, and education policy documents. The analytical technique used is content analysis based on the [Kemendiknas \(2010\)](#) character-values framework, which comprises eighteen character values, combined with the five main PPK values framework as formulated by [Bararah \(2024\)](#). The analysis procedure was carried out in four stages: identifying values in the *Do Da Idi* texts, identifying values in the *Badendang* texts, comparative analysis to find similarities and differences, and formulating learning implications based on the comparative findings.

## RESULT AND DISCUSSION

This section presents the data findings in the form of a mapping of character education values within each tradition, along with a comparative matrix. All findings are presented in three tables sourced from the analysis of the *Do Da Idi* primary texts ([Yusuf et al., 2022, 2023](#)) and the *Badandang* primary texts ([Hasanuddin et al., 2020](#)).

Table 1. Mapping of Character Education Values in the *Do Da Idi* Texts

| No | Character Values                | Manifestation in the Text                                                                   | Text Excerpt (Acehnese & Translation)                                                                                                                                                                                                                                                                                                          | Source                                                                                     |
|----|---------------------------------|---------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| 1  | Religiosity                     | Instilling the value of tawhid, obedience to Allah, and avoidance of His prohibitions       | <i>Laa ilaaha illallah, Mudah leupah tamöng syuruga, Gaséh keu poma sayang keu ayah, Yang larang Allah bèk takeurija</i><br>(There is no god but Allah; easy entry into paradise; love your mother and father; do not do what Allah forbids)                                                                                                   | <a href="#">Iswadi &amp; Jannah (2023); Yanti et al. (2024); Yusuf et al. (2022, 2023)</a> |
| 2  | Respect and Devotion to Parents | Prayer and hope that the child will respect, speak politely, and provide for parents' needs | <i>Oh watèe rayeuk si nyak Tuhan bri, Ngon ayah-umi beujroh bahasa, Bèk sagai meudhöt ayah ngon umi, Malah beutabri peu-peu nyang hawa</i><br>(When you grow up, my child granted by Allah, speak politely to your father and mother, never raise your voice to them, indeed give them whatever they need)                                     | <a href="#">Ibrahim (2022); Yusuf et al. (2023)</a>                                        |
| 3  | Respect for Teachers            | Encouragement to remember and honor teachers as educators                                   | <i>Keu jasa gurèe neuk ta-ingat, Nyang puteupat hukôm agama</i><br>(Remember the service of the teacher who taught religious law)                                                                                                                                                                                                              | <a href="#">Yusuf et al. (2023)</a>                                                        |
| 4  | Humility and Courtesy           | Teaching on the habit of apologizing and respecting others                                  | <i>Ayah ngon umi sereuta gurèe, Ureung nyan ban lhèe tapeumulia, Jampang meurumpök meu'ah talakèe, Meusoe nyang tawok beugöt taseuot, Meubek meudhöt-dhöt suara gata</i><br>(Father, mother, and teacher are three people who must be honored; if you meet them, ask forgiveness; whoever calls you, answer politely; do not raise your voice) | <a href="#">Yusuf et al. (2023)</a>                                                        |
| 5  | Social Care/Mutual              | Teaching of mutual help                                                                     | <i>Ureung lakèe tulong bagah tasambôt, Beuleumah leumbôt</i>                                                                                                                                                                                                                                                                                   | <a href="#">Yanti et al. (2024); Yusuf et al. (2023)</a>                                   |

|   |                                                 |                                                                                                                  |                                                                                                                                                                                                                                                                                          |                                                                                                                     |
|---|-------------------------------------------------|------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
|   | Cooperation                                     | among others and being friendly to the community                                                                 | <i>ngoen ureung lingka</i><br>(Whoever asks for help, help them quickly; be gentle to those around you)                                                                                                                                                                                  |                                                                                                                     |
| 6 | Compassion                                      | The value of universal compassion reflecting Allah's attribute of ar-Rahman (the Most Merciful)                  | <i>Jak lôn timang putiek mancang, Banta seudang rupa samlakoe, Oh watèe rayeuk boh haté nang, Beu jisayang lé bandum nanggroë</i><br>(Let me cradle you, my beloved child, my child so fair of face, when you grow up, my darling, may all people and everything in this world love you) | <a href="#">Yanti et al. (2024); Yusuf et al. (2023)</a>                                                            |
| 7 | Love for the Homeland                           | Teaching on valuing struggle, fostering the spirit of defending and building the homeland                        | <i>Beurijang rayeuk hai muda seudang, Tajak bantu prang tabela nanggroë</i><br>(Grow up quickly, my child, so you can help defend the homeland)                                                                                                                                          | <a href="#">Haikal &amp; Nurhayati (2025); Iswadi &amp; Jannah (2023); Yanti et al. (2024); Yusuf et al. (2023)</a> |
| 8 | Formation of Noble Character and Responsibility | Instilling noble character so the child becomes a person of good conduct, religious devotion, and responsibility | <i>Allah haidokudodaiidi Beugot budi neuk watee raya</i><br>(Allah haidokudodaiidi, be a child of good character when you grow up)                                                                                                                                                       | <a href="#">Haikal &amp; Nurhayati (2025); Yusuf et al. (2023)</a>                                                  |

Table 2. Mapping of Character Education Values in the *Badendang* Text

| No | Character Value | Manifestation in the Text                                                                                           | The Excerpt (Minangkabau & Translation)                                                                                                                                  | Source                                                           |
|----|-----------------|---------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------|
| 1  | Compassion      | Parents' affectionate expression toward the child as the completion of the soul and the family's hope               | <i>Anak kanduang sibiran tulang / Ubek jariah nak palarai damam</i><br>(Own child, completer of the soul / Medicine for weariness, cure for fever)                       | <a href="#">Hasanuddin et al. (2020); Manrates et al. (2019)</a> |
| 2  | Religiosity     | Prayer that the child becomes pious, diligent in reciting the Qur'an, and does not neglect the obligation of prayer | <i>Rajin sekolah jo mangaji / Solat jan sampai tingga, akhirat kana</i><br>(Diligent at school and in Qur'an recitation / Do not neglect prayer, remember the hereafter) | <a href="#">Hasanah et al. (2025); Hasanuddin et al. (2020)</a>  |

|   |                                     |                                                                                                                        |                                                                                                                                                                                       |                                                                 |
|---|-------------------------------------|------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------|
| 3 | Enthusiasm for Learning / Curiosity | Encouragement to seek knowledge in foreign lands, reflecting the Minangkabau philosophy of <i>merantau</i> (migration) | <i>Tuntuiklah ilmu ka nagari urang</i><br>(Seek knowledge in other lands)                                                                                                             | <a href="#">Hasanuddin et al. (2020, 2021a)</a>                 |
| 4 | Hard Work                           | A realistic depiction of parents' struggle to earn a living, as a model of the value of hard work                      | <i>Mande manyanyi mencari piti / Untuak nak kanduang sasauk nasi</i><br>(Mother sings while earning money / For her own child, a mouthful of rice)                                    | <a href="#">Hasanuddin et al. (2020); Syahrul et al. (2023)</a> |
| 5 | Independence                        | Hope that the child grows independent and becomes the pillar of the family                                             | <i>Anak kanduang copeklah godang / Kapambangkik nak batang tarandam</i><br>(Own child, grow up quickly / Be the one who revives the submerged trunk [restores the family's fortunes]) | <a href="#">Asifa (2021); Hasanuddin et al. (2020)</a>          |
| 6 | Social Care / Mutual Cooperation    | The value of friendship, care, and social ethics within the community                                                  | <i>Nan kok dopek lah kawan sasuai / Kawan lamo kawan lamo usahlah lupu</i><br>(When you meet a fitting friend / Do not forget an old friend)                                          | <a href="#">Hasanuddin et al. (2020); Syahrul (2025)</a>        |
| 7 | Discipline                          | Encouragement not to cry excessively, as a form of early self-control formation                                        | <i>Usahlah anak manangih juo / Urang panangih lambek gadangnyo</i><br>(Do not cry anymore, my child / A child who often cries grows up slowly)                                        | <a href="#">Hasanuddin et al. (2020, 2021b)</a>                 |

Table 3. Comparative Matrix of Character Education Values in *Do Da Idi* and *Badendang*

| No | Charcter Value | Do Da Idi                      | Badendang            | Remarks                                                                                                                                                                                                |
|----|----------------|--------------------------------|----------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1  | Religiosity    | Present (dominant, structural) | Present (contextual) | <i>Do Da Idi</i> positions the religious value as a structural framework binding the entire content of the verse; <i>Badendang</i> positions it as a background value present within prayers and hopes |
| 2  | Compassion     | Present                        | Present (dominant)   | The main point of convergence between the two; in <i>Badendang</i> the affective expression is richer, while in <i>Do Da Idi</i> it is more dimensioned by prayer and                                  |

|    |                                     |                                 |                                 | spiritual hope                                                                                                                                                                                                 |
|----|-------------------------------------|---------------------------------|---------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 3  | Nationalism / National Spirit       | Present (dominant, distinctive) | Absent                          | A distinctive feature of <i>Do Da Idi</i> arising from the historical context of the Aceh War; no equivalent found in <i>Badendang</i>                                                                         |
| 4  | Noble Character / Morality          | Present                         | Present                         | Present in both with different emphases: <i>Do Da Idi</i> emphasizes Islamic manners and morals; <i>Badendang</i> emphasizes Minangkabau social ethics and customs                                             |
| 5  | Enthusiasm for Learning / Curiosity | Absent                          | Present (dominant, distinctive) | A distinctive feature of <i>Badendang</i> reflecting the Minangkabau philosophy of merantau; no equivalent found in <i>Do Da Idi</i>                                                                           |
| 6  | Hard Work                           | Absent                          | Present                         | Present in <i>Badendang</i> through the depiction of parents' struggle; not explicit in <i>Do Da Idi</i>                                                                                                       |
| 7  | Independence                        | Absent                          | Present                         | Present in <i>Badendang</i> through the hope that the child grows independent and becomes the pillar of the family                                                                                             |
| 8  | Social Care / Mutual Cooperation    | Present                         | Present                         | <i>Do Da Idi</i> emphasizes social care through the ethics of helping and gentleness toward the community, while <i>Badendang</i> emphasizes it through friendship and distinctive Minangkabau communal values |
| 9  | Responsibility                      | Present                         | Present                         | Present in both: <i>Do Da Idi</i> emphasizes responsibility toward religion and nation; <i>Badendang</i> emphasizes responsibility toward family                                                               |
| 10 | Discipline                          | Absent                          | Present                         | Present in <i>Badendang</i> through the encouragement of self-control and a calm disposition from an early age                                                                                                 |
| 11 | Love of Peace                       | Present                         | Absent                          | Present in <i>Do Da Idi</i> through the value of universal compassion sourced from Allah's attribute of ar-Rahman                                                                                              |

Based on the three tables above, *Do Da Idi* contains eight identified character education values – religiosity, compassion, respect and devotion to parents, respect for teachers, humility and courtesy, social care, love for the homeland, and the formation of noble character and responsibility – with religiosity, love for the homeland, and noble character standing out most prominently. Meanwhile, *Badendang* contains seven character education values – compassion, religiosity, enthusiasm for learning, hard work, independence, social care, and discipline – with

compassion, enthusiasm for learning, and hard work as the most dominant values. Five values are present in both traditions at once: religiosity, compassion, social care, noble character, and responsibility, though with differing intensity and characteristics. There are also values exclusive to each tradition: love for the homeland and the national dimension are found only in *Do Da Idi*, while enthusiasm for learning, hard work, independence, and discipline are found only in *Badendang*.

### **Value Similarities: The Common Ground of Two Lullaby Traditions**

The findings in Tables 1, 2, and 3 consistently show that *Do Da Idi* and *Badendang* share similarities that are structural and fundamental, not merely superficial. The most basic similarity lies in the shared genre and context: both are lullaby oral traditions performed while rocking a baby in its cradle, and both carry out an equally strong directive function as a medium for instilling character values from the earliest age ([Hasanuddin et al., 2020](#); [Yusuf et al., 2023](#)). This shared genre is precisely what distinguishes this comparative study from previous studies that compared oral traditions from different genres: comparing traditions that are structurally and functionally equivalent produces findings that are more methodologically defensible. Both traditions work through a psychologically effective mechanism, namely gentle and consistent rhythmic repetition, which creates optimal conditions for the affective internalization of values before a child is able to process them cognitively ([Hasanah et al., 2025](#); [Syahrul, 2025](#)). This mechanism, known in child-development studies as vertical learning, or learning through repeated exposure within a trusting relational bond, makes the lullaby oral tradition one of the earliest and most effective forms of character education ever developed by human civilization.

The value of parental affection and the hope that a child will grow into a good person is the strongest point of convergence between the two traditions, as clearly shown in the second row of Table 3. What is interesting to analyze more deeply is the way each tradition expresses this affection, since the difference in expression in fact reveals a deeper difference in worldview. In *Badendang*, affection is articulated through the affective phrase “anak kandung sibiran tulang,” which literally means “one's own child, completer of the soul,” a metaphor that positions the child as an inseparable part of a parent's own wholeness ([Hasanuddin et al., 2020](#); [Manrates et al., 2019](#)). This metaphor is relational and horizontal: the child completes the parent's soul in this world. In *Do Da Idi*, affection is articulated through prayers that continually plead for the child's safety and honor before Allah, an expression that is vertical: the child is a trust from God that must be safeguarded by praying for them to the source

of all compassion ([Amalia & Sirait, 2025](#); [Yusuf et al., 2023](#)). This difference in the orientation of affectionate expression — horizontal in *Badendang* and vertical in *Do Da Idi* — directly reflects the differing worldviews of the two societies, which, although both Muslim, place different emphases on how the human-child-God relationship is positioned.

Religiosity is the third similarity present in both traditions, and it is important not to read this similarity superficially as merely a shared religion. The presence of the religious value in both traditions in fact reinforces the point that Islam did not enter these two cultures as an external layer attached from outside, but has permeated the deepest layers of cultural practice, including the way children are put to sleep ([Hasanuddin et al., 2020](#); [Yusuf et al., 2022](#)). The fact that both lullaby oral traditions, from two different cultures, equally carry Islamic religious values shows just how strongly Islam has permeated the shaping of the cultural ecology of Malay-Indonesian society in general — a finding relevant to the national character education context that places religiosity as the first and foremost value in the PPK framework ([Bararah, 2024](#); [Kemendiknas, 2010](#)). From the perspective of transmission mechanisms, both are collective and anonymous, passed down mainly through women as the main narrators, and use stanza repetition as a marker of the importance of the values being instilled ([Hasanuddin et al., 2020](#); [Inayatillah et al., 2025](#)). The central role of women in both traditions is not merely a demographic fact but a reflection of both cultures' implicit recognition that women are the first and foremost guardians of a community's value heritage. Thus, the similarities found in both traditions show that Indonesian archipelago oral literature has a universal function as a medium for internalizing character values. Although born from different cultural backgrounds, both traditions demonstrate that the family is the first space of character education, one that makes use of oral literature as a medium for the intergenerational transmission of values.

### **Differences in Value Characteristics: Two Distinctive Cultural Expressions**

Table 3 clearly shows that the differences between *Do Da Idi* and *Badendang* are not merely surface-level variations, but reflect fundamental differences in historical context, cultural ecology, and worldview. The first and most striking difference lies in the intensity and structural position of the religious value. In *Do Da Idi*, the religious value is not merely one value among others, but a framework that defines and determines how the other values are understood and articulated. The opening formula, the tayyibah *laa ilaaha illallaah*, is not a liturgical ornament that could be removed without changing the text's identity, but a genre marker that simultaneously declares the verse's epistemological position. Everything conveyed thereafter — affection, hope, advice, and calls to heroism — all proceeds from and returns to an

awareness of the oneness of God ([Yusuf et al., 2022, 2023](#)). In *Badendang*, the religious value is present as an important background value, but it does not bind the text structurally. The text can flow from advice on education to depictions of social life to expressions of affection without always having to be returned to an explicit theological framework ([Hasanuddin et al., 2020, 2021b](#)). This difference precisely reflects the differing orientations of the two societies. Acehnese society, known as the Veranda of Mecca (Serambi Mekah), tends to place religion as the single framework organizing every dimension of life, while Minangkabau society, with its philosophy of *adat basandi syarak, syarak basandi Kitabullah* (“custom is founded on religious law, religious law is founded on the Book of Allah”), places religion and custom in a more dialogical, equal relationship.

A second, equally significant difference is the presence of a heroic and nationalist dimension in *Do Da Idi* that is entirely absent from *Badendang*, as shown in the third row of Table 3. Understanding this difference requires a deeper historical reading. The Aceh War, which lasted nearly four decades from 1873, left both deep wounds and profound pride in the collective memory of Acehnese society. Ulama and resistance leaders responded to that situation by producing works of resistance literature, the most famous being the *Hikayat Prang Sabi*, which then inspired the emergence of *Do Da Idi* verses laden with the spirit of struggle ([Haikal & Nurhayati, 2025; Iswadi & Jannah, 2023](#)). The fact that this spirit of resistance was later crystallized in an infant's lullaby, rather than in adult literary works, is a highly intelligent cultural strategy: values instilled while a baby is still in the cradle become more deeply rooted and more resistant to disruption than values taught later in life. In other words, *Do Da Idi* is evidence that Acehnese society understood that war is truly won not only on the battlefield, but also in the space of a baby's cradle. The absence of this dimension in *Badendang* is not a shortcoming but a reflection of a different historical context. Minangkabau society confronted the pressures of colonialism with a different strategy – through mobility and *merantau* as a form of cultural resistance – which in turn gave rise to the values of enthusiasm for learning and hard work that are distinctive to *Badendang*.

A third difference, equally important, lies in the orientation of the social values developed by the two traditions. Although both *Do Da Idi* and *Badendang* represent social values, each places emphasis differently according to its own cultural context. In *Do Da Idi*, social values do not stand independently but are integrated with religious and moral values. Social relations are understood as part of the practice of religious teaching, expressed through respect for parents, esteem for teachers, courteous conduct toward the community, care for others, and social responsibility ([Yusuf et al., 2023](#)). This finding shows that *Do Da Idi* functions not only as a medium for

transmitting religious values, but also as a means of shaping children's social character from an early age. Verses such as “Meusoe nyang tawok beugöt taseuot, Meubek meudhöt-dhöt suara gata, Ureung lakèe tulong bagah tasambôt, Beulemah leumbôt ngon ureung lingka” teach a child to answer when called politely, not to raise their voice, to help those in need, and to be gentle toward the people around them ([Yusuf et al., 2023](#)). Thus, social care in *Do Da Idi* is expressed not only through acts of help, but also through the cultivation of polite and empathetic social ethics. *Badendang*, by contrast, shows a more pragmatic social orientation, directly connected to the demands of Minangkabau community life. The values of enthusiasm for learning, hard work, independence, discipline, and adaptability become dominant because they are closely tied to the *merantau* tradition that has long been part of Minangkabau cultural identity ([Hasanuddin et al., 2020](#); [Syahrul et al., 2023](#)). Therefore, the difference between the two traditions lies not in the presence or absence of social values, but in the form and orientation of the social values passed down to children.

A fourth difference deserving special attention is the difference in the degree of textual flexibility. *Do Da Idi* has a fixed opening formula that remains relatively unchanged across contexts and generations, whereas *Badendang* is far more flexible, easily adapted to the singer's context, the family's situation, and even the name of the child being put to sleep ([Hasanuddin et al., 2021a](#); [Syahrul et al., 2023](#)). This difference reflects a difference in which social function is emphasized. *Do Da Idi* emphasizes a value-transmission function that must preserve its integrity as a sacred collective heritage, while *Badendang* places more emphasis on an expressive and relational function that actually requires flexibility so the chant can serve as a personal communication medium between parent and child. This difference in flexibility also carries pedagogical implications. The *Do Da Idi* text is more readily used as oral-literature teaching material with a clear canonical text, while *Badendang* is better suited as an example of a living, continually evolving oral tradition — a difference that in fact enriches the range of learning approaches that can be applied ([Handayani, 2024](#); [Youpika et al., 2024](#)).

### **Comparative Synthesis: Two Faces, One Purpose**

From the overall comparative analysis grounded in the data of Tables 1, 2, and 3, one theoretical proposition can be synthesized, which constitutes the main contribution of this article: *Do Da Idi* and *Badendang* are two manifestations of the same phenomenon, namely the lullaby oral tradition as a cultural technology of character formation that operates outside of and prior to formal educational institutions. The two differ in their emphasis of values because they arose from different cultural and historical contexts, yet they converge on the same purpose: preparing a generation of

successors who are of good character, dignified, and able to face life's challenges equipped with values firmly instilled from the earliest period of their lives. This difference in value emphasis should itself be read not as a shortcoming, but as evidence of each society's cultural intelligence in responding to its specific life challenges in the way most relevant to its own context.

One point that especially needs to be emphasized is that this study did not find one tradition to be superior to the other in terms of the completeness of the character values it contains. Viewed separately, *Do Da Idi* is stronger in the religious-heroic-nationalist dimension, while *Badendang* is stronger in the social-educational-pragmatic dimension. However, when both are viewed together, as done in this comparative study, the total character values contained across these two lullaby oral traditions cover nearly the entire range of values within the national PPK framework ([Bararah, 2024](#); [Kemendiknas, 2010](#)). Of the eighteen character values formulated by Kemendiknas, eleven have been successfully identified across these two traditions – an achievement that shows just how rich the value content is within the heritage of Indonesian archipelago oral literature, a richness that has thus far not been optimally used as a source of formal character education. The fact that eleven of eighteen values can be found in verses originally intended to put a baby to sleep is a very powerful statement about the depth of local wisdom in education ([Ilham & Rahman, 2024](#); [Wulandari et al., 2024](#)).

This synthesis also produces an interesting finding about how religious and social values relate to one another in the two traditions. In *Do Da Idi*, social values such as compassion, morality, and responsibility are all interpreted as derivations of the religious value: loving one's child is a manifestation of Allah's attribute of ar-Rahman, having good character is the fulfillment of religious commands, and defending the nation is a form of *jihad fi sabilillah* (striving in the path of Allah). In other words, the religious value in *Do Da Idi* is a meta-value that provides the interpretive lens for all other values. In *Badendang*, this relationship is more dialogical. Religious and social values are present as two mutually supportive domains that do not dominate one another. The encouragement to pray stands side by side, on equal footing, with the encouragement to seek knowledge in foreign lands, and neither needs to legitimize the other in order to stand on its own. This difference in the relationship between religious and social values reflects a difference in the two societies' moral epistemology, and it is precisely from this difference that the two traditions complement one another in forming a complete character education ([Inayatillah et al., 2025](#); [Iswadi & Jannah, 2023](#); [Syahrul et al., 2023](#)).

## **Implications for Indonesian Language Learning**

The comparative findings presented above carry concrete, operational implications that can be directly applied in the context of Indonesian language learning, particularly within the framework of the Kurikulum Merdeka (Independent Curriculum) and the strengthening of the Pancasila Student Profile. The first implication concerns content relevance: of the six dimensions of the Pancasila Student Profile, at least four can be strengthened directly through the use of *Do Da Idi* and *Badendang* as teaching material. The dimension of faith in and devotion to God Almighty can be strengthened through analysis of the religious value present in both traditions; the dimension of global diversity can be developed through a comparative study of two traditions from two different cultures that are nonetheless rooted in the same values; the dimension of mutual cooperation can be built through the value of social care, strongly represented in both *Do Da Idi* and *Badendang*; and the dimension of independence can be reinforced through the value of self-reliance and the *merantau* ethos distinctive to *Badendang* ([Suriaman et al., 2024](#); [Wulandari et al., 2024](#)).

The second implication concerns pedagogical strategy. There are at least three approaches that can be used in a complementary manner. The first approach is to use the texts as oral-literature appreciation material within literary appreciation and criticism instruction. Students are invited to analyze the structure, values, and functions of lullaby oral tradition texts from two different cultures. This approach simultaneously builds analytical competence, cultural sensitivity, and an understanding of the character values embedded in this literary heritage. The second approach is to use the texts as inspiration for creating poetry grounded in local wisdom. Students are encouraged to create creative works inspired by their own regional oral traditions, an approach that combines the appreciative and creative dimensions within a single, meaningful learning activity ([Handayani, 2024](#); [Youpika et al., 2024](#)). The third approach is to use the texts as cross-cultural study material that builds multicultural awareness. This comparative study of two traditions teaches students to value differences in cultural expression while also discovering the universal values that unite different cultural groups within the framework of Indonesian nationhood.

The third implication, which is theoretically the most significant, concerns the repositioning of oral literature within the Indonesian language curriculum. This study's findings show that *Do Da Idi* and *Badendang* are not merely examples of regional literature worth knowing, but rich and systematic sources of character education values that have not yet been fully recognized or optimally used in formal education. Integrating these two oral traditions into the Indonesian language curriculum is more than just an effort to preserve culture. It is also a strategic pedagogical move. This effort brings context and meaning to learning, bringing

students closer to the roots of their identity, and at the same time demonstrating that the character values taught in schools are not imported values, but rather values long embedded in their own cultural traditions ([Ilham & Rahman, 2024](#); [Wulandari et al., 2024](#); [Youpika et al., 2024](#)).

## CONCLUSION

This comparative study yields three main conclusions. First, *Do Da Idi* and *Badendang* both contain rich representations of character education values that are relevant to the national PPK framework. The findings show that of the eleven character values identified overall, *Do Da Idi* represents eight character values, while *Badendang* represents seven. The two traditions converge on the values of religiosity, compassion, social care, noble character, and responsibility, indicating a shared moral foundation within the lullaby oral traditions of Acehnese and Minangkabau society. *Do Da Idi* is thus more prominent in the religious, moral, and national dimensions, while *Badendang* is more prominent in the social-educational and pragmatic dimensions. Second, this difference in value emphasis reflects the differing historical contexts and cultural ecologies of the two societies, such that the two traditions are complementary rather than competing. Third, this comparative study of two lullaby oral traditions opens concrete opportunities for developing Indonesian language learning that is more contextual, meaningful, and rooted in students' cultural identity, in line with the spirit of the Kurikulum Merdeka and the strengthening of the Pancasila Student Profile.

This study has a limitation in that it is based entirely on a literature review of texts already transcribed by previous researchers. Further research based on primary data through direct recordings from native speakers is strongly recommended. For future researchers, a comparative study involving lullaby oral traditions from other cultural regions of the Indonesian archipelago, such as *nandong* from Riau, *dodoi* from Malay tradition, or *mbue-mbue* from Muna, would further enrich the overall map of character education values within Indonesian oral traditions.

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