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## The Impact of Google Classroom in Character Education Based on Tabe Culture in the Era of Industrial Revolution 4.0

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### Abstract

Along with the rapid development of communication and information technology in the industrial revolution 4.0. in which online-based learning (for example, google classroom and many more learning providers) is inevitable, has currently had strong implications for the world of education and learning. In higher education, google classroom as an online provider has been found very helpful and made it easier for educators and students to do activities in the online learning and teaching process. This is an advantage of current technology and information development. However, the use of google classroom predominantly helps students develop their cognitive domain but fails to help them build their character building. In fact, inculcating tabe-based characters one of the cross generations type of established culture in the Buginese Tribe in the industrial revolution 4.0 era has a deep meaning in our society. These include sense of respect each other, saying good and polite words as well as writing them politely, having good attitudes and behaviour and not writing sentences that potentially disturbs or offend one another. These types of behaviour and attitudes are those contained in the cultures of Buginese tribe as Sipakatau (respect each other), Sipakalebbe (be humanized to each other) and Sipakainge (to remind of bad deeds to each other). The results show that the use of the google classroom online learning provider has a very positive impact on increasing Intelligence Quotient of students but has failed to inculcate good character to them as they use slang in their conversations like up, yoi, ok, siap, gtw, cancer, gan, mastah, hqq and kuy. goblok, edan, santuy, sob, kepo, woles, baper, nooband regand tend to be rude.

**Keywords:** Character Education, Google Classroom, Culture

### A. Introduction

The use of google classroom as one of many online learning providers is believed to have instilled best experiences for lecturers and students when carrying out their learning process. This learning approach is one of the innovative e-learning modes which supports time efficiency and paperless drives. In this mode of learning, lecturers just need to access the google classroom online provider and start distributing assignments and teaching materials in online mode. Lecturers can do this by adding up a list of students or sharing a unique code that allows access to the class. The use of googleclassroom is simpler and easier, making it ideal for lecturers even with those who have poor levels of e-learning experience. The presence of googleclassroom makes teaching and learning in higher education more productive and meaningful since lecturers and their assistants could simplify assignments, increasing collaboration, and fostering better communication towards their students. Googleclassroom is one of the e-learning where learning

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requires internet access (Riyanto, 2016). Moreover, lecturers can create classes, give assignments, send feedback, and see everything in one place at home, at the coffee shop or at campus to help students develop their Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ) as well as their human character or disposition (Nachiappan et al., 2014)

As commonly believed, education is a major factor that helps students shape their character as humans. It plays the main role for shaping good or bad character in human. In response to this, reformation, transformation and innovation in education are needed (Ali & Pettalongi, 2012). Reformation, transformation, and innovation in education are strongly required to respond the development of the demands of the 4.0 industrial revolution era (Alaloul et al., 2020). These efforts are needed to adapt the education system which potentially help human resources develop. It is also aimed at helping to fulfil the demands of the ever-developing times. Through reformation, transformation, and educational innovation it is hoped to provide guarantees for the realization of students' rights to develop their full potential, creativity, productivity, culture, and academic and non-academic achievements to the maximum which in turn could help them to be more competitive in the future.

As mentioned previously, education is basically an effort to develop human resources. The progress of education can be seen from achievements, abilities and willingness of students and society in capturing information through technological progress and advancement. It is true that due to fast information process and technological advances life becomes easier and information becomes borderless. This means that various problems of human life and culture would become global problems or at least they cannot be separated from the influence of events in other parts of the world, whether political, economic, social as well as cultural issues.

Indonesian society has a multi-dimensional cultures, languages, religions, races and skin colors so that plurality aspect becomes the character of the nation. As a consequence of the plurality and multidimensional aspects of Indonesian society, transformation of local culture (local wisdom) through educational platforms becomes an alternative to rebuild the nation's independence in this era of industrial revolution 4.0. Local wisdom is often conceptualized as a set of local established tradition which contain local knowledge or local norms. Local wisdom covers attitudes, views, and abilities of a community that they long established and embraced to manage their spiritual and physical environment (Sungkharat et al., 2020). The sets of local traditions instill the community senses of resilience and ever-growing power in the area where the community is located. In other words, local wisdom is a creative answer to geographical, historical, and situational events/happenings that are local in nature. Exploring and re-instilling local wisdom inherently through education can be said to be a movement back to the basic regional cultural values as a kind of filter when it comes to the selection other cultural influences (Kartika, 2014).

These local wisdom values necessitate a strategic function for the formation of a more independent national character and identity amongst the local wisdom of the Buginese Tribe in particular and the whole island of Sulawesi region in general which in this context is the Tabe culture. The Tabe culture which literally means "excuse me" is a very beautiful culture left by the ancestors of Buginese Tribe, were across generations passed down to the offspring of the tribe through daily manners not only in the forms of oral speeches but also by movement and other unwritten codes of ethics. To maintain this local wisdom, it needs to be fully disseminated in the form of codified knowledge in which young people could learn from it while families are encouraged to bring the tradition into practices (Suryadi & Kusnendi, 2016). This culture of Tabe or courtesy if used in a manner like our forefathers would help people in common to prevent

a lot of commotion, offenses, quarrels and would strengthen the sense of brotherhood amongst society. Even if the culture of Tabe is applied in society, there is no egocentricity that could trigger conflict such as offenses which would result in fights between youths and others. Manners or courtesy should not be avoided by people because polite people will be always liked by many. Reflecting on the wisdom of society, it is very important for lecturers as well as teachers to teach and educate characters to students with a Tabean cultural wisdom through multiple learning patterns/platforms in family, school or campus, and community environment. At the State Institute for Islamic Studies (Institut Agama Islam Negeri – IAIN Palu), lecturers teach and educate students with practical good manners, in oral or written act. This type of disseminating courtesies is not expensive and it does not cost a lot and therefore it must be implemented in our daily actions. There are also learning providers used by lecturers during the COVID-19 pandemic such as zoom meetings, google meetings, time links, blended learning. Despite the case, the study focuses on the use of google classroom as an online learning provider which is mostly used by lecturers in the institute. For this reason, the researchers are interested in examining how the impact of google classroom on character education reflecting on the Tabe culture in the era of the industrial revolution 4.0.

## **B. Methods**

This research is a qualitative descriptive study. It was conducted at the State Institute for Islamic Studies of Palu. The subjects of the study were some lecturers and students who use google classroom as their online learning provider. The data collection techniques used were observation, interviews and document reviews, and data validity techniques were applied in order to prove the truth of the research findings using triangulation techniques, namely triangulation of methods, sources and data. To sum up the data collected will be analyzed for its suitability and validity (Palmer & Bolderston, 2006).

## **C. Findings and Discussion**

Lecturers are a key element when it comes to the issue of disseminating knowledge in higher education. The success or failure of higher education organizations depends on the actual performance of lecturers in learning and teaching activities. Therefore, the campus of the State Institute for Islamic Studies must invest heavily on the development of knowledge, skills and professionalism of lecturers because it can foster mindset of lecturers in regard to their duties which can lead to good and effective achievement and performance of the institute in general. As such, the campus would look superior, more civilized, care for the community, and improve academic performance. The premises show that character education really needs to be instilled as early as possible to anticipate increasingly complex future problems as students are becoming poorer in ethics when communicating to their lecturers. They have poor concern for the surrounding environment where they live in, lack of responsibility, and little self-confidence. For that situation, character education is the answer. Character education is a planned effort to help people understand, care for, and act on the basis of ethical / moral values. It teaches manners, ethics, habits of thoughts and action that help people live and work together as family, friends, neighbors, communities, and nations. This view illustrates that character education (Rokhman & Syaifudin, 2014) that exists in higher education today must teach students to care for each other and help with intimacy without discrimination because it is based on moral values

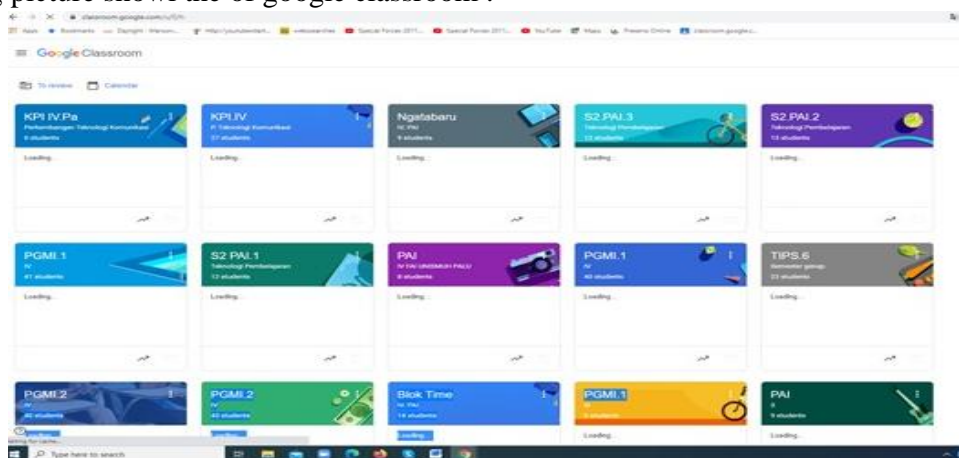
and friendship. This is where it appears that the role of lecturers as role models really helps shape the character and academic culture of students (Huber & Mafi, 2013).

In the formation of academic culture and character, it really requires lecturers as one of the motors and mentors to form academic culture and student character. Thus, the role of lecturers is very important including: a) conceptualizing vision and change b) having the knowledge, skills and understanding to transform vision to become ethos and academic culture as well as student character into real action at the State Institute for Islamic Studies (IAIN) Palu, Central Sulawesi which has been long practiced in Buginese, Kailinese, and Javanese tribes. The formation of individual student character both in ways of adapting outside the organization and integrating into the organization through habituation and preservation of learning traditions based on Tabean culture. Tabean culture 'is one of the Buginese cultures that teaches the way of life is Pangadereng (place a person on basis of their social strata). Pangadereng is a system of customary norms and rules that become a daily practice in interacting with other people. Tabean 'is asking for permission to pass the other person's direction, followed by the movement of the right hand downwards towards the ground. The meaning of the practices in Buginese culture is the character of someone when it comes to respecting whoever the person in front of us and the only words and deeds (Taro Ada Taro Gau). Taro Ada Taro Gau literally and contextually means that in this life a person must match his/her words and his/her deeds. The attitude tabean 'is similar to the attitude of asking permission or begging for excuse when going to pass people, especially to elderly people, or giving a smile to people who pass in front of others, while walking slightly bending his/her body and stretching hands beside his/her knees. The attitude of tabean 'is meant so that other people do not feel disturbed by our actions in the tabean culture'. This will usually be immediately responded to by providing space such as pulling a leg which could block or even be trampled by passers-by, smiling back, nodding and giving answers. "Ye, de 'megaga" which literally means in Buginese as "yes, it's okay" or "please pass". As for the values contained in the Tabean culture are (1) Sipakatau: recognizing all rights regardless of social status. This can also be interpreted as a sense of concern for others. (2) Sipakalebbi: respect for others, always treating people well. The tabean culture shows that the ditabean'ki and the men'tabeare both people who are takalebbior those who are treated with humanized ways and (3) Sipakainge: a guide for people to remind each other. The culture of tabean 'has been widely practiced at the State Institute for Islamic Studies (IAIN) campus in Palu, Central Sulawesi since the campus was founded. It is very simple in practice but has a deep meaning so where sense of respect each other and avoiding offences on each other. This practice does not only take place amongst lecturers but also between lecturers and students or vice versa. Likewise, the practice has been a part of ongoing culture amongst academicians and staff and all the members of the campus community (Feszterova & Jomova, 2015). The culture of tabean needs to be preserved in children and younger generations as well as students so that the learning process which contains such local wisdom can build good character amongst them and the future generations to come (Cheung & Lee, 2010)

Since the COVID-19 pandemic hits and almost paralyzed all the countries in the world, including Indonesia, social, economic as well as learning activities at schools or campuses were carried out via online. Due to the pandemic, a massive transformation in terms of learning mode from old-fashion face-to-face towards online ones. (Schwarz et al., 2020). Reflecting on the demands of the current happenings, the government of Indonesia has imposed warnings and restrictions on leaving, working or attending schools or campuses. This has led to a lot of NEW terms like work from home (WfH) or learning from home(LfH) via online. In fact, this decision has brought massive disruptions on the learning process in campus, especially when students

still need more time to study and increase their IQ, EQ, SQ and good character. Even so, campuses must continue to learn even though they are online. This exactly becomes a strong reason why the online learning process is currently needed. The premises why most lecturers in the institute choose to use google classroom instead of other learning providers because it has a clear-cut advantages in the first place that can be obtained through the learning activities: (1) It conveys a fast and convenient classroom setting process (2) It saves money and enables time efficiency (3) It enables lecturers and students to improve their cooperation and communication (4) It allows for centralized data storage (5) It conveys efficient, practical and fast sharing resources.

In the attempts of lecturers to face difficult situations, they are required to be creative in carrying out their learning process in the classroom via online and at the same time they are demanded to instill good character amongst students based on the tabean culture that has been embedded for a long time in the offline classroom. However, in the midst of the COVID-19 pandemic, the learning process via online in which tabean culture is required to instill character education could no longer be effectively disseminated. Google classroom as a blended learning platform that can be used in any scope of education is expected to provide assistance with problems and difficulties in creating, sharing and classifying each paperless assignment of students. The use of google classrooms as in sharing learning materials in regular lectures enables to facilitate coordination and communication between the two parties (lecturers and students). Hence, materials being taught can be discussed more easily, freely and can be updated faster. These are the following steps in implementing google classroom in the learning process at the institute in general: First, the lecturer installs google classroom online provider; Second, lecturers create classes; Third, lecturers share the code of google classroom with students; Fourth, lecturers communicate whether they have registered everything in the classroom online; Fifth, lecturers designs learning materials, upload them and give students assignments; Sixth, students read the assignments, discuss them, ask questions if necessary and upload their assignments in the google classroom set up; Seventh, lecturers check the assignments of students and provide feedback when they are needed; Eighth, lecturers conduct the online discussions, provide reinforcements when needed in regards to learning materials discussed on that day and close activities. In addition, lecturers use google classroom took advantages of features provided in the google classroom learning provider such as: assignments, grading, smooth communication, originality of the reports, learning archives, mobile applications, and personal security. The Following picture showl the of google classroom :



Picture 1. The Homepage of Google classroom

	Jul 10 Tugas Tugas	Apr 10 Midle Test	Apr 12 Tugas Mandiri 2	Apr 18 Tugas Mandiri 1	Apr 11 Kuliah Kuliah	Apr 10 Tugas Mandiri
Class average	75	75	75	75	75	75
Anella Amalia	Missing	65	Missing	Missing	70	0
Anika Paramita	65	75	75	70	Missing	0
Aprilia Kartika	65	84	75	70	Missing	Missing
aprianti yanti	Missing	Missing	Missing	Missing	Missing	Missing
Choi Lidah	Missing	83	70	70	Missing	Missing
Dewi Nurika Rosidi	65	63	75	70	Missing	Missing
Dilan Setiawan	Missing	75	75	75	Missing	Missing
Eris	Missing	75	70	80	Missing	Missing
Fahira Asagof	Missing	75	70	70	Missing	Missing
Fahriul Muhi	Missing	75	70	70	Missing	Missing
Yusmanul Kadir	Missing	75	Missing	Missing	Missing	70

Picture 2. The Gradespage of Google classroom

The use of google classroom at the institutewhen it comes to the improvement of character education based on Tabe 'culture where the concepts ofSipakatau, Sipakalebbi and Sipakaingearstrongly embraced has encouraged lecturers in general to inculcate the principles in the learning activities. In the learning process via google classroom, as they are expected for, lecturers are demanded to exemplify the use of polite language as well as communication with anyone online politely. Here, updates models, strategies, facts and learning materials become the main concerns of lecturers on the ongoing mode so that they are easily accessible at any time.The use of google classroom which has many advantages to both students and lecturers is expected to provide a balanced mode where other activities in regards to building good character can be brought to actual practices (Agans & Ettekal, 2018).

The study shows that the impact of the use of google classrooms in improving character education based on Tabe 'culture in which the concepts of Sipakatau, Sipakalebbi and Sipakainge in the era of the industrial revolution 4.0 has greatly changed the character of students especially when communicating with others via online classes. It shows that through chat media provided, when students are instructed to do assignments, they simply reply with various words and terms as shown here: Up, Yoi, Ok, Ready, GTW, Cancer, Gan, Mastah, HQQ and Kuy. Likewise, when communicating with their classmates via online, most students no longer obey the cultural principles of the Tabe'Sipakatau, Sipakalebbiand Sipakainge. They reply with different type of street languages (slang) and students do not heed courtesy in language or communication as they often sayGoblok (very stupid), Edan(absolutely inappropriate), Santuy, Sob, Kepo(eager to know others' private business), Woles, Baper, Noob and Reg. These types of expressions indicate that the use of the Google classroom has brought a bad influenceon students in their communications especially to elderly and respectful people like their lecturers[11]. The use of street languages or slang in the online classroomhas made the tabean culture which has been long inherited across generations inBuginese culture deteriorated.

In order for character education to be improved reflecting on tabe culture in the learning process, a good collaboration and communication process between lecturers and students is urgently needed (Barry et al., 2013). Coordination and cooperation between lecturers and students should be made in such a way to improve modes and styles of communications via online classroom. Here, the role of lecturers as trendsetters for their students is very important.

Instructional designs of lecturers are equivocally pivotal for students could learn better ways of communicating their thoughts while ongoing examples are required of lecturers alongside their teaching activities (Kim, 2015). Moreover, reprimand, rewards and punishments are also needed as students could learn from what their lecturers require of them to do via online classroom. For example, when students have questions while working on assignments, they are strongly required to use standard Indonesian and at the same time maintain ethics. Likewise, when lecturers provide information needed by students, they must use polite languages so that their students could learn from those communications.

#### D. Conclusion

The use of google classroom learning which is practical, efficient and secured is very helpful for lecturers and students in the teaching and learning process especially in the midst of the COVID-19 pandemic which limits everyone to be at home most of the time. With google classroom, students can still join learning activities but they no longer need to leave their houses in order to interact to their lecturers and their colleagues. The use of google classrooms at the institute when it comes to enhancing Tabé 'culture-based character education has so far gone well, especially in increasing IQ. However, the study shows that it hardly helps students improve their good characters in communicating their ideas or opinions via online classes. It is evidenced that most students made use of street languages when interacting to their lecturers and friends in online classes. This mode of communications is very contrary to the cultural principles of the Sipakatau, Sipakalebbi and Sipakaingin the long practiced and sound tradition and culture of Buginese tribe.

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