

## Building National Character in the Transformation of Tabe Cultural Education in the Industrial Revolution Era 4.0/5.0 (a Study on UIN Datokarama Palu Students)

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### ABSTRAK

Tabe culture is a very beautiful culture left by the ancestors, which teaches manners through speech and gestures. Tabe is seen as a foundation for the community or, in this case, students in the lecturing process. This culture indicates a relationship between education and culture. Through education, people can be cultured in the era of the industrial revolution 4.0/5.0.

The formulation of the problems in this study are: 1). How is the transformation of national character education in Tabe culture in the industrial revolution era 4.0/5.0 for UIN Datokarama Palu students? 2). What factors influence Tabe culture transformation in the industrial revolution era 4.0/5.0 for UIN Datokarama Palu students? The theory used in this research is Cukh Saufler's culture theory with a qualitative approach that describes the characteristics of students towards their lecturers. Data collection techniques used observation, interviews, and documentation.

The results of the research are: (1) There are three implementations of Tabe culture transformation in the era of industrial revolution 4.0/5.0 at UIN Datokarama Palu: First, in academic culture, students have an attitude of respect, and encourage each other to move forward together, mutually motivate each other to produce scientific works and completion of studies. Second, communication and interaction in learning at UIN Datokarama Palu tend to experience a shift in verbal and nonverbal communication. The Tabe culture has gradually been abandoned. Students have now transformed using the word Tabe replaced with the word sorry, bro, guys, bro, *lu*, *guy*, *kuy*, friend, ladies, sister, LOL, OMG, and others. Third, the system is open at the community level. When students are in the environment, individually, they can get along with an attitude of tolerance and adapt regardless of race, ethnicity, or class status. However, some students are less polite when off campus. The Tabe cultural values that are implemented include *Sipakatau*, *Sipakalebbi* and *Sipakainge* (Bugis Tribe), *mosipeinta*, *mosinggani*, *mosipotora* (Kaili Tribe).

(2) The factors that influence it are internal factors, including the closest people, such as classmates, family, and lecturers, and external factors are the environment where students live, such as friends, and the community in the surrounding environment.

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## 1. Introduction

Educational progress can be seen from the achievements, abilities and willingness of students and the community to process information and technological advances because they make life expand and shrink. This means that various problems of human life and culture will become global problems, or cannot be separated from the influence of events in other parts of the world, either political, economic, social or cultural issues.

According to Chuk Saufler, *Culture is the way we do that here or the way "we don't do that here. The "that" can reflect any attitude, belief, value, norm, procedur or routine including" how we do the relationsh. Manajemen Sumber Daya manusia a this school". in a school with stornq culture any staff or student will be able to explain and demonstrate, how we do that here* (Chuka Saufler, 2017).

Indonesian society has a multi-dimensional culture, as well as aspects of language, religion, race, and skin color, so that plurality becomes the character of this nation. The dimensions of diversity are the embodiment of the integrity of the nation itself. As a consequence of the plurality and multi-dimensional aspects of Indonesian society, the transformation of local wisdom through educational institutions becomes an alternative to rebuild the nation's independence in today's global era. Local wisdom is often conceptualized as local wisdom, local knowledge, or local intelligence. Local wisdom is the attitude, view, and ability of a community in managing its spiritual and physical environment, which gives the community the endurance and power to grow in the area where the community is located (Koentjaraningrat, 2010).

## 2. Literature Review

### 2.1. Tabe Culture

Culture is defined as the whole which includes knowledge, belief, art, morals, law, customs and other capabilities and habits acquired by humans as members of society. (Edward Tylor, 1990). According to Cukh Saufler, **Culture** is the social behavior and norms found in human societies. *Culture is a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies* (Chuk Saufler, 2017). While Edward T defines Local Culture as "the complex whole of ideas and things produced by menintheir historical experience" (Edward Tylor, 1990).

According to Koentjaraningrat, one of the Bugis cultures that teaches how to live is *Pangaderreng*, which is a system of norms and customary rules (Koentjaraningrat, 2010). One of the *Pangaderreng* in the Bugis tribe is known as *Tabe* culture. *Tabe* means asking permission to pass through someone else while pronouncing the word "tabe". The word *tabe* is followed by the movement of the right hand down toward the ground. The meaning of the behavior of Bugis people like this is that the word *tabe* is a symbol of efforts to respect anyone around us. Another meaning of *tabe* culture according to Elvirah Kidding (2012) is the resemblance of words and deeds (*Taro Ada Taro Gau*), meaning Bugis people must act according to their words (Ningsih, Kidding Elvirah, 2017).

### 2.2. Values of Character Education in Tabe Culture

The development of cultured and moral human beings can be developed through the preservation of noble values in Tabe culture. The noble values contained in it are known as the 3-S philosophy, Elvirah Kidding, as follows: (1) Sipakatau: recognizing all rights regardless of social status. It can also be interpreted as a sense of caring for others. (2) Sipakalebbi:

respecting others, always treating people well. The Tabe culture shows that those who do the Tabe act and those who are asked for Tabe are the same tau (people) who are malebbi (should be respected). (3) Sipakainge: a guide for the community to remind each other (Elvirah Kidding, 2017).

### 3. Methodology

The methodology in this study is a qualitative method with a phenomenological approach. Qualitative research is a process of logical, systematic, and empirical expression of social phenomena that occur around us to be reconstructed in order to reveal truths that are beneficial to people's lives and science (Iskandar, 2009). The data collection techniques are observation, interview, and documentation.

The data analysis with an interactive model is based on the diagram as follows:

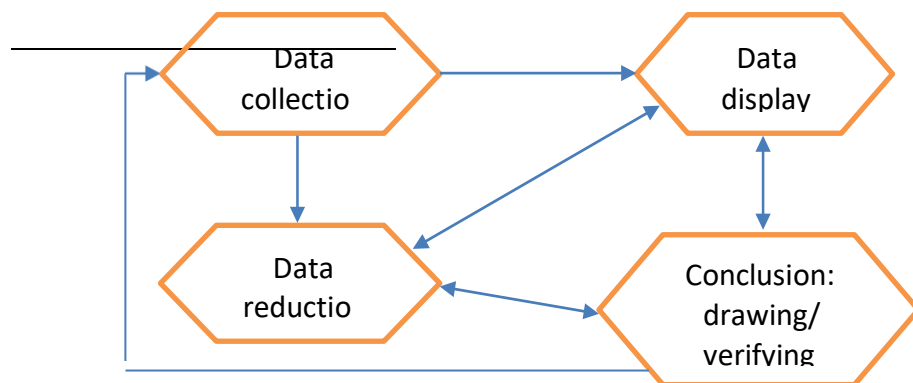


Diagram 1.5 Stages of Qualitative Data Analysis (Sugiono, 2015).

## 4. Research Results

### 4.1. The transformation of Tabe Culture

First, on students' academic culture: The attitude of respecting one's work and the desire to progress among students.

Second, communication and interaction in learning at UIN Datokarama Palu tend to experience a shift both in verbal and nonverbal communication. Students tend to replace the Tabe word with *bro*, *gais*, *gan*, *lu*, *guy*, *kuy*, *friend*.

Third, students must be able to maintain the *Siri* (psychological state of shame) values that exist in the Tabe culture. In the era of the industrial revolution 4.0/5.0, *Siri* values are still upheld by UIN Datokarama Palu students, which is seen from the acts of mutual respect and trust in each other.

### 4.2. Factors influencing the transformation of Tabe culture

Internal factors are the influence of the closest people in the environment such as family, as well as lecturers' teachings. Lecturers play a vital role in the growth and development of the students at UIN Datokarama Palu because students will interact with them in or outside the class and listen to their lectures. As students associate with others, the first thing people do is to see and judge their behavior in both positive and negative behavior. A student who has bad behavior and does not know how to behave is judged as 'shameless' (*degaga sirina*). External factors are the influence of the closest people in the environment such as friends and the university environment. The university environment is a formal environment or place for students, in this case, students of

UIN Datokarama Palu, to get lessons or courses and education from lecturers from the first year to graduation. Lecturers play an important role in instilling good behavior, ethics, and morals in students.

## 5. Conclusion

From the research result above, it can be concluded as follows:

- 5.1. The Tabe culture transformation is carried out by students in the industrial revolution era 4.0/5.0 at UIN Datokarama Palu in the process of learning and social interactions. First, on students' academic culture: The attitude of respecting one's work and the desire to progress together among students. This attitude is widely known and used by students and can be a motivation for students to innovate and encounter new discoveries, such as producing scientific works that have never been made by taking into account the principles of scientific writing. Second, communication and interaction in learning at UIN Datokarama Palu tend to experience a shift in verbal and nonverbal communication. Tabe', which means mutual respect, ethics, courtesy, and behavior has been gradually abandoned. Students have now replaced the word Tabe' with the word Sorry. In speaking, students tend to refer to people with *bro, gais, gan, lu, guy, kuy, friend, ladies, sister, LOL, OMG*, and others. Third, the open system in the community. In an open system within the community, most students still have an attitude of respect for everyone regardless of class and status and help each other.
- 5.2. The Tabe cultural values carried out by students in the era of the industrial revolution 4.0/5.0 at UIN Datokarama Palu contains: 1. Sipakatau: recognizing all rights regardless of social status means that UIN Datokarama Palu students have a sense of caring for others. 2. Sipakalebbi: respectful attitude towards fellow students, always treating friends and other people well both in and outside the class. 3. Sipakainge: a guide for UIN Datokarama Palu students to remind each other.

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