



### UTILIZATION OF GOOGLE FORMS IN LANGUAGE LEARNING TO UNDERSTAND HADIH MADJA AMONG MANAGEMENT AND PHYSICS EDUCATION STUDENTS IN ACEH

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#### Abstract

*Hadih Madja is an Acehnese proverb that embodies cultural heritage and is increasingly losing its popularity, particularly among young people in the digital age. To preserve this important aspect of Acehnese culture, language learning initiatives must incorporate technology, such as Google Forms, to assess understanding of Hadih Madja. This study employs a descriptive qualitative approach, selecting participants through purposive sampling, comprising 50 management students and 50 physics education students from Samudra University who are proficient in the Acehnese language. The findings reveal that both groups recognize Hadih Madja as a vital guideline for life within the Acehnese community and agree on the need for its revitalization. However, there are differences in their understanding of the concept, particularly regarding the alignment of Hadih Madja with contemporary developments. Management students demonstrated a clear and dominant understanding of this alignment, while physics education students lacked a majority consensus. Overall, the use of Google Forms proved effective in gauging students' comprehension of Hadih Madja and highlighting the importance of integrating cultural heritage into modern education.*

**Keywords:** *Acehnese; Cultural Heritage; Google Forms; Hadih Madja; Oral Language.*

#### A. INTRODUCTION

##### 1. Background

Aceh has a cultural heritage that needs to be preserved and protected for future generations so that this cultural heritage is not claimed by other parties, either personally or institutionally or by the state, which is detrimental to the Acehnese people. Traditions that should be inherited in Aceh include the oral language heritage that is found in abundance in Aceh. This is in accordance with the activities of recording cultural heritage, both tangible and intangible, by the Directorate General of Culture through the Regional Cultural Documentation Inventory, Cultural Information System, and Cultural Map projects since 1976 (Abubakar et al., 2022). Language is a culture owned by Aceh which functions as a means of communication with vocal



expressions in the form of sound symbols produced by humans as social beings in a society so that it can be concluded that the languages in Aceh, which are approximately 13 languages, are a reflection of the culture of the Acehnese people, including the Acehnese language, Tamiang language, Alas language, Jamee language, Singkil language, Gayo language, Kluet language, Devayan language, Sigulai language, Haloban language, Pakpak language and Lekon language (Tihabsah, 2022). Language from a perspective has a relationship as an identity when the Acehnese people are abroad, such as in Malaysia, which is constructed rather than essential, where oral tradition is a way for the older generation to pass on cultural knowledge and tell stories about relatives in Aceh to the younger generation so that they understand the traditions and roots of the Acehnese (Yusuf et al., 2013).

One of the oral heritages of Aceh is Hadih Madja, a reflection of the local wisdom derived from the insightful thoughts of the Acehnese people. This rich tradition encompasses aesthetic, ethical, religious, and philosophical values, serving as a profound expression of the cultural identity and moral principles of the Acehnese community. The terminology of hadih has its origins in Arabic which means the words, actions and silence of the Prophet Muhammad which are the guidelines for Muslims. However, the source of values and sources of law from the culture of the Acehnese people had developed before Islam entered Aceh (Harun et al., 2015). The legacy in the form of an oral language, namely hadih madja, is experiencing erosion or is heading towards disappearance because the current generation is unable to master the language of their ancestors, teachers are also not popular with hadih madja so they do not include it in their learning, and what's worse is that not only young people have difficulty understanding this ancestral language, but elders today also experience the same thing because of the difficulty in understanding hadih madja (Bahri and Fauzan, 2022). Due to the urgency of the problem of hadih madja which is heading towards extinction, this research is needed to find out the understanding of students as the successors of the Acehnese nation regarding hadih madja.



## 2. Literature review

### 2.1. *The condition of hadih madja in aceh*

At the beginning, hadih madja was known as peutitih and peuteteh, but in its development until now it has changed to narit madja because the terminology of hadih which comes from Arabic is too noble to be used as a symbol of understanding regional literature while narit is taken from the Acehnese language itself. Culturally for the Acehnese, the ranking of hadih madja is number 3 below the Qur'an and the Hadith of the Prophet as a guide to life for the Acehnese (Razi, 2021).

The current generation of the Acehnese nation is feared to have morals that are undeniably experiencing erosion in the values of life. To provide moral learning to the current generation, hadih madja is included as an appropriate oral message delivery medium because the words that are composed have positive values and are delivered with a distinctive rhythm that functions as a guideline for life for the Acehnese nation (Kesha et al., 2023).

Hadih madja requires revitalization so that the essential values it contains can continue to be inherited and conveyed in Acehnese society as a guideline in everyday life. However, the existence of hadih madja is slowly starting to disappear due to degradation which causes it to be less spoken in the Acehnese environment today because the Acehnese language is no longer used as a mother tongue which is feared will erode the identity of the Acehnese nation regarding this oral literature. The ecology of literature must be saved about hadih madja in Aceh so that it can be popular again among the Acehnese people (Sundana et al., 2021).

### 2.2. *Using Google Forms to solve oral language problems*

In research that requires fast data collection such as distributing questionnaires that require a long time in its implementation, the development of technology integrated with the internet has had a very amazing impact where the data collection process that basically uses paper is now replaced by a product offered by a giant company, namely Google, where the creation and distribution of electronic questionnaires is free, easy and data tabulation is carried out automatically as long as the internet is stable. The product offered by Google is called Google forms (Widayanti,



2020).

Google forms are worthy of being an effective and efficient internet-based long-distance language learning media, making it easier to check results and give grades without space and time limitations, and the features provided are very diverse in creating questions electronically (Nashrullah, 2021).

The effectiveness of using Google forms has an impact on learning evaluation where all groups, whether from the lower, middle, or upper classes related to social and economic status, know and are exposed to technology as a rapidly growing advancement in the technical field and the dynamics of technological acceleration so that immediate, precise and accurate data technology introduced by Google is not a foreign thing that affects the education system (Nawir et al., 2022). Likewise, related to oral language learning where Google forms are utilized without obstacles and produce results that have an impact on the acceleration of data acquisition that is time-saving and does not matter the place.

## B. METHOD

### a. *Research Design*

The method design for this research is qualitative-descriptive. The qualitative design in this study functions to determine the quality of activities, situations, and relationships between various materials that emphasize holistic descriptions in order to explain the ongoing situation in detail (Ultavia B, et al. 2023). This qualitative design aims to obtain an understanding of the context that leads to in-depth details in the description of the natural setting according to what actually happens, not a manipulation of the variables involved in the field of study. Interpretation by researchers is needed in obtaining meaning from the surrounding environment that influences the behavior of the research target where it is different from quantitative which only describes the surface of a reality (fadil, 2021). Thus, researchers will directly observe the phenomena that occur in the research targets to understand their understanding related to the use of Google Forms to obtain answers to the relevance of Hadih Madja in life.



Basically, a qualitative description occurs when quantitative research has been completed but the solution has not been revealed, perhaps because there is no satisfactory answer to find out the condition of a problem in more detail, so that if there is still an unclear or dark research problem, qualitative research will examine the object directly in accordance with the grant tour question which aims to clarify the discovery of answers to research problems (Rusandi and Rusli, 2021). The type of description in qualitative research does not aim to prove a truth so a hypothesis is not required (Subandi, 2011).

### *b. Sample*

A sample is a portion of the population in a study to become a source of real data that aims to reduce the research object caused by the large population and to generalize the research results so that conclusions can be drawn from the research conducted (Amin et al., 2023). The use of samples is caused by problems in studying the entire population due to limited funds, the population being too large, limited manpower, or limited time (Lufiah, et al., 2021). Samples were taken using the most appropriate technique for the type of research, where the researcher asked participants from the sample to participate directly in the research implementation after being contacted (Firmansyah and Dede, 2022). Thus, in this study, purposive sampling was used, consisting of 50 students from the management study program from the Faculty of Engineering and the data obtained from the study will be compared with 50 students from the physics education study program from the Faculty of Teacher Training and Education. According to Lenaini (2021), purposive sampling is the implementation of procedures to determine the criteria for which respondents can be selected as samples selected by researchers.

### *c. Data Collection Technique*

Data collection techniques related to research instruments have a strategic role in scientific research because they determine the success or failure of the research being carried out (Ardiansyah et al, 2023). In determining the data collection procedure for Google Forms as an electronic questionnaire instrument filled out by 100 participants, it is generally related to the understanding of Hadih Madja so that the data can be studied further. The questions asked in the questionnaire amounted to 5 questions to determine the understanding of the participants which were compared between two different groups, namely a group of 50 management students and a group of 50 physics education students from Universitas Samudra where the questionnaire was



distributed using google forms with the help of android-based gadgets to be facilitated with the help of the internet. In Wiemken et al. (2018) Google forms can be used to collect data. The questionnaire was distributed to participants on August 16, 2024. In Prawiyogi et al. (2021) questionnaire is a method used to collect research data in the form of giving various questions to participants related to the research problem. Furthermore, Rahman (2019) stated that after the questionnaire was filled out by the participants, data was collected to be processed or presented for each statement so that data was produced.

*Table 1. Questionnaire*

No.	Questions in Questionnaire
1	Do you agree that Hadih Madja is a guideline for the life of the Acehnese people?
2	Do you agree that the students do not understand the hadih Maja?
3	Do you agree that the lecturers do not understand the hadih Maja?
4	Do you agree that hadih madja is not in accordance with current developments?
5	Do you agree to revitalize hadih madja at universities in Aceh?

#### *d. Data Analysis Technique*

Qualitative use can be applied to research related to language learning by providing critical descriptions during the analysis process (Irawan, 2022). The data analysis technique in this study was carried out qualitatively which aims to categorize, compare, select, synthesize and interpret data against a comprehensive picture of the phenomena that occur in the research object by giving meaning to each data which is then summarized or condensed which is connected to one another into a narrative form so that readers can provide meaning. Data description is carried out after a closed questionnaire is carried out and then measured with a Likert scale that has 5 levels from strongly disagree, disagree, undecided, agree, and strongly agree where the weight of the level that is increasingly to the left is negative and towards increasingly to the right is positively weighted. After that, the questionnaire recapitulation is carried out by changing the results of the data obtained into a percentage form which is



transformed into words that have an evaluative meaning or assessment meaning with a percentage interpretation, namely 0.0-0.5 is none at all; 0.6-9.5 is almost none; 9.6-39.5 is a small part; 39.6-49.5 is almost half; 49.6-50.5 is half; 50.6-59.5 is more than half; 59.6-89.5 is most; 89.6-99.5 is almost all; and 99.6-100 is all (Djajanegara, 2019). Therefore, this study will analyze the implementation of Google Forms to determine the understanding of Hadih Madja for research samples by applying a critically described analysis to the data obtained. Thus, the data were analyzed in this study by interpreting the results of the percentage of data that had been compared from 50 participants from management students with 50 students from physics education on the understanding of hadih madja using google forms where the interpretation results were changed into a series of data that were explained descriptively to find out the results of the study whether positive or negative.

### C. FINDINGS AND DISCUSSION

The following are the findings of the questionnaire processed based on a Likert scale to determine the percentage of each question that represents the understanding of Hadih Madja for management students versus physics education students, each of which numbered 50 people, as follows:

Table 2. Findings of management students versus physics education students

No.	Questions about understanding of Hadih Madja	Likert Scale	Management Student Answers (50 Students)	Physics Education Student Answers (50 Students)
1	Do you agree that Hadih Madja is a guideline for the life of the Acehnese people?	Strongly Agree	38	50
		Agree	12	0
		Undecide	0	0
		Disagree	0	0
		strongly disagree	0	0
2	Do you agree that the students do not understand the hadih Maja?	Strongly Agree	12	47
		Agree	18	0
		Undecide	0	0
		Disagree	19	3
		strongly disagree	1	0



3.	Do you agree that the lecturers do not understand the hadih Maja?	Strongly Agree	0	47
		Agree	0	0
		Undecide	48	3
		Disagree	2	0
		strongly disagree	0	0
4.	Do you agree that hadih madja is not in accordance with current developments?	Strongly Agree	0	0
		Agree	0	0
		Undecide	0	22
		Disagree	0	22
		strongly disagree	50	6
5.	Do you agree to revitalize hadih madja at universities in Aceh?	Strongly Agree	50	47
		Agree	0	3
		Undecide	0	0
		Disagree	0	0
		strongly disagree	0	0

Table 2 shows the findings from the questionnaire results regarding the understanding of hadih madja from management students and physics education students with details that in the first question related to the agreement that hadih madja is a guideline for the life of the Acehnese, 38 students answered strongly agree when expressed as a percentage of 76% and 12 students or 24% answered agree in the management study program while all students answered strongly agree in the physics education study program totaling 50 people or 100% of respondents. From here it is known that the scale indicating undecided, disagree, and strongly disagree obtained 0 respondents or 0% from both management students and physics education students so that it is known that the majority of both parties of respondents understand that hadih madja is a guideline for the life of the Acehnese. In accordance with Rahmawati (2021) who explained that as oral literature with a poetic touch and a legacy of ancestors, the hadih madja which is expressed in a concise and concise manner has philosophical content and values which are the crystallization of Islamic values and the Acehnese cultural system so that it becomes a guideline for life. Likewise, in Diarsi (2022) who explained that the hadih madja values related to Acehnese character in guiding life consist of 14 values such as responsibility, social care, love of peace, communicative, honest, disciplined, tolerant, hard work, creative, independent, democratic, curiosity,





love of the homeland and religious. While the most dominant value of the 14 values for Acehnese which is a guide to life through this hadih madja is religious values. Thus, in this study, management students and physics education students who live in Aceh, which is a province that implements the sharia system in the wheels of life and its government, have correctly understood hadih madja to be a guide to life with level number 3 below the Al-Qur'an and the Hadith of the Prophet.

Findings on the second question related to the agreement that students do not understand hadih madja, then the data obtained from management students varied such as 12 students or 24% answered strongly agree, 18 students or 36% answered agree, 19 students or 38% answered disagree, and 1 or 2% of students answered strongly disagree. In contrast to before, physics education students answered rather monotonously where 47 students or 94% answered strongly agree and 3 students or 6% answered disagree. Here we can see the difference of opinion from both sides of the respondents where the majority of physics education students agreed that students did not know hadih madja in the application of life in Aceh where this implied that hadih madja had been eroded and headed for extinction for the younger generation. Meanwhile, the most answers from management students were in disagree which means they did not agree that students did not know hadih madja so that there was still hope for hadih madja to have a place among the younger generation, however the number of respondents on this scale was below half the total number of respondents from the study program. In previous research, Abubakar et al. (2022) showed that it is necessary to have a conformity with the character of the community that influences the learning values carried out in Islamic-based junior high schools, namely MTsN, where peumalee values are implemented explicitly and implicitly in the curriculum which is related to beliefs, worship and social and religious sanctions for violators so that local values are applied to young generations from an early age. Likewise, with this study where hadih madja is included in the part that contains local values in Aceh and contains the meaning of Acehnese character that is linked to Islamic teachings so that to maintain it in today's young generation, it is necessary to apply these values explicitly and implicitly even to the student level at university in order to maintain the



understanding of hadih madja and its function as an Acehnese guideline.

For the findings on the third question related to the agreement that lecturers do not know about hadih madja, it was obtained that management students answered hesitantly that in the majority where 48 students or 96% answered undecided while 2 students or 4% answered disagree. Meanwhile, physics education students firmly and monotonously answered in the majority where 47 students or 94% answered strongly agree and 3 students or 6% answered undecided. It can be interpreted that management students do not dare to make decisions related to the understanding of hadih madja for lecturers while on the contrary physics education students concluded that lecturers are also the same as the students where both do not understand hadih madja from their knowledge. However, from previous research by Iksan et al. (2020) obtained the conclusion of hadih madja which is used in the community in Southwest Aceh which influences life such as to be advice and guidelines for community life, traditional events such as marriage, and as a test of intelligence because of the meaning contained in the hadih madja sentence. Thus, this study which has the opposite result where students do not believe in the lecturer's understanding of hadih madja still requires further study and there is still hope in accordance with previous research that the application of the hadih madja function is still ongoing in real life so that the results of this third question are still in the form of assumptions on a small scale where in the future it is necessary to distribute questionnaires via google forms which are more widespread between districts, cities and between universities throughout the province of Aceh.

Findings on the fourth question about the agreement on the inappropriateness of hadih madja in today's era, the data obtained such as 22 students or 44% answered undecided, 22 other students or 44% answered disagree, and the remaining 6 students or 12% answered strongly disagree by physics education students. On the other hand, consistently all management students, namely 50 students or 100% answered strongly disagree. The majority of both parties, namely the management study program and the physics education study program, can be interpreted that they do not agree that hadih madja is outdated to be implemented in the current era, on the contrary they believe



that the understanding of hadih madja still applies in current development. In Kurniawan (2012) the existence of hadih madja is needed to be maintained and guarded for Acehnese as customary values and traditions that are in accordance with Islamic law by community participants with the existence of customary institutions in Aceh in accordance with Law Number 11 of 2006 concerning the Government of Aceh, Article 98 paragraph 3 and Regional Regulation of the Province Number 10 of 2008 concerning Customary Institutions, Article 2 paragraph 2. Therefore, this study provides a breath of fresh air where participants still think that ahdih madja has a strategic role in Acehnese life until the current development of the era.

Findings in the last question related to the agreement for the revitalization of Hadih Madja at universities located in Aceh province are that all management students totaling 50 people or 100% answered strongly agree while 47 students or 94% from the physics education study program also answered strongly agree and 3 other people or 6% from the physics education study program answered agree. The findings in this study are that students from both the management study program at the Faculty of Economics and from the Physics Education study program from the Faculty of Teacher Training and Education have an understanding that is answered from Google Forms to implement the revitalization of hadih madja so that it does not become extinct. According to the findings in Rahmawati (2021), hadih madja is concluded as a cultural product that needs to be revitalized because it is valuable and meaningful for preserving cultural treasures for Acehnese generations.

#### D. CONCLUSION

The conclusion obtained from the understanding of management students versus physics education students related to the understanding of hadih madja via google forms is that regarding the agreement on understanding hadih madja as a guideline for life for Acehnese has the same majority interval percentage on strongly agree where 76% for management students are interpreted that most respondents understand hadih madja as a guideline for life and 100% for physics education students so that it can be interpreted that all of them understand hadih madja as a



guideline for life. Thus, the understanding of hadih madja as a guideline for life is higher by physics education students than management students.

For the agreement of the hadih madja is not known by the students, there is a difference, namely the management students understand that the students know the madja gift because the majority percentage interval is 38% in disagree while the physics education students on the other hand understand that the students do not know the madja gift because the percentage interval is 94% in strongly agree. So in this case there is a mismatch of understanding between the two parties.

For the agreement that the hadih madja is not known by the lecturer, there is also a difference, namely that management students understand it with hesitation without being able to decide whether the lecturer knows the hadih madja or not because the majority percentage interval is 96% in undecided, while physics study program students understand that the lecturer is the same as the students, namely that they do not know the hadih madja where 94% answers strongly agree as the majority. In this case, physics education students understand more boldly and clearly that lecturers and students alike do not know the hadih madja without any hesitation like the understanding of management students.

For the agreement that the hadih madja is not in accordance with the development of the times, the physics education students understand undecided and disagree with the same percentage interval at 44% so that the majority answer cannot be decided to determine their understanding of the suitability of the hadih madja to the development of the times. While the management students in totality have a percentage interval of 100% in strongly disagree. Therefore, the assertiveness of the management students is better in understanding the suitability of the hadih madja based on the development of the times than the physics education students.

In relation to the understanding of the revitalization of hadih madja, the majority of management students and physics education students agree that hadih amdja needs revitalization where the percentage interval of both parties is in strongly agree. Thus, this time management students and physics education students have a common understanding.



Therefore, Google forms are very useful in knowing the understanding of hadih madja in Aceh for the younger generation from universities in this era of technological development. In accordance Mansor (2012) with that Google Forms has the advantage of conducting surveys in teaching effectively, conducting quizzes online and also collecting answers to various questions, both open and otherwise.

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