INSTILLING RELIGIOUS AND HONEST CHARACTER EDUCATION AT MIN 3 JOMBANG: USING THE HOMPIMPA ALAIUM GAMBRENG GAME

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Article Info	ABSTRACT
	This article discusses the character building of madrasa students through the traditional game of Hompimpa Alaium Gambreng. The purpose of this study was to analyze the effect of the Hompimpa Alaium Gambreng game on changes in the character of students, especially religious characters and honesty. This study uses a mixed approach, namely quantitative and qualitative. According to the results of the research conducted, the Hompimpa Alaium Gambreng game seems to have a significant impact on the cultivation of religious character and honesty. Another benefit of this research is that it can introduce Indonesian traditional culture to students so that it is not forgotten and there are many character values in it. The cultivation of character education requires commitment, continuity, and cooperation between teachers and parents so that the formation of religious character and honesty is not only discourse and can underlie students' ability to achieve superior human resources.

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1. INTRODUCTION

Character education is an important target in education because by developing the character of students, mainly at an early age (Althof & Berkowitz, 2006), they will become individuals who can process and control their emotions, thoughts, and behavior well. "Character education" refers to the act of character building in students (Walker et al., 2015; Cahyaningrum et al., 2017; Putra, 2019; Birhan et al., 2021). Character education has a more important role than knowledge education. There are 2 causes that influence the formation of character, namely from inside and outside (Utama, 2011; Gunawan, 2012). Internal factors influence our moods, instincts, conscience, habits, will, heredity, and other aspects, while external triggering factors are education and the immediate environment.

Learning is a process of interaction that occurs between teachers and students in a learning environment (Terehoff, 2002; Oliemat et al., 2018; Jumrawarsi & Suhaili, 2020; Raibowo & Nopiyanto, 2020). Learning is assistance provided by the teacher to increase knowledge, skills, and attitudes. A good learning process will produce quality students with both knowledge and attitude (Afandi et al., 2013; Raibowo & Nopiyanto,

2020). The implementation of interesting learning will attract interest, and increase motivation and enthusiasm for student learning, one of which can be done by learning while playing, which integrates traditional games as fun learning in the formation of student character (Parmini, 2021; Saputri et al., 2018; Díaz Redondo et al., 2021).

There are various kinds of games that can be played by children so as to create a happy, happy, and happy atmosphere, and there is learning in them (Petrovska et al., 2013; Nur, 2013; Kurniawan & Zawawi, 2017; A'la, 2019; Wardika, 2019). Traditional games are all forms of play activities that are owned by each region and have certain characteristics (Lusiana, 2012; Susanto, 2017; Widodo & Lumintuarso, 2017)..

Traditional games are one of the cultural assets that have the characteristics of an area's culture (Susanto, 2017). Character education can be formed through traditional games from an early age. Traditional games are cultural products that have great value for children in the context of fantasy, recreation, creativity, and sports, which are also a means of practicing social life, skills, decency, and dexterity (Widodo & Lumintuarso, 2017). The value of traditional games can be implemented in learning because they have cultural-based characteristics as well as moral values to create a nation of character. In addition to taking on character values in the game, it can also be used to add insight into the surrounding culture and to always maintain and preserve the existing culture so that it is not forgotten (Agus et al., 2020; Mashuri, 2021).

Apart from being entertainment and a means of having fun, the traditional game of Hompimpa Alaium Gambreng in society appears to have a deep meaning in life. Hompimpa Alaium Gambreng is one of the traditional ways to teach arithmetic and the concept of probability (Jannah et al., 2019; Ali et al., 2021). When examined, Hompimpa Alaium Gambreng, when examined, turns out to have a deep philosophy, which means that from God will return to God. Let's play! The word Hompimpah means God, while the word Gambreng means an invitation to start playing, but can also be interpreted as a reminder. This can be seen from the way the Gambreng has pronounced aloud while making a choice, namely the palm or the back of the hand. Through this game, you can develop aspects of early childhood development, especially religious character and honesty.

Hence, based on the conception above, this research was conducted to determine the effect of the integration of the traditional Hompimpa Alaium Gambreng game on the formation of religious character and honesty of students at Madrasah Ibtidayah Negeri 3 Jombang.

2. METHOD

Researchers used a mixed approach, namely quantitative and qualitative. The data collection methods used quantitative data collection techniques as the main data and were strengthened by qualitative data. Quantitative data involves numbers or figures (Haughton & Stevens, 2010; Rofiah et al., 2013; Albers, 2017). Quantitative data is a type of real data that can be measured or calculated directly. Existing quantitative data is strengthened by qualitative data generated from interviews. Qualitative data is data

from verbal explanations that cannot be analyzed in the form of numbers or figures (Miles & Huberman, 1994; Dey, 2003; Grbich, 2012; Kuckartz, 2014). In research, qualitative data is in the form of a general description of the object of research. Qualitative data provides and shows the quality of the object of research that is carried out. The population in this study is the total number of students from class IV to class VI at MIN 3 Jombang. The samples used were students from class IV to class VI, totaling 50 students. The sampling technique used is purposive sampling. The sampling technique is carried out with certain considerations.

Researchers used research instruments in the form of questionnaires and interviews. Questionnaires are data collection tools that can be done by distributing a series of questions and written statements to resource persons from members of the research sample. Questions were used in the form of religious values and honesty questionnaires, as well as responses to the application of the traditional Hompimpa Alaium Gambreng game. There are valid questions with a maximum of 12 questions.

Reliability was calculated using the Cronbach alpha formula. After the instrument was tested for reliability and analyzed, the reliability coefficient of the religious value questionnaire was 0.740, honesty was 0.760, and the questionnaire response was 0.740, so it could be concluded that the instrument was reliable. The questionnaire uses a Likert scale category with the type of scale strongly agree (SS), agree (S), unsure (N), disagree (TS), and strongly disagree (STS) with values: strongly agree = 5, agree = 4, doubtful = 3, disagree = 2, and strongly disagree = 1. Questionnaires were given to respondents from MIN 3 Jombang students, which were used to measure quantitative data.

The following are the research instruments in Tables 1, 2, and 3.

Table 1. Religious Values Questionnaire Instrument

No	Assessment Aspect	Maximum Score
1	Pray before starting and ending activities	4
2	Appreciate and respect friends	4
3	Expressing gratitude for the blessings of Allah	4
4	Maintain good relationship with friends	4
	Total	16

Table 2. Honesty Value Questionnaire Instrument

No	Assessment Aspect	Maximum Score
1	Delivering something according to the actual situation	4
2	Not lying	4
3	Accept defeat	4
4	Dare to admit mistakes	4
	Total	16

Table 3. Student Interview Instruments

No	Assessment Aspect	Question	Maximum Score
1	Game Hompimpa Alaium Gambreng	Have you ever played Hompimpa Alaium Gambreng	4
2	Student response	How you feel while playing	4
3	Religious value	Pray after and before activities	4
4	Value of honesty	Delivering something according to the actual situation	4
	Total		16

Data analysis in this study used descriptive statistics and inferential statistics. Descriptive statistical information is used to analyze data by describing or describing the data collected without drawing conclusions or generalizations that are generally accepted. This study uses descriptive statistics using the maximum, minimum, mean, and standard deviation. In contrast, inferential statistics are computational statistics used to analyze data from a sample. By using the assumption tests, namely normality and linearity tests, by taking the results of the decision sig values on the processed data, And using hypothesis testing, namely regression testing with the provision that if the value of sig probability is 0.05, then there is the effect of one independent variable (X) or more on the dependent variable (Y) or the hypothesis are accepted. If the value of sig > 0.05, then there is an effect of the independent variable (X) on the dependent variable (Y), or the hypothesis is rejected.

3.   RESULTS AND DISCUSSION

From the results of the study, it can be seen that there are 1,260 religious characters with a significance level of 0.00, which is less than the significance level of 0.05. The religious character variable has a significant arithmetic value of 6.092. The magnitude of the religious character variable is 0.28, which is greater than the 0.05 significance level. Then the second hypothesis is rejected so that it can be concluded that a partially religious character has no effect on student responses. Based on the multiple regression test, two regression equations were obtained as follows:

$$Y = 110.073 + 0,032 \ X1 + 0,139 \ X2 + \varepsilon$$

In addition to the quantitative data obtained, the supporting data in this study is qualitative data obtained from the results of interviews conducted with students. Questions in interviews are used to measure qualitative data in research. The results obtained by students make them feel happy and excited about learning because they are learning while playing. Students are more active not only in the cognitive realm but in the affective realm. The results of interviews with students show that it is still rare for teachers to provide learning with the integration of traditional games like this.

This study obtained results with a good category of 38% with the number of students, 20 out of 50 students. This shows that students have religious character values and like the Hompimpa Alaium Gambreng Game, which is a game originating from Indonesia.

The data from the analysis of the assumption test produces normal and linear data, as seen from the data that shows a significant value. The normality and linearity tests in this study used two independent samples (Hinton et al., 2014; Schmidt & Finan, 2018; Knief & Forstmeier, 2021). With the following test criteria:

If the value of Sig > 0.05, then the variance is normal, whereas if the value of Sig is 0.05, then the variance is not normal. From the results, it can be seen that the value is 0.209, meaning that the data obtained can be said to be normal because of the value of sig> 0.05. While the linearity test showed 0.302 on the response and religious character, the data obtained can be said to be linear because of the value of sig > 0.05. The normality test and linearity test are important to fulfill because, at the initial assumption, the linear regression equation is said to be good if the regression error is normally and linearly distributed (Schmidt & Finan, 2018; Knief & Forstmeier, 2021).

The regression test that was carried out resulted from distributing questionnaires to a sample of grade IV to VI students at MIN 3 Jombang. In the analysis of the regression test that has been carried out, the proposed hypothesis is well accepted that the sig value is less than 0.05. From the existing sig value with the results of decision making, the existing hypothesis is accepted, namely that there is an effect of variations X1 and X2 simultaneously on the Y variable. With the percentage contribution of the influence on the R Square value of 60.2% with the following multiple regression equation:

$$Y = Y = 61,875 + 0,042 \, X1 + 0,126 \, X2 + \varepsilon$$

The findings of this study are in line and supported with previous research conducted by Andriani (2012); Jannah et al. (2019); Ali et al. (2021); Praheto & Sayekti (2021), investigated integrating game traditions into learning. According to each researcher, traditional games have a great influence on children's mental, physical, and mental development. Traditional games can also be developed for children's character values. This research was carried out by integrating traditional games into learning, as seen from the response of religious character values and honesty at MIN 3 Jombang. Where in the integration of the traditional game Hompimpa Alaium Gambreng, it can be seen that the responses given by students for research are categorized as good when viewed from the results of the existing questionnaires.

4. CONCLUSION

The traditional Hompimpa Alaium Gambreng game turned out to have an impact on character building, especially religious values and honesty, in grade IV to grade VI students at MIN 3 Jombang. Based on the results of the study, the Hompimpa Alaium Gambreng game was effective in inculcating religious values and honesty and had a significant effect on students' responses. The sig value is less than 0.05 in both X variables with the results of

the regression equation on the integration of the Hompimpa Alaium Gambreng Y game when using the regression equation. In this research, there are two variables that are used, namely religious values and honesty. The answer is used as the Y variable. The hypothesis is rejected if the sig obtained for the X1 variable is less than 0.05 but the sig obtained for the X2 variable is greater than 0.05. So it can be concluded that introducing the traditional game of Hompimpa Alaium Gambreng can serve as an interesting game to instill religious values and honesty and be an alternative choice of games that are appropriate for the age of madrasa students. Another benefit obtained is that teachers can introduce traditional Indonesian culture that has been passed down from generation to generation. The cultivation of character education requires commitment, continuity, and cooperation between teachers and parents so that the formation of religious character and honesty is not only discourse and can underlie students' ability to achieve superior human resources.

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