Strategy for Instilling Trustworthy Character Using the Tumpe Method in Elementary School Students

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Abstract

Character education is a discourse that is included in Indonesia's curriculum to develop students to be better. Many people draw attention to student behaviors, such as brawls between students, bullying, and other acts of violence, which do not align with an educated person's values. The implementation of a character-based curriculum is constrained by the teacher's ability and awareness to create a learning plan that contains character values. The aim of this research is to look at the Amanah Character Cultivation Strategy using the tumpe-based character education method, which is expected to be effective in instilling value and character education in elementary school students. This approach is implemented at SDN Negeri 1 Toili, Banggai Regency, with a focus on cultivating the character of trustworthiness (integrity). This method is a participatory and experiential learning approach that involves students throughout the entire process. This research employs a qualitative descriptive method, which relies on observation, interviews, and documentation. The research findings show that the strategy of instilling character in elementary school students is very important to their future educational capital. The TUMPE method is an easy-to-use character education method. Applying the Tumpe method to instill character involves a series of steps that help instill the character of trust while providing opportunities to practice and develop over time. By consistently reinforcing positive behaviors and providing a supportive environment for learning these important life skills, educators can have a positive impact on student development both inside and outside the classroom.
Keywords: include strategy, character, trust, Tumpe Method, and students.

ABSTRACT

Pendidikan karakter merupakan wacana yang di masukkan dalam kurikulum di Indonesia untuk membina peserta didik menjadi lebih baik. Banyak masyarakat menyoroti perilaku peserta didik yang terjadi seperti tawuran antar pelajar, bullying dan tindakan-tindakan kekerasan lain yang tidak mencerminkan sebagai seorang terdidik. Penerapan kurikulum berbasis karakter terkendala pada kemampuan dan kesadaran guru untuk membuat sebuah rancangan pembelajaran yang mengandung nilai-nilai karakter. Tujuan Penelitian ini adalah untuk melihat Strategi Penanaman Karakter Amanah dengan Metode pendidikan karakter berbasis tumpe, yang diharapkan efektif

dalam menanamkan pendidikan nilai dan karakter pada siswa sekolah dasar. Pendekatan ini diterapkan di SDN Negeri 1 Toili Kabupaten Banggai dengan fokus pada penanaman karakter Amanah (Integritas). Metode ini, merupakan pendekatan pembelajaran partisipatif dan eksperiensial yang melibatkan siswa dalam seluruh proses. Penelitian ini menggunakan metode deskriptif kualitatif, yakni mengandalkan observasi, wawacara dan dokumentasi. Hasil penelitian menunjukkan bahwa strategi menanamkan karakter pada peserta didik usia sekolah Dasar sangatlah penting untuk menjadi modal pendidikan mereka dimasa yang akan datang. Metode TUMPE adalah metode pendidikan karakter yang mudah diaplikasikan. penerapan metode Tumpe untuk menanamkan karakter melibatkan serangkaian langkah yang membantu menanamkan karakter amanah sekaligus memberikan kesempatan untuk berlatih dan berkembang seiring berjalannya waktu. Dengan secara konsisten memperkuat perilaku positif dan menyediakan lingkungan yang mendukung untuk mempelajari keterampilan hidup yang penting ini, pendidik dapat memberikan dampak positif terhadap perkembangan siswa baik di dalam maupun di luar kelas.

Keywords: **Strategi, Karakter, Amanah, Metode Tumpe, Peserta Didik**

INTRODUCTION

Character education has been a discourse since 1947. According to (Asmani, 2011) The curriculum in Indonesia incorporates character education to help students become better individuals. Until now, the public has drawn attention to student behaviors like inter-student brawls, bullying, and other violent acts that do not align with an educated person. However, the implementation of a character-based curriculum is hampered by teachers' ability and awareness to create a learning plan that contains character values. Character education is currently included, starting with the 2013 curriculum and progressing to the current independent learning curriculum.

According to (Japar et al., 2018) "Character education at the elementary school level must receive more attention, as it is the process of forming the foundations of noble morals so that they take root." In this process, students are instilled with an awareness of the importance of good values, so that they have a commitment to always do good until they grow up and become characters throughout their lives. This is in line with what was stated. (Rohendi, 2016) that, "We must begin character education in elementary school because if character is not formed at an early age, it becomes difficult to change a person's character." As the saying goes, learning as a child is like carving on stone, whereas learning as an adult is like carving on water. This means that the cultivation of morals and character must be done from an early age, so that it is embedded in the child and becomes a habit.

The term character education is more popular in Asian countries, including Indonesia. In contrast, the term "character education" is known as "moral education" in America and "values education" in England. (Subali & Suyata, 2011). Therefore, people must have positive and commendable personalities. In order to achieve this, learning materials should be developed based on the various potentials available in people's lives. In other words, we should empower and utilize local culture, which is accessible and close to the educational process, as a learning resource to make it more relatable and easier to understand. The biggest challenge facing Indonesian education is how to foster social integration in the context of a developing pluralistic society. (Abidin et al., 2020).

For this reason, there is a need for learning innovations that integrate learning models and local culture, which is considered important, so that the message of character values is

conveyed easily to the community. This is due to the inherent value of local wisdom within the community. This is intended so that the values contained in the area's culture can be implemented in the educational process at school, particularly character education. Culture-based character education has great significance in Indonesia because it forms individuals who have essential moral, ethical, social, and emotional values. Here are some reasons why culture-based character education is very important:

1. **Maintaining Cultural Identity**: Culture-based character education helps individuals understand, appreciate, and maintain their cultural identity. This involves teaching traditional values, customs, and local wisdom that are an integral part of a society's cultural heritage.

2. **Building a Strong Personality**: Through culture-based character education, individuals are taught to develop strong and sturdy personalities based on the positive values of their culture. This helps in forming good character, responsibility, and care for the surrounding environment.

3. **Provides a Solid Moral Foundation**: Cultural values often reflect moral principles that have been tested and proven to be successful in maintaining social balance. With culture-based character education, individuals are given a solid moral foundation to live their daily lives with integrity and responsibility.

4. **Encouraging Social Harmony**: Through understanding cultural values, individuals are taught to respect differences and celebrate diversity in society. This can encourage the creation of harmonious and mutually supportive social relationships amidst diversity.

5. **Facing a Sustainable Future**: In the digitally connected and sustainable era of Society 0.5, culture-based character education is an important foundation for the formation of individuals who are ready to face future challenges by combining traditional values with technological developments.

The author discovered five models of education based on local wisdom through a review of various literature sources. These five models currently exist, are in use, and are in the process of being developed. 1) Education that teaches students to understand cultural differences, also known as multiculturalism. 2) Education that imparts knowledge about a variety of cultural differences. 3) Education that encourages students to understand cultural pluralism 4) Bicultural education. 5) Moral education. Of these five learning models, no one has discussed the specifics of character education models based on local culture for developing trustworthy characters.

Instilling the value of trustworthy character from an early age is a solution to current moral degradation. The increasing erosion of moral values in society is a pressing issue. Corruption is growing and developing in various sectors. Cultivating character from an early age will be more effective in producing quality, trustworthy leaders who can make this country a better nation. All religions definitely want leaders who are not corrupt, especially if you look at the Muslim-majority country of Indonesia. It is very clear that there are many verses in the Qur'an that explain the importance of trust in social life as described in the Qur'an surah (al-anfal verse 27, al-ahzab verse 72, an-nahl verse 90, al-mukminun verse 8, and an-nisa verse 58). This verse describes how Allah SWT gives instructions about how important it is for every human being to behave in a trustworthy manner in their lives.

Character education has long been the main focus in the education system. In the midst of increasingly rapid world change, moral and ethical values are an important foundation for forming a generation of high quality and competitiveness. In an effort to form students who are not only academically intelligent but also have noble morals, the concept of trust has emerged as an important pillar in character education in schools. These values, which include deep intelligence, integrity, honesty, and the ability to share messages, serve as a solid foundation for forming students who are not only intelligent in understanding and achievement, but also possess superior character that positively impacts society.

Character education in schools can form students who are intelligent, honest, responsible, and able to share. In this case, we can see how the principles of Fathonah, Amanah, Sidiq, and Tabligh are the basis for achieving the goal of in-depth and sustainable character education. Character-based education, especially the character of trust, is considered very important as an alternative to instilling character in students. We can prepare a future generation of virtue and integrity by implementing an education model that enhances trustworthy character.

Education based on local wisdom Character is important for developing trustworthy character because it includes moral, ethical, and local wisdom aspects that are an integral part of the identity and culture of a society. Local wisdom can form a strong foundation for developing trustworthy character, which includes honesty, responsibility, and integrity. Through the implementation of local wisdom in character education, it is hoped that students can understand, appreciate, and internalize the noble values inherent in their local culture and traditions. The study on "character education based on personal potential" shows that local wisdom is built from social values upheld in the social structure of controlling society and guidelines for behavior in various dimensions of life. It is hoped that incorporating local wisdom into character education will improve the quality of education, increase national morality, and increase student innovation and creativity. (Chairiyah, 2017). Additionally, according to (Asriati, 2012) A character education model based on local wisdom can also help students understand and appreciate the noble values inherent in their own culture and traditions.

An educational model that explores local tumpe wisdom in the community is very interesting to study, especially in the area of trustworthy character. Trustworthy character education can strengthen Pancasila students' profile in terms of noble character. Trustworthy character education is very important because in the student profile, Pancasila has not been stated or explained clearly. (KP Lamadang et al., 2023). In social interpersonal relationships, trust is an attraction (interpersonal bond); without trust, interpersonal relationships will be destroyed. (Hamka, 2013). A trustworthy character is a professional attitude that is relevant to Islamic education. (Bukhari, 2014). An attitude of trust must be possessed by all humans on this earth. There are many verses in the Qur'an that explain the importance of trust for humans, such as Surah Al-Ahzab verse 72, Al-Isro verse 36, QS Adh-Dhariyat: 56, Al-Mukminun verse 8, An-Nisa verse 5, and many more. The Qur'an discusses the character of trust. However, in general, this verse of the Koran discusses how important it is to maintain trust on this earth.

METHOD
Types and Designs

This study employs descriptive-qualitative research, which is a method for thoroughly studying an object's natural conditions. Researchers serve as the primary instrument, employing triangulation techniques to gather data. The data in this research will then be analyzed using inductive qualitative research, with a focus on meaning rather than generalizations. (Zuchri, 2021). This research was carried out at SD Negeri 1 Toili, which is located in Moilong District, Banggai Regency, Central Sulawesi.

Data and Data Sources

The subjects in this research were fourth grade students, totaling 18 students. The object of this research is a strategy to instill trustworthy character in students using the Tumpe method, which is an educational model designed by looking at the values contained in the mombowa tumpe ritual. This research focuses on the dimension of trust. This is because it contains key elements of human morals, among the implementation of which are honesty, responsibility, and keeping promises.

Data collection technique

Data collection methods used in this research include interviews, observation, and documentation. We observe the teacher's interactions with students during the lesson to see the characters. This process, of course, takes quite a while. Interviews were conducted by asking the homeroom teacher, as well as class IV students at SD Negeri 1 Toili, to gather information about the attitudes or characters of the students being observed. Documentation techniques involve analyzing several related documents, such as teaching modules, notes from observations, and interviews, which are used to check the correctness of the data, compare the data, and complete the data.

Data Analysis Techniques

The data analysis technique begins with data reduction, then data presentation will be carried out, and finally conclusions will be drawn (Miles, MB, Huberman, AM and Saldana, 2018). At the data reduction stage, relevant observation and interview notes from teachers and students regarding the character of trust in the educational process were formulated. Next, at the presentation stage, the data obtained will be presented in text form. This allows for the drawing of final conclusions in data analysis and provides an explanation of the data obtained.

RESULTS AND DISCUSSION

Based on observations and interviews conducted with teachers, the level of trust among students is still low. This is exemplified in the table and graph below:

No	Trust Indicator	Value 1-10
1	Admit every mistake you make	4
2	Don't cheat on tests	5
3	Hand over found items to those entitled to them	7
4	keep the money entrusted to you by your parents	7
5	Carry out the assigned tasks well	4
6	complete tasks according to the specified schedule	4
7	Acknowledge every action you take	3
8	Do homework as agreed	4
9	Pay debts on time	6
10	Immediately fulfill the promise if there is an appointment	5

No	Trust Indicator	Value 1-10
11	Keeping friends' secrets	3

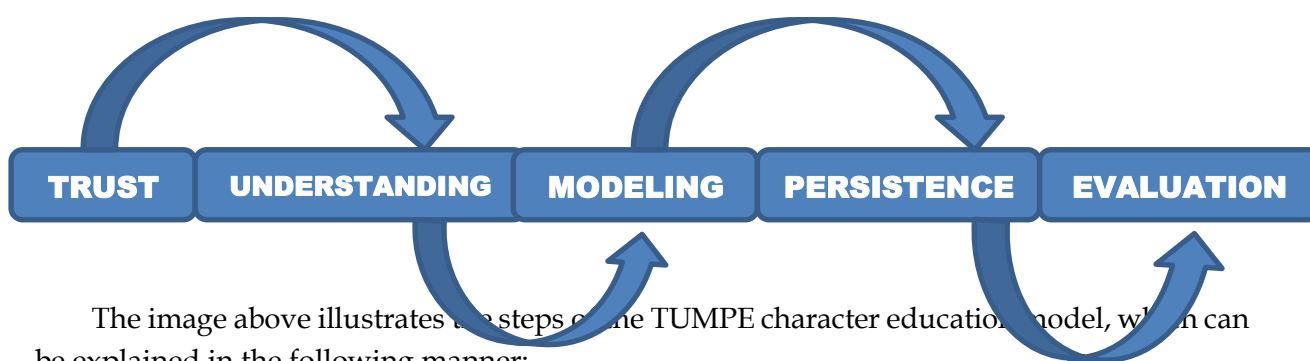If this table were implemented in graphical form, it would look like this:

From the graph, it can be explained that 8% of students admitted every mistake, did not cheat on tests, 9% handed over the items they found to those entitled to them, 13% kept the money entrusted to them by their parents, 13% did the assignments given well, and 8% completed the assignments that were given to them. given according to a specified schedule 8%, admitting every action taken 6%, completing homework as agreed 8%, paying debts on time 11%, immediately fulfilling promises 10%, and keeping friends' secrets 6% A solution for the low percentage of character can be found so that it does not affect the character or personality of students in the future. Every individual must have a trustworthy character in their social life. Ensuring a harmonious relationship among individuals is crucial. Therefore, the Tumpe character education method is the solution.

The educational model has the power to alter the attitudes and personalities of students, particularly when it comes to developing trustworthy character traits. Character education in schools is not specifically included in the curriculum; it is only integrated with several subjects. Several teachers expressed these views during interviews. This is what contributes to the less embedded nature of character education among students. Character education is only carried out using lecture methods and advice given at every morning assembly at school or during the learning process, but there is no assessment or evaluation of students' character development. So this is less than optimal. So far, character education carried out in schools has not integrated examples of cultural behavior that exist around them.

Based on observations and interviews in the field, the significance of an education model that integrates community cultural values lies in its ability to be easily understood by the community. The tumpe culture in Banggai district society has an implied value of trust, making it easier for students to understand. Trust is a character trait that every human being must have. Thus, it is deemed very necessary to design an educational model to develop Amanah character values.

The tumpe-based character education model is an educational model designed to integrate cultural or noble values that exist in Bangai Regency. (K. Lamadang & Supriatna, 2022) This education model is an extension of T (trust/belief), U (understanding/understanding), M (modeling/role model), P (persistence/persistence), and E (evaluation/evaluation). The following explanation provides an overview of this educational model:

SYNTAX OF THE TUMPE CHARACTER EDUCATION MODEL

| TRUST | UNDERSTANDING | MODELING | PERSISTENCE | EVALUATION |

The image above illustrates the steps of the TUMPE character education model, which can be explained in the following manner:

1. **Trust (Believe)**

   At this stage, students choose one cultural activity that is considered to have character values that can be explored for further discussion. In this process, the teacher provides initial information by inviting students to think about traditional activities that are popular among the students or by playing videos that have been prepared by the teacher in advance. Because the focus of our discussion is mombowa tumpe, the teacher explains and invites students to see the implementation of the tumpe ceremony through the video that has been prepared. Because this character education model absorbs cultural values that exist in society, it is necessary to explore or select beliefs or customs that are popular in society to then see the character values contained in each scene of the traditional activity by playing a video of the implementation. traditional activities.

   This activity aims to determine which customs or beliefs the character values will exploreAt this stage, the teacher provides initial information by encouraging students to consider traditional activities that are popular among their peers. . Alternatively, the teacher can present a pre-prepared video.

2. **Understanding**

   Understanding is an adaptation of the Arabic word Fahmu or Faham, which is simplified in the Big Indonesian Dictionary to "understand," which means understanding something. If we add an affix, the word becomes comprehension, signifying a person's ability to understand the meaning and significance of the material they are studying. This can be demonstrated by explaining the main content of a reading or by transforming data presented in one form to another."(Sudaryono et al., 2013).

   If understanding is a measure of a person's ability to understand or understand the activities they are carrying out, then in learning, the teacher must understand or understand what he is teaching to students. (Daryanto, 2008) The teaching and learning process generally emphasizes understanding as a key skill. Students are required to understand what is being taught, know what is being communicated, and be able to use the content

without having to relate it to other things. Understanding can be divided into three categories. The lowest level is understanding the translation, starting with the translation in its true sense. The second level is interpretive understanding, i.e., connecting previous parts with what is known next or connecting several parts of the graph with events, distinguishing the main from the non-main. Understanding extrapolation is the third, or highest, level. With extrapolation, it is hoped that someone will be able to see behind what is written, be able to make predictions about the consequences, or be able to expand perception in terms of time, dimensions, cases, or problems. (Sudjana, 2021).

In Bloom's taxonomy, understanding is classified as the second level of the cognitive domain. Understanding is at a higher level than knowledge. This means that understanding is not just knowing, but also wanting students to learn to be able to utilize or apply what they have learned and understood. Meanwhile, according to (Sudijono, 2011): Comprehension is a person's ability to understand something, and after that, something is known and remembered. Understanding, in other words, is knowing about something and being able to see it from various angles. A teacher is said to understand something if he can explain it or provide a more detailed description using his own words.

According to the above explanation, understanding is a person's ability to understand or interpret something. We can say that someone understands if they are able to provide a detailed explanation of the information they have obtained, using their own words and adhering to existing concepts. It would be even better if someone could give an example of what he learned from the problems around him.

At this stage, students are invited to understand the values of the characters they have watched or discussed together. The teacher guides the students in identifying the characters that can be drawn from each scene that illustrates these customs. At this stage, students are given time to present their understanding of what values can be taken from each scene they watch.

3. **Modeling (Imitating)**

According to (Erford, 2017) Modeling is the process by which individuals learn from observing others. Modeling is also an action that involves imitating the behavior of others who are seen directly. (Mulyati, 2015). Modeling is a learning process through observing models and changes in behavior that occur due to imitation. Modeling theory was first introduced by Albert Bandura in the 1950s. Modeling is often also referred to as imitation, identification, observational learning, and representative learning.

The modeling technique involves observing a created model that stimulates an idea, attitude, or behavior, and then learning to imitate and experience changes in behavior similar to the observed model. Modeling techniques are used to strengthen previously formed behaviors and can also be used to form new behaviors that do not yet exist in the counselee or individual. Modeling techniques can also be defined as a process of learning through observation, where the behavior of an individual or group serves as a model, stimulating the thoughts, attitudes, or behavior of the individual or group. The modeling technique utilizes the learning process by using a person or even several people who are considered to have exemplary attitudes and can play a role in stimulating the thoughts, actions, and attitudes of other people.

Modeling techniques include more than just imitating or repeating what a model (other person) does; they also include adding and/or subtracting observed behavior, generalizing various observations at once, and involving cognitive processes. Many human behaviors are formed and learned through modeling, namely by observing and imitating the behavior of other people in order to form new ones in themselves.

There are several definitions of modeling, according to experts.

a. According to (Komalasari & Wahyuni, 2011), The modeling technique involves cognitive processes through observation of an observed behavior, either by adding or subtracting the behavior, and by generalizing various observations at once.

b. According to (Gerald, 2013), The modeling technique is a learning process for someone by observing the appearance of a model, either an individual or a group, where the behavior of the model is used as a stimulus for the ideas, attitudes, or behavior of other people who observe the model's appearance.

c. According to (Repita et al., 2016), The modeling technique involves forming behavior by adding, reducing, changing, or improving it based on the child's response to a model (figure). This process involves understanding how the brain functions to facilitate the formation of new behavior.

d. According to (Damayanti, 2016), Modeling techniques involve learning through observation by adding or subtracting observed behavior, generalizing various observations, and involving cognitive processes.

e. According to (Shaleh, 2008), A modeling technique is a technique for changing, adding, or reducing individual behavior by learning through direct observation to imitate the behavior of the person or figure being imitated (the model) so that the individual obtains the desired new behavior.

f. According to (Alwisol., 2006), A modeling technique is a learning process through observation in which the behavior of an individual or group, as a model, acts as a stimulus for the thoughts, attitudes, or behavior of other individuals who observe the model displayed.

Purpose of Modeling Techniques

The modeling technique is behavioral counseling, which aims to change behavior by observing the model that will be imitated so that the client strengthens the behavior that has already been formed. Modeling techniques aim to eliminate negative behaviors such as lack of confidence in learning, lack of responsibility in learning, lack of initiative in learning, and lack of discipline in learning, which then form new positive behaviors.

According to (Sutama et al., 2014), Modeling techniques aim to achieve several objectives, including the following:

1. **Development of new skills**, meaning learning new behaviors or skills and demonstrating changes in one's own behavior as a result of witnessing the behavior being exemplified.

2. **Facilitation of preexisting behavior**, This means that after seeing the figure or object that serves as the model, an observer can eliminate the fear response to imitate the behavior being exemplified.

3. **Changes in inhibition about self expression**, Specifically, it involves observing the responses displayed by individuals after they have observed the established model.

Benefits of Modeling Techniques

Modeling techniques are used to develop more adaptive social behavior so that clients can learn to show desired actions themselves without having to learn through trial and error, and to help clients respond to new things. According to (Sukardi, 2008), The following are some benefits that modeling techniques offer:

1. Changes in behavior can then demonstrate that new knowledge or skills have been acquired.
2. Observing existing models can help eliminate feelings of fear in imitating behavior that the observer has never done before, and it can even tend to have a positive impact.
3. After observing the existing model, the individual, as an observer, will have the desire to imitate behaviors that may have been previously known so that there will be no obstacles in its implementation.

Types of Modeling Techniques

According to (Willis, 2017), There are two types of modeling techniques.

1. **Social modeling**. This is a technique that involves social modeling through imitation and observation to form new behaviors.
2. **Self Modeling**. This is a technique that aims to eliminate certain behaviors, where the counselor becomes a model and the client promises to follow.

According to (Alwisol, 2009), There are four types of modeling techniques.

1. **Modeling new behavior**. Through this modeling technique, people can acquire new behaviors. This is possible because of our cognitive abilities. The stimulation of model behavior is transformed into mental images and verbal symbols that can be remembered at a later date. This symbolic cognitive skill makes people transform what they learn into new behaviors.
2. **Modeling changes old behavior**. Modeling has two types of effects on ingrained behaviors: First, socially acceptable model behavior reinforces existing responses. Second, socially unacceptable model behavior has the power to either strengthen or weaken the undesirable behavior. If given a reward, people will tend to imitate that behavior; if punished, the behavioral response will weaken.
3. **Symbolic modeling**. Symbolic modeling is usually obtained from film or television models that present examples of behavior that can influence the observer.
4. **Conditioning modeling**. This modeling is widely used to study emotional responses. Observers look at models of emotional behavior that receive reinforcement. The same emotional response arises in the observer, and that response is directed at objects that are nearby when he observes the model or that are considered to have a relationship with the object that is the emotional target of the model being observed.

As for according to (Gerald, 2013), There are three types of modeling techniques.

1. **Real model (live model)**. For instance, counselees, teachers, family members, peers, or other figures they admire often use counselors as role models. Live models are used to describe certain behaviors, especially complex interpersonal situations in the form of social conversations and interactions with problem solving.
2. **Symbolic model (symbolic model)**. Is a character seen through films, videos, or other media? For example, a person with neurosis who sees a character in a film can overcome his problem and then imitate him. The goal of the symbolic model is to change inappropriate

behavior. In symbolic modeling, the model is presented through written materials, audio, video, film, or slides.

3. **Multiple models that occur in groups**. A group member changes and learns a new attitude after observing how other group members behave. For instance, they learn how to reduce feelings of inferiority, foster self-confidence, and engage in other deviant behaviors.

Modeling Technique Steps

According to (Adiputra, 2015), The stages or steps in implementing the modeling technique are as follows:

a. Attention Stage

Several variables influence the learning process, including those related to the model's characteristics, the nature of the activity, and the subject's person. Models that are highly attractive will receive more attention than models that have low interpersonal appeal.

b. Retention Stage

When we observe someone's behavior and immediately imitate it, we will use it as a reference for acting on other occasions. So to be able to imitate a model's behavior, a person must remember the behavior they observed. There are two types of symbolism or representation systems that aid observational learning: imaginative and verbal. This modeling representation can lead to new response patterns that must be represented symbolically in memory. Representations need to be symbolized in verbal form because some observations are maintained in the form of images and tools are presented without a physical model. Essentially, during this phase, we encode behavior in both visual and verbal forms, then store these codes in our long-term memory.

c. Motor Reproductive Stage

At this stage, an individual must transform the symbolic representation of observations into action. The behavior that emerges must bear similarities to the original behavior. The motor reproduction process must involve four substages, namely cognitive response organization, response initiation, response monitoring, and response refinement. Once the model observes and maintains what it has observed, it will produce new behavior.

d. Motivation Stage

Learning through observation is most effective when the learner is motivated to carry out the imitated behavior. Attention and representation may result in learning information, but performing certain behaviors is first facilitated by motivation.

Principles of Implementing Modeling Techniques

According to (Komalasari & Wahyuni, 2011), When implementing modeling techniques, it is important to consider the following factors:

1. **Model characteristics**. Model characteristics such as age, social status, gender, friendliness, and ability are very important in increasing imitation.

2. **Students prefer to imitate models their age rather than adult models**. Many children and teenagers model behaviors that they observe, idolize, and like regardless of their background.

3. **Students tend to imitate models whose standards of achievement are within their reach**. Usually, students at elementary school age like to see models of the same age and achievements that are within their reach, so they can imitate easily.

4. **Students tend to imitate their parents and teachers who they idolize**. At school age, children usually idolize their parents or teachers, so whoever they idolize will inevitably imitate their behavior and lifestyle.

As for according to (Nursalim, 2014), There are several principles that need to be taken into account when implementing modeling techniques, including the following:

1. **Client characteristics/model use**. The first step in developing a symbolic model is to determine the characteristics of the people who will use the model being designed. For example, age, gender, and habits.

2. **The goal behavior to be modeled**. In other words, we must first determine the desired behavior to be modeled. Before the learning process of observing the model takes place, it is best to first determine the goals that the students want to achieve.

3. **Media**. Media is a means that can be used to display models. This media can include written materials like books and comics, as well as audio and video formats. The choice of media depends on the location, with whom, and how symbolic modeling will be used.

4. Display/Presentation Contents. Regardless of the medium used, the teacher must still prepare a script that describes the content of the modeling display or presentation. The manuscript must contain five things, namely: instructions, modeling, practice, feedback, and a summary.

5. Trials. The symbolic modeling that has been prepared is currently being tested. This trial serves to improve and perfect the symbolic model that has been prepared. This trial can be performed on colleagues or target groups. Some things that need to be tested include language use, behavior sequence, models, practice time, and feedback.

6. Self as Model. The process involves a student viewing themselves as role models by exhibiting the desired behavior.

This stage involves setting an example for the students. The teacher sets an example, or examples, for the students to follow, based on the mutually agreed character values.

4. **Persistence**

At this stage, the teacher observes the students' persistence in embodying the values she has imparted, reflecting a mutual understanding between the child and parents. Parents are involved in this process to help children get used to implementing good habits not only at school but also at home.

5. **Evaluation (Evaluation)**

This stage involves evaluating the character education that students have received.

CONCLUSION

Character education is a long-term educational approach that requires a strategic implementation to yield maximum results. One method that can be applied to basic education is the Mombowa Tumpe model character education strategy. In the context of elementary school education, it is important to develop the character of trust in students. The Tumpe method is one of the methods that can be used. This method aims to form attitudes and behaviors that can foster a sense of responsibility and honesty in students. The TUMPE method is an approach that involves direct interaction between teachers and students. The teacher assigns tasks or responsibilities to students, then monitors their implementation directly. In this way, students are taught to be responsible for the tasks given and learn to be more honest in carrying out these responsibilities.

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