

DEVELOPING USWAH LEARNING MODEL TO STRENGTHEN STUDENT CHARACTER IN MADRASAH

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Abstract

Cultural cultivation is the impact of the Revolution Era 4.0 and Society 5.0. This is one of the problems in strengthening the character of Rahmatan lil'Alamin students in Madrasah Ibtidaiyah. The research aims to develop an effective Uswah learning model to strengthen the character of Rahmatan lil'Alamin students in Madrasah Ibtidaiyah. The research design applies a 4D development research model (define, Design, Develop, Disseminate). The subjects of the research were 72 students in grade 4 of Madrasah. The criteria for selecting Madrasah is Madrasah Ibtidaiyah, which is in the process of implementing the Independent Curriculum and Religious Moderation. Research instruments use observation, tests, interviews, and documentation. Data analysis using the Tiagarajan Model. The Uswah Learning Model is relevant and valid when applied to all subjects in Madrasah Ibtidaiyah. 90.20% effectiveness rate to strengthen the character of rahmatan lil 'alamin students in Madrasah Ibtidaiyah, especially aspects: Ta'addub, qudwah, tawassuth, muwathanah. This model can be used as a reference for learning innovation to support the internalization of religious moderation and strengthen the character of Rahmatan lil'Alamine students. However, this Uswah learning model can be applied optimally if competent teachers become role models.

Keywords: *Uswah Learning Model, Strengthen Student Character, Rahmatan lil'Alamin*

INTRODUCTION

The Industry 4.0 Era and Society 5.0 Era influenced the educational institutions of Madrasah Ibtidaiyah (Fernando et al., 2022; Sajidan et al., 2022). Thus, Madrasah Ibtidaiyah must adapt to learning patterns, thinking patterns, and demands to innovate and create a superior and competitive generation in the nation. Challenges that Madrasah Ibtidaiyah needs to anticipate include the fields (Simabur, 2022; Zhao et al., 2023; Zwiener-Collins et al., 2023). As a result of culturalization, values shift, such as the emergence of materialist culture and the fading of national culture. So, Madrasah Ibtidaiyah must be dynamic and constructive in implementing changes and reforms (Malisi, 2017).

Religious moderation is also the government's solution to counteract radicalism in Madrasah Ibtidaiyah. Three challenges must be faced in strengthening Religious Moderation (Brouwer & Carhart-Harris, 2021; Et al., 2021; Gufron, 2019; Thohiri, 2021). First is the development of extreme religious understanding and practice contrary to the essence of spiritual teachings (Duryat, 2019). The nature of religious teachings is to humanize man. Extreme religious understanding denies human values in the name of religion. Second, there is a claim of truth to the interpretation of religion and feels the most correct, and then forces others who are different to follow the interpretation they believe, even if necessary through coercion and violence (Di & Sekolah, 2021; Hafsa, 2016;

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Kholik, 2017). Third, understanding that threatens and undermines national ties (Rusnaini et al., 2021). The government launched character building in Madrasah Ibtidaiyah in 2010 through the Ministry of Education and Culture and applied from elementary schools to universities (Bariah 2021). Character building is very important in education in order to adapt to changing times. (E. Hasanah et al., 2022; U. Hasanah, 2021; Ismail & Ma'rifah, 2018; Nasih et al., 2020; Pienimäki et al., 2021). Character building is the foundation for realizing the vision of national development and achieving a society with noble character, morals, ethics, culture, and civility based on the philosophy of Pancasila.

The implementation target of the Independent Curriculum has been used by all educational institutions (including Ibtidaiyah madrasahs) in 2024 (Nurman et al., 2022). Yogi Anggraena from the Center for Curriculum and Learning Ministry of Education, Culture, Research, and Technology mentioned that in the Independent Curriculum, character building and competence are the main focuses realized through the Pancasila Student Profile because it is based on the evaluation obtained by Ministry of Education and Culture which shows that in the last 20 years, the ability of students in Indonesia in the aspect of reasoning has not been optimally developed.

The Rahmatan lil 'Alamin Student Profile strengthening program is a term the Ministry of Religious Affairs devoted to internalizing religious moderation in learning or habituation in supporting moderation in Madrasah Ibtidaiyah. Then, Madrasah Ibtidaiyah tried to build the character of the Student Profile of Rahmatan lil'Alamin. As for student profiles Rahmatan lil 'Alamin, according to Hanun Asrohah, academics from Universitas Islam Negeri Sunan Ampel explained that this term is specific to the Ministry of Religious Affairs which is devoted to the internalization of religious moderation so that it can be applied to programmed activities in the learning process or to habituation in supporting moderation (Hidayah & Suyitno, 2021; Muhammad Faizin, n.d.; Rachmawati et al., 2022). Ten grades form the basis of the student profile Rahmatan lil 'Alamin: ta'addub, qudwah, muwathanah, tawassut, tawazun, i'tidal, musawah, syura, tasamuh, and tathawwur wa ibtikar (Faizin, 2022). Time allocation in the Student Profile Strengthening program Rahmatan lil'Alamin is 20-30 percent of all class hours for one year and is integrated with the Pancasila Student Profile Strengthening program.

Madrasah Ibtidaiyah experienced problems facing the Era of Revolution 4.0, the Era of Society 5.0, and radicalism (Kelly et al., 2023). Madrasah Ibtidaiyah in South Kalimantan numbered 531 (Central Bureau of Statistics of South Kalimantan Province as of January 7, 2022, n.d.). Gradually, I am also implementing religious moderation with the Rahmatan lil 'Alamin student profile program. Therefore, Madrasah Ibtidaiyah still needs various creative and innovative ideas to succeed in the program.

A shift in values due to cultural acculturation is a problem when presenting the character of Madrasah Ibtidaiyah students. The impact of the Education Revolution 4.0 on students' character again needs to be questioned. Cases of crime, environmental destruction, human rights violations, promiscuity, pornography, brawls between students, riots, and corruption are increasingly rife (El-Laudza, 2021; Nuryani & Handayani, 2020; Putra, 2019; Rozi, 2020; Sakinah & Dewi, 2021; Uspayanti, 2021). This happens because technology is not only enjoyed by adults but also by children, which has a negative impact in the form of character changes. Students tend to be negative because they have yet to be able to filter the information received.

Implementing Religious Moderation and the Merdeka curriculum experienced problems in the learning process in MI. The initial observations showed that students needed to understand the importance of the character values of Rahmatan lil'Alamin student profiles. Madrasah Ibtidaiyah has yet to fully apply the learning model to build the character of Rahmatan lil'Alamin student profiles relevant to the characteristics of madrasah Ibtidaiyah students. Educators need help when they want to deliver learning material with an exciting but still Islamic presentation. Educational institutions face the challenges of the times in the form of demands to have the ability to conquer future challenges and become agents of change in a changing society (Fitriana and Khoiri Ridlwan 2021). It must also be adapted to the Industrial Revolution Era 4.0 and Society Era 5.0, so it is very important for graduate students with reliable character to survive and succeed in various aspects of life (Kelly et al., 2023; Wilson et al., 2021).

Problem Teachers in Madrasah Ibtidaiyah are more familiar with conventional learning models while trending learning models are more dominant based on Western learning model theory. Teachers in Madrasah Ibtidaiyah have several problems and challenges when implementing government programs related to the Independent Curriculum (Mi & Blitar, 2021; Muslimin & Ruswandi, 2022; Sajidan et al., 2022; Suryanti et al., 2020; W et al., 2020). These problems include needing to gain experience with learning independence, limited references, access to learning, time management, and inadequate competence or skills. Teachers as the frontline strive to develop various learning models in Madrasah Ibtidaiyah to support the Rahmatan lil 'Alamin student profile program.

The development of learning models in Madrasah Ibtidaiyah is less efficient and effective. The initial observations show that students need to understand the importance of character values of the student profile of Rahmatan

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lil'Alamin. Madrasah Ibtidaiyah has yet to fully apply the learning model to build the character profile of Rahmatan lil'Alamin students relevant to the characteristics of Madrasah Ibtidaiyah students. Educators need help when they want to deliver learning material with an exciting presentation that is still Islamic. Meanwhile, education faces the challenges of the times in the form of demands to have the ability to conquer future challenges and become agents of change in a changing society (Fitriana and Khoiri Ridlwan 2021). It must also be adapted to the Industrial Revolution Era 4.0 and Society Era 5.0, so graduate students with reliable characters must survive and succeed in various aspects of life.

Therefore, the developing Uswah learning model is very relevant and urgent to support the success of the learning process of strengthening the character building of the Rahmatan lil'Alamin student profile. The problem to be solved in the research is a real problem related to innovative efforts to develop the Uswah learning model to strengthen the character of Rahmatan lil'Alamin students as a professional responsibility for acquiring quality learning in Madrasah Ibtidaiyah. The development of the Learning Model supports the effectiveness of achieving student competencies, especially in strengthening the character of Rahmatan lil'Alamin students. The research aims to develop and determine the effectiveness of the Uswah learning model when implemented in the character-strengthening program of Rahmatan lil'Alamin students in Madrasah Ibtidaiyah.

METHOD

Design This research uses a 4D development research model (Setiawan, 2019; Suriansyah et al., 2021; Wenno et al., 2022; Zuliana et al., 2020). According to Thiagarajan, it consists of four stages of development (Lawhon, 1976). The first stage is Define, often called the needs analysis stage; the second stage is Design, which is preparing a conceptual framework of learning models and tools. The third stage is development, which involves validation tests or assessing media feasibility. Finally, the dissemination stage is the implementation of the real target, which is the subject of research. To create innovation and validate the design product of the Uswah learning model to strengthen the character building of the Rahmatan lil'Alamin Student Profile in Madrasah Ibtidaiyah. The 4D model can be seen in Figure 1:

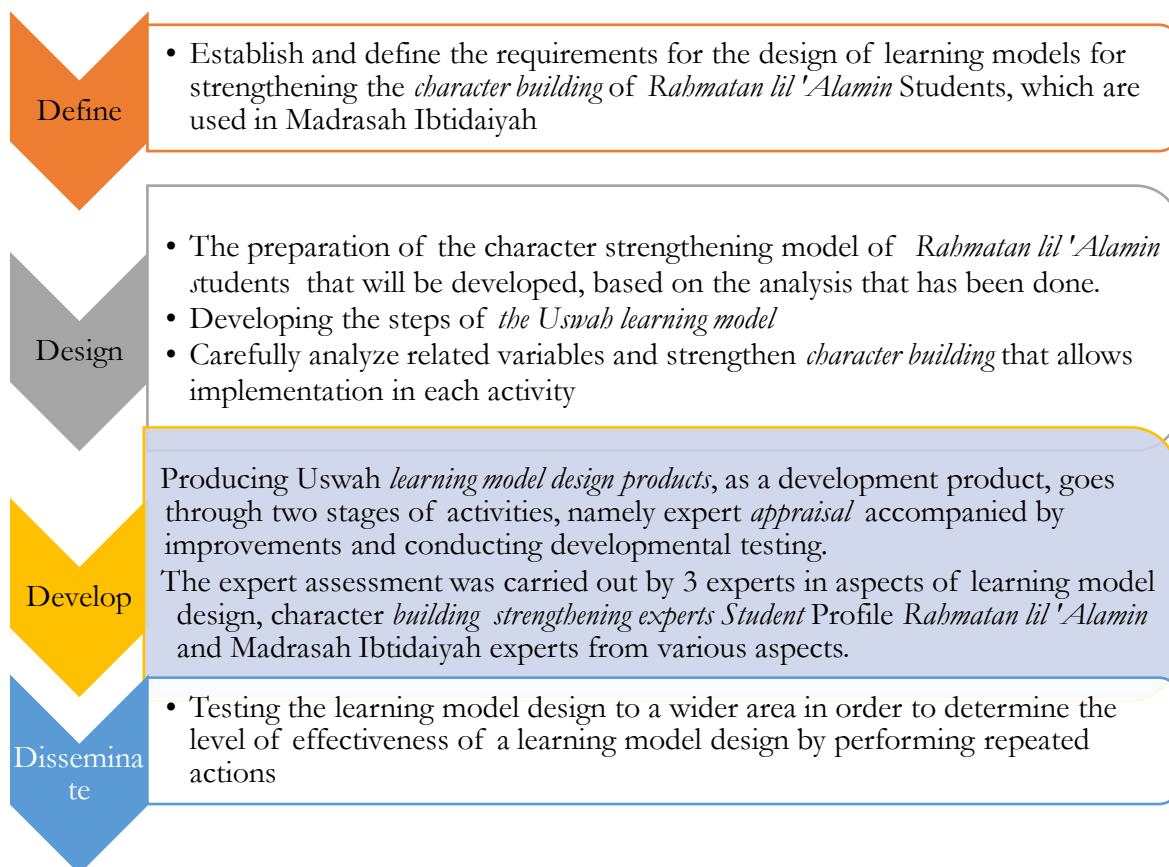


Figure 1: Execution of the 4D Procedure

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Based on Figure 1, the stages of implementing the 4D procedure are: Define stage: establish and define the requirements for developing a learning model to strengthen the character of Rahmatan lil 'Alamin Students, which is used in Madrasah Ibtidaiyah in South Kalimantan. Design Stage: The preparation of design development strengthens the character of Rahmatan lil 'Alamin Students, who will be developed based on the analysis that has been done. Then, compile the steps of the Uswah learning model while carefully analyzing the related variables and strengthening character building that can be implemented at each activity stage. Development stage: Produce Uswah learning model design products as development products, with two stages: expert appraisal, design improvements, and developmental testing. The expert assessment was carried out by three experts in aspects of learning model design, character building strengthening experts Student Profile Rahmatan lil 'Alamin and Madrasah Ibtidaiyah experts from various aspects. Disseminate stage: trial of learning model design with a broader scope so that the level of effectiveness of model design through repetitive activities includes: 1) Planning the implementation strategy of the Uswah learning model design, 2) Implementation of the Uswah learning model design, 3) Feedback Results and the learning model design process, then 4) observation and revision of the learning design process. The trial process was carried out in 4 meetings.

They then carried out large-scale model design testing using experimental methods. The selection of practical and control classes based on samples in South Kalimantan and Madrasah Ibtidaiyah has implemented an independent curriculum and religious moderation. The research will be conducted in July-December 2023. The study results were reported from three aspects: the situation and condition of the Rahmatan lil 'Alamin lesson profile strengthening program in South Kalimantan. Implementation of the Uswah learning model design and the effectiveness of the model to strengthen the character-building profile of Rahmatan lil 'Alamin students in Madrasah Ibtidaiyah. The research subjects were 72 students in grade 4 of Madrasah Ibtidaiyah Babussalam Banjarmasin in South Kalimantan. The criteria for selecting Madrasah is Madrasah Ibtidaiyah, which is in the process of implementing the Independent Curriculum and Religious Moderation. Research instruments use observation, tests, interviews, and documentation—data analysis using the Tiagarajan Model.

RESULT AND DISCUSSION

The Uswah Learning Model designs an Islamic spiritual-based learning process activity. Uswah learning model is distinguished from education, approach, strategy, learning methods, and techniques. The term Uswah learning model has a broader meaning than an approach, strategy, method, and technique of Uswah learning. Furthermore, education is more common than the Uswah learning model because the Uswah learning model is part of a spiritually based education. Applying the Uswah learning model has six characteristics: Objectives, reaction principles, syntagmatic, support systems, social systems, and assessments. The Characteristics of the Uswah learning model can be seen in the following figure 2:

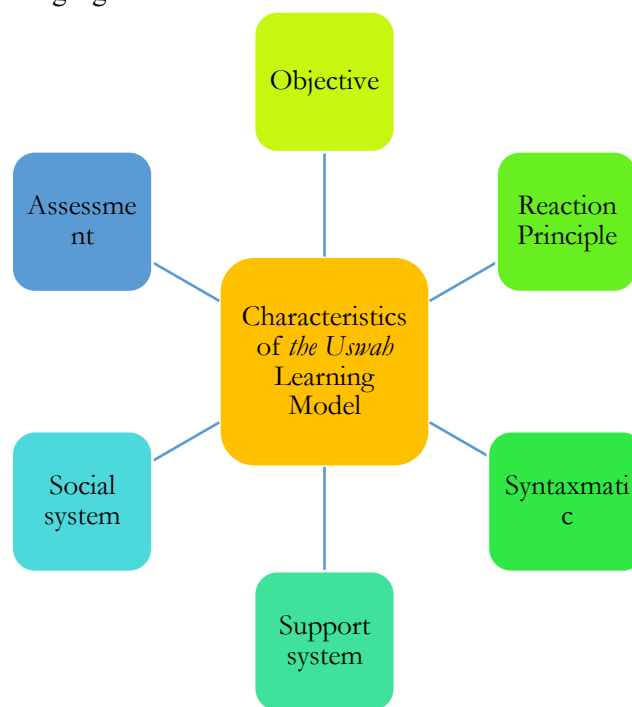


Figure 2: Characteristics of the Uswah Learning Model

Based on Figure 3, the Uswah learning model has six characteristics: [a] Learning objectives, [b] Reaction principle, Activity patterns that describe how educators should see and treat students, and student responses to educators. [c] Syntaxmatic is the stages of activity of the learning model in the form of learning strategies, methods, or techniques. [d] Support systems: All means, tools/media, and materials/materials required to carry out the model. [e] Social systems are the situation or atmosphere, environment, and norms prevailing in the model. [f] Assessment of learning outcomes and processes. The developing Uswah learning model is applied to all subjects and serves to strengthen the character of Rahmatan lil 'Alamin students in Madrasah Ibtidaiyah, can be seen in the following Table 1:

Table 1 Developing Uswah Learning Model to Strengthen Student Character

| No. | Uswah Learning Model | Strengthen Student Character of Rahmatan lil'Alamin in Madrasah Ibtidaiyah |
|-----|------------------------|---|
| 1 | Learning Objectives | Ta'addub, qudwah, tawassuth, muwathanah |
| 2 | Reaction principle | Firm in truth Patient Stoic Brave Tawakkal Discipline with compassion Reflection: Al-Aziz dan Al-Hakim |
| 3. | Syntaxmatic | StrategyModelling Method Dzikir Model the way (uswah hasanah, qudwah shalihah, mitslu A'la) Inspire a share vision (an-nazhr li al- Gad) Challenge the process (al-Juhd bi as Sa'y) Enable others to act (al-istiza'ah bi al-fi'l) Encourage the heart (at-Tafa'ul) |
| 4. | Support systems | Media and Learning Resources: Society and Educators Material: Islamic Religious and Thematic |
| 5. | Social systems | a. Emulating the Holy Prophet Muhammad. b. Emulating Prophet Ibrahim. c. Emulating Teachers/Figures/Parents |
| 6. | Assessment of learning | a. Assessment of learning outcomes: 1. Believe in God, with indicators: - Expect God's reward/gift - Looking forward to meeting Him. - Always put your trust in Him 2. Faith in the last day, with indicators: Hoping for the favor of the afterlife. 3. Faith in the apostle, with indicators: - Emulating the Holy Prophetsa. - Emulating Prophet Ibrahim. b. Assessment of the creed learning process: 1. Always pray to Allah 2. Habitually obey God 3. Apostle. |

Based on Table 1, the developing Uswah learning model has the following characteristics: First, Learning objectives. The purpose of the Uswah learning model is to strengthen student character in Madrasah, such as the Uswah learning model, which consists of Ta'addub, qudwah, tawassut, and muwathanah. Goals are synonymous with goals and purposes; in English, they are stated as aim, goal, objective, or purposes. In Arabic, namely ghâyat, ahdâf,

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or maqâsid, these terms generally contain the same meaning: actions directed to a specific goal or direction of purpose to be achieved through effort or activity (M. Hasanah, 2022; Saihu et al., 2022).

Second; The principle of reaction. Activity patterns that describe how educators should see and treat students, including how learners respond to educators. The reaction principle of the Uswah learning model: True in truth, patient, steadfast, courageous, tawakkal, discipline with compassion, reflection Al-Aziz dan Al-Hakim. Educators should view and treat students based on their activity patterns. This includes understanding how learners respond to educators. (Fatchan et al., 2015; Mohd Zin et al., 2012). The Uswah learning model emphasizes the reaction principle, which provides for being true in truth, patient, steadfast, courageous, tawakkal, disciplined with compassion, and reflecting the qualities of Al-Aziz and Al-Hakim.

Third; Syntaxmatic is the stages of activity of the Uswah learning model in the form of strategies, methods, or learning techniques (Mila Hasanah, 2018). Strategy Modelling, method Dzikir Model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart.

Fourth; Support System. All means tools/media and materials/materials required for the application of fashion (Dupri et al., 2021; Hidayati et al., 2021; Sugara et al., 2020). The Support Systems of the Uswah learning model are Media and Learning Resources, Society and Educators Material: Islamic Religious and Thematic

Fifth, Social System. Situations or atmospheres, environments, and norms apply to the learning model (Malla et al., 2021). The social system of the Uswah learning model is: a). They are emulating the Prophet Muhammad. b. Emulating Prophet Ibrahim. The central theme is the study of a Muslim's attitude toward non-Muslims, both towards family hostile to Islam and non-families. Also, non-Muslims are not hostile to Islam (M. Hasanah, 2022; Mujahid, 2021; Sya'bani & Rajiani, 2019; Syarnubi et al., 2021).

Sixth; Assessment of learning. Assessment of learning outcomes and processes is also called instructional and supporting impacts (Jusuf et al., 2019; Princess et al., 2020). Evaluation of the Uswah learning model Assessment of learning outcomes: Faith in Allah, with indicators: Expecting God's reward/grace and expecting a meeting with Him. Always trust Him Faith on the last day, with the indicator: Wishing for the blessings of the Hereafter. Faith in the messenger, with indicators: Emulating the Prophet Muhammad. Emulating Prophet Ibrahim. Assessment of the creed learning process: Always remember to Allah. He was accustomed to obeying Allah and the Messenger.

The effectiveness of developing Uswah learning model to strengthen character students of Rahmatan lil'Alamin in Madrasah Ibtidaiyah can be seen in the following Table 2:

Table 2. Effectiveness of Developing Uswah Learning Model to Strengthen Character Student of Rahmatan lil 'Alamin in Madrasah Ibtidaiyah

| Class | Total of Students | Strengthen Character | Pretest Average | Posttest Average | Effectiveness (%) |
|------------|-------------------|----------------------|-----------------|------------------|-------------------|
| Experiment | 36 | Ta'addub | 45.95 | 89.47 | 91.94 |
| | | Qudwah | 22.79 | 84.42 | 87.43 |
| | | Tawassut | 39.81 | 88.50 | 90.25 |
| | | Muwathanah | 40.10 | 88.10 | 91.21 |
| | | | | | 90.20 |
| Control | 36 | Ta'addub | 62.16 | 64.25 | 36.00 |
| | | Qudwah | 61.70 | 64.33 | 31.24 |
| | | Tawassut | 52.21 | 58.81 | 11.56 |
| | | Muwathanah | 53.20 | 58.87 | 34.23 |
| | | | | | 28.12 |

Table 2 shows that the effectiveness of developing the Uswah learning model in experimental and control classes differs. The effectiveness of the practical class reached 90.20% and has met the success indicators. As for the control class, 28.12% of students still need to complete the success indicators after participating in the lesson. This is because the control class got a different treatment than the experimental class, so the results obtained by the control class were not as good as those obtained by the practical class.

The strengthen character student of Rahmatan lil 'Alamin is a profile that applies explicitly to madrasah students who have religious competence as a characteristic. In addition, religious values such as the spirit of madrasah must be instilled in an integrated manner that aligns with implementing the Merdeka curriculum. Thus, the value of religiosity colors the way of thinking, behaving, and acting of all madrasah residents in carrying out

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educational practices and policies. The values in question are the values of Rahmatan lil 'Alamin, which are the principles of attitudes and perspectives of students as students practicing religion so that religious patterns in the context of nation and state-run properly in Madrasah Ibtidaiyah uses a time allocation of 20-30% of the total number of lesson hours for one year-and integrated with the Pancasila Student Profile strengthening program. The allocation of time for each student profile reinforcement can be different, and it can be done in an integrated or separate manner. The strengthen character student of Rahmatan lil 'Alamin in Madrasah Ibtidaiyah is focused on efforts to instill the values of religious moderation so that it can be applied through programmed activities, such as the process of purifying the soul (tazkiyatun nufus) is a process of earnestly controlling the passions of the mujahadah to draw closer to God and train the soul to resist destructive tendencies (riyadhah) (Faheem et al., 2021; Mawardi & Ruhayah, 2022; Mufatakhah et al., 2019).

Character values student profile Rahmatan lil 'Alamin: [1]. Ta'addub upholds noble character, character, identity, and integrity (Alfawaz, 2023; Bovill, 2020; Dupri et al., 2021; Swanson et al., 2019). [2]. Qudwah, namely pioneering, role model, inspiration, and guidance. [3]. Muwatanah, namely the attitude of accepting the existence of the state (nationalism), obeying state law, and preserving Indonesian culture. [4] Tawassuth: religious understanding and practice that is reasonable and pays attention to spiritual teachings. [5]. Tawazun is a balanced understanding and practice of religion that covers all aspects of life, worldly and ukhrawi. [6]. I'tidal, putting something in its place, exercising rights, and fulfilling obligations proportionately (Mz, 2018; Nurhakiky & Mubarak, 2019; Rohman, 2022; Rosyidi, 2019). [7] Musawah is not discriminatory to others due to differences in beliefs, traditions, and one's origin (Pasaribu & Radikun, 2021). [8] Syura, every problem is resolved through deliberation with the principle of placing benefit above all else. [9]. Tasamuh recognizes and respects differences in religious aspects and various other aspects of life (Maulana, 2022; Nurhakiky & Mubarak, 2019; Nurman et al., 2022). [10]. Tathawwur wa Iftikhar is always open to making changes following the times and creating new things for the benefit and progress of humanity (Dan et al., 2022; Kuliah, 2022; Muhammad Faizin, n.d.).

Strengthening the character of the character of Rahmatan lil 'Alamin must be applied in Madrasah Ibtidaiyah to deal with the impact of the Revolution Era 4.0, Society Era 5.0, and radicalism. The term Character Building in terms of language is building character; this term consists of two syllables: to create means to make, and character means character. Building what is intended here is to have the characteristics of repairing, fostering, and establishing. The character is the character, morals, or ethics that characterize a person (Nurhayati 2019). So, building character is an effort to build, educate, and shape one's morals and ethics to be better. Strengthen Character Student of Rahmatan lil 'Alamin, also called Strengthen Character Education, is a school education movement formed to strengthen student character through the harmonization of mental sports (ethics), taste sports (aesthetics), thought sports (literacy), and sports (kinesthetic) and get support from the public as well as cooperation between schools, families, and communities (Kemendikbud, 2022)

The learning model will run effectively if the experience, materials, and expected results follow the students' maturity level and maturity (Alfawaz, 2023; Alpyspaeva & Abdykarimova, 2022; Li et al., 2022). The learning process will run well if students can see positive results for themselves and progress if they master and complete the learning process. The form of change in learning outcomes includes three aspects, namely, cognitive and practical aspects (Andriani et al., 2020; Jusuf et al., 2019; Keyser et al., 2022; Periantalo et al., 2019; PRAMUSINTA et al., 2019) An effective learning model is that after learning is carried out, one aspect of changes is expected to occur in students (Anwar et al., 2019; Mufatakhah et al., 2019; Rifa'i et al., 2021).

Seven learning indicators were found by Wotruba and Wright in Hamzah Uno, and they are as follows: good material organization, effective communication, mastery and enthusiasm for the subject matter, positive attitude toward students, fair grades, flexibility in learning approaches, and good student learning outcomes (Anwar et al., 2019). Reigeluth, in the meantime, found that the four most important learning markers are retention rate, performance speed, learning transfer rate, and accuracy of mastery. Mastery may be accurately focused on both students and teachers. The author considers objectivity, achievement, and applicability based on experts' opinions on successful learning markers. Thus, the five effective learning indicators described in this research are as follows: Management of learning implementation, communicative process, student response, learning activities, and learning outcomes. Thus, learning is declared effective if all these indicators in the category are at least good. If one of the indicators in question is not classified as good (some have not reached 75%), it cannot be declared effective. For this reason, it is recommended that tracing and finding the causes of indicators of effective learning that have yet to be displayed well be developed further.

The Uswah Learning Model can overcome the problem of the emergence of value shifts due to cultural acculturation in Madrasah Ibtidaiyah students. Developing Uswah Learning Model is a problem-solving solution for implementing religious moderation and the Independent Curriculum in the learning process at Madrasah Ibtidaiyah.

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Developing Uswah learning model plays a very important role in helping teachers in Madrasah Ibtidaiyah overcome when implementing government programs related to the Independent Curriculum and Religious Moderation. The effectiveness of developing Uswah learning model to strengthen the character of Rahmatan lil 'Alamin students in Madrasah Ibtidaiyah is very important for teachers to implement the Independent Curriculum and Religious Moderation to the maximum.

CONCLUSION

The process of implementing the Uswah Learning Model with the following stages: Modeling strategy, dzikir method, the way model (uswah hasanah, qudwah salihah, mitslu A'la), inspire a shared vision (an-nazhr li al-Gad), challenge the process (al-Juhd bi as Sa'y), enable other to act (al-istiza'ah bi al-fi'l), Encourage the heart (at-tafa'ul). Developing Uswah Learning Model to strengthen student character of Rahmatan lil 'Alamin in Madrasah Ibtidaiyah is declared valid and feasible to be implemented in the learning process with very high validity criteria. Especially aspects: Ta'addub, qudwah, tawassuth, muwathanah

Developing Uswah Learning Model to strengthen student character of Rahmatan lil 'Alamin contributes to the development of educational innovation in general and learning innovation in Madrasah Ibtidaiyah. Support the internalization of religious moderation in Madrasah Ibtidaiyah so that it can be implemented in programmed activities in the learning process or habituation to support moderate attitudes. Developing Uswah Learning Model to strengthen student character endorses the effectiveness of achieving the competence of Madrasah Ibtidaiyah students, especially in strengthening the character of Rahmatan Lil 'Alamin Students. This Uswah learning model can be maximally applied if teachers who have competence become role models.

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