A STRATEGY FOR CHARACTER BUILDING AMONG RAHMATAN LIL'ALAMIN STUDENTS IN MADRASAH IBTIDAIYAH, UTILISING THE UT-10 APPROACH

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Abstract

The study aimed to develop the UT-10 Learning Model to enrich the character profiles of Rahmatan lil'Alamin students within South Kalimantan's Madrasah Ibtidaiyah institutions. The research followed a structured methodology involving defining, designing, developing, and disseminating stages (4D). The defining phase encompassed thorough analysis and needs assessment across multiple Madrasah Ibtidaiyah, establishing a nuanced understanding of their specific requisites. Moving into the design phase, meticulous planning crafted a model centered on enhancing student character profiles, integrating values like Ta'addub and Qudwah while incorporating local knowledge. Validation by experts affirmed the model's feasibility, prompting minor adjustments that were duly integrated. Through trials and large-scale tests across diverse locations, the UT-10 model consistently proved effective, scoring an average of 89.09% in fortifying students' character profiles. Notably, pivotal stages within the model, particularly the Uswah and Ta'lim phases, demonstrated potential in nurturing essential character traits among students. In conclusion, this research showcased the adaptability and efficacy of the UT-10 Learning Model in fostering holistic student development within Madrasah Ibtidaiyah, paving the way for a comprehensive educational approach focused on enhancing character profiles.
Keywords: The Development Strategies, Character Development, UT-10, Character Development In Rahmatan Lil'alamin

INTODUCTION

As the largest archipelago in the world, Indonesia has a unique and diverse religious landscape. The coexistence of different religions, intertwined with local customs, gives rise to a rich tapestry of religious practices in society. The interplay between government religious policies and rapid advances in information technology has woven a complex web of connections among various religious institutions.[1] Today's society faces at least two challenges: first, the tendency of some Muslims to be extreme and strict in their understanding of religious texts and to try to impose this way of thinking on the Muslim community, in some cases even using violence; second, another tendency that is also extreme, by being lax in religion and submitting to negative behaviors and thoughts that come from other cultures and civilizations.[2] They cite religious texts (Qur'an and Hadith) and the works of classical scholars (turats) as the basis and framework for their thinking, but they apply textual understanding and deviate from the historical context. Thus, they are like a late-born generation living in the midst of modern society with the mindset of the previous generation.[3]

It is undeniable that Indonesia is a pluralistic country. Diversity is an inherent feature that every citizen must approach appropriately so as to augment the wealth of national civilization. Although diversity has materialized as a factual representation of the nation, the right responses to it remains an issue, particularly when religion is involved. Believing in a particular religion often results in the rejection of other beliefs and the idea that only one's own religion is true (truth claim). Believing in a particular religion often results in the rejection of other beliefs and the idea that only one's own religion is true (truth claim). This can lead to a judgement or criticism of those who hold different beliefs (judgement), creating an environment of intolerance and extremism. Such religious fundamentalism only requires a small trigger to spread and manifest in social contexts. Recently, there has been an increasing understanding of radical Islam, which has been notably accompanied by numerous instances of intolerance within both the community and schools. This is a significant problem that warrants prompt attention, since it has the potential to harm the social fabric of

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[1] Sindung Haryanto, "The Sociological Context of Religion in Indonesia," dalam *Research in the Social Scientific Study of Religion, Volume 30* (Brill, 2019), https://doi.org/10.1163/9789004416987_006.

[2] Fakhereh Khatibi Jafari, Steven Krauss, dan Turiman Suandi, "Religious Socialization in Iranian Islamic Girls Schools," *Asian Social Science* 12, no. 8 (7 Juli 2016): p.56, https://doi.org/10.5539/ass.v12n8p56; Abdullah Haq Resufle dan Moh Rofiki, "Management of Islamic Education in the Challenges of Society 5.0," *EDUKATIF : Jurnal Ilmu Pendidikan* 4, no. 3 (23 Mei 2022), https://doi.org/10.31004/edukatif.v4i3.2820; Unik Hanifah Salsabila dkk., "The Development Of Educational Technology In The Realm Of Islamic Boarding School Learning," *MA'ALIM: Jurnal Pendidikan Islam* 3, no. 01 (6 Juni 2022), https://doi.org/10.21154/maalim.v3i1.3413.

[3] Nur Fauziah dkk., "The Challenges of Islamic Education in Facing the Progress of Society 5.0," 2023, https://eudl.eu/doi/10.4108/eai.19-10-2022.2331849; Dilek Latif, "Dilemmas of Religious Education, Freedom of Religion and Education in Cyprus," *Religions* 13, no. 2 (Februari 2022), https://doi.org/10.3390/rel13020096.

Indonesia, which is composed of diverse cultures. The issue becomes more complex and concerning when radicalism and religious intolerance also permeate through schools, as the students--who will shape the future of the nation and state-are affected.

At 2017 study by the Centre for the Study of Islam and Society (PPIM) at UIN Syarif Hidayatullah Jakarta found that students, university students, teachers and lecturers in 34 provinces in Indonesia showed a tendency to hold intolerant religious views, with 58.5% holding radical views, 51.1% holding internal intolerance views and 34.3% holding external intolerance views. The study highlights the need for greater understanding and open-mindedness in religious discourse. This data indicates that radicalism and intolerance have indeed become prevalent among students in schools. Additionally, another aspect of this study reveals that the PAI learning model has the potential to influence students' radicalism, just as teachers' radical opinions and beliefs can also impact students.[4]

According to research conducted by the Setara Institute and published on kalsel.procal.org on 8th August 2017, Banjarmasin has been identified as one of the least tolerant cities among the 94 cities examined in Indonesia. The Setara Institute, which focuses on freedom of religion and belief, found that Banjarmasin ranked among the top 10 cities for the lowest level of tolerance. The research project, conducted in collaboration with the Presidential Working Unit for Pancasila Ideology Development, evaluated 10 cities with the lowest tolerance scores. DKI Jakarta obtained a score of 2.30, Banda Aceh achieved 2.90, Bogor scored 3.05, Cilegon obtained 3.20, Depok secured a score of 3.30, Yogyakarta obtained 3.40, Banjarmasin achieved 3.55, Makassar secured a score of 3.65, Padang obtained 3.75, and Mataram achieved 3.78.[5]

Banjarmasin, a city in South Kalimantan, has been labelled as intolerant due to the spread of fake news and challenges in the education system and religious understanding among families. In 2019, the Research and Development Centre for Religious Public Guidance and Religious Services conducted a survey investigating the factors leading to intolerance, including family education, local wisdom implementation, household income, religious heterogeneity, and the Ministry of Religion's role. The survey included 13,600 participants from 136 districts/cities in 34 provinces and was conducted between May and June 2019. The survey revealed key aspects such as tolerance, equality and cooperation between religious communities. South Kalimantan came in at the 24th position with a score of 72.5, indicating a need for improvement in promoting harmony and understanding among its population.[6]

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[4] Yunita Faela Nisa dkk., *Gen Z: Kegalauan Identitas Keagamaan* (Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta, 2018).

[5] "Hasil Penelitian, Banjarmasin Masuk Kota Intoleran | Radar Banjarmasin," diakses 18 April 2022, https://kalsel.prokal.co/read/news/12662-hasil-penelitian-banjarmasin-masuk-kota-intoleran.

[6] Haris Prabowo, "Daftar Skor Indeks Kerukunan Beragama versi Kemenag 2019," diakses 18 April 2022, https://tirto.id/daftar-skor-indeks-kerukunan-beragama-versi-kemenag-2019-engH.

It is evident that intolerance spreads among not only adolescents but also children. Understanding is disseminated via several mediums, such as school instructional material and online media, specifically social media. Numerous platforms disseminate hoax information that misrepresents religion. According to Saptiaji, "Millennials are the most susceptible to the threat of hoaxes." It is regrettable that Indonesia, which has the potential to benefit from the demographic 'bonus' in 2030, is currently populated with individuals who lack social media literacy.[7] Failure to address this issue will inevitably lead to significant challenges in the future.

Religious moderation can be interpreted as a middle attitude in carrying out religious teachings. This means that a person has a balanced attitude between advantages and disadvantages, between firmness and gentleness, and between simplicity and luxury. A moderate religious person is able to adapt to changing times and is able to make religious teachings an inclusive and tolerant guide to life.[8] The concept of religious moderation presents three challenges that require attention when strengthening Religious Moderation.[9] The primary challenge relates to an excessive, overreaching, and extreme increase in religious understanding and practice that contradicts the core tenets of religious teachings, which primarily emphasises respect for humanity.[10] Excessive and extreme religious understanding disregards human values and prioritises religion above all else. The second issue concerns the claim of truth in religious interpretation, whereby certain individuals perceive their interpretation as the most accurate and compel dissenting individuals to conform to their views through the use of pressure and even violence. The third challenge posits an understanding capable of eroding, threatening, or even undermining national unity.[11]

Multiple initiatives have been implemented to enhance acknowledgement of Indonesia's cultural and religious diversity, yet they have not substantially contributed to promoting moderation. One such effort is the deployment of educational media in academic settings. The human race is heterogeneous in nature, giving rise to the requirement for knowledge acquisition in various formats. In this regard, education assumes a crucial role in understanding distinctions in a

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[7] PDSI Kominfo, "Generasi Millenial Paling Rentan Dengan Bahaya Hoax," Website Resmi Kementerian Komunikasi dan Informatika RI, diakses 13 Februari 2023, http:///content/detail/8726/generasi-millenial-paling-rentan-dengan-bahaya-hoax/0/sorotan_media.

[8] Albrecht Fuess, "Islamic Religious Education in Western Europe: Models of Integration and the German Approach," *Journal of Muslim Minority Affairs* 27, no. 2 (1 Agustus 2007), https://doi.org/10.1080/13602000701536166.

[9] Wirani Atqia dan Muhammad Syaiful Riky Abdullah, "Peran Guru Pendidikan Agama Islam Dalam Penanaman Nilai Moderasi Agama Di Tengah Polemik Islamophobia," *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 5, no. 1 (30 April 2021), https://doi.org/10.52266/tadjid.v5i1.631; Ari Brouwer dan Robin Lester Carhart-Harris, "Pivotal Mental States," *Journal of Psychopharmacology (Oxford, England)* 35, no. 4 (April 2021), https://doi.org/10.1177/0269881120959637.

[10] Masduki Duryat, "Opportunity Pendidikan: Transformasi Di Era Disrupsi Dan Revolusi Industri 4.0," *Gema Wiralodra* 10, no. 1 (30 April 2019), https://doi.org/10.31943/gemawiralodra.v10i1.13.

[11] Rusnaini Rusnaini dkk., "Intensifikasi Profil Pelajar Pancasila dan Implikasinya Terhadap Ketahanan Pribadi Siswa," *Jurnal Ketahanan Nasional* 27, no. 2 (6 Oktober 2021), https://doi.org/10.22146/jkn.67613.

society that is both multicultural and multireligious. Nowadays, education in Indonesia, particularly Madrasah Ibtidaiyah, encounters the challenges of Revolutionary Era 4.0 and Society Era 5.0, characterized by the presence of robots, artificial intelligence, machine learning, biotechnology, blockchain, Internet of Things (loT), and driverless vehicles.[12] Therefore, Madrasah Ibtidaiyah needs to adjust its learning and thinking patterns and demands to innovate and create, producing a superior and competitive generation.[13]

Forms of challenges that need to be anticipated by Madrasah Ibtidaiyah encompass political factors. The existence of Madrasah Ibtidaiyah institutions within Indonesian state territory must adhere to national trade regulations. Malkal, a primary school, is required to adhere to the guidelines set out by the government in the Laws of the National Education System to meet the objectives of the national trade union. To promote intercultural exchange between Altalu and other cultures, the process of interculturalisation should be implemented. To promote intercultural exchange between Altalu and other cultures, the process of interculturalisation should be implemented. Malkal must exercise discretion and intelligence while implementing these policies. Furthermore, the school is expected to stay abreast of advancements in the field of science and technology. Informalisation and globalisation necessitate the usage of technology. Therefore, the objective of education at Madrasah Ibtidaiyah cannot be fulfilled solely by the provision of knowledge, skills, and saljal skills. Additionally, to succeed in an intensely competitive world, the learning revolution is inevitable. Paldal Eral posits that a person's economic qualifications, or their position within the econosphere, impacts their ability to attain informality. Those with informal employment have greater opportunities than those without. Scholars have identified talents within the value system linked to this phenomenon. The liberalisation of nilali, including the rise of materialised budalayas, has resulted in a shift away from the culture of alkilatbat budalayas. Malkal Primary School must adopt a proactive approach to enacting reforms and change in a dynamic and constructive manner.

The development of a mindset of religious moderation should begin at an early age in accordance with the South Kalimantan regional Ministry of Religious Affairs' guidelines. As per documented findings, a comprehension of religious moderation is a valuable attribute for pupils. This will aid the growth of a respectful and tolerant attitude towards differences, a crucial life skill. Educational establishments have a crucial responsibility in instilling values of religious moderation from an early age. According to an interview with the South Kalimantan FKUB Chairman, it has

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[12] Alifian Nugraha, "Pentingnya Pendidikan Berkelanjutan Di Era Revolusi Indutri 4.0," *Majalah Ilmiah Pelita Ilmu* 2, no. 1 (1 Juni 2019), https://doi.org/10.37849/mipi.v2i1.118; Bahru Rozi, "Problematika Pendidikan Islam di Era Revolusi Industri 4.0.," *Jurnal Pendidikan Islam* 9, no. 1 (19 Juli 2020), https://doi.org/10.38073/jpi.v9i1.204.

[13] Abdurahman Jemani dan M. Afif Zamroni, "Tantangan Pendiddikan Islam di Era Revolusi Industri 4.0," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 16, no. 2 (3 Agustus 2020), https://doi.org/10.36835/attaqwa.v16i2.55.

been discovered that there is a scarcity of teachers and educators who possess knowledge and comprehension of the principles of religious moderation. Teachers and educators in Banjarmasin have a limited understanding of religious moderation, resulting in imprecise teaching that fails to delve deeply into the substance of religious moderation. Furthermore, external factors such as social media and radical groups can impact individuals' perspectives on religion and religious moderation. This can lead to a lack of interest in learning about religious moderation and can even encourage people to take an extreme stance.[14]

The significance of promoting religious moderation in Madrasah Ibtidaiyah is highly pertinent, as preliminary observations indicate that students lack an adequate comprehension of the virtues outlined in the Rahmatan Lil'Alamin Student Profile. Furthermore, the institute has yet to fully incorporate a relevant pedagogical model suitable for its students, particularly in terms of imparting alluring and Islamic instructional material. Educators often struggle to create an engaging learning environment for their students. They aim to deliver learning materials in an interesting manner whilst adhering to religious values, but frequently face challenges in doing so. Religious moderation is therefore fundamental in overcoming this dilemma, as it facilitates the development of students with a balanced approach to religion.[15]

Consequently, madrasah ibtidaiyah can evolve into an educational institution capable of confronting contemporary challenges. For a future abounding in technological revolutions and changes, students must possess the capability to overcome obstacles and serve as agents of change within society. Religious moderation is a crucial factor in adapting to the era of the Fourth Industrial Revolution and Society 5.0.[16] To succeed in various facets of life, students must develop a reliable character. Therefore, they should employ a moderate approach when utilising technology, navigating social media and safeguarding themselves from negative influences in the digital realm.

Moreover, religious moderation plays a pivotal role in promoting peaceful and harmonious interfaith relationships. Having a moderate attitude towards religion allows individuals to appreciate differences and establish cooperative relationships with others who hold diverse religious beliefs [17]. Educational institutions, particularly madrasah ibtidaiyah, play a vital role in nurturing religious

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[14] Ilham Masykuri Hamdie, *Wawancaran dengan Ketua FKUB Kalimantan Selatan* (Banjarmasin, 2022).

[15] Vicente Llorent-Bedmar, Verónica C. Cobano-Delgado Palma, dan María Navarro-Granados, "Islamic Religion Teacher Training in Spain: Implications for Preventing Islamic-Inspired Violent Radicalism," *Teaching and Teacher Education* 95 (1 Oktober 2020), https://doi.org/10.1016/j.tate.2020.103138.

[16] Mujizatullah Mujizatullah, "Inovasi Pembelajaran Moderasi Beragama Melalui Media Kreatif Pada Sekolah Umum/Madrasah Di Kabupaten Bone," *PUSAKA* 9, no. 2 (25 November 2021), https://doi.org/10.31969/pusaka.v9i2.526.

[17] Septinaningrum dkk., "Developing of Augmented Reality Media Containing Grebeg Pancasila for Character Learning in Elementary School," *Ingénierie des systèmes d information* 27, no. 2 (30 April 2022), https://doi.org/10.18280/isi.270208.

moderation in students. Creating an encompassing learning setting and incorporating religious values throughout the education process is essential. Educators must also serve as examples of religious moderation.[18]

Furthermore, involving parents and the community is paramount in building students' moderate religious character. Parents should support and guide their children to learn about religion in a moderate manner. The community should also provide good religious role models, allowing students to see positive examples in their surroundings.[19] By instilling religious moderation in students through their education at madrasah ibtidaiyah, we can create a strong, resilient, and civilized generation. This generation has the ability to address future challenges astutely and develop peaceful relationships with fellow religious communities. Such individuals can become catalysts for positive societal and national change. For this reason, it is important to prioritise religious moderation in the religious education provided by Madrasah Ibtidaiyah. There is no doubt that this will yield significant benefits.

METHOLOGY

The study employed diverse 4D development models.[20] Thiagarajan's model characterises four developmental stages. The initial stage is known as Define or the needs analysis stage. Subsequently, Design involves preparing a conceptual framework for learning models and devices. Develop follows, entailing validation testing or assessing learning models' feasibility. Lastly, disseminate involves implementing the learning models on the research subject.[21] Thus, the development of an innovative and validated UT-10 learning model design product is aimed at strengthening the character building of the Rahmatan lil'Alamin Student Profile in Madrasah Ibtidaiyah.

Define stage: In this stage, the design requirements for the learning model aimed at strengthening the character building of Rahmatan lil 'Alamin learners in Madrasah Ibtidaiyah in South Kalimantan are established and defined. Stage Design: The design to strengthen the character building of Rahmatan lil 'Alamin students based on the analysis carried out is being prepared. Compile the steps of the UT-10 learning model while thoroughly analysing relevant variables and

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[18] Muhidin Muhidin, Muhammad Makky, dan Mohamad Erihadiana, "Moderasi Dalam Pendidikan Islam Dan Perspektif Pendidikan Nasional," *Reslaj : Religion Education Social Laa Roiba Journal* 4, no. 1 (2022), https://doi.org/10.47467/reslaj.v4i1.456.

[19] Yanuar Surya Putra, "Theoritical Review : Teori Perbedaan Generasi," *Among Makarti* 9, no. 2 (3 Mei 2017), https://doi.org/10.52353/ama.v9i2.142.

[20] Izaak Hendrik Wenno, Anatasija Limba, dan Yessy Greintje Marged Silahoy, "The development of physics learning tools to improve critical thinking skills," *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 2 (1 Juni 2022), https://doi.org/10.11591/ijere.v11i2.21621.

[21] Sivasailam Thiagarajan, Indiana Univ, dan Bloomington. Center for Innovation in Teaching the Handicapped, *Instructional Development for Training Teachers of Exceptional Children A Sourcebook* (Place of publication not identified: Distributed by ERIC Clearinghouse, 1974).

enhancing character development to facilitate its implementation in each task. The development stage of producing TU-10 learning model design products involves two activities: expert appraisal with subsequent improvements and conducting developmental testing. Expert appraisal was conducted by three professionals in learning model design, character building enhancement for Rahmatan lil 'Alamin Student Profile, and various aspects of Madrasah Ibtidaiyah. At the dissemination stage, the learning model design was tested in a wider area through repeated actions and activities to determine its effectiveness. 1) The implementation strategy of the UT-10 learning model design was planned, followed by the implementation itself. This was then followed by reflection on the learning outcomes and processes and subsequent observation and revision of the learning model. The dissemination process was carried out over the course of 10 meetings.

RESULT AND DISCUSSION

The findings from the research on developing the UT-10 Learning Model for Enhancing the Rahmatan lil'Alamin Character Profile of Students in Madrasah Ibtidaiyah South Kalimantan are based on the various stages of model development:

DEFINE STAGE

The process of developing the learning model commenced with the defining stage, where information was gathered and the needs of Madrasah Ibtidaiyah in South Kalimantan were analyzed. This includes the Madrasah Ibtidaiyah Swasta Babussalam Pemurus Dalam Banjarmasin, Madrasah Ibtidaiyah Negeri 7 Tapin, Madrasah Ibtidaiyah Swasta Nor Rahman Banjarmasin, and Madrasah Ibtidaiyah Negeri 13 Banjar Regency. Data were gathered through five analytical activities, specifically front-end analysis, learner analysis, teacher analysis, skill development analysis, and specifying instructional objectives.

DESIGN STAGE

In the second phase of development, design commences. This process starts with planning, which includes various activities in the creation of the UT-10 model, such as: 1) Researchers and educators identify and review learning materials based on previous coursework; 2) They design the steps of the UT-10 education model; 3) They determine the appropriate learning media, such as videos on TikTok and YouTube, pamphlets, booklets, PowerPoint presentations, and learning cards; 4) Creating educational resources, such as lesson plans for the Merdeka Curriculum, Teaching Modules and Project P5-PPRA Modules, and preparing materials that are pertinent to the UT-10 Learning Model; 5) Incorporating local knowledge into each lesson; 6) Identifying opportunities to reinforce the development of the Rahmatan lil 'alamin Student Profile character building during the UT-10 model development process.

The researchers then produced the initial product prototype. Product development starts by defining the UT-10 model's essence, which is a learning model designed to reinforce the characterbuilding profile of Rahmatan lil 'Alamin students. Then, the researchers created the initial version of the product. Product development begins by identifying the essence of the UT-10 model, which serves as a learning tool for enhancing the character development profile of Rahmatan lil 'Alamin Students. The rahmatan lil 'alamin student profile encompasses two crucial character values. The first is Ta'addub, which denotes the importance of upholding noble morals, character, identity, and integrity. The second is Qudwah, which emphasizes the need for students to be exemplary, serving as pioneers, role models, inspirers, and guides. 3) Citizenship and nationality entail accepting the existence of the state, complying with state laws, and preserving Indonesian culture. 4) Tawassuth is the practice of religion that avoids excess and ignorance of religious teachings. 5) Tawazun promotes a balanced understanding and practice of religion that encompasses all facets of life, both earthly and spiritual. I'tidal refers to the act of placing things in their rightful place and fulfilling obligations and exercising rights in a proportional manner. Musawah (equality) equality, not discriminating against others due to differences in beliefs, traditions and origin of a person. 8) Shura (deliberation) is the principle of resolving every problem through deliberation with a focus on maximizing benefit. 9) Tasamuh (tolerance) acknowledges and respects differences, including those related to religion and various other aspects of life. 10). Tathawwur wa ibtikar is characterised by a dynamic and innovative approach, open to change in accordance with the times and aimed at advancing the betterment of humanity. The learning process of the UT-10 model consists of several phases, namely: a. Uswah Phase b. Tamtsil phase c. Ta'lim phase d. Tadris phase e. Tahfidz phase f. Ta'rif Phase g. Tarsyid Phase h. Ta'thiyah Phase i. Tadzkir Phase j. Tau'idz Phase k. Taslif Phase.

DEVELOP STAGE

The design of the UT-10 learning model steps that have been prepared are then validated by learning model experts, two lecturers and one professional teacher, who are experts in strengthening charater building and experts in learning tools based on the Merdeka Curriculum. Furthermore, the results of the validation of these three experts will show the feasibility level of the UT-10 learning model used as a guideline.

Table 1. UT-10 Learning Model Validation Results from Experts

Validator Assessment Indicator	Validator I	Validator II	Validator III	Avarage
Supporting Theory of Learning model	4	4	3	3,70
Background of learning model development	3	3	3	3,00
Purpose of learning model development	3	3	3	3,00
Reaction Principle of learning model	3	4	4	3,70
Synthesis of learning model	4	3	3	3,33
Support System of learning model	3	3	3	3,00
Social system of learning model	4	3	3	3,33
Use of learning model approach	4	3	3	3,33
Learning steps	4	3	3	3,33
Evaluation and assessment	3	3	3	3,00
Desired learning outcomes	4	3	3	3,33
Total	39	35	34	
Overall Validator Items	Valid	Valid	Valid	
Avarage		36,00		
Percentage		81,81%		Valid

After the validator's assessment, it is evident that the UT-10 learning model may be adopted for learning with slight modifications, particularly concerning background, social system objectives and the evaluation and assessment of the development of the UT-10 learning model. The average score is 36.00 (81.81%). Following this, the research team has incorporated revisions to the learning model according to the expert's recommendations.

DISSEMINATION STAGE

The dissemination phase commenced with a limited-scale trial at Madrasah Ibtidaiyah Babussalam Pemurus Dalam, South Banjarmasin District, Banjarmasin City, comprising 20 fourth-grade pupils. The UT-10 learning approach was applied, generating eleven data collection phases. The learners' evaluation of the UT-10 model shows that the average grade of the cohort is 85.5%. The learners' evaluation of the UT-10 model shows that the average grade of the cohort is 85.5%. These outcomes suggest that the UT-10 learning strategy is highly proficient.

A large-scale test was conducted using the experimental method. Three Madrasah Ibtidaiyah were chosen as the locations for the experimental and control classes. These were Madrasah Ibtidaiyah Negeri I Tapin in Binuang sub-district, Tapin Regency. Class 4B, consisting

of 28 students, was used as the control class, while class 4C with 26 students was used as the experimental class. Nor Rahman Private Elementary Islamic School, located in the south of Banjarmasin District, Banjarmasin City (MI-B), had a control group of 24 students in their 4A class and an experimental group of 27 students in their 4B class. Additionally, at Banjar Public Elementary Islamic School 13, located in Banjar Regency (MI-C), due to the only class in the fourth grade consisting of 21 students, the class was divided into two groups. Group one consisted of a control group comprising 11 students and the experimental group comprising 10 students.

The outcomes of the extensive experimentation of the UT-10 learning scheme are presented in the subsequent table.

Table 2. Recapitulation of UT-10 Learning Model Large Scale Trial Results

No.	Learning Model UT-10	Strengthening Character Building PPRA	MI-A	MI-B	MI-C	Rata-rata
1.	*Uswah phase*	*Ta'addub, qudwah, tawassuth, muwathanah*	91,1	97,7	90,2	93,0
2.	*Tamtsil phase*	*Ta'addub, tasamuh, tathawwur wa ibtikar, i'tidal.*	84,4	86,7	84,4	85,16
3.	*Ta'lim phase*	*Ta'addub tasamuh, tathawwur wa ibtikar, qudwah*	97,7	91.1	90,2	93,0
4.	*Tadris phase*	*Ta'addub i'tidal, tasamuh, qudwah,*	91,1	90,2	90,2	90,5
5.	*Tahfidz phase*	*Ta'addub, muwathanah, qudwah, i'tidal, tathawwur wa ibtikar, tawazun, musawah, tasamuh*	86,7	84,4	86,7	85,93
6.	*Ta'rif phase*	*Ta'addub, tawazun, qudwah, musawah*	84,4	84,4	84,4	84,4
7.	*Tarsyid phase*	*Ta'addub, i'tidal, tasamuh, qudwah*	90,2	91,2	90,2	90,53
8.	*Ta'thiyah phase*	*Ta'addub, muwathanah, tawazun, syura*	86,7	86,7	84,4	85,93

9.	*Tadzkir phase*	*Ta'addub, ta'addub, qudwah, tawazun, I'tidal, tasamuh, syura*	90,2	90,2	91,2	90,53
10.	*Tau'idz phase*	*Ta'addub, qudwah, i'tidal, syura, tasamuh*	90,2	90,2	90,2	90,2
11.	*Taslif phase*	*Ta'addub, ta'addub, qudwah, tasamuh*	91.2	91,2	90,2	90,86
	Avarage		89,44	89,45	88,39	89,09

Strengthening the profile of rahmatan lil'alamin students by implementing the UT-10 learning model at MI-A, MI-B, and MI-C has an average value of 89.09. There is no significant difference in the results obtained from the three distinct research locations. Consequently, the UT-10 learning model's development aids in reinforcing the learners' character building profile, making it appropriate for application in Madrasah Ibtidaiyah regardless of its location and conditions. This is in line with the Merdeka Curriculum's characteristics, which are not affected by a school's location or quality.

The implementation of the UT-10 learning model in the Uswah and Ta'lim phases holds great potential for enhancing the profile of rahmatan lil'alamin students. The Uswah phase strengthens character development through Ta'addub, qudwah, tawassuth, and muwathanah, whereas the Ta'lim phase emphasises Ta'addub tasamuh, tathawwur wa ibtikar, and qudwah.

The development of the UT-10 learning model embarked on a structured journey, commencing with the defining stage. This initial phase involved a comprehensive analysis of Madrasah Ibtidaiyah in South Kalimantan, encompassing multiple institutions. Through diligent data gathering and analytical activities like front-end analysis and learner assessment, the specific needs of these institutions were dissected, providing a foundational understanding for the subsequent stages. Transitioning into the design stage, meticulous planning and development marked this phase. Researchers delved into crafting the UT-10 model by curating learning materials, delineating the model's steps, and determining suitable media for dissemination. The model's essence revolved around enhancing the character profile of Rahmatan lil 'Alamin students, encapsulating values such as Ta'addub and Qudwah. This phase's thoroughness extended to incorporating local knowledge, a crucial aspect in fostering holistic development among learners.

Validation became pivotal in the development process, with experts in learning models and character building contributing their assessments. The validation results highlighted the model's feasibility, scoring an average of 81.81%. However, slight modifications were recommended, particularly in aspects related to background, social system objectives, and evaluation methods.

Subsequently, revisions were incorporated in alignment with these expert recommendations. The dissemination stage unfolded with trials conducted at Madrasah Ibtidaiyah Babussalam Pemurus Dalam, generating promising outcomes with an average grade of 85.5%. A large-scale test ensued across various Madrasah Ibtidaiyah locations, affirming the UT-10 learning model's effectiveness in strengthening the characterbuilding profile of students. The consistent average value of 89.09% across diverse research locations underscored the model's adaptability, irrespective of the school's context or quality, aligning seamlessly with the universal applicability of the Merdeka Curriculum.

Significantly, the Uswah and Ta'lim phases emerged as pivotal stages within the UT-10 model, exhibiting substantial potential in nurturing essential character traits. The Uswah phase fortified character development through virtues like Ta'addub and qudwah, while the Ta'lim phase emphasized Ta'addub, tasamuh, tathawwur wa ibtikar, and qudwah. These phases stood out as critical avenues for the holistic development of Rahmatan lil 'Alamin students, reinforcing the model's significance in shaping a well-rounded educational approach.

CONCLUSION

The comprehensive study focused on developing the UT-10 Learning Model to enhance the character profile of Rahmatan lil'Alamin students in Madrasah Ibtidaiyah in South Kalimantan. Through a structured methodology encompassing defining, designing, developing, and disseminating stages, the research team created and validated an effective model. The defining phase involved rigorous analysis and needs assessment across various Madrasah Ibtidaiyah institutions, providing a foundational understanding of their specific requirements. Transitioning into the design stage, meticulous planning and development were undertaken, crafting a model that centered on enhancing students' character profiles, encompassing values like Ta'addub and Qudwah while integrating local knowledge.

Validation by experts highlighted the model's feasibility, prompting minor modifications in certain aspects, which were duly incorporated. The dissemination phase involved trials and large-scale tests across multiple locations, affirming the UT-10 model's effectiveness in strengthening students' character profiles consistently, scoring an average of 89.09%. Notably, the Uswah and Ta'lim phases emerged as pivotal stages within the UT-10 model, showcasing their potential in nurturing essential character traits among students. In summary, the research demonstrated the UT-10 Learning Model's adaptability and efficacy in fostering holistic development in Madrasah Ibtidaiyah, paving the way for a comprehensive educational approach focused on enhancing students' character profiles.

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