



## APPLICATION OF ISLAMIC CULTURAL-HISTORICAL VALUES IN DEVELOPING THE CHARACTER OF LEARNERS IN ISLAMIC ELEMENTARY SCHOOL

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### Abstract

Character is an attitude inherent in humans which is the basis of all their actions. The history of Islamic culture is a material that can be used as a medium to create the character development of students. This article is motivated by the presence of the character of students during the pandemic, this is due to the lack of interaction of students with teachers which causes character education to be less conveyed. Teachers as the front line in education need to have and develop strategies and methods in learning so that targeted learning can be achieved. This writing intends to find out why Islamic cultural history education has not been able to fully develop the character of students, and how to instill cultural-historical values in developing the character of students during the covid-19 pandemic. This type of research is field research with a qualitative approach. The data in this study were obtained from direct observations, interviews, and literature studies based on previous research articles. Then the data is collected and analyzed to obtain the nature of the cultivation of these character values. The results of this article indicate that Islamic cultural history education has not been able to fully develop the character of students because the material taught is not by the age of student growth, and the application of historical values of Islamic culture to develop the character of students is through exemplary and habituation methods. These examples were obtained from studying the history of the Messenger of Allah during his preaching with his companions (*Khulufaurrasyidin*).

**Keywords:** Islamic cultural-historical values, Character development, Students, Islamic elementary school

### INTRODUCTION

Era millennials as they are today global developments, in general, are increasing along with the development of the times. Global development that should be able to grow well is decreasing, causing the character values of students to fade. Currently, a lot of disturbing behavior of children is often aired by media broadcast, some cases that are often encountered are child fights, stealing, and ditching. In addition, it was also encountered directly by the author related to the character development of students at Daarul Huda Islamic Elementary School.

Based on interviews conducted by the author with the Deputy Head of Student Affairs at Daarul Huda Islamic Elementary School, there are several problems related to the behavior of students lately. Several cases were recorded, such as students lacking empathy, wasteful, less honesty, and also far from polite values in language with teachers, parents, or older people.

The problems above are a matter that underlies the need for character education for students as a result of a character deterioration that affects behavior in everyday life. Such a system of life must be improved for the better life of the nation. Teachers as the front line in education must be able to provide examples of real actions according to the occurring conditions. A fundamental change in habit or culture during the covid-19 pandemic make students experience many obstacles in the development of their attitudes, to be able to overcome these changes, it is necessary to increase the ability of students to carry out education that is nuanced education on character values.

Character values in Islamic education can be found in Islamic religious learning. Daarul Huda Islamic Elementary School has PAI sub-subjects which include: subjects of the Qur'an and hadith, Fiqh, moral Aqedah, and the history of Islamic culture. The relationship between one lesson and another lesson is related to each other as one link. The life of Muslims can never be separated from the role and function of the history of Islamic culture. History is a reflection of past lives that can be used as material for self-improvement. In addition, the history of Islamic culture can also be used as a guideline to be able to develop Islam than before.

The history of Islamic culture is a crucial part that cannot be separated from the lives of Muslims from time to time, especially for education in schools. Teachers as an educator should be able to apply the values contained in the Islamic cultural history of subjects. Historical values of Islamic cultural values are values that come as a result of events and transformations that occurred in the last period of history both related to Aqedah, sharia, and morals. So that Muslims should be able to study their history and culture from childhood, by knowing the history of the arrival of Islam in society in the previous century. The best historical stories that we can take lessons from stories contained in the verses of the Qur'an. As the word of Allah SWT in Q.S Joseph: 3

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْعَافِينَ

"We do relate unto thee the most beautiful of stories, in that we reveal to thee this (portion of the) Qur'an) before this, thou too were among those who knew it not (Q.S. Joseph: 3)"

This verse explains the story in the Qur'an besides it is true, it also comes directly from the revelation of Allah SWT. The stories contained in the Qur'an are intended as lessons for people of common sense. As the Word of Allah SWT which reads:

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ء

"There is, in their stories, instruction for men endued with understanding. It is not tale invented, but a confirmation of what went before it, a detailed exposition of all things, and a guide and a mercy to any such as belief".

The verse explains how important it is to study history for humans as a lesson to gain knowledge of the past that he can use as a guide for present and future life, especially in the

present. At this time the advancement of science and technology has been increasingly rapid all kinds of information can be easily accessed with smartphones, even not infrequently the information contains content that is harmful to the younger generation such as hoax news, immoral acts, even slanderous information directed at someone. This problem is certainly a challenge for teachers to develop a good character for students so that they can control themselves from various kinds of bad technological progress, especially during the Covid-19 pandemic, where learning activities are mostly done online through media smartphones or other media. Therefore, teachers and parents need to work together in the process of educating children to achieve good educational goals.

The main goal of education is the creation of 3; aspects of developing knowledge, attitudes, and skills in a balanced manner. In reality, the world of education has forgotten the 3 aspects of the purpose of education, and instead gives a lot of focus only to the cognitive aspect compared to other aspects. Therefore, it has become an obligation for a teacher to be able to realize the 3 aspects of the goals of the education in a balanced manner. As the matter is in line with the goals of national education in Article 1 Sisdiknas of the 2003 national education system constitution aims to develop the potential of students to have intelligence, personality, and noble character.<sup>1</sup> The lessons related to exemplary values of faith and morals have been given in school through learning the history of Islamic culture, but not a few students are high achievers in learning at school but often fail in facing life due to a lack of honesty, perseverance, trust, responsibility, tough and ready to face challenges in real life in the family and society. Whereas historical education has an important position in building the character of students who are dignified and have a sense of nationality and love for the homeland.

Based on the background of the problems, it is found the main problems that arise in this study are: first, why has Islamic cultural history education not been able to fully improve the character of students? Second, how do apply the historical values of Islamic culture in building the character of students at Daarul Huda Islamic Elementary School? Meanwhile, the urgency or purpose of this research is to find the reasons why Islamic cultural history education in elementary schools has not been able to fully improve the character of students. Then to find out how the application of Islamic cultural-historical values in developing the character of students at Daarul Huda Islamic Elementary School.

The history of Islamic culture is a subject that examines events that occurred in the past, which contain science, religion, morals, rules, norms, and habits.<sup>2</sup> The values of Islamic Cultural History that can be applied to students include material values (materials in textbooks), formal values (understanding of the material presented), functional values (behaviors arising from understanding the material delivered), and essential values (values related to life after the mundane).<sup>3</sup> The historical aspect of Islamic culture focuses on taking wisdom or lessons from past events, imitating the figures.<sup>4</sup> Apply the historical values of Islamic culture, of course, cannot be separated from the role of a teacher in carrying out learning activities in the classroom.

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<sup>1</sup> Sisdiknas, "Law of the Republic of Indonesia Number 20 of 2003," no. 1 (2003).

<sup>2</sup> Aminah, "Learning the History of Islamic Culture in the Development of Culture and Character of the Nation in State MTs Learners 2 Bandar Lampung" (2020).

<sup>3</sup> Rofik, "The Value of Learning the History of Islamic Culture" 2008 (2015).

<sup>4</sup> Nasir S, & Suredah, and Suarni, "Internalization of Islamic Cultural History Learning Against The Formation of Student Character in MTS Ponpes DDI Patobang Sipatuo Kab. Pinrang Village," 2018, 202–13.

The creativity of a teacher in choosing a learning model will certainly provide convenience in the application of values contained in history to be able to develop the character of students.

Character is often associated with the psychiatric traits that characterize each individual including morals or character related to the values of the individual's behavior with God Almighty, himself, and others.<sup>5</sup> The character can also be interpreted as a way of thinking and behaving for every individual, both within the family and society.<sup>6</sup> Character education is a method of instilling basic values in children through several learning activities and mentoring students to be able to understand, experience, and combine the values that are the main principles in education they are lived into their personality. Character education can be well embedded in children if it can be synchronized with religious learning because religion is the main guideline of life for all humans.<sup>7</sup> Islamic education is a process of learning that leads to the formation of morals or personalities (characters).<sup>8</sup> Islamic education has a major influence in the formation of the nation's character of the nation with a variety of strategies, approaches, and methods that are relatively deep and fundamental.

Based on previous research which is generally related to the research conducted, two studies are used to support the author in finding study references. Among them is research conducted by Dwi Rahayu entitled planting religious cultural values in students can be done by habituation, advice as well as punishment. So that from the planting, religious-cultural values are obtained in students, marked by the growth of the discipline, responsibility, religion, manners, and *tawadhu* attitude of students.<sup>9</sup> Meanwhile, according to Marsalis in his research entitled moral education and its application in learning, instilling noble moral values to learners is done using methods, strategies, learning media, and attitude assessment to students by the 2013 curriculum previous.<sup>10</sup> The thing that distinguishes the author's research and previous research is the intended target, in the first research the intended target is the development of religious or spiritual values through the application of religious values, in the second research the intended target is the development of morals through the application of SKI learning, while the research that focuses on what the author does is to development of the character of students through the historical values of Islamic culture.

In conducting this study, the researchers focused their research on functional values in the History of Islamic Culture. The values that can be instilled in students include religion,

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<sup>5</sup> Miftah Nurul Annisa, Ade & Wiliyah, and Nia Rahmawati, "The Importance of Character Education in Elementary School Children in the Digital Age" 2, no. 1 (2020): 35–48, <http://journal.unj.ac.id/unj/index.php/psdspd/article/view/10159>.

<sup>6</sup> Arina. Manasikana and Candra Widhi Anggraeni, "Character Education and Quality of Indonesian Education," *Proceedings of The National Seminar on Education 2018, Muhammadiyah University of Surakarta*, 2018, 102–10, [https://publikasiilmiah.ums.ac.id/bitstream/handle/11617/10206/Makalah\\_Arina\\_Manasikana.pdf?sequence=1&isAllowed=y](https://publikasiilmiah.ums.ac.id/bitstream/handle/11617/10206/Makalah_Arina_Manasikana.pdf?sequence=1&isAllowed=y).

<sup>7</sup> Siti Saranun, "Character Education in Islamic Perspective and Its Implementation Strategy," *Andragogi: Journal of Technical Training in Education and Religion* 7, no. 2 (2019): 321–36, <https://doi.org/10.36052/andragogi.v7i2.100>.

<sup>8</sup> Musrifah, "Character Education in islamic perspective," *Islamic education* 1, no. 01 (2016): 119, <https://doi.org/10.53649/jutau.v14i01.309>.

<sup>9</sup> Dwi Rahayu, "Planting Religious Cultural Values in Learners in SDN Inpres Bumi Bahari" 52, no. 1 (2019): 1–5.

<sup>10</sup> Mardalis, "Moral Education and Its Application in the Study of the History of Islamic Culture in MTs.N. 1 Bukittinggi" 5, no. 2 (2018): 5–24.

honesty, assertiveness, tolerance, caring for the environment, having a high curiosity, passion, and courage. These values are in accordance to learn the history of Islamic culture as contained in the latest attachment to the decree of the minister of Religious Affairs No. 183 of 2019. Therefore, the author is interested in conducting research with the title of inculcating the historical values of Islamic culture in developing the character of students in Islamic elementary schools.<sup>11</sup>

## METHOD

A qualitative approach with the field research method is used by the author is conducting research. Field research is a study conducted systematically using data found directly in the field.<sup>12</sup> According to Bodgan and Taylor, qualitative approaches are research methods that produce descriptive data in form of written or spoken words from people and behaviors that can be observed in their entirety.<sup>13</sup>

This research was conducted at Daarul Huda Islamic Elementary School in Tangerang city which was held for 2 weeks from 10 October to 24 October 2021. The informants in this study are 1 teacher representative from the student representative, 3 teachers of 4th grade, 5th grade, and 6th grade. Both were chosen because they felt are the ones who generally knew and felt more about the character student in accordance to the characteristics of their age of maturity.

in this study data collection by interview, techniques were conducted with informants 1, 2, 3, and 4 to find out how the application carried out by this information were to develop the character of students. Then carry out direct observation technique to find out how the character of students at school to identify the problems that occur with the character of the students themselves. And the last is the documentation technique in the book package of Islamic cultural history in grades 4, 5, and 6 to find out what learning materials are given to high-class children aged 9-12 years.

The data collection procedure is carried out employing data display, reduction of data that will later be used by the author to be a source of the relevant source so that it is then analyzed in such a way as to obtain the necessary data and presented and described for concluding.

## RESULTS AND DISCUSSION

### **Why is Islamic cultural history education not fully able to improve the character of students?**

Through field observations and documentation related to Islamic cultural history learning materials in high class on package books grade 4, grade 5, and grade 6 at Daarul Huda Islamic Elementary School Tangerang city, it is known that the distribution of the materials contained in the textbook is as follows:

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<sup>11</sup> Directorate General of Islamic Education of the Ministry of Religious Affairs, "Decree of the Minister of Religious Affairs No. 183 of 2019 concerning PAI Curriculum and Arabic In Madrasah," 2019, 1-466.

<sup>12</sup> Arikunto Suharsimi, *Basics of Reserch* (Bandung: Tarsoto. Bandung, 1995).

<sup>13</sup> Moleong J Lexy, *Qualitative Research Methodology* (Bandung: Bandung. Teenager Rosdakarya, 1991).

Table 1. High-class learning materials

Subject Matter	Class	Character Value
Arab society before Islam came	IV	Religious
The personality of the Prophet Muhammad (peace be upon him)	IV	Honest
Apostleship and da'wah of the Prophet Muhammad (peace be upon him) with his companions	IV	Trust Humble
The migration from Mecca to Medina, and Thai	IV	Patience
Father Mecca incident	V	Forgiveness
The Death of the Prophet Muhammad Saw	V	Generous
<i>Khulufaurrasyidin</i>	V	Brave
Figures or scholars around the residence ( <i>Walisongo</i> )	VI	Simple Polite Responsibility

Source: Daarul Huda Islamic Elementary School Student Book

Through interviews with teachers and students as well as observations made by the author regarding SKI<sup>14</sup> materials for grade 4 elementary school, it was found that some materials were deemed unsuitable to be taught in grade 4. Such as material on the prophet's fortitude personality and the prophet's *hijrah* and it exists when the prophet is an adult and has been appointed as an apostle. The material should be more suitable for student-age SKI education, not for grade 4 SKI elementary school. These materials are not suitable for children aged 4<sup>th</sup> grade because the age of 9-10 years still has a concrete or operational way of thinking that is different from those aged 13 years and over who can already think preoperational so that it is not by the age of maturity. It should be more appropriate to provide material about the story of the Prophet as a child who became a shepherd, as well as the honesty of the prophet in trading and when the prophet was believed to be the title of al-Amin.

While the results of documentation of learning materials in the 5th grade of elementary school, it was found that the material was not suitable was about the leadership of caliph Abu Bakr Ash-Siddiq, caliph Umar bin Khattab, caliph Usman bin Affan, and caliph Ali bin Abi Talib. The material is given to 5<sup>th</sup>-grade elementary school because it is not by the age of maturity and does not match the child's social conditions of the children's, this will make it difficult for students to imitate and practice it in everyday life. This material is more suitable for older children such as middle school, high school, or even college the age of students. The material given to 5th graders is materials that are appropriate to the age of maturity and social conditions of students, such as how loyal friends are to accompany the Prophet, how the life of friends is simple, and how friends act. So that students can feel it and imitate and apply it in everyday life because this is the core of learning where students can apply their knowledge in everyday life.

Then the results of research with documentation and interviews related to the material given to the grade 6 are also deemed unsuitable if the discussion is how the guardians spread the religion of Islam. The material should be conveyed is about how the guardians can develop

<sup>14</sup> Indonesian is *Sejarah Kebudayaan Islam* (Islamic Cultural History), Subject in Islamic Education

their abilities, how to speak the words of the guardians so that people of the community want to pay attention so they are interested in converting to Islam. These lessons can be given to children aged 12 years to get used to speaking well to others, especially to those who are older than him.

In addition, according to the results of observations and interviews, it was also found that there was also a lack of teacher development in teaching Islamic cultural history education at Daarul Huda Islamic Elementary School, due to the teacher's lack of widespread understanding of the history of Islamic culture. Recognized by the 4th-grade teacher informant that he often only provides the material in the student textbook without improvising with other books or linking with other lessons, so that the teacher only focuses on the stories in the textbook.

So, it can be concluded that SKI material has not been fully able to develop the character of the student, because some things include some material that is not suitable for the maturity age of elementary school children, as well as the lack of development of learning methods and strategies carried out by teachers so that the values contained in SKI learning is less pervasive to herself, that can cause the character values contained have not been able to fully develop of student character.

### **How do apply the historical values of Islamic culture in building character to students at Daarul Huda Islamic Elementary School?**

Based on the results of the researcher's interviews with teachers in grade 4, grade 5, and grade 6, information was obtained in this pandemic period there was a deterioration in the character values of students. According to the informant of the 5th-grade teacher, the character of students is hard to control in this online learning, this problem happened because lots of parents often ignore the problem. Based on information from 6th-grade teachers, a blended learning system is expected to make students better. To be able to develop good character students, the informant from the 4<sup>th</sup>-grade teacher said the school did was applying exemplary habituation methods.

The exemplary method is often used by teachers to develop the character of students, like research conducted by Azizah Munawaroh, exemplary is the most important and most effective method of character education if it is carried out continuously.<sup>15</sup> The exemplary method is a fairly effective method used in the formation of children's character where teachers as educators can provide good examples in the school environment as the result of exemplary learning that exists in the Apostles and friends which are then applied by the teacher to encourage students to imitate (habituation) what he does so that it can form a better character of students.

Exemplary is behavior that reflects noble values that can be imitated by others. According to the high-class teacher informant, a role model in the Prophet can be used as an

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<sup>15</sup> Azizah Munawwaroh, "Exemplary As a Method of Character Education," *Journal of Islamic Education Research* 7, no. 2 (2019): 141, <https://doi.org/10.36667/jppi.v7i2.363>.

example in building a character like honesty, trust, patience, and forgiveness.<sup>16</sup> According to the information from the teacher of 6th grade, the exemplary from the Apostle's honest attitude can be applied to the students through the attitude of trust that the teacher gives to the students so that students can feel comfortable with the teacher. Teachers must be able to take the hearts of students as not to have high pressure and the students can speak honestly. Because if students feel pressured due to the teacher's excessive reaction, the child tends to have a fear of speaking the truth. According to the informant from the teacher of the 4th grade, the habituation by the teacher did to apply for making an honest character from a student was done by providing an empty container to put the findings in the classroom.

Meanwhile, the form exemplary of the nature of the mandate of the Apostle that can shape students to have a good character, according to the information from the 5th-grade teacher is to give students full confidence as well. She said, the form of trust to make the students have a spirit of trust that is by the implementation of *duba prayer*. According to the informant for grades 5 and 6, there is no assistance in *duba prayer* activities, so who leads is a class leader and that is a responsibility together. If there are students who do not perform *duba prayers* or when they performing prayers they make a joking with their friends, and then with a good attitude of responsibility these students will come to the front of the class and *murojaab*<sup>17</sup> short letters, this is done to be able to find out the extent of the mandate they can carry out.

The next exemplary is can be applied in the development of the character of students is patience and forgiveness. The patience of the Apostle who can be used as an example is his journey during preaching with various insults, intimidation, and threats received.<sup>18</sup> Based on this problem, teachers and students can apply the example by apologizing together when a friend makes a mistake either intentionally or not. In addition, teachers and students can also jointly apply the value of patience exemplified by the Prophet Muhammad SAW, through simple things such as getting used to queuing when taking ablution and being patient when studying at school.

In addition to the example of the prophet Muhammad SAW, another example that can be used as an example to develop the character of the student is the example of the *kebulufaurasyidin*. According to 6th-grade teacher informants, the characters that can be used as examples of *kebulufaurasyidin* are religious, generosity, courage, simplicity, courtesy, and responsibility. According to the informant of the 6th-grade teacher in teaching the example of learners to imitate the characteristics of the *kebulufaurasyidin*, he took from the daily stories of the *kebulufaurasyidin*. The story of Abu Bakr's generosity can be applied in instilling the character of students by directing them to always do good by practicing the little wealth they have every day. Through this activity, children are accustomed to always giving alms which they will use to help people in need, such as when disasters occur and feeding orphans. According to hers, this habit can still be applied even in a pandemic, where they still invest or donate part of their wealth

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<sup>16</sup> Nurdin Nurdin, "Implementation of the Prophet's Example Based on the Qur'an Surat Al-Ahzab Verse 21 For Millennial Educators," *Tadabbur: Journal of Islamic Civilization* 1, no. 1 (2019): 29–48, <https://doi.org/10.22373/tadabbur.v1i1.48>.

<sup>17</sup> Maintain memorization so that it stays awake

<sup>18</sup> Sopyan Hadi, "The Concept of Patience in the Qur'an," *Journal of Madani* 1, no. 2 (2018): 473, <http://www.jurnalmadani.org/index.php/madani/article/view/25>.

through alms they make a piggy bank, and then once a month they give it to people in need on the streets or make a donation to a mosque that is under construction program.<sup>19</sup>

The trait that deserves to be followed is the religious nature of the *kebulufaurasyidin*. Based on interviews with teacher informants for grades 4, 5, and 6, the things that are applied in imitating their religious nature are by applying good habits of students. Such as praying duha, reading the holy Qur'an, *murojaah* short letter, *istigosab* after *duba prayer* or *fraud prayer*, dhikr after prayer, and the habit of praying before and after beginning lessons. This is in line with research conducted by An-Nur religious character can be done with a habit such as *duba prayer*, zuhr prayer, midday prayer, and the habit of shaking hands every morning at the school gate and used wearing Muslim clothes.<sup>20</sup>

The next character that can be imitated is the simplicity of the *kebulufaurasyidin* in their daily lives which should be exemplified. This example can be instilled in life so that we don't always live extravagantly for what we have. According to the 5th-grade teacher informant, the example of simplicity is applied at Daarul Huda Elementary School with regulations that do not allow female students to use jewelry such as rings and bracelets. Then besides that, another application is holding savings for students to be able to save the money they have, so they are not lost of snacks and wasting money buying anything that is not important.

Furthermore, the example that needs to be used as an example is the courageous nature that can be seen in *kebulufaurasyidin*. Her courageous nature can create self-confidence, so he can control herself better in any situation. This courage can be applied to students by having the courage to ask questions, dare to come forward, dare to give arguments, and dare to express opinions. Anggraeni said that to create students who have a sense of courage needs to be stimulus so that children have self-confidence first. To foster self-confidence according to the 4th-grade teacher informant he uses a discussion model between groups so that it can create good interaction between friends which will later foster children's initiative to exchange opinions and create a sense of courage.<sup>21</sup>

The nature of responsibility possessed by *kebulufaurasyidin* can also be applied in shaping the character of students to create better human beings. According to the 5th-grade teacher informant, in emulating the character of this nature of responsibility he did a habit to give assignments that according to them were the responsibility of the students. If they have completed the task, it means that students have carried out the responsibilities given by the teacher. The 6th-grade teacher informant said in the pandemic condition the teachers provide leeway in the assignment and completing them, it was hoped that students would be responsible for the tasks they were given.

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<sup>19</sup> Qomaruzzaman Azam Zami and Bagong Suyanto, "Digital Divide for Teacher During Pandemic Covid-19," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 4, no. 2 (July 30, 2021): 213–24, <https://doi.org/10.31538/almada.v4i2.1235>; Putu Agus Windu Yasa Bukian and I. Wayan Sujana, "Yoga Asanas as an Effort to Reduce Anxiety on Online Learning During Pandemic in Stikes Buleleng Students," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 5, no. 1 (January 31, 2022): 56–62, <https://doi.org/10.31538/almada.v5i1.1870>.

<sup>20</sup> Annur & Annur, Rido & Kurnianto, and Rohmadi Rohmadi, "Application of Religious Character to Learners at MTS Muhammadiyah 3 Yanggong Ponorogo," *Journal on Islamic Education* 2, no. 2 (2018): 1, <https://doi.org/10.24269/tarbawi.v2i2.174>.

<sup>21</sup> Anggreni Made Ayu, "Application of Play To Build Early Childhood Confidence," *Journal Of Early Childhood and Inclusive Education* 1 (2017): 1–8.

The next attitude that can be used as an example is the polite nature of Caliph Ali bin Abi Talib. This polite attitude should be applied to students to create respect for parents, teachers, and fellow friends. According to the 6th-grade teacher informant, in applying politeness habits, namely by getting students to not shout when talking, speaking, ask permission to go to the bathroom, not speak rudely, greetings when meeting teachers, and getting used to saying the word help in asking for help to his friend.

## CONCLUSION

The failure of learning the History of Islamic Culture education in developing the character of a student at elementary school, because the values contained in the Islamic Cultural History Education material are not fully by the characteristics and social conditions of elementary school students aged 4, 5, and 6, this causes the values contained in ski learning materials cannot be fully implemented. As for the habituation methods and practices applied to the school, they are quite appropriate, only because they are constrained by the pandemic so that learning in school becomes hampered. The method of applying the character values given is through the exemplary and habituation method taken from the stories of the nature of the Prophet Muhammad and the *kebulufaurasyidin* to build the character of students by finding a forgiving, honest, trusting, patient, generous, religious, responsibility, simple and polite.

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