Teachings of Violence in Education:
Review of War Material on Islamic Cultural History Subjects at the Elementary Level

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ABSTRAK: *Education is one of the instruments considered the most effective in preparing students before entering real life. Education is also considered as a vehicle that can solve social problems, instilling religious and humanitarian values. For this reason, in school, there is no place for material that presents violent content and or material that contains radical notions. However, the existence of several articles about warfare in the subjects of the History of Islamic Culture (SKI), causing anxiety that gave birth to the idea to replace the material content, because it was feared could foster fanaticism and religious intolerance. This paper departs from library research (library research) using a qualitative approach. Library research referred to in this paper is a study that makes library materials as the primary source of research. Also, in this paper observation and documentation techniques are also used which are processed using qualitative analysis to find out the teachings of violence in education on war material in the subjects of the history of Islamic culture at the elementary level. Based on the results of the study it can be seen that no teachings or content contain violence, radicalism, fanaticism and religious intolerance in the material of warfare in the subject of Islamic Cultural History at the primary level. The proportion of SKI subjects turned out to only have 2 hours (JP) in 1 week or equal to 4.65% of the total 43 JP learning loads in the curriculum structure of Madrasah Ibtidaiyah (MI) in grades 4, 5 and 6. Whereas in grade 3, the proportion of SKI subjects is slightly higher by 0.35% or reaches 5% of the total 40 JP study load in one week in the MI curriculum structure.*

Pendidikan merupakan salah satu instrumen yang dianggap paling ampuh dalam mempersiapkan peserta didik sebelum memasuki kehidupan nyata. Pendidikan juga dianggap sebagai wahana yang dapat memecahkan masalah-masalah sosial,

menanamkan nilai-nilai keberagamaan dan kemanusiaan. Untuk itu, dalam pendidikan tidak ada tempat bagi materi-materi yang menyajikan konten-konten kekerasan dan atau materi yang berisi paham-paham radikalisme. Namun adanya sejumlah materi tentang peperangan di mata pelajaran Sejarah kebudayaan Islam (SKI), menimbulkan kegelisahan yang melahirkan gagasan untuk mengganti muatan materi tersebut, karena dikhawatirkan dapat menumbuhkan sikap fanatisme dan intoleransi beragama. Tulisan ini berangkat dari studi kepustakaan (*library research*) dengan menggunakan metode pendekatan kualitatif. Penelitian pustaka yang dimaksud dalam tulisan ini adalah suatu penelitian yang menjadikan bahan pustaka sebagai sumber utama penelitianya. Selain itu, dalam tulisan ini juga digunakan teknik observasi dan dokumentasi yang diolah dengan menggunakan analisa kualitatif dengan tujuan untuk mengetahuai ajaran kekerasan dalam pendidikan pada materi peperangan di mata pelajaran sejarah kebudayaan Islam tingkat dasar. Berdasarkan hasil penelitian dapat diketahui bahwa tidak ada ajaran atau muatan yang berisi kekerasan, radikalisme, fanatisme dan intoleransi beragama pada materi peperangan di mata pelajaran Sejarah Kebudayaan Islam tingkat dasar. Bahkan, proporsi mata pelajaran SKI ternyata hanya memilki bobot 2 jam pelajaran (JP) dalam 1 minggu atau setara dengan 4,65% dari total 43 JP beban belajar dalam struktur kurikulum Madrasah Ibtidaiyah (MI) di kelas 4, 5 dan 6. Sedangkan di kelas 3, proporsi mata pelajaran SKI sedikit lebih tinggi 0,35% atau mencapai angka 5% dari total 40 JP beban belajar dalam satu minggu di struktur kurikulum MI.

Keywords: *Violence, War and Cultural History of Islam.*

INTRODUCTION

The Indonesian nation is one of the countries in the world that is rich in cultural background and ethnic diversity. This diversity does not only consist of ethnic diversity, but also culture, customs, language and religion. This difference becomes a strategic advantage in the form of wealth which is a blessing for the State of Indonesia. But on the other hand, this difference is at the same time a source of conflict that has the potential to divide the unity and sovereignty of the nation.

Nur Syam said that "the challenges of diversity or multiculturalism in Indonesia consist of four things, namely; radicalism, ethnocentrism, boutique multiculturalism, and the state" (Nur Syam, 2009). Of the four things, radicalism is one of the components that receives the most attention.

Especially in the last 2 decades, a number of acts of terror and violence emerged with symbols and in the name of religion as a form of resistance and legitimacy.

Excessive radicalism can certainly blind the reality of the diversity of individuals and groups in social life. Radicalism of this model only produces a single truth claim that leads to excessive religious fanaticism and gives birth to intolerance and anarchy behavior. In the history of the world and Indonesia a number of rebellions affiliated with the basis of the similarity of religious identity have occurred. Call it a Christian religious rebellion known as the Simabara rebellion (1673 - 1638 AD) in the Tokugawa Shogunate era, Japan and the Taiping rebellion, in the Qing Dynasty era, China, and the Darul Islam / Indonesian Islamic Army rebellion (1949 - 1962 AD) in Indonesia. A number of rebellions are evidence that religion can unite the paradigm of one's mind, it is also capable of physically resisting legitimate government.

Of the various approaches that have been made to reduce the conflict of life of the nation and state. Education is then considered as the most appropriate means in order to ward off the seeds of radicalism. Aswasulasikin said that "education not only teaches or trains a thing, but also instills the values of goodness and beauty" (Aswasulasikin, 2018). In addition, Syahirin Harahap stated that "the existing education curriculum is basically designed to make students more gentle, civilized, and respectful of others" (Syahirin Harahap, 2017). From these two opinions, the reactivation of the message of humanity in the religious education curriculum becomes a relevant and fundamental need (Umar Siddiq & Lailatul Istifadah, 2018).

In the midst of efforts to create an Indonesian society that is religious, religious, polite, tolerant and affectionate. Emerging various dynamics in Islamic education, such as in 2016 in Depok, have found a textbook for children at the level titled 'Children of Islam Loves to Read' which is seen as directed at the element of radicalism. Furthermore, there are also the results of a survey from the Center for Islamic and Community Studies (PPIM), UIN Jakarta in 2018 which found that the majority of Islamic diverse teachers in Indonesia have high intolerant and radical opinions. The data does not include a number of other findings related to madrasa which should be an ideal place in instilling the values of tolerant Islam, on the contrary, becoming a place which is feared to expose the teachings of radicalism (Mohd Aderi Che Noh, et all, 2019; Arif Wahyudi & Miftachul Huda, 2019).

The issue then has an impact on several subjects that are the source of religious learning material in madrasas. One of them is the subject of Islamic Cultural History (SKI). This subject is taught to students in the structure of the Islamic education curriculum, starting from the level of primary education or madrasah ibtidaiyah to college. There is a concern that the SKI

subject matter taught about warfare is inappropriate and leads to the growth of intolerance towards the diversity of religious life.

History of Islamic Culture (SKI) is a subject that examines the events of Islamic history in the past to then be used as ibrah or lessons in building the foundation of Muslim life in the future. Thus, the writing of SKI is a subject matter for students, should be done as is, objectively, methodically and systematically and contains educational elements. However, historical track records in the past cannot escape from various heartbreaking events. One of them is the Islamic state daula in the process of development, often faced with political clashes that gave birth to a confrontation of military power. The climax is a real war event that not a few casualties and property.

The material of war which is identical with jihad, especially when facing enemies from other religions, is feared to bear the seeds of intolerance. Though ideally the value of religious tolerance is integrated with.

METHOD

This paper departs from library research (library research) conducted by researchers through a qualitative approach. The library research referred to in this paper is a study that makes library materials as the main source of research. Whereas the skin active method in this case as revealed by Eko Sugiarto is "a type of research whose findings are not obtained through statistical procedures or other forms of calculation and aim at expressing symptoms in a holistic-contextual manner through collecting data from a natural setting by using the researcher as a key instrument" (Eko Sugiarto, 2015). Whereas according to Denzin & Lincoln is "research that uses a natural setting with the intention of interpreting phenomena that occur and is carried out by involving various existing methods" (Albi Anggito and Johan Setiawan, 2018).

DISCUSSION
Teachings of Violence in Education

Minister of Education and Culture Regulation No. 82 of 2015 concerning Prevention and Management of Violence in the Educational Environment, Article 1 states that "Violence is behaviour that is carried out physically, psychologically, sexually, in a network (online), or through textbooks that reflect actions aggressive and assaults that occur within the educational unit and cause fear, trauma, damage to property, injury/injury, disability and or death ".

In line with these regulations, Elli Nur Hayati stated that "violence is basically all forms of verbal or non-verbal behavior perpetrated by a person or group of people towards someone or a group of others, which causes physical, and psychological negative effects on the target parties (victims) "(In

Milda Marlia, 2007). Meanwhile, according to Dede Rosyada "violence can be interpreted as the deliberate use of physical force or force of threats or other actual violence against others, or against groups or communities, which results in injury or is likely to injure, kill, physically and psychologically harm, growth that is not normal or loss" (Dede Rosyada, 2017). From the regulations and the two opinions above, violence refers to acts of physical or physical harm to a person or group of people, causing trauma or even death to the victim.

Educational material wrapped in violence sticks out, when found textbooks for children in Indonesia that present or contain content calls for the growth of fanaticism and intolerance towards religious life though the content could have fostered children's curiosity about violence and the desire to practice it. This behavior is because, at the age of children between 17-14, according to Bukik Setiawan "is in the task of developing a deep phase which has a description of development in the form of learning to develop talents, ways and learning objectives so that children are able to learn" (Bukik Setiawan, 2015) independently. With this learning ability, children can recognize, learn, and overcome challenges in a career in their field of talent. In this phase, the characteristics of the task of developing talent are finding a focus for learning, love to study, constant education and deep learning Childhood is the right time for the formation of character and character. Therefore, all information received orally, broadcasts and writings should be free from elements of violence, hate, SARA and pornography.

Seeing the development tasks that are vulnerable to these negative influences, the teachings and materials of violence in educational institutions are not justified, especially in Islamic schools as Islamic educational institutions where graduates are expected to have scientific qualifications in the fields of religion and general science (Dian Iskandar Jaelani, 2019). Thus, after undergoing an integral learning process, graduates of madrasah ibtidaiyah are expected to have the following attitudes, knowledge, and skills:

Table 1
Qualifications for Madrasah Ibtidaiyah Ability

Dimension	Ability Qualifications
Attitude	Having behavior that reflects the attitude of the faithful, noble, knowledgeable, confident, and responsible in interacting effectively with the social and natural environment in the home, school and playground environment.
Knowledge	Having factual and conceptual knowledge based on their curiosity about science, technology, art, and culture in the insight of humanity, nationality,

	statehood and civilization related to phenomena and events in the schoolhouse and playground environment.
Skills	Having the ability to think and act productively and creatively in the realm of abstract and concrete as assigned to him.

Source: *Trianto Ibnu B. A. & Hadi Suseno (2017: 131).*

Based on the explanation contained in the above table, it can be concluded that the teachings of violence in Islamic education do not have space and place in madrasah ibtidaiyah (Happy Susanto & Muhammad Muzakki, 2016). The findings related to the teachings of radicalism, fanaticism and intolerance. It is the result of a case study that cannot be generalized to all Islamic madrasas in Indonesia.

1. Material of War in Subjects of Islamic Cultural History

Aslan & Suhari stated that "Islamic Cultural History subjects are one of the subjects taught at Madrassah Ibtidaiyah, Tsanawiyah and also Aliyah" (Aslan & Suhari, 2018). Whereas in the Regulation of the Minister of Religion of the Republic of Indonesia Number 000912 of 2013 concerning the 2013 Madrasa curriculum, Islamic Religious Education and Arabic Language, states that the History of Islamic Culture (SKI) is "a record of the development of Muslim human life journey from time to time in worship, worship and morality as well as in developing living systems or spreading the teachings of Islam which are based on faith".

From the two statements a bove it can be concluded that the History of Islamic Culture (SKI) is the subject matter taught (studied) by students in Islamic educational institutions in order to recognize and appreciate and take ibrah a number of events of the past to later become a perspective or provision in preparing life in the future.

History of Islamic Culture in Madrasas Ibtidaiyah is one of the PAI subjects that examines the origin, development, role of Islamic culture / civilization and figures who excel in Islamic history in the past, starting from the history of pre-Islamic Arab societies, the history of birth and humanity Prophet Muhammad SAW, Khulafaurrasyiddin, until the time of Da'wah preaching.

Substantially, the subject of Islamic Cultural History has a contribution in providing motivation to students to recognize, understand, live the Islamic Cultural History, which contains values of wisdom that can be used to train intelligence, shape attitudes, character and personality of students.

The subjects of the history of Islamic culture in madrasas ibtidaiyah aim that students have the following abilities:

a. Build students' awareness about the importance of learning the foundations of the teachings, values and norms of Islam that have been built by the Prophet Muhammad in order to develop Islamic culture and civilization.
b. Build student awareness about the importance of time and place which is a process of the past, present, and future.
c. Train students' critical power to understand historical facts correctly based on a scientific approach.
d. Growing appreciation and appreciation of students towards the legacy of Islamic history as evidence of Islamic civilization in the past.
e. Develop students' abilities in taking ibrah from historical events (Islam), emulating outstanding figures, and linking them with social, cultural, political, economic, science and technology phenomena, and others to develop Islamic culture and civilization. (Regulation of the Minister of Religion of the Republic of Indonesia Number 000912 of 2013 concerning the 2013 Madrasah curriculum in Islamic Education and Arabic Language Subjects).

History of Islamic Culture (SKI) is one component of the curriculum structure of Islamic Religious Education and Arabic Language subjects, consisting of: 1) Al-Qur'an Hadith, 2) Morals of Morals, 3) Fiqh, 4) History of Islamic culture (SKI), and 5) Arabic. The family of Islamic and Arabic Education in madrasas in their implementation is regulated based on the Joint Decree (in Asfiati, 2016) which states that madrasas are educational institutions that make Islamic religious subjects as basic subjects given at least 30% in addition general subjects.

Departing from this rationale, the time allocation, burden and curriculum structure in the Madrasah Ibtidaiyah was compiled. The following are the burden of learning and curriculum structure as intended:

Table 2
Learning Load and Curriculum Structure of Madrasah Ibtidaiyah

SUBJECTS	ALLOCATION OF LEARNING PER-WEEK					
	I	II	III	IV	V	VI
Group A						
1. Islamic Education						
a. Al-Qur'an Hadits	2	2	2	2	2	2
b. Akidah Akhlak	2	2	2	2	2	2
c. Fiqh	2	2	2	2	2	2
d. History of Islam	-	-	2	2	2	2
2. Pancasila Education and Citizenship	5	5	6	5	5	5
3. Indonesian	8	9	10	7	7	7
4. Arabic	2	2	2	2	2	2

5. Mathematics	5	6	6	6	6	6
6. Natural Sciences	-	-	-	3	3	3
7. Social Sciences	-	-	-	3	3	3
Group B						
1. Art and Culture and Crafts	4	4	4	5	5	5
2. Physical Education, Sports and Health	4	4	4	4	4	4
Amount of Time Allocation Per Week	34	36	40	43	43	43

Source: Regulation of the Minister of Religion of the Republic of Indonesia Number 000912 of 2013 Regarding the 2013 Madrasah curriculum Subjects in Islamic and Arabic Language Education

From the table a bove it can be seen that the total learning load of students in a week at the madrasah ibtidaiyah is the lowest is 34 Student Hours (JP) in grade 1 madrasah ibtidaiyah and the highest is 43 JP in grades 4, 5 and 6. Of the total learning load, it can be seen that SKI subjects only contribute as much as 4.65% of the total number of study hours contained in the curriculum structure.

Furthermore, as for the samples in this study are 4 books on Islamic Cultural History in Madrasah Ibtidaiyah with the identity of the book as follows:

Table 3
SKI Teaching Material Books in Grades 3, 4, 5 and 6

SKI CLASS 3	SKI CLASS 4	SKI CLASS 5	SKI CLASS 6
Student Book History of Islamic Culture: Scientific Approach to the 2013 Curriculum. 2016 Issue. Directorate of Madrasa Education, Directorate General of Islamic Education Ministry of Religion of the Republic of Indonesia.	Student Book History of Islamic Culture: Scientific Approach to the 2013 Curriculum. Published in 2014. Ministry of Religion of the Republic of Indonesia.	Student Book History of Islamic Culture: Scientific Approach to the 2013 Curriculum. 2016 Issue. Ministry of Religion of the Republic of Indonesia.	Student Book History of Islamic Culture: Scientific Approach to the 2013 Curriculum. 2016 Issue. Directorate of Madrasa Education, Directorate General of Islamic Education Ministry of Religion of the Republic of Indonesia.

Source: History of Islamic Culture: Student Books in Grades 3, 4, 5 and 6, Ministry of Religion of the Republic of Indonesia.

From the above table, it is clear that the books referred to and this research are books issued by the Ministry of Religion for classes 3, 4, 5 and 6. These books began to be published from 2014, 2015 and 2016. Sampling The book was carried out because of time and budget constraints which later became the reason why only four of these books were taken randomly for later study by researchers.

Furthermore, based on the details of the subject matter or subjects taught in SKI subjects, these can be detailed as follows:

Table 4
SKI Lesson Material in Grades 3, 4, 5 and 6

SKI CLASS 3	SKI CLASS 4	SKI CLASS 5	SKI CLASS 6
1. Pre-Islamic Arab Social and Cultural Conditions 2. Economic Conditions of the Pre-Islamic Arab Community 3. Religion and Belief in the Pre-Islamic Arab Community 4. Childhood of the Prophet Muhammad 5. The youth of the Prophet Muhammad 6. Adult period of the Prophet Muhammad 7. Apostolic Evidence of the Prophet Muhammad SAW 8. Understanding the Apostolic Events of the prophet Muhammad SAW	1. Da'wah of the Prophet Muhammad 2. The personality of the Prophet Muhammad 3. Migrate the Companions of the Prophet Muhammad SAW, to Habash 4. Migrate the Prophet Muhammad, to the city of Ta'if 5. Isra 'Mi'raj of the Prophet Muhammad 6. The Yastrib before the Prophet Muhammad 7. Migrate the Prophet Muhammad, to Yathrib	1. The Presumption of the Prophet Muhammad 2. The Prophet's Efforts in Fostering Medina Community 3. Victory in the City of Mecca 4. I Miss You O MessengerAbu Bakr As-Siddiq the Justifier 5. Umar bin Khattab the Brave	1. Caliph Uthman bin Affan 2. Caliph Ali ibn Abi Talib 3. Sunan Maulana Malik Ibrahim, Sunan Ampel and Sunan Giri 4. Sunan Bonang, Sunan Kalijag, and Sunan Drajat 5. Sunan Muria, Sunan Kudus, and Sunan Gunung Djati
There are 8	There are 7	There are 6	There are 5

Materials	Materials	Materials	Materials

Source: History of Islamic Culture: Student Books in Grades 3, 4, 5 and 6, Ministry of Religion of the Republic of Indonesia.

From the above table it is clear that the SKI material taught at the madrasah ibtidaiyah is at the 3rd, 4th, 5th and 6th grade level of primary education. In class 3 there are 8 materials, class 4 there are 7 materials, class 5 there are 6 materials and class 6 only 5 materials. The material of warfare is based on the observations of researchers, contained in two main subject matters, namely the Prophet Muhammad's SAW and the Victory in Mecca.

The percentage of war material from SKI material in Madrasah Ibtidaiyah based on the above table is only 7.69% of the total 26 materials that were the subject. And even then only discussed the attitude of the Prophet in the battlefield when defending Medina from enemy attacks and the attitude of patriotism that can be taken in a story of war.

If viewed from the historical track record of war that was followed or not followed directly by the Prophet. Historians have a different view. Ahmad Musthafa Mutawalli, for example, stated that "military expeditions in the time of the Prophet were as many as 27 wars" (Ahmad Musthafa Mutawalli, 2009). While Ibn Hisham mentions only 24 wars, including: 1) Waddan War, 2) Buwath War, 3) Usyairah War, 4) First Badr War, 5) Bada Kubra War, 6) Bani Sulaim War, 7) Sawiq War, 8) Ghathafan War, 9) Bahrain Ma'din War, 10) Uhud War, 11) Hamra'ul Asad War, 12) Bani Nadhir War, 13) Dzatur Riqa War, 14) Final Badar War, 15) Dumatul Jandal War, 16) The Battle of Khandaq, 17) The Battle of the Bani Quraizhah, 18) the Battle of the Bani Lihyan, 19) the Battle of Dzu Qarad, 20) the Battle of the Bani Mushthaliq, 21) the Fath of Mecca, 22) the Battle of Hunayn, 23) the Battle of the Ta'if, and 24) the Battle of Tabuk "(20) Ibn Hisham, 2009).

Based on the two opinions above, then if in the time of the Prophet, there were 27 wars, and of those 27 wars, only 2 conflicts were discussed in the SKI sub-topic. It means that the material of SKI warfare in madrasas ibtidaiyah only explains 7.40% of the history of warfare in the time of the Prophet. Whereas if counted 24 wars occurred in the time of the Prophet, only 8.3% of the war material was delivered. Based on this analysis, it can be concluded that the article about warfare is very poorly conveyed in madrasas ibtidaiyah.

The Essence of War in the Islamic Cultural History Paradigm

It is an undeniable reality that there are a number of books in the recorded history of the world which later became the inspiration for the birth of nationalism. Call it the book titled Utopia by Thomas More, Das Kapital by Karl Marx, and the Little Red Book (Little Red Book) written by Mao Tse Tung / Mao Zedong. All three have contributed to the birth of

new understandings of national and state life. However, this fact cannot be generalized to all books including history books. It is a reality in the history of the world that the birth of a civilization is justu derived from war. America, Australia and Israel are the real forms of the birth of a new civilization as a result of war. Even war itself is a conflict or clash of civilizations with other civilizations to produce or also eliminate one different culture.

The material about warfare does not always have a relationship with violent behaviour committed by a person or group. Until now, there has been no information about acts of anarchy, intolerance and terror perpetrated by individuals or groups after they read the war material contained in the subjects of Islamic Cultural History.

Furthermore, in terms of the paradigm of the history of Islamic Culture, eliminating or reducing the material about warfare means taking away the essence of the history of Islam itself. Because writing about historical events according to scientific principles must be written as is, sequentially and coherently. Not written normatively, selectively cut and oriented towards interests, let alone profits. Even based on the rules of his research, historical research is objective and is open and subject to facts. This means that as long as there are facts in the form of ultimate truth from new findings obtained from past events that have gone through the heuristic, verification and scientifically accountable stages, the results of historical research can be updated.

Also, when viewed in the track record of Islamic history, warfare that occurred in the days of the Islamic State was not a form of military aggression against the nations of the world. War is an emergency solution and the final choice that must be taken to defend and defend the country's sovereignty. This choice gave birth to several criticisms and attacked the legitimacy of war in the history of the Islamic state.

Historically reviewed, the critics of Islamic teachings only developed after this religion became a political force, which was marked by the formation of the City State or Medina Medina under the leadership of the Prophet. The presence of this country was increasingly taken into account, when Medina, when Umar bin Khattab had led it, in a short time was able to conquer the Sassanid Empire (Persian Empire). An extraordinary achievement that could not even be done by the Roman Empire for ± one millennium.

In later times, in the era of Abbasid-Daula power. The rest of the Roman power in the West, the Eastern Roman Empire (Byzantium) was increasingly depressed due to a series of sporadic wars that occurred between the two sides. The seeds of hostility between the two countries have been formed since a long time which was started by the Roman Empire attack twice into the state of Medina in the time of the Prophet, precisely in the Mut'ah War (AD 629) and the Tabuk War (AD 630). However, since the fall

of several Roman provinces into the hands of the Abbasids - Surjuk. The Eastern Roman Emperor, who was then led by Alexios I Komnenos, then carried out propaganda. Thus, Pope Urban II in 1905 AD, called for a Crusade to the Christian countries and their allies.

Based on the explanation above, it is clear that civilization does not just appear but starts and proceeds from several complex events that occurred in the past. These events are not always fun and sometimes heartbreaking. Here, people should be able to think with a mature mindset, by mapping the future based on past experiences, namely through the process of sorting and choosing where the good is taken while the bad is thrown away. Also, the thinking of people who only rely on dialectical thinking should begin to consider history as a new paradigm of thinking in laying the foundation of life in the future.

CONCLUSION

Based on the explanation of the explanation referred to above, it can be concluded that the researcher did not find any teachings of violence, radicalism, fanaticism and religious intolerance on the material of war taught in the subject of Islamic Cultural History at the primary level. The proportion of SKI subjects turned out to only have 2 hours (JP) in a week, equivalent to 4.65% of the total 43 JP learning loads in the Madrasah Ibtidaiyah (MI) curriculum structure in grades 4, 5 and 6.

From that conclusion, the critical thing that is needed now is not only to replace the material content of the history of Islamic culture related to warfare by further augmenting the elements of achieving the progress of civilization in the past. Because of this, later it will only make Muslims lulled by the past. But here the more important thing is to present Islamic teachers and scientists who are competent in teaching Islamic Cultural History, namely teachers and scientists who are professionally and proportionally able to sort out and choose the positive side of the products of war civilization by taking wisdom and attitudes of excitement and patriotism in a story of war.

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