



An Analysis of an Islamic Cultural History Textbook for Madrasah Aliyah: A Comparative Study Using a Multicomponent Approach

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ARTICLE INFO	ABSTRACT
Article history: Received: June 24, 2026 Revised: July 28, 2026 Accepted: August 16, 2026 Available Online: September 10, 2026	This study aims to analyze the Grade X Islamic Cultural History (ICH) textbook for Madrasah Aliyah, focusing on Chapter 1, The Development of Islam during the Prophet Muhammad's Meccan Period. The analysis examines five textbook components: content, linguistic, presentation, thematic, and evaluation. This study employed a qualitative library research approach. Data were collected through documentation by examining the textbook as the primary source, supported by relevant scholarly literature. Data were analyzed using the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing and verification. The findings indicate that the textbook is generally aligned with the Madrasah curriculum and the characteristics of Islamic Cultural History education. Nevertheless, several weaknesses were identified.
Keywords: Islamic Cultural History; Textbook Evaluation; Madrasah Aliyah; Textbook Quality; Islamic Education.	
Please cite this article: Afrisabella, R., & Alam, N. A. R. (2026). An analysis of an Islamic cultural history textbook for Madrasah Aliyah: A comparative study using a multicomponent approach. <i>Integrasi: Jurnal Studi Islam dan Humaniora</i> , 4(3), 100–126.	ABSTRAK Penelitian ini bertujuan untuk menganalisis buku teks Sejarah Kebudayaan Islam (SKI) Kelas X Madrasah Aliyah, dengan fokus pada Bab I Perkembangan Islam pada Masa Rasulullah saw. Periode Makkah. Analisis dilakukan terhadap lima komponen buku teks, yaitu komponen isi, kebahasaan, penyajian, tematik, dan evaluasi. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research). Data dikumpulkan melalui studi dokumentasi dengan menelaah buku teks sebagai sumber utama yang didukung oleh berbagai literatur ilmiah yang relevan. Analisis data menggunakan model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa buku teks secara umum telah sesuai dengan kurikulum madrasah dan karakteristik pembelajaran Sejarah Kebudayaan Islam. Namun, masih ditemukan beberapa kelemahan.
Page: 100-126	This is an open acces article under the CC-BY-SA lisencc (https://creativecommons.org/licenses/by-sa/4.0/)

A. Introduction

Socio-cultural transformations and the increasing complexity of contemporary society have reinforced the importance of Islamic Cultural History (ICH) as a fundamental subject within Islamic education. Beyond transmitting factual historical knowledge, ICH plays a vital role in cultivating students' historical consciousness, critical thinking, and attitudes of tolerance toward religious and cultural diversity (Ali, 2025).. Previous studies have demonstrated that integrating the values of religious moderation into ICH instruction enables students to understand how the principles of moderation have evolved throughout the historical development of Islamic civilization. Such an approach not only strengthens students' historical understanding but also provides a foundation for fostering tolerance and respect for diversity in contemporary multicultural societies (Abbas et al., 2024). Furthermore, empirical evidence indicates that the integration of religious moderation into ICH learning significantly enhances students' understanding across the cognitive, affective, and conative domains, thereby facilitating the internalization of moderation values in their daily lives (Sapliah & Kosasih, 2025).

Within the Southeast Asian context, religious education performs a similar function by serving as a medium for internalizing universal humanitarian values across diverse religious tradition (Pratiwi et al., 2024). Recent studies conducted in the region emphasize that instructional materials should extend beyond the transmission of religious doctrines by encouraging students to contextualize historical events, develop critical perspectives, and appreciate cultural diversity (Ningsih & Zalisman, 2024). These regional developments highlight the importance of continuously improving educational textbooks so that they support more inclusive, contextualized, and critical learning experiences capable of addressing the challenges of increasingly diverse societies (Effendi et al., 2024).

These regional developments are particularly relevant to Indonesia, where strengthening religious moderation has become one of the major priorities within the national education system. As one of the world's most culturally and religiously diverse

countries, Indonesia continues to face considerable challenges in fostering moderation values among students in schools and madrasahs (Aziiz, 2025). Empirical studies have consistently highlighted the need to strengthen religious moderation through systematically developed instructional materials that integrate historical understanding with character development (Tangkas et al., 2025). Moreover, the national policy on religious moderation recognizes textbooks as one of the principal educational instruments whose content and quality should be continuously evaluated to ensure alignment with educational objectives and curriculum standards (Fahrudiin, 2020). Therefore, a comprehensive evaluation of Islamic Cultural History textbooks is essential to ensure consistency between educational policies, curriculum competencies, and classroom instructional practices.

More specifically, at the Madrasah Aliyah and senior secondary school levels, previous studies have reported considerable variation in the quality of Islamic Cultural History textbooks. Several textbook evaluation studies have revealed that important quality dimensions-including content, presentation, language, and graphical design-require further improvement to meet the demands of the Merdeka Curriculum and twenty-first-century competencies (Aisyah, 2022). These findings demonstrate that systematic textbook evaluation remains an urgent educational priority, particularly in regions with a strong concentration of Islamic educational institutions, such as the Special Region of Yogyakarta (Kahar, 2021).

Among the instructional materials used in Madrasah Aliyah, the Grade X Islamic Cultural History textbook deserves particular attention because it introduces the fundamental historical concepts and narratives that serve as the foundation for subsequent learning. The present study specifically examines Chapter 1, entitled "The Development of Islam during the Prophet Muhammad's Meccan Period," which provides students with an initial understanding of the socio-cultural context of pre-Islamic Arabia and the early phase of the Prophet Muhammad's mission. As the opening chapter of the curriculum, it establishes students' historical perspectives and introduces the moral values that shape their interpretation of subsequent historical developments. Consequently, a comprehensive evaluation of this chapter is essential to assess the adequacy of its historical content, linguistic quality, pedagogical relevance, and integration of religious moderation values.

Although numerous studies have evaluated the quality of Islamic Cultural History textbooks, most have adopted a broad perspective by assessing textbooks as complete instructional resources or by examining individual aspects such as content, language, or presentation separately. Consequently, limited scholarly attention has been devoted to an in-depth evaluation of Chapter 1 of the Grade X Islamic Cultural History textbook, despite its foundational role in shaping students' historical understanding and moral perspectives (Ariyanti & Anggerawati, 2024). Furthermore, few studies have employed a multicomponent evaluation framework capable of simultaneously examining historical accuracy, the integration of religious moderation values, pedagogical appropriateness for the cognitive development of *Madrasah Aliyah* students, linguistic quality, and the coherence of content presentation. This limitation leaves an important gap in understanding how the quality of a foundational chapter may influence students' subsequent learning experiences.

Addressing this gap, the present study offers a novel contribution by providing a comprehensive evaluation of Chapter 1 of the Grade X Islamic Cultural History textbook through a multicomponent analytical framework. Unlike previous studies that primarily examine textbooks from a general perspective, this study focuses on the foundational chapter that introduces students to the historical origins of Islamic civilization and establishes the conceptual basis for subsequent learning. The proposed framework integrates an assessment of historical accuracy, the representation of religious moderation values—including *tawassuth* (moderation), *i'tidal* (justice), and *tasamuh* (tolerance)—together with an evaluation of pedagogical appropriateness, linguistic quality, and the coherence of content presentation based on the principles of academic writing and the pedagogical standards of the 2013 Curriculum. By combining these complementary dimensions, this study provides a more holistic understanding of textbook quality and offers evidence-based recommendations for improving Islamic Cultural History instructional materials in *madrasahs* and secondary schools in Yogyakarta as well as other regions of Indonesia.

B. Methods

This study employed a qualitative approach using a library research design. This approach was considered appropriate because the study focused on examining textbooks and relevant scholarly literature rather than collecting primary data from participants

(Mahanum, 2021). Library research enables a systematic investigation of documentary sources through activities such as reading, identifying, classifying, and critically analyzing relevant literature (Sugiyono, 2023). Accordingly, this study reviewed textbooks, academic books, scientific journal articles, and other written sources related to the analysis of Islamic Cultural History (ICH) textbooks. The analysis extended beyond data collection by critically examining the selected documents to evaluate their content, language, presentation, thematic concepts, and evaluation components (Hermawan, 2019).

The primary data source was the Grade X Islamic Cultural History textbook for Madrasah Aliyah, particularly Chapter 1, entitled “The Development of Islam during the Meccan Phase of the Prophet Muhammad’s Mission.” This chapter was purposively selected because it serves as the introductory foundation of the curriculum and provides students with their initial understanding of the historical development of Islam. To achieve a comprehensive evaluation, this study adopted a multicomponent analytical approach consisting of five dimensions: Content Components, Linguistic Components, Presentation Components, Thematic Concept Components, and Evaluation Components. These components were used as the analytical framework to evaluate the quality of Chapter 1 comprehensively.

Data were analyzed using the interactive analysis model proposed by Miles and Huberman, which consists of three interconnected stages: data reduction, data display, and conclusion drawing and verification (Qomaruddin & Sa’diyah, 2024). During the data reduction stage, relevant information was selected and categorized according to the five analytical components: content, language, presentation, thematic concepts, and evaluation. The categorized data were subsequently presented using a descriptive-analytical approach to identify patterns, relationships, strengths, and limitations across each component. Finally, conclusions were drawn through an iterative verification process by comparing the findings with the theoretical framework to ensure the credibility and validity of the analysis.

C. Result and Discussion

1. Content Components

The content component represents the central dimension of textbook quality because it determines whether instructional materials effectively support curriculum

objectives, historical understanding, and students' cognitive development (Rusnawati, 2020). In Islamic Cultural History (ICH) education, learning materials should not only present historical facts but also facilitate students' understanding of the historical development of Islam while promoting the values and moral lessons embedded within historical events (Maskur, 2023). The instructional content is developed based on the Core Competencies (Kompetensi Inti) and Basic Competencies (Kompetensi Dasar), ensuring that learning activities are systematically aligned with the intended educational objectives (Sufia & Harahap, 2025). Therefore, the quality of textbook content should be evaluated based on its completeness, relevance, historical accuracy, conceptual depth, and alignment with curriculum competencies (Pasaribu et al., 2025).

Chapter 1 of the Grade X Islamic Cultural History textbook serves as the introductory foundation for students' understanding of the Meccan period of Islamic history. The chapter is organized into three major sections: the socio-cultural conditions of Meccan society before Islam, the substance and strategies of the Prophet Muhammad's da'wah during the Meccan period, and significant historical events preceding the Hijrah. This organization reflects a chronological approach commonly adopted in history education, enabling students to follow the historical development of Islam in a logical sequence (Sumanti, 2024). Nevertheless, while the chapter presents historical events systematically, the conceptual integration among these sections remains limited, thereby reducing opportunities for students to develop a comprehensive understanding of the historical continuity of Islamic civilization.

The discussion of pre-Islamic Meccan society introduces students to the social, economic, and religious conditions of Arabian society before the emergence of Islam. This section provides essential historical background for understanding the context of the Prophet Muhammad's mission. However, the presentation remains largely descriptive and informative. Pre-Islamic culture is primarily portrayed as a collection of social practices, including belief systems, social structures, and customary traditions, without adequately explaining culture as a system of values that shaped people's worldview and behavior. Furthermore, although the subsection specifically refers to Meccan society, much of the discussion describes Arabian society in general. The distinctive characteristics of Meccan as the commercial, religious, and political center of the Quraysh are insufficiently explored as factors contributing to the resistance

encountered by the Prophet's da'wah. Consequently, students may understand pre-Islamic culture only as general historical background rather than appreciating why Meccan became the focal point of early Islamic transformation (Yanas, 2021).

The subsection addressing the substance and strategies of the Prophet Muhammad's da'wah is presented chronologically, beginning with the first revelation and continuing through the transition from private to public preaching. From an organizational perspective, the sequence of events is clear and coherent. Nevertheless, the discussion emphasizes the chronological stages of da'wah rather than the fundamental principles underlying the Prophet's mission. Central themes such as the establishment of tawhid (monotheism), moral character development, and criticism of social injustice within Quraysh society are not sufficiently emphasized as the primary objectives of the Meccan da'wah. Likewise, the transition from private to public preaching is described mainly as a change in preaching methods rather than as a strategic response to the prevailing social, cultural, and political circumstances of Meccan society (Tamima, 2024). As a result, the content does not fully encourage students to perceive da'wah as a process of social and cultural transformation.

The section discussing significant events during the Meccan period includes major historical episodes such as the persecution of early Muslims, the migration to Abyssinia, the deaths of Abu Talib and Khadijah ('*Am al-Huzn*), the Isra' and Mi'raj, and the Pledges of Aqabah. In terms of factual coverage, these events are presented comprehensively. However, they are described as separate historical narratives with limited analytical explanation of the causal relationships connecting one event to another. Likewise, the strategic significance of each event for the subsequent development of Islamic da'wah is insufficiently elaborated. Consequently, students are more likely to perceive these events as isolated historical facts to be memorized rather than interconnected historical processes that shaped the development of Islam (Achmadin & Ziaulhaq, 2022).

Overall, the content of Chapter 1 is relevant to the curriculum objectives for Grade X *Madrasah Aliyah* and presents historical material in a systematic and chronological manner. However, the depth of discussion varies considerably across sections. The topics concerning pre-Islamic culture, the substance of da'wah, and significant historical events are not fully integrated into a coherent historical narrative.

Each subsection tends to function independently as a separate body of information, thereby limiting students' ability to establish meaningful conceptual relationships among historical events.

From the perspective of curriculum relevance, the chapter adequately addresses the historical background and early development of Islamic da'wah as required by the learning objectives. Nevertheless, the limited discussion of socio-cultural context and historical interpretation reduces opportunities for students to develop higher-order thinking skills, particularly historical reasoning, causal analysis, and critical interpretation. Consequently, the textbook functions primarily as a source of factual information rather than as a medium for cultivating analytical and reflective historical understanding (Syah et al., 2026). This finding indicates that the presentation of the instructional content remains predominantly fact-oriented rather than fostering students' historical analytical skills (Firmansyah et al., 2022).

The content of Chapter 1 is also free from elements of ethnic, religious, racial, and intergroup discrimination, as well as pornography and gender bias. Discussions of pre-Islamic Arabian society and the Prophet Muhammad's da'wah are presented objectively within their historical context without degrading particular groups or encouraging prejudice. Similarly, the illustrations included in the chapter are educational in nature and support students' understanding of the learning materials. Although male historical figures receive greater attention due to the historical context of the Meccan period, the contribution of Khadijah to the early development of Islam is acknowledged, indicating that the textbook does not promote discriminatory gender stereotypes.

Collectively, these findings indicate that although Chapter 1 fulfills the fundamental curriculum requirements in terms of relevance and content coverage, greater emphasis should be placed on contextual historical analysis, conceptual integration, and critical interpretation. Such improvements would enable the textbook to function not merely as a source of historical information but also as an instrument for developing students' historical reasoning and reflective understanding of Islamic civilization in accordance with the intended learning outcomes.

2. Linguistic Components

From a linguistic perspective, Chapter 1 of the Grade X Islamic Cultural History (ICH) textbook employs a formal narrative style characterized by a chronological

presentation of historical events. The language systematically guides students through the socio-cultural conditions of pre-Islamic Arabian society, the early stages of the Prophet Muhammad's da'wah in Mecca, and the significant events leading to the Hijrah to Yathrib. This narrative style is generally appropriate for history education because it enables students to understand historical developments in a logical sequence. Nevertheless, from a pedagogical linguistic perspective, the high density of information and the extensive use of long, continuous sentences reduce the overall readability of the chapter and may hinder students' comprehension.

In general, the language used throughout Chapter 1 fulfills its informative and educational functions as a textbook. The vocabulary is predominantly formal and consistent with academic written Indonesian, although several sections retain a narrative style that resembles storytelling. This characteristic is evident from the opening discussion of pre-Islamic Meccan society to the concluding section on the major events of the Prophet Muhammad's da'wah during the Meccan period. While this relatively communicative style facilitates students' understanding of the historical context, it also creates linguistic challenges when it is not accompanied by effective and consistently structured sentences.

With regard to spelling and writing conventions, Chapter 1 demonstrates several inconsistencies in the application of the Indonesian Spelling System (Ejaan Bahasa Indonesia). Spelling errors occur in various parts of the chapter, particularly in word formation, spacing, and capitalization. For example, on page 15, the textbook uses the word “*melaksakan*” when describing the command for the migration of the early Muslim community. According to the Kamus Besar Bahasa Indonesia (KBBI), the correct standard form is “*melaksanakan*”. Although such errors may appear minor, they can provide inaccurate linguistic models for students who rely on textbooks as their primary reference for formal written language (Sakuro et al., 2025).

Inconsistencies are also evident in the spelling of proper nouns and historical terms. For instance, the textbook alternates between *Qurays* and *Quraisy* when referring to the same tribe. Similar inconsistencies are found in the use of *Habsy* and *Habasyah* to describe the migration to Abyssinia. From a linguistic perspective, these variations indicate inadequate adherence to the principle of consistency in written language. Such

consistency is essential because textbooks function not only as instructional resources but also as models of correct language use for students (Lisnawati et al., 2025).

Sentence structure represents another notable linguistic issue throughout Chapter 1, particularly in the subsection entitled *Significant Events during the Prophet Muhammad's Da'wah in the Mecca Period*. The discussion is dominated by lengthy compound and complex sentences that frequently incorporate multiple main ideas within a single grammatical structure. For example, page 17 contains the following sentence:

“During this Isra and Mi'raj journey, an angel came to the Prophet carrying Buraq. Then, Jibril mounted him on Buraq and took him on a journey from the Grand Mosque (Masjid al-Haram) to the Al-Aqsa Mosque (Masjid al-Aqsa). He was then taken up to the heavens to witness the signs of the greatness of Allah, the Almighty.”

This sentence combines several historical events into one continuous structure without sufficient separation between ideas. As a result, students may experience difficulty identifying the main ideas and understanding the relationships among the events being described.

The prevalence of such lengthy sentence structures suggests that the textbook prioritizes narrative completeness over sentence effectiveness. However, within the context of textbook writing, excessively long sentences may increase students' cognitive load, particularly for Madrasah Aliyah students who are still developing their ability to comprehend complex sentence structures (Fakih, 2024). Alivia and Akbar (2025) argue that dividing lengthy compound sentences into shorter and more focused statements significantly improves readability and enables students to understand causal relationships in historical texts more effectively.

A similar issue is evident in the discussion of the migration to Abyssinia. On page 16, the textbook presents a lengthy sentence that combines the background of the migration, the number of migrants, the leadership of the group, and the response of King Negus within a single narrative sequence. This high density of information reduces the clarity of the discussion and makes it more difficult for students to identify the central idea of the paragraph. From the perspective of pedagogical linguistics, each sentence should ideally communicate one principal idea to facilitate systematic reading comprehension (Alivia & Akbar, 2025).

Another linguistic characteristic of Chapter 1 is the extensive use of Arabic and Islamic terminology. Terms such as *Hijrah*, *'Am al-Huzn*, *Isra' Mi'raj*, *Bay'at al-'Aqabah*, as well as the names of historical figures and places, are frequently introduced without adequate initial explanation. Although these terms are substantively appropriate for the subject of Islamic Cultural History, the absence of introductory explanations may create comprehension difficulties for students with limited prior knowledge. Pardomuan and Triansyah (2023) argue that textbook language should take students' background knowledge into account to minimize potential barriers to comprehension.

Additional linguistic issues can be identified in the cohesion and coherence of the text. Transitions between historical events are often presented abruptly without sufficient transitional expressions or explanatory sentences. For example, the discussion shifts directly from the migration to Abyssinia to the *'Am al-Huzn* on pages 16–17 without clearly indicating the chronological or thematic relationship between these events. Although the sequence remains historically accurate, the lack of cohesive devices interrupts the flow of the narrative. The use of appropriate transitional expressions and introductory sentences would strengthen textual coherence and assist students in understanding the continuity of historical developments (Kencana et al., 2026).

With respect to diction, the language employed throughout Chapter 1 occasionally adopts an emotional and dramatic tone, particularly when describing the suffering of the early Muslim community and the Prophet Muhammad's personal hardships. Expressions such as “Misfortune after misfortune came one after another” (p.17) reinforces the narrative's emotional and empathetic tone. While such diction may enhance readers' engagement with the historical narrative, the excessive use of emotive language in textbooks should be balanced with more objective and academic expression to prevent the text from resembling literary narration (Asriana & Sukenti, 2024). Ideally, history textbooks should present historical facts in a neutral and balanced manner while maintaining students' interest and engagement with the learning materials (Hotimah, 2024).

In addition, inconsistencies are evident in the writing of religious honorifics and Islamic terms. Abbreviations such as *saw.* following the Prophet Muhammad's name and *Swt.* following the name of Allah are not consistently written throughout the

chapter. Consistent usage of these religious honorifics is particularly important in Islamic educational textbooks because it serves not only linguistic purposes but also pedagogical and ethical functions by providing students with appropriate models for academic writing within Islamic studies (Muhammad, 2020).

Overall, the linguistic component of Chapter 1 demonstrates that the language used is generally appropriate for the characteristics of historical learning and remains sufficiently communicative for Madrasah Aliyah students. Nevertheless, several linguistic weaknesses remain, including inconsistencies in spelling, the excessive use of lengthy compound sentences, inconsistent spelling of Arabic terms, and limited cohesion between paragraphs. These issues have the potential to reduce the readability of the textbook and hinder students' comprehension if left unaddressed.

Collectively, these findings suggest that improving the linguistic quality of Chapter 1 should focus on simplifying sentence structures, standardizing spelling and terminology, strengthening textual cohesion, and ensuring greater consistency in applying Indonesian language conventions. Such improvements would enable the textbook not only to function as a reliable source of historical knowledge but also to serve as an effective model of accurate, coherent, and academically appropriate language for Islamic Cultural History learning.

3. Presentation Components

From the perspective of presentation, Chapter 1 of the Grade X Islamic Cultural History (ICH) textbook is organized using a chronological historical narrative. The material is presented primarily through lengthy descriptive texts that sequentially explain the socio-cultural conditions of pre-Islamic Arabian society, the revelation of the first Qur'anic verses, the Prophet Muhammad's da'wah strategies, and the major events preceding the Hijrah (Iryana, 2021). This presentation pattern demonstrates that the textbook relies predominantly on textual narration as the principal medium for delivering historical knowledge. From the standpoint of textbook design, this approach is generally appropriate for Islamic Cultural History because the subject requires students to understand chronological developments, causal relationships, and the socio-religious dynamics of Islamic history (Hidayat, 2020). Nevertheless, the overwhelming dominance of continuous text increases students' cognitive load, particularly for learners with moderate literacy proficiency (Rahmayanti et al., 2025).

In the subsection *The Culture of Meccan Society before Islam*, the material begins with an introduction to the concept of *Jahiliyyah*, followed by discussions of the geographical conditions of the Arabian Peninsula, the social characteristics of Mecca society, belief systems, and the cultural practices of pre-Islamic Arabia. This organization follows a logical sequence by progressing from general concepts to more specific aspects of social life. However, from a visual perspective, the subsection remains highly text-oriented. Although an illustration depicting the Ka'bah during the *Jahiliyyah* period is included to provide historical context, its instructional function has not been fully optimized.



Figure 1. Visual Presentation in the Subsection *The Culture of Meccan Society before Islam*

Source: Tsuroyya (2019, p. 5).

The placement of the illustration is not entirely proportional to the surrounding text, making certain sections appear visually dense and less comfortable to read. Furthermore, the accompanying caption remains general and does not explicitly explain how the image relates to the concepts discussed in the corresponding paragraphs. Consequently, the illustration functions primarily as a decorative visual element rather than as an instructional aid that enhances conceptual understanding.

Beyond image placement, the documentation of visual sources also represents an important issue. Several illustrations depicting historical settings are presented without clear source attribution. Within history textbooks, citing the sources of visual materials serves both academic and educational purposes by fostering students' awareness of the

importance of historical source validity (Ahmad, 2016). The absence of source information may lead students to interpret historical illustrations as unquestionable factual representations, even though many historical images are interpretative reconstructions rather than authentic historical evidence.

The subsection *The Substance and Strategies of the Prophet Muhammad's Da'wah during the Meccan Period* further illustrates the textbook's reliance on textual narration. The discussion follows an extended chronological narrative, beginning with the Prophet's spiritual experience in the Cave of Hira, the first revelation, the period of *fatrah*, and the successive stages of private and public *da'wah*. From the perspective of content organization, this sequence effectively enables students to understand the gradual development of the Prophet's mission. However, from the perspective of instructional design, the subsection is presented almost entirely through lengthy paragraphs without the support of flowcharts, timelines, or concept maps that could visually illustrate the progression of the *da'wah*.



Figure 2. Visual Presentation in the Subsection *The Substance and Strategies of the Prophet Muhammad's Da'wah during the Meccan Period*
Source: Tsuroyya (2019, p. 11).

The discussion of the private phase of *da'wah* includes a visual illustration intended to reinforce students' understanding of the early development of Islam. Nevertheless, similar to the previous subsection, the illustration is presented without an explicit source reference. In history education, visuals lacking source attribution may weaken academic credibility and do not adequately promote students' historical literacy.

Moreover, the absence of explicit connections between the illustration and the accompanying discussion requires students to depend almost entirely on the written text as their primary source of understanding (Dewi, 2025).

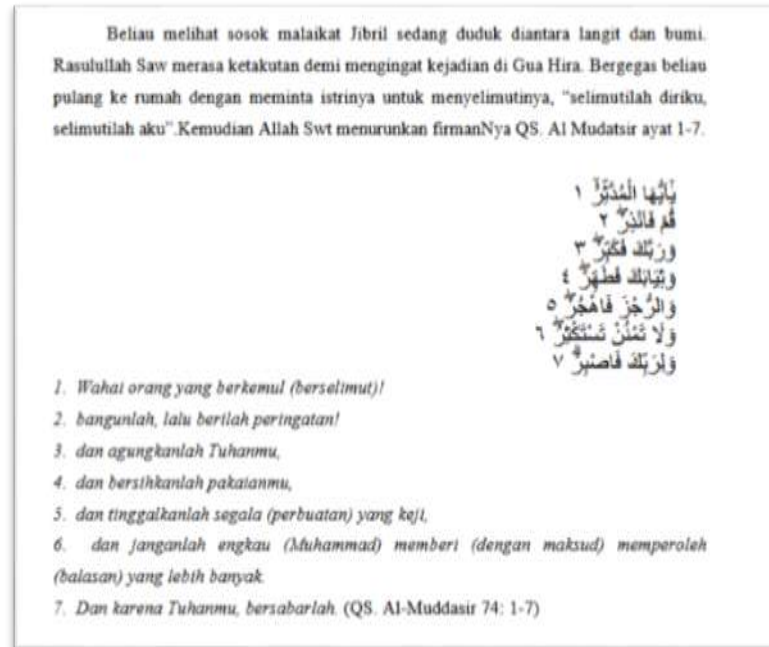


Figure 3. Presentation of Qur'anic Verses in the Subsection *The Substance and Strategies of the Prophet Muhammad's Da'wah during the Meccan Period*
Source: Tsuroyya (2019, p. 10).

The inclusion of Qur'anic verses within the discussion of the Prophet Muhammad's *da'wah* constitutes one of the chapter's major strengths because it directly links historical events with their religious foundations. However, from the perspective of contemporary instructional design, these verses are not accompanied by supporting visual features such as reflective text boxes, highlighted key messages, or concise visual explanations illustrating the relationship between the revealed verses and their historical context. Such presentation strategies could substantially improve students' understanding of the interaction between divine revelation and the social realities of the Meccan period.

The subsection *Significant Events during the Prophet Muhammad's Da'wah in the Meccan Period* continues to employ a strongly chronological narrative style. It discusses major historical events, including the migration to Abyssinia (*Hijrah* to *Habasyah*), 'Am al-Huzn, *Isra'* Mi'raj, and the *Bay'at al-'Aqabah*. From the perspective of organization, the material is presented in a logical chronological sequence. However,

the subsection contains a considerable amount of information because each event is explained through lengthy narrative passages without visual segmentation. The absence of a chronological timeline or event diagram requires students to independently construct the sequence of historical events from extensive textual descriptions.

From a visual design perspective, the pages within this subsection appear relatively dense due to the predominance of long paragraphs with minimal visual variation. The limited use of instructional features such as summaries, simple infographics, comparison tables, or graphical organizers may reduce students' reading engagement, particularly during extended reading sessions. Contemporary textbook design emphasizes the importance of balancing textual and visual elements to sustain students' attention, improve comprehension, and reduce cognitive load (Juriah et al., 2025).

Furthermore, Chapter 1 makes only limited use of instructional graphic elements such as concept boxes, highlighted key terms, reflective prompts, or visual icons that could facilitate students' understanding of essential concepts. The organization of the material relies primarily on differences in heading size and font style to distinguish sections. As a consequence, the visual structure of the chapter lacks sufficient variation, making it more difficult for students to identify important information efficiently. From a technical perspective, however, the typography is generally satisfactory. Font size, line spacing, and paragraph formatting are relatively consistent throughout the chapter, indicating appropriate attention to the basic principles of readability. Nevertheless, the overall density of textual information remains the principal challenge due to the limited integration of supporting visual elements.

Compared with history textbooks used in general senior secondary schools (SMA), the presentation of this textbook is similarly dominated by textual explanations. However, many contemporary history textbooks at the senior secondary level have begun incorporating a wider variety of instructional visuals, including chronological timelines, event diagrams, historical maps, and illustrations of historical figures to support students' understanding. In contrast, Chapter 1 of this Grade X *Islamic Cultural History* textbook continues to rely predominantly on narrative text as its principal instructional medium.

Overall, the presentation component of Chapter 1 demonstrates a logical and systematic organization that is consistent with the characteristics of Islamic history education. Nevertheless, from the perspective of contemporary instructional material design, several aspects require further improvement, particularly the integration of visual learning resources, greater variation in information presentation, and the optimization of illustrations as tools for conceptual understanding rather than merely decorative elements. Strengthening these presentation features would enable the textbook not only to communicate historical information effectively but also to provide a more engaging visual learning experience that supports students' comprehension and meaningful learning.

4. Thematic Components

Based on the analysis of the thematic component, Chapter 1 of the Grade X Islamic Cultural History (ICH) textbook demonstrates that the formulation of the Core Competencies (Kompetensi Inti-KI) is generally aligned with the objectives of the 2013 Curriculum and the madrasah curriculum policy stipulated in the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 183 of 2019 concerning the Curriculum for Islamic Religious Education and Arabic Language (Tsuroyya, 2019). The chapter incorporates the four Core Competencies-spiritual attitudes (KI-1), social attitudes (KI-2), knowledge (KI-3), and skills (KI-4)-which are systematically designed to promote students' holistic development across the affective, cognitive, and psychomotor domains. This is reflected in the competency statements that emphasize religious values, social character formation, mastery of factual to metacognitive knowledge, and the ability to process and communicate information scientifically.

Conceptually, the formulation of the Core Competencies reflects the broader objectives of madrasah education, which extend beyond the acquisition of historical knowledge to include the development of religious character and social responsibility. For instance, Core Competency 3 explicitly requires students to understand, apply, and analyze factual, conceptual, procedural, and metacognitive knowledge based on their curiosity about historical and social phenomena. This competency indicates that Islamic Cultural History learning is intended not merely to encourage students to memorize historical events but also to develop their understanding of causal relationships and the contemporary relevance of Islamic history.

Nevertheless, the mapping of the Basic Competencies (*Kompetensi Dasar*-KD) in Chapter 1 does not fully represent the complexity of the cognitive demands outlined in the Core Competencies, particularly those associated with higher-order thinking skills. As illustrated in Table 1, the knowledge-domain competencies are predominantly centered on analytical abilities.

Table 1. Basic Competencies (KD 3.1–3.3)

Basic Competencies	
3.1	Analyze the culture of the people of Makkah before Islam
3.2	Analyze the substance and strategies of the Prophet Muhammad's preaching during the Meccan period
3.3	Analyze the Hijrah undertaken by the Prophet Muhammad and his companions

Source: Tsuroyya (2019, p. 2).

The predominance of the operational verb *analyze* indicates that the textbook places considerable emphasis on analytical thinking. However, it does not explicitly foster evaluative and reflective competencies, which are also encompassed within the broader framework of the Core Competencies.

This finding suggests that although the Core Competencies and Basic Competencies are structurally aligned, they are not fully consistent at the operational level. While the Core Competencies require students to understand, apply, analyze, and evaluate knowledge, the corresponding Basic Competencies should incorporate a broader range of operational verbs representing these different cognitive levels (Rachmawati, 2018). The current imbalance may lead classroom instruction to focus primarily on factual historical analysis while providing limited opportunities for students to engage in value reflection, historical evaluation, and contextual interpretation of Islamic historical events (Isnani, 2024).

A similar issue can be observed in the relationship between Core Competency 3 and Core Competency 4. Core Competency 4 emphasizes students' ability to process, reason, and present information independently in both concrete and abstract forms. However, the corresponding Basic Competencies in the skills domain primarily focus on summarizing and evaluating historical information, as presented in Table 2. Although these competencies reflect higher-order thinking skills, they do not adequately represent the creative dimension of learning, particularly students' ability to produce original work or innovative outputs based on historical analysis.

Table 2. Basic Competencies (KD 4.1–4.2)

Basic Competencies	
4.1	Assess the culture of the people of Makkah before Islam.
4.2	Draw conclusions about the substance and strategies of the Prophet Muhammad's preaching in Makkah and present them in written form or through other media.

Source: Tsuroyya (2019, p. 2).

In addition to the mapping of the Core and Basic Competencies, Chapter 1 also provides learning indicators and learning objectives. The learning indicators include students' ability to analyze the culture of pre-Islamic Meccan society, examine the substance and strategies of the Prophet Muhammad's *da'wah* during the Meccan period, identify the migration (*Hijrah*), and analyze the event of *Isra' Mi'raj*. The inclusion of these indicators demonstrates the textbook's effort to provide operational guidance for both teachers and students in assessing the achievement of learning competencies.

Likewise, the learning objectives presented in Chapter 1 are generally consistent with the stated learning indicators. They emphasize students' analytical understanding of pre-Islamic Meccan culture, the Prophet Muhammad's *da'wah* strategies, and the major historical events of the Meccan period. This consistency indicates that, from a thematic perspective, the instructional design of Chapter 1 has been developed in a logical and systematic manner.

The thematic structure of Chapter 1 is centered on the overarching theme *The Development of Islam during the Prophet Muhammad's Meccan Period*. This theme is highly relevant to the characteristics of Islamic Cultural History as a subject because it combines historical inquiry with the internalization of the Prophet Muhammad's exemplary values. The chapter is organized into three interconnected subthemes: the socio-cultural conditions of Meccan society before Islam, the substance and strategies of the Prophet Muhammad's *da'wah* during the Meccan period, and the significant historical events that occurred before the Hijrah. This thematic organization follows a logical sequence, beginning with the social conditions preceding the emergence of Islam, continuing with the process of religious transformation through *da'wah*, and concluding with the historical consequences reflected in major events of the Meccan period.

Conceptually, this thematic arrangement provides a strong foundation for developing students' historical understanding. Students are encouraged to recognize that the Prophet Muhammad's da'wah did not emerge in isolation but rather as a response to the prevailing social, cultural, and moral conditions of Meccan society during the Jahiliyyah period. Consequently, Chapter 1 functions as a conceptual basis for understanding the subsequent development of Islamic civilization, particularly during the Madinan period.

Despite this strength, the thematic development remains predominantly descriptive and chronological. For example, the discussion of pre-Islamic Meccan society primarily describes the socio-cultural characteristics of Arabian society without sufficiently emphasizing the direct relationship between Jahiliyyah culture and the emergence of Islam as a moral and social transformation. As a result, students are likely to acquire factual historical knowledge but may not fully appreciate the value transformation underlying the historical events. This limitation reduces opportunities for students to develop deeper historical interpretation and reflective thinking.

Furthermore, the thematic content demonstrates considerable potential for interdisciplinary integration with other school subjects, including Indonesian History, Sociology, and Civic Education. Discussions concerning the social structure of Arabian society, social conflict, and moral transformation could be linked to sociological theories of social change and civic values related to diversity and coexistence. However, these interdisciplinary connections are not explicitly incorporated into the textbook. Consequently, the integration of cross-disciplinary perspectives depends largely on teachers' initiative and instructional creativity rather than being systematically facilitated by the textbook itself.

Overall, the thematic component of Chapter 1 demonstrates a satisfactory level of alignment among the Core Competencies, Basic Competencies, learning indicators, learning objectives, and the organization of themes and subthemes. The principal theme is consistent with the objectives of Islamic Cultural History education and the broader goals of Madrasah education. Nevertheless, several aspects require further improvement, particularly the distribution of higher-order cognitive competencies within the Basic Competencies, the strengthening of creative and reflective skills within the psychomotor domain, and the development of thematic discussions that extend

beyond chronological description toward analytical and contextual interpretation. Addressing these aspects would enable the thematic component to contribute more effectively to Islamic Cultural History learning that is not only informative but also transformative, reflective, and contextually meaningful for students.

5. Evaluation Components

The evaluation component of Chapter 1 in the Grade X Islamic Cultural History (ICH) textbook can be examined through the types of assessment employed, the scope of competencies being measured, and their alignment with the principles of Higher-Order Thinking Skills (HOTS). The analysis indicates that the learning evaluation is primarily presented through written assessment tasks placed at the end of the chapter to measure students' understanding of the instructional content.

The assessment is predominantly composed of essay questions requiring descriptive responses. These questions generally ask students to explain the socio-cultural conditions of Meccan society before Islam, analyze the substance and strategies of the Prophet Muhammad's *da'wah* during the Meccan period, and describe significant historical events preceding the Hijrah. These activities function as summative assessments administered after students have completed the learning materials.

In addition to the summative assessment, the textbook includes several supporting learning activities intended to reinforce students' understanding. At the beginning of the chapter, students are encouraged to observe historical illustrations and discuss questions related to the learning materials. Subsequently, both individual and group assignments require students to analyze the Prophet Muhammad's preaching strategies and examine important historical events during the Meccan period. These activities encourage active student participation, although the cognitive demands remain largely within the levels of comprehension and basic analysis.

In terms of content coverage, the evaluation adequately reflects the principal topics presented in Chapter 1, including pre-Islamic Meccan society, the substance and strategies of the Prophet Muhammad's *da'wah*, and significant events during the Meccan period. However, when evaluated against the Core Competencies (Kompetensi Inti) and Basic Competencies (Kompetensi Dasar), the assessment primarily measures

factual and conceptual knowledge. Assessment of spiritual attitudes (KI-1), social attitudes (KI-2), and practical skills (KI-4) remains relatively limited.

Table 3. Core Competencies (KI.1, KI.2, and KI.4)

Core Competencies	
KI.1	Appreciate and practice the teachings of the religion they adhere to.
KI.2	Demonstrate honest, disciplined, responsible, caring (mutual cooperation, collaboration, tolerance, and peaceful), courteous, responsive, and proactive behavior as part of solutions to various problems when interacting effectively with the social and natural environment, while positioning themselves as a reflection of the nation in the global community.
KI.4	Process, reason, and present information in both concrete and abstract domains related to the development of what they have learned at school independently, and be able to use methods in accordance with scientific principles.

Source: suroyya (2019, p. 2).

From the perspective of assessment procedures, the textbook emphasizes summative evaluation at the conclusion of the learning process. Explicit guidance regarding formative assessment, process-based assessment, and reflective learning activities is not provided. Furthermore, the evaluation instruments are not accompanied by clearly defined competency indicators, scoring rubrics, or assessment criteria. This limitation may lead to inconsistencies in teachers' interpretation and implementation of assessment. In fact, the Regulation of the Minister of Education and Culture No. 23 of 2016 emphasizes that educational assessment should be conducted continuously, objectively, and according to explicit assessment criteria to ensure pedagogical accountability (Satria, 2024).

Considering the cognitive characteristics of Madrasah Aliyah students, assessment activities should be designed to promote critical, analytical, and reflective thinking (Siti Syarifah et al., 2025). Evaluation should extend beyond students' ability to answer essay questions by encouraging them to analyze the relevance of historical events and Islamic values to contemporary social contexts (Rasyidi, 2024). This perspective is consistent with Syahroni (2025), who emphasizes the importance of integrating the assessment of knowledge, attitudes, and skills in a balanced manner to achieve comprehensive learning outcomes.

Overall, the evaluation component of Chapter 1 provides appropriate instruments for measuring students' mastery of the fundamental historical content and supports the achievement of the Basic Competencies within the cognitive domain. Nevertheless,

further improvement is required, particularly in diversifying assessment methods, strengthening the assessment of attitudes and practical skills, and developing more systematic competency indicators and assessment rubrics. Such improvements would enable the evaluation component to support meaningful learning while fostering students' cognitive, affective, and psychomotor development in a more comprehensive manner.

D. Conclusion

This study examined Chapter 1 of the Grade X Islamic Cultural History (ICH) textbook for Madrasah Aliyah using a multicomponent framework consisting of content, linguistic, presentation, thematic, and evaluation components. The findings demonstrate that the textbook is generally aligned with the objectives of the Madrasah curriculum and provides a systematic chronological account of the development of Islam during the Prophet Muhammad's Meccan period. Nevertheless, the analysis identified several areas requiring improvement, including deeper historical interpretation, greater conceptual integration, more consistent language use, improved readability, stronger visual presentation, enhanced thematic development, and more comprehensive assessment strategies that address cognitive, affective, and psychomotor domains. The study offers both theoretical and practical contributions. Theoretically, it demonstrates the usefulness of a multicomponent framework for evaluating Islamic Religious Education textbooks by integrating content, language, presentation, thematic, and evaluation aspects into a comprehensive analysis. Practically, the findings provide recommendations for textbook authors, curriculum developers, teachers, and educational policymakers to improve the quality of Islamic Cultural History textbooks and strengthen their effectiveness as instructional resources in Madrasah Aliyah. This study also highlights that textbook quality should be assessed not only in terms of curriculum alignment but also through its pedagogical, linguistic, and instructional design characteristics. These findings contribute to the ongoing discussion on textbook evaluation in Islamic education and may serve as a reference for future textbook development. This research is limited to the analysis of Chapter 1 of a single Grade X textbook using document analysis. Consequently, the findings cannot be generalized to

other chapters or textbooks and do not reflect teachers' or students' experiences in classroom implementation. Future studies are therefore recommended to examine additional chapters, compare textbooks from different publishers, or incorporate classroom-based investigations involving teachers and students to obtain a more comprehensive evaluation of textbook quality.

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