

Analysis of The Islamic Cultural History Textbook Using a Multi-Component Evaluation Framework

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ABSTRACT: *This study aims to analyze the feasibility of the Islamic Cultural History (SKI) textbook for Madrasah Aliyah. The analysis focuses on five components of content feasibility, analysis of linguistic appropriateness and material presentation in the grade XII SKI textbook, analysis of the systematics and quality of material presentation in the grade XII SKI textbook, material alignment with KI-KD and thematic cohesion in learning, and HOTS-Based learning evaluation in the SKI Textbook. This study employed a qualitative approach using library research. Data were collected through documentation of the Grade XII SKI textbook published by the Directorate of KSKK (Kurikulum, Sarana, Kelembagaan, dan Kesiswaan) Madrasah and analyzed using the Miles and Huberman interactive model, including data reduction, data display, and conclusion drawing. The findings indicate that the textbook generally aligns with the Madrasah curriculum and supports the achievement of Kompetensi Inti (KI) and Kompetensi Dasar (KD). The material provides broad coverage of Islamic kingdoms throughout Indonesia and uses formal academic language appropriate for senior secondary students. However, several limitations remain, including uneven depth of historical content, linguistic inaccuracies, limited integration of visual elements, inconsistencies between KI and KD, the absence of learning indicators, and assessment activities that have not fully promoted Higher Order Thinking Skills (HOTS). These findings suggest that, although the textbook meets fundamental curriculum requirements, improvements in content organization, language quality, presentation, thematic coherence, and assessment are necessary to support better meaningful, contextual, and analytical learning in Islamic Cultural History.*

Penelitian ini bertujuan untuk menganalisis kelayakan buku Sejarah Kebudayaan Islam (SKI) kelas XII Madrasah Aliyah. Analisis difokuskan pada lima komponen kualitas buku teks, yaitu analisis kelayakan isi, analisis kesesuaian linguistik dan penyajian materi dalam buku teks SKI Kelas XII, analisis sistematika dan kualitas penyajian materi dalam buku teks SKI Kelas XII, kesesuaian materi dengan KI-KD dan kohesi tematik dalam pembelajaran, serta evaluasi pembelajaran berbasis HOTS dalam buku teks SKI. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Data diperoleh melalui teknik dokumentasi terhadap buku teks SKI kelas XII yang diterbitkan oleh Direktorat KSKK (Kurikulum, Sarana, Kelembagaan, dan Kesiswaan) Madrasah, kemudian dianalisis menggunakan model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian

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data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa buku teks secara umum telah sesuai dengan kurikulum madrasah serta mendukung pencapaian Kompetensi Inti (KI) dan Kompetensi Dasar (KD). Materi yang disajikan mencakup perkembangan kerajaan-kerajaan Islam di berbagai wilayah Indonesia serta menggunakan bahasa akademik yang sesuai dengan karakteristik peserta didik Madrasah Aliyah. Meskipun demikian, masih ditemukan beberapa kelemahan, meliputi kedalaman materi yang belum merata, ketidaktepatan penggunaan kaidah kebahasaan, keterbatasan integrasi unsur visual, ketidaksinambungan antara KI dan KD, ketiadaan indikator pembelajaran, serta evaluasi yang belum sepenuhnya mengembangkan keterampilan berpikir tingkat tinggi (HOTS). Temuan tersebut menunjukkan bahwa meskipun buku telah memenuhi persyaratan dasar kurikulum, penyempurnaan pada aspek isi, kebahasaan, penyajian, keterpaduan tematik, dan evaluasi pembelajaran masih diperlukan untuk mendukung pembelajaran Sejarah Kebudayaan Islam yang lebih bermakna, kontekstual, dan analitis.

Keywords: *Islamic Cultural History Textbook, Madrasah Aliyah, Textbook Suitability, Multicomponent Analysis, HOTS.*

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I. INTRODUCTION

Education is of paramount importance in human existence, as it provides individuals with the opportunity for holistic development encompassing spiritual, intellectual, and moral dimensions (Abidin, 2021). Beyond the mere transmission of knowledge, education also plays a crucial role in shaping personality and character to align with societal needs. It is understood as a deliberate effort to facilitate a learning process that enables learners to cultivate spiritual intelligence, self-control, virtuous conduct, and essential life skills to navigate the complexities of contemporary life (Wulandari & Fauzi, 2021). Furthermore, the Qur'an underscores the significance of knowledge, as evidenced in QS. Al-Mujadillah verse 11, which elevates the status of the faithful and the learned (Putri & Nurhuda, 2023).

In the context of Islamic education in Indonesia, the subject of Islamic Cultural History holds significant importance. This subject matter goes beyond merely presenting historical events; it also conveys the moral, spiritual, and social values that have emerged from the long history of Islamic civilization (Muna, 2020). Islamic Cultural History encompasses discussions on the development of teachings, prominent figures, significant events, and cultural works that have emerged across various periods, from the time of the Prophet Muhammad SAW to the modern era (Kamal, 2022). Understanding this history provides insight into the dynamics of the Muslim community while simultaneously reviving the exemplary values of past generations.

The pedagogy of Islamic Cultural History seeks to cultivate a reflective disposition by facilitating a profound comprehension of historical occurrences (Suseno et al., 2025). The examination of history equips students to acknowledge the diverse accomplishments and setbacks of the past, thereby enabling them to derive valuable insights, cultivate moral sensibilities, and construct a nuanced understanding of their individual and cultural identities. This educational aim aligns with numerous

investigations that underscore the role of Islamic Cultural History in shaping the character and ethical principles of the younger populace (Hendra et al., 2022). Consequently, through the study of history, students are able to recognize the values of integrity, accountability, equity, and intellectual pursuit, as exemplified by prominent Islamic figures.

In contemporary educational discourse, the study of Islamic Cultural History is considered highly pertinent in addressing the rapid transformations brought about by globalization and societal shifts. Research conducted by Fitriani and Dewi (2021) indicates that education grounded in moral values and character development significantly contributes to fortifying the identity of young people amidst the currents of global culture. This finding is further substantiated by Nurgiansah (2021), who emphasizes that education prioritizing the internalization of values and morality is capable of establishing a robust foundation for national character. Hibatullah (2022) also highlights that Islamic history education can be a powerful way to strengthen religious and cultural identity, especially when students face outside values that conflict with their local identity. These studies show that including character values in Islamic Cultural History education not only helps with cognitive skills but also significantly contributes to developing tolerance, appreciation for diversity, and historical awareness, which are all important for living in a diverse society.

Beyond the intrinsic value, the quality of Islamic Cultural History learning is significantly influenced by the quality of the textbooks employed. Textbooks serve as the primary resource for students to comprehend historical narratives sequentially and contextually. Prior research has indicated that the utilization of innovative learning media and instructional materials centered on higher-order thinking skills can enhance the quality of the learning process (Purwaningrum & Wati, 2023). Consequently, this suggests that textbooks must be systematically, communicatively, and pedagogically relevant to contemporary pedagogical advancements. Furthermore, the quality of textbooks is directly linked to the content, language, presentation, thematic appropriateness, and the evaluation instruments utilized. The quality of a textbook should be understood as a multidimensional concept because an effective learning resource is not determined solely by the accuracy of its content. A quality textbook should also present information using clear and appropriate language, organize learning materials systematically, provide coherent thematic connections, and include evaluation activities that are aligned with the intended learning outcomes. Therefore, textbook evaluation should adopt a comprehensive framework that examines multiple dimensions simultaneously rather than assessing only a single aspect. In this study, the quality of the Islamic Cultural History textbook is examined through five interrelated components, namely content, language, presentation, thematic organization, and evaluation (Yazid & Madjid, 2026).

Previous studies have examined Islamic Cultural History textbooks from various perspectives. Pratama (2024) analyzed the relevance of Grade XI Islamic Cultural History teaching materials using Bloom's Taxonomy and found that the textbook generally fulfilled the Core Competencies (KI), Basic Competencies (KD), and learning domains, although several cognitive and affective aspects still required improvement. This study contributed to evaluating textbook relevance from the perspective of instructional objectives; however, its scope remained limited to Bloom's Taxonomy. Similarly, Firmansyah et al. (2023) analyzed the *Fathu Makkah* chapter in the Grade X textbook and concluded that the learning materials had represented the cognitive,

affective, and psychomotor domains, while recommending further improvements in material organization and instructional strategies.

Other studies have approached textbook evaluation from different perspectives. Akbar et al. (2025) analyzed the validity of assessment instruments contained in the Grade XII Islamic Cultural History textbook and reported that although most assessment items demonstrated acceptable content validity, many questions remained concentrated on lower- and middle-order thinking skills. Meanwhile, Laili et al. (2024) investigated multicultural values embedded in Islamic Cultural History textbooks and found that the materials had incorporated democratic, humanistic, and pluralistic values, although the representation of pluralism could still be strengthened. These studies demonstrate that previous research has provided valuable contributions to improving Islamic Cultural History textbooks through different perspectives, including instructional relevance, assessment quality, and value integration.

Despite these valuable contributions, previous studies have generally evaluated Islamic Cultural History textbooks through separate and specific dimensions. Existing research has predominantly focused on content relevance, Bloom's Taxonomy, assessment validity, or multicultural values, without examining textbook quality as an integrated construct (Pratama 2024). Consequently, previous findings have not yet provided a comprehensive understanding of textbook quality that simultaneously considers content, language, presentation, thematic organization, and evaluation. Considering that these five components collectively determine the effectiveness of textbooks as learning resources, a more comprehensive evaluation remains necessary.

Based on this research gap, this study conceptualizes textbook quality as an integrated construct consisting of five interrelated components: content, language, presentation, thematic organization, and evaluation. This study integrates all five components into a single analytical framework to provide a more comprehensive evaluation of the Islamic Cultural History textbook. This integrated perspective constitutes the novelty of the study because it enables a holistic understanding of textbook quality and offers broader insights into how textbooks function as learning resources in Islamic education. Therefore, this study aims to evaluate the quality of the Grade XII Islamic Cultural History textbook for Madrasah Aliyah through a multicomponent analytical framework Analysis of Content Feasibility, Analysis of Linguistic Appropriateness and Material Presentation in the Grade XII SKI Textbook, Analysis of the Systematics and Quality of Material Presentation in the Grade XII SKI Textbook, Material Alignment with KI-KD and Thematic Cohesion in Learning, and HOTS-Based Learning Evaluation in the SKI Textbook. The findings are expected to identify the strengths and weaknesses of the textbook while providing recommendations for improving the quality of Islamic Cultural History textbooks to support meaningful learning and character development better.

II. METHOD

This study uses a qualitative approach, specifically library research, which involves studying textbooks and other library materials (Mahanum, 2021). Qualitative research aims to provide a comprehensive description and understanding of a phenomenon based on descriptive data. The library research method involves reading, taking notes, and processing relevant library materials (Sugiyono, 2023). The primary data source in this study is the Islamic Cultural History (SKI) textbook for Grade XII Madrasah Aliyah.

Meanwhile, the secondary data sources consist of books, scientific journal articles, documents, and other relevant literature related to Islamic Cultural History education, textbook evaluation, and qualitative research methods. These secondary sources were used to establish the theoretical framework, support data interpretation, and strengthen the analysis and discussion of the research findings. The data collection method used is a documentation study, a qualitative data collection technique. This involves examining and analyzing documents that are relevant to the research topic (Ardiansyah et al., 2023).

Data were analyzed using the interactive model of Miles and Huberman, which is structured with three primary stages: data reduction, data presentation, and conclusion drawing and verification (Qomaruddin & Sa'diyah, 2024). Data reduction necessitated the selection and categorization of data relevant to the five analytical dimensions: content appropriateness, language accuracy, presentation systematics and clarity, thematic and sub-thematic coherence, and the characteristics and quality of learning evaluation. Following this, the reduced data was presented descriptively and analytically to illuminate patterns, trends, and the degree of coherence among the components. The concluding stage, conclusion drawing, was performed iteratively, involving the verification of findings through data re-examination and comparison with the theoretical framework to validate the research outcomes. The validity of the data was ensured through theoretical triangulation by comparing the findings of the textbook analysis with relevant theories, textbook evaluation frameworks, and findings from previous studies. This process was intended to enhance the credibility and trustworthiness of the research findings.

III. RESULT AND DISCUSSION

Analysis of Content Feasibility

The analysis indicates that the content presented in Chapter III of the Grade XII Islamic Cultural History textbook generally meets the principles of content feasibility because it aligns with the intended learning objectives, competency standards, and curriculum requirements. The chapter presents the development of Islamic kingdoms across various regions of the Indonesian archipelago, including Sumatra, Java, Kalimantan, Sulawesi, Maluku, and Nusa Tenggara. This broad geographical coverage demonstrates an effort to provide students with a comprehensive overview of the spread of Islam in Indonesia rather than restricting historical discussion to a single region. Such a presentation reflects the principle of relevance in learning material development, which emphasizes that instructional materials should support the achievement of competency standards and learning objectives (Ilfah et al., 2024). Moreover, this organization is consistent with the KI (*Kompetensi Inti*) outlined in KMA No. 183 of 2019, which require students to understand the historical development of Islam within the Indonesian context (Bulqi, 2025).

Nevertheless, the analysis reveals that the depth of historical explanation is distributed unevenly across the kingdoms discussed. While the Demak Sultanate is presented through a relatively complete narrative describing its establishment, the role of the Wali Songo, prominent figures, and its contribution to the spread of Islam, other kingdoms receive substantially less contextual explanation. The discussions of the Aceh Darussalam Sultanate, the Pajang Sultanate, the Islamic Mataram Kingdom, and the Goa-Tallo Kingdom provide only limited information regarding their establishment, political background, historical transitions, and chronological development. This

finding indicates that the textbook prioritizes the presentation of historical facts over the explanation of historical processes. Consequently, students are introduced to important events and historical figures without being adequately guided to understand the causal relationships underlying the emergence and development of Islamic kingdoms throughout the Indonesian archipelago.

The limited contextualization identified in several sections of the textbook has important implications for historical learning. For instance, the discussion of the Aceh Darussalam Sultanate omits the broader context of regional trade dynamics and the expansion of Islamic scholarly networks that played a crucial role in its establishment (Fitri & Mawaddah, 2025). Likewise, the transition from the Demak Sultanate to the Pajang Sultanate is presented with minimal explanation regarding the political conflicts that shaped this transformation, reducing students' opportunities to understand historical continuity (Camila & Hudaiah, 2022). A similar pattern is evident in the discussion of the Islamic Mataram Kingdom, where greater emphasis is placed on the kingdom's decline than on the political consolidation that marked its rise (Mustakim, 2023). In addition, although the Goa-Tallo Kingdom is introduced as an important maritime power, the absence of clear chronological information limits students' understanding of the sequence of Islamic expansion in eastern Indonesia (Miskawi et al., 2025). Collectively, these findings suggest that the textbook tends to present history descriptively rather than analytically, making it more difficult for students to develop historical reasoning based on context, chronology, and causal relationships.

The findings of this study are consistent with previous research emphasizing that the completeness of historical narratives substantially influences students' historical understanding. Facrudin (2023) argues that disparities in the completeness of historical material across kingdoms can create imbalances in students' comprehension because some historical topics are presented more comprehensively than others. Similarly, Sriwati (2023) found that kingdoms lacking adequate explanations regarding their origins, geographical setting, and establishment tend to be understood only superficially. Yulianto and Alivia (2023) further explain that insufficient presentation of chronology and historical origins may hinder students from understanding the causal relationships between historical events. These previous findings reinforce the results of the present study by demonstrating that limitations in contextual explanation not only reduce the completeness of textbook content but also influence the quality of students' historical understanding.

Although these limitations were identified, the textbook still demonstrates several strengths in supporting Islamic Cultural History learning. The material successfully introduces the major Islamic kingdoms throughout Indonesia and presents historical content that remains relevant to the curriculum currently implemented in Madrasah Aliyah. However, several important contextual elements, including the socio-political background of kingdom formation, chronological coherence, historical evidence, and perspectives derived from recent historical scholarship, have not yet been optimally integrated into the discussion. As a result, the textbook primarily facilitates the acquisition of factual knowledge rather than encouraging students to construct a contextual and critical understanding of historical processes. This condition indicates that, although the material fulfills the minimum curriculum requirements, its contribution to developing historical thinking skills remains limited. The integration of richer contextual explanations and historical evidence would therefore strengthen

students' historical reasoning and better support the achievement of learning competencies in Islamic Cultural History (Ramdani et al., 2025).

Beyond the historical presentation, the feasibility of textbook content should also be evaluated from the perspective of ethical appropriateness. The findings indicate that Chapter III is free from elements of ethnic, religious, racial, and intergroup (SARA) bias because Islamic kingdoms are presented objectively without promoting prejudice toward particular communities. Likewise, no pornographic content or inappropriate visual representations were identified, as all illustrations serve educational purposes by depicting historical buildings and cultural heritage. The analysis also found no indication of gender bias. Although male rulers dominate the historical narratives, this reflects historical reality rather than discriminatory representation, and the material does not portray women through stereotypical or subordinate roles. These findings suggest that the textbook provides an inclusive and pedagogically appropriate learning resource that supports a respectful understanding of Islamic history.

Overall, the findings demonstrate that Chapter III generally satisfies the criteria of content feasibility through its curriculum alignment, broad geographical coverage, and objective presentation of historical material. However, inconsistencies in the depth of historical explanation, contextualization, and chronological coherence reduce its effectiveness in fostering comprehensive historical understanding. Therefore, strengthening contextual explanations, balancing the depth of discussion across kingdoms, and incorporating richer historical evidence would substantially improve the quality of the textbook and better support meaningful, analytical, and contextual learning in Islamic Cultural History.

Analysis of Linguistic Appropriateness and Material Presentation in the Grade XII SKI Textbook

The linguistic analysis reveals that the language used in Chapter III of the Grade XII Islamic Cultural History textbook generally meets the criteria of linguistic appropriateness for Madrasah Aliyah students. The vocabulary, sentence structure, and historical terminology are generally appropriate for students' cognitive development and support the communication of historical concepts in a formal educational context. These findings indicate that, overall, the textbook fulfills its communicative function as an instructional resource. As emphasized by Pardomuan and Ristua (2023), textbook language should not only transmit knowledge but also facilitate students' cognitive development through clear and effective communication.

Nevertheless, the analysis also identified several recurring linguistic weaknesses that may reduce the readability and instructional quality of the textbook. These findings can be classified into four dominant categories: (1) ineffective sentence construction, (2) punctuation errors, (3) inconsistencies in spelling and capitalization based on Pedoman Umum Ejaan Bahasa Indonesia (PUEBI), and (4) inappropriate use of conjunctions. Rather than representing isolated mistakes, these issues recur throughout Chapter III, indicating inconsistencies in the application of standard Indonesian language conventions.

Table 1. Representative Findings of Linguistic Analysis

Linguistic Aspect	Representative Evidence	Analysis
Sentence effectiveness	"...Atas kehendak takdir, dalam dalam pertarungan satu lawan satu..." (p. 51) and the lengthy explanation of the conflict between the Pajang and Mataram Kingdoms (p. 51).	Several sentences contain unnecessary repetition and combine multiple ideas within a single structure, reducing readability and making the sequence of historical events difficult to follow.
Punctuation	"Jaka Tingkir, adalah sultan dan raja pertama Kerajaan Pajang..." (p. 51); the use of slashes in "Wirosari/ Purwodadi, Gagelang/ Madiun" (p. 50).	The comma incorrectly separates the subject from the predicate, while spaces surrounding the slash do not comply with PUEBI conventions, reducing sentence accuracy and readability.
Spelling and capitalization	karajaan, takdir, dibawah, belanda, pulau Jawa, Kesultanan Cirebon (pp. 51–55).	Several words and proper nouns are inconsistent with KBBI and PUEBI standards, indicating inadequate consistency in the application of standard Indonesian spelling conventions.
Conjunction usage	"Sehingga bermunculan Kerajaan-kerajaan Islam..." (pp. 48, 52); "Ketika ... maka ..." (p. 57).	The conjunction sehingga is incorrectly used to begin an independent sentence, while the ketika...maka... construction creates unnecessary redundancy and weakens textual cohesion.

Among the four identified linguistic issues, ineffective sentence construction emerged as the most prominent finding. Several historical explanations contain lengthy sentences that combine multiple ideas within a single structure, making the relationships between historical events less explicit. In several instances, excessive coordination and repetition obscure the central idea, reducing textual coherence. Such sentence construction may increase students' cognitive load when processing historical information, making it more difficult for learners to understand historical sequences, causal relationships, and the broader context of Islamic civilization. Balqis et al. (2025) argue that sentence effectiveness plays a central role in determining textbook readability, while Mundafa et al. (2025) emphasize that ineffective sentence structures can reduce students' comprehension of instructional materials.

Another recurring issue concerns punctuation. The analysis found several instances of incorrect comma placement, particularly where commas separate subjects from predicates or fail to clarify complex sentence structures. Although these inaccuracies do not alter the historical content itself, they reduce reading fluency and may create ambiguity in interpreting relationships between ideas. Yunita et al. (2020) explain that appropriate punctuation assists readers in understanding sentence structure, whereas Widiyanto et al. (2024) found that punctuation inaccuracies in textbooks may negatively affect students' reading comprehension. Consequently, students may experience greater

difficulty in identifying the logical relationships between historical events presented in the text.

The analysis also identified inconsistencies in spelling and capitalization. Several non-standard spellings, typographical errors, and deviations from PUEBI conventions were observed, including incorrect capitalization of geographical names and institutional terms. Because textbooks function as authoritative learning resources, inconsistencies in spelling and capitalization may become models for students' own academic writing practices. This finding supports Kusumawati and Fadilla (2024), who argue that linguistic accuracy in textbooks is essential because students frequently adopt textbook language as a reference for their own writing.

In addition, inappropriate conjunction usage appears repeatedly throughout the chapter. The conjunction *sehingga*, for example, is frequently used to begin independent sentences even though it should function as a connector between clauses expressing cause-and-effect relationships. These recurring errors reduce textual cohesion and interrupt the logical flow of historical explanations, making causal relationships between events less explicit. According to Ardiansyah and Harjanti (2023), conjunctions should strengthen logical coherence within discourse, while Sabila et al. (2023) note that inappropriate conjunction use may disrupt the continuity of ideas presented in instructional texts.

Overall, the findings indicate that Chapter III generally satisfies the criteria of linguistic appropriateness through its use of formal academic language and historical terminology suitable for senior secondary students. Nevertheless, recurring weaknesses in sentence effectiveness, punctuation, spelling, capitalization, and conjunction usage reduce the clarity and coherence of historical explanations. Addressing these linguistic issues would improve not only compliance with standard Indonesian language conventions but also the textbook's effectiveness in facilitating students' comprehension of historical concepts and supporting meaningful learning in Islamic Cultural History.

Analysis of the Systematics and Quality of Material Presentation in the Grade XII SKI Textbook

Chapter III of the Islamic Cultural History textbook for Class XII, which discusses the Islamic Kingdoms in Indonesia, is primarily presented narratively. The details, which outline the development of Islamic dynasties in various regions of Indonesia, are organized into lengthy paragraphs. Visuals are used sparingly and do not accompany the full description of the kingdoms; the presentation of this chapter is mainly text-based. This presentation style suggests that reading comprehension of factual content is highly valued in the textbook. According to Hotimah (2024), history textbooks are generally structured with a narrative approach to emphasize the continuity of events. However, the excessive dominance of text without visual presentation can diminish students' reading interest and increase cognitive load when comprehending the material (Mannan et al., 2023).

Visuals in Chapter III are used sparingly, and they do not cover the entire discussion of the kingdoms. Images are only present in the sections on the Kingdom of Samudera Pasai, the Kingdom of Aceh, and the Kingdom of Demak. In these three sections, the images serve as visual aids, intended to introduce the kingdoms being discussed. Each image is accompanied by a brief description and a citation or link to its source. Saleh (2021) argues that including image sources is crucial for the quality of a textbook. This practice shows academic honesty and prevents students from using visual information

without knowing where it came from. However, some image sources were found to be inaccessible, as seen in Images 3.1 (Evidence of Islamic Kingdoms), 3.2 (Samudra Pasai Kingdom), and 3.4 (Tomb of the Kings of Goa-Tallo). Sidiq et al. (2021) suggest that using sources that cannot be verified reduces the textbook's informational value and weakens its role as a tool for independent learning.

In the context of the Aceh and Demak Kingdoms, visual elements have functioned primarily as supplementary materials, rather than as fully integrated tools for elucidating historical occurrences, the significance of key individuals, or the strategic locations of the respective kingdoms. Handoyo et al. (2025), drawing upon the Cognitive Theory of Multimedia Learning, contend that the efficacy of learning is enhanced when textual and visual components are conceptually linked, rather than presented in isolation. The inclusion of images can assist students in forming an initial understanding of the subject matter. Wahidin (2025) posits that the principal purpose of illustrations within textbooks is to clarify textual content and facilitate student comprehension of abstract concepts through pertinent visual representations. Consequently, when images serve merely a decorative function, their pedagogical advantages are diminished.



Figure 1. Caption Image: The Kingdom of Aceh Darussalam

Furthermore, on page 49, the discussion of the Aceh Darussalam Kingdom reveals a discrepancy between the image captions and the material's context. Visually, the images presented have represented the Aceh Kingdom; however, the image captions do not fully align with the content of the discussion. According to Nursolehah et al. (2024), inaccuracies in visual captions can lead to misconceptions because learners tend to accept visually presented information as a direct representation of the material they are reading. Other Islamic kingdoms, such as those in Kalimantan, Sulawesi, Nusa Tenggara, and Maluku, are presented entirely in text form without accompanying illustrations. The absence of visuals in these sections makes the presentation of the material less visually appealing. In fact, according to Mayasari et al. (2021), the use of pictures and illustrations in textbooks serves to increase attention, motivation to learn,

and help students understand complex information. The absence of visuals in these subsections has the potential to reduce student engagement in the reading process. In addition to the limited number of images, Chapter III also did not use any other graphic elements, such as icons, symbols, tables, charts, or summary boxes. The material was only marked by bold titles and subheadings. Different types of graphics are needed to help students map out information, tell the difference between main and supporting ideas, and keep them from getting bored with too much text (Fikri et al., 2024).

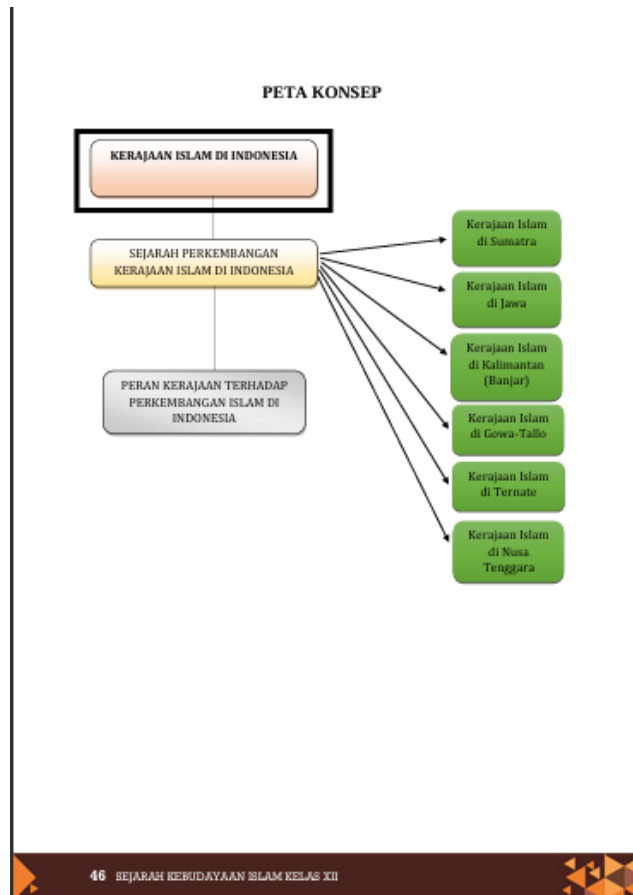


Figure 2. Layout of Writing on the Concept Map

On the map in the picture above, in the concept map for chapter III, there is an irregularity in the layout of the writing, especially in the writing "*Kerajaan Islam di Indonesia*," which is not placed symmetrically in the middle of the concept map box and is written in bold letters. This irregularity in the layout makes the concept map look less neat and less visually proportional. Poorly organized visual media can distract students from the content of the material and make it harder for them to understand how different pieces of information are related (Cuenca et al., 2024).

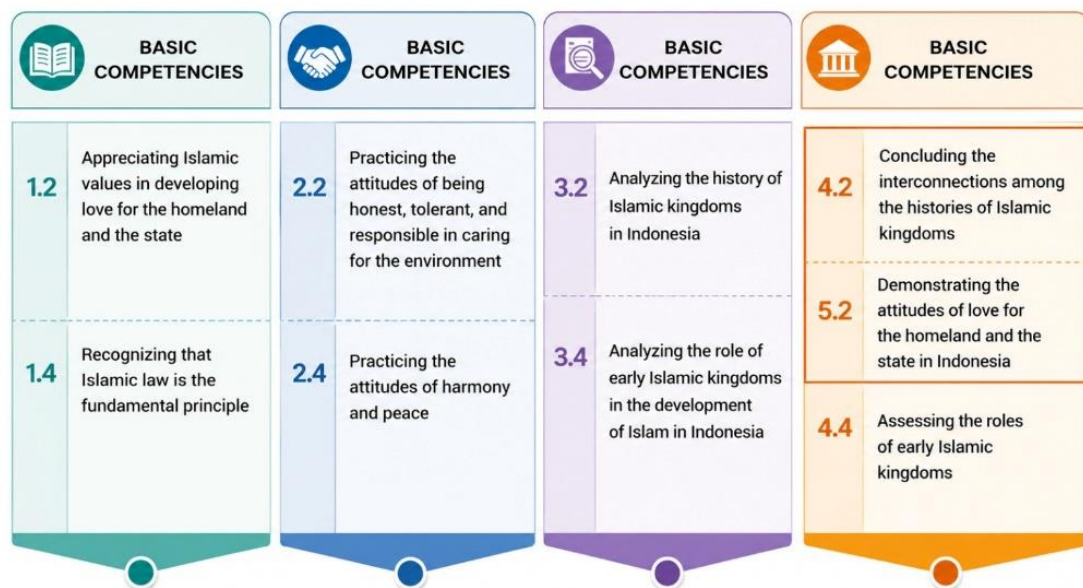


Figure 3. Basic Competencies

In the section on KD, specifically KD 4.2, there was a technical error that caused the KD formulation to break up, which made the number "5.2" appear in the middle of the sentence. This error made the competency formulation incomplete and visually confusing because the number "5.2" should not have appeared and all of the competency formulations should have been in one statement, KD 4.2. Aufa et al. (2025) say that it is very important to present competencies clearly and correctly in textbooks because they are the main reference for teachers and students to understand learning outcomes. Chapter III has a consistent writing style in terms of font size and spacing between paragraphs. However, the fact that there is a lot of text without any pictures makes some pages look dense and hard to read at times. This is in line with what Hadtan et al. (2025) say, which is that presenting information in a boring way can make it harder to learn, especially when it comes to facts and complicated subjects like history.

Material Alignment with KI-KD and Thematic Cohesion in Learning

Based on an analysis of the thematic components in Chapter III of the Grade XII Madrasah Aliyah Islamic Culture History (SKI) textbook, it can be seen that the formulation of *Kompetensi Inti* (KI) in this book has been compiled in accordance with the Madrasah Aliyah Graduate Competency Standards as stipulated in the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 183 of 2019 concerning the PAI and Arabic Language Curriculum. The four Core Competencies formulated, namely spiritual attitude (KI-1), social attitude (KI-2), knowledge (KI-3), and skills (KI-4), demonstrate efforts to develop students' competencies holistically, covering the affective, cognitive, and psychomotor domains (Nuh, 2014).

Conceptually, the formulation of KI reflects the direction of madrasah education, which emphasizes not only the mastery of knowledge but also the formation of religious and social attitudes, as well as higher-order thinking skills. According to Rachmawati (2018), KI serve as vertical and horizontal links between competencies in the curriculum, so that the entire learning process is directed towards achieving a well-rounded graduate profile. This is in line with the opinion of Arwasih et al. (2023), who

state that KI serves as the main conceptual framework in directing the development of KD (*Kompetensi Dasar*) and the learning process as a whole.

Even though the structure of the KI has been fully defined, the mapping of the Basic Competencies in Chapter III does not fully represent all of the skill requirements in the Core Competencies, especially in the area of knowledge. This is evident in the formulation of KD-3, which exclusively employs the operational verb "*menganalisis*" as stated in the book: "*3.2 Menganalisis sejarah kerajaan Islam di Indonesia*" and "*3.4 Menganalisis peranan kerajaan-kerajaan awal Islam terhadap perkembangan Islam di Indonesia*." In KI-3, it is clearly stated that the ability to understand, apply, analyze, and evaluate knowledge is included. When KD only focuses on one level of thinking ability, the cognitive achievements designed in KI-3 are not fully represented (Setyawati et al., 2024).

According to Permendikbud Number 24 of 2016, Basic Competencies should be derived operationally from KI and reflect the level of thinking ability that has been determined proportionally (Baswedan, 2016c). This condition is in line with the findings of research by Utari et al. (2024), which states that the mismatch between KI and KD can lead to suboptimal learning because not all levels of students' thinking are facilitated systematically. A similar problem is also seen in Core Competency 4, which relates to skills. The formulation of KI-4 contains very broad skill requirements, ranging from processing, reasoning, presenting, to creating in concrete and abstract domains. However, the KD outlined in the textbook, namely "*4.2 Menyimpulkan keterkaitan sejarah kerajaan-kerajaan Islam dengan pembentukan sikap cinta tanah air dan bela negara di Indonesia*" and "*4.4 Menilai peranan kerajaan-kerajaan awal Islam terhadap perkembangan Islam di Indonesia*" does not fully represent the overall skill requirements. This indicates that the relationship between knowledge competencies (KI-3) and skills (KI-4) has not been optimally established. Pulukadang (2021) states that skills should be developed in harmony with knowledge so that learning is integrated and meaningful. Gunartha (2024) asserts that skills in learning should be developed in a linear manner and integrated with cognitive abilities, enabling learners not only to comprehend and analyze material but also to evaluate, present, and reflect on the knowledge acquired.

In addition to mapping KI and KD, Book SKI Class XIII in Chapter III also does not include learning indicators as operational derivatives of Basic Competencies. The textbook only lists the learning goals, like being able to make a scheme for a kingdom leader, figure out what caused the kingdom to rise and fall, and draw lessons from the leadership of Islamic kingdoms. Without indicators, learning outcomes are harder to measure because there are no clear signs that learning goals have been met (Wiya et al., 2022). Permendikbud Number 22 of 2016 on Educational Process Standards says that learning indicators are very important because they help with assessment and guide the direction of learning. Their absence can hinder teachers in creating materials, learning activities, and assessments that align with the intended competencies (Baswedan, 2016a). From the perspective of thematic networks, Chapter III establishes the theme of the Islamic Kingdom in Indonesia, which aligns with the characteristics of the SKI subject in examining the history of the development of Islam and the instillation of values of exemplary behavior and nationalism, thereby serving as a cohesive concept for learning so that students gain a comprehensive and contextual understanding (Wahab et al., 2025). Subthemes are organized by region and kingdom, such as Sumatra, Java, Kalimantan, Sulawesi, Nusa Tenggara, and Maluku. However, they are presented

descriptively with relatively uniform cognitive demands, specifically the understanding and analysis of factual information regarding the origins, figures, and development of kingdoms, without emphasizing evaluative, reflective, or critical comparative skills essential for the advancement of higher-order thinking. Additionally, the content of Chapter III has the potential for integration with other subjects, such as Indonesian History, Sociology, and Pancasila Education and Citizenship, particularly in the discussion of nationalism and social dynamics; however, this connection has not yet been explicitly demonstrated, leaving the integration between subjects reliant on the teacher's creativity (Rusli, 2023).

HOTS-Based Learning Evaluation in the SKI Textbook

The evaluation components in Chapter III of the Islamic Cultural History Book for Class XII Madrasah Aliyah can be analyzed based on the type of evaluation employed, the scope of competencies assessed, and their relation to the requirements of Higher Order Thinking Skills (HOTS) (Mulyono et al., 2019). Based on an examination of the textbook, the evaluation in this chapter is generally presented in the form of written questions placed at the end of the discussion as a means to assess students' understanding of the material that has been studied. The type of evaluation used in Chapter III is mostly written tests with descriptive answers. The questions generally ask the students to explain, describe, and give information about the history of the establishment of Islamic kingdoms in Indonesia, the role of figures, and the contribution of the kingdoms to the spread of Islam. This type of evaluation is clearly shown at the end of the chapter, where there are ten essay questions on page 65. These questions serve as a final evaluation after all the material has been presented.

In addition to the final evaluation, the book also contains supporting learning tasks. At the beginning of the chapter, specifically on page 47, students are asked to look at the historical relics presented in the book. This activity serves as an introduction to learning to build students' initial readiness (Kaniawati et al., 2023). Furthermore, on page 64, there is a group assignment in the form of a discussion of two questions and an individual assignment that asks students to write about the role of Islamic kingdoms in the spread of Islam in Indonesia. These assignments encourage active student involvement, but the cognitive demands are still at the level of simple understanding and analysis (Syarifah et al., 2023). Judging from the scope of the evaluation, the questions presented covered the main topics discussed in the chapter, such as the background to the establishment of Islamic kingdoms, the role of kingdoms in spreading Islam, and the exemplary values that can be learned from the leadership of royal figures. However, when linked to Core Competencies and Basic Competencies, the evaluation in this chapter still measures factual and conceptual knowledge more. The measurement of spiritual and social attitudes as stated in KI-1 and KI-2, as well as the skills in KI-4, are not yet consistently reflected in the structured evaluation instruments.

In terms of the evaluation process, the Grade XII SKI textbook Chapter III places greater emphasis on evaluation as an assessment of final learning outcomes. There is no explanation of process assessment, formative assessment, or learning reflection carried out gradually during the learning process. The evaluation is also not accompanied by clear competency achievement indicators, assessment rubrics, or scoring criteria. This situation causes the implementation of evaluation to be highly dependent on the teacher's interpretation. According to Permendikbud Number 23 of 2016 concerning Education Assessment Standards, learning evaluation should be carried out

continuously, objectively, and equipped with clear assessment criteria so that the assessment results can be justified pedagogically (Baswedan, 2016b).

When aligned with the attributes of the Madrasah Aliyah level, assessments ought to be formulated to evaluate higher-order thinking skills, analytical abilities, and the reflective internalization of values (Taufikurohman & Maemonah, 2024). Ideally, evaluation at this level should not only gauge the capability to respond to essay questions but also the proficiency in evaluating, concluding, and reflecting on Islamic historical values in practical contexts (Sudarman et al., 2023). Syafi'i et al. (2025) agree with this. They say that evaluations in senior high school should include knowledge, attitudes, and skills in a balanced way so that all of the learning goals are met.

Overall, the evaluation components in Chapter III of the Grade XII Islamic Culture History textbook provide a means of assessing mastery of the core material and support the achievement of Basic Competencies in the realm of knowledge. However, further development is still needed, particularly in terms of the variety of evaluation forms, representation of the attitude and skill domains, and clarity of assessment indicators and criteria. Improving these evaluation components is important so that the assessment process is truly in line with the Core Competencies and Basic Competencies that have been formulated, while also supporting meaningful SKI learning that is oriented towards the comprehensive development of student competencies.

IV. CONCLUSION

Based on the analysis of the Grade XII Madrasah Aliyah Islamic Culture History Book Chapter III, it can be concluded that this book presents relevant material that is in line with the scope of Islamic history education in Indonesia. In general, the content reflects the breadth of the territory and diversity of Islamic kingdoms that developed in the archipelago. However, from the perspective of language, presentation, thematic concepts, and evaluation, there are still certain aspects that need improvement. The use of dense language, limited visual presentation, irregularities in technical writing, and the lack of consistency in the integration of *Kompetensi Inti* (KI), *Kompetensi Dasar* (KD), and evaluation indicate that this book still needs improvement to better support the learning process. With improvements to the language structure, the neatness of the presentation, the strengthening of thematic concepts, and the development of a more balanced evaluation, this book has the potential to be a teaching tool that is not only informative but also helps students develop their knowledge, attitudes, and skills in the best way possible for the level of Madrasah Aliyah.

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