

## Material Analysis of Tarikh/SKI Book Class XII Madrasah Aliyah on Islamic Kingdoms in Indonesia: A Study with a Multicomponent Approach

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### ABSTRACT

This research analyzes material on the Islamic Kingdoms in Indonesia using a qualitative approach with a content analysis method in the Class XII history textbook. The study aims to evaluate the extent to which the book aligns with the core competencies (KI) and basic competencies (KD) in the curriculum while assessing its effectiveness in supporting Islamic-based history learning. The findings indicate that the book presents the material systematically and is generally in accordance with the curriculum guidelines. However, several weaknesses were identified, particularly in the linguistic aspect, including inconsistencies in terminology and sentence structure, which may affect students' comprehension. Additionally, the illustrations provided are less engaging and do not adequately support the textual explanations, which could impact students' interest in the subject. Furthermore, the evaluation section lacks a variety of assessment techniques to effectively measure students' analytical and critical thinking skills. To enhance the quality of this learning resource, improvements should focus on ensuring consistent language use, enriching the visual content with more relevant and engaging illustrations, and developing more integrative, competency-based evaluation methods. These refinements will contribute to a more effective and engaging learning experience, ultimately fostering students' deeper understanding of Islamic history.

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## INTRODUCTION

From an Islamic perspective, love of country is part of faith, as reflected in the principle of *hubbul wathan minal iman* (love of country is part of faith). Love for the homeland is a form of gratitude for the blessings that Allah has given in the form of a safe and diverse place to live. This attitude is manifested through respect for the values of tolerance, maintaining unity in diversity, and active contribution in building a harmonious and just social life. In addition, Islam emphasises the importance of defending the country, which is not only limited to physical struggle, but also includes a role in maintaining the integrity of the nation through education, culture, and the application of Islamic values in everyday life (Rizqi, 2023).

History proves that Islam in the archipelago developed in a unique way and was deeply rooted in local culture. The spread of Islam did not only occur through trade routes, but also through the role of Islamic scholars and kingdoms that contributed to shaping civilisation in Indonesia.

Islamic kingdoms such as Samudera Pasai, Demak and Aceh Darussalam not only implemented Islamic law in governance, but also became centres for the development of Islamic science and education. This system contributed to shaping an Islamic identity rooted in local culture (Rahman, 2020).

However, in this modern era, there are challenges in understanding Islamic history comprehensively, especially in the formal education system. The Islamic education curriculum in Indonesia has accommodated Islamic history as part of the subject, but there are still limitations in delivering relevant and contextualised material. Islamic history textbooks are one of the main sources in learning, but often the material presented is still textual and does not prioritise critical analysis. Therefore, it is important to conduct a study on how Islamic history materials in textbooks describe the role of Islamic kingdoms in Indonesia. This study aims to assess the extent to which the content of the book is in accordance with the curriculum and its effectiveness in building students' historical and Islamic insights (Dinda Anggraini, 2021).

In addition, Islam recognises the concept of *tasamuh*, which refers to tolerance and acceptance of differences. This principle is a major factor in the process of acculturation of Islam with local culture, which then forms the character of Islam Nusantara. The role of Islamic kingdoms in the spread of Islamic education, whether through mosques, *surau*, *langgar*, or *pesantren*, is an important part of the development of the education system in Indonesia. The existence of *pesantren* as a traditional Islamic educational institution shows that Islam has adapted to local culture without losing its essence. However, in the study of Islamic history textbooks, this aspect often lacks adequate emphasis.

Before the arrival of the colonisers, there were several Islamic kingdoms in the archipelago that developed an Islamic-based education system, different from the colonial system introduced later (Syarnubi, 2019). This development was supported by the role of *ulama* and *kiai* in laying the foundation of religious knowledge and patriotism to their students (Amar, 2021). In addition, communication with the Ottoman Turkish Sultanate was also part of the Islamic kingdom's strategy in maintaining sovereignty, as was done by the Sultanate of Aceh. This fact shows that the history of Islam in the archipelago cannot be separated from the global geopolitical context.

In the context of modern education, understanding Islamic history has a strategic role in building students' national and religious awareness. However, there are still various challenges in the presentation of Islamic history materials, especially in the textbooks used in *madrasah* and schools (Syarnubi, Muhamad Fauzi, Baldi Anggara, Septia Fahiroh, Annisa Naratu Mulya, Desti Ramelia, Yumi Oktarima, 2023). Textbooks that are not comprehensive can cause students to have a partial understanding of Islamic history, so they are less able to relate history to the context of their lives today (Safei, 2015). Therefore, this study will evaluate the systematic aspects of presentation, content accuracy, and evaluation effectiveness in Islamic history textbooks at the *Madrasah Aliyah* level.

With this research, it is expected to provide recommendations for the development of Islamic history textbooks that are more contextual and effective in supporting learning in schools. Moreover, this study also seeks to contribute to strengthening the Islamic identity and nationalism of Indonesia's young generation through a deeper understanding of Islamic history that is relevant to the challenges of the times (Siti, T. M., Hendra, & Ichsan, 2022).

## METHODS

This research uses a qualitative research approach with a library research method. The data collection method in this research is reading, recording, and processing data from various literatures such as books, articles, and scientific papers that are in accordance with the issues raised. To ensure data validity, this research applies source triangulation techniques, namely by comparing information from various credible literature and cross-checking the resulting interpretations. The object studied in this research is the class XII Islamic Cultural History textbook published by the Ministry of Religious Affairs in 2020.

The content analysis technique is used in this study to examine and interpret book material systematically and objectively. Content analysis is a research that is an in-depth discussion of the content of written or printed information in the mass media (Asfar, I. T., & Taufan, 2019). In this analysis, the data were categorised based on five main components, namely content component, linguistic component, presentation component, thematic concept component, and evaluation component. This categorisation was done by referring to Krippendorff's content analysis criteria, which emphasises reliability and validity in text interpretation. In addition, the selection of the textbook as the object of study is based on its consideration as teaching material that plays an important role in shaping students' understanding of the history of Islamic culture, as well as its relevance in the Islamic Religious Education curriculum at the secondary level.

## FINDINGS AND DISCUSSION

### A. Content Component

Textbooks are learning resources that can be used by both educators and learners. All books that are used as the basis or part of the focus of learning are called textbooks. These books are specially written and contain selected and systematic knowledge. Each topic is selected based on its suitability and relevance to other topics (Ratmelia, 2018).

The Islamic Kingdoms in Indonesia are the submaterials in the Islamic Culture History Book for class XII of the Ministry of Religious Affairs, including: Islamic Kingdoms in Sumatra, Islamic Kingdoms in Java, Islamic Kingdoms in Kalimantan, Islamic Kingdoms in Goa-Tallo, Ternate Sultanate, Islamic Kingdoms of Nusa Tenggara, and the Role of Kingdoms in the Development of Islam in Indonesia (Arifin, 2003). Overall, the material coverage of Islamic Kingdoms in Indonesia is in accordance with the core competencies (KI) and basic competencies (KD) presented on pages 43-44. The accuracy of the material is arranged systematically, starting from KI-KD, learning objectives, concept maps, gradual explanation of kingdoms from Sumatra to Nusa Tenggara, the role of kingdoms, learning wisdom, and ending with competency tests.

### B. Linguistics Component

On the linguistic aspect, the language used in this material is in accordance with the language development of Madrasah Aliyah students. In the modern era, language develops quickly, especially among teenagers who attend Madrasah Aliyah, influenced by various factors such as family, school environment, peers, and social media. The language in this material is written in accordance with the flow of thinking of students so that it makes it easier for them to understand the content of the material.

However, there are some discrepancies in the correct Indonesian language rules, among others:

1. Inconsistency in the use of terms. For example, on page 48 the word 'marry,' while on page 54 the word 'married' is used; on pages 49-51 the word 'mangkat,' while on pages 52-53 the word 'died,' pages 52-58-62 use 'wafat,' and page 53 uses 'death'. In addition, page 54 uses 'throne,' while pages 53-55-59 use 'throne.' The use of these terms should be uniformed to avoid confusion.
2. Typos. On page 56, the word 'mubaligh' is written 'mubalig.' In addition, on the same page, 'rajaraja' is written, which is uncomfortable to read.
3. Use of imprecise terms. On page 55, the phrase 'Although not' has an ambiguous impression and should be replaced with a clearer phrase.

### C. Presentation Component

Analysis of the presentation of material concepts aims to make the book easy to understand, attract attention, and be able to foster high learning motivation. The concept presentation analysis explains that functions can be represented in the form of definitions, equations, explanations, or descriptions in tables and graphs (Komalasari, L. I., & Syamratulangi, 2022). In the presentation aspect, the material about the Islamic Kingdom in Indonesia has

fulfilled the completeness of the content. The presentation is systematic and coherent, starting from the discussion of the Islamic Kingdom in Sumatra to Nusa Tenggara, as well as the role of the kingdom in the development of Islam in Indonesia.

In terms of learning activities, this material has actively involved students and encouraged critical thinking through assignments, student activities, and competency tests. However, in terms of supporting elements such as illustrations, it is still considered inadequate. The illustrations are only shown once in the introduction, so it does not support the attractiveness of the presentation of the material for students.

#### **D. Components of Thematic Concepts**

According to Abdul Majid, integrative thematic learning is carried out by connecting various subjects in a systematic, sequential and well-structured manner. This learning is flexible, allowing teachers to link material from one subject to another, as well as connecting it to the life experiences of learners and the surrounding environment (Majid, 2019).

Core competencies are categorised into three main aspects, namely attitude, skills and knowledge. Affective aspects are explained in KI 1 and KI 2 through KD 1.2 which emphasises the appreciation of Islamic values in forming an attitude of love for the country and defending the country, and KD 2.2 which encourages persistent, tolerant and responsible attitudes in loving and defending the country (Ministry of Religious Affairs of the Republic of Indonesia, 2019). These competencies have been described in the material of the Islamic Kingdom in Indonesia, especially in the role of the Islamic kingdom in Indonesia.

The cognitive aspect in KI 3 is presented in KD 3.2, which requires students to analyse the history of Islamic kingdoms in Indonesia. This competency is reflected in tasks and activities that direct students to analyse the history and role of Islamic kingdoms in Indonesia. The psychomotor aspect in KI 4 is presented in KD 4.2, which expects students to be able to conclude the historical relationship of Islamic kingdoms and their roles. To strengthen this competency, students can be directed to present the results of their analysis in various forms, such as writing, work, or class discussions.

#### **E. Evaluation Component**

In terms of cognitive assessment, the evaluation in this material aims to measure students' understanding of the textbook content, the structure of the information, as well as their ability to solve problems that require combining various ideas and concepts. This evaluation is reflected in the learning lessons, tasks and activities, competency tests, and material summaries (Rosyidi, 2020).

In the skills aspect (authentic), the evaluation aims to measure the extent to which students are able to understand and organise information systematically. Currently, skills evaluation in the materials is limited to group and individual assignments and competency tests. To improve students' skills, concept map assignments, presentations, and debates on the history of Islamic kingdoms in Indonesia should be added.

The affective aspect aims to measure students' critical attitude and appreciation of the material. On page 47, there is an invitation to pay attention to a picture illustration that can be categorised as an attitude observation. This observation is not only useful as an evaluation tool, but also as a strategy to stimulate students' active participation in learning (Atikah, 2024).

In the integrative aspect, the evaluation aims to measure the integration of understanding across subjects. This lesson has connected the history of Islamic kingdoms with modern political policies, Islamic architectural heritage with modern design, and the location of Islamic kingdoms with the concept of geography. Thus, this material has fulfilled the principle of integrative thematic learning (Novianto, A., & Mustadi, 2015).

## CONCLUSION

Based on the multicomponent analysis of the material on Islamic Kingdoms in Indonesia in the Class XII Islamic Culture History book published by the Ministry of Religious Affairs in 2020, it can be concluded that this book has met the applicable curriculum standards, with material that is in accordance with the Core Competencies (KI) and Basic Competencies (KD). Its systematic presentation supports the learning process based on Islamic history, but there are still several aspects that need to be improved to increase its effectiveness in learning.

In the linguistic aspect, there are inconsistencies in the use of terms and some writing errors that can hinder students' understanding. In terms of presentation, the lack of illustrations and infographics makes the material less interesting and difficult to understand visually. Meanwhile, in terms of assessment, the evaluation instruments in this book have not fully measured students' analytical skills, especially in the development of critical and applied thinking.

The implication of this finding is that improving the language, adding more relevant illustrations, and strengthening the learning evaluation are important to ensure this book is more effective as a learning resource. Therefore, revisions need to be made with more consistent language editing, improved visualisation of the material, and diversification of assessment methods, such as the application of concept maps, debates, and project assignments. With these improvements, this book will not only be a comprehensive source of information, but also able to increase students' critical thinking and appreciation of Islamic history in Indonesia, thus aligning with the learning needs of the 21st century.

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