

Anatomy of Learning Islamic Cultural History In Madrasah

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Abstrak

Penelitian ini bertujuan menganalisis secara integratif anatomi pembelajaran Sejarah Kebudayaan Islam (SKI) yang mencakup definisi, ruang lingkup, karakteristik, dan implikasinya terhadap praktik pembelajaran di madrasah. Menggunakan metode penelitian kepustakaan (library research) dengan teknik analisis isi, hasil penelitian menunjukkan bahwa SKI bukan sekadar mata pelajaran faktual-kronologis, melainkan pendidikan nilai (*value education*) yang menekankan internalisasi ibrah dan keteladanan. Ruang lingkup SKI meliputi kajian dari periode dakwah Nabi, Khulafaurrasyidin, zaman keemasan, hingga perkembangan Islam di Indonesia, dengan karakteristik historis, normatif-edukatif, berorientasi tokoh dan peradaban, serta integratif terhadap tauhid-akhlak-ibadah. Implikasinya, guru perlu menerapkan pembelajaran partisipatif, berdiferensiasi, dan berbasis teknologi digital untuk mengatasi stereotip negatif terhadap SKI. Pemahaman mendalam tentang anatomi SKI menjadi kunci strategis dalam merancang pembelajaran yang variatif, kontekstual, dan bermakna guna membentuk karakter Muslim berlandaskan peradaban Islam.

Kata kunci: Anatomi Pembelajaran SKI; Karakteristik SKI; Implikasi Pembelajaran; Madrasah; Pendidikan Nilai

Abstract

This study aims to analyze the anatomy of Islamic Cultural History (ISH) learning in an integrative manner, including its definition, scope, characteristics, and implications for learning practices in madrasahs. Using library research methods with content analysis techniques, the results of the study indicate that ISH is not merely a factual-chronological subject, but also a value education (value education) which emphasizes the internalization of ibrah and exemplary behavior. The scope of SKI includes studies from the period of the Prophet's da'wah, Khulafaurrasyidin, the golden age, to the development of Islam in Indonesia, with historical, normative-educational, figure- and civilization-oriented characteristics, as well as integrative towards monotheism-morals-worship. The implication is that teachers need to implement participatory, differentiated, and digital technology-based learning to overcome negative stereotypes about SKI. A deep understanding of the anatomy of SKI is a strategic key in designing varied, contextual, and meaningful learning to shape Muslim character based on Islamic civilization.

Keywords: Anatomy of SKI Learning; Characteristics Of SKI; Implications Of Learning; Madrasah; Values Education

Introduction

Islamic Cultural History (ISH) occupies a crucial position in Islamic Religious Education (PAI) in madrasas because it serves as a vehicle for instilling exemplary values and historical awareness in students. Unlike other normative ISH subjects, ISH encourages students to understand the real-life experiences of Muslims in the past, from the Prophet Muhammad's preaching to the development of contemporary civilization. ISH learning also serves to shape Muslim character grounded in the evolving Islamic culture and civilization, while enhancing students' critical thinking skills (Kurniawan et al., n.d.). Therefore, a deep understanding of the anatomy of ISH provides a crucial foundation for teachers to design engaging and meaningful learning practices.

Despite the strategic position of Islamic Education (IS), the reality on the ground shows that many teachers do not fully understand the "anatomy" of Islamic Education (IS) learning, including its definition, scope, characteristics, and impact on learning practices. As a result, IS learning is often monotonous, focusing on memorizing historical facts, and ignoring the main characteristics of IS as a normative-educational study rich in *ibrah* values (Agustinar et al., 2023). Teachers also face challenges in designing a balanced scope of material between the classical, medieval, and modern periods, as well as the progress of Islam in Indonesia. Therefore, a deep understanding of the anatomy of IS learning is needed to be able to design appropriate solutions, such as the use of innovative and varied learning models, to overcome these various problems. *Divine Nasru Fiqh*, n.d.)

Several studies have been conducted on the teaching of Islamic Cultural History (ISH) in Islamic schools, but most still focus on separate aspects. examined the implementation of various ISH learning methods in Islamic elementary schools, while Hanafiah (2023) examined the internalization of character values through ISH in Islamic elementary schools. Another study by Fadillah and Achadi (2024) analyzed the implementation of the Independent Curriculum in ISH learning in Islamic junior high schools, exploring the teaching skills of ISH teachers at MI Humaira' in Bengkulu City. However, research that specifically and integratively discusses the "anatomy" of ISH learning as a whole, namely that which combines four key elements at once: definition, scope, subject characteristics, and their implications for learning practices, is still very rare.

Teachers' understanding of the anatomy of SKI learning must be improved immediately because it directly impacts the quality of classroom learning. Without this understanding, teachers will continue to be trapped in monotonous memorization practices and ignore the normative-educational characteristics of SKI (Maulidatus et al., 2025). Recent research shows that teacher professionalism contributes significantly to student understanding, yet many teachers remain confused about implementing the Independent Curriculum due to weak conceptual understanding. (Fadillah & Achadi, 2024). As a result, students experience learning difficulties such as excessive memorization burdens (Assyifa, 2025). Therefore, analyzing the definition, scope, characteristics, and implications of SKI is an urgent step so that teachers are able to design varied and meaningful learning.

This study focuses on an integrated analysis of the four components of the anatomy of SKI learning: definition, scope, characteristics, and their implications for learning practices. The normative-educational characteristics of SKI are examined in depth, along with their implications for classroom learning design. This study also explores how this anatomical understanding can address students' negative stereotypes of SKI as a boring subject. Therefore, this study aims to formulate strategic recommendations for teachers to make SKI learning more

varied, contextual, and meaningful.

Research Methods

This research uses the type of library research (*library research*) by reviewing literature such as books, journals, theses, and official documents (Muhammad, 2020). Primary data sources include SKI textbooks, the Independent Curriculum, KMA Number 183 of 2019, and journal articles on the anatomy of SKI learning. Data collection techniques were carried out through online searches on Google Scholar using the keywords "anatomy of SKI learning," "characteristics of SKI," and "implications of SKI learning" (Fadillah & Achadi, 2024). Data analysis using content analysis techniques (*content analysis*) descriptively-qualitatively with the steps of data reduction, data presentation, and drawing conclusions. This approach allows researchers to construct an integrative understanding of the definition, scope, characteristics, and implications of SKI for learning practices in madrasas.

Results and Discussion

A. Definition of SKI Subjects

History of Islamic Culture (SKI) is one of the subjects in the Islamic Religious Education (PAI) group in madrasas which specifically examines the origins, development, role of Islamic culture and civilization in the past, as well as figures who achieved success in Islamic history starting from the period of the Prophet Muhammad's preaching. Islamic Education (SKI) is a stand-alone subject within the Islamic Religious Education (PAI) group, which discusses all past events closely related to figures and time, with the primary goal of instilling values that will produce students with character as mandated by law. Thus, the definition of SKI does not stop only at the cognitive aspect of historical facts, but rather emphasizes efforts to internalize the noble values of the journey of Islamic civilization within students.

According to experts such as Tabrani et al. (2023), SKI is defined as a record of the development of human life's journey in building civilization from time to time, which implies a continuous process of civilizational development. Thus, SKI is not simply a subject for memorizing events, but rather a discipline that teaches values, instills critical awareness, and inspires students to learn from them. *lesson*) from the dynamic roots of Islamic culture and civilization. Islamic history differs fundamentally from general history. General history presents only chronological facts, while Islamic history contains normative content that encompasses aspects of faith, morals, and socio-religious aspects (Ministry of Religion, 2026). Thus, Islamic history is not merely a transfer of knowledge, but also an education in values (*value education*) which forms the Islamic character of students (Saman, 2024). The main orientation of SKI is taking *lesson*(wisdom) and exemplary behavior from historical figures for implementation in the present (Fachrudin, 2023). This ability has been proven to be achieved through a higher-order thinking (HOTS) approach that encourages students to discover Islamic values of moderation from past events (Nursobah et al., 2021).

The subject of Islamic Cultural History in Madrasah Aliyah is one of the main components of Islamic Religious Education which aims to build students' awareness of the growth and development of Islamic civilization throughout the ages. Through SKI, students are invited to learn about the origins, development processes, contributions of Islamic

culture, and the roles of important figures in the history of the Muslim community. This learning is focused on enabling students to explore wisdom or valuable lessons from various events, emulate the attitudes and achievements of Islamic figures, and connect these values to various aspects of modern life such as social, cultural, political, economic, scientific, technological, and artistic, thus forming a noble character and a strong love for the heritage of Islamic civilization. (Practical & Instructional, n.d.)

B. Scope of Discussion of SKI

The scope of the SKI discussion at the Madrasah Aliyah level includes chronological and thematic studies with an emphasis on the dimensions of culture and civilization based on Islamic faith and law. The material begins with the preaching of the Prophet Muhammad SAW during the Mecca period which highlights the mission of the apostleship, preaching strategies, steadfastness in facing challenges, and important events such as Isra Mi'raj. (Ummah, 2019) Then continued with the Medina period which discusses the formation of Islamic society, the Medina Charter, the event of hijrah, Fathu Makkah, and the end of the life of the Prophet SAW. Furthermore, the material discusses the leadership of Muslims after the death of the Prophet, especially the period of Khulafaurrasyidin along with the achievements and examples of Abu Bakr, Umar, Uthman, and Ali radhiyallahu anhum. (Wulandari et al., n.d.)

The discussion continues to the classical period or golden age of Islam (around 650–1250 AD) which includes the glory of the Umayyad dynasty in Damascus and the Abbasid in Baghdad, including the advancement of science, art, architecture, and institutions such as the Baitul Hikmah and Islamic civilization in Andalusia. (Studi et al., n.d.) Next, the medieval period or period of decline (around 1250–1800 AD) is discussed which examines the factors of decline, the Mongol invasion, and the development of dynasties such as the Ayyubids, Mamluks, and Ottomans. In the modern era or the era of revival (1800 AD to the present), the material highlights the renewal movement (tajdid), reformist figures, the influence of colonialism, and the revival efforts of Muslims in various countries. This scope also includes the spread of Islam in Indonesia, starting from the process of the entry of Islam into the archipelago through the role of Wali Songo and the establishment of Islamic kingdoms, the development of Islam in Asia, Africa, and Europe, and various contemporary issues related to Islamic civilization in the midst of the era of globalization. (Mangkurat, 2024)

The SKI learning approach at Madrasah Aliyah (Islamic Senior High School) is designed to be more in-depth and analytical than at lower levels. Students are encouraged to think critically, analyze the causes and effects of historical events, and relate them to everyday life. This aligns with the 2013 Curriculum and adaptations of the Merdeka Curriculum in several madrasahs, where material is systematically structured by historical period to support the learning outcomes of students in grades 10, 11, and 12. (Madrasah et al., 2019)

C. Characteristics of SKI Subjects

1. History as Historical

Islam, which was revealed to the Prophet Muhammad SAW, has brought the Arab nation, which was originally backward, stupid, not famous, and ignored by other nations, into an advanced nation. It quickly moved to develop the world, building a culture and civilization that is very important in human history until now. An important event that shows Muhammad's wisdom occurred at the age of 35. At that time, the building of the Kaaba was severely damaged. The repair of the Kaaba was done by mutual cooperation, the

residents of Mecca helped with the work voluntarily. But at the last moment when the work was to lift and place the Black Stone in its original place, a dispute arose because each tribe felt entitled to do the last and most honorable task. As the dispute escalated, the leaders of the Quraysh agreed that the first person to enter the Kaaba through the Safa door would be made the judge to decide the case. It turned out that the first person to enter was the Prophet Muhammad SAW. He was also trusted to be the judge. He then spread out a cloth and placed the Black Stone in the middle, then asked all the tribal leaders to hold the edge of the cloth and lift it together. After reaching a certain height, Muhammad placed the stone in its original place. Thus, disputes can be resolved wisely, and all tribal chiefs are satisfied with such a solution (Suntiah et al., 2024).

2. History that emphasizes values and lessons

Through history, everyone can learn lessons and apply them to their daily lives. Initially, education took place only in mosques, on porches, and elsewhere, but now it has developed rapidly. Education is a legacy that existed during the time of the Prophet Muhammad, the Tabi'in caliphs, the followers of the Prophet Muhammad, and finally, down to us in this age of enlightenment. Education continues to evolve, adapting to the times. Therefore, we can fully appreciate it (Rifka Alkhilyatul Ma'rifat, I Made Suraharta, 2024).

3. History of Islamic Culture oriented towards figures and civilization

The history of Islamic education is beneficial for Muslims in emulating the process of Islamic education since the time of the Prophet Muhammad (peace be upon him), the time of the companions of the great scholars and the era of the leaders of the Islamic education reform movement. Academically, the history of Islamic education is useful for knowing and understanding the growth and development of Islamic education so that it can solve the problems of Islamic education today due to the progress of science and technology (Widodo, 2017). The purpose of learning the history of Islamic culture is to grow, cultivate, develop, and maintain what will form a perfect human being. It is to raise students' awareness of the importance of studying the foundations of Islamic teachings, values, and norms that have been established by the Prophet Muhammad (peace be upon him) in order to develop Islamic culture and civilization. It is to raise students' awareness of the importance of time and place which are a process from the past, present, and future. improving students' abilities in taking messages from historical events (Islam), emulating successful figures, and relating them to social, cultural, political, economic, science and technology and art phenomena, etc. to develop Islamic culture and civilization (Education, 2015).

Integrative Islamic Education with Islamic Values in implementing Tawhid, morals, and worship education, because these educations are the foundation or core of Islamic teachings. Although Indonesian education already includes materials on these subjects, sometimes students and educators only understand the concepts without internalizing and applying them in their daily lives. Therefore, educators and students should truly crystallize the above materials in their respective hearts when studying them (Kartika Sari, 2004).

Science as a subject is closely related to the recording of events. Therefore, the knowledge dimension of Science is more dominant in factual knowledge and demands metacognitive knowledge dimensions. This does not mean that the content of Science learning does not contain conceptual and procedural knowledge dimensions. Factual knowledge includes aspects of knowledge of terms, specific knowledge, and elements related to knowledge of events, locations, people, dates, sources of information, and so on.

Conceptual knowledge includes principles (rules), laws, or formulas that are interrelated and well-structured. Procedural knowledge is knowledge of the sequence of steps in doing something. This procedural knowledge includes knowledge from the general to the specific. Metacognitive knowledge is knowledge of cognition in general as well as awareness and knowledge of one's own cognition. Among them, strategic knowledge, knowledge of cognitive tasks, including contextual and conditional knowledge and self-knowledge. Understanding these knowledge dimensions makes it easier for teachers to master and develop learning materials and processes for students. Teachers will not run out of material or be confused during the learning process (Haoxing & System, n.d.).

D. Implications of SKI Characteristics for Learning Practices

The implications of Islamic Cultural History learning in Madrasahs under the Merdeka Curriculum have been successfully implemented using methods that actively engage students through participatory learning, discussions, and the use of audio-visual media. The application of differentiated learning, which accommodates the diverse characteristics of students, has proven successful in increasing their enthusiasm for learning and increasing their understanding of Islamic cultural history. Teachers act as facilitators, developing learning modules aligned with the principles of the Merdeka Curriculum and utilizing available learning media to create meaningful learning.

To address these issues, educators are continually striving to improve their professional skills, collaborate with fellow teachers, and seek alternative solutions by enriching teaching materials from various sources. Teachers hope that the implementation of the Independent Curriculum will continue to improve with ongoing training programs and the availability of adequate teaching materials. In the Historical Side of Islamic Culture in the Independent Curriculum in Madrasahs, educators encountered various difficulties, one of which was the availability of teaching materials that could be given to students. The educator explained, "The problems faced include difficulties in collecting learning resources, limited learning media in schools, and low levels of student understanding, so that special methods are needed." Another difficulty faced by educators is the lack of media prepared by the school, this makes it difficult for them to carry out the learning process, which is in line with the opinion of Arsana (2019) Rusmiati, that in the learning process, supporting tools or media are very necessary to achieve learning goals.

As a practical implication, it is hoped that teachers will continue to improve their creativity and digital skills when designing teaching strategies that are in line with current developments and the characteristics of Generation Z. Support from schools in providing learning tools and media is also an important factor in supporting the success of this process. However, this study has limitations because it only covers one educational institution with a limited number of subjects. Therefore, it is recommended that other researchers expand the research area and explore more about the use of more sophisticated learning technologies, such as Augmented Reality (AR) or game-based learning platforms, to make a more meaningful contribution to the development of SKI learning methodologies in Indonesia.

Conclusion

History of Islamic Culture (SKI) is a subject in the PAI group which definitively does not merely present chronological historical facts, but also values education (*value education*) which emphasizes the internalization of *ibrah* and exemplary behavior from Islamic civilization. The scope of SKI in Madrasah Aliyah includes a comprehensive study of the period of the Prophet's

da'wah, the Khulafaurrasyidin, the golden age (Umayyad, Abbasid, Andalusia), the medieval period, the modern era, and the development of Islam in Indonesia. Its main characteristics include its historical nature, emphasis on values and ibrah, orientation towards figures and civilization, integration with monotheism, morals, and worship, as well as dimensions of factual knowledge to metacognitive. A thorough understanding of the anatomy of SKI has implications for varied, contextual, and meaningful learning practices, where teachers act as facilitators by implementing participatory, differentiated learning, and utilizing audio-visual media and digital technology. Although challenges such as limited learning resources, limited media, and low student understanding remain, improving teacher professionalism, collaboration, and ongoing policy support are key to overcoming negative stereotypes about SKI and realizing the formation of Muslim character based on Islamic culture and civilization.

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