



Design of Artificial Intelligence Based Formative Assessment for SKI Curriculum in 7th Grade at Islamic Junior High school

Nasywa Khansa Fadhila^{1*}, Mekar Fadhilah Bakti², Mufidah Aretha Azzahra³,
Rosendah Dwi Maulaya⁴

^{1*}University of Darussalam Gontor, East Java, Indonesia

nasywakhansa25@gmail.com

²University of Darussalam Gontor, East Java, Indonesia

mekarfadhilah@gmail.com

³University of Darussalam Gontor, East Java, Indonesia

mufisya.01@gmail.com

⁴University of Darussalam Gontor, East Java, Indonesia

rosendahdwimaulaya@gmail.com

ARTICLE INFO

Article History:

Received : 30-Jun-2026

Revised : 07-Aug-2026

Accepted : 25-Sep-2026

Available online : 30-Sep-2026

Keyword:

Formative Assessment;
Artificial Intelligence;
History of Islamic Culture;
Islamic Junior High School.

ABSTRACT

The Teaching of Islamic Culture History in Islamic Junior High School is often considered monotonous because it focuses on lectures and memorization. This study employs a literature review method to analyze an Artificial Intelligence based formative assessment design integrated with Islamic values. The result of study outlines two stages of Artificial Intelligence based assessment: adaptive quizzes using Quizizz AI or Kahoot with automatically generated questions via MagicSchool AI, Gemini, and ChatGPT. As well as group-based creative digital project assignments using Canva Magic Write and Gamma AI. This study concludes that Artificial Intelligence serves as an efficient tool but cannot replace teachers. This is because teachers retain full responsibility for assessing students.

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license



INTRODUCTION

The History of Islamic Culture in Madrasah is one of the Islamic subjects that must be studied at the madrasah level, especially at the Madrasah Tsanawiyah level. This lesson examines the history, chronology, and important figures of Islamic civilization who played significant roles in the past. Yudhi Fachrudin argues that the History of Islamic Culture has two meanings as historical events and as the knowledge of history. (Fachrudin, 2023) The purpose of studying the history of Islamic culture in madrasahs is to build students' knowledge of past Islamic history and culture so that they can draw lessons and values from history and apply them in their daily lives. Therefore, the study of the history of Islamic culture has the goal of creating a generation of Muslims who are knowledgeable and possess noble character in keeping with Islamic values. (Muh. Wasith Achadi2, 2024)

But the facts show that the teaching of Islamic Cultural History at Islamic Junior High Schools still faces challenges in the form of low student interest in the learning process. Research by Isnaini indicates that this is because teachers tend to rely on lecture-based methods. (Isnaini, 2024) The learning assessment process still relies heavily on multiple-choice questions or written tests, which cause students to feel bored and less motivated to participate in assessments. Therefore, teachers of Islamic Cultural History must utilize interactive, technology-based assessment tools and integrate these assessments with Islamic values, so as to grow Islamic values in the spirits of students. (Hasmar, 2020) In this situation, the application of formative assessment plays a very important role in the learning process, because formative assessment is not only a tool for end of semester evaluation but can also be used at the end of learning material segments. (Pinkan Ayu Ningsih, 2020)

As time goes on, digital technology continues to advance quickly. Among the many digital technologies that are becoming more advanced, artificial intelligence (AI) has now become a part of the digital world, particularly in the field of education. Artificial intelligence can help improve evaluation systems in schools, which currently are still monotonous and often result in a lack of enthusiasm among students during evaluations. (Zaenudin & Riyan, 2024) We can use this through educational chatbots, adaptive quizzes, and systems for analyzing student learning outcomes, which have the potential to support formative assessment. (Syahwati, 2026)

Although artificial intelligence has made learning assessments much easier, the study of Islamic Cultural History has a specific goal like not only to develop students cognitive abilities but also to shape their character in accordance with Islamic values. Therefore, the use of artificial intelligence facilitates learning assessments for educators. However, this formative assessment process must be carried out prudently and purposefully, in accordance with Islamic values. The use of artificial intelligence does not focus only on efficiency and technical feasibility, but also prioritizes the primary goal of Islamic education, is to shape a generation of people with high moral character and noble ethics. Therefore, an effective approach is

needed to ensure that the use of artificial intelligence in assessing learning in the subject of Islamic Cultural History remains effective without forgetting Islamic values. In addition, many of the studies by the researchers mentioned above have discussed the use of artificial intelligence and educational evaluation in general. However, research investigating the application of AI-based formative assessment in the teaching of Islamic Cultural History at Islamic Junior high school which instills Islamic values remains relatively limited. Therefore, the purpose of this study is to analyze how the implementation of AI-based formative assessment in the teaching of Islamic Cultural History can be carried out in accordance with the objectives of Islamic education.

LITERATURE REVIEW

A. The Concept of Artificial Intelligence-Based Formative Assessment

Etymologically, understanding the concept of formative assessment based on artificial intelligence requires discipline. The term “assessment” comes from the Latin word *valere*, meaning to evaluate, while formative comes from the word *formativus*, which means to shape or to give form. Terminologically, the term artificial intelligence is a combination of the words artificial, meaning man-made, and intelligence, meaning understanding. Based on this combination of meanings, artificial intelligence-based formative assessment can be defined as a continuous assessment process implemented throughout the learning process and based on artificial intelligence. (Rokhman dkk., 2025)

According to Febriyanti, artificial intelligence has great potential to support teachers in identifying students’ individual needs. Through learning analytics, artificial intelligence is capable of shifting from a one size fits all formative assessment approach to a more tailored evaluation process. (Prananda dkk., 2025)

An artificial intelligence-based evaluation approach can be implemented in three stages. First, continuous data collection, in which artificial intelligence analyzes students’ digital interactions including how long they spend reading the material, which parts of the questions they frequently get wrong, and how they structure their sentences. Second, language-based automated assessment: here, artificial intelligence automatically compares the degree of similarity between students’ answers and the answer key. Third, instant feedback the core of formative assessment is intended to improve the learning process. The concept of artificial intelligence is to reduce wait times so that, once students have submitted their answers, the artificial intelligence system provides immediate feedback. (Marwela Remini Seo dkk., 2025)

B. Characteristics of Learning and the Importance of Assessing the SKI Curriculum for 7th Grade MTS Students

The study of Islamic Cultural History in 7th-grade Islamic Junior High school is a subject closely tied to the past. The curriculum covers the development of Islamic society from the time of the Prophet Muhammad saw through the Rightly Guided Caliphs, the Umayyad Dynasty, the Abbasid Dynasty, and the Ayyubid Dynasty, up to

the development of Islam in Indonesia. This subject is often considered uninteresting and boring due to ineffective teaching materials, a lack of variety in teaching methods, and unengaging assessment methods. (Al Anshory, 2020) This issue stems from a monotonous learning process that merely tests basic cognitive development skills. However, according to Jean Piaget, cognitive development in adolescence has reached the moral operational stage, meaning adolescents are capable of critical and logical thinking. Therefore, an approach that hones analytical and reflective thinking skills is urgently needed. (Suseno dkk., 2025)

Thus, the implementation of artificial intelligence in the evaluation process helps address issues in the learning process. (Sabariah dkk., 2024) In general, in the context of educational evaluation, artificial intelligence has the ability to facilitate the learning process instantly and in real time. The application of artificial intelligence in the learning assessment process can improve the quality of learning through methods that are effective, varied, dynamic, and relevant to the times. As an intelligent artificial technology, this system supports educators in providing personalized feedback while measuring students' cognitive, affective, and psychomotor development. (Muh. Asroruddin Al Jumhuri, 2025)

METHOD

This research employed a qualitative approach using a literature review method to examine the concept and design of Artificial intelligence based formative assessment in seventh-grade Islamic cultural history instruction at Islamic junior high school. This method was chosen because the researcher integrated various research findings on Artificial intelligence based formative assessment and Islamic cultural history instruction to obtain a more conceptual overview. Data was obtained from Google Scholar, DOAJ, and Scopus. The search was conducted using the keywords formative assessment, artificial intelligence in education, Islamic cultural history, and Islamic Junior High School.

The criteria for selecting articles were limited to peer-reviewed scientific journals published within the last six years (2020–2026) in Indonesian or English that focus on technology based formative assessment. Articles that are not relevant to the research focus such as opinion pieces or studies that are purely summative evaluations were not included in this research. (Onasanya & Ajamu, 2024)

The data analysis focused on three topics: the urgency of formative assessment for SKI material, the design of artificial intelligence based formative assessment, and artificial intelligence based formative assessment of the Khulafaur Rasyidin material in seventh grade Islamic junior high school classes. The results of the synthesis were used to create a formative assessment design model that used artificial intelligence as a tool to analyze the learning process, while teachers

continued to serve as the primary decision-makers in the assessment. (Saputra dkk., 2024)

FINDINGS

Based on the researchers analysis, the implementation of formative assessment using artificial intelligence can be carried out in two stages. First, adaptive quizzes: when implementing adaptive quizzes, teachers can use Quizizz AI or Kahoot as tools for implementing the quizzes. As for the question creation process, teachers can use MagicSchool AI, Gemini, and ChatGPT to automatically generate questions based on the learning material. The second stage is assignments; in this method, students are given the task of summarizing the material using ChatGPT or Gemini AI and creating a summary in PowerPoint format using Canva Magic Write and Gamma AI.

DISCUSSION

A. The Urgency of Formative Assessment in SKI Curriculum Material

Formative assessment is an evaluation carried out during the learning process specifically, a test implemented at the end of each topic. That's different from summative assessment, which is implemented at the end of the entire learning process. The purpose of formative assessment is not to determine a final grade, but to gauge the extent of students' understanding of the material being studied. For teachers, formative assessment can be used to identify learning issues early on, so that they can refine the learning process to make it better and more effective. (Taqiyuddin dkk., 2024)

In the learning of Islamic Cultural History, the application of formative assessment plays a very important role, because learning Islamic Cultural History is not just about studying historical events and figures from the past, but also about understanding the Islamic values contained in every historical event of Islam. (Sunaryati, 2024) Research such as that by Muti'ah Fadhilah confirms that the learning objectives of Islamic Cultural History in Islamic Junior High Schools are seen as a source of motivation for students to develop their character, attitudes, and personality. This is because, through this subject matter, students can find valuable lessons and knowledge in every historical event and apply them to their daily lives. (Fadhilah, 2024)

However, a common problem in Islamic Cultural History courses is that teaching methods remain monotonous, relying primarily on lectures. (Pasaribu, 2025) This results in students struggling to understand the material presented, and the learning process becomes less interesting and lacks variety. (M. Khair & Noor Azmah Hidayati, 2024) From this perspective, formative assessment plays a very important role in evaluating students in terms of affective (attitudes), cognitive (knowledge), and psychomotor (skills) domains. We can implement this assessment

through interactive quizzes, group discussions, assignments, question and answer sessions, and continuous evaluation. This allows teachers to address students' feelings of boredom and continuously monitor their progress throughout the learning process. (Ilham, 2024)

Therefore, formative assessment in Islamic Cultural History education does not focus only on evaluating learning results. It also examines how the assessment process is conducted, thereby helping students to gain a deeper understanding of the values of improving the quality of learning. With the advancement of digital technology, one innovation that can support formative assessment now is the use of artificial intelligence to assist in the learning assessment process.

B. Design of AI-Based Formative Assessment

The emergence of artificial intelligence as a digital technology has driven developments in the design of formative assessment. The rationale behind the design of artificial intelligence-based formative assessment includes planning assessment processes that utilize artificial intelligence technology to help teachers monitor students' learning progress, automatically analyze learning outcomes, provide effective feedback, and support teachers in improving the quality of learning (10.61166/jipp.v3i1.28). Therefore, assessment not only measures learning outcomes but is also an ongoing process aimed at improving the quality of learning. (Hemi Damnosel Bara Pa, 2025)

Artificial Intelligence-based formative assessment designs can be implemented through various forms of assessment tailored to learning needs. One such form is AI-based quizzes, which utilize Quizizz AI and Kahoot as platforms for administering quizzes, while MagicSchool AI, Gemini, and ChatGPT help teachers automatically generate questions based on the learning material. These platforms can generate questions of varying difficulty levels and provide immediate feedback once students complete the quiz. Based on these results, teachers can identify which topics students have not yet mastered, allowing them to take immediate follow-up action. Meanwhile, students can identify where they went wrong and correct their understanding on their own. In Islamic Cultural History classes, quizzes can also include questions that encourage students to draw lessons (ibrah) from events in Islamic history. The values fostered include honesty (şidq), responsibility (amanah), consultation (syura), mutual aid (ta'awun), tolerance, and the spirit of seeking knowledge (ṭalabul 'ilmi). These values can be applied in daily life by being honest when completing assignments and taking exams, taking responsibility for the tasks entrusted to us, respecting others' opinions during discussions, collaborating to complete group assignments, and continuing to learn and use technology wisely as a means of self-improvement. (Suryadi, 2020)

In addition to quizzes, AI-based formative assessments can be conducted through assignments and homework supported by Canva Magic Write, Gamma AI, ChatGPT, or Gemini. AI helps students write summaries, create presentations, draft

reports, and find initial references to use as learning materials. However, the work is still evaluated by teachers, who assess the originality of the work, analytical skills, creativity, and ethical use of artificial intelligence. Students' responses can be seen in their ability to process information from Artificial Intelligence and turn it into their own work—for example, by completing assignments on time and avoiding plagiarism. This activity instills the values of honesty (şidq), responsibility (amanah), hard work, and a passion for learning (ţalabul 'ilmi). In daily life, these values can be applied by completing assignments independently, using technology wisely, taking responsibility for every task assigned, and continuing to learn to improve one's abilities. (Parman, 2025)

These various forms of assessment demonstrate that the use of Artificial Intelligence is not intended to replace the teacher's role as a facilitator of learning, but rather to serve as a supportive tool to enhance the effectiveness and quality of formative assessment. Teachers continue to play a central role in managing assessment results, providing meaningful feedback, and guiding students so that they not only develop in terms of knowledge but also cultivate character and moral values consistent with Islamic principles. (Solihin, 2026) Thus, students are expected to be able to apply Islamic values such as honesty, responsibility, discipline, cooperation, consultation, respect for others' opinions, a passion for learning, and self-reflection in their daily lives—whether at school, at home, or in the community. The results of formative assessments should also be used as a basis for continuously improving and developing instructional design so that the learning process becomes more effective and better aligned with students' needs. (Maulidya, 2024)

C. AI-Based Formative Assessment of SKI Curriculum Content

The SKI subject in 7th-grade madrasah tsanawiyah is often considered boring and rote-memorization-based, particularly the material on the Rightly Guided Caliphs and the history of the founding of the Umayyad Caliphate. As a result, assessments tend to measure students' ability to recall historical facts rather than their understanding of the values embedded within them. For the material on the Rightly Guided Caliphs, AI can be utilized through several AI platforms such as Kahoot, Quizizz, Gamma AI, Canva Magic Write, and Gemini. Artificial Intelligence can also help analyze students' answers using Natural Language Processing (NLP) technology. (Holmes dkk., 2022)

In the context of the 7th-grade Islamic Cultural History course specifically the chapters on the Rightly Guided Caliphs and the Umayyad Dynasty formative assessment using Artificial Intelligence can be implemented in the following stages. The initial stage involves implementing adaptive quizzes by combining ChatGPT or MagicSchool AI to design assessments that encourage students to think critically, which are then integrated into Quizizz AI as the quiz delivery platform. This adaptive approach effectively minimizes the risk of students failing to grasp the material. (Zafi, 2021).

For example, in the lesson on Abu Bakr al-Siddiq, teachers can present questions grounded in Islamic values and linked to Abu Bakr's firm resolve to continue fighting groups that refused to pay zakat, even though Umar ibn al-Khattab had initially opposed him. The distractor options generated by the Artificial Intelligence are carefully designed; for instance, the option stating that the entire group automatically apostatized would mislead students because apostasy did indeed occur during that era, whereas the group Umar debated was actually those who continued to pray but refused to pay zakat. Another misleading argument which claims that zakat was the state's sole source of funding for the military may sound plausible from an economic and political perspective, but it does not reflect the motivations underlying the story of Abu Bakr. Similarly, the argument that cites the Prophet's written will as justification risks misleading students if they do not understand that this decision was purely the result of Abu Bakr's political and religious *ijtihad*. The correct answer lies in the principle that distinguishing between the obligations of prayer and zakat is a way to fulfill the obligations of Islamic law. Through students' responses to the test questions, teachers have the opportunity to assess their students' understanding.

Besides the Khulafaur Rasyidin era, AI is also useful for learning about how the Umayyad dynasty started. For example, this project is graded through a group presentation using Gamma AI about how the caliphate changed into a kingdom system. (Farhi dkk., 2023) AI-made trick questions like claiming that a monarchy automatically deletes Sharia law or the rights of the Mawali will test how objective the students are. These trick answers challenge students to realize that even though the leader selection changed, the Umayyad Empire was still based on Islam and moved its capital to Damascus just to keep the country stable. (Syah dkk., 2024)

The second phase involves creative digital project-based group assignments using Canva Magic Write or Gamma AI. Although technology is used to assist, teachers still conduct rigorous evaluations that prioritize the originality of the work, the depth of historical analysis, and students' ethical use of artificial intelligence. This activity indirectly instills the values of honesty in acknowledging data sources and responsibility in completing group assignments in a practical way. (Rahmawati dkk., 2025)

The implementation of this assignment can be assessed through an illustration related to the material on Umar bin Khattab. Teachers can review the results of group presentations created using Gamma AI regarding economic achievements during the reign of Caliph Umar, and then test students' understanding of the principle of justice in overseeing the wealth of officials in the financial council. Distractor options presented by the Artificial Intelligence such as the complete abolition of the Persian tax system or the strict requirement that officials be of pure descent from the early Muhajirin will test students' objectivity regarding the historical fact that Umar actually adopted an efficient administrative system that prioritized professionalism.

The option of granting extremely high salary allowances is also a powerful distraction because it makes sense from a modern economic perspective; however, the revolutionary historical step taken by Umar was actually a policy of auditing officials' wealth at the beginning of their terms and confiscating any excess if they were found to have abused their authority. (Chukwu dkk., 2026)

In addition to the era of the Rightly Guided Caliphs, artificial intelligence is also relevant to the historical material on the founding of the Umayyad Caliphate. For example, the implementation of this assignment is assessed through a Gamma AI-based group presentation on the transition from the caliphate to a dynastic system. (Nisa' dkk., 2025) AI-generated distractor options, such as the claim that a monarchy automatically abolishes Sharia law or the rights of the Mawali, will test students' objectivity. These distractors challenge students to understand the fact that, although the method of succession changed, the Umayyad Caliphate remained grounded in Islam and moved its capital to Damascus for the sake of national stability. (Rahmawati dkk., 2025)

CONCLUSION

The implementation of formative assessment plays a very important role in the subject of Islamic Cultural History. This is because formative assessment helps monitor the extent of students' understanding in addressing learning challenges from an early stage. Given that teaching Islamic Cultural History presents many challenges to the learning process such as monotonous teaching methods resulting from the overreliance on lectures The use of various forms of formative assessment such as quizzes, question-and-answer sessions, and assignments serves as a solution for evaluating students' cognitive, affective, and psychomotor aspects. Thus, formative assessment is not merely an evaluation of learning outcomes but also a support for the learning process itself.

The use of artificial intelligence in formative assessment can help teachers make the assessment process more effective, faster, and tailored to students' needs. Although Artificial Intelligence can assist in creating questions, providing feedback, and analyzing learning outcomes, the role of teachers remains crucial to ensure that the assessment process runs smoothly, fairly, and continues to instill character values such as honesty, responsibility, discipline, and the wise use of technology. Thus, Artificial Intelligence is not a substitute for teachers, but rather a supportive tool that can enhance the quality of learning and assessment.

Although Artificial Intelligence facilitates the implementation of formative assessments, it is important to note that this technology is not designed to replace the role of teachers. Teachers remain responsible for establishing clear assessment criteria, providing feedback tailored to students' psychological conditions, and identifying the quality of assessments to avoid the risk of plagiarism. Ideal formative assessment is achieved when the accuracy of the analysis provided by AI is

harmoniously integrated with the appropriateness of the material and the application of Islamic values exemplified by educators.

REFERENCES

- Al Anshory, M. L. (2020). Problematika Pembelajaran SKI di Madrasah Tsanawiyah YAPI Pakem. *Jurnal Penelitian Keislaman*, 16(1), 76–86. <https://doi.org/10.20414/jpk.v16i1.2222>
- Chukwu, C. O., Chukwu, J. C., & Odey, F. A. (2026). AI-Powered Learning Tools on Measurement of Student Engagement Across Academic Disciplines: Implications of Age and gender. *Educational Point*, 3(1). <https://doi.org/10.71176/edup/17782>
- Fachrudin, Y. (2023). Analisis Pembelajaran Sejarah Kebudayaan Islam. *Dirasah: Jurnal Pemikiran dan Pendidikan Dasar Islam*, 6(1), 51–61. <https://doi.org/10.51476/dirasah.v6i1.458>
- Fadhilah, M. (2024). Analisis Implementasi Pembelajaran Sejarah Kebudayaan Islam (SKI) dalam Kurikulum Merdeka di Madrasah Tsanawiyah. 13, No. 2. <https://doi.org/10.58230/27454312.642>
- Farhi, F., Jeljeli, R., Aburezeq, I., Dweikat, F. F., Al-shami, S. A., & Slamene, R. (2023). Analyzing the students' views, concerns, and perceived ethics about chat GPT usage. *Computers and Education: Artificial Intelligence*, 5, 100180. <https://doi.org/10.1016/j.caeai.2023.100180>
- Hasmar, A. H. (2020). Problematika Pembelajaran Sejarah Kebudayaan Islam Di Madrasah. *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*, 10(1), 15. <https://doi.org/10.22373/jm.v10i1.6789>
- Hemi Damnosel Bara Pa, N. S. (2025). Peran Evaluasi Formatif dalam Meningkatkan Kualitas Pembelajaran di Era Digital. *Jurnal Ilmiah Literasi Indonesia*, 1, No. 2. <https://doi.org/https://doi.org/10.62214/jili.v1i2.262>
- Holmes, W., Porayska-Pomsta, K., Holstein, K., Sutherland, E., Baker, T., Shum, S. B., Santos, O. C., Rodrigo, M. T., Cukurova, M., Bittencourt, I. I., & Koedinger, K. R. (2022). Ethics of AI in Education: Towards a Community-Wide Framework. *International Journal of Artificial Intelligence in Education*, 32(3), 504–526. <https://doi.org/10.1007/s40593-021-00239-1>
- Ilham. (2024). Analisis Pembelajaran dalam Sejarah Kebudayaan Islam. *Islamologi: Jurnal Ilmiah Keagamaan*, 1(1), 1–15. <https://doi.org/https://jipkm.com/index.php/islamologi>
- Isnaini, S. (2024). Pembelajaran Sejarah Kebudayaan Islam (Analisis Konsepsi, Tujuan, Materi, Strategi, Dan Evaluasi Pembelajaran). 1. <https://doi.org/https://doi.org/10.62413/et.v1i1.53>
- M. Khair & Noor Azmah Hidayati. (2024). Membangun Minat Siswa dalam Pembelajaran Sejarah Kebudayaan Islam Melalui Strategi dan Metode Modul Ajar yang Kreatif. *Akhlak: Jurnal Pendidikan Agama Islam dan Filsafat*, 2(1), 47–56. <https://doi.org/10.61132/akhlak.v2i1.278>

- Marwela Remini Seo, Endi Tanaem, Omega Bia, Heldi Efraim Amung, & Hemi Damnosel Bara Pa. (2025). Teknologi Artificial Intelligence dalam Evaluasi Pendidikan: Masa Depan Penilaian Pembelajaran. *Sabar: Jurnal Pendidikan Agama Kristen dan Katolik*, 2(3), 79–95. <https://doi.org/10.61132/sabar.v2i3.1058>
- Maulidya, S. R. (2024). Pemanfaatan Artificial Intelligence (AI) dalam Pembelajaran SMP. *Jurnal Pengabdian Masyarakat dan Riset Pendidikan*, 3 No 2. <https://doi.org/https://doi.org/10.31004/jerkin.v3i2.338>
- Muh. Asroruddin Al Jumhuri. (2025). Integrasi Artificial Intelligence dalam Pembelajaran PAI: Peluang, Tantangan, dan Implikasi Pedagogis dalam Pendidikan Islam. *KASTA: Jurnal Ilmu Sosial, Agama, Budaya dan Terapan*, 5(3), 198–215. <https://doi.org/10.58218/kasta.v5i3.2434>
- Muh. Wasith Achadi2, M. F. (2024). Analisis Implementasi Pembelajaran Sejarah Kebudayaan Islam (SKI) dalam Kurikulum Merdeka di Madrasah Tsanawiyah. 13. <https://doi.org/10.58230/27454312.642>
- Nisa', K., Lahitania, Z., Maslahah, H. M., & Nikmah, F. (2025). Peran Penggunaan Media Pembelajaran Berbasis Artificial Intelligence dan Persepsi Siswa Madrasah Aliyah pada Pelajaran SKI. *Realita: Jurnal Penelitian dan Kebudayaan Islam*, 23(1), 73–91. <https://doi.org/10.30762/realita.v23i1.528>
- Onasanya, S. A., & Ajamu, A. O. (2024). Formative and Summative Assessment Using Technology: A Critical Review. *Mimbar Ilmu*, 29(1), 1–8. <https://doi.org/10.23887/mi.v29i1.72042>
- Parman, A. P. P. (2025). Penerapan Taksonomi Bloom Pada Evaluasi Formatif Dan Sumatif: Tinjauan Literatur Sistematis. 3 No. 1. <https://doi.org/http://jurnal.stikipcaturasaki.ac.id/index.php/pelangi>
- Pasaribu, Y. R. A. (2025). Strategi Pembelajaran Ski Di Man 2 Padangsidimpuan: Penelitian Kualitatif. *CBJIS: Cross-Border Journal of Islamic Studies*, 7(1), 150–157. <https://doi.org/10.37567/cbjis.v7i1.3882>
- Pinkan Ayu Ningsih, I. M. (2020). Menganalisis Pelaksanaan Evaluasi Formatif Siswa Di Mi Nurul Huda Kota Tangerang (Bag. 3). 2. <https://doi.org/https://doi.org/10.55903/jitu.v2i2.240>
- Prananda, G., Judijanto, L., Satanivibelia, Ubaidillah, Ahyani, E., & Yantiningsih, E. (2025). Transforming Education through Artificial Intelligence Innovation: A Community Engagement for Advancing Technological Literacy. *TOFEDU: The Future of Education Journal*, 4, No. 6. https://doi.org/https://journal.al-afif.org/index.php/al-ilmiya/article/view/811?utm_source=chatgpt.com
- Rahmawati, A., Amirah, S. N., & Wijaya, N. (2025). Integrasi Kecerdasan Buatan dalam Pendidikan Tinggi Indonesia: Peluang, Tantangan, dan Kerangka Implementasi. *Jurnal Teknologi Sistem Informasi*, 6(1), 114–126. <https://doi.org/10.35957/jtsi.v6i1.11329>
- Rokhman, N., Maulan, P. A., & Wirahuda, N. A. (2025). Analisis Penilaian Esai Secara Otomatis Menggunakan Natural Language Processing (NLP) Dan Cosine Similarity. *Go Infotech: Jurnal Ilmiah STMIK AUB*, 31(1), 41–52. <https://doi.org/10.36309/goi.v31i1.359>

- Sabariah, S., Rufi'i, R., Rusmawati, R. D., Bandono, A., & Kurniawan, A. (2024). Pemanfaatan Ai Dalam Pengajaran Dan Pembelajaran. *Resona : Jurnal Ilmiah Pengabdian Masyarakat*, 8(2), 337. <https://doi.org/10.35906/resona.v8i2.2288>
- Saputra, I., Kurniawan, A., Yanita, M., Yeni Putri, E., & Mahniza, M. (2024). The Evolution of Educational Assessment: How Artificial Intelligence is Shaping the Trends and Future of Learning Evaluation. *The Indonesian Journal of Computer Science*, 13(6). <https://doi.org/10.33022/ijcs.v13i6.4465>
- Solihin, D. A. (2026). Implementasi Artificial Intelligence (AI) dalam Penilaian Formatif: Studi Literatur tentang Peningkatan Akurasi Evaluasi Pembelajaran. *Journal of Innovative and Creativity*, 6, No 1, 12507–12529. https://doi.org/https://garuda.kemdiktisaintek.go.id/journal/view/34878?issue=Vol.+6+No.+1+%282026%29&page=146&utm_source=chatgpt.com
- Sunaryati, T. (2024). Analisis Peran Evaluasi Formatif Dalam Mendukung Keberhasilan Pembelajaran Siswa Sekolah Dasar. 09. <https://doi.org/10.23969/jp.v9i3.16820>
- Suryadi, A. (2020). Evaluasi Formatif Desain Instruksional Diklat Jarak Jauh Penelitian Tindakan Kelas. *Wawasan: Jurnal Kediklatan Balai Diklat Keagamaan Jakarta*, 1(2), 1–12. <https://doi.org/10.53800/wawasan.v1i2.36>
- Suseno, S., Vebrianto, R., & Anwar, A. (2025). Problematika Pembelajaran Sejarah Kebudayaan Islam Kelas VII MTsN 1 Bengkalis: Analisis Kesulitan Siswa dalam Memahami Materi dan Solusinya. *Jurnal Studi Guru dan Pembelajaran*, 8(2), 937–951. <https://doi.org/10.30605/jsgp.8.2.2025.6319>
- Syah, M. K. T., Hambaliana, D., & Sa'adah, P. L. (2024). Bani Umayyah (661-750m): Peristiwa Ammul Jamaah (Tahun Perdamaian) Sebagai Awal Berdiri Dinasti Bani Umayyah. *Jazirah: Jurnal Peradaban dan Kebudayaan*, 5(02), 93–114. <https://doi.org/10.51190/jazirah.v5i02.166>
- Syahwati, G. S. M. (2026). Pendalaman dan Pengembangan Materi PAI Bidang SKI di MA/Sederajat. 1605–1613. https://doi.org/https://journal.al-afif.org/index.php/al-ilmiya/article/view/811?utm_source=chatgpt.com
- Taqiyuddin, T., Supardi, S., & Lubna, L. (2024). Evaluasi Formatif dan Sumatif dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Ilmiah Profesi Pendidikan*, 9(3), 1936–1942. <https://doi.org/10.29303/jipp.v9i3.2392>
- Zaenudin, I., & Riyan, A. B. (2024). Perkembangan Kecerdasan Buatan (AI) Dan Dampaknya Pada Dunia Teknologi. *Jurnal Informatika Utama*, 2(2), 128–153. <https://doi.org/10.55903/jitu.v2i2.240>
- Zafi, A. (2021). Efektifitas Platform Quizizz Sebagai Media Evaluasi Pembelajaran Akidah Akhlak Di Man 1 Kudus. *Muróbbi: Jurnal Ilmu Pendidikan*, 5(2), 201–218. <https://doi.org/10.52431/murobbi.v5i2.400>