ASSESSMENT BLUEPRINT & GENERAL TEST OUTLINE

FIRST MIDTERM ASSESSMENT (PTS 1) — ACADEMIC YEAR 2026/2027

*Di halaman terakhir akan dilampirkan terjemahan kisi-kisi

Subject: Islamic Faith Education (IFE)

Grade / Level: Grade 8 (Junior High School)

Curriculum: Kurikulum Merdeka

Assessment Scope: Chapter I & Chapter II

General Assessment Overview

The First Midterm Assessment (PTS 1) measures students' cognitive mastery, conceptual understanding, and reflective reasoning across the first two chapters of Islamic Faith Education. The test is designed to assess Low, Middle, and High Order Thinking Skills (LOTS, MOTS, and HOTS), focusing on scriptural literacy, theological foundation, daily practical ethics, and intercultural harmony.

Chapter	Topic Focus	Core Competencies & Subject Scope
Chapter I	**Inspiring Al-Qur'an: Preserving Nature, Sustaining Life**	• Recitation rules (*Tajweed*): Articulation and phonetics of *Lam Jalālah* and the letter *Ra* (*Tafkhīm* and *Tarqīq*). • Quranic texts and translations: Q.S. Ar-Rum (30): 41, Q.S. Ibrahim (14): 32, and Q.S. Az-Zukhruf (43): 13. • Environmental theology: Understanding *Al-Fasād* (environmental and social corruption), nature as *Rizq* (sustenance), and transportation blessings. • Sunnah and practical stewardship: Hadith on tree planting as ongoing charity (*sadaqah*), humanity's

Chapter	Topic Focus	Core Competencies & Subject Scope
		duty as *Khalīfah*, avoiding wastefulness (*Isrāf* and *Tabdhīr*), eco-friendly Abbasid irrigation technology (*Noria*), and daily conservation practices.
Chapter II	**Believing in Allah's Books: Becoming a Tolerant Qur'an-Loving Generation**	• The concept and nature of *Imān*: Believing in the heart, declaring on the tongue, and manifesting through physical actions. • Scope of faith: Understanding global faith (*Ijmālī*) versus detailed faith (*Tafsīlī*) in Allah's scriptures. • Divine revelations: The four holy books (*Tawrat, Zabur, Injil, Al-Qur'an*), their recipient prophets, original languages, and the distinct nature of *Suhuf* (scrolls of Ibrahim and Musa). • The Ladder of Loving the Qur'an (*Tangga Cinta Al-Qur'an*): Progressive mastery through Reading (*Membaca*), Understanding (*Memahami*), Reflecting (*Menadaburi*), and Living/Practicing (*Mengamalkan*). • Historical preservation: The compilation of the Qur'an from loose sheets to *Mushaf Uthmani*, as well as modern institutional guardianship (LPMQ in Indonesia). • Social ethics and tolerance: The prophetic paradigm of peaceful coexistence with the *Ahl al-Kitāb* through the Charter of Medina (*Mīthāq al-Madīnah*) and embodying Qur'anic noble character (*akhlāq al-karīmah*) in a plural society.

Key Learning Objectives to Master

- **Scriptural Articulation & Vocabulary:** Accurately apply Tajweed rules (*tafkhīm* and *tarqīq*) to Quranic verses and translate key theological terms from studied passages.

- **Theological Comprehension:** Explain the universal message of *Tawhid* present in all divine books while distinguishing the Qur'an as the final, universally applicable criterion.
- **Environmental Responsibility:** Analyze human-induced ecological crises using Quranic perspectives and propose real-life sustainable solutions (reducing plastic, sorting waste, and planting vegetation).
- **Social Harmony & Character:** Emulate the prophetic example of religious tolerance and civic cooperation without compromising personal faith.

BAB I

Component	Details
Subject	Islamic Faith Education (IFE)
Grade / Level	Grade 8 (Junior High School)
Exam Period	Midterm Assessment (PTS 1)
Chapter	Chapter I: Inspiring Al-Qur'an: Preserving Nature, Sustaining Life

Chapter Learning Objectives

- Apply the tajweed rules of *tafkhīm* and *tarqīq* for *Lam Jalālah* and the letter *Ra* accurately.
- Explain the meaning and vocabulary of Q.S. Ar-Rum (30): 41, Q.S. Ibrahim (14): 32, and Q.S. Az-Zukhruf (43): 13.
- Understand the virtues of environmental care based on the Hadith narrated by al-Bukhari from Anas bin Malik r.a..
- Analyze the dual aspects of *al-fasād* (ecological and social damage) resulting from human misconduct.
- Implement sustainable habits in daily school life by avoiding wastefulness (*isrāf* and *tabdhīr*) and acting responsibly as earth’s stewards (*khalīfah*).

Detailed Assessment Indicators

- **Tajweed Rules (Lam Jalālah & Ra)**
    - *Lam Jalālah*: Differentiating between *tafkhīm* (thick pronunciation after *fathah* or *dammah*) and *tarqīq* (thin pronunciation after *kasrah*).
    - *Letter Ra*: Identifying conditions for *tafkhīm* (bearing *fathah*, *dammah*, or *sukūn* preceded by *fathah*/*dammah*) and *tarqīq* (bearing *kasrah* or *sukūn* preceded by *kasrah*).
    - *Phonetics*: Explaining mouth positioning—projecting lips slightly forward for *tafkhīm* versus pulling slightly back for *tarqīq*.

- **Quranic Verses & Translations**
    - *Q.S. Ar-Rum (30): 41*: Translating key terms such as *al-fasād* (damage/corruption), *al-barri* (land), *al-bahri* (sea), and *yarji'ūn* (they return).
    - *Q.S. Ibrahim (14): 32*: Explaining how rainfall produces agricultural sustenance (*rizq*) and identifying ships (*al-fulk*) navigating waterways as means of transport and trade.
    - *Q.S. Az-Zukhruf (43): 13*: Explaining the blessings of domesticating beasts of burden and utilizing modern vehicles for mobility and distribution.

- **Prophetic Guidance on Agriculture & Nature**
    - *Hadith of Anas bin Malik r.a.*: Stating the spiritual status of planting crops or trees that nourish people, birds, or animals as a continuous charity (*sadaqah*).
    - *Ecological Morality*: Connecting the cultivation of greenery to enhanced air quality and life preservation.

- **Ecological Stewardship, History & Daily Actions**
    - *Human Stewardship (Khalīfah)*: Explaining that nature is a divine entrustment (*amānah*) to be managed sustainably rather than exploited recklessly.

- *Prohibition of Wastefulness*: Connecting the Quranic condemnation of *isrāf* (extravagance) and *tabdhīr* (squandering) to environmental degradation.
- *Historical Muslim Technology*: Describing the *Noria* (*Na'ura*) waterwheel developed in the Abbasid era as an eco-friendly irrigation machine driven by river currents, wind, and animals.
- *Student Problem Solving*: Evaluating actionable school-based green programs, including single-use plastic reduction, waste segregation (organic/inorganic), composting, and school gardening.

BAB II

Component	Details
Subject	Islamic Faith Education (IFE)
Grade / Level	Grade 8 (Junior High School)
Exam Period	Midterm Assessment (PTS 1)
Chapter	Chapter II: Believing in Allah's Books: Becoming a Tolerant Qur'an-Loving Generation

Chapter Learning Objectives

- Explain the definition of faith (*Imān*) and differentiate between believing in Allah's books globally (*Ijmālī*) and in detail (*Tafsīlī*).
- Identify the four revealed scriptures (*Kitāb*), their recipient prophets, historical contexts, languages, and the distinct nature of divine scrolls (*Suhuf*).
- Explain the four progressive stages of the "Ladder of Loving the Qur'an" (*Tangga Cinta Al-Qur'an*) and apply them to daily moral conduct.

- Understand the historical codification of the Qur'an into *Mushaf Uthmani* and recognize modern institutional guardianship through the LPMQ.
- Emulate the prophetic model of tolerance and coexistence with the *Ahl al-Kitāb* established in the Charter of Medina (*Mīthāq al-Madīnah*).

Detailed Assessment Indicators

- **The Concept and Scope of Faith in Allah's Books**
    - *Definition of Faith*: Defining *Imān* as believing firmly in the heart, declaring verbally with the tongue, and manifesting through physical righteous actions.
    - *Pillars of Faith*: Recognizing belief in Allah's books as the third pillar of faith (*Rukun Iman*).
    - *Global vs. Detailed Faith*: Differentiating between *Imān Ijmālī* (general conviction that Allah sent revelations without knowing every specific name) and *Imān Tafsīlī* (detailed knowledge of names, recipient prophets, and specific accounts mentioned in the Qur'an and Hadith).

- **The Four Revealed Holy Books & Divine Scrolls**
    - *Kitāb Tawrat (Torah)*: Identifying Prophet Musa a.s. as the recipient, Hebrew (*Ibrani*) as the original language, and the Children of Israel (*Bani Israil*) as its designated audience.
    - *Kitāb Zabur (Psalms)*: Identifying Prophet Daud a.s. as the recipient, Coptic (*Qibti*) as the language, and its composition of 150 chapters filled with hymns, wisdom, praises, and glorification of Allah rather than legal rulings.
    - *Kitāb Injil (Gospel)*: Identifying Prophet Isa a.s. as the recipient, Syriac (*Suryani*) as the language, and its role in confirming and completing previous revelations while announcing the final prophet.

- *Kitāb Al-Qur'an*: Identifying Prophet Muhammad ﷺ as the recipient, Arabic as the language, and its role as the final, universally binding, and perfectly preserved guidance.
- *Divine Scrolls (Suhuf)*: Defining *Suhuf* as loose, uncompiled sheets of revelation and identifying Prophet Ibrahim a.s. and Prophet Musa a.s. as their recipients.

- **The Ladder of Loving the Qur'an (*Tangga Cinta Al-Qur'an*)**
  - *Reading (Membaca)*: Mastering tajweed and reciting verses fluently as the first essential step.
  - *Understanding (Memahami)*: Studying translations and connecting Quranic principles to contemporary situations.
  - *Reflecting (Menadaburi)*: Meditating and contemplating the deeper spiritual wisdom to inspire moral reform.
  - *Practicing (Mengamalkan)*: Embodying the Qur'an in daily life through noble character (*akhlāq karīmah*), integrity, and honesty.
  - *Living Example*: Reflecting on Lady Aisyah's statement that the character of the Prophet was the living Qur'an.

- **Preservation History and Institutional Roles**
  - *Early Codification*: Tracing the collection of uncompiled sheets (*suhuf*) under Caliph Abu Bakar and their safekeeping with Lady Hafsah.
  - *Mushaf Uthmani*: Understanding Caliph Uthman bin Affan's standardization of the Qur'an to resolve recitation disputes across new provinces and preserve unity.
  - *LPMQ in Indonesia*: Identifying the tasks of the *Lajnah Pentashihan Mushaf Al-Qur'an* under the Ministry of Religious Affairs in proofreading, certifying print/digital/Braille copies, and halting unverified distributions.

- **Interfaith Relations, Tolerance, and the Medina Charter**

- *Definition of Ahl al-Kitāb*: Identifying Jews and Christians as recipients of prior scriptures (*Tawrat* and *Injil*).
- *Charter of Medina (Mīthāq al-Madīnah)*: Explaining how Prophet Muhammad ﷺ granted equal civic rights and religious freedom while holding pact-breakers accountable.
- *Everyday Pluralism*: Cultivating mutual respect, finding common ground in shared human values, and refraining from mocking or insulting other faiths in school and on digital platforms.

BAB I

Komponen	**Keterangan**
Mata Pelajaran	Pendidikan Agama Islam dan Budi Pekerti (PAI)
Kelas / Jenjang	Kelas VIII (SMP)
Periode Ujian	Penilaian Tengah Semester (PTS 1)
Bab	BAB I: Inspirasi Al-Qur'an: Melestarikan Alam, Menjaga Kehidupan

Tujuan Pembelajaran Bab

- Menerapkan kaidah tajwid hukum bacaan *tafkhīm* dan *tarqīq* pada *Lam Jalālah* serta huruf *Ra* secara tepat dan benar.
- Menjelaskan arti, makna kandungan, dan kosa kata kunci dari Q.S. ar-Rum/30:41, Q.S. Ibrahim/14:32, dan Q.S. az-Zukhruf/43:13.
- Memahami keutamaan dan nilai ibadah dalam menjaga serta merawat kelestarian lingkungan berdasarkan hadis riwayat al-Bukhari dari Anas bin Malik r.a..

- Menganalisis dua dimensi kerusakan (*al-fasād*), yaitu kerusakan alam dan kerusakan sosial yang bersumber dari perbuatan buruk serta perilaku eksploitatif manusia.
- Menerapkan pembiasaan hidup ramah lingkungan di lingkungan sekolah dengan menghindari perilaku berlebih-lebihan (*isrāf*) dan mubazir (*tabżīr*) sesuai peran manusia sebagai *khalifah* di bumi.

Indikator Soal Terperinci

- **Kaidah Tajwid (Lam Jalālah & Huruf Ra)**
    - *Lam Jalālah*: Membedakan ketentuan bacaan tebal (*tafkhīm*) saat berada di awal kalimat atau didahului harakat *fathah*/*dammah*, dengan bacaan tipis (*tarqīq*) saat didahului harakat *kasrah*.
    - *Huruf Ra*: Mengidentifikasi syarat bacaan *tafkhīm* (berharakat *fathah*, *dammah*, atau *sukun* yang didahului *fathah*/*dammah*) dan syarat bacaan *tarqīq* (berharakat *kasrah* atau *sukun* yang didahului *kasrah*).
    - *Artikulasi Fonetik*: Menjelaskan cara pengucapan bibir—menjorokkan bibir agak ke depan untuk bacaan tebal (*tafkhīm*) dan memundurkan bibir sedikit/meringis untuk bacaan tipis (*tarqīq*).
- **Ayat-Ayat Al-Qur'an & Terjemahan**
    - *Q.S. ar-Rum/30:41*: Menerjemahkan kosa kata penting seperti *al-fasād* (kerusakan), *al-barr* (daratan), *al-bahr* (lautan), dan *yarji'ūn* (mereka kembali ke jalan yang benar).
    - *Q.S. Ibrahim/14:32*: Menjelaskan turunnya air hujan yang menumbuhkan beraneka buah-buahan sebagai rezeki (*rizq*) bagi manusia, serta penundukan laut agar perahu/kapal (*al-fulk*) dapat berlayar sebagai sarana transportasi dan distribusi kebutuhan hidup.
    - *Q.S. az-Zukhruf/43:13*: Menjelaskan nikmat penundukan hewan ternak tunggangan serta sarana transportasi darat guna mempermudah mobilitas manusia dalam memenuhi kebutuhan hidup.

- **Panduan Hadis tentang Pertanian & Pelestarian Alam**

- *Hadis Anas bin Malik r.a.*: Menyebutkan nilai pahala sedekah (*sadaqah*) yang terus mengalir bagi setiap muslim yang menanam pohon atau tanaman lalu hasilnya dimakan oleh manusia, burung, maupun binatang liar.
- *Etika Ekologis*: Menghubungkan aktivitas menanam pohon dengan peningkatan produksi oksigen, perbaikan kualitas udara, dan keberlangsungan kehidupan makhluk hidup.

- **Tanggung Jawab Kekhalifahan, Sejarah Peradaban & Aksi Nyata**
  - *Manusia sebagai Khalifah*: Menjelaskan kedudukan bumi beserta seluruh isinya sebagai titipan (*amanah*) dari Allah Swt. yang harus dijaga, dikelola, dan dimanfaatkan secara bertanggung jawab.
  - *Larangan Perilaku Merusak*: Mengaitkan larangan gaya hidup berlebihan (*isrāf*) dan pemborosan (*tabżīr*) dengan terjadinya eksploitasi alam yang berujung pada krisis lingkungan.
  - *Teknologi Bersejarah Umat Islam*: Mengidentifikasi teknologi kincir air irigasi *Noria* (*Na'ura*) pada masa Dinasti Abbasiyah sebagai bukti pemanfaatan teknologi ramah lingkungan bertenaga arus sungai, angin, dan hewan tanpa mencemari alam.
  - *Pemecahan Masalah Peserta Didik*: Menilai langkah-langkah praktis pelestarian lingkungan di lingkungan sekolah, seperti mengurangi wadah plastik sekali pakai, memilah sampah organik dan anorganik, mengolah kompos, serta merawat tanaman/pohon asuh.

BAB II

Komponen	**Keterangan**
Mata Pelajaran	Pendidikan Agama Islam dan Budi Pekerti (PAI)
Kelas / Jenjang	Kelas VIII (SMP)

Komponen	Keterangan
Periode Ujian	Penilaian Tengah Semester (PTS 1)
Bab	BAB II: Meyakini Kitab-Kitab Allah: Menjadi Generasi Pecinta Al-Qur'an yang Toleran

Tujuan Pembelajaran Bab

- Menjelaskan pengertian iman (*Imān*) serta membedakan antara beriman kepada kitab-kitab Allah secara umum (*Ijmālī*) dan secara terperinci (*Tafsīlī*).
- Mengidentifikasi empat kitab suci (*Kitāb*), nabi penerimanya, latar belakang sejarah, bahasa aslinya, serta hakikat lembaran wahyu (*Suhuf*).
- Menjelaskan empat tingkatan berjenjang dalam "Tangga Cinta Al-Qur'an" dan menerapkannya dalam perilaku akhlak sehari-hari.
- Memahami sejarah pembukuan dan standardisasi Al-Qur'an menjadi *Mushaf Usmani*, serta mengenal peran kelembagaan penjaga mushaf melalui LPMQ.
- Meneladani prinsip toleransi dan kerukunan hidup bersama *Ahli Kitab* sebagaimana dicontohkan Rasulullah saw. dalam Piagam Madinah (*Mīśāq al-Madīnah*).

Indikator Soal Terperinci

- **Konsep dan Ruang Lingkup Beriman kepada Kitab Allah**
    - *Pengertian Iman*: Mendefinisikan *iman* secara istilah sebagai meyakini dengan hati, mengikrarkan dengan lisan, dan membuktikan melalui amal perbuatan nyata.
    - *Rukun Iman*: Mengetahui kedudukan iman kepada kitab-kitab Allah sebagai rukun iman yang ketiga.
    - *Iman Ijmali vs. Tafsili*: Membedakan iman secara *ijmali* (meyakini secara garis besar bahwa Allah menurunkan kitab kepada para rasul-Nya tanpa harus mengetahui nama kitab dan rasulnya) dengan iman secara *tafsili* (mengimani penjelasan Al-Qur'an dan hadis secara terperinci mengenai nama kitab, nabi penerima, dan keterangannya).

- **Empat Kitab Suci dan Lembaran Wahyu (Suhuf)**
    - *Kitab Taurat*: Mengidentifikasi Nabi Musa a.s. sebagai penerimanya, bahasa Ibrani sebagai bahasa aslinya, serta kaum Bani Israil sebagai umat penerima ajarannya.
    - *Kitab Zabur*: Mengidentifikasi Nabi Daud a.s. sebagai penerimanya, bahasa Qibti sebagai bahasa aslinya, serta isinya yang terdiri atas 150 surah berisi zikir, hikmah, nasihat, dan puji-pujian kepada Allah (bukan berisi hukum-hukum syariat).
    - *Kitab Injil*: Mengidentifikasi Nabi Isa a.s. sebagai penerimanya, bahasa Suryani sebagai bahasa aslinya, serta fungsinya untuk membenarkan ajaran tauhid Taurat dan memberi kabar gembira mengenai kedatangan nabi penutup.
    - *Kitab Al-Qur'an*: Mengidentifikasi Nabi Muhammad saw. sebagai penerimanya, bahasa Arab sebagai bahasanya, serta kedudukannya sebagai kitab suci terakhir yang menyempurnakan syariat sebelumnya dan terjaga keasliannya sepanjang masa.
    - *Suhuf*: Mendefinisikan *suhuf* sebagai wahyu Allah yang berupa lembaran-lembaran terpisah, serta menyebutkan Nabi Ibrahim a.s. dan Nabi Musa a.s. sebagai penerimanya.

- **Tangga Cinta Al-Qur'an**
    - *Membaca*: Mempelajari kaidah tajwid dan melafalkan ayat dengan tartil sebagai tangga pertama dalam mencintai Al-Qur'an.
    - *Memahami*: Membaca terjemahan dan mengkaji makna ayat agar relevan dengan konteks persoalan zaman.
    - *Menadaburi*: Merenungkan makna dan membangkitkan kesadaran batin untuk menjalankan pesan-pesan Al-Qur'an.
    - *Mengamalkan*: Menjadikan Al-Qur'an sebagai pedoman nyata melalui pembentukan akhlak mulia (*akhlāq karīmah*), kejujuran, dan integritas sebagai tangga cinta tertinggi.
    - *Keteladanan Rasulullah saw.*: Menganalisis pernyataan Ummul Mukminin Aisyah r.a. bahwa akhlak Rasulullah saw. adalah cerminan hidup dari Al-Qur'an.

- **Sejarah Kodifikasi dan Penjagaan Al-Qur'an**

- *Pengumpulan Awal*: Mengetahui proses pengumpulan tulisan Al-Qur'an pada masa Khalifah Abu Bakar as-Siddiq hingga lembaran *suhuf* tersebut disimpan di rumah Hafsah binti Umar.
- *Mushaf Usmani*: Menjelaskan kebijakan Khalifah Usman bin Affan dalam menyatukan mushaf resmi guna mencegah perselisihan bacaan dan menjaga persatuan umat Islam.
- *LPMQ di Indonesia*: Mengidentifikasi tugas utama Lajnah Pentashihan Mushaf Al-Qur'an di bawah Kementerian Agama dalam meneliti, mentashih mushaf cetak/digital/Braille, dan menghentikan peredaran mushaf yang mengandung kekeliruan.

- **Hubungan Antarumat Beragama, Toleransi, dan Piagam Madinah**
  - *Pengertian Ahli Kitab*: Memahami kaum Yahudi dan Nasrani sebagai komunitas beriman penerima kitab suci samawi terdahulu.
  - *Piagam Madinah*: Meneladani langkah Rasulullah saw. dalam memberikan jaminan kebebasan beragama, perlakuan adil, serta hak dan kewajiban kewargaan yang setara bagi semua golongan.
  - *Praktik Moderasi dan Toleransi*: Mengembangkan sikap saling menghargai, mencari titik temu kebaikan bersama dalam kehidupan bermasyarakat, serta menghindari ujaran kebencian atau peremehan terhadap keyakinan agama lain di lingkungan pertemanan dan media sosial.

GOOD LUCK ON YOUR EXAMINATION!