



CRITICAL ANALYSIS OF THE APPLICATION OF SYSTEMATIC REVELATION IN VALUE EDUCATION AT HIDAYATULLAH EDUCATIONAL INSTITUTION MAKASSAR

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ABSTRACT

This research aims to critically examine the application of the systematic arrangement of revelation as a method of values education at Hidayatullah Makassar. The systematic arrangement of revelation, or "*tartib nuzuli*," refers to the order of the first five surahs revealed to the Prophet. This approach offers a method for instilling Islamic values through a gradual and structured understanding of the Qur'anic teachings within these five surahs. The study seeks to explore the extent to which the systematic approach of revelation in values education shapes students' mindsets. Islamic creed values are drawn from Surah Al-'Alaq. Steadfastness in adhering to the Qur'an is reflected in the values of Surah Al-Qalam. Surah Al-Muzzammil emphasizes the importance of consistency in performing *qiyam al-lail* (night prayers), reciting the Qur'an, engaging in dhikr (remembrance), *tabattul* (devotion), patience, and spiritual migration as means of spiritual strengthening. The values from Surah *Al-Muddatsir* teach the practice of promoting good and forbidding evil as part of da'wah, while Surah Al-Fatihah underscores living within a monotheistic community, maintaining steadfastness in worship, and following the straight path. This study also identifies challenges faced in implementing this method and offers strategic solutions to optimize the values education process at Hidayatullah Islamic Boarding School. The implication of this research is that stakeholders at Hidayatullah Islamic Boarding School, must make significant and consistent efforts in applying Islamic educational values. In this way, Islamic values in education through the systematic approach of revelation can be implemented by students in their daily lives.

Keywords: Application of values; systematic approach of revelation

1. INTRODUCTION

Education is a conscious effort undertaken by families, communities, and the government through guidance, teaching, and training activities, both within and outside the school environment, and continues throughout life. Its primary purpose is to prepare students to assume appropriate roles in various aspects of life in the future.

According to Abas Asyafah, as cited in Achmad Bahtiar and Abd. Mukti (2023), education is fundamentally crucial in enhancing human quality of life and driving social, technological, and economic progress. It aims to shape individuals who are aware, free, and responsible, both as individuals and as members of a community. Every person has a moral responsibility toward their surroundings and is called to contribute to the common good and societal welfare.

The *Indonesian Dictionary* defines education as an act that establishes a close relationship between the educator and the learner. Through the educational process, education can be understood as a method or approach to teaching (Bakar, 2024).

This perspective aligns with the views of Muhammad Fathurrokhman and Sulistyorini, as cited in Abu Bakar (2024), who state that Islamic education is a process that involves the introduction and instillation of Islamic values. This process is systematically and progressively implemented, creating a comprehensive and interconnected framework for education.

Tilaar, as cited in A. Panji (2023), emphasizes that for Muslims, Indonesia's national education goals hold particular significance. Faith and piety, which form the core objectives of Islamic education, are also integral to the country's national educational aspirations. Piety, as a central concept, encompasses both theoretical and practical dimensions. Therefore, Islamic education strongly emphasizes the utility of knowledge, ensuring that the pursuit of learning serves both practical and theoretical purposes in strengthening faith in Allah (Swt).

According to al-Jamaly, as cited in Indah Lestari and Muh. Misbah (2022), the goals of Islamic education, based on the Qur'an, include the following:

1. Teaching students about their position as humans among Allah's other creations and the responsibilities they must uphold in life.
2. Explaining their role as social beings and their obligations within society.
3. Clarifying the relationship between humans and nature and their duty to understand the wisdom of creation through efforts to prosper the universe.
4. Outlining the relationship between humans and Allah as the Creator of the universe.

Islamic education is available in various forms, ranging from formal institutions such as Islamic schools, Islamic Boarding School, and madrasahs to non-formal settings like study circles, religious gatherings, and other faith-based educational programs. The orientation of Islamic education can be observed in how its processes produce graduates who understand and embody Islamic values, both conceptually and practically.

Hidayatullah Islamic Boarding School in Makassar is a formal Islamic educational institution that aims to provide students with a strong foundation in religious teachings, including faith in Allah (*aqidah*), knowledge of the Qur'an, the Prophet's hadiths, Islamic ethics, and the principles and values contained in the Qur'an, enabling them to apply these teachings in daily life. The approach used by Hidayatullah Islamic Boarding School for instilling Islamic values is known as the *Systematic Revelation*, which is based on the first five surahs revealed by Allah to the Prophet Muhammad (saw).

2. METHODS

This study employs a qualitative method with a descriptive approach. Data collection was conducted through observation, in-depth interviews, and references from various sources, including journals, books, and websites. The data analysis techniques utilized include data reduction and conclusion drawing.

The primary objective of this study is to analyze and explore the application of the systematic revelation approach as a value-education method at the Hidayatullah Islamic Boarding School in Makassar. Additionally, through critical analysis, this research examines the effectiveness of the systematic revelation method in shaping students' understanding of **aqidah** (Islamic creed), their comprehension and practice of Allah's commands in the Qur'an and Hadith, and the application of Islamic teachings in daily life within a community.

3. RESULTS AND DISCUSSION

Islamic boarding schools are key Islamic educational institutions that play a strategic role in shaping the character and personality of Muslim generations. As centers of education grounded in Islamic values, Islamic boarding schools not only focus on the transfer of religious knowledge but also play a vital role in instilling moral, spiritual, and social values in their students. With this approach, Islamic boarding schools serve not only as educational institutions but also as hubs for cultivating individuals with exemplary character, capable of becoming pillars of Islamic civilization in the future.

A. Fahham (Fahham, 2020) stated that Islamic boarding schools are a distinct type of Islamic religious education institution in Indonesia. These institutions have a unique educational system that sets them apart from other religious educational institutions. The uniqueness of the Islamic boarding schools education system lies in its teaching and learning process, which emphasizes the inculcation of noble values such as simplicity, obedience to the *kiai* (religious leader), and discipline. These values are instilled in students from the moment they join the Islamic boarding schools until they complete their education. Another unique aspect of the Islamic boarding schools system is its round-the-clock educational process, which operates 24 hours a day. This is possible because most students live in dormitories within the Islamic boarding schools, making every aspect of their daily life part of the educational experience.

Islamic boarding schools not only focus on the transfer of knowledge to produce intellectually capable students but also prioritize character development through the internalization of noble values. Through this approach, Islamic boarding schools aim to nurture students with virtuous character, independence, and the ability to contribute positively to society.

Ismi Rahmayanti (Rahmayanti, 2024) stated that Islamic boarding schools function as institutions of Islamic education aimed at instilling values in their students, ensuring these values take root in their souls and are reflected in their daily behavior. Generally, the educational values taught in Islamic boarding schools are derived from the Qur'an and Hadith. These values encompass both theoretical and practical guidelines that serve as a way of life for Muslims.

As institutions dedicated to deepening and teaching religious knowledge (*tafaguh* fi din), Islamic boarding schools actively internalize and implement these values in the lives of their students, shaping them into individuals with strong religious foundations and Islamic character. Meanwhile, Ahmad Tafsir (Tafsir, 1992) argues that the educational values instilled in Islamic boarding schools encompass three core components: *i'tiqadiyah* (creedal education), *amaliyah* (practical education), and *khuluqiyah* (moral education).

Nenita Asti Bianca (Nenita Asti Bianca, 2022) offers the perspective that Islamic boarding schools, both in physical form and substance, have undergone significant changes over time. No longer as simple as often portrayed, Islamic boarding schools have evolved in line with societal dynamics, development, and the progress of time. These changes highlight the continuous advancement of Islamic boarding schools, aligning with the broader process of community development.

Much like schools with diverse teaching systems, accreditation standards, and cultures, Islamic boarding schools also employ various approaches in educating their students. While some Islamic boarding schools remain committed to traditional methods such as *wetonan*, *sorogan*, and other classical practices, others have embraced modern approaches, incorporating advanced technologies into their systems. This diversity reflects the adaptability of Islamic boarding schools in addressing the educational needs of students in an ever-changing era.

Hidayatullah Islamic Boarding School in Makassar is one of 600 Hidayatullah boarding schools spread across Indonesia (Bidang Pendidikan Hidayatullah, n.d.). At this institution, students are nurtured to develop a love for the Qur'an and embody Islamic manners. This education is carried out using the Systematic Revelation approach, a method based on the first five chapters revealed to the Prophet Muhammad (peace be upon him). The Systematic Order of Revelation refers to the chronological sequence in which the Qur'anic revelations were revealed to the Prophet Muhammad (peace be upon him), starting with the very first revelation. In the study of *Ulumul Qur'an* (Qur'anic Sciences), this concept is known as *Tartib Nuzuli* or *Tartibun Nuzul*.

Ahmad Tantowi (Tantowi, 2009) stated that the gradual revelation of the Qur'an, with some parts accompanied by *asbab al-nuzul* (occasions of revelation), reflects an educational model demonstrated by Allah to humanity. This process serves as an inspiration for designing structured, continuous educational activities that adapt to the times and align with the abilities of learners.

The entire process of Islamic education aims to conserve, transform, and internalize values into human life in accordance with the guidance of the Qur'an. Through this approach, learners are expected to achieve a balanced life, encompassing both worldly affairs and preparation for the Hereafter.

Nashirul Haq (Haq, 2023a) explains the Systematic Revelation approach has become the framework, concept, and method underpinning Hidayatullah's educational movement. This concept was formulated by the founders, pioneers, and early cadres of Hidayatullah through a journey marked by significant *mujahadah* (striving), both intellectually and spiritually. On the intellectual side, its formulation involved deep study, reading, discussions, and consultations

with scholars. Spiritually, the effort was rooted in intense worship practices such as *dzikir*, *qiyamul lail*, *tartilul Qur'an*, *tabattul*, and other forms of devotion.

In *At-Tahrir wa at-Tanwir* by Muhammad at-Tahir ibn 'Ashur, it is narrated from Ibn Abbas (may Allah be pleased with him), Ikrimah, and al-Hasan, who said that the first revelation of the Qur'an was *Iqra' bismi rabbika*, followed by *Nun*, then *Al-Muzzammil*, followed by *Al-Muddatsir*, then *Tabbat*, followed by *Idza as-Syamsu Kuwwirat*, and then *Sabbihisma Rabbika*. However, Jabir bin Zaid placed *Al-Fatihah* after *Al-Muddatsir* (Haq, 2023b).

In various lectures, Abdullah Said (may Allah have mercy on him) frequently described the Systematic Revelation approach as a conception, method, and model of struggle. The first revelation received by Prophet Muhammad (peace be upon him) consisted of five verses from *Surah Al-'Alaq*. Subsequent revelations did not continue *Surah Al-'Alaq* but instead came from other surahs. The second revelation comprised seven verses from *Surah Al-Qalam*. The third revelation consisted of ten verses from *Surah Al-Muzzammil*, followed by the fourth revelation of seven verses from *Surah Al-Muddatsir*. The fifth revelation included seven verses from *Surah Al-Fatihah* (Said, 2019).

Hamim Thohari and colleagues (Hamim Thohari, 2024) noted that the founder of Hidayatullah, Abdullah Said, directly met with H. Buya Malik Ahmad, an Islamic scholar and author of *Tafsir Sinar*. This commentary was written based on *the tartib nuzul* (chronological order of revelation). The referenced surahs are the first five revealed, namely: *Surah Al-'Alaq* (1-5), *Surah Al-Qalam* (1-7), *Surah Al-Muzzammil* (1-10), *Surah Al-Muddatsir* (1-7), and *Surah Al-Fatihah* (1-7)

Over time, this concept expanded into a *manhaj* (methodology) encompassing those three aspects. Therefore, the Systematic Revelation approach as a movement's *manhaj* can be considered *ijtihadi* (a result of intellectual reasoning), yet it remains supported by evidence and arguments that are scientifically accountable. Among the pieces of evidence cited is the word of Allah in the Qur'an, *Surah Al-Isra* (17:105-106):

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَهُ ۗ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا * وَفُرْقَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

Translation:

"And We have sent down the Qur'an in truth, and it has descended in truth. And We have not sent you except as a bringer of good tidings and a warner. And We have sent down the Qur'an gradually so that you may recite it to the people deliberately, and We have revealed it in stages." (Kemenag, 2009).

Shaikh al-Qatthan, as cited in Nashirul Haq (Haq, 2023a), explained that Allah revealed the Qur'an in a rightful manner. The Qur'an was sent down to convey and establish truth on Earth. Thus, truth is both the core message of the Qur'an and the primary objective it seeks to achieve.

In the *Concise Tafsir* by the Ministry of Religious Affairs (RI, n.d.), the explanation of *Surah Al-Isra* (17:105-106) is divided into two main points:

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1. The Purpose of the Qur'an's Revelation:

The Qur'an serves as definitive evidence of truth. It was revealed with absolute truth, affirming that it truly originates from Allah SWT and encompasses genuine and eternal truths. This is reflected in the words of Allah SWT in Surah Ash-Shura (42:17):

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

Translation:

"It is Allah who has sent down the Book (the Qur'an) with truth and (revealed) the balance (of justice). And what will make you realize? Perhaps the Hour is near." (RI, 2009).

This is also reflected in QS. As-Saffat/37:37:

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ

Translation:

"Indeed, he (Muhammad) has come with the truth and confirmed the messengers (who came before him)."

2. The Gradual Revelation of the Qur'an:

The Qur'an was revealed gradually, not all at once. This process allowed Prophet Muhammad to convey its message step by step, making it easier for people to understand its teachings and memorize it. Moreover, the gradual revelation enabled adjustments to meet the evolving needs of the community, ensuring that its guidance provided optimal benefits according to the circumstances and conditions of humanity.

The Systematic Revelation in Value-Based Education at Hidayatullah Educational Institutions in Makassar

The following are the first five *surahs* used as a methodology in value-based education at Hidayatullah Islamic boarding schools, both generally and specifically at the Hidayatullah Makassar Boarding School.

1. Surah Al-Alaq Verses 1-5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

Translation:

"Read in the name of your Lord who created. He created man from a clot of blood. Read! Your Lord is the Most Generous Who taught by the pen. Taught man what he did not know."

As the first revelation, Surah Al-'Alaq instills awareness of monotheism, reinforces the *shahada*, and affirms *aqidah* as the primary foundation for practicing Islam. M. Quraish Shihab (Shihab, 2005a) states that the main theme of this *surah* is the command to Prophet Muhammad SAW, alongside an explanation of the attributes and deeds of Allah SWT, emphasizing that He is the ultimate source of all knowledge.

According to Al-Biqa'i, its core objective is to call humanity to worship Allah SWT, the Almighty Creator, as an expression of gratitude to Him. In *Guide to Becoming a Complete Muslim* (Hamim Thohari, 2015), which serves as a framework for instilling the values of Surah Al-'Alaq in Hidayatullah Islamic Boarding School, there are at least seven key values emphasized:

- *Iqra' bismirabbik* (Read in the name of your Lord)
- *Ma'rifat Rabb* (Knowing Allah)
- *Ma'rifat Insan* (Understanding humanity)
- *Ma'rifat Alam* (Comprehending the universe)
- The value of embracing the *shahada*
- Understanding the meaning and essence of the *shahada*
- The follow-up actions inspired by the *shahada*

2. Surah Al-Qalam Verses 1-7

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ (١) مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ (٢) وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ (٣) وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ (٤) فَسَتُبْصِرُ وَيُبْصِرُونَ (٥) بِأَيِّكُمْ الْمَقْتُولُ (٦) إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translation:

1. Noon. By the pen and what they write,
2. By the grace of your Lord, you (Muhammad) are certainly not a madman.
3. And indeed, for you is a reward that will never end.
4. And indeed, you are of a great character.
5. So, you will surely see, and they (the disbelievers) will see,
6. Who among you is the madman.
7. Indeed, your Lord is the most knowing of who has strayed from His path, and He is the most knowing of those who are rightly guided.

Wahbah Az-Zuhaili (Az-Zuhaili, 2016), in his *Tafsir Al-Munir*, explains that this *surah* was revealed in Mecca during the early period of prophethood. According to Ibn Abbas, after Surah Al-'Alaq, the next revelation was Surah Al-Qalam, followed by Al-Muzzammil and then Al-Muddatstsir.

The values instilled through Surah Al-Qalam are meant to cultivate Islamic idealism and a steadfast belief in the truth of Qur'anic teachings. Additionally, the values in this *surah* seek to shape a paradigm of thought (*fikrah*) that recognizes Islam as the ultimate solution to humanity's challenges. Learners are encouraged to actively engage with the Qur'an by reading,

memorizing, striving to understand its meanings, and embodying Qur'anic ethics (akhlaq Qur'ani).

3. Surah Al-Muzammil, Verses 1-10

يَا أَيُّهَا الْمَزْمَلُ ۙ ۱ فُمِ اللَّيْلِ إِلَّا قَلِيلًا ۚ ۲ نُّصَفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ۚ ۳ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۚ ۴ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝ ۵ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ۚ ۶ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۚ ۷ وَادْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۚ ۸ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۚ ۹ وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا

Translation:

"1. O you who are wrapped up (Muhammad), 2) Stand (to pray) at night, except for a little, 3) Half of it, or a little less than that, 4) Or a little more. And recite the Qur'an in a measured tone. 5) Indeed, We will send down to you a weighty message. 6) Indeed, standing at night is more effective for devotion, and recitation at that time is more impactful. 7) Indeed, you have long occupations during the day. 8) Mention the name of your Lord and dedicate yourself to Him with complete devotion. 9) (He is) the Lord of the East and the West; there is no deity worthy of worship except Him, so take Him as your protector. 10) And be patient with what they say, and avoid them in a good manner."

Surah Al-Muzzammil serves as a method for purifying the soul and strengthening spiritual resilience through ritual worship. Through this surah, Allah SWT provides an effective spiritual development approach via *nawafil* (voluntary acts of worship). This method encompasses steadfastness in performing *qiyamul lail* (night prayers), reciting the Qur'an, engaging in dhikr (remembrance of Allah), reflecting deeply, and worshiping with sincere devotion. Additionally, Allah SWT encourages believers to cultivate patience, reliance on Him (*tawakkal*), and undertake *hijrah* as a means of drawing closer to Him.

Hamim Tohari and colleagues (Hamim Thohari, 2024) emphasize that through Surah Al-Muzzammil, Allah SWT offers a comprehensive guide for spiritual growth through *nawafil*, including consistent *qiyamul lail*, recitation of the Qur'an, remembrance of Allah, deep contemplation, and the embodiment of patience, reliance on Allah, and *hijrah*.

The values and paradigms embedded in this surah serve as a guiding framework for all members of the Hidayatullah community. Therefore, the Systematic Revelation must be applied comprehensively, encompassing both knowledge (understanding) and practice (obedience and loyalty) by all Hidayatullah cadres. In practice, the transformation of these values is realized through the Gerakan Nawafil Hidayatullah (GNH), which represents the implementation of spiritual education values (*tarbiyah ruhiyah*) derived from Surah Al-Muzzammil.

This movement encompasses six main principles:

1. Every Hidayatullah cadre is required to enliven the mosque by performing obligatory prayers in congregation and sunnah *Rawatib* prayers.
2. Reading at least one *juz* of the Qur'an daily.

3. Regularly performing night prayers (*qiyamul lail*).
4. Reciting daily remembrances (*wirid*) in the morning, afternoon, and evening.
5. Engaging in individual preaching every Saturday or another day of the week.
6. Developing a habit of giving charity (*infak*) regularly.

4. Surah Al-Muddatsir, Verses 1-7

يَا أَيُّهَا الْمُدَّثِّرُ ۝ ۱ قُمْ فَأَنْذِرْ ۝ ۲ وَرَبِّكَ فَكَبِّرْ ۝ ۳ وَثِيَابَكَ فَطَهِّرْ ۝ ۴ وَالرُّجْزَ فَاهْجُرْ ۝ ۵ وَلَا تَمُنْ بِتَسْتَكْبِرْ ۝ ۶ وَلِرَبِّكَ فَاصْبِرْ ۝ ۷

Translation:

"1. O you who are wrapped in a cloak, 2. Arise and warn! 3. And glorify your Lord, 4. And purify your garments, 5. And abandon all impurity, 6. And do not give (to others) seeking for more in return. 7. And for the sake of your Lord, be patient."

Surah *Al-Muddatsir* ignites the spirit to carry out the mission of *dakwah amar ma'ruf nahi munkar* and fulfill communal responsibilities. It also provides guidance and principles for striving in the path of *amar ma'ruf nahi munkar*. These principles include:

- 1) Glorifying Allah.
- 2) Purifying oneself and one's garments.
- 3) Abandoning all forms of impurity, especially those that corrupt the heart.
- 4) Maintaining the purity of intentions.
- 5) Exercising patience.

5. Surah Al-Fatihah, Verses 1-7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ . الرَّحْمَنُ الرَّحِيمُ . مَلِكِ يَوْمِ الدِّينِ . إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ . اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ . صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ

Translation:

"1. In the name of Allah, the Most Gracious, the Most Merciful. 2. Praise be to Allah, the Lord of all the worlds. 3. The Most Gracious, the Most Merciful. 4. Master of the Day of Judgment. 5. You alone we worship, and You alone we ask for help. 6. Guide us to the straight path, 7. The path of those who have received Your grace; not the path of those who have brought down Your wrath upon themselves, nor of those who have gone astray."

According to Ibn Kathir (Ghoffar, E. M, 2005), this surah is named *Al-Fatihah* because it is the first surah written in the Qur'an and it always begins every prayer. It is also known as *Ummul Kitab*, as stated by the majority of scholars, a naming attributed to Anas bin Malik. Although there is a difference of opinion about whether this surah was revealed in Makkah or Madinah, it appears that K.H. Abdullah Said tends to adopt the narration of Ibn Abbas, Qatadah, and Abul Aliyah, who state that the surah was revealed in Makkah (Makkiyah). This is consistent with what was stated by Quraish Shihab (Shihab, 2005b), who mentioned that despite the differences of

opinion, it can be said that this surah was revealed before the Prophet migrated to Madinah, making Al-Fatihah a Makkiyah surah.

Nashirul Haq (Haq, 2023a) stated that Surah Al-Fatihah illustrates the comprehensiveness of Islamic teachings as a system of life, paving the way toward the establishment of a grand Islamic civilization. This involves creating a way of life rooted in Islamic values and teachings, which is known as the vision to build an Islamic society as part of a global civilization. Nashirul Haq (Haq, 2024) also emphasized that Islamic boarding schools are not merely educational institutions but are envisioned as structures of society striving to implement Islamic teachings through the approach of the systematic revelation.

The implementation of the Revelation Systematic as a value education method at Hidayatullah Islamic Boarding School in Makassar is currently carried out through weekly scouting activities and regular public lectures held in the mosque of the boarding school. Additionally, the school systematically organizes the *Daurah Marhalah Ula* program for all 11th-grade high school students. These initiatives represent strategic efforts to instill the educational values contained in the Revelation Systematic, which serves as the primary guide for value education methods at Hidayatullah Islamic Boarding School.

4. CONCLUSION

The Revelation Systematic serves as the movement's methodology, concept, and approach in Hidayatullah's educational efforts. This concept was formulated by the founders of Hidayatullah Islamic Boarding School, with the support of its pioneers and early cadres, through a journey marked by perseverance (*mujahadah*) both intellectually and spiritually. From an intellectual perspective, its formulation involved in-depth studies, readings, discussions, and consultations with scholars. Meanwhile, from a spiritual perspective, the process was rooted in intense worship practices such as *dzikir* (remembrance of Allah), *qiyamul lail* (night prayers), *tartilul Qur'an* (measured recitation of the Qur'an), *tabattul* (devotion), and other forms of worship.

The Revelation Systematic refers to *the tartib nuzuli* (chronological order of revelation), which Hidayatullah Boarding School uses as a value education method, including at its Makassar branch. This systematic approach is based on the first five chapters revealed to the Prophet Muhammad (PBUH): Surah *Al-'Alaq* (1–5), Surah *Al-Qalam* (1–7), Surah *Al-Muzzammil* (1–10), Surah *Al-Muddatsir* (1–7), and Surah *Al-Fatihah* (1–7).

The implementation of the Revelation Systematic as a value education method at Hidayatullah Makassar is carried out through weekly scouting activities, public lectures, and the *Daurah Marhalah Ula* program. These initiatives aim to cultivate an excellent character in students, empowering them to become pillars of Islamic civilization in the future.

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