

Internalization of Islamic Educational Values in Tartib Nuzuli Abdullah Said's Perspective on Hidayatullah Islamic Boarding School Education

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ABSTRACT

This study focuses on the main problem of how to Internalize Islamic Education Values in Tartib Nuzuli Perspective of K.H. Abdullah Said at the Hidayatullah Islamic Boarding School Balikpapan. The sub-problems studied include Internalization of Islamic Education Values in Tartib Nuzuli at the Hidayatullah Islamic Boarding School, as well as challenges, obstacles and Strategies in Internalizing Values towards the development of education at the Hidayatullah Islamic Boarding School. The study shows that Internalization of educational values in Tartib Nuzuli forms a mindset, understanding and application of the values of revelation in students. Understanding and belief in the Almighty Creator which is a value in the surah al-'Alaq, following the concept of life by adhering to the Qur'an with the surah al-Qalam, honing spirituality (qiyam al-lain, reading the Qur'an, dhikr, tabattul, patience and hijrah) with the surah al-Muzzammil, taking part in da'wah with the surah al-Muddatsir, and living in a society inspired by the values in the surah al-Fatihah, namely a society that believes in monotheism, worships consistently and follows the straight path. Internalization of the values of the systematic revelation is carried out in the form of formal learning in class with the subject of kehidayatullah or institutions. In addition, internalization of the values of the systematic revelation is also carried out non-formally through public lectures, halaqah and in the form of daurah.

1. Introduction

Education is a basic need for every human being, both in individual life and in social life. Because humans continue to develop, they practice and develop systematically and in a planned manner to achieve the title of perfect human. Humans are homo educandum which means humans are learning creatures. Learning and self-development are important parts of human nature, which allow humans to grow and develop as better and more productive individuals. In the process, humans use various learning resources and methods, and learning occurs not only in the scope of formal education, but also in everyday life. All systematic and planned human efforts to develop into a better state, and this is what is known as the concept of education.

Education plays a fundamental role in determining the existence and development of society. This emphasizes that education has a crucial role in instilling and building values and culture in the younger generation as the heirs of the nation, especially in the context of Islamic Education. Yahdi in La Ode Wahidin et al (La Ode Wahidin, 2024) states; Education, especially in the context of Islam, plays a very significant role. Education is seen as a force that influences achievement and productivity in various fields. As a force, education provides the ability for society to determine a clear direction in life. "Every individual must be equipped with education in order to function in society. In Islamic education, there are no age restrictions, social status, or certain types of work, because this education is able to develop intellectual, spiritual, emotional, and social intelligence as a person grows.

Islamic education is defined by Sajjad Husain in H. Herman as a type of education that instills deep emotions in students with spiritual values and awareness of Islamic ethical principles, thus shaping their attitudes, actions, decisions, and overall approaches to various fields of knowledge. Thus, it is clear that the core of Islamic education is to emphasize values that originate from Islam, which refer to the Qur'an and al-Sunnah (Hadith) as fundamental sources for Muslims. (Herman, 2022)

Based on the goals of Islamic education stated above, Islamic education needs to be refreshed from time to time, so that it always responds to the context of the times. In this case, the role and thoughts of Islamic education figures are greatly needed. In their hands, Islamic education finds its context in

facing changing times. Throughout history, ulama and influential figures in Islamic education have made continuous efforts to advance the ummah with Islamic education.

Like an ever-flowing stream of water, Islamic educational thoughts from past Islamic figures must be read and studied by the next generation as an intellectual heritage that is priceless and remains relevant. The intellectual treasures left behind by previous Muslims are a link that must be preserved to fully understand the nature of the history of education. Therefore, it is important to engage in critical analysis, reflection, development and innovation in Islamic education, like water flowing with ripples, because it leads to the emergence of new currents. (Rospendi, 2020).

Until now we have known Islamic education figures such as Ibn Maskawaih, Al-Qabisi, Al-Mawardi, Ibn Sina, Al-Ghazali, Az-Zarniji, Ibn Jama'ah, Ibn Taimiyah, and other prominent figures. In the context of Indonesia, we are certainly familiar with the national education figure Ki Hajar Dewantara, as well as reformist figures such as K.H. Ahmad Dahlan, founder of the Muhammadiyah organization; K.H. Hasyim Asy'ari, founder of the Nahdlatul Ulama organization; K.H. Imam Zarkasyi, founder of the modern Gontor Islamic boarding school. In addition to the famous education figures in Java, Indonesia also has a number of education figures from outside Java, including: Tuan Guru (the title of ulama in West Nusa Tenggara) Zainuddin Abdul Majid, founder of Nahdatul Wathan; Anregurutta Haji Muhammad As'ad (AGH Muhammad As'ad), founder of Madrasah Arabiah Islamiyah (MAI) in Sengkang, Wajo Regency; AGH Ambo Dalle, founder of Darud Dakwah Wal Irsyad Mangkoso Barru. (Bakti, 2006)

There are many figures driving Islamic education in Indonesia who deserve appreciation, although they may not be widely known, but their role in the development of education should not be ignored. One of them is K.H. Abdullah Said, founder of the Hidayatullah Islamic Boarding School which is currently spread across all provinces in Indonesia. In the book 50 years of Hidayatullah's service, (Hamim Thohari, 2024) it is stated that based on 2020 data, the number of established Islamic boarding schools reached 325 campuses or Islamic boarding schools and not counting Islamic boarding schools that are still in pioneering status.

The Hidayatullah Islamic Boarding School founded by K.H. Abdullah Said is a pesantren that has unique characteristics and advantages over other pesantren in Indonesia, at least based on two things;

First; Hidayatullah Islamic Boarding School instills Islamic educational values based on the values in the first five surahs received by the Prophet Muhammad which are then known as the Tartib Nuzuli method (manhaj) or Systematic Revelation and the Tartib Nuzuli manhaj is based on the philosophy of the journey and struggle of the Prophet Muhammad (Haq, 2023). The instillation (internalization) of the Systematic Revelation values is what distinguishes it from other pesantren education. The first five surahs in question are: QS Al-Alaq verses 1-5, QS Al-Qalam verses 1-7, QS Al-Muzzammil verses 1-10, QS Al-Muddatsir verses 1-7 and QS Al-Fatihah verses 1-7.

Second; Another uniqueness of the Hidayatullah Islamic boarding school lies in its cadre-based education (Taufik Hidayat, Sulthan Kemal Faza, 2022). The consistency of the Hidayatullah Islamic boarding school as a "cadre" institution that places great emphasis on instilling Islamic values in the cadre formation such as the values of faith, the values of consistent living according to the Qur'an, maintaining worship, both obligatory and sunnah, the values of struggle with da'wah and the spirit of building a society that lives in an Islamic atmosphere.

2. Methodology

This research is qualitative research that is poured through the interpretation of one data variable and connecting it with other data variables and the results are presented in narrative form using a qualitative descriptive approach. I Made Winarta in M. Suhaimi (Suhaimi, 2024) stated that the qualitative descriptive method involves an analysis process that describes and summarizes various conditions or events based on a collection of information related to the problem or phenomenon being studied. By

using this method, research is expected to provide a better understanding of the substance of the events being studied. Furthermore, M. Suhaimi quoted from Sofaer who stated that this method not only aims to answer and explain research questions, but also helps to gain a deeper understanding. The focus of this study is to describe in detail the data obtained from the Hidayatullah educational and cadre institutions, especially at the Hidayatullah Gunung Tembak Islamic Boarding School, Balikpapan, East Kalimantan. In this study, the researcher himself acts as the main research tool that is directly involved in the implementation of the research, as emphasized by Moleong in Mardawani (Mardawani, 2020) that in qualitative research, the researcher is the main instrument that has a dual role as a planner, implementer, data collector, data analyzer, interpreter, and ultimately become a pioneer of the research itself. Data collection through observation, interviews, and documentation requires researchers to go directly to the field, interact directly with educators and education personnel as well as stakeholders at the Hidayatullah Balikpapan Islamic Boarding School. This approach allows researchers to obtain in-depth and detailed data, and to see, hear, or feel the information provided by data sources consisting of mentors, administrators, teachers and dormitory caretakers regarding the process of instilling or internalizing educational values in Tartib Nuzuli. Thus, the internalization of educational values based on Tartib Nuzuli at the Hidayatullah Balikpapan Islamic Boarding School is revealed to researchers.

3. Result and Discussion

Internalization of Islamic Education Values in Tartib Nuzuli Perspective of K.H. Abdullah Said on Hidayatullah Islamic Boarding School Education Education, especially Islamic education, is not just a process of transferring knowledge and skills, but also a process of forming a quality personality. The instillation or internalization of these values becomes a strong foundation for the formation of a character with integrity. The increasingly advanced technological advances and the increasingly unstoppable flow of information make the internalization of values in education increasingly crucial. These values become the moral and ethical foundations that shape the character of individuals, society, and ultimately, civilization as a whole. Furthermore, the instillation of values in education not only has an impact on individuals, but also on social stability and the sustainability of society.

Values are traits that are inherent in a belief system that is related to humans. Sidi Gazalba in Ansori (Ansori, 2016) defines values as something that is abstract and ideal, not a concrete object or fact. Values are not only related to right or wrong that require empirical proof, but more to things that are desired or undesirable, liked or disliked. Abdul Khobir in Dedi Mulyasana (H. Dedi Mulyasana, 2020) emphasized that, basically, education is a process of transformation and internalization of values, habituation to values, reconstruction of values, and adjustment to values. The function of Islamic religious education is to inherit and develop Islamic values, as well as to fulfill the aspirations of society and the needs of the workforce at various levels for development that supports the achievement of justice, prosperity, and resilience. According to Anwari Hambali (2024), in instilling values in Islamic education there are two things that need to be considered, namely;

1) Material to be internalized. In addition to being designed by considering the values to be instilled in students, the material in education can also be a concrete means of internalizing these values. Idi Warsah quoted from Abdul Halim (Warsah, 2020) that there are five main aspects in children's education, namely First, in terms of aqidah which discusses how to believe in Allah with convincing arguments. Second, the aspect of worship is not only limited to the laws and procedures for prayer, but also examines material about fasting, zakat, hajj, and others. Third, no less important is the moral aspect. Educating children with moral material is one way to assess their personality with good moral standards, so that they are not easily influenced by bad habits around them when the child grows up. Fourth, the economic aspect, although it has been implied in Islamic jurisprudence and in worship material, but needs special attention in education so that children can grow into pious individuals. Fifth, the importance of health as the key to carrying out worship properly. and the methods used to internalize. The internalization material of Islamic educational values adopted by the Hidayatullah Islamic boarding school emphasizes the value of revelation, especially the first five surahs because it is believed that these five surahs contain the core of Islamic teachings, as stated by Nashirul Haq (Haq,

2023) that the first five surahs in the tartib nuzuli contain the main principles of Islamic teachings, namely aqidah, morals, worship, mission of preaching and life system (manhaj alami). 2). Method or manhaj. Manhaj in the online version of the Great Dictionary of the Indonesian Language is a method or system of thinking. Muna binti Abdullah Dawud (Dawud, 1998) said that manhaj when examined in terms of language means al-istibana (clear), and also means al-wudhuh (bright). Both of these meanings are related to the path so that manhaj can be interpreted as a clear and transparent path. Meanwhile, Ali Jawad ath-Thahir (At-Thahir, 1970) defines manhaj as a method or way taken by someone to reach a goal (essence). Based on various explanations of manhaj in terms of language, conclusions can be drawn about the definition of manhaj in terms of terminology, namely; First: Manhaj is a system or plan that is arranged based on certain rules and principles that can be compared to a solid building foundation. In the context of religion, such as dienul-Islam, methodology and methods in understanding, practicing, and preaching the religion. Second: Manhaj is a methodology in religion involving a systematic approach to understanding religious principles and applying them in everyday life. In this context, Abdullah Said as the founder of the Hidayatullah Islamic boarding school in internalizing educational values integrates material sourced from revelations or verses of the Qur'an revealed to the Prophet Muhammad and guaranteed its truth with its internalization methodology, namely as the process of the revelation of the Qur'an sequentially, gradually and part by part as was once experienced by the Prophet Muhammad as the word of Allah in QS. al-Isra / 17: 105-106 (RI, 2022).

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۖ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

Translation:

And We have sent it down with the truth, and it has come down with the truth. And We have not sent you except as a bearer of good news and a warner.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

Translation:

And the Qur'an We have revealed it gradually so that you may recite it to the people slowly and We have revealed it part by part.

Regarding the above, Abdullah Said (Said, 2019) stated that; The verses of the Qur'an were not revealed all at once and were not immediately arranged in the form of chapters as we know them today. The first revelation that came down were five verses from the al-'Alaq chapter. After that, the next revelation was not a continuation of the al-'Alaq chapter, but seven verses from the al-Qalam chapter. The third revelation was ten verses from the al-Muzzammil chapter, then the fourth revelation was seven verses from the al-Muddatsir chapter. The fifth revelation was the al-Fatihah chapter which consisted of seven verses.

So, the verses that came down in the first revelation and so on did not form a complete chapter. The continuation was also not to complete the verses of the chapters, but rather several verses from other chapters. However, the fifth revelation, namely surah al-Fatihah, was revealed in full in one surah consisting of seven verses. The basis of Tartib Nuzuli (sequence of surahs) which is later known as the Systematic Revelation used for internalizing educational values in the Hidayatullah Islamic boarding school as illustrated by Abdurrahman Jalaluddin as-Suyuthi in al-Itqan fi Ulum al-Qur'an (As-Suyuthi, 2008) that according to Jabir bin Zubair the first revelation that was revealed in Mecca was in sequence; Iqra bismirabbik (al-'Alaq), Nun wal Qalam (al-Qalam), Ya ayyuhal Muzzammil (al-Muzzammil), Ya ayyuhal Muddatsir (al-Muddatsir) then al-Fatihah.

Taking this narration as a method of internalizing educational values at the Hidayatullah Islamic boarding school is not without reason. According to Hanifullah, (Hanifullah, Ahkam Sumadiana, 2020) Surah al-Fatihah, which is in fifth place based on several narrations, is considered the conclusion and essence of the entire contents of the Qur'an. If Surah al-Fatihah describes the perfection of Islam as a

whole, then the previous surahs are stages that lead to that perfection. This shows that the first five surahs based on tartib nuzuli also contain the main principles of Islamic teachings, such as aqidah, morals, worship, mission of da'wah, and life system.

General description of the internalization of Islamic educational values in Tartib Nuzuli Abdullah Said's perspective on Hidayatullah Islamic boarding school education.

1. Internalization of values in surah al- 'alaq/96: 1-5

Internalization of educational values of Pesantren Hidayatullah in surah al- 'alaq is not only the value of knowledge but surah al- 'alaq is used as a foundation to internalize deep belief in every student of the power of Allah SWT which is then known as aqidah. (Hamim Thohari, 2015) This can be understood because the five verses of surah al- 'alaq lead us to the following conclusions: First; Surah al-'Alaq describes the command of Allah SWT to the Prophet Muhammad SAW to read in a very broad sense. Reading here includes reading the verses contained in the Qur'an as well as the verses implied in the universe. Religious knowledge is obtained by reading the verses of Allah SWT in the Qur'an. General knowledge is obtained by reading the signs of Allah's greatness in the universe. In addition, to develop knowledge, tools are needed in the form of kalam and other tools. With the integration of religious knowledge and general knowledge, both are then directed to believe in and worship Allah SWT. Second; Surah al-'Alaq reveals the power of Allah SWT as the creator who created humans and it is certain that Allah SWT is the creator of everything that exists in this universe. Third; Surah al-Alaq apart from explaining the origins of human creation, also explains the weakness of not having knowledge. Allah, the Most Glorious, then taught humans various things that they did not know.

The explanation of the value of aqidah in the letter al-'alaq above is strengthened by the views of the Islamic shaykhul Ibn Taymiyah in his Majmu' Fatawa, (www.islamweb.net, 2023) he said;

أن الرسول صلى الله عليه وسلم أول ما أنزل عليه بيان أصول الدين وهي الأدلة العقلية الدالة على ثبوت الصانع وتوحيده .
وصدق رسوله صلى الله عليه وسلم وعلى المعاد إمكانا ووقوعا

that at first, the Messenger of Allah (saw) received revelations that focused on the main points of religious teachings. This includes rational proof of the existence of the Creator, purification of belief in Him (believing in Him as the only God or ascribing monotheism to Him), recognition of the truth of His Messenger (saw), and acceptance of the possibility and certainty of the Day of Judgment.

1. Internalization of values in Surah Al-Qalam/68: 1-7

Internalization of values in Surah Al-Qalam aims to implement the values in the Qur'an in the lives of students such as belief and surrender to Allah, entrusting all matters to Allah after making maximum efforts, distancing oneself from sinful acts, always being grateful for all blessings from Allah, being patient with all unpleasant tests, and maintaining commendable morals and avoiding reprehensible morals. Abdullah bin Muhammad Alu Syaikh in Lubabut Tafsir Min Ibni Katsir (Abdullah bin Muhammad bin Abdurrahman Alu Syaikh, 2018) stated that Allah explained the blessings and gifts from Allah, Muhammad was not a crazy person as accused by his people. Even Allah SWT gave an unbroken reward for patience with all disturbances received when delivering the message.

Internalization of values in Surah Al-Qalam also aims to lead students to understand and believe in the concept of Islam. Since the truth in Surah al-'Alaq until the revelation in Surah al-Qalam, there is the value of truth conveyed to humans who sincerely accept this revelation as a mission of truth from Allah SWT. In addition, students are given an understanding of the truth of Islamic concepts compared to the shortcomings of man-made concepts. The same thing was explained by Wahbah az-Zuhaili (Az-Zuhaili, 2016) that Allah SWT has sent His Messenger, Muhammad SAW, with complete and comprehensive guidance and the true religion, which is brilliant and bright. This guidance and religion are manifested in the Al-Qur'an and as-Sunnah. Allah SWT intends to make this religion superior and victorious above all other religions, defeating all other religions with logic, reality and facts, even though polytheists hate it.

1. Internalization of the values in the letter al-Muzzammil/73: 1-10

Internalization of the values of the letter al-Muzzammil at the Hidayatullah Islamic boarding school is a tazkiyah process for students and all members of the Islamic boarding school. Instilling the values in the letter al-Muzzammil is a method to foster a believer to have personal abilities that include superior spiritual, intellectual, and mental qualities. The combination of the qiyam al-lail command in al-Muzzammil is popular in the Hidayatullah Islamic boarding school with the term 7 (seven) amulets of the letter al-Muzzammil, namely; qiyam al-lail (night prayer), reading the Qur'an in tartil (slowly and deeply), remembering Allah SWT, worshiping with sincerity, being patient in facing trials and disturbances and migrating (trying to avoid detractors properly). Hoyyu Setia Utami (Utami, 2019) conveyed the same thing that the letter al-Muzzammil provides guidance in shaping the personality of a Muslim. In general, this letter contains various forms of purification of the soul (tazkiyatun nafs) in accordance with Allah's guidance, such as the command to carry out qiyamullail, read the Qur'an with tartil, always remember Allah, be patient, strive in the path that is pleasing to Him, perform prayers, pay zakat, and remember Allah. All of this aims to form a Muslim personality who always repents, is patient in facing various challenges in life, and ultimately, fosters a sense of gratitude to Allah SWT. In the struggle to realize the ideals of reciting the Qur'an as an implementation of the values of the letter al-Qalam, there are many challenges, both from within in the form of weak spirit and mentality as well as challenges from outside in the form of sneers, ridicule and even accusations, so in this condition spiritual strength is needed and K.H. Abdullah Said always instilled that the best place to ask for help to strengthen the soul and mind in the struggle is through qiyamullail. Abdullah Said (Said, 2019) said; When performing the lail prayer, try to feel as if there is only Allah and ourselves. As if we are directly reporting all problems and plans to Allah, and Allah directly receives the report. Create an atmosphere that makes us feel that the veil that prevents us from Allah is revealed, so that we can have a direct dialogue with Him. The result of this is greatness of soul, where we will not feel afraid to face anything.

Implementation in the practice of the values of QS. al-Muzzammil (M. Shaleh 2024) is that every Hidayatullah cadre, especially students, must be disciplined in carrying out GNH (Nawafil Hidayatullah Movement) which includes six things, namely; 1) It is obligatory to prosper the mosque by praying fardhu in congregation and praying sunnah rawatib. 2) Reading the Qur'an at least one juz every day. 3) Performing lail prayers every night. 4) Reading wirid in the form of dhikr in the morning and evening every day. 5) Giving alms every day and 6) Carrying out fardiyah da'wah.

1. Internalization of values in Surah al-Muddatsir/74: 1-7

Internalization of Surah al-Muddatsir provides clear direction on the importance of preaching and the values that must be upheld by a Muslim. Readiness, courage, spreading divine messages, glorification of Allah, commitment, consistency, and deep knowledge and understanding are the main values contained in this letter. By internalizing and implementing these values, a Muslim can carry out the task of preaching more effectively and meaningfully, and contribute to spreading religious teachings wherever they are. Nashirul Haq (Haq, 2023) states that; There is an interesting contextual relevance between the early parts of Surah al-Muzzammil and al-Muddatsir. At the beginning of Surah al-Muzzammil, there is preparation for the Prophet to carry out a great mission. While the beginning of Surah al-Muddatsir provides steps for the Prophet when ordered to preach to humanity and warn them. The contextual relevance between these two letters is clearly visible if observed carefully. All of this shows that the early parts of these letters were revealed at the beginning of the prophetic period.

K.H. Abdullah Said, (Said, 2019) explained that among the values of the letter al-Muddatsir are; In the letter al-Muddatsir, Allah commands to rise, act, and give warnings to humans. Convey a firm warning to them, including your children, wives, neighbors, relatives, subordinates, and superiors. Great and glorify your Lord, never hesitate or be ashamed to preach.

The values in the letter al-Muddatsir are used by the Hidayatullah Islamic boarding school to develop education and preaching which are the main axis of the Hidayatullah movement as an Islamic mass

organization so that the development of Hidayatullah Islamic boarding school education in various regions in the country. For the Hidayatullah Islamic boarding school, the preaching movement is an integral part of education in Islamic boarding schools.

1. Internalization of values in Surah Al-Fatihah/1: 1-7

According to Ibn Kathir, (Ghoffer, E. M, 2005) this letter is named Al-Faatihah because it is the first letter written in the Qur'an. In addition, this letter always begins every prayer. Surah Al-Faatihah is also called Ummul Kitab according to the majority of scholars, and the name was mentioned by Anas bin Malik. In valid hadith narrated by al-Tirmidhi from Abu Hurairah, he said that the Messenger of Allah said: *الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ* are Ummul Qur'an, Ummul Kitab, as-Sab'ul Matsani (seven verses that are read repeatedly), and al-Qur'an al-Azhim.

Although there are differences of opinion about where this letter was revealed whether in Mecca or Medina, it appears that K.H. Abdullah Said tends to take the narration of Ibn Abbas, Qatadah and Abul Aliyah that this letter was revealed in Mecca (a Meccan letter). This is in line with what was expressed by Quraish Shihab (Shihab, 2005a) who stated; regardless of these differences (differences of opinion whether it is Meccan or Madan), we can say that this letter was revealed before the Prophet migrated to Medina so that the letter al-Fatihah is a Meccan letter. Internalization of the values of the letter al-Fatihah in the context of tartib nuzuli if observed, is the culmination of a series of revelations before al-Fatihah. The previous revelations function as a preparation process for someone to build a comprehensive Islamic foundation (kaffah). Students are given an understanding that the content of the letter al-Fatihah covers all aspects of life. This is in accordance with the statement of M. Quraish Shihab (Shihab, 2005b) that, the Qur'an was revealed explaining 5 issues 1) Tawhid, 2) Promises and threats, 3) Worship that revives Tawhid, 4) Explanation of the path to happiness in the world and the hereafter and how to achieve it and 5) News or stories of previous generations. These five main issues are reflected in the seven verses of Surah al-Fatihah. Tawhid is reflected in the second and fifth verses, promises and threats are reflected in the first, third and seventh verses, worship is also reflected in the fifth and seventh verses, while past history is hinted at by the last verse. Internalizing and implementing the values of Surah Al-Fatihah in everyday life can build a society based on solid Islamic principles. This surah contains the core teachings and fundamental values that can shape individuals and societies who always base all actions and decisions on Allah, creating unity in belief and submission to Him. A society based on the values of the Al-Fatihah letter will uphold the values of compassion, mutual respect, and mutual assistance, as well as a society that always tries to follow the straight path, namely the path that is approved by Allah, so that a society is created that is obedient and compliant with the teachings of Islam.

Pesantren Hidayatullah as a community in one campus area consisting of the community and students, internalizes and implements these values in everyday life as something that is absolutely done, in order to have unity in submission to Allah, gratitude, compassion, justice, commitment to worship, and following Allah's guidance and avoiding mistakes, so that it will form an environment full of peace and happiness in order to create a society that is approved by Allah SWT. Challenges, Obstacles and Strategies Used to Internalize Islamic Educational Values in the Systematics of Hidayatullah Islamic Boarding School Education

a). Internalizing Islamic educational values in general and internalizing Islamic educational values in the nuzuli tarib specifically is a crucial process in shaping the character and behavior of students, but this process is not easy and often faces various complex challenges that require a holistic approach from all parties involved. b). The following are some of the challenges and obstacles faced in internalizing the values in the nuzuli tarib in Hidayatullah education: c). Organizational changes and regeneration that can make generations feel less attached to values that they do not understand or feel strongly, which can ultimately lead to a decrease in commitment to the values in the nuzuli tarib that have been instilled by the early generation, namely the pioneers of the Hidayatullah Islamic boarding school.

d). Recruitment of non-Islamic boarding school-based educators, especially from within the Hidayatullah Islamic boarding school, causes their knowledge of the systematic values of revelation to be very limited. e). Differences in Interpretation. Differences in interpretation in understanding the teachings of the Qur'an and hadith can lead to differences of opinion, including in understanding the concept of values in the nuzuli tarib. Differences in understanding and approach to established values can trigger internal conflict and division. d) Busyness and Time Constraints. The busyness of work and daily activities of educators often becomes the reason for the difficulty of taking the time to study religious teachings. This includes educators sometimes neglecting to study the values in the tartib nuzuli, while internalizing the values in the tartib nuzuli requires time to learn, reflect, and apply them in daily life and internalize them to students.

With the challenges in internalizing the systematic values of revelation, of course, it also requires a strategy that aims to ensure a deep understanding of each cadre, especially educators, so that they can instill these values in students and encourage them to apply these values in their daily lives. (M. Shaleh 2024). With the right strategy, this challenge can be overcome, and the Hidayatullah organization can continue to grow while upholding the legacy and values that have been built by the founders and the early generations of the Hidayatullah Islamic boarding school.

In general, strategy is defined as a method or tip for acting in an effort to achieve predetermined goals or targets. This term has been widely adopted and used in the fields of education and learning. When associated with the learning process, strategy can be defined as a method or general pattern of activities between teachers and students in carrying out learning activities in order to achieve predetermined goals or targets effectively and efficiently. (Lufri, 2020) The strategies implemented by the Hidayatullah Islamic boarding school in facing challenges and obstacles in internalizing educational values in the tartib nuzuli include several approaches, including;

a) Conducting Intensive Study of Systematic Revelation

The method of the Hidayatullah movement is known as the Basic Pattern of Systematic Revelation which in Arabic is called Tartib Nuzuli. In the last few decades, discourse and demands about the transfer of conception have emerged, namely the existence of a clearer and more systematic transformation pattern for the next generation of Hidayatullah's struggle. Therefore, the concept of internalizing values in tartib nuzuli must continue to be the main study for all members and cadres of Hidayatullah.

Tartib nuzuli in terms of study (Dirasiyah), namely the discussion of verse by verse in the first five surahs revealed, both in the form of interpretation studies, tadabbur, contemplation and Systematic Revelation in terms of application (Tathbiqiyah), namely the aspects of practice and experience and implementation of these verses in life.

b) Publishing a Systematic Revelation Handbook

Books are one of the effective tools in transferring knowledge and forming character. Books also act as a comprehensive and structured guide for students in understanding and applying values in everyday life.

Books containing educational values in the tartib nuzuli can be a source of inspiration and guidance that can be relied on whenever needed. And on the basis of the above, Hidayatullah as an institution publishes books related to the systematics of revelation, including; Book of Systematics of Revelation; Alternative Methods Towards the Second Islamic Awakening, which is a manuscript of K.H. Abdullah Said's lecture at the preacher training in Pomalaa written by Albar Azier and Alimin Mukhtar. The Guide to Becoming a Complete Muslim consisting of 5 volumes (5 packages) written by Hamim Thohari, et al. The Manhaj Study Book 50 Bayani Halaqah Ula Schedules written by Hanifullah, et al. (Majelis Murabbi Hidayatullah). The Hidayatullah Identity Study Book, 60 Bayani Halaqah Wustha Schedules written by Hanifullah, et al. (Majelis Murabbi Hidayatullah). The book 50 years of Hidayatullah Serving written by Hamim Thohari, et al.

c) Conducting Daurah Marhalah Systematic Revelation

One of the strategies used by the Hidayatullah Islamic boarding school in internalizing the values in tartib nuzuli is by holding daurah marhalah. Daurah comes from the word *دورة*, which is an Arabic word that indicates an event that occurs only once. The word *دورة* is taken from the word *يَدُورُ* - *دَارَ*: which has the meaning: turning, turning, rotating, going around; ongoing, happening, valid, continuing. And one of the meanings of daurah mentioned in the al-ma'any dictionary (2024, الجامع) is; Training course: Training course; Limited learning period to train a group. While marhalah comes from the word *مرحل* - *مرحلة* - *مراحل* which means phase. Other meanings of marhalah include: Something in limited quantities that has completed the first phase of the project. Daurah marhalah in Hidayatullah's perspective is education or training that is specifically designed for students with the main goal of internalizing the values in tartib nuzuli with a certain period. Through this program, students will be invited to deeply understand the principles, values and teachings contained in the systematic revelation, and how to apply them in various aspects of life. M. Shaleh (2024) stated; Daurah marhalah held by Hidayatullah consists of two phases, namely; Daurah Marhalah Ula; namely the beginner level daurah intended for SMH students, students and people or groups who become activists in Hidayatullah either as employees of business units, especially for educators and education personnel within the scope of Hidayatullah Islamic boarding school education.

d) Forming Halaqah

Halaqah comes from the word *الحلقة (ج خلق و خلقات)* which means circle (Munawwir, 1984), if it is called *حلقة من النش*, it means a group of people sitting in a circle. Syahdan Lubis (et al., 2024) stated that the Halaqah method is part of learning the book using the bandongan method. Halaqah is interpreted as a group of students sitting in a circle to receive knowledge from a teacher or kiai. Sometimes, this activity is carried out through discussions to discuss a book and explore its meaning. Mulyadi (Mulyadi, 2020) explains that halaqah is a term related to the world of education, especially Islamic education or teaching. The term halaqah (circle) is usually used to describe a small group of Muslims who routinely study Islamic teachings. The number of participants in this small group ranges from 3-12 people. They study Islam using a certain manhaj (curriculum), which is usually provided by a murabbi or naqib who gets it from the organization that oversees the halaqah. In some circles, halaqah is also known as mentoring, ta'lim, group study, tarbiyah, or other terms. For Hidayatullah, halaqah is not only a learning method, but halaqah is also an effective means of internalizing the values of the systematic revelation. Halaqah provides a conducive environment for studying, discussing, and deeply experiencing the values of the systematic revelation. With a personal and interactive approach, halaqah helps students develop a comprehensive and applicable understanding of Islamic teachings in general and Islamic values from the perspective of systematic revelation values.

Masykur Muhammad (2024) stated that currently, students at the Hidayatullah Balikpapan Islamic boarding school carry out two types of halaqah, namely; Qur'an halaqah with tahsin qira'ah material is held every after Subuh, Ashar and Maghrib prayers, while halaqah ula which is a means to internalize educational values in tartib nuzuli is held every Tuesday night.

e) Making Systematic Revelation a Teaching Material in Schools

Teaching materials are an essential component in the educational process that functions as a guide for educators and students in achieving learning goals and is able to facilitate the achievement of desired competencies. According to E. Kosasih (Kosasih, 2021) teaching materials are tools used by teachers or students to facilitate the learning process. Teaching materials can be in the form of reading books, student worksheets (LKS), or displays. In addition, it can also be in the form of newspapers, digital materials, food packages, photos, direct conversations with native speakers, instructions from teachers, written assignments, cards, or discussion materials between students. Thus, teaching materials include various forms that aim to improve students' knowledge and experience.

Making the values in the tartib nuzuli as teaching materials is one of the strategies of the Hidayatullah Balikpapan Islamic boarding school to internalize the values in the tartib nuzuli. Teaching educational values in the tartib nuzuli in class not only enriches the curriculum, but also provides a strong foundation of faith, spirituality and Qur'anic morals for students.

In this era of rapid disruption (change), maintaining the legacy of the internalization methodology of values is a way to ensure that the Hidayatullah organization remains true to the basic principles that have guided its steps since the beginning. The values internalized with the systematic method of revelation become a compass that guides the mainstream of the Hidayatullah organization towards a greater goal, without losing direction amidst the flow of change. Thus, although the organizational structure may change over a certain period of time, the internalization of the values in the tartib nuzuli in education at the Hidayatulla Islamic boarding school that have been instilled by the predecessors of the Islamic boarding school continues to live and inspire every step forward.

4. Conclusion

Internalization of Islamic education values at the Hidayatullah Balikpapan Islamic Boarding School uses the tartib nuzuli (Revelation Systematics) method (manhaj) which in the perspective of K.H. Abdullah Said uses the narration of Jabir bin Zaid that the first revelation in Mecca that was revealed by Allah was Iqra' bi ismi rabbik, then Nun wa al-Qalam, then Ya ayuuha al-Muzzamil, then Ya ayyuha al-Muddatsir, and al-Fatihah. Internalization of the values in tartib nuzuli is carried out in the form of formal and non-formal learning. Formally, internalization of the values of the systematics of revelation is carried out through classroom learning in the subject of Kehidayatullah or Institutions, while non-formal internalization is carried out through public lectures in the mosque or in the dormitory hall, halaqah and daurah marhalah. With the values of the letter al-Alaq, students are expected to experience enlightenment in their mindset. The mindset that previously focused on material, power, and arrogance is straightened into a mindset that is centered on the Almighty Creator. Likewise, the value of the letter al-Qalam, gives rise to the awareness that only by following the concept of life from Allah will one receive guidance, while those who deny it will go astray. Without revelation, humans will live without direction, and not find happiness in the world. With the value of al-Muzzammil, students receive practical guidance so that they can have a strong spirituality through qiyam al-lail, reading the Qur'an, dhikr, patience and migration. Feeling the value of al-Muddatsir by preaching for the formation of a society that is inspired by the values of al-Fatihah, namely a society of monotheism, worshiping Allah wholeheartedly, consistently following the straight path by following Allah SWT and His Messenger and avoiding the pattern of life of a society that is lost and angered by Allah SWT.

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