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# Miniature Social Construction of Islamic Civilization Referring to the Systematic Pattern of Revelation by the Hidayatullah Community Organization

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## Abstract

This study is fascinating and significant since it pertains to the systematic pattern of revelation. One of the communal groups whose major movement focuses on tarbiyah and da'wah is manhaj Hidayatullah, which focuses on the systematics of revelation. It was formed as a pesantren on January 7, 1973 in Balikpapan by al-Ustad Abdullah Said during the First National Conference on July 9–13, 2000 in Balikpapan. Hidayatullah restructured his organization into a social organization. The founders, cadres, and congregations were adamant that they could establish a systemic unity of social life by externalizing, objectifying, and internalizing the systematic ideals of this revelation. By exhibiting the pesantren campus area as a prop, this systematic revelation may be used as a reference in carrying out social building to establish a tiny Islamic civilisation. This study employs a phenomenological approach, focusing on how the Hidayatullah community organization carries out the process of externalizing, objectifying, and internalizing the systematic values of revelation as a manhaj or method in carrying out the miniature social construction of Islamic civilization. Theoretically, this research provides a scientific contribution connected to the concepts and efforts of Islamic civilization's tiny social building. It may also be used to supplement empirical data while evaluating social issues, particularly in the subject of sociology of religion as part of the sociology of knowledge. In practice, it may be utilized as feedback for Hidayatullah community groups in the future implementation and development of the organization. It can also serve as a new point of reference in the development of civic society in Indonesia.

**Keywords:** Social Construction, Islamic Civilization, Systematic Revelation

## Introduction

Indonesia, as a pluralistic country comprised of various tribes, religions, languages, and cultures, is vulnerable to internal clashes between civilizations (Ritonga et al., 2020). Islam, Christianity, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism are the religions recognized by the Indonesian government today (Anwar, 2021). Development is synonymous with the terms development, modernization, westernization, empowerment, industrialization, economic growth, and Europeanization in Indonesia, and the term is frequently equated with the term political change (Ahsan et al., 2020). The intersection of the goals of ending violent conflict and peacebuilding in general implies that the main goal is to prevent the re-emergence of violent conflicts while also preparing for a more peaceful life, both in terms of state implementation and practice, as well as a more democratic society and more harmonious social relations (Mufti et al., 2020).

Religion, in general, impacts not just individual views but also interpersonal connections, which are critical for society sustainability (Alabdulhadi, 2019). Many religious groups preach that the utmost wellbeing surpasses physical growth and that the ultimate aim of this religion should be prioritized. Given religion's emphasis on the transcendent, it's somewhat surprising that membership in religious societies impacts so many human developmental outcomes in the here and now (VanderWeele, 2017).

The practice of Islam that promotes peace is the execution of a middle-of-the-road style of thinking. In resolving an issue, middle way thinking is accommodating and dialogical. This concept of a middle ground is suited for a diverse, multiethnic, multilingual nation such as Indonesia. In order to establish a harmonious social order, the principle of the middle way must be implemented in different spheres of life (Kanafi, Imam, Dahri & Susminingsih, Susminingsih & Bakhri, 2021).

Muslims are not readily swayed by diverse religious disputes. Positive improvements that do not conflict with Islamic principles are also easily accepted by Muslims in Indonesia. Various radicalization concerns that afflicted Indonesian society also did not have a substantial impact on the efficacy of Muslims in Indonesia. Knowledge imported from outside that undermines the unity and integrity of the Unitary State of the Republic of Indonesia is likewise unacceptable, with the exception of a tiny number of people who do not comprehend the meaning of religion fully (Yumnah et al., 2020). This demonstrates that Islam in Indonesia grows in an atypical manner when compared to Islam in other Islamic nations; even the world sees Indonesia as the home of a moderate Islamic model when compared to Islam in many Middle Eastern countries (Ma'arif, Muhammad Anas, 2020).

Iman, Islam, and Ihsan are the three basic foundations of Islam. Ihsan refers to belief, which is defined as worship and faith in God and reflected in everyday attitudes, conduct, and thoughts. Islam believes that in order to reach al-Ihsan, the heart must be cleaned (tadzkiyat al-qalb), with such purity allowing Muslims to see and be seen by the Most Holy God. Al-Ihsan manifests itself through attitudes, ideas, and everyday deeds, which are referred to as morals. Morality may be classified into various categories, including morals toward God, morals toward oneself, morals toward other humans, morals toward other animals, and morals toward nature. Each is unique and necessitates a unique approach (Prasojo et al., 2019).

The impact of Islamic civilisation on the Western world has been enormous, and the advantages of Muslims over others have astounded global historians. This is because, historically, Islam is believed to have prevailed for roughly 600 years, demonstrating to the world how Islamic civilisation is preserved and making a significant contribution to human civilization. Although catastrophe befell the Islamic world's civilization with the destruction of Baghdad in 1258 by the Mongols and the expulsion of Islam from the West almost simultaneously by Christian allies, Islam's services as a transmitter of civilisation from the past to the contemporary period are still recognized. all across history (Huzain, 2018). The Qur'an is a source of standards that govern human existence in both a vertical connection with God and a horizontal interaction with one another. It comprises universal human principles that apply to all persons on an equal footing (Janah, 2018). The text of the Qur'an is also the focus of historicity as an articulation of meaning for social and cultural instruments (Thoriquttyas & Hanun, 2020).

Putnam (1995) asserts that social networks have values and that social interactions influence individual and collective productivity (Zuada et al., 2019). Subjectivism-anthropocentric science

has shaped society's world view with the principle of Cogito ergo sum, which places humans at the center of the world, divides knowledge of reality into subjects and objects, humans and nature, by placing superior subjects above objects, then separating material consciousness, thoughts and body, contemplation of soul and broad objects, and values and facts (Makniyah, 2019). Humans are made up of two basic components: physical organs and the soul (nafs). The dimension of the soul is greater than the physical dimension since the soul is a part of metaphysics. It is the driving force underlying all physical activity in humans. Although the spirit and body are intertwined, the soul's role has a greater impact on the body. Human decisions and attitudes are determined by which aspects are prioritized, and this determines their ultimate fate, both in this open world and in the afterlife (Nuryanti & Hakim, 2020).

Interaction between an individual and his or her surroundings can be seen in terms of intellect or talents, interests, and experiences (Kuraedah et al., 2018). Al-Haya' is the Islamic notion of humiliation. Al-Haya' is an essential factor in determining a Muslim's level of faith. When a Muslim lacks Al-Haya', he or she will do anything without restraint. As a result, Al-Haya' "becomes something that every Muslim must own" (Chairani et al., 2021). The Quran outlines men's and women's equality in the job of serving God, as well as their need to collaborate with one another in these responsibilities in order to bring life together well (Musthofa, 2020).

Indonesia, which boasts the world's biggest Muslim population, is required to have basic awareness and not be fooled by the noise and bustle of the world. So we will not only question the future by depending on present facts, but we will also provide an alternative and better future for Indonesia. Even though we are confronted with the same worldly activities, we are conscious that our presence in this world is with a vision as khalifatullah fil ardh, Allah's representative on earth with the mandate to regulate and manage the earth, including Indonesia, with the values and rules set by Allah, namely Islam. As a result, it is also acceptable for us to ask: Is it feasible for us to carry out social building for future Indonesia using Qur'anic values? This highlights the significance of serious efforts and efforts (ijtihad) in constructing the paradigm of "the road back" to the Qur'an and Sunnah. A emphasis on the identity of Muslim youth engaged as valued citizens, as well as how that identity develops, is critically required (Ozalp, 2021). The younger generation should be encouraged to learn about Islam in an engaging and enjoyable manner (Setiyani, 2020).

As a social system, the Hidayatullah community organization carries out a miniature social construction of Islamic civilization by referring to the systematic pattern of revelation, the method used by the Prophet Muhammad and his companions in building the first Islamic civilization on Earth in the year Medina (Irfan Yahya, M Tahir Kasnawi, Suparman Abdullah, 2014). The concept of Systematic Revelation is deeply embedded in Hidayatullah's founders/pioneers, administrators, students, and members, which happens concurrently, leading to an internalization process to establish a social structure inside the community or tarekat (Yahya et al., 2021). On the basis of this anxiety and questions, the Hidayatullah community organization, as one of the social organizations that makes tarbiyah and da'wah the mainstay of its movement, feels compelled to try to overcome this anxiety and answer that question with the capital of the systematic revelation method, a prophetic manhaj that the prophet has directly practiced. Muhammad and his followers used saws to build Medina, the world's first Islamic civilisation. A civilisation was established on direct guidance from Allah SWT through the early suras of the Qur'an, and its content contains a perspective of things that are fundamental and vital to humanity. It is also a "explanatory system" and a standard of values and normativity for people to use while interacting, acting, and behaving

with one another, nature, and God. These suras have a *manhaj*, or transformation pattern, and theologically exhort humans to always better themselves, both individually and collectively.

This civilisation, in addition to the Qur'an, has a role model (*uswatun repertory*), namely the Messenger of Allah, as the carrier and presenter of the most authoritative treatise for all people. The Prophet Muhammad SAW's blazing circle of light, veiled face, and date palm tree on his back are all distinguishing features (Tamimi Arab, 2021). As Allah says: "Say (Muhammad), "O people! Verily, I am the messenger of Allah to all of you, Who owns the kingdom of the heavens and the earth; There is no god (who has the right to be worshiped) but Him, Who gives life and causes death, so believe in Allah and His Messenger, (i.e.) the ummi Prophet who believes in Allah and in His words (His books). . Follow Him, that you may be guided." (Surah al-A'raf verse 158).

*Manhaj Nabawi* which is implemented through systematic revelation (*Tartib Nuzuli*) as the basic pattern and method of movement. This concept refers to the content of the first 5 surahs based on the order of the revelation of the Qur'an, namely: surah al-Alaq verse 1 to verse 5 (instilling awareness of monotheism), surah al-Qalam verse 1 to verse 1 -7 (cultivating fikrah and Qur'anic morality), surah al-Muzzammil verse 1 to verse 10 (improving spiritual quality or tarbiyah ruhiyyah), surah al-Muddatstsir verse 1 to verse 7 (generating movement da'wah), and surah al-Fatihah (realizing kaffah Islam).

This systematic revelation (*Tartib Nuzuli*) is said to be one of the solutions, namely the *manhaj* derived from the most fundamental roots, namely the earliest revelations received by the Prophet Muhammad. Some think that the Prophet Muhammad got instructions to carry out his apostolic mission after receiving the first revelations. Through these early revelations, the Prophet Muhammad laid the groundwork for the construction of Islamic civilisation. A very solid foundation, so that the building of civilization may expand and flourish extremely solidly, lighting a globe that has been afflicted by darkness, decline, and even destruction as a result of the dominion of the Roman and Persian civilizations and China for hundreds or even thousands of years.

The perspective of Peter L. Berger on religion as a social reality and social interpretation of reality was used in this study. According to Berger (1991), every human society is a global development endeavor. Religion plays an important role in this attempt. Society is a dialectical phenomena, with three momentums, or stages, namely externalization, objectivation, and internalization. An empirically appropriate vision of society will come from a careful study of these three momentums. Externalization is the continual outpouring of the human self into the world, both physically and mentally. Objectivation is the bearing of the products of that activity (both physical and mental), a reality that confronts the original producers in the shape of a fact that is external to and different from the producers themselves. Internalization is the re-absorption of these facts by humans, changing them from objective world structures to subjective awareness structures. Society has become a human product as a result of externalization. Through objectification, society becomes a one-of-a-kind reality. Humans become a product of society through internalization.

## Method

Methodologically, this study employs qualitative research with a phenomenological focus (Hasan, 2020). As a result, this research concentrates on the Systematic of Revelation as a *manhaj* according to what the Hidayatullah community organization understands, believes, and does in

carrying out the social construction process of miniature Islamic Civilization. From Berger's perspective, this study investigates the actuality of the Hidayatullah community organization congregation's knowledge of the reality and interpretation of the Systematic of Revelation as a manhaj that is utilized as a reference for carrying out social construction. As a result, this approach is regarded as the best option for providing an overview (Derahim et al., 2021).

A systematic review of the literature is conducted to serve as the foundation for new research, to identify gaps in current studies, and to create a summary of significant results in a discipline (Ab Rashid et al., 2020). The phenomenological method used in this study directed the study to be more focused, resulting in the birth of a specific theme about the process of miniature social construction of Islamic civilization referring to the systematic pattern of revelation carried out by the Hidayatullah community organization. The phenomenological approach is seen to be useful for tracing and evaluating the meaning of the Hidayatullah community organization entity that appears in front of the researcher. Furthermore, the phenomenological approach aids in understanding social reality in the form of the Hidayatullah community organization congregation's conduct as demonstrated to researchers. The phenomenological approach leads researchers to assume that everything is observed and documented during this research is a reality that occurs within the Hidayatullah community organizational entity.

The power of phenomenology rests in how a researcher eliminates his own assumptions in order to fully comprehend a reality. Researchers can also discover items concealed in the Hidayatullah community organization congregation's beliefs about the systematics of Revelation, then expose them by presenting the findings of the research, resulting in a fresh understanding of the subject under investigation. The purpose of this research is to look into the evolution of systematic risk in Islamic compliant stocks. We take into account the equity, which is usual at first but later changes and stays sharia-compliant (Balli et al., 2020).

In this study, the research instrument utilized to gather data included research actors, informants, and supporting equipment (Pasinringi et al., 2020). This interview partner was chosen using a purposive sample method, with my case chosen based on my professional experience and relevance to my research topic (Püttmann, 2020). It allows researchers to be directly involved in the field, in direct contact with the management and congregation of the Hidayatullah community organization, as well as to extract more intense and in-depth data so that researchers can verbally capture what was conveyed by informants in the field, using data collection techniques such as observation, interviews, and documentation. Hidayatullah's founders, administrators, and students were interviewed on their understanding of the Systematic of Revelation. As a result, Systematic Revelation is a noumenon that manifests not just to researchers but also to Hidayatullah.

According to Husserl (2001), every phenomena consists of subjective actions and objects as the focus, therefore Hidayatullah's subjectivity is crucial to investigate. This is due to the fact that the subjective activity leads to the object, in this case the Systematic of Revelation in Hidayatullah's comprehension. Furthermore, subjective activity understands, identifies, and shapes the object's meaning (Revelation Systematics). Subjective activity and the item as the focal point are inextricably linked in this study. The processes of this research are aimed to satisfy the value standards and requirements needed in phenomenological investigations, beginning with the process of sorting the raw data acquired from the field, grouping the data, analyzing the data, interpreting the data gained, and keeping the results (Samad et al., 2020).

## Social Construction

This viewpoint is meant to provide a theoretical and methodical examination of knowledge sociology. The examination of "Society as an Objective Reality" and "Society as a Subjective Reality" is at the heart of this argument. Society as an objective reality gives a fundamental understanding of different issues in sociology of knowledge, but society as a subjective reality transfers this understanding to a subjective level of consciousness, therefore constructing a theoretical bridge to problems in social psychology. In terms of a phenomenological study of everyday life's actuality, society as an objective reality is best described as a philosophical prolegomena for the primary argument.

One of the primary goals of knowledge sociology is to describe the dialectic between the self and the socio-cultural world. The dialectic occurs in three simultaneous "moments," namely externalization (adjustment to the sociocultural environment as a human product), objectivation (social interaction in an intersubjective world that is institutionalized or is in the process of becoming institutionalized), and internalization (individuals identify with institutions). social structure or social organization to which the individual belongs). The stagnation of sociological theories as far as that they only focus on one of the dialectical moments and fail to see the link or interplay between the three dialectical moments. In the future development plan of sociology, a synthesis between the three dialectical moments, which has so far been unsuccessful, must be attempted.

This viewpoint attempts to integrate the social phenomena suggested in the three dialectical moments and constructs a social reality that is regarded from the perspective of its beginnings as the outcome of human creativity, created through intersubjective interactions. Berger adopts the premise of the Durkheimian and structural functionalism (Parsonian) traditions, which pay more attention to the moment of objectivation, that the presence of a subjective social reality must be acknowledged in the individual's connection with social structures (one of the major social institutions is the state). And the social norms or regulations that underpin social organizations are not the core of such institutions, because they are just man-made goods, the results of human activity.

It comes out that the coercive feature of an objective social structure is a growth of human activity during the externalization process or human contact with existing social structures. Dialectically coercive social rules attempt to preserve existing social structures, but they may not always complete the process of externalizing people inside those institutions. On the other side, in human history, objective reality has been established to govern the changing experiences of humans, therefore avoiding chaos and meaningless circumstances. Social changes occur when an individual's externalization process weakens the current social order and is replaced by a new order, resulting in new balances.

By viewing society as a process that occurs in three simultaneous dialectical moments, externalization, objectivation, and internalization, as well as legitimacy issues with cognitive and normative dimensions, what we call social reality is a social construction made by society itself in its historical journey from the past to the present and towards the future. Berger's attempt to combine various perspectives from various schools of sociological theory that pay more attention to one aspect and neglect other aspects in order to create an adequate theoretical construction can be considered quite successful, because this explanation is capable of demonstrating the nature of society, which is pluralistic, dynamic, and complex. As a result, the function of sociology of

knowledge, which has been regarded to include the history of intellectual thinking, has gained new weight, and it now looks to be an essential tool for discovering the essence of society more clearly in the future.

### **Miniature Islamic Civilization**

Civilizations, this phrase may sound weird and early on, and academics continue to dispute about the boundaries of its meaning. Malaysia uses the term *tamadun*, Turkey uses the term *medeniyet*, Azerbaijan uses the term *medeniyet*, Tajikistan uses the term *tamaddun*, and almost every country that has absorbed many Arabic terms into its national language uses terms rooted in the word *madan* for what we refer to here as civilization. A cursory analysis of the topic will bring us to the conclusion that, except from Indonesia, no other country employs the term civilisation or other phrases rooted in the Arabic word *adaba* as the equivalent of the term *hadharah* or civilization, which is widely used throughout the world (Mannan, 2016).

However, knowledge may be found in the strangeness of the phrases we employ. Unlike the terms *madan* and *hadhara*, which exclusively have material connotations, *adaba* has a meaning that is more than just material. It encompasses something that exists outside of space and time. *Adaba's* borders are defined by conduct, manners, acts, and events that occur as a result of something deeply rooted in the heart. As a result, the scope of the debate of *adaba* extends beyond a city with an orderly existence, as defined by the terms *madan* and *hadharah*. Because of these constraints and breadth, the derivatives of the term *adaba* undoubtedly share a similar nature. Our continued investigation via this lens will bring us to the conclusion that the definition of the term civilization derived from the word *adaba* unquestionably comprises two primary elements: (1) belief, and (2) its expression in life.

Belief is one of the two important components for defining the word civilisation that the author will discuss in this viewpoint. History demonstrates that no significant beliefs have existed on Earth since the events of the Hira cave in the early 7th century AD. As a result, when evaluated from the standpoint of its initial appearance, Islam is the most recent faith when compared to other faiths. This novelty is not just in age; Islam also brings with it newness that has never been seen before, namely: (1) valuing the mind and (2) refining belief in God.

The Hidayatullah community group also believes that monotheism and morality are important aspects to consider when studying Islamic civilisation. That is why, according to Hidayatullah, civilisation is an expression of belief in all facets of human existence, as expressed in a conclusion made out with batik by a scholar named Suharsono. This concept may be broadened to say that civilisation is the manifestation of belief in all aspects of life. As a result, Islamic civilisation may also be described as the embodiment of Islamic belief (tawhid) in all aspects of Muslim life."

### **Revelation Systematics**

Social building activities aimed at the advancement of Islamic civilisation, utilizing a living system based on religious principles, imply a very broad and complete reach. Because the scope of this work is so wide, it cannot be undertaken lightly. A solid basis, especially a methodical manhaj or philosophy and technique, is required. This systematic revelation (*Tartib Nuzuli*) is said to be one of the solutions, namely the manhaj derived from the most fundamental roots, namely the earliest revelations received by the Prophet Muhammad. Some think that the Prophet Muhammad got instructions to carry out his apostolic mission after receiving the first revelations. Through these

early revelations, the Prophet Muhammad laid the groundwork for the construction of Islamic civilisation. A very solid foundation, so that the building of civilization may expand and flourish extremely solidly, lighting a globe that has been afflicted by darkness, decline, and even destruction as a result of the dominion of the Roman and Persian civilizations and China for hundreds or even thousands of years.

According to the Hidayatullah Central Leadership Council (2015), the Systematic Revelation *manhaj* arose from this concept. *Manhaj* Systematic Revelation is essentially an attempt to rebuild the values of the Qur'an in the same way as the Prophet Muhammad and his companions did. As a result, the goal of this *manhaj* is to bring the ideals of the Qur'an to life in a kaffah way in the congregation and across humanity. The Systematic *Manhaj* of Revelation constantly refers to the *qath'i* arguments from the Qur'an and As-Sunnah verses. The Nuzulnya Wahyu systematics can be understood as the fundamental pattern of struggle derived from the ideals of the Qur'an surah al-Fatihah and preceding revelations. This limitation stems from the fact that al-Fatihah is the *Ummul Qur'an*, which includes the overall notion of the Qur'an's content. While the pre-al-Fatihah revelations are fundamental requirements for practicing al-Fatihah. According to Ibn Abbas and other commentators, the order of the pre-al-Fatihah verses is as follows: Surah al-Alaq verse 1 to verse 5, then Surah al-Qalam verse 1 to 7, then Surah al-Qalam -Muzzammil verse 1 to verse 10, then Surah al-Muddatstsir verse 1 to verse 7, and finally Surah al-Fatihah verse 1.

With the aforementioned assumptions, the descent of surah al-Alaq to surah al-Fatihah provides a firm basis for a Muslim's *aqidah*, then displays a clear vision and mission of the meaning of a Muslim's existence. Similarly, its type of application in social life. The verses that followed are articles that define and describe all of the rules of the game in order to fulfill the vision and purpose outlined above, so that they may be implemented in a more real-world setting, covering all elements of human existence.

Allah, the All-Knowing, understands what is best for His people. He also understands what is most vital and fundamental in the creation of human religion. According to His wisdom, He sent down the Qur'an verse by verse. The revelation of certain surahs before others is a choice made by Allah, which no Muslim should question. Every knowledge of Allah SWT comprises wisdom, including the selection of verses given at the start of the *bi'tsah*. Based on historical evidence, we are more convinced that the systematic application of Islamic teachings is the key to the success of the Prophet Muhammad's and his companions' battle.

The first revelation (Surah al-Alaq verses 1–5) is crucial in raising understanding of monotheism. Allah (swt) presents Himself as a Rabb with the primary qualities of a creator and a material that is most noble and all-knowing in this first revelation. The second revelation (Surah al-Qalam verses 1–7) instructs individuals on how to develop a definite *Khittah* (ideal) of life. Allah swt tells every Muslim to deepen his trust in this second revelation. Don't back down because of hurdles, and don't be scared of repercussions. It portrays a Muslim's life prospects with a lovely shadow; he will not go insane, will have limitless uses and advantages, and will have a fantastic character and personality. The ramifications of those who deny Him are also revealed. The third revelation (sura al-Muzzammil verses 1–10) is more of a mental preparation that every Islamic warrior must have in place to deal with any circumstance that may arise. This preparation is critical in order to keep the fighting spirit's fire blazing at all times. Not harmed by rain or faded by heat. *Istiqamah* in combat, both in the narrow and in the open. This surah contains seven "amulets" that every Muslim and defender of Islam must have, namely: praying lail, reading the Qur'an in tartil,

recollection, worship with seriousness (contemplation), tawakkal, patience, and hijrah. The fourth revelation (al-Muddatstsir verses 1–7) that came after contained an injunction to condemn Islam. The magnificence of Islam should not only be experienced personally, but should also be charged to the community as a whole. The strength of aqidah derived from surah al-Alaq, the strength of ideals derived from surah al-Qalam, and the spiritual force derived from the execution of al-Muzzammil will be ineffective without the duty of teaching and fighting for Islam. The fifth revelation (al-Fatihah verses 1–7) contains full material that describes the oneness of Islamic beliefs (unity of Islam). The content of Surah al-Fatihah contains the cliché about Islamic teachings being delivered in a kaffah way. There are basic principles in it, such as monotheism, both monotheism *rububiyah*, *uluhiyah*, *mulkiyyah*, and *asthma wa shifat*, as well as worship and prayer chapters, instructions on the road of hurus, the way astray, and so on.

The *Manhaj* Systematic Revelation (*Tartib Nuzulil Wahyu*) is the basic pattern of an *ijtihad* struggle to reconstruct the values of the Qur'an systematically based on the series of the first five suras revealed to the Prophet Muhammad and is understood to have a philosophical, ideological, sociological, and operational framework, with The aim is to bring the values of the Koran to life kaffah in the congregation and mankind. As a result, the Sitematics of Revelation is an ideal basis that contains a paradigm in the building of Islamic civilisation. The Systematic of Revelation, on the other hand, remains a creation of human *ijtihad* that may be refined and updated.

### **Campus as a Miniature of Islamic Civilization**

Moderation, according to Al-Qaradawi (2007), is at the center of Islam, whereas severe extremism signifies separation from religion in both thought and practice. In this sense, remoteness denotes deviating significantly from the fundamental (i.e., mainstream) teachings of Islam. Al-Qaradawi (2007) says that the way to preventing youth from adopting radical extremism is to master the methodology of Islamic study, citing a general lack of understanding about Islam as the major source of extreme extremism, intolerance, and inflexible interpretations (Achilov & Sen, 2017). The metaphor of knowledge is used at Indonesian Islamic institutions to integrate science and religion (a combination of science and religion). Several countries that adhere to the notion of a worldview and include religion into their educational system through mandatory topics increase the role of campuses as places of prayer. In Indonesian Islamic colleges, integrating science and religion gives a challenging approach to school courses including science and religion (Nasir et al., 2020).

According to Berger (1991), social construction activities have three stages that must be gone through by reference to the systematic pattern of Revelation into the actors' self. Externalization is defined as a continual human adjustment to the social world, manifesting itself in both physical and mental activity. Acceptance of the products of that activity (both physical and mental), a reality that confronts its original methods in the shape of a fact external to, and other values of, the producers themselves, is referred to as objectivation. Internalization is the reworking of that reality by humans, transforming it from objective world structures to subjective consciousness structures. As a result, a social unit will emerge that will grow into a tiny Islamic civilisation.

### **The Process of Externalizing Wahyu's Systematic Values**

According to Berger (1991), externalization is an anthropological need. According to scientific evidence, man cannot be imagined separate from his continual outpouring of himself onto the world in which he lives. The human ego, on the other hand, cannot be envisaged remaining

motionless inside itself, in a closed sphere, before moving outward to express itself in the world around it. Since the beginning of time, human selfhood has been performing externalization. When an actor enters a new social context, he or she will encounter new structures and conventions. Every new citizen in the Hidayatullah Islamic Boarding School area goes through an orientation procedure to the lodge's system and receives tarbiyah from the murabbis and administrators. According to the findings of the interview with Hidayatullah's General Leadership, KH. Abdurrahman Muhammad, the education system in Hidayatullah comprises of both formal and non-formal education. Follow formal education under the supervision of the Ministry of Religion or the Ministry of National Education. Non-formal education is provided through taklim, halaqah, and other regular studies.

### **The Process of Objectivating the Values of Wahyu's Systematics**

Objectivation, according to Berger's scalpel (1991), is defined as the process of conveying the results of that activity (both physical and mental), a reality that confronts its original creators, in the shape of a fact (facticity) that is external to, and other than, the actors. The informant said that there were many phases of activities imparting the principles of Nuzulnya Wahyu Systematics that were passed by new residents or students at Pondok based on the findings of in-depth interviews. The first step that residents and students are presented to is the science of monotheism, as described in the first seven verses of Surah Al Alaq. For locals, the introductory technique is provided in the form of *halaqah taklim*. Typically, inhabitants are split into groups/*halaqah* of 9 to 11 individuals, with an agreement as chairman, secretary, and treasurer of the *halaqah*. And a timetable for the implementation of *halaqah taklim* was agreed upon. *Halaqah taklim* is performed once a week under the supervision of a *murabbi* or senior cleric. The *halaqah taklim* location is at the home of the *halaqah* members, which is changed every week. Typically, the host offers modest meals for his *halaqah* members. The *murabbi's* presentation includes monotheistic sciences, which are referenced in numerous publications by famous academics.

The manifestation of monotheism in Hidayatullah's system will need every citizen to do more rituals of worship / sunnah, although it is highly encouraged, particularly Lail prayer. Every Sunday night, the inhabitants usually spend the night in the mosque to do Lail prayers in congregation. The occupants of the cottage referred to this ritual as mabit, or "the night of establishing faith and piety." Other evenings, people conduct the Lail prayer in their separate houses, either in congregation with husband and wife or alone. The santri, on the other hand, are expected to do the lail prayers in congregation in the mosque under the tight observation of the supervisor. In general, the Lail prayer begins about 02.00 a.m. and concludes around 03.30 a.m. The students are then permitted to retire to their separate dorms for a short break (*qailula* in Arabic) before returning to the mosque to say morning prayers in congregation. Another ritual is *tadarrus* and *tadabbur* Al Qur'an, which must be performed by residents and students after every maghrib and morning prayers; they sit in a circle in groups according to their individual *halaqah*. This ritual lasts almost an hour, and to conclude, the residents and pupils execute wirid/remembrance *al ma'zurat*.

As a result of living under the *Imamah Jama'ah* system, residents and students become accustomed to donating or donating as much of their food as feasible. The proceeds of this infaq and alms are collected by the treasurer of each *halaqah* for use by *halaqah* members if there is an immediate need for them, such as for children's school tuition, home expenses, or even marriage. For larger purposes, such as a building construction project or the construction of a boarding school road that

requires significant finances, the infaq and alms movements are typically directed directly by the General Leader, via the mosque platform, a podium to offer *tauziyah* and information about the donation movement, and finally, all people willingly gave up some of their money to be given; this activity was directly supervised by the treasurer of the foundation or the development committee.

The climax of this process is how each person trains and becomes used to obeying every regulation imposed by the Islamic boarding school's leader or administration. The most difficult aspect, which some residents or administrators find tough, is when there is a policy in Indonesia that allows roles to be transferred from one region to another. For example, there is an administrator who has been tasked by the leadership with establishing a branch in the Papua area. But because every citizen already considers this a responsibility in the direction of da'wah, he nevertheless obeys with a pure heart.

### **The Internalization Process of Wahyu's Systematic Values**

According to Berger (1991), internalization is the re-absorption of these facts by humans, converting them from the structures of the objective world into the structures of subjective awareness. As previously stated, the process of presenting and learning about Monotheism, Lail Prayer, Tadarrus Al Qur'an, Infaq and Alms, as well as da'wah duties done in Hidayatullah, are extremely helpful to both residents and students of Islamic boarding schools. The essence of the systematic revelation values implemented in Hidayatullah is learning about monotheism, *qiyamul lail*, *tadarrus* Al Qur'an, Infaq and Alms, as well as da'wah responsibilities assigned to residents and pupils. Residents and students of the Hidayatullah Islamic Boarding School in carrying out worship activities with sincerity, developing a sense of affection for one another, giving birth to a visionary citizen vision, having high monotheism, being tenacious and having a high work ethic, being obedient to the leadership (*Imamah Jama'ah*), imitating the best figures shown by Allah SWT, and refraining from deviant behavior.

### **Conclusion**

The externalization of systematic revelation ideals into the Hidayatullah community organization actor took place in phases. The first level is a broad introduction to the Hidayatullah community organization's standards and labor activities. In the second level, the murubbis and administrators of the Hidayatullah community organization give cadre to locals and students, both formally and informally. Residents and students in the Hidayatullah community organization objectify the systematic values of revelation through the manifestation of their behavior patterns in learning about the science of monotheism, praying lail in congregation, *tadarrus* Al-Qur'an, giving infaq and charity, and carrying out da'wah tasks. The activities of residents and students of the Hidayatullah community organization in carrying out worship activities with full sincerity, growing affection for one another, giving birth to visionary visions of citizens, having high monotheism, being tenacious, and having an ethos demonstrate the internalization of the systematic values of revelation in the Hidayatullah community organization. Work hard, obey the leadership (*Imamah Jama'ah*), resemble the ideal figure presented by Allah SWT, and avoid aberrant behavior. The following elements are required for the construction process of a miniature Islamic civilization according to the systematic revelation: (1) philosophy as the ideal basis for the organization of da'wah, the concept of reference must be clear (the first revelation, surah Al-Alaq), and (2) the orientation of living with the congregational priesthood. As a constitutional basis, the plot must be clear (second revelation, Surah Al-Qalam), and (3) a spiritual foundation is required

so that the da'wah players do not destroy their spirit of war (third revelation, Surah Al-Muzammil), (4) An operational basis is required for efficient and successful organizational performance (fourth revelation, surah Al-Mudatsir), and (5) A system foundation is required to enforce a miniature Islamic civilisation as the application of the Qur'an and As-Sunnah (fifth revelation, surah Al-Sunnah). Fatihah). The components of civilization or civilization are most impacted by the leadership of the Islamic boarding school in the process of creating a microcosm of Islamic civilisation that occurred or is taking place in the Hidayatullah Islamic Boarding School Area.

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