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CURRICULUM FOR READING THE BOOK BASED ON THE SYSTEMATICS OF REVELATION: CONSTRUCTING A MODEL FOR STRENGTHENING ULŪM AL-DĪN AMONG HIDAYATULLAH CADRES

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Abstract

This article aims to construct a kitab-reading curriculum model based on Sistematika Wahyu (SW), the da'wah and tarbiyah methodology of Hidayatullah Islamic organization, in strengthening cadres' mastery of ulūm al-dīn. The study is motivated by the weak competency in classical text literacy among Islamic activists, despite the centrality of religious scholarship for sustainable da'wah movements. Employing a conceptual library research approach with constructive curriculum analysis, this research draws upon classical Islamic scholarship (especially al-Ghazālī's classification of religious sciences), contemporary Islamic pedagogy literature indexed in Scopus, curriculum theory, and official documents of SW. The findings reveal that SW, as a prophetic-based methodology structured upon the chronological order of the first five Qur'anic revelations, provides a distinctive epistemological foundation for curriculum design. The integration of SW with the core domains of ulūm al-dīn (creed, jurisprudence, and ethics) results in a gradual, spiritually transformative, and halaqah-based curriculum model. This study contributes to the theoretical development of revelation-based Islamic cadre education and offers an integrative paradigm for classical Islamic text literacy.

Keywords: Systematics of Revelation, literacy books, Islamic curriculum, ulum al-din, prophetic methodology

INTRODUCTION

Cadre formation is the heart of the sustainability of the da'wah movement. The history of Islamic movements shows that the quality of the individuals trained determines the resilience, direction, and maturity of an organization. Hasan al-Bannā emphasized that tarbiyah (Islamic education) is the core of the revival of the community, and that the success of da'wah is measured not by the number of followers, but by the quality of the cadres formed.

In the context of the Hidayatullah Islamic Organization, cadre development is known for its militant character, loyalty, and strong preaching spirit. However, the dynamics of contemporary movements demand more than just enthusiasm. A preacher's mere presence is not enough.ḥamavalid, but must faqīhfīal-dīn. Rasulullah ﷺ said: "Whoever Allah wishes goodness for him, surely He will understand religion." This hadith shows that knowledge of religion is a fundamental indicator of the quality of a Muslim, especially for da'wah cadres who are a reference for the community.

Such faqih (Islamic jurisprudence) is impossible to achieve without direct access to the treasury of Islamic tradition. Since the classical era, the Islamic scientific tradition has relied on the ability to read and understand Arabic texts. Ibn Khaldūn

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explained that developing scientific competence (malakah) can only be achieved through systematic practice and in-depth reading of authoritative texts

However, in contemporary reality, some da'wah cadres still have relatively weak mastery of Islamic texts. Reliance on translated literature, popular studies, and digital summaries reduces the depth of religious understanding. This phenomenon impacts not only the quality of da'wah arguments but also the resilience of the methodology.

On the other hand, Hidayatullah has a unique method of development known as the Systematic Revelation (SW), namely the basic pattern of tarbiyah inspired by the sequence of revelations to the Prophet Muhammad ﷺ. SW is based on the first five surahs of the Qur'an: al-'Alaq, al-Qalam, al-Muzzammil, al-Muddaththir, and al-Fāti.ḥAh. This pattern is believed to represent manhaj nubuwwah in the formation of an istiqamah Muslim personality.

The question is: can the Systematics of Revelation be used as a conceptual framework for constructing a systematic and transformative book reading curriculum?

The international literature on Islamic education indicates a shift from a transmission model to a transformation model. Claire Alkouatli emphasizes that Islamic pedagogy must be understood as a process of spiritual identity formation, not simply the transmission of content. Similarly, a study in the British Journal of Religious Education shows the need for a reflective approach in Islamic Religious Education (IRE) so that learning does not stop at normative devotionalism.

Meanwhile, research on Islamic boarding school education in Indonesia confirms the effectiveness of the bandongan and sorogan methods in building turats literacy, but not many have integrated the manhaj of certain da'wah movements in the design of the book reading curriculum.

On the other hand, modern curriculum theories such as the spiral curriculum Bruner) emphasize the importance of gradual structure and conceptual repetition. However, this theory is cognitive-rational and not based on the structure of revelation.

Thus, there are three research gaps; (1) There is no book reading curriculum model based on the sequence of revelation as an epistemic structure. (2) There is no explicit integration between the Islamic movement cadre development method and modern curriculum theory. (3) There is no construction of a book reading model that consciously combines aqidah, fiqh, and morals within the framework of tadarruj wahyu.

This article attempts to fill this gap by constructing a book reading curriculum model based on the Revelation Systematics.

This research formulates the following questions: How is the concept of the Systematics of Revelation as a method of prophecy in the development of cadres? How is the classification of ulūm al-dīn according to al-Ghazālī relevant for da'wah cadres? How is the construction of a systematic and transformative book reading curriculum model based on the Systematics of Revelation?

This study aims to conceptually analyze the Systematics of Revelation as an epistemological framework for cadre development and examine the classification of ulūm al-dīn according to al-Ghazālī with limitations on aqidah, fiqh, and morals as

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well as constructing a SW-based book reading curriculum model that is applicable and theoretically strong.

The novelty of this research lies in; (1) The use of the sequence of revelation as the structure of the book reading curriculum. (2) The integration of the manhaj of nubuwwah with modern curriculum theory. And (3) The formulation of a turats literacy model that is not only oriented towards language competence, but also towards increasing guidance (ziyādah al-hidāyah).

This model can be called the Revelation-Based Curriculum Model for Turath Literacy, namely a book literacy curriculum model based on the structure of revelation.

RESEARCH METHODS

This research uses a conceptual library research approach. The focus is not on collecting quantitative field data, but rather on constructing a theoretical model based on a synthesis of classical and contemporary literature.

Data source

Data sources consist of; (1) Classical books, especially: AbūḤamid al-Ghazalī, *Iḥya' 'Ulūm al-Dīn,*Ibn Khaldūn, al-Muqaddimah and Literature on adab and transmission of classical knowledge. (2) International Islamic education literature indexed by Scopus. (3) Modern curriculum theory literature. And (4) Documents on the systematic method of revelation.

Data Analysis Techniques

The analysis technique uses constructive analysis of the curriculum model, namely; Identifying the basic principles of SW as an epistemic framework, Integrating the classification of ulūm al-dīn al-Ghazālī, Synthesizing with modern curriculum theory, and Formulating a systematic design of the book reading curriculum model.

This approach is both normative-philosophical and constructive, because it does not only explain concepts, but also builds applicative models.

RESULTS

Ulūm Al-Dīn In Al-Ghazālī's Perspective: The Epistemological Foundation Of The Curriculum

In the Islamic scientific tradition, discussions regarding the structure of science cannot be separated from the thoughts of Abu Bakr.Ḥamid al-Ghazalī. In *Iḥya' 'Ulūm al-Dīn*, he divided knowledge into two main categories: fard 'ain and fard kifayah. The science of fard 'ain is a science that every Muslim must learn for the safety of his religion, while the science of fard kifayah is a science that must be fulfilled collectively for the benefit of the people.

Al-Ghazālī emphasized that the science of fard 'ain includes three main domains: (1) ma'rifat towards Allah (aqidah), (2) knowledge of worship and muamalah (fiqh), and (3) purification of the soul and the formation of morals (tazkiyah). This structure shows that Islamic education should not only emphasize legal or theological aspects separately, but must combine the dimensions of belief, practice, and character.

Limiting this article to these three domains is not a reduction, but rather a strategic simplification to meet the needs of da'wah cadres. Cadres require a solid foundation of monotheism, the ability to correctly understand sharia law, and morals that maintain the integrity of da'wah.

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Aqidah as an Epistemic Foundation

In al-Ghazālī's view, aqidah is not just a dogma, but the basic structure of a Muslim's life orientation. He emphasized that the science of monotheism must give birth to ma'rifat and khasyyah. Without a correct foundation of faith, the science of fiqh and morals lose their orientation.

In the context of the book-reading curriculum, this means the initial stages must prioritize texts that foster an awareness of monotheism and the meaning of worship. This approach aligns with the initial phase of the Systematics of Revelation, which begins with Surah al-'Alaq, namely, an awareness of God as the source of knowledge and creation.

Fiqh as Practical Regulation.

Fiqh in al-Ghazālī's perspective is the science of how to worship and practice in accordance with the Shari'a. However, he also criticized the tendency of some scholars to only focus on legal debates without paying attention to the spiritual dimension.

For da'wah cadres, fiqh serves as a practical guideline that ensures da'wah activities are conducted within the framework of sharia. Therefore, the book reading curriculum must equip cadres with the ability to understand classical fiqh texts and the structure of ushul arguments.

Morals and Tazkiyah as the Core of Transformation

Al-Ghazālī placed tazkiyah at the core of Islamic education. He stated that knowledge that does not improve the heart is an evidence for its owner. This statement is very relevant to the problem of modern cadre formation which is often trapped in formal activism without spiritual deepening.

In the context of the book-reading curriculum, classical moral and Sufi texts should be placed as an integral part, not an add-on. This aligns with the al-Muzzammil phase in the Systematics of Revelation, which emphasizes qiyam al-layl and spiritual development before public preaching.

The Tradition Of Reading Books In The Heritage Of The Ulama

Talaqqi and Sanad as Transmission Methods

Al-Khaṭīb al-Baghdadīln al-Jāmi' li Akhlāq al-Rāwī explains that the transmission of knowledge is done through talaqqi (direct reception from the teacher) and sanad. This method ensures the continuity of scientific authority and scientific ethics.

This tradition later developed within the Islamic boarding school system through the bandongan and sorogan methods. Zamakhsyari Dhofier noted that these methods were effective in fostering perseverance and the ability to read classical texts.

However, these systems are not always structured in an explicit curriculum design based on the movement's methodology. This is where the need for model construction becomes relevant.

The Concept of Malakah in Ibn Khaldūn

Ibn Khaldūn emphasized that scientific competence (malakah) is formed through gradual practice and repetition. He criticized learning that jumped directly to major texts without foundation. This concept became an important basis in designing a SW-based book reading curriculum that emphasizes tadarruj (gradually) according to the stages of revelation development.

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Islamic Pedagogy In International Literature

Relational Pedagogy and Identity Transformation

Claire Alkouatli emphasizes that Islamic pedagogy is relational and aims to shape a conscious and reflective Muslim identity. Islamic education is not simply the transmission of content, but rather a process of becoming. This model aligns with the halaqah within SW, which emphasizes personal closeness and quality development.

Critical Religious Education and Reflectivity

Demirel Ucan and Wright developed a critical religious education model to increase the depth of students' reflection. However, this approach is epistemological-secular.

SW has a common ground in the reflective aspect, but differs in the basis of revelation as a curriculum structure.

Spirituality as a Structured Achievement

Chanifah et al. show that spirituality can be formalized as an educational outcome through a systematic framework. This strengthens the fact that the goal of "increasing guidance" in the SW curriculum can be formulated pedagogically.

Systematic Epistemological Distinguishment Of Revelation

Systematic Revelation is a guidance manual based on the order of the revelation of the first five suras of the Qur'an: al-'Alaq, al-Qalam, al-Muzzammil, al-Muddaththir, and al-FātiḥAh. This pattern is believed to represent Allah's tarbiyah to the Prophet Muhammad (peace be upon him) before the public da'wah phase.

The distinction of SW lies in; (1) The structure of revelation as a curriculum. The curriculum is not structured based on arbitrary themes, but based on the stages of prophetic formation. (2) Integration of spiritual and scientific aspects. Each phase of revelation contains dimensions of faith, morals, and readiness for action. (3) Manhaj of Prophethood as an educational model. SW is not only normative, but follows the pattern of the formation of the Prophet ﷺ as an example.

Thus, if modern curriculum theory is based on cognitive structure, then SW is based on revelation structure.

Systematic Analysis Of Revelation And Construction Of A Book Reading Curriculum Model

Systematics of Revelation as a Structure of Prophetic Development.

The Systematics of Revelation (SW) is understood as a guidance manual that is arranged based on the order of the revelation of the first five surahs of the Qur'an: al-'Alaq, al-Qalam, al-Muzzammil, al-Muddaththir, and al-FātiḥAh. This sequence is not merely a historical chronology, but rather a pattern of divine tarbiyah to the Prophet ﷺ before the public preaching phase. The words of the Prophet ﷺ, "Addabanī Rabbī fa a*ḥthere you are'dībī*", emphasized that prophetic education originates from revelation.

Conceptually, these five phases represent the stages of the formation of a prophetic human being: awareness of monotheism (al-'Alaq), moral integrity (al-Qalam), spiritual discipline (al-Muzzammil), activation of da'wah (al-Muddaththir), and integration of ubudiyah (al-Fātiḥah). From a curriculum perspective, this structure presents revelation-based sequencing, namely the ordering of material based on stages of spiritual and intellectual transformation.

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If modern curriculum theory talks about spiral development (Bruner), then SW presents prophetic-spiral development: strengthening the foundation of faith, repeating core values, and increasing the complexity of the material as the cadres mature.

Analysis of the Five Phases of the Systematics of Revelation and Its Implications for the Curriculum.

Al-'Alaq Phase: The Foundation of Monotheism and Awareness of Knowledge

Surah al-'Alaq begins with the command to recite the word "iqra" (recitation of God) and the recognition of God as the source of creation and knowledge. This verse forms the epistemological basis for the belief that knowledge in Islam originates from revelation and is oriented toward knowing God.

Table 1. Curricular Implications and Learning Outcomes (Level 1)

Curricular Implications	Learning Outcomes (level 1)
• The initial stage of the book reading curriculum must build awareness of monotheism. • The material focuses on basic beliefs and an introduction to Arabic. • The books chosen are concise and foundational.	• Able to read simple text without harakat. • Understand the concepts of monotheism rububiyah, uluhiyah, and asthma' wa nature. • Demonstrate awareness that knowledge is worship.

Al-Qalam Phase: Moral Integrity and the Adab of Knowledge

Surah al-Qalam emphasizes the noble morals of the Prophet ﷺ (wa innaka la'alā khuluqin 'aẓīm). This phase shows that character formation precedes the expansion of da'wah.

Table 2. Curricular Implications and Learning Outcomes (Level 2)

Curricular Implications	Learning Outcomes (level 2)
• Emphasis on morals and etiquette for students of knowledge. • Integration of text reading with moral reflection	• Able to explain the contents of the book of morals systematically. • Shows changes in attitudes in learning etiquette. • Able to relate text to the context of cadre life.

Al-Muzzammil Phase: Spiritual Discipline and Spiritual Resilience

Surah al-Muzzammil instructs qiyam al-layl as a spiritual training before facing the burden of preaching. This demonstrates the importance of spiritual development before mastering public argumentation.

Table 3. Curricular Implications and Learning Outcomes (Level 3)

Curricular Implications	Learning Outcomes (level 3)
• Integration of classical tazkiyah and Sufism texts. • Emphasis on reflective reading (textual tadabbur)	• Able to read the book of tazkiyah with an understanding of the meaning of terms. • Internalize the values of muhasabah and muraqabah.

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	• Practicing spiritual discipline in the lives of cadres.

Al-Muddaththir Phase: Activation of Da'wah and Understanding of Fiqh

Surah al-Muddaththir contains the command to rise up and warn (qum fa andzir). This phase marks the transition from personal development to social responsibility.

Table 4. Curricular Implications and Learning Outcomes (Level 4)

Curricular Implications	Learning Outcomes (level 4)
• Reading the book of fiqh worship and muamalah. • Introduction to basic ushul fiqh. • Practice explaining the law to an audience.	• Able to read the text of fiqh and understand the structure of arguments. • Able to explain the laws of worship systematically. • Able to differentiate between qath'i and zhanni arguments in a basic way.

Al-Fāti phaseḥah: Integration and Maturity of Ubudiyah

Al-Fātiḥah as umm al-kitab represents the total integration of monotheism, worship, and prayer for guidance. This phase is the stage of maturity.

Table 5. Curricular Implications and Learning Outcomes (Level 5)

Curricular Implications	Learning Outcomes (level 5)
• Reading the main book (advanced aqidah or fiqh). • Analytical discussions and scientific presentations. • Comprehensive evaluation of book reading competency.	• Able to read intermediate turats books without assistance. • Able to criticize arguments in an ethical manner. • Demonstrate scientific and spiritual integrity.

SW-Based Book Reading Curriculum Structure Design

Basic Principles of Design.

The basic principles of designing a SW-based book reading curriculum structure are as follows:

1. Tadarruj (gradually)
2. Integration of aqidah–fiqh–morals
3. Halaqah and talaqqi
4. Quality over quantity

This model is a stage-based integrated curriculum.

Curriculum Level Structure

Table 6. Curriculum Level Structure

Level	SW Phase	Ulumuddin's Focus	Types of Books	Competency Output
1	Al-'Alaq	Basic beliefs	Short sentence	Read the basics
2	Al-Qalam	Morals	Book of manners	Narrative comprehension
3	Al-Muzzammil	Tazkiyah	Sufism books	Textual reflection

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4	Al-Muddaththir	Fiqh	Matan fiqh	Legal analysis
5	Al-FātiḥAh	Integrative	The main book	Scientific arguments

Learning Process

Learning model based on:

1. Small halaqah (5–10 people)
2. Talaqqi directly with the supervisor
3. Individual sorogan
4. Text analysis assignment
5. Scientific presentations and discussions

This approach integrates classical traditions with modern student engagement theory.

E. Curriculum Evaluation Model

Table 7. Curriculum Evaluation Model

NO	Evaluation Domain	Evaluation Model
1	Cognitive	- Fluency in reading without vowels - Understanding sentence structure - Analysis of meaning
2	Affective	- Manners towards teachers and knowledge - Spiritual consistency
3	Psychomotor	- The accuracy of makharij and I'rob - Reading accuracy and fluency

This model refers to the Anderson-Krathwohl taxonomy which is contextualized in Islamic education.

Below is a graphic image of the structure of the SW-based book reading curriculum model which emphasizes that heritage literacy is an instrument for cadre transformation, not the final goal.



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CRITICAL DISCUSSION: MODEL POSITION IN THE LANDSCAPE OF CONTEMPORARY ISLAMIC EDUCATION.

The book-reading curriculum model based on the Systematics of Revelation (SW) constructed in this article occupies a unique position in contemporary Islamic education discourse. While modern Islamic education often faces a dichotomy between textual literacy and character development, this model seeks to unite the two within the framework of the prophetic method.

In international literature, Islamic pedagogy is often positioned as a process of transforming religious identity through relationships and reflection. However, this approach generally stops at the level of pedagogical principles without offering a concrete curriculum structure. The SW model fills this gap by presenting a revelation structure as a framework for sequencing material.

Unlike the traditional pesantren approach, which relies on the continuity of the sanad (traditional line) and specific texts, the SW model does not replace these traditions but rather reorganizes them through systematic development stages. Thus, this model is not deconstructive of the turats tradition, but rather reconstructive and integrative.

From a curriculum theory perspective, this approach can be positioned as a synthesis between the spiral curriculum and prophetic sequencing. If Bruner speaks of conceptual repetition with increasing levels of complexity, So SW adds a spiritual dimension and transformation of faith in each stage.

Revelation as the Epistemic Structure of the Curriculum

The main theoretical contribution of this article is the proposal of revelation as the epistemic structure of the curriculum. While revelation has traditionally been positioned as a source of material for Islamic education, it has rarely been positioned as a framework for curriculum sequencing.

By using the sequence of revelation as a model for development, this article proposes a new paradigm, known as the Revelation-Based Curriculum Framework. This paradigm expands the discourse on Islamic education from merely integrating religious and general knowledge to integrating the structure of revelation and curriculum design.

Reconstruction of Heritage Literacy as a Transformation Process

In many contexts, traditional literacy is understood as linguistic and textual skills. In the context of cadre formation, traditional literacy must be understood as a process of spiritual transformation. This concept aligns with al-Ghazali's thinking, which positions knowledge as a means of purifying the soul. Thus, the ability to read the scriptures is not merely a technical skill, but part of the journey toward guidance. Therefore, reading the scriptures is reading the path of Allah's guidance.

Integration of Aqidah–Fiqh–Akhlak as the Core of the Curriculum

Al-Ghazālī's classification of ulūm al-dīn provides epistemological legitimacy for the integration of the three main domains into the curriculum. This approach prevents fragmentation of religious learning and ensures that cadres acquire a comprehensive scientific foundation.

PRACTICAL IMPLICATIONS FOR HIDAYATULLAH CADRE PROGRAM.

Standardization of the Reading Book Curriculum

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This model can be used as a reference in developing national standards for cadre development within Hidayatullah. The five-phase structure provides clear direction in selecting textbooks and organizing learning levels.

Strengthening the Halaqah System

The character of talaqqi-based halaqah which has long been a characteristic of cadre development is strengthened through a systematic curriculum framework. In this way, halaqah is no longer informal, but has measurable learning outcomes.

More Objective Competency Evaluation

An evaluation model that integrates cognitive, affective, and psychomotor aspects allows for a more comprehensive measurement of cadre competency. This standard can be used to determine cadre suitability as teachers or preachers.

Comparison with Other Islamic Education Models

Compared to the traditional Islamic boarding school system, the SW model shares similarities in the use of traditional books and the talaqqi method. However, the difference lies in the structure of development based on the sequence of revelation.

When compared with the modern Islamic Religious Education model which prioritizes critical reflection, the SW model places reflection within the orbit of the manhaj nubuwwah, so that it is inseparable from the orientation of tauhid.

Thus, this model is in a middle position between textual traditionalism and pedagogical reformism

CONCLUSION

This article has constructed a book-reading curriculum model based on the Systematics of Revelation as a method of prophecy in the development of Hidayatullah cadres. By making the sequence of revelations the epistemic structure, this model presents a gradual (tadarruj), integrative (aqidah–fiqh–akhlak), and transformative-ru approach.ḥYes.

The integration of al-Ghazālī's thoughts on ulūm al-dīn, the classical talaqqi tradition, as well as dialogue with international Islamic education literature produces a curriculum model that not only strengthens turats literacy competencies, but also fosters awareness of guidance and istiqamah of cadres.

The main contribution of this article lies in the formulation of the Revelation-Based Curriculum Model paradigm, which can enrich the discourse on Islamic cadre education. This model has the potential to serve as a reference framework for developing a biblical literacy curriculum within the da'wah movement.

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