

PESANTREN AND THE TRANSMISSION OF SANAD AL-QUR'AN: TRACKING SANAD TAHFIZ CONNECTIONS IN INDONESIA

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Abstract: This research aims to trace the connection between the sanad of the Qur'an at the Pesantren Nurul Islam (Nuris) Jember, which has recently developed along with the spread of the Qur'an and tahfiz institutions in Pondok Pesantren, especially modern pesantren, where sanad is lacking get attention. Therefore, dissecting a scientific network and, more specifically, the path of sanad *qira'at* in studying the Qur'an is critical. This research is field research which is presented descriptively. The collected data will be analyzed using a descriptive approach to determine the connection between the sanad tahfiz at the Pesantren Nuris. This research finally resulted in a conclusion that; 1) the sanad of the Qur'an at the Pesantren Nuris Jember, taking the sanad from the caretaker, Gus Rabith Qashidi, which was obtained from his teacher in Egypt, Shaikh Asyraf Hamid Hisanain Muhammad, who is connected to the Prophet Muhammad, 2) the method of giving the sanad of the Qur'an in Nuris Jember is included in the ardhan faqath method where a student reads to his teacher until complete without having to listen to the teacher's reading first, and 3) the sanad category owned by Gus Rabith Qashidi is included in the category of new sanad routes that

have reached Indonesia, in the sense that path obtained by Indonesian ulama from the results of scientific pursuits in the Middle East.

Keywords: Pondok Pesantren, Tahfiz, Sanad Transmission

Introduction

Initially, the Qur'an taught by the Prophet Muhammad saw was read in the dialect of Quraysh, namely the tribe that inhabited the city of Mecca and its surroundings where the Prophet first delivered the Qur'an and his preaching (Farih, 2023). However, the Prophet understood that the Arab nation did not consist of the Quraysh tribe alone (Ali, 2017). There are still dozens of other tribes scattered across the Arabian Peninsula. Their dialects are different from each other. These dialect differences are sometimes sharp, sometimes light, and few (Muhammad, 2019). Since it was revealed, the Qur'an has been continuously studied and memorized. The tradition of learning and teaching the Qur'an continues from generation to generation. The beginning of emergence of the Islamic scientific tradition is thought to have begun with a collaboration between memorizers of the Qur'an and interpreters of the Qur'an as guardians of religious law (Mashuri, 2007; Reza Hutama Al Faruqi et al., 2023). This is reinforced by the emergence of al-fuqaha *al-sab'ab and al-qurrā' al-sab'ab*. The first group is known as the founder of the religious sciences that culminate in the fiqh tradition, and the second group culminates in the development of Qur'anic science through phonetic and linguistic studies that have developed to this day (Wahid, 2010). This tradition eventually spread to the archipelago.

Learning the Qur'an is a very basic learning in Islamic education and must be oriented towards the best quality of the subject of study. From here, in the world of Qur'an studies and for those who memorize it, there is a term sanad, as a form or sign

of legitimacy that someone has memorization and quality of reading as taught by the Prophet Muhammad (Purwanto et al., 2022). Regarding this sanad, ‘Abdullāh bin al-Mubārak once said that sanad is part of religion. If there were no sanad, everyone would speak as they pleased (شاء ما الإسناد من الدين لولا الإسناد لقال من شاء) (Ismail, 1995). Therefore, it is very important to have a sanad because it protects the reading of the Qur’an from distortion, forgery, changes, or reductions.

In Indonesia, recently, there have been a lot of places and institutions teaching the Qur’an. According to Waryono Abdul Ghafur, Director of Early Childhood Education and Pesantrens at the Ministry of Religion of the Republic of Indonesia, as of March 12, 2023, 190,000 Lembaga Pendidikan Al-Qur’an (LPQ) were recorded as having a registration mark (Kontributor, 2023). However, behind the proliferation of Qur’an teaching institutions, only a few are truly concerned and have a chain of narration from teacher to teacher to the Prophet. The existence of the narration has received little attention. As a result, until now, the narration has become less popular among Muslims, especially Muslims in Indonesia. Only a few people understand the narration, especially amid the increasingly rapid global current which also affects the modernity of Pesantren—especially modern Pesantren that tend to be “pragmatic” in their institutions. In Jember Regency, there is a modern Pesantren that has recently opened a special program for students who want to memorize the Qur’an, namely the Pesantren Nurul Islam which is commonly known as “Nuris”. For that reason, this study aims to examine and trace how the sanad and transmission process are connected in the Pesantren. From this study, it is hoped that it can be known whether or not there is a path of the sanad of the Qur’an in the Pesantren Nuris in Jember so that the legality and quality of the connection can be found, whether it connected to the Prophet Muhammad saw., or vice versa.

This research is important because it cannot be denied that not all tahfiz institutions in Pesantren, in general, do not all have sanad, with guaranteed quality. This is because the purpose of establishing tahfiz institutions in Indonesia has various backgrounds. There are tahfiz institutions that are established with the availability of teaching staff that are mediocre because they only follow trends, and there are also those that are balanced with teachers who have high authority and are trusted. There are also those who with good intentions, are open to teaching the Qur'an even though they do not have sanad and have never studied with someone who has sanad (Bizawie, 2022). The continuity of the sanad of the Qur'an is very much needed as legality that the readings we learn are the readings that were once read by the Prophet to his companions and so on. The question is; are the institutions teaching the Qur'an that are now mushrooming balanced with the continuity of the sanad that reaches the Prophet Muhammad saw.? In answering this, it is necessary to track the connectivity of the sanad in places where the Qur'an is taught, especially modern Pesantrens that are currently trending and enthusiastic about establishing tahfiz programs. Of course, there will be differences in the quality of the reading of the Qur'an between someone who has and someone who does not have a sanad connected to the Prophet Muhammad. The tradition of the sanad of the Qur'an is important to preserve so that the purity of the Qur'an is guaranteed amidst increasingly rapid technological advances..

Research on the sanad of the Qur'an is not the first research to be conducted. There are several researchers who have previously raised this theme. Such as Khairuddin bin Said and Jamaluddin bin Adam with the research title "*Keaslian sanad Pengajian Al-Qur'an: Kelangsungan Tradisi Ilmu Al-Qur'an*". In their research, Said and Adam tried to reveal the development of the sanad system of the Qur'an in Malaysia. The researchers analyzed

the development of the sanad system of the Qur'an from the time of the Prophet until now. The research resulted in a conclusion that the sanad of the Qur'an is one of the accurate ways to maintain the purity of the Qur'an (Said & Adam, 2011). There is also M. Khairan with the research title: "*Biografi Para Huffaẓ*" which has been conducted by Lajnah Pentashihan Mushaf Al-Qur'an. Khairan presents information that has not been answered in the results of the research "*Biografi Para Huffaẓ*". Khairan draws the red thread of the sanad of the *huffaẓ* in Indonesia (Khoeron, 2011). In addition, there is a study conducted by Wawan Junaidi entitled "*Sejarah Qirā'at Al-Qur'an di Nusantara*". Through a study of the sanad of *qirā'ah* from the Pesantren Al-Munawwir Krapyak, Junaidi tried to trace the history of why Imam 'Ashim's *qirā'ah* was more popular in the Archipelago, with the conclusion that he succeeded in tracing the scholars of *qirā'ah* as well as the ins and outs of the science of *qirā'ah* (Djunaedi, 2008).

From several previous studies above, none have focused their research on tracking the connectivity of sanad in modern Pesantren, including in the Tapal Kuda area, precisely Jember, East Java, Indonesia. This is where this study finds novelty compared to previous studies.

Furthermore, as a methodical step, the object of this research is the sanad of the Qur'an or tahfiz at the Pesantren Nurul Islam Antirogo Jember. The research method used is the type of field research, namely research whose object is about the symptoms or events that occur in the people of the Pesantren Nurul Islam Jember, so this research can also be called a case study or case study with a qualitative descriptive approach (Arikunto, 2013). The data collected are in the form of primary and secondary data. Primary data was obtained from several sources, both libraries and the field (oral), including; interviews with Gus Rabith Qashidi as the Caretaker of the Pesantren Nurul Islam Jember, a list of the genealogy of the Qur'an in the Archipelago by Zainul Milal Bizawie, and a list of the genealogy of

the sanad belonging to Gus Rabith Qashidi, and the results of direct observation at the Pesantren Nurul Islam which is the locus of this research. Meanwhile, secondary data comes from library sources related to the theme of sanad, the Qur'an science, and the like, in the form of books, journal articles, and website information that is freely distributed on the internet.

The design of this research is qualitative research, referring to research procedures that produce descriptive data, either in the form of written or oral texts of people who are the source of data or even observable behavior (Taylor & Bogdan, 1984). Meanwhile, the data analysis technique used in this study is content analysis, namely a textual analysis technique, it requires a researcher to code the units to be further categorized, so this coding technique becomes something that needs to be considered (West & Turner, 2008), in this case the classification of the chain of tahfiz sanad at the Pesantren Nurul Islam in Jember.

Terminology and Urgency of Scientific Sanad

The word *sanad* etymologically means support or something we rely on (Suhailid, 2016). The plural form is “*asnād*”. Everything based on another is called “*musnad*” (Suryadi, 2009). While in terminology, sanad is a “path of *matan*”, namely a series of narrators who transfer *matan* from their primary sources (Alias et al., 2018; Fauziah, 2018; Muammar, 2018). The path is called sanad sometimes because the narrator relies on it in attributing *matan* to its source, and sometimes because the hafiz relies on “narrators” (Suryadi, 2009). In his introduction, Al-Tarmasi said that *sanad* is something very noble for those who know it, and the superiority of its degree is no longer doubtful in textual or non-textual terms (Fathurrahman, 2016). In general, Zainul Milal Bizawie said that the sanad of knowledge is the background of a person's study of religious knowledge which is connected with the scholars of each generation up to the generation of companions

who took the authentic understanding of religion from the Prophet Muhammad saw (Bizawie, 2016).

From the several definitions above, it can be said that sanad is a continuous chain of narration from the last narrator to the main source, namely the Prophet Muhammad. The science of hadith, the science of interpretation, Sufism, qira'at, and so on all lead to the Prophet. In general, the *sanad* of knowledge means the background of a person's religious studies that are connected with scholars from each generation to the generation of companions who took a valid understanding of religion from the Prophet. Its existence is very important and urgent. Regarding this, Ibn Abdil Bar narrated from Imam Al-Auza'ī that he said, "No knowledge (religion) is lost except with the loss of sanads (religious knowledge)". Imam Shafi'ī said, "There is no knowledge without *sanad*". While Imam Al-Tsauri said, "A seeker of knowledge without sanad is like a person who wants to climb to the roof of a house without a ladder". The existence of the *sanad* path shows how Allah protects the Islamic religion from attempts to eliminate and change it. This is the realization of the promise of Allah swt. in guarding the *al-dhikr* that He revealed, as He said in surah Al-Hijr, verse 9 (Bizawie, 2022). Someone who wants to study the Qur'an, both reading and understanding it, needs a teacher and scientific advisor who has a teacher's certificate.

Sanad can maintain the authenticity and originality of the Islamic message from various deviations and falsifications of the contents of the source of Islamic law, namely the Qur'an, which is one of the pillars of *qira'ah ṣālihab* (Purwanto et al., 2022). In the teaching of the Qur'an, *sanad* is the main joint in maintaining the Qur'an and its continuity with the Prophet Muhammad. This is because the first time the Qur'an was taught and delivered by the angel Gabriel on the orders of Allah swt. to the Prophet Muhammad. by *talaqqī* or *mushāfabah* (Bizawie, 2022).

With the existence of *sanad*, a science will be prevented from entering radicalism and speech defects. By studying religion

from scholars who have clear *sanad*, they will not carry out radicalism and speech defects. If a teacher has a clear *sanad* and reaches the Prophet Muhammad saw, then he will not teach violence in the name of religion and deviate from the rules of the game from its absolute source. Pesantren as an Indonesian subculture must have a clear and measurable transmission of knowledge. Pesantren emphasizes the accountability and authority of the transfer of knowledge (*ijāzah al-sanad*) which is clear and reliable from the kiai, from the kiai's teacher, and so on. This kind of transmission pattern that is developed in pesantren also emphasizes that pesantren has a unique character in its intellectual tradition (Hasanah, 2015). A scholar has obtained Islamic knowledge from previous generations of scholars. Previous generations of scholars have learned from scholars before them. Therefore, they are connected in an unbroken chain of knowledge until the Prophet saw (Asy'ari, 1999). Thus, the teacher's sanad is very important, especially in studying or memorizing the Qur'an.

Classification and Levels of Sanad

There are criteria to be able to assess a Qur'anic sanad path, namely *first*, determining the beginning of the calculation, whether starting from the Prophet, Companions, or Ibn Jazari. *Second*, equating the thariq path, for example, one uses the Shāṭibiyah path and the other uses the Mishbah path, then the results will be different. *Third*, calculating from the narrator if there is the same narrator in the two *sanads* being compared. *Fourth*, take the shortest path if there are many transmission paths. From here we can assess a *sanad* path, including in *sanad alī* or *sanad nāzil*. *Sanad alī* according to Imam Shāfi'ī Gresik is a high *sanad* or closer to the Messenger of Allah, because there are few intermediaries between the owner of the *sanad* and the Messenger of Allah. While *Sanad nāzil* is a low sanad because there are many intermediaries between the owner of the *sanad* and the Messenger of Allah

(Aisyah & Abdurrahman, 2022; Andayani, 2023).

According to Moh. Fathurrozi in his study, there are six methods of the Qur'an ijazah which are generally stated in the writing of the *sanad* transmission ijazah along with its ranking (Fathurrozi, 2020; Hanief, 2023): First, ijazah '*ardban wa sima'an*' (ijazah of deposit and *sema'an*), namely a teacher reads the Qur'an and the student listens carefully. After the teacher finishes reading, the student rereads what was read by his teacher. This method is the highest in rank, but its practice is rarely found today. Imam Nafi' (d.169 H) was one of the *qirā'ah* Imams who followed this *talaqqī* method. Second, ijazah '*ardban faqāḥ*' (ijazah of deposit only), namely a student reads to his teacher until he finishes without having to listen to his teacher's reading first. This method is very well known and is widely practiced in various tahfiz Pesantren and the Qur'an educational institutions. In general, those who use this method are those who have completed and are proficient in reading the Qur'an and then submit their memorization to another teacher with the aim of *tabarrukan* (seeking blessings)..

Third, ijazah *simā'an faqāḥ* (ijazah *sema'an* only) namely a teacher reads the Qur'an and a student listens without having to repeat the teacher's reading. In the transmission of the *sanad* of the Qur'an, this method is very rarely found although according to some scholars it is considered valid. This method is widely used in the narration of hadith. *Fourth*, ijazah *bil iktibār* (ijazah with competency test) namely a teacher tests the competence of a student by asking several questions about the faces of the readings in different places. If a student can answer and has the capacity of knowledge, then he is entitled to receive an ijazah. However, if the student is considered less capable, then he is not entitled to the legality of the sanad ijazah. The granting of an ijazah like this is considered valid if a student has completed the Qur'an first or has mastered the science of *qirā'ah* through "*riwāyatan wa dirāyatan*" to a qualified teacher. Another provision is that a teacher recognizes the expertise of the first teacher or shows the legality of his *ijāzah*.

Generally, this kind of *ijāzah* is done to get a transmission of narration that is closer to the path of the Prophet Muhammad.

Fifth, *ijazah bi ba'dh al-Qur'ān* (*ijazah* of part of the Qur'an), namely a student reads several verses of the Qur'an to his teacher, then is given an *ijazah*. The granting of *ijazah* using this method was once carried out by Imam Ibn Jazari (d. 833 H) to his students, Sheikh Ridwan al-Uqba and Abū Ṭāhir al-Nuwairi (d. 852 H). The granting of *ijazah sanad* like this is considered valid to both of them because the quality, credibility, and capacity they have are undeniable, besides having completed the reading with another teacher first. *Sixth*, *ijazah bi al-mukātabah*, namely a teacher sends an *ijazah* to his student even though he has not met and heard from him even one letter. This method of granting *ijazah sanad* is because of a person's expertise and skill in the field of *qirā'ah* science. Such as the giving of a *qira'at* 14 *ijāzah* from Sheikh Ali al-Dhabba' (d.1389 H-1961 AD) to Sheikh Abd al-Qādir Quwaidir al-Urbili (d.1369 H-1900 AD) even though the two did not meet. Apart from these six methods, in the *ijazah* tradition there are the terms *ijazah qirā'at* only, and *ijazah qirāat wa al-iqrā'*. *Ijazah qirā'at* is a permit only to read, while *ijazah qirā'at wa al-iqrā'* is a permit to read and teach. These two terms in the *ijāzah* are usually based on whether or not a *mujaz* is a *mujaz* in the eyes of the *mujiz* (*ijāzah* giver) (Bizawie, 2022).

Transmission of the Qur'anic Sanad at the Nurul Islam Pesantren in Jember

Pesantren Nurul Islam (Nuris) was founded by KH. Muhyiddin Abdusshomad in 1981 on the outskirts of Jember, precisely on Jl. Pangandaran, Antirogo sub-district, Summersari district, Jember Regency, East Java. The establishment of this Pesantren was supported and approved by several influential scholars in the horseshoe area, such as KH. As'ad Syamsul Arifin Sukorejo Situbondo, KH. Husnan Arak-Arak Bondowoso, KH.

Ahmad Shiddiq Jember and KH. Umar Sumber Wringin who was a teacher of KH. Muhyiddin himself (Mubarak, 2017; Nuris, n.d.).

There are several educational institutions under the auspices of PP. Nurul Islam, including: Madrasah Diniyah (Madin), Early Childhood Education (PAUD) Bina Anaprasa Nuris, Kindergarten (TK) Bina Anaprasa Nuris, Madrasah Ibtidaiyah (MI) “Unggulan” Full Day School Nuris, Madrasah Tsanawiyah (MTs) “Unggulan” Nuris, Madrasah Aliyah (MA) “Unggulan” Nuris, Junior High School (SMP) Nuris, Senior High School (SMA) Nuris, Vocational School (SMK) Nuris, and Ma’had Aly Nurul Islam Jember. Of the various institutions, several institutions have superior tahfiz programs, namely MI “Unggulan” Full Day School, MTs “Unggulan” Nuris, and MA “Unggulan” Nuris (Nuris, n.d.).

To develop the Qur’an memorization program, Madrasah Aliyah “Unggulan” Nuris formed the Madrasah Huffadzul Qur’an (MHQ). This program consists of two classes, namely intensive and regular classes. The MHQ program was deliberately formed to produce a generation that loves and memorizes the Qur’an while trying to win scholarships to study in the Middle East, especially in Yemen and al-Azhar. In addition to the MA “Unggulan Nuris” institution, MTs “Unggulan” Nuris also has two excellent programs, namely the Qur’an Memorization Specialist program and the Yellow Book Specialist program. For prospective students who want to take part in the Qur’an memorization program, they must take several series of tests starting from academic tests and reading the Qur’an, submitting memorization of juz & kaca 1-5 (Q.S. Al-Māidah: 83-113), to taking part in quarantine activities.

In addition to MA and MTs “Unggulan” Nuris, there is also MI “Unggulan” Nuris which has several programs, one of which is PT3 which is an abbreviation of TPA, Tartil, and Tahfidz. The PT3 activity is carried out during the day at 14.00. TPA uses the tilawati method for volumes 1-6, Tartil uses the rost song, and Tahfidz memorizes which starts from Juz 30, and 29, then

continues with Juz 1 and so on. This PT3 activity is carried out from Monday to Thursday. Different from the program that is specifically for this, it is carried out every Monday to Friday from 14.00-16.00 which is carried out at the Abdul Latief Tahfiz Building at the Nuris Antirogo Jember Pesantren.

Students at the Nuris Pesantren who have finished memorizing and completing 30 chapters will receive a sanad certificate. Based on the results of an interview with one of the madrasah teachers in Nuris, the sanad was taken from the caretaker of the Nuris Pesantren, namely Gus Rabith Qashidi directly, who already had a sanad connected to the Prophet through his teacher in Egypt, namely Syaikh Asyraf Hamid Hisanain Muhammad. The researcher managed to obtain a sheet of the sanad path of the Qur'an owned by Gus Rabith Qashidi, along with the sanad path:

0. Nabi Muhammad saw.
1. Ali bin Abi Thalib, Utsman bin 'Affan, Ubay bin Ka'ab, Zaid bin Tsabit, Abdullah bin Mas'ud
2. Abu 'Abdurrahman al-Sullami
3. Imam 'Ashim bin Abi an-Najud
4. Rawi Hafs bin Sulaiman
5. Abu Muhammad 'Ubaid bin al-Shabah
6. Abu Abbas Ahmad bin Sahal al-Usynani
7. Abu Hasan Ali bin Muhammad Shalih al-Hasyimi
8. Abu Hasan Thahir bin Ghalbun al-Muqri
9. Abu Amr al-Dani
10. Abu Daud Sulaiman bin Najah
11. Hudzail bin Bilandas
12. Abu al-Hasan
13. Abu al-Qasim bin Fairah (Imam al-Syathibi)
14. Abu Hasan Ali bin Syuja' al-'Abbasi al-Mishri
15. Al-Imam al-Azhar (Ibn al-Laban)
16. Syeikh Muhammad bin Muhammad bin al-Jazari

17. Muhammad al-Nuwairi al-Maliki
18. Abu Na'im Ridwan al-'Uqba
19. Abu Yahya al-Anshari
20. Al-Nashir al-Thablawi
21. Al-Syaikh Syihadah al-Yamani
22. Al-Syaikh Abdurrahman al-Yamani
23. Syeikh Ali al-Syibra Amulisi
24. Ahmad Albanna al-Dimyathi
25. Ibn al-Dimyathi
26. Al-Syaikh Ahmad al-Isqathi, Abdullah al-Syimathi, Mahfudz Baruk bin Makmar, Muhammad al-Azbakawi, Yusuf Afandi, Al-Syaikh Al-Baqari, Abduh Syuja'i
27. Sayyid Ali al-Badari & Abdurrahman al-Ujhuri
28. Al-Syaikh Sayyid Ibrahim al-Ubaidi
29. Ahmad bin Muhammad
30. Ahmad al-Durri al-Maliki
31. Muhammad bin Ahmad al-Mutawalli
32. Abdul Fattah al-Hunaidi al-Syafi'i al-Azhari
33. Ahmad bin Abdul Aziz bin Ahmad bin Muhammad al-Zayyat
34. Muhammad Ismail al-Himdani
35. Sayyid Ibrahim Mahmud Biabulah
36. Al-Syaikh Asyraf Hamid Hisanain Muhammad
37. **Gus Robith Qasidi bin Muhyiddin bin Abdusshamad**



Figure: Gus Robith Qoshidi's sanad diploma certificate

The path and chain of *sanad* in the certificate (*shabādah*) above, if narrated in the form of a diagram, would be as follows:



From the chain and image of the *ijāzah* certificate above, it is stated that Gus Rabith Qashidi received the legality of his *ijāzah* from Sheikh Asyraf Hamid Hisanain Muhammad on March 4, 2017 AD, coinciding with the 5th of Jumadil Akhir 1438 H, with *ijāzah* number 1297, with the witness Muhammad Ali Muhammad Ali, teacher of the Qur'an and Tajweed. Gus Roabit Qashidi received a *ijāzah* with absolute legality to be allowed to read, teach, and grant *ijāzabs* to those he deems worthy of receiving it, anywhere, anytime, and in any way as long as it does not deviate from the provisions of learning the Qur'an. *Ijāzah* with *qira'ah* 'Ashim bin Abu al-Najud al-Kufi al-Tabi'i with the history of Hafs bin Sulaiman bin al-Mughirah al-Asadi al-Kufi.

Shaikh Asyraf Hamid Hisanain Muhammad, who gave the *ijāzah* to Gus Rabith Qashidi, received *ijāzabs* from several of his teachers, namely, Shaikh Sayyid Ibrahim Mahmud Bi'abulah, Shaykh Nabil bin Muhammad bin Muhammad bin Ali bin Ahmad, and Shaikh Khalid bin Sha'ban bin Utsman bin Muhammad - where Shaikh Khalid received a *ijāzah* from Shaikh Abdul Hakim bin Abdul Lathif bin Abdullah (Egypt). However, the route used by Shaikh Asyraf Hamid Hisanain Muhammad received a *ijāzah* from Sayyid Ibrahim Mahmud Bi'abulah (in Mecca). The *tāriq* route is from the Syatibiyah route. The path taken tends to be a closer path, such as when the narration from Ashim bin Abu Najud to Abu Amr Utsman al-Dani, the narration used is through the narration of Hafs bin Sulaiman (through 5 narrators) not the narration of Shu'bah bin Iyyasy (through 7 narrators), so it can be said that the *sanad* is in the category of aly, not *naẓil*.

Furthermore, from the information that the researcher obtained directly from the Caretaker of the Nuris Pesantren, Gus Rabith Qasidi in providing sanad to his students must fulfill several requirements. For students who want to get the *sanad* of the Qur'an must fulfill several requirements, namely: 1) must have completed the memorization of the Qur'an 30 juz from beginning to end to Gus Rabith Qashidi, 2) *muraja'ah* or repeating the

memorization of the Qur'an until *mutqin*, 3) submitting the memorization of the Al-Qur'an directly to Gus Rabith Qashidi from beginning to end (juz 1-30), and 4) the provision of sanad by Gus Rabith Qashidi with the words *ajaztuka/ajaztuki* and answered with the word *qabiltu*.

From the explanation above, it can be concluded that the Nuris Jember Pesantren in the method of providing the Qur'an *sanad ijāzahs* to its students falls into the second level category, namely the *ijāzah ardban faqat*, where a student reads to a teacher (Gus Rabith Qashidi) until finished without having to listen to the teacher's reading first. Thus, the transmission of the Qur'an sanad at the Nuris Jember Pesantren has an the Qur'an sanad that is connected to the Prophet Muhammad saw. and ends at Gus Rabith, so that the authenticity and authenticity of the reading of the Qur'an at the Nuris Pesantren will remain guaranteed since the era of the Prophet Muhammad's life. until now.

If associated with the various Qur'anic sanad routes that reached Indonesia, Gus Rabith Qashidi's sanad is included in the category of new sanad routes, meaning the route obtained by Indonesian scholars from the results of scientific travel in the Middle East whose *ijāzah* was obtained from an Egyptian Sheikh, where Gus Rabith Qashidi obtained it from Sheikh Syaikh Asyraf Hamid Hisanain Muhammad, while studying at Al-Azhar University, Egypt. This new sanad route is parallel to KH. Muhsin Salim from Sheikh Abdul Qadir Abdul 'Adim al-Mishri; KH. Ahsin Sakho Muhammad and KH Ahmad Fathoni from the great Masyayikh of the Middle East such as Sheikh Abdul Fattah al-Qadhi; KH. Ahmad Dzul Hilmi Ghazali from Sheikh Abdul Ghaffar Abdul Fattah ad-Durubi; KH. Mudawi Ma'arif from Sheikh Muhammad Toha Sukkar al-Husaini and Sheikh Mahir Hasan Munajjid; KH. Sufyan Nur bin Marbu bin Abdullah al-Banjari from Sheikh Abdul Karim al-Banjari; and Sheikh Abdullah

Said al-Lahji, Sheikh Muhammad Idris al-Mandili al-Makki, Sheikh Yasin al-Padani and Habib Umar bin Hafidz Yaman (Salim, 2022).

The new sanad here is one of the various sanad lines of the Qur'an and *qirā'ah* in Indonesia which according to the Institute for the Manuscript of the Qur'an of the Ministry of Religion of the Republic of Indonesia and the treatise of Imam Shafi'ī Gresik entitled *al-Tibyan fi Silsilati Asanid al-Qur'an*, there are 6 (six) types, namely: 1) the sanad line of Abu Hajar, which reached Indonesia through KH. Munawwir Krapyak Yogyakarta, KH. Munawwar Nur Sidayu Gresik, and KH. Ahmad Badawi al-Rasyid Kaliwungu; 2) the sanad line of Al-Mirdadi, which reached Indonesia through KH. Muhammad Ismā'il al-Madūri; 3) the sanad line of Al-Tiji Al-Madani, which was brought to Indonesia through KH. Dahlan Khalil Rejoso (directly from Al-Tiji), KH. Azra'i Abdur Rauf North Sumatra and KH. Muhammad Junaid Sulaiman Sulawesi (through Shaykh Ahmad Hijazi al-Faqih, a student of Al-Tiji Al-Madani), Muhammad Zaini bin Abdul Ghani al-Banjari Martapura South Kalimantan (through Shaykh al-Sayyid Muhammad Amin al-Kutbi, a student of Al-Tiji), and KH. Muhammad Aslah Syamil al-Bantani (through Shaykh Siraj al-Makky, a student of Al-Tuji); 4) the sanad route of Sarbini al-Dimyati, which was brought to Indonesia through Shaykh Mahfudz bin Abdullah al-Termisi and Tubagus Makmun al-Banteni; 5) the sanad route of scholars from Sumatra, East Indonesia, and the Habibs; and 6) the new sanad route, namely the route discovered at the end of the 20th century, which was brought by Indonesian scholars who completed scientific travels in the Middle East..(Al-Gresiki, 2020; Salim, 2022).

Conclusion

From the explanation above, it can be concluded that the sanad of the Qur'an or tahfiz can be interpreted as the genealogy or network of a hafiz which is arranged from the Prophet Muhammad saw. to the existing tahfiz teacher (last). The chain of

a hafiz with his tahfiz teacher which is connected to the Prophet Muhammad saw., then the authenticity and authenticity of the Qur'an will be maintained and his reading of the Qur'an can be accounted for later on the Day of Judgment.

The sanad of tahfiz at the Nuris Jember Pesantren is included in the category of muttashil to the Prophet Muhammad saw., which ends at Gus Rabith Qashidi, as the giver of the *ijāzah* where he has a sanad that is connected to the Prophet Muhammad saw. through his teacher in Egypt, Syaikh Asyraf Hamid Hasanain Muhammad by occupying the 37th *sanad*. The method of providing sanad is included in the method of *ijāzah 'ardhan faqat*, namely a student reads to a teacher until he finishes without having to listen to the teacher's reading first. In addition, the sanad owned by Gus Rabith Qashidi is included in the category of new sanad paths that have reached Indonesia, namely the path obtained by Indonesian scholars from the results of scientific travel in the Middle East, whose ijazah was obtained from the Egyptian Sheikh, Sheikh Syaikh Asyraf Hamid Hisanain Muhammad.

This research is limited to tracing the sanad of tahfiz at the Nuris Jember Pesantren. For that, as a form of further development and research, further research can be with a different focus and object, for example tracing sanad at other Pesantren, comparing sanad paths from 6 types of paths that have reached Indonesia, and others like that.

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