

The Genealogy of Authoritative Transmission of *Sanad al-Qur'an* in Java Islamic Boarding Schools

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Abstract

Sanad is an important aspect of the Islamic scientific legacy in preserving science's legitimacy. Every Qur'an memorizer's dream is to have a sanad of the Qur'an. A unique lineage that lasted till the Prophet Muhammad SAW. This paper seeks to give an analysis of the importance and limitations of the sanad al-Qur'an diploma, as well as the role of Islamic boarding schools on the Indonesian island of Java in distributing the sanad al-Qur'an diploma. This study is a sort of field research that was carried out in Islamic boarding schools in Java. Method of descriptive analytic research. The findings of this study show that each pesantren (Islamic Boarding School) has its own procedure and technique for awarding the sanad al-Qur'an certificate. However, in general, the sanad al-Qur'an diploma will be awarded to santri and female students who have met the following criteria: memorizing the Qur'an 30 juz mutqin with correct recitation; depositing all of the memorization to the kiai (listener); and having been declared to have passed the tasmī' 30 juz exam with certain conditions set by each pesantren. Based on the facts above, it is clear that the function of pesantren (Islamic Boarding School) is very significant in the transformation process of sanad certificates since pesantren has a unique environment and procedure for getting diplomas that cannot be obtained anywhere else. Furthermore, Islamic boarding schools play an important role in preserving the legitimacy of the Qur'anic sanad brought by Nusantara scholars ('ulamā) until they are passed on to the Prophet.

Keywords: Genealogy, *Sanad al-Qur'an*, Java Islamic Boarding School.

Abstrak

Sanad merupakan bagian penting dari tradisi keilmuan Islam dalam menjaga keotentikan suatu ilmu. Memiliki sanad al-Qur'an merupakan impian dari setiap penghafal al-Qur'an. Sebuah silsilah istimewa yang bersambung hingga Nabi Muhammad SAW. Tulisan ini berusaha menyajikan analisis terkait urgensi serta limitasi dari ijazah sanad al-Qur'an dan peran dari pondok pesantren di pulau Jawa dalam menyebarkan ijazah sanad al-Qur'an. Penelitian ini merupakan jenis penelitian lapangan (Field Research) yang dilakukan di pesantren yang ada di Jawa. Metode penelitian deskriptif analitis. Hasil yang diperoleh penelitian ini adalah proses di setiap pesantren memiliki prosedural dan metode masing-masing dalam pemberian ijazah sanad al-Qur'an. Namun secara garis besar, pada proses transformasi ijazah sanad al-Qur'an akan diberikan kepada santri dan santriwati yang telah memenuhi kategori seperti berikut: hafal al-Qur'an 30 juz mutqin dengan tajwid yang benar, telah menyetorkan seluruh hafalannya kepada Kiai (penyimak hafalan), dan telah dinyatakan lulus ujian tasmī' 30 juz dengan ketentuan tertentu yang telah ditetapkan oleh masing-masing pesantren. Dengan hal tersebut terlihat bahwa peran pesantren sangat berpengaruh dalam proses transformasi ijazah sanad sebab pesantren memiliki lingkungan dan prosedural khusus dalam pencapaian ijazah yang tidak dapat ditemukan selain di pesantren. Selain itu pesantren juga berperan untuk menjaga keautentikan sanad al-Qur'an yang dibawa oleh ulama Nusantara hingga bersambung kepada Rasulullah.

Kata Kunci: Genealogi, Sanad al-Qur'an, Pesantren Jawa.

Introduction

From a historical standpoint, Islamic boarding schools are inextricably linked to the study of Islam's arrival in the archipelago. This is due to the Islamic boarding school, as the center of Islamic religious education, playing a vital role in the Islamization of Indonesian society. Many Indonesian Islamic thinkers, like Mahmud Yunus and Azyumardi Azra, have stated this.¹ According to Yunus, the introduction of Islam to Indonesia marked the beginning of Islamic education in Indonesia, which is seen in Islamic boarding schools.²

Islamic Boarding School (*Pesantren*) are also responsible for preserving the veracity of religious information that has been passed down through the ages. Every piece of knowledge must be clearly sourced in order to avoid any ambiguities regarding the content or the context. When pursuing knowledge, one must do so through a teacher

¹Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII : Akar Pembaruan Islam Indonesia*, (Jakarta: Prenada Madia, 2005), 1-6.

²Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia*, (Jakarta: PT Hidakarya Agung, 1996), 6.

who has a *sanad* related to the Prophet of Allah in order to preserve the worth of truth. *Sanad* is an essential component of Islamic scientific heritage.³ Every knowledge passed down from one generation to the next can be justified using the *sanad* system. The genesis of the *sanad* tradition began with the tragedy of Caliph 'Uthman bin 'Affan's assassination. History demonstrates that there was no Muslim in the early days of Islam who denied his fellow Muslim.

This situation persisted up until the tragic assassination of the third caliph. Following that tragedy, Muslims underwent a protracted era of *fitnah* that sparked a Muslim civil war. People no longer wanted to hear about the Prophet SAW's hadith before knowing the narrator's standing at that point, thus the *tabi'in* took the initiative to choose news that was based on the Prophet.⁴

Sanad is a custom that has been among Arabs for a while and predates the Islamic era. The Arabs had evolved the tradition of *sanad* during the age of ignorance, which was utilized to convey a story or poem. However, unlike during the Islamic era, the *sanad* custom was not as rigid at that time. During the *Jahiliyah* period, the majority of *sanad* were unrelated to the original source (*munqati'*).⁵

Several research have discovered discussions on the transformation of *sanad* in Javanese pesantren. Among these is a research titled "Sanad Tradition and the Revitalization of Islamic Boarding School Science" by Muhammad Bisyri. The paper was given in Yogyakarta in 2018 at the International Conference on Pesantren Studies, which was organized by the Directorate of Early Education and Islamic Boarding Schools of the Ministry of Religion of the Republic of Indonesia. The tradition of the Qur'anic *sanad* is discussed in this research, which is presented primarily for human resources for *tahfiz* teachers at the *tahfizh* Islamic boarding school Daarul Qur'an Tangerang. In addition, Izzatul Ulya did research titled "The Urgency of Sanad Teachers in Learning the Qur'an (Case Study at Pondok Tahfidh Putri Yanbu'ul Qur'an Muria)".

This study discusses the form of implementation of the determination of teachers who perform the *sanad* at Pondok Tahfidh

³Suhailid, "Otoritas Sanad Keilmuan Ibrahim Al-Khalidi (1912-1993): Tokoh Pesantren di Lombok NTB", in *The journal al-Turas Mimbar Sejarah, Sastra, Budaya dan Agama*, Vol. XVII, January, 92.

⁴Wawan Djunaedi, *Sejarah Qira'at Al-Qur'an di Nusantara*, (Jakarta: Pustaka STAINU, 2008), 180.

⁵*Ibid*, 182.

Putri Yanbu'ul Qur'an 2 Muria, namely, every teacher is required to have a sanad of the Qur'an who continued to Mbah KH. Arwani Amin, it is intended as a way to maintain the knowledge of the Qur'an in accordance with what the Prophet taught to his companions. Pondok Tahfidh Putri Yanbu'ul Qur'an 2 Muria also uses the *muṣāfaḥah* and *talaqqi* learning system, which is the only way that Al-Qur'an learning may be transmitted.

This paper attempts to respond to the problem's formulation, which asks, "How are the Quranic *sanad* diploma's limitations and urgency, as well as the role of Islamic boarding schools on the island of Java in disseminating the Quranic *sanad* diploma?" Thus, as a representation of the Al-Qur'an Islamic Boarding School (*pesantren*) in Java, an analysis of the practice of transmitting the Qur'anic sanad that took place in five Islamic boarding schools, namely the Al-Munawwir Krapyak Islamic Boarding School, Yogyakarta, Tahfizh Yanbu'ul Qur'an Islamic Boarding School Kudus, Darul Qur'an Islamic Boarding School Arjawinangun Cirebon, West Java, Bustanul Huffadz As-Sa'idiyyah Islamic Boarding School Sampang, Madura, East Java, and Daarul Qur'an Islamic Boarding School Cipondoh Tangerang, Banten will be presented.

The Practice of Transmission of the Quranic *Sanad* Diplomas in Java

A. The Practice of Issuing Certificates of Al-Qur'an *Sanad* at Al-Munawwir Islamic Boarding School Krapyak

Santri who study the Qur'an at the Al-Munawwir Islamic Boarding School go through a number of learning phases before receiving a certificate from the Caregiver stating that they have completed the Qur'anic *sanad*. The following will be a detailed description and analysis of it. The first level, which is also the earliest stage, is the recitation of *taḥsīn*, which is merely the stage of mastering appropriate Qur'anic reading. The Qur'an can only be read accurately if one follows the guidelines established by the science of recitation (*makhārij al-ḥurūf*, *ṣifat al-ḥurūf*, and other reading laws).⁶

Regarding the obligation to have the correct reading as a

⁶Interview with K.H. Abdul Hamid, Caretaker of the Al-Munawwir Krapyak Islamic Boarding School, Yogyakarta on Wednesday, December 8, 2021 at the Al-Munawwir Krapyak Islamic Boarding School Complex, Yogyakarta.

condition for memorizing or studying the Qur'an, this is consistent with what al-Imam Syamsuddin Abu al-Khair Muhammad bin Muhammad bin Muhammad al-Dimasyqi al-Syafi'i stated, that conforming to the rules of tajwid in reading the Qur'an is something that is common (mandatory), and further Al-Jazari, who reads the Qur'an by violating the rules of tajwid then he/she is guilty (sinful)

(والأخذ بالتجويد حتم لازم من لم يجد القرآن آثم)⁷

This demonstrates that memorizing the Qur'an and anyone who wishes to study the Qur'an must first be able to read properly and accurately. The Al-Munawwir Islamic Boarding School's administration does not directly state the requirements for students who can read the Qur'an correctly and appropriately, but some aspects that have usually come to be considered standards for this ability include: able to correctly practice about *makhārij al-ḥurūf*, *ṣifat al-ḥurūf*, *aḥkām tanwīn*, *aḥkām mad*, *aḥkām ra'*, *al-waqf wal-ibtidā'*, and many other.

Furthermore, it appears that the amount of time needed for each student to complete this stage depends heavily on their level of preparation, tenacity, aptitude, and discipline. Students with high levels of readiness, aptitude, and discipline will go through this stage more quickly than students with lower levels of preparation and aptitude. Obtaining this into consideration, the teacher's function, in addition to being a teacher and mentor, must also be able to provide inspiration and attraction to students in the process of taking education at the Al-Munawwir Krapyak Islamic Boarding School.

In the second stage, students must follow the teacher at Al-Munawwir Islamic Boarding School in order to memorize the Qur'an in the second level. Students will receive help, direction, and coaching from a tutor in this portion so they can memorize the Qur'an with accurate and good reading. At this stage, students are currently expected to perform two key activities on a regular basis and according to a schedule, namely *tasmi' ḥifẓ al-jadīd* (depositing new memory) and *tasmi' murāja'ah* (depositing past memorization as a process of repeating memorization).⁸

⁷al-Imam Syamsuddin Abu al-Khair Muhammad bin Muhammad bin Muhammad al-Dimasyqi al-Syafi', *Manẓūmah Al-Muqaddimah fī mā yajibū 'alā al-Qārī an-Ya'lamah*, ((al-Jumhuriyyah al-Yamaniyyah, 2020)

⁸Interview with K.H. Abdul Hamid, Caretaker of the Al-Munawwir Krapyak Islamic Boarding School, Yogyakarta on Wednesday, December 8, 2021 at the Al-

Aside from the capacity to accurately read the Qur'an, a student must also consistently memorize the Qur'an in the process of memorizing the Qur'an. Memorizing the Qur'an is a task that, once selected, demands the offenders' dedication and constancy to fulfill, complete, and maintain it throughout their lives. Earnest and honest intentions are therefore required, as was described in the previous section. It is nearly difficult for someone to persevere through the arduous process of memorization and observance of the Qur'an without earnest and honest intentions.

This second step necessitates the profile of a teacher who not only has excellent memorization of the Qur'an, but also has supplementary competencies as a teacher. The caregiver will indirectly know the capacity of the teacher who leads students in memorizing the Qur'an. Because caretakers will directly foster the students who will receive education at the next level. The length of time needed by the students in the second stage (*tahsîn* recitations) is greatly reliant on each student individually, just like it was in the first stage.

The third level, which serves as the culmination, requires students to directly follow the direction, mentorship, and coaching of the Al-Munawwir Islamic Boarding School Caregivers. The santri sensed an even greater challenge at this point, despite having already received advice from their master. Students must better prepare themselves because, according to Al-Munawwir Islamic Boarding School tradition, the chance to receive one-on-one guidance from caretakers is quite rare. Before receiving a Qur'an certificate, a student who has completed depositing their memory to the caregiver must first undertake a ceremony that entails reciting the Qur'an 30 Juz at a time while being observed by the Al-Munawwir Islamic Boarding School professors. The student is awarded the Al-Qur'an diploma if at this point it is determined that they can recite 30 Juz of the Qur'an at once. On the other hand, if the student is found to be incapable of fluently reciting all 30 Juz of the Qur'an at once, the exam will be rescheduled to be repeated until the student is found to be capable and receives a Qur'an diploma.⁹

Munawwir Krapyak Islamic Boarding School Complex, Yogyakarta.

⁹Interview with K.H. Abdul Hamid, Caretaker of the Al-Munawwir Krapyak Islamic Boarding School, Yogyakarta on Wednesday, December 8, 2021 at the Al-Munawwir Krapyak Islamic Boarding School Complex, Yogyakarta.

According to the description of the third level, students at the Al-Munawwir Krapyak Islamic Boarding School must successfully memorize 30 Juz of the Qur'an before they may pass a test that involves reciting 30 Juz of the Qur'an at once. This type of exam necessitates not only the memorizing skills and stamina of the pupils, but also their guts and mental fortitude. This means that the students who earned the Al-Qur'an sanad diploma at the Al-Munawwir Krapyak Islamic Boarding School were those who had memorized the 30 Juz of the Qur'an with proficient reading, powerful memorizing, as well as with a set mindset and courage. In this instance, it seems sense that Javanese society would subsequently become popular with the *khāṭaman* practice, which entails memorizing the Qur'an for 30 juz and reciting it aloud by one or two persons starting in the morning and ending in the afternoon or evening.

Later, the technique that was used at the Al-Munawwir Krapyak Islamic Boarding School spread throughout Indonesia, notably in Java. This is understandable considering that the Al-Munawwir Krapyak Islamic Boarding School is a forerunner among Java's tahfizh Islamic boarding schools. The traditions of the Al-Munawwir Krapyak Islamic Boarding School, however, are not always taken for granted as will be seen in the following section. The modifications, improvisations, and/or alterations in traditions practiced by Islamic boarding schools that are genuinely raised by graduates of Al-Munawwir Krapyak Islamic Boarding School will be observed in the next section.

B. The Practice of Issuing Qur'anic *Sanad* Diplomas at the Tahfizh Yanbu'ul Qur'an Islamic Boarding School in Kudus

According to K.H. M. Ulil Albab, the Tahfizh Yanbu'ul Qur'an Islamic Boarding School used to award the Qur'anic *sanad* diploma at the standard Kudus Tahfizh Yanbu'ul Qur'an Islamic Boarding School. Looking at the *sanad* tradition practiced in the Al-Munawwir Krapyak Islamic Boarding School demonstrates the specificity desired. Whereas, as explained earlier, that K.H. M. Arwani Amin is a student from K.H. M. Munawwir Krapyak.

The Tahfizh Yanbu'ul Qur'an Islamic Boarding School's practice of the Qur'anic *sanad* certificate tradition begins with the *taḥsīn* recitation (*taḥsīn tilāwah*) process, which is the stage of learning to read the Qur'an properly and accurately according to the rules of

tajwid science.¹⁰ At this stage, the Tahfizh Yanbu'ul Qur'an Islamic Boarding School maintains a rule that requires students to read the Qur'an from a book called *Yanbū'a*. The six-volume *Yanbū'a* method book for reading the Qur'an was written by K.H. M. Ulinnuha and K.H. M. Ulil Albab, two teachers at the Tahfizh Yanbu'ul Qur'an Islamic Boarding School. The Tahfizh Yanbu'ul Qur'an Kudus Islamic Boarding School uses this *Yanbū'a* book as it develops, but the general public also uses it. This book serves as both a reference and a test of the students' comprehension of the Qur'an.

After finishing *taḥsīn tilāwah*, the students move on to the next level, memorizing the Qur'an until the conclusion of 30 juz under the direction of the teachers at the Tahfizh Yanbu'ul Qur'an Islamic Boarding School.¹¹ At this stage, the teacher is solely in charge of helping students strengthen their memorization skills. This requirement forces the teacher to give the kids his undivided attention. After the students have memorized 30 chapters and turned them in to the teacher, the teacher will test the students' memorizing. If the students pass the test and are deemed ready to take the *sanad*, it will be advised that they go to the caretaker to complete the Qur'anic *sanad* certificate procedure. The santri will, however, be prepped once more until they are perceived as being able to "face" the caregiver.

Tasmi' all the memorizing to the caretaker (*muḥāfiẓ*) is the final step in the process of earning a Qur'anic *sanad* diploma at the Tahfizh Yanbu'ul Qur'an Islamic Boarding School.¹² The final step calls for excellent reading comprehension, powerful memorizing skills, and tremendous fortitude. Everything requires dedication, reliability, and strict discipline. The students are required to take part in activities such as reciting 30 juz of the Al-Qur'an aloud in front of senior Al-Qur'an teachers after finishing the *tasmi'* to the carers. Additionally, pupils observe a traditional *riyāḍah* by fasting for 40 days. The students memorized the Qur'an during those 40 days by repeating it until they had a solid grasp of it (*mutqin*). The Tahfizh Yanbu'ul Qur'an Islamic Boarding School Caregiver will present the concerned kids with a certificate from the Qur'anic *sanad* once all of

¹⁰Interview with K.H. M. Ulil Albab, Caretaker of the Holy Tahfizh Yanbu'ul Qur'an Islamic Boarding School on Friday, December 24, 2021.

¹¹Interview with K.H. M. Ulil Albab, Caretaker of the Holy Tahfizh Yanbu'ul Qur'an Islamic Boarding School on Friday, December 24, 2021.

¹²Interview with K.H. M. Ulil Albab, Caretaker of the Holy Tahfizh Yanbu'ul Qur'an Islamic Boarding School on Friday, December 24, 2021.

these procedures have been successfully completed.

Given the justification provided, it is easy to see how the Tahfizh Yanbu'ul Qur'an Islamic Boarding School and the Al-Munawwar Krapyak Islamic Boarding School are comparable. Students in both of these boarding schools must successfully complete three levels in order to receive a Qur'anic *sanad* certificate. These two boarding school still share exactly the same first and second stages. Along with their distinctions, the two boarding school also share certain similarities. Students pursuing a Qur'anic sanad certificate at the Tahfizh Yanbu'ul Qur'an Islamic Boarding School in Kudus must not only remember 30 juz of the Qur'an and be able to recite the memorization at one time, but must also participate in additional activities such as fasting for 40 days. The Krapyak Islamic Boarding School does not observe this 40-day fasting custom.

Furthermore, the existence of a particular manual utilized for students in the tahsin recitation (*tahsîn tilāwah*) stage, namely the *Yanbū'a* book, is unique at the Tahfizh Yanbu'ul Qur'an Islamic Boarding School. Even the literary tradition at the Tahfizh Yanbu'ul Qur'an Islamic Boarding School dates back to K.H. Muhammad Arwani Amin. When learning *qirā'at al-sab'ah* with the book, K.H. M. Munawwir *muqarrar: Hīrz al-Amānī wa Wajh al-Tahānī* by Imam Syatibi, K.H. M. Arwani Amin make a kind of review, summary, formulation, elaboration which is then recorded as a book in the discipline of *qirā'at* entitled *Fayḍ al-Barakāt fī Sab'i al-Qirā'āt*. This book is still used as a reference for Tahfizh Yanbu'ul Qur'an Islamic Boarding School students studying *qirā'at al-sab'ah*.

Taking the preceding explanation into consideration, it can be stated that two traditions occurred concurrently at the Tahfizh Yanbu'ul Qur'an Islamic Boarding School. The first is the tradition of the instructor (*al-mujīz*) presenting a sanad al-Qur'an and *qirā'at al-sab'ah* certificate to the santri (*al-mujāz*), as is common in other tahfizh boarding school. The legacy of writing in the Qur'anic discipline has also been carried down from generation to generation in this boarding school. It has been established that at the very least the Tahfizh Yanbu'ul Qur'an Islamic Boarding School has produced a monumental book in the discipline of *Qirā'āt* entitled *Fayḍ al-Barakāt*, as well as the book of *Yanbū'a*, which is a guide book for novices to read the Qur'an properly and correctly. Furthermore, this boarding school provides a typical Al-Qur'an manuscript that can be utilized as a guide in the process of memorizing the Qur'an.

The Tahfizh Yanbu'ul Qur'an Islamic Boarding School's manuscripts have been adorned with *waqf* and *ibtidā* symbols. This particular symbol aids other students and Qur'an students in memorizing and reading the Qur'an. The Qur'an manuscripts issued by the Tahfizh Yanbu'ul Qur'an Islamic Boarding School, like the *Yanbū'a* book, can now be used by the larger community as well as by the Tahfizh Yanbu'ul Qur'an Islamic Boarding School. It is important to note from the outset that the purpose of boarding school is not only to serve as a center for Al-Qur'anic study but also to carry out *da'wah* activity and develop the community in a variety of ways.

C. The Practice of Issuing Qur'anic *Sanad* Diplomas at the Bustanul Huffadz As-Sa'idiyyah Islamic Boarding School, Sampang Madura

The three levels of *taḥsīn* recitation (*taḥsīn tilāwah*), *taḥfīz*, and *manḥu al-ijāzah* are also used in Sampang Madura to award the Qur'anic *sanad* diploma at the Bustanul Huffadz As-Sa'idiyyah Islamic Boarding School, as they were in the two previous boarding schools.¹³ Novice students are guided by junior teachers who are senior students at the boarding school during the *taḥsīn* recitation (*taḥsīn tilāwah*) stage. The students will be encouraged to memorize the Qur'an under the direction of experienced boarding school teachers after following the guidance of *taḥsīn* recitations and being judged to have good reading abilities and be ready to do so. The time required to complete the *taḥsīn* recitation stage will vary depending on each student's aptitude, maturity, and discipline.

The second step involves memorizing the Qur'an while being guided by more experienced teachers. Each student will experience this stage differently and in a different amount of time. Sincerity, patience, discipline, commitment, consistency, and, of course, honest intentions are all necessary during the memorizing of the Qur'an because of Allah. The teachers who lead them must also take responsibility for these circumstances. In the morning, afternoon, and evening, Santri or students at Sampang Madura's Bustanul Huffadz As-Sa'idiyyah Islamic Boarding School offer instruction on

¹³Interview with K.H. Aunurrofiq bin K.H. Mansur Ismail Caretaker of the Bustanul Huffadz As-Sa'idiyyah Islamic Boarding School, Sampang Madura on Wednesday, January 4, 2022 at the Bustanul Huffadz As-Sa'idiyyah Islamic Boarding School complex, Sampang Madura.

memorizing the Qur'an. Many students take the initiative to practice their memorizing till late at night or early in the morning, it is as stated by K.H. Aunurrofiq. The atmosphere of the boarding school has a significant impact on students' motivation to memorize the Qur'an.¹⁴

After the santri memorizes the Qur'an under the supervision of a senior teacher, the diploma is presented to the boarding school caregiver. When a student successfully completes the second level, the boarding school caregiver will award Al-Qur'an certificates. This means that the students who will receive a Qur'anic *sanad* diploma are those who possess a variety of skills, including the ability to read the Qur'an correctly and in accordance with the principles of tajwid science, the completion of the memorization of 30 juz of the Qur'an with good reading and correct memorization, and the ability to recite the memorization of the Qur'an 30 juz at a time. Regarding the final point, typically, classes begin in the morning after dawn and end after isya, with breaks during prayer times or for other pressing requirements.

The caregiver will present an Al-Qur'an sanad certificate to the student who has successfully completed all three of the aforementioned phases. This suggests that the selected santri or students have the power to grant the Qur'anic diploma to anyone who studies with him in the future by upholding the customs practiced in Sampang Madura's Bustanul Huffadz As-Sa'idiyyah Islamic Boarding School. As mentioned in the previous section, this tradition of teaching the Qur'an accompanied by the awarding of a sanad diploma began on the island of Madura, East Java, through the Bustanul Huffadz As-Sa'idiyyah Islamic Boarding School, Sampang Madura, and was later more actively carried out by several other boarding school.

D. The Practice of Issuing Qur'anic *Sanad* Diplomas at Darul Qur'an Islamic Boarding School Arjawinangun Cirebon, West Java

Concerning the issuance of a *sanad* certificate of the Qur'an, Arjawinangun Cirebon, the Caretaker of the Darul Qur'an Islamic

¹⁴Interview with K.H. Aunurrofiq bin K.H. Mansur Ismail Caretaker of the Bustanul Huffadz As-Sa'idiyyah Islamic Boarding School, Sampang Madura on Wednesday, January 4, 2022 at the Bustanul Huffadz As-Sa'idiyyah Islamic Boarding School complex, Sampang Madura.

Boarding School, claims that a *sanad* diploma can also be provided to students who complete the Qur'an by sight rather than recitation. The key issue is that the students read the Qur'an in front of the teacher in a perfect 30 juz and were able to read it properly and accurately according to both the *makhraj al-hurūf*, *ṣifat al-hurūf*, *waqf al-ibtida'*, and other *aḥkām tajwīdiyyah*. Of course, the certificate must specify that the student got a *sanad* certification through reading rather than memorizing. However, Kyai Ahsin concedes that the tradition in Arab countries, and the ideal, is to only award certificates to students who have memorized the 30 juz of the Qur'an through *mutqin*.

The execution of the learning that took place at the Al-Munawwir and Yanbu'ul Qur'an Islamic Boarding Schools and the Dar Al-Qur'an Islamic Boarding School in Cirebon are quite comparable. Students must initially adhere to the *taḥsīn tilāwah* guidelines by reading the Qur'an in front of senior teachers (*muṣāfaḥah*). This stage will end when the students have finished reading the Qur'an in front of the teacher for 30 chapters. Students who accomplish this stage will be included in the memorizing Al-Qur'an *bi al-naẓar* procession. This level can be completed by pupils ranging in age from 6 months to 2 years, depending on their readiness and aptitude.

The process of memorizing the Qur'an is addressed to senior teachers at Dar Al-Qur'an Islamic Boarding School at the following level. Students will participate in a range of exercises at this stage, including *tasmī' ḥifẓ al-jadīd* and *murāja'ah*. The *tasmī' ḥifẓ al-jadīd* procedure is performed in front of the teacher. Students will receive assistance as well as corrections during this process, including adjustments to their memorizing as well as corrections to the quality of their memorized readings. *Murāja'ah* exercises are frequently carried out by each pupil imaginatively and independently. Every week, they prepare *ḥalāqah murāja'ah*.

When the santri have finished *tasmī'* to the teacher in 30 chapters with strong reading and fluent memorizing, this stage of memorization will be finished. The students' capacity to recite 30 Juz of the Al-Qur'an in a single breath, from dawn to sunset, serves as evidence of this talent. If the student is found to be capable throughout this process, he/ she is granted the *Qur'anic syahadah*; if not, *tasmī'* will be rescheduled for another time that is suitable for the students' level of preparation.

Students can proceed to the next step by acquiring a certificate from the Qur'anic *sanad*. The direct caretaker is K.H. Dr. Ahsin Sakho

Muhammad, M.A., who awards the Qur'anic *sanad* certificate at the Dar Al-Qur'an Islamic Boarding School Cirebon. If the caretaker has paid close attention to the students' memorizing, he will promptly award the Sanad Al-Qur'an diploma. Students receiving a sanad at Cirebon Dar Al-Qur'an Islamic Boarding School are not required to memorize the *Manzūmah Jazariyyah* book.

This Cirebon Dar Al-Qur'an Islamic Boarding School is unique in that it offers *Qirā'at al-sab'ah* instruction, which is practiced not only by the students but also by members of the general public. According to K.H. Dr. Ahsin Sakho Muhammad, M.A., this is necessary so that both the general public and the santri or students community are aware of the scientific treasures of the *qirā'at* field. In addition, K.H. Dr. Ahsin Sakho Muhammad, M.A. has also compiled a book that specifically examines *qirā'at al-sab'ah* entitled *Manba' al-Barakāt* (منبع البركات). The name of the book written by K.H. Dr. Ahsin Sakho Muhammad, M.A. recognized by him as a form of *tafāulan* toward the book of *Fayḍ al-Barakāt* (البركات فيض) which was written by K.H. R. Muhammad Arwani Kudus.

E. The Practice of Issuing the Qur'anic Sanad Diplomas at the Daarul Qur'an Islamic Boarding School, Tangerang Banten

According to K.H. Yusuf Mansur, the implementation of the Qur'anic *sanad* certificate program at the Tahfizh Daarul Qur'an Islamic Boarding School is really developing very well, and is driven by a special unit called *Markaz I'dād Mu'allim Al-Qur'ān wa al-Ijāzah bi al-Sanad Dār al-Qur'ān*.¹⁵ Muhammad Bisyr stressed that the Tahfizh Daarul Qur'an Islamic Boarding School, a contemporary Islamic boarding school, may still uphold tradition by upholding the tradition of the *sanad* Al-Qur'an in his research's following comments and conclusion.¹⁶ This study supports Anthony Giddens' contention that tradition is not necessarily static because each succeeding generation must relearn tradition as it is passed down from the previous one. Tradition does not necessarily oppose change when it takes place in a

¹⁵Interview with K.H Yusuf Mansur on Wednesday, December 1, 2021 at the Tahfizh Daarul Qur'an Islamic Boarding School Tangerang.

¹⁶Muhammad Bisyr, *Sanad Tradition and The Revitalization of Pesantren Science*, Paper presented at the International Conference on Pesantren Studies, organized by the Directorate of Diniyah Education and Islamic Boarding Schools of the Ministry of Religion of the Republic of Indonesia in 2018 in Yogyakarta.

specific setting and takes on a meaningful shape. The aforementioned conclusion also refutes the assertion made by Karl Mark and Emile Durkheim that modernity is a problem with human life. Because he believes that modernity offers a variety of items from advancements that lead to transgressions of social standards.

Markaz I'dād Mu'allim Al-Qur'ān wa al-Ijāzah bi al-Sanad, the task of the Tahfizh Daarul Qur'an Islamic Boarding School's work unit, which is specifically tasked with improving the proficiency of Al-Qur'an teachers (*tahsīn* and *tahfīz*) in all Daarul Qur'an education units at the central and branch schools, is to develop Al-Qur'an teachers' knowledge of the sacred text. If Daarul Qur'an is an organization that cares about the advancement of tahfizh Al-Qur'an education across all of its educational units, then this organization has a very important role in assuring the caliber of tahfizh teachers across all of Daarul Qur'an's tahfizh education. Etymologically, *Markaz I'dād Mu'allim Al-Qur'ān wa al-Ijāzah bi al-Sanad* Pesantren Tahfizh Daarul Qur'an means the center of regeneration (preparation) of Al-Qur'an teachers and sanad diplomas.¹⁷

It is obvious from the institution's name that it is charged with developing Al-Qur'an teacher cadres in order to fill the position of tahfizh Al-Qur'an instructors in all Daarul Qur'an education units. Additionally, in accordance with the institution's name, the development of the cadre of Al-Qur'an teachers include offering guidance programs for existing or aspiring teachers up to the point of acquiring an Al-Qur'an sanad certificate. Additionally knowledgeable in managing classrooms, running Al-Qur'an educational facilities, and speaking various languages (Arabic).

According to Darul Qutni, the head of the Daarul Qur'an Foundation's secretariat, senior human resources at *al-Hay'at al-'Alamiyāt li al-Kitāb wa al-Sunnah* were sent in 2018 to continue the collaboration arrangement with the World Muslim League. The senior staff member designated is a Yemeni professor of education by the name of Zaid Abdullah bin Ali Al-Ghayli, also known as Doctor Zaid.¹⁸ He observed the practice of learning tahfizh at the Tahfizh Daarul Qur'an Islamic Boarding School in Tangerang as well as many branch boarding schools a few months after his arrival.

Meetings with *tahfīz* teachers were also held in each Daarul

¹⁷Interview on 7 April 2020 in Pesantren Tahfizh Daarul Qur'an.

¹⁸Interview on 2 Desember 2021 in Pesantren Tahfizh Daarul Qur'an Tangerang.

Qur'an Islamic Boarding School. Based on his direct observations of the practice of learning *tahfīz* in *halāqah* and discussions with *tahfīz* teachers at the central and branch boarding school, the idea of making systematic and structured efforts to develop the competence of *tahfīz* teachers at the Tahfīzh Daarul Qur'an Islamic Boarding School, both at the center and branches, emerged.¹⁹

Based on the information obtained from Dr. Zaid, at first this idea has not been condensed into the form of establishing an institution called *Markaz I'dād Mu'allim Al-Qur'ān wa al-Ijāzah bi al-Sanad*. However, the concept was first discussed with the leaders of Daarul Qur'an, including K.H. Yusuf Mansur (Chairman of Daarul Qur'an), Ustad Ahmad Jamil, Chairman of the Foundation, K.H. Ahmad Slamet Ibnu Syam, Head of the Tahfīzh Bureau, and K.H. Zaid Ali Albili, the caretaker of the Tahfīzh Daarul Qur'an Islamic boarding school in Tangerang. After considering various things, and most importantly efforts to develop the competence of *tahfīz* teachers (since the objective conditions of *tahfīz* teacher competence at that time were considered very low), it was thus agreed to establish a Center for Cadreization of Al-Qur'an Teachers and Sanad Diplomas or *Markaz I'dād Mu'allim Al-Qur'ān wa al-Ijāzah bi al-Sanad*.²⁰

The next step after agreeing to develop *Markaz I'dād Mu'allim Al-Qur'ān wa al-Ijāzah bi al-Sanad* was not to simply build it. However, he maintained close contact with *al-Hay'at al-'Alamiyāt li al-Kitāb wa al-Sunnah* and the Muslim World League (*Rābiṭah al-'Alam al-Islām*). After *al-Hay'at al-'Alamiyāt li al-Kitāb wa al-Sunnah* and the World Muslim League expressed their support, the organization named *Markaz I'dād Mu'allim Al-Qur'ān wa al-Ijāzah bi al-Sanad* was ceremonially inaugurated directly by the Secretary General of the Muslim World League Dr. Muhammad bin Abdul Karim Isa on August 8, 2017 to coincide with the 25th Dzulqa'dah 1438 H.²¹ It might be said that the founding of this institution was motivated by the realization that improving the abilities of *tahfīz* al-Qur'an teachers was crucial to the growth of the Tahfīzh Daarul Qur'an Islamic Boarding School. This is due to the *tahfīz* teacher's perceived objective condition at

¹⁹Interview with Dr. Zaid Abdullah bin Ali al-Ghayli on December 4, 2021 at the Tahfīzh Daarul Qur'an Islamic Boarding School Tangerang.

²⁰Interview with Dr. Zaid Abdullah bin Ali al-Ghayli on December 4, 2021 at the Tahfīzh Daarul Qur'an Islamic Boarding School Tangerang.

²¹Interview with Dr. Zaid Abdullah bin Ali al-Ghayli on December 4, 2021 at the Tahfīzh Daarul Qur'an Islamic Boarding School Tangerang.

the moment, which was one of low competence. This institution is supposed to provide the solution to these issues since teachers, as those who deal with students directly in an intellectual and spiritual capacity, need to possess the necessary skills.

Ustad Yusuf Mansur asserts that the *Markaz I'dād Mu'allim Al-Qur'ān wa al-Ijāzah bi al-Sanad* has improved the standard of tahfizh for both teachers and students, thus solidifying the Daarul Qur'an institution as a tahfizh-based educational institution. Ustad Yusuf asserts that Daarul Qur'an will be more in line with other Qur'anic *tahfīz* organizations around the world.²² Ustad Yusuf's assertion is supported, in part, by the fact that *Markaz I'dād Mu'allim Al-Qur'ān wa al-Ijāzah bi al-Sanad* was established by individuals with extensive knowledge of running Al-Qur'an educational institutions in numerous nations throughout the world. *Al-Hay'at al-Alamiyat lil Kitab was-Sunnah* and *Rabithah al-Alam al-Islami* both gave the Middle East their complete support, notably *Markaz I'dād Mu'allim Al-Qur'ān wa al-Ijāzah bi al-Sanad*.²³

Additionally, the existence of *Markaz I'dād Mu'allim Al-Qur'ān wa al-Ijāzah bi al-Sanad* is a means of perfecting the primary steps taken by the founders of the Tahfiz Daarul Qur'an Islamic Boarding School in order to serve the Qur'an, according to Ustad Ahmad Jamil, Chairman of the Indonesian Daarul Qur'an Foundation. The foundation of *Markaz I'dād Mu'allim Al-Qur'ān wa al-Ijāzah bi al-Sanad* reflects this high tenacity for solemnity.

This aims to improve the quality of Qur'anic service in Indonesia by moving away from simply teaching memorizing the Qur'an and toward an effort to preserve the Qur'an by improving the quality of recitations, understanding and contemplating its meaning, instilling Qur'anic morality, and teaching sciences and knowledge related to the Al-Qur'an. *Markaz's* mission is to become a center for the regeneration of teachers and leaders of Islamic boarding schools known as tahfizh al-Qur'an. To prepare tahfizh Al-Qur'an teachers, *Markaz* offers a variety of routine advice and *dawrah*, or instruction, with an emphasis on deepening the rules of recitation and the principles of *qirā'at* science. In the meantime, *Markaz* offers

²²Interview with Ustad Yusuf Mansur on Wednesday 1 December 2021 at the Tahfiz Daarul Qur'an Islamic Boarding School in Tangerang.

²³Interview with Ustad Yusuf Mansur on Wednesday 1 December 2021 at the Tahfiz Daarul Qur'an Islamic Boarding School in Tangerang.

guidance in the form of various resources on the management of the management of the Al-Qur'an *ḥalāqah* to the management of the management of Al-Qur'an educational institutions in order to train the leadership of Al-Qur'an educational institutions.²⁴

Regarding *markaz*'s objectives, it is formally stated in *markaz al-dālīl*, that *markaz*'s objectives are to help strengthen the institution of *tahfiz* Al-Qur'an, maintain and preserve the tradition of the al-Qur'an sanad, prepare the next generation, review the Qur'an, and offer Qur'an training services for *tahfīz* institutions. *Markaz* is enhanced by an organizational structure that is anticipated to operate at peak performance as an organization or work unit that is encouraged to function professionally.²⁵

The *markaz* teaching team, which consists of Syekh from Syria and Yemen who were brought in by the Daarul Qur'an Foundation as part of a collaboration with *al-Hay'at al-'Alamiyāt li al-Kitāb wa al-Sunnah*, is a crucial component of the school. These Syekh are leading the effort to build human resources for *tahfīz* teachers at the Tahfizh Daarul Qur'an Islamic Boarding School. The Syekh who instruct at the *markaz* are those who are deemed to be sufficiently qualified to instruct from the Qur'an. The Syekh additionally possess wisdom, experience, and high moral standards.

As was already established, not all students are eligible to enroll in the sanad diploma program due to an unfair comparison between the number of students and *markaz* teachers. Students who successfully complete the screening process held by *markaz* each year are eligible to participate in the *sanad* diploma program. Students who successfully complete the selection processes are then enrolled into Syekh *markaz*'s *ḥalāqah*. The meeting between *Markaz* Management and the *Markaz* Syekh led to the formation of the *ḥalāqah* grouping that was previously discussed. The distribution of students' numbers, the distribution of their abilities in each *ḥalāqah*, and the distribution of their excitement for participation in *markaz* programs are some of the factors that are used as the basis for categorizing the Santri.

The *Markaz* Management and Syekh *Markaz* learned about these three things prior to the program's start by conducting a *muqābalah*,

²⁴Document of *Dalīl Markaz I'dād Mu'allimi al-Qur'ān wa al-Ijāzah bi al-Sanad* Tahfizh Daarul Qur'an Islamic Boarding School Year 2019.

²⁵Document of *Dalīl Markaz I'daad Mu'allimi Al-Qur'an wa Al-Ijazah bi al-Sanad* Tahfizh Daarul Qur'an Islamic Boarding School Year 2019.

or placement test. According to the Santri's confession, the students will find it difficult to follow the *muqābalah* process. In front of the *Markaz* Syekh, the *Markaz* Director, the *Markaz* Deputy Director, and the *Markaz* Trustees, they will be required to recite the memorized Al-Qur'an.

Dr. Zaid al-Ghayli, one of the *Markaz* Trustees, believes that *muqābalah* activities are crucial. Students will be required to read the Qur'an aloud or memorize it in front of the *Markaz* Management as part of the *muqābalah* procedure. Therefore, in his opinion, students already possess the necessary skills if they can correctly and fluently recite the memorization or read the Qur'an. Students can so read the Qur'an or memorize it and do so accurately even when the *Markaz* officials are present. The majority of the santri at the Tahfizh Daarul Qur'an Islamic Boarding School in Tangerang, however, have the ability to read the Qur'an, which is still fairly low, according to Dr. Zaid, so far in the *muqābalah* process.²⁶

In conclusion, it can be said that *muqābalah* exercises serve as an initial diagnostic process for assessing students' conditions, including their ability to read the Qur'an and their motivation to improve their academic performance. Throughout the *Markaz* program, the outcomes of this *muqābalah* procedure are subsequently used as a guide for subsequent therapies. More specifically, it can be said that *markaz* has three main programs based on first-hand observations in the field, numerous papers, and interviews with various associated parties. The following are the three key initiatives in santri's development:

1. Program of *Tahsîn al-Tilāwah wa Itqān al-Hifẓ* (Improvement of Reading and Strengthening of Memorizing Al-Qur'an)

The Tangerang Tahfizh Daarul Qur'an Islamic Boarding School Santri curriculum, developed by *markaz*, emphasizes learning on increasing the reading of the *tahsîn* and *itqān al-hifẓ*. This program was created by *markaz* on the basis that, according to the *Markaz* Management's assessment, a significant number of students still need to improve their reciting skills. In addition, despite having syahadah or Al-Qur'an diplomas from various Qur'anic educational institutions, the santri are also thought to have poor memorizing skills. As was

²⁶Interview with Dr. Zaid bin Ali Abdullah al-Ghayli, Head of *Markaz*, on December 10, 2021 at the Tahfizh Daarul Qur'an Islamic Boarding School Tangerang.

stated in the preceding section, the Foundation desires that Dr. Aiman Rusydi Suwaid, the Expert Council of *al-Hay'at al-Alamiyyah li al-Kitāb wa al-Sunnah*, serve as the benchmark for students at the Tahfizh Daarul Qur'an Islamic Boarding School when it comes to memorizing and reciting the Qur'an. The *taḥsīn tilāwāh* program that is actually used is as follows:

There are prerequisites for individuals who will adhere to the *taḥsīn tilāwāh* and *itqān al-ḥifẓ* program, according to the *hay'ah tanẓīmīyyah* or *Markaz* norms. Having memorized the Qur'an 30 Juz, being willing to adhere to the timetable strictly during the learning period chosen by *Markaz*, taking and passing the entrance exam, and preferably being skilled in Arabic are some of the prerequisites mentioned. However, in the practice, these requirements are not strictly maintained. All santri at the Tahfizh Daarul Qur'an Islamic Boarding School in Tangerang, both those who have memorized the Qur'an for 30 juz and those who have not, are included in this *taḥsīn tilāwāh* program based on the results of the field study. Additionally, the Santri actually have to participate in this program; it is not something they choose to do. This guideline was adopted with the understanding that all students required *taḥsīn tilāwāh* guidance.

a. Program of *Taḥṣīḥ* Tilāwāh (Recitation of the Qur'an)

According to the *Markaz* regulations, the *taḥsīn tilāwāh* program's explicit goals are to teach participants the rules of recitation both theoretically and practically from the book of Syekh Aiman Swaid, present participants to deposit a number of juz that have been determined at each level in the public space, and train participants to be able to read the Qur'an properly and correctly. The following objectives for completing the *taḥsīn tilāwāh* program are also listed:

- 1) Participants master the laws of recitation (*tajwīd*) in theory and practice.
- 2) Participants are able to read the Qur'an properly and correctly according to the rules of *tajwīd*.
- 3) Mastering basic competencies related to *ḥalāqah* management and Al-Qur'an learning methods.
- 4) Having basic skills related to communication or public speaking.

The two components of the curriculum for recitation of *taḥsīn tilāwāh* and *itqān al-ḥifẓ* are more in-depth. The first is *taḥsīn tilāwāh*, which is the improvement of Qur'anic reading, and the second is

itqān al-ḥifẓ, which is the strengthening of memorizing by proficient reading. The following explanation can be used to describe each of the two programs.

b. Program of *Itqān al-Ḥifẓ* (Memorization Strengthening)

The *itqān al-ḥifẓ* program, which aims to strengthen and improve memorization of the Qur'an, is offered after the participants have finished the *taṣḥīḥ tilāwah* or *taḥsīn tilāwah* stage of the program. This program is being developed as part of Daarul Qur'an santri, which is under *Markaz's* management. The goal of this program is to improve the participants' memorizing skills so they can combine strong memorization with good reading and good memorization quality. The fluency and correctness of the reading can be used to determine the level of memorization if the participant's reading is evaluated based on the accuracy of the *makhraj al-ḥurūf*, the *ṣifat al-ḥurūf*, and a number of additional *tajwīd* regulations.

According to the researcher's experience, the process of sustaining and facilitating memorizing is a very laborious one. Several students at the Tahfizh Daarul Qur'an Islamic Boarding School corroborated this. Muhammad Faiz, a Daarul Qur'an Santri, stated that memorizing the Al-Qur'an, which he has lived, can be passed without being too burdensome. However, he thought that keeping, repeating, and launching memorization had become a burden. As a result, Faiz stated that he would be delighted if *Markaz* could assist a mentoring program for the stage of reinforcing memorization, or *itqān al-ḥifẓ*.²⁷ Nurseha, who is also a student of the Tahfizh Daarul Qur'an Islamic Boarding School in Tangerang, also acknowledged the same thing.

According to the minutes of *Markaz's* meeting with all Tahfizh Daarul Qur'an Tangerang Islamic Boarding School students on February 20, 2020, all students warmly supported *Markaz* program of *itqān al-ḥifẓ*. In fact, the students expressed their approbation for the entire *Markaz* program, which they found was highly beneficial in assisting them in retaining Qur'an memorization.²⁸ According to Dr. Zaid, the *Markaz* supervisor, *Markaz* allows students to opt

²⁷Interview with students of Muhammad Faiz, Santri of Tahfizh Daarul Qur'an Islamic Boarding School on December 20, 2021

²⁸Minutes of Meeting with *Markaz* and all Santri at Tahfizh Daarul Qur'an Islamic Boarding School Tangerang on February 20, 2020

out of participating in *Markaz* activities. *Markaz* only stipulated one condition: that the santri pass the *itqān al-ḥifẓ* stage of the exam. Thus, according to Dr. Zaid, any Daarul Qur'an Santri who does not want to participate in *Markaz* programs is permitted as long as the individual can pass the exam.²⁹

Program of *itqān al-ḥifẓ* regulated with the following conditions:³⁰ Participants follow the guidance of deepening the tajwid material.

The fundamental reference for developing the theoretical recitation material supplied in the *itqān al-ḥifẓ* program is the book of *al-Muqaddimah fīmā yajib 'alā Qārī' Al-Qur'ān an-Ya'lamah*, also known as *Naẓm al-Jazariyyah* by Muhammad bin Muhammad bin Ali bin Yusuf Ibn al-Jazari. *Itqān al-ḥifẓ* participants are even encouraged to learn the *Naẓm al-Jazariyyah*.

- 1) Participants recite the Al-Qur'an according to their readiness or ability

Every participant in this program is invited to choose the number of pages that are ready to be read by rote in front of the Syekh *Markaz* every day. There are three options: one page per day, two pages per day, or three pages per day. Provided there are participants who are ready and capable of more than three pages each day, and if there is enough learning time in each day, this will be allowed. If time is limited, each participant can only read three pages of their memorizing. These three options are then used to classify the levels.

More specifically, the aforementioned program allows santri to select their own level. If the learner choose the second level, he or she is required to read two pages of their memorization in front of Syekh *Markaz* each day. As a result, the santri will finish reading 10 pages in a week, 40 pages in a month, and all 30 juz of the Qur'an in 14 months. By assuming a 540-page manuscript will be used. On the other hand, if a student choose the first level, he or she will complete reading the Qur'an from memory in front of Syekh *Markaz* for a period of nine months. Last but not least, student who decide to read one page each day will complete the task in 27 months, or

²⁹Interview with Dr. Zaid bin Ali Abdullah al-Ghayli, *Markaz* instructor, on December 20, 2021 at the Tahfizh Daarul Qur'an Islamic Boarding School Tangerang

³⁰*Dalīl Markaz I'dād Mua'llim al-Qur'ān wa al-Ijāzah bi al-Sanad* Tahfizh Daarul Qur'an Islamic Boarding School Tangerang.

two years and three months.

According to field data, 25 of the 40 Santri Tahfizh Daarul Qur'an Islamic Boarding School Tangerang chose the first level. The remaining ten santri chose the second level, while the remaining five santri chose the first level. For *Markaz*, this circumstance is not an issue. Because, for *Markaz* managers, the most crucial aspect of leveling is santri or students' willingness to better themselves through various *Markaz* programs. *Markaz* also stressed the participants' constancy, particularly when it comes to preparation and ability, which vary from person to person. Furthermore, as an effort to evaluate the *itqān al-ḥifẓ* guidance program, provisions regarding the exams must be followed by all participants.

Every five juz of memory that has been read to the Syekh is tested in this manner. Each participant who has completed five juz is therefore not permitted to move on to the subsequent juz unless he or she has successfully finished the five juz memorization exam. After passing all five juz tests, the individual can move on to the following juz. If, however, he or she fails the five-juz exam, he or she must wait until he or she does so before being allowed to resume his or her memorizing.

The features of this type of exam are meant to help participants strengthen their memorization. Participants will become accustomed to the rote *murāja'ah* they have passed if tests are held every five juz. Without a good *murāja'ah* skill, a memorizer of the Qur'an will easily lose his or her memorizing of the Qur'an. The following regulations apply to the assessment provisions of the exam every five juz:³¹

- a) Each participant finishes adding to the memorization of five juz, then an exam will be conducted;
- b) The board of examiners consists of the *Markaz* Management and the *Markaz* Syekh;
- c) The examination process is carried out by the examiner asking questions in the form of verse pieces and the examinee must be able to continue the examiner's reading;
- d) The object assessed is the fluency of memorization and *faṣāḥat al-qirā'ah*;
- e) Each object of assessment has a minimum score of 60;

³¹*Dalil Markaz I'daad Mua'llimi AL-Qur'an wal-Ijazah bis-Sanad Tahfizh Daarul Qur'an Boarding School Tangerang.*

- f) If there is a score below 60 (for two objects of assessment), then it is declared not to pass and must take the exam at the next time until it finally passes;
- g) After being declared passed, participants continue their memorization;
- h) Every time adding 10 juz of memorization, a 10 juz test will be carried out
- i) The final exam process is a total memorization test of 30 juz.

If the participant has completed memorizing 30 juz to Syekh *Markaz* and has been declared to have passed the final 30 juz exam, he or she advances to the next stage, which is the process of obtaining the certificate of the Qur'anic *sanad* narrated by Imam Hafs from Imam 'Ashim. These connected provisions will be discussed in the sections that follow.

2. Program of *Akhdu al-Ijāzah al-Sanad* History of Imam Hafs from Imam 'Ashim

This program is a continuation of the preceding program, improvement of reading and strengthening memorization. The *Akhdu al-Ijāzah al-Sanad* program, narrated by Imam Hafs from Imam 'Ashim, is a program designed to provide all students at the Tahfizh Daarul Qur'an Islamic Boarding School in Tangerang with a chain of Al-Qur'an that extends to the Prophet Muhammad, the Angel Gabriel to Allah SWT, and the Prophet Muhammad's descendants. Attaining this stage is critical for confirming the Daarul Qur'an santri's qualifications.

There are several ways to read the Qur'an that are accepted (*mu'tabar*) by the Muslim community worldwide. In the science of *qirā'at*, the process for different Qur'anic readings is specifically researched. The science of *qirā'at* Al-Qur'an is the study of how to read the verses of the Qur'an, which are revelations of Allah SWT, as determined by one of the imams of *qirā'at* experts, in a manner that is distinct from that of other scholars, in accordance with the reading of the writings of the Qur'an found in one of Uthman's manuscripts and in accordance with the rules of the Arabic language.³² Every qira'at priest has a narrator (*rāwī*), who recounts the reading of Imam qira'at. Furthermore, the term *ṭāriq* refers to the party that recounts or

³²Abdul Djalal, *Ulumul Qur'an*, (Surabaya: Dunia Ilmu, 2013), 340-341.

distributes the reading of the imam qiraat gathered through narrators (*rāwī*). Imam 'Ashim is one of the qiraat imams. Imam Hafs and Imam Shu'bah are his narrators.

The Indonesian Muslim community follows Imam Hafs the most out of all the qiraat Al-Qur'an imams. Based on this, the first sanad diploma that a santri must possess in order to graduate from the Tahfizh Daarul Qur'an Islamic Boarding School is the qiraat of Imam 'Ashim, related by Imam Hafs. Ashim bin Abi an-Najud al-Kufi is his full name. Participants in this *akhdzu al-ijāzah* program must meet a number of criteria. The issues at hand are as follows:

- a. Mastery of the Qur'an as a whole, both memorization and reading;
- b. Recommended by Syekh *Markaz*, or if the participant is from outside Daarul Qur'an, then he or she must first get a recommendation from the Quranic educational institution;
- c. Stating his or her readiness to prepare time within the specified period to follow the guidance of *Markaz*;
- d. Take and pass the entrance exam;
- e. Preferably proficient in Arabic

The program's learning goal is for learners to grasp the *Nazm al-Jazariyah* book in depth, both knowing and memorizing. Furthermore, this program has a goal, which is to receive a certificate from the *sanad* Qur'an *qirā'at* Imam 'Ashim history of Imam Hafs through Imam Syatibi's *ṭāriq*. With ability as the program's goal, the Tahfizh Daarul Qur'an Islamic Boarding School is confident that if all of its santri have achieved this feat, the process of learning the Qur'an at the Tahfizh Daarul Qur'an Islamic Boarding School will be of high quality and reliable to issue alumni who have memorized the Qur'an with high quality as well. Based on that concept, *Markaz's* development program for the Daarul Qur'an santri became highly urgent. In the practice, this program has numerous stages that all participants must complete.

Stage I (*Itqān*)

The first stage's activity, which lasted four months, involved the participants listening to Syekh *Markaz* read aloud the 30th chapter of the Qur'an. Additionally, read each paragraph of the Al-Baqarah before moving on. Repeat it thereafter well and fluidly for up to 30 juz. Additionally, efforts at this level include the distribution of information on the theoretical and practical aspects of the laws of recitation.

Stage II (*Mukatsaf*)

The second stage's activity lasted for a month, during which time the participants followed Syekh *Markaz*'s reading of each letter to learn how to read Ali Imron's to An-Nisa'. Then, continuously doing it.

Stage III (*akhdzu al-Ijāzah*)

The third stage activity lasted for four months, during which time the participants memorized all 30 juz of the Al-Quran and recited them in front of Syekh *Markaz*. Additionally, Syekh *Markaz* will evaluate the participants. Syekh *Markaz* gives a recommendation to the *Markaz* Management if the participant is regarded prepared to take the *sanad* diploma exam. It is stated in the suggestion that program participants in their class are viewed as competent and prepared to sit for the *ijāzah sanad* exam. It is then brought to the *Markaz* meeting forum by the *Markaz* Management, which can happen at any time.

Participants at this *akhdzul ijāzah* stage receive learning assistance with content connected to attempts to enhance teaching abilities in addition to guidance on recitation and memorizing. Additional content also includes material that deepens the morals of learning the Qur'an.

3. Program of *Akhdzu al-Ijāzah al-Sanad* variety of *Qirā'at*

There are various ways to read the Qur'an, as was discussed in the previous section. The science of *qirā'at*, or science that explicitly investigates the ins and outs of the numerous interpretations of the Qur'an, studies the diversity of methods of interpreting the Qur'an. Popular *qirā'at* include seven different types and ten different types of qiraats from the Qur'an. There are actually four further varieties of *qirā'at*, however the latter four are both acknowledged and denied by different scholars. With a one-year program duration, the guidance program implemented at this level is comparable to the program performed at the level before it.³³

Participants are encouraged (but not required) to take the *sanad* of the Qur'an to *qirā'at al-'asyrah* after finishing the *sanad qirā'at al-sab'ah*. There is more material that must be gathered for those who deliberately and strongly desire to take the *qirā'at al-'asyrah sanad*. The additional information in question is the knowledge of the *al-*

³³*Dalil Markaz I'dād Mua'llimi al-Qur'ān wa al-Ijāzah bi al-Sanad Pesantren Tahfizh Daarul Qur'an Tangerang.*

Durrah al-Mudhiyah material, which needs to be properly memorized. Participants recited their memorizing in front of Syekh *Markaz* with ten *qiraat* after mastering the book.

According to the results of the fieldwork, there was just one student participating in the *qirā'at al-'asyrah* program at the time this research was conducted. Wahyu Ibrahim is the name of the student. Wahyu Ibrahim is a former student and volunteer service member from the Tangerang Tahfizh Daarul Qur'an Islamic Boarding School. The guidelines for the *qirā'at al-'asyrah* Program implementation appear to be fairly flexible in the practice. There can be communication between participants (Wahyu Ibrahim) and Syekh *Markaz* (Syekh Ahmad Samir Al-Kannash) outside of *Markaz*. In addition, they occasionally meet in the Pesantren mosque, the Syekh's home, or another agreed-upon location. The study's duration must be the same.

Although the regulations for the *qirā'at al-'asyrah sanad* taking program state that it takes one year, in the instance of Wahyu Ibrahim, it has been in the process for more than one year and has not been completed. According to Syekh Ahmad, a teacher, taking the Qur'an *sanad*, particularly *qirā'at al-'asyrah*, is unnecessary and should not be timed. The program curriculum is welcome for administrative purposes. However, being rigorous will be tough in the practice. As a result, I decided to be more flexible.³⁴ Wahyu Ibrahim, a participant in the program, claims that he benefits greatly from this flexibility in order to avoid feeling rushed, which he believe will be terrible. He believes that he can be more eager and excited about adhering to the instructions on taking the *qiraat al-'asyrah sanad* with the freedom that is available.³⁵

After the participants finish the 30 juz tasmik with *qirā'at al-'asyrah* to Syekh *Markaz*, it is closed with the test process, much like in the *qirā'at al-sab'ah* and one *qirā'at* program. From the entire development program for santri at the Tahfizh Daarul Qur'an Islamic Boarding School in Tangerang as mentioned above, starting from the program of *tashīh wa al-itqān al-hifz* (improvement of reading and strengthening memorization), the program of *akhdu al-ijāzah*

³⁴Interview with Syekh Salim Shomlah on 06 December 2021 at Pesantren Tahfizh Daarul Qur'an Tangerang.

³⁵Interview with Wahyu Ibrahim, participant of the ten *qirā'at sanad* taking program, on December 10, 2021 at the Tahfizh Daarul Qur'an Islamic Boarding School Tangerang.

bi al-sanad qirā'at Imam Hafs from Imam 'Ashim, and continued at the stage of taking the seven qiraat sanad, then finally taking the ten qiraat Al-Qur'an sanad, the Tahfizh Daarul Qur'an Islamic Boarding School enforces a stipulation that every year a *ḥaflah* or celebration is held for the achievements of each stage of the program. At that moment (*ḥaflah*), the students who have completed each program will be given a reward from the Daarul Qur'an Foundation.

It should be noted that, as stated by the Foundation, the development of the quality of Daarul Qur'an santri leads to the realization of the ability of santri who have the *sanad* of the Qur'an, whether one *qirā'at*, *qirā'at al-sab'ah*, or *qirā'at al-'asyrah*, then *Markaz I'dād al-Mu'allim al-Qur'ān wa al-Ijāzah bi al-Sanad* With all branches of its educational unit in various regions, this institution plans and conducts the Santri development program at Daarul Qur'an.

The researcher thinks that the santri development initiative at Daarul Qur'an can succeed gradually. Daarul Qur'an at least had a clear pattern regarding the development of santri throughout educational units dispersed across various regions, even though it was still only being followed by santri in Tangerang up until this research was carried out. As more and more students completed the program, they would then be assigned to various regions.

Closing

Sanad is an essential component of the Islamic scientific heritage. Every knowledge passed down from one generation to the next can be justified using the sanad system. The adaptation of the Qur'anic *sanad* diploma has also become a tradition in Islamic boarding schools in Java. Each Islamic boarding school has its own set of policies and processes for giving a Qur'anic *sanad* diploma. However, in general, the process of transforming the Qur'anic *sanad* diploma will be given to students who have met the following criteria: memorized the Qur'an 30 juz *mutqin* with correct recitation, deposited all of the memorization to the Kiai (memorization listener), and passed the *tasmī'* 30 juz exam with certain conditions that each Islamic Boarding School (*pesantren*) has determined. With this, it is clear that the function of *pesantren* is very significant in the process of transforming the sanad diploma since *pesantren* has a unique environment and procedure for attaining degrees that cannot be obtained anywhere else. Furthermore, the *pesantren* plays an important role in preserving

the legitimacy of the Qur'anic *sanad* brought by Nusantara scholars to the Prophet.

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