

ARABIC LEARNING WITH AL-QUR'AN SANAD
(Case study in Pondok Pesantren Tahfidzul Qur'an Ibnu Abbas 2 Klaten)

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ABSTRAK:

Pembelajaran al-Qur'an merupakan pembelajaran yang sangat basic dalam Pendidikan Islam, pembelajaran al-Qur'an harus berorientasi pada kualitas subyek didik yang terbaik. Dalam dunia studi al-Qur'an dan bagi para penghafal lafal al-Qur'an ada istilah sanad, sanad sebagai bentuk atau tanda legitimasi bahwa seseorang memiliki hafalan dan kualitas bacaan sebagaimana yang diajarkan oleh Rasulullah SAW, dan sekaligus sebagai media untuk memperkaya khazanah materi Bahasa Arab siswa. Jenis penelitian ini adalah penelitian lapangan yang bertempat di PPTQ Ibnu Abbas 2 Klaten. Dalam penelitian ini penulis menggunakan metode pengumpulan data dilakukan dengan wawancara dan dokumentasi yang kemudian dianalisis menggunakan metode deskriptif kualitatif. Tujuan penelitian adalah untuk mengetahui apa itu sanad Al-Quran dan bagaimana implementasi pengambilan sanad di PPTQ Ibnu Abbas 2 Klaten, serta integrasinya dalam pengembangan materi pembelajaran bahasa Arab bagi subyek didik. Sanad adalah "jalur matan", yaitu silsilah perawi yang meriwayatkan bacaan al-Quran secara bersambung dari sumber utama yaitu Rasulullah SAW yang diperoleh secara langsung dengan bertatap muka dengan system interaksi guru murid. Urgensi sanad adalah memelihara keotentikan dan originalitas risalah Islam dari berbagai penyelewengan dan pemalsuan isi kandungan sumber syariat Islam yaitu Al-Quran yang merupakan salah satu rukun qiraat shahihah. Berdasarkan hasil penelitian dan analisis data maka disimpulkan bahwa: Implementasi pengambilan sanad al Qur'an di PPTQ Ibnu Abbas 2 Klaten adalah bahwa program tersebut bersifat fasilitas atau pilihan dengan syarat santri selesai 30 Juz, memiliki fashahatul lisan, baik dalam pengamalan nilai-nilai keislaman, tenggang jarak waktu setoran kurang lebih satu tahun. Kelulusan diberikan kepada santri yang berhasil menyetorkan hafalannya 30 juz dengan lancar dan dengan kualitas bacaan sesuai dengan standart yang ditetapkan.

Kata kunci : *Sanad al Qur'an, Instegrasi Pengembangan Materi Bahasa Arab PPTQ Ibnu Abbas.*

ABSTRACT:

Al-qur'an learning is basic learning in Islamic education and must oriented in best students' quality. In Al-qur'an and Qur'ans' hafidz it's known term of sanad as form or sign of legitimacy if someone has memorization and reading quality as taught by Rasulullah SAW, also as media to rich arabic khazanah for students. This research is qualitative with field study approach located in PPTQ Ibnu Abbas 2 Klaten. Data collection in this research by

interviews and documentation then analyzed descriptively. Purpose of this research are to know what is sanad of Al-Qur'an and how to its implementation taking the sanad in PPTQ Ibnu Abbas 2 Klaten, also the integration in developing arabic's teaching materials for students. Sanad is "jalur matan" means perawi family tree who narrates Al-Qur'an recitation continously from main source Rasulullan SAW directly obtained with face to face by interaction between teacher and students. Urgency of sanad are maintain authenticity and originality islamic treatise from misappropriation and falsification content of Islamic sharia sources Al-Qur'an, which one the pillars of qiraat sahihah. Based results research and data analysis conclude that: implemetation of retrieving Al- Qur'an's sanad in PPTQ Ibnu Abbas 2 Klaten is program facilities or choosen on the condition students must end of 30 juz Al-Qur'an, have lisan fashahatul both in islamic values experience, grace period of the deposit approximately one year. Graduation granted to students who succeed gave their memorization of 30 juz Al-Qur'an fluency and quality of reading according to standart.

Keywords: Al-Qur'an sanad, Integration of developing Arabic teaching materials PPTQ Ibnu Abbas.

A. INTRODUCTION

Pesantren is one the oldest islamic education institution in Indonesia. The existence pesantren is traditional have aims to deeper islamic science as way of life (tafaqquh fi al-dien). Clifford Geertz say pesantren as subculture Indonesian's community (especially in Java). In colonial era, pesantren is center of strunggle ¹ indigenous nationalists.² On its way, there are many islamic education institution with concept of pesantren³ offers variety of islamic education programone of its is pesantren with model of Al-Qur'an tahfidz program. Emergence of the existence Al-Qur'an pesantren also islamic schools made Al-Qur'an tahfidz as its excellence. Even in non-formal such as Qur'ans home, tahfidz Al-Qur'an institutions, therefore pesantren attracted the attention of expert⁴ to conduct studies in islamic education institution.⁵

One of the pesantren tahfidzul qur'an or known as PPTQ in Indonesia have many students as known as santri is Pondok Pesantren Ibnu Abbas Klaten. This pesantren established by Ust. Dr. Hakimuddin Salim, Lc., MA underline Kuttab Ibnu Abbas, Kulliyatul Mu'allimin Ibnu Abbas, SMPIT Ibnu Abbas, SMAIT Ibnu Abbas, and MA'had 'Aly Ibnu Abbas. PPTQ Ibnu Abbas 2 consist of SMPIT Ibnu Abbas and SMAIT Ibnu Abbas putra, located in village 1, Troso, Karanganom district, Klaten, central Java 57475. In addition making tahfidz Al-Quran as superior, PPTQ Ibn Abbas also excels in academics. SMPIT Ibnu Abbas Klaten ranks fourth best junior

¹ Kafrawi, *Pembaharuan Sistim Pendidikan Pondok Pesantren Sebagai Usaha Peningkatan Prestasi Kerja dan Pembinaan Kesatuan Bangsa*, (Jakarta:Cemara Indah. 1978), 27.

² Imam Syafe'i, PONDOK PESANTREN: Lembaga Pendidikan Pembentukan Karakter, *At-Tadzkiyah- Jurnal Pendidikan Islam*, Vol 8, No 1 (2017) 62

³ Haidar Putra Daulay, *Historisitas dan Eksistensi Pesantren*. (Yogyakarta: Tiara Wacana. 2001), 46. Lihat Juga: Abdul Qodir Djaelani, *Peran Ulama dan Santri dalam perjuangan Politik Islam di Indonesia*, (Surabaya: PT Bina Ilmu, 1994), 87.

⁴ Mastuhu, *Dinamika Sistem Pendidikan Pesantren, Suatu Kajiang Tentang Unsur dan Nilai Pendidikan Pesantren*, (Jakarta: INIS 1994), 64.

⁵ Ahmad Fatah, Dimensi Keberhasilan Pendidikan Islam Program Tahfidz Al-Qur'an, *Edukasia: Jurnal Penelitian Pendidikan Islam*, Vol 9, No 2 (2014) 337, DOI: <http://dx.doi.org/10.21043/edukasia.v9i2>

high school based on UN scores, while based on 2021 UTBK average score, SMAIT Ibnu Abbas occupies second position as the best high school in Klaten after SMAN 1 Klaten.

Al-Qur'an learning in means guide students able reading Qur'an well is something important in islamic education. Moreover education in scope of pondok pesantren tahfizdul Qur'an. Correct in reading Qur'an means able to read according the rules of tajwid science. Fluency in reading its letter, fulfill its nature, and implemented its law of reading.

Learning of Qur'an shouldn't be underestimated or managed carelessly. Because this is a big thing. Must be oriented to the best quality. Among the things to maintain quality learning of Qur'an is method of taking sanad. Taking sanad is certainly something quite well known to memorizers of Qur'an, and includes something trying to achieved. Sanad as form or sign of legitimacy that person has memorization and quality of reading as taught by the Prophet Muhammad. Purpose of this study is describe what and how the implementation of policies on implementation the retrieval Qur'an in PPTQ Ibnu Abbas 2 Klaten.

B. LITERATURE REVIEW

Mohamad Redha bin Mohamad, Farhah Zaidar binti Ramli & Norazman bin Alias in **the relevance of Inheritance Sanad Talaqqi al-Quran** in 2020 concludes that there are three groups of claimants Qur'an against the sanad, groups who doesn't get the sanad with shortcuts and groups who are serious and diligent in studying Qur'an. Based on this, author see if all required and encouraged, included in the third group. This group maintains and engages reading Qur'an as well as possible. They are only found and get sanad from expert Al-Quran and when the recitation of Qur'an has reached satisfactory stage. So, this group succeeded in two things, there are knowledge and sanad. Every student who learns reading of Qur'an should have valid knowledge of what they learn. The basic knowledge of Qur'an such as tajwid needs to be mastered before obtaining sanad of Qur'an. This is obtained sanad doesn't become slander in future.

Five main factors of relevantion the inheritance Qur'an sanad talaqqi are sunnah of Prophet Muhammad SAW, reading validity, prosecutor's pride, existence of sanad 'ali and continuous guidance. The implementation in this study is it's important to guide community build right perception to inheritance interests Al-Qur'an sanad tallaqi to preserved today and curbing the emergence of negative stigma in this issue.

1. Norazman bin Alias & Khairul Anuar bin Mohamad in *Research on Criteria and Textual Sanad Al-Quran Diplomas* in 2019 concluded that Al-Quran Sanad Diploma is the highest acknowledgment in one's reading the Qur'an. This is because process must be passed for someone who get sanad of Al-Qur'an was not easier, because students must do tallaqi with qari' or muqri' and justify their reading, waqf ibtida', makhraj character traits, tajwid rules and special law in front of teacher to make sure the reading according to read history rules. For someone get this sanad's certificate, the scholars put some textual criteria must understand by students so the tallaqi of Al-Qur'an process according inheritance practice of al-Salaf al-Salih. Although the community doesn't recognize tallaqi practice sanad of Al-Qur'an, this positive thing must be recognize and disseminated all over the place so, this sciece or 'ilmi' birth the generation of 'al-Qurani al-Farid'.
2. Lutfan Muntaqo in certification of Sanad Tradition In Pesantren, An Effort To Maintain The Authenticity Of Islamic Teachings (Study in Pesantren Maslakul Huda, Kajen, Pati, Central Java) in 2018 state that:

- a. Sanad or path of transmission, was originally term in science of hadith, one of which was to maintain authenticity. Furthermore, sanad also applies to other books/sciences, which means writing and teaching genealogies of certain books so, they reach the author.
- b. Sanad also applies for prayer (do'a/sholat), hizib and thariqah.
- c. Certain hadiths related to earliest narrators (musalsal hadith) are also awarded certificate at the Maslakul Huda Islamic boarding school. Likewise, qiraah sanad of the Quran
- d. Tradition spreading knowledge in Islam emphasizes importance of learning through teachers. This exemplified by the Prophet Muhammad in teaching Qur'an in early days of Islam.
- e. Since before Indonesia's independence, kiai (religious expert) has been very influential and respectable figure. Apart from scientific side, the kiai's authority also urges the public to follow suit.
- f. Tradition of sanad certificate in pesantren, especially the Maslakul Huda Islamic boarding school, is one of the attractions for students to study there, especially at posonan events.

Talaqqi method also called musyafahah or private modern every time the first recites letters of tartil are directed guided or read by the teacher, or sometimes its recording good and perfect of tartil and tajwid readings, such as production murottal recording.⁶

Al-Qur'an must be reading well so it can maintain the authenticity reading. Through Tallaqi method reading Qur'an become easy and effective because Tallaqi method has been practiced in teaching and learning Qur'an since the beginning the revelation to Prophet Muhammad SAW. Tallaqi method make students' easier to memorize the holy Qur'an where this method teacher is main figure in process of memorize, because students learn from what they hear from their teacher and imitate its repeatedly till the students memorize and understand from its holy Qur'an.⁷

C. RESEARCH METHOD

Method and data collecting data technique in this studi is using field research.⁸ This method is data collecting method directly from field. Data collecting with this method doing using data collecting technique such as: interviews, documentation, and observation.⁹ Data analysis in this study using descriptive qualitative analysis.¹⁰ This analysis is method using words to describe and imagine phenomenon or data collected.

This study conducted in PPTQ Ibnu Abbas 2 located in Dusun 1, Troso, Karanganyam, Klaten, Central Java 57475. Data collected from the source then analysis through descriptive qualitative. The step on this study consist of some steps:

First; data collected: doing with access the school website and direct interviews about taking sanad of Qur'an become object study in this reseach.

⁶ Septyana Tentiasih dan Ahmadi, "Pembelajaran Menghafal Al Qur'an Dan Mufradat Dasar Pada Anak Usia Dini Melalui Metode Tallaqi", jurnal Pelangi, IAI Muhammadiyah Bima, Vol 3 No 2 (2021): September. Hal. 9

DOI: <https://doi.org/10.52266/pelangi.v3i2.672>

⁷ Ibid. Hal. 10

⁸ Matthew B. Miles, A. Michael Huberman, *Analisis Data Kualitatif*. Terj. Tjetjep Rohendi Rohidi. (Sage Publications, Inc), 25

⁹ Loraine Blaxter, Christina Hughes, Malcolm Thight, *How To Research*. (England: Open University Press, 2001), 68.

¹⁰ Bungin, Burhan. *Analisis Data Penelitian Kualitatif. • Pemahaman Filosofis dan Metodologis ke Arah Penguasaan Model Aplikasi*. (Jakarta: Raja Grafindo Persada, 2003), 35.

Second; data processing and formulation: results from data collection will grouping and classification by author based subject matter in each chapter. Then, data will formulating systematically and then formulating using content stabilization pattern and processed information.

Third; presentation: after passed the process of collecting, processing, and data formulation, then data presentation in report writing systematically.

D. THEORITICAL REVIEW

1. Definition of Sanad

In etymology, sanad means backup or something to back up.¹¹ The plural is "asnad". Something was propped up to other called "musnad".¹² In terminology, sanad is "jalur matan" the narrator's chain removes matan from its primary sources. The path is called sanad because narrator propped up to them in relate matan to its source, and sometimes because hafidz focus on "periwayat".¹³ There is also mention of sanad as series of muqri' from muqri' until come to Prophet Muhammad SAW.¹⁴

From the information above it's conclude that sanad of Qur'an is narrator's lineage who's narrated reading of Al-Qur'an continued from the main source Prophet Muhammad SAW obtained direct face to face with teacher. Character of sanad system in sequence of Islamic science are: (1) there is must direct relationship between teacher and students that is possible become teacher, (2) authority and eligibility to teaching islamic science both in formal, oral or written, (3) scientific demand system happen in several parts of Islamic world over the centuries, (4) sanad only existence in islamic science.¹⁵

2. The Importance Sanad in Studying Al-Qur'an

Islam recommended accuracy sanad as link of scientific reliance, especially in Al-Qur'an subject (qira'at) and Hadist (matan). So, Islam invite all the moslem to know the truth, find and research everything through what the hear and see like in QS Al-Hujarat: 6

يا ايها الذين امنوا ان جاءكم فاسق بنبا فتبينوا ان تصيبوا قوما بجهلة فتصبحوا على ما فعلتم ندمين

Means: *people who's believe, if wicked person come to you bring the news, please check carefully so you don't bring a disaster to people without know the circumstances that caused you regret for your action.*¹⁶

¹¹ Umma Farida, *Naqd Al-Hadits* (Kudus: STAIN Kudus, 2009), 27.

¹² Suryadi, *Metodologi Penelitian Hadis* (Yogyakarta: Teras, 2009), 99.

¹³ Suryadi, *Metodologi Penelitian Hadis*, 99.

¹⁴ Khairuddin Said & Jamaluddin Adam. (2011). *Keaslian Sanad Pengajian Al-Quran: Kelangsungan Tradisi Ilmu Al-Quran*. Seminar Qiraat Peringkat Kebangsaan. Universiti Islam Antarabangsa Malaysia.

¹⁵ Abdul Munip, *Transmisi Pengetahuan Timur Tengah ke Indonesia* (Jakarta: Balitbang Kemenag RI, 2010), 18.

¹⁶ Al-Qur'an, Al-Hujurat ayat 6, *Al-Qur'an dan Terjemahnya* (Jakarta: Departemen Agama RI, Yayasan Penerjemah dan Penerbit Al-Qur'an, 2001).

Islam delivered from generation to generation from scholars to students. All this teaching hope connected to Prophet Muhammad SAW, so Islam really awake. Besides that, it's doing so people know the received knowledge was based on valid source.

Learning religious science, especially in reading Qur'an has been characterized early in pesantren. As said by Dhofier if Islamic education institution in Indonesia is pesantren, with special characteristics "religious oriented",¹⁷ pesantren have put fondation of strong religious education in the middle community.

Learning religious science without teacher was very prone to failure understanding religious argument, and easily deceived misguided understanding. Someone who want to understand what the mean of Al- Qur'an but not to learn and teacher's guidance its sure be in trouble. Because lafadz of Al-Qur'an metaphorical, have double means, and broad. So, its need more explanation to find what the real essence of the meaning.

Abu Ali al-Jayani said: "Allah ta'ala specialize this people with three case who doesn't give to previous people, Isnad, Nasab Science, I'rab". Qiraat science is special discipline science discuss about how to read Al-Qur'an. There are many kinds how to read Qur'an who's add art of beauty from recitation Qur'an, but most of moslem don't know and understand about various of qiraat. One factor is every region in community of Islam just cultivate one several kinds of qiraat al-Qur'an.

Seven priests of qiraat are Ibnu Kathir, Ibnu Amir, 'Asim, Abu 'Amr, Hamzah Nafi' dan al-Kisa'i, who's knows as qira'at al-sab'ah is main reference for Muslims in procedure reading Qur'an.¹⁸

Various qiraat Qur'an not addition or ijihad from qiraat priest but from Prophet Muhammad SAW. Therefore, its must be studied which really from Prophet Muhammad SAW. The qira'at scholars have selected which readings really come from the Messenger of Allah as the hadith scholars select the hadiths that really come from the Prophet Muhammad SAW.¹⁹

The sanad tradition in qiraat science not much different from the way of hadith signing. Some expert of qiraat narrated qiraat from seven priest not everyone met the priest like narrator from qiraat Ibnu Kathir which far from Ibnu Kathir era. The sanad tradition in qira'at science is not complicated as the sanad tradition in hadith because from the Prophet era until priest era, there were always many narrated and maintained the purity of Qur'an automatically maintained the qira'at. And the average time between seven priest and Prophet's time is not too long so, easy to check the chain of sanad because some seven Imams are living in the era of great tabi'in.²⁰

¹⁷ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 2011), 39.

¹⁸ Mochamad Mukhid Mashuri, "Tradisi Sanad Dalam Ilmu Qiraat", Mafhum Jurnal Ilmu al-Qur'an dan Tafsir 2, nomor 2 (2017): 239-240.

¹⁹ Mochamad Mukhid Mashuri, "Tradisi Sanad Dalam Ilmu Qira'at", 240. Lihat juga Irfan Hielmy, *Pesan Moral dari Pesantren: Meningkatkan Kualitas Umat, Menjaga Ukhuwah*. (Bandung: Nuansa 1999), 75.

²⁰ Ibid, 247-248.

Therefore, science of sanad of Qur'an teacher of sanad same important with Hadith of sanad, because hadith of sanad is the truth comes from hadith matan of Prophet Muhammad SAW. While sanad of science or teacher of sanad is the truth comes from Qur'an or Hadith from Prophet Muhammad SAW. So, its clear how's important sanad in maintain the authenticity of Islamic religion from various deviations and falsification contents of Islamic sharia sources, there are Al-Quran and Hadith.

3. Sanad as One of Qiraat Sahihah Pillars and Its Guidance in Qurra'

Imam Ibnu al-Jazari has stated in his verse that *Tayyibah al-Nasyr fi Qiraat al-'Asyr* that there are three pillars of qiraat sahihah which are stated to be readings Quran that comply with Arabic rules even from one angle, coinciding with one of the utsmani mashaf also valid sanad. When the reading is missing one or more pillars, then it's included in the category of *qiraat shadhdhah*. The validity of sanad is very important pillar to ensure that the reading really comes from the Prophet Muhammad.

E. Research Results

1. Profile the Islamic Boarding School of IbnAbbas Klaten

Pondok Pesantren Ibnu Abbas located under Ibnu Abbas foundation ased on the deed of establishment of the foundation number 31 dated July 22, 2003 by notary Imron SH and was approved by the Decree of the Minister of Law and Human Rights No. C-185. H.T.01.02. TH.2003. PPTQ Ibnu Abbas initiated by Dr. KH. Muhammad Muinudinillah Basry, MA., dr. Samad, Sp A., Ustāz Nur Wahid dan Ustāzah Ir. Suciningsih and some other characters.

PPTQ Ibnu Abbas 2 Klaten. PPTQ Ibnu Abbas 2 located in Dusun 1, Troso, Karangnom, Klaten, Midlle Java 57475. The director is Dr. Hakimuddin Salim, Lc. MA. Alumni S1, S2 dan S3 Universitas Islam Madinah Majority in Ushul Tarbiyah 2019, He managed get the predicate *Mumtāz Ma'a Martabat Asy-Syaraf Al-Ūlā* (Summa Cumlaude). He's listed as the first Doctor of Islamic Education from Southeast Asia in Saudi Arabian campuses.

LEADER OF SCHOOL (PONDOK)

Directur	: Dr. Hakimuddin Salim, Lc., MA
Secretary	: Dr. Umarul Faruq Abu Bakar, Lc., MA
Quality Assurance	: Ali Hufron, S.IP
Son's Ketahfidzan	: M Darus Al Mahfuzi
Male Students	: Rahmat Zubair, S.Pd.I
SMPIT	: Achmad Budiarto, S.Pd
SMAIT	: Kelik Wardiyono, S.Pd

In accordance with the spirit Islamic boarding school, Ibn Abbas, which motto of being victorious with Qur'an in developing education, making Qur'an as its flagship program. This school is the first integrated Islamic junior high school in Klaten district with its flagship program tahfīzūl Qur'an. Various championship events have been inscribed by students at local, regional and national levels, both in the academic and non-academic fields, arts especially field of Religion, such as MTQ, STQ, ifzil Qur'an and other achievements. This

very high achievement received get positive response from community, as evidenced by the parents of students flocking to register their children as students at this school from year to year which continues to increase.

Among Education Progrmas of Ibnu Abbas Klaten 2 are:

1. Integrated Islamic Junior High School (SMP IT)

This school is one of the leading junior high schools in Klaten and its surroundings. Have A accreditation by Madrasah National Accreditation Institution or BAN S/ M. This school projects itself to produce students who memorize the Qur'an and have Islamic characters by prioritizing good morals and the development of Qur'an-based science and technology. The target for memorizing Qur'an at the junior high school level is six [6] chapters. It has even been proven that the students have memorized 30 juz. Curriculum developed is blend of curriculum by Education Authorities or DIKNAS, JSIT curriculum and special curriculum of PPTQ Ibnu Abbas.

2. Integrated Islamic High School (SMA IT)

This high school has A accreditation from BAN S/M. This school projecting to produce hafidz students have good morals and global perspective. Even some the graduates have finished completing 30 juz of memorization. Curriculum developed is blend of curriculum by Education Authorities or DIKNAS, JSIT curriculum and special curriculum of PPTQ Ibnu Abbas.

3. Unit of Tahfidz

Ibn Abbas' PPTQ is built on three main pillars: santri, school and tahfidz. All of three have the same voice, position and urgency where every santri must graduate from three cottage units, including grade of promotion. The main mission unit of tahfidz is “product ḥafidz generation, mutqin and ’āmil” by targeting students who pass PPTQ Ibn Abbas the correct reading of Qur'an, good memorization, adequate understanding and noble character and memorize at least 6 juz of the Qur'an for junior high school graduates and 15 juz for high school graduates. To achieve this target, tafīẓh activities are in the form of ziyādah (adding new memorization), isti'dād (preparing for new memorization) and tilāwah or reading the Qur'an independently all the time, recitation of recitations, study of interpretation and interpretation of the Qur'an from each muḥafīẓ (ḥafīẓ and guidance for memorizing the Qur'an). Where a muḥaffīẓ is accompanying, listening, motivating and helping 7-12 students memorize the Qur'an in halaqah Qur'an every day.

UNIT PENDIDIKAN	TAHFIDZ	AKADEMIK	AKHLAK
SMPIT	- Target Standar SMPIT 6 Juz Teruji - Target Standar Pondok 15 Juz Teruji - Target Unggulan Pondok 30 Juz Teruji	Memadukan Pembelajaran Kurikulum Nasional dan Kurikulum Pesantren dengan Standar Kompetensi Nasional	- Memiliki Akhlakul Karimah (Akhlak Yang baik)
SMAIT	- Target Standar SMAIT 15 Juz Teruji - Target Standar Pondok 30 Juz Teruji - Target Unggulan Pondok 30 Juz Teruji dan Bersanad (Jika Memenuhi Syarat)		- Memiliki Matinul Khuluq (Akhlak Yang Kokoh)
KMI PUTRA	- Target Standar KMI 30 Juz Teruji - Mutqin - Bersanad (Jika Memenuhi Syarat)		Memiliki Kompetensi yang Tinggi dalam Ulumuddin dan Mampu Mengikuti Ujian Persamaan Sesuai Standar Kompetensi Lulusan Nasional

4. Unit of Student/Santri

As one of the most important units in Ibn Abbas' PPTQ (equivalent to schools and knowledge units), this santri unit has the responsibility for parenting and the learning process after teaching and learning activities at school (07.00 – 14.00). In order to achieve the vision of PPTQ Ibnu Abbas, this santri unit manages various matters related to nurturing and santri which include discipline, leadership, tidiness, cleanliness and worship. Including the main task of this santri unit is to form santri with mukhlis personality, preachers who carry the prophet's message who will benefit the community, the people and the nation.

2. Policy for Taking Sanad of Al Quran at PPTQ Ibn Abbas 2 Klaten

In the ketahfidzan manual, it is stated that the ketahfidzan program has three superior programs, there are:

1. Halaqoh Itqon and Isnad to Muhaffiz and Muhaffizah
2. Mahir Tahsin and Tajwid for students/santri
3. Markaz Iqra
 - a. Talaqqi Sanad and Qiroaat for huffazh
 - 1) Programs
 - a) Talaqqi sanad riwayat Hafsh an 'Ashim.
Is program of taking the history Hafsh an 'Ashim for huffadz from inside and outside the cottage who already have memorized 30 juz mutqin.
 - b) Talaqqi Qiroat Asyroh.
It's talaqqi sanad qiroaat program for huffadz from inside and outside the lodge who already have a history of Hafsh an 'Ashim sanad.
 - 2) Purpose of the Programs
 - a) Preaching back the knowledge of qiroaat which is starting to become rare.
 - b) Give the opportunity to Asatidz Huffadz from outside the hut to take various kinds of qiroat sanad by Asatidz Musnid Pondok Ibnu Abbas Klaten.
 - c) Continuing the tradition of the Ulama in sanadization of knowledge.
 - b. Tahsin and Tahfidz Employees and Society with the purpose:
 - 1) Improving tahsin and tahfidz for teachers, employees, civitas Islamic boarding school and the general public.
 - 2) Complete illiteracy of Qur'an for people inside and outside the institution (Pondok).
 - 3) As a form of Qur'an da'wah from PPTQ Ibn Abbas Klaten.

3. Implementation of Al Quran Retrieval at PPTQ Ibn Abbas 2 Klaten.

Program for taking sanad of Al-Quran diploma is series of programs to continue tradition of Islamic scholarship of the Qur'an and guarantee the authenticity of lafadz matan Al-Qur'an. At PPTQ Ibnu Abbas 2 Klaten this program is implemented as form of facility and option, not as necessity.

In implementation taking sanad programs are:

1. Requirement

Not automatically all students able to become participants in this sanad taking program. Only students who meet the requirements set by the boarding school can participate in this program. The conditions are as follows.

a. Done memorizing of 30 juz.

Students memorize and deposit memorization to muhafidz, the juziyyah exam is mandatory before entering the next juz, and when completed 30 juz are tested to deposit all their memorization for a maximum of six consecutive days.

b. Have good *fashahatul lisan*.

The basic thing related to this *fashahatul lisan* is related to mastery of makharijul huruf and fulfilling their characteristics. As non-Arabs sometimes have problems in reciting hijaiyyah letters. Santri with the condition that they cannot recite some hijaiyyah letters means that they cannot fulfill the requirements for taking the sanad.

c. *Tsiqqah*.

Tsiqqah is an assessment of students related practice of Islamic values and morals in their daily lives. Carry out the obligatory to maximum and carry out sunnah commendable, do not underestimate. In terms of morality, famous for honesty and trustworthiness both in speech and in action.

Santri are not listed as perpetrators of serious violations while at the institution/pondok.

2. Process

Unit of tahfidz whos lead by Ustadz Muhammad Darus Mahfudzi al Hafidz with asatidzah team coordinate and discuss related to students who have completed 30 juz for taking sanad program.

Students who are decided to meet the criteria for participating in the sanad taking program will be called and interviewed related to their commitment to taking the sanad.

Santri is distributed to one of muhafidz and together with the student muhafidz there will be an agreement on the time to deposit memorization with guide of one week at least three times forward.

For the time stipulated by the institution in taking sanad, it is one year. Although this is not requirement, it means that students are still allowed to complete this program for more than one year. For now, there are eight students who are participating in the sanad taking program.

3. Graduation

Santri who have completed 30 juz memorization deposit with reading quality as desired by muhafidz, perfect in carrying out makhraj and character traits as well rules of recitation, able to demonstrate commitment to Islamic values and noble character will be declared passed the sanad taking program and will receive a diploma the sanad of the Qur'an from the muhafidz. It was recorded that there were five students who had finished and received the Qur'anic sanad at PPTQ Ibn Abbas 2 Klaten.

F. CONCLUSIONS

From the explanation above, it can be concluded that:

1. Sanad is “*jalur matan*”, genealogy of narrators who narrate the reading Qur'an continuously from the main source, the Prophet Muhammad which was obtained directly by meeting face to face with the teacher. The urgency of sanad is maintain the authenticity of Islamic religion from various deviations and falsification source content of Islamic law, there is Al-Quran and is one the pillars of qiraat sahihah.
2. The implementation taking sanad of Qur'an at PPTQ Ibnu Abbas 2 Klaten is the program facility or option with the condition that students have completed 30 juz, have fashahatul lisan and good in practicing Islamic and moral values. The deposit period is approximately one year. Graduation is given to students who successfully deposit 30 juz of memorization smoothly and with reading quality in accordance the standards.

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