

IJAZAH SANAD TRADITION IN PESANTREN, AN EFFORT TO MAINTAIN THE AUTHENTICITY OF ISLAMIC TEACHINGS

(Study in Pesantren Maslakul Huda, Kajen, Pati, Central Java)

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Abstract

The reading of the *Ijazah Sanad* is one of the traditions in the pesantren (Islamic boarding school) world. *Sanad* is an effort to maintain the scientific chain to be guaranteed and authentic directly from the original source. Without a clear scientific chain, it is feared that learners do not reach the understanding intended by the writers of classical Islamic works such as *tafsir*, *hadith*, *fiqh*, *nahwu* and so on. *Ijazah Sanad* is an effort to maintain the authenticity of Islamic teachings.

Pesantren Maslakul Huda is one of the pesantren which is very strong in maintaining this tradition. Especially when it led by al-Maghfurlah KH. Sahal Mahfudh. The tradition lasted until now in the hands of his successor.

Keyword: *Sanad*, *ijazah*, *pesantren*, islamic teaching.

A. INTRODUCTION

"Man shaafahani aw shaafaha man shaafahani ilaa yaum al-qiyaamah dakhala al-jannah"

One by one, the *mutakharrijin* (final class) students of Islamic School of Mathali'ul Falah (PIM) Kajen Pati, Central Java, move forward and shook hands with the teacher, Kiai Haji Sahal Mahfudh (died 2014 AD), to get *ijazah sanad* of *hadith musalsal bi al- mushaafahah*. This is a routine activity carried out at the end of year before the graduation of senior student (third grade students of Madrassa Aliyah) PIM, as one of the provisions before they exit/graduate from the madrassa.

Musalsal means strung or sequential.¹ Linguistically, *musalsal* comes from the word which means chained and rigging. A *hadith musalsal* is a *hadith* that contains an extra element of information about the way the *hadith* was being transmitted at every link of the chain. The word *musalsal* means 'in a chain' or 'made into a chain.' And *tasalsul* means 'the process of becoming a chain' and refers to the extra element of information that is narrated about how the *hadith* is being narrated.²

In the above-mentioned activities, not only *sanad hadith al musalsal bi-mushaafahah* that is given by the teacher, there are more such as *sanad hadits musalsal bi al-musyaabakah*, *sanad hadits musalsal bi al-ruya*, *sanad hadits musalsal bi al-mahabbah* and so forth. All summarized in a booklet entitled *Lum'atu al-Himma ila Musalsalaat al-Muhimmah*.³ All are *hadith musalsal* obtained by Kiai Sahal from some teachers.

Kiai Sahal is director/headmaster of PIM, a madrasa in Kajen village, Northern part of Pati, Central Java. Kajen is the village of *pesantren* (Islamic Boarding School), there are dozens of *pesantren* in the village, most of the students studied formally in the PIM, in addition to other nearby madrassas. One of the *pesantren* in Kajen is *Pesantren Maslakul Huda (PMH)*, which also headed by Kiai Sahal Mahfudh (now passed on his son KH. Abdul Ghaffar Rozin, while for woman *santri* is headed by Kiai Sahal's wife, Nyai Haji Nafisa Sahal).

Ijazah Sanad, both *hadith musalsal*, yellow book/*kitab kuning* -from *fiqh*, *tafsir*, *tasawwuf*, *akhlaq* and so on- as well as sanad for *du'a*/prayers taught at PMH, is a tradition that has lasted for a long time, especially after PMH headed by Kiai Sahal (PMH was founded by KH. Mahfudh Salam, Kiai Sahal's father, followed by KH. Mahfudh Salam's brother namely KH. Ali Mukhtar, and subsequently led by Kiai Sahal). At the end of each teaching (*Khataman*), the activity will be closed with the reading of the kitab's sanad (up to the author/muallif the kitab) by the teacher/ scholars who conduct it.

¹ Abdul Qadir Hassan, *Ilmu Mushthahalah Hadis*, cet VI (Bandung: CV Diponegoro, 1996) p. 308

² Nuruddin Zangi, <https://beneficialilm.com/2013/03/10/the-musalsal-hadith-of-using-tasbih/> retrieved August 1st 2018

³ Sahal Mahfudh, KH, *Lum'atu al-Himma ila Musalsalaat al-Muhimmah*. (Pati: Maslakul Huda Press, 2005) p. 8-47

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Most of the alumni feel a pride for having *ijazah* of sanad of certain Islamic science. A kind of self-confidence after obtaining a permit/license to teach the kitab to others. Appreciation of the importance of sanad of science is strongly associated with the history of sanad itself. Sanad is the pride of the Muslims.

B. QURAN, HADITH, SANAD AND TRANSMISSION OF KNOWLEDGE

The main sources of Islamic teachings and knowledge are the Quran and the Hadith. The spread of the Islamic teachings and knowledge really depends on how the shahabat/companions, who were the earliest disciple of the prophets, understand everything taught by the Prophet. Authenticity of the teachings and knowledge must be maintained and should not be deviate from what is meant by the Prophet.

Sanad as an Important Role of Authenticity

At first, sanad or isnad is a term in the Science of Hadith. The term sanad comes from the word *Sanada-Yasnudu-Sanadan* which etymologically means *al-mu'tamad* (backrest, lean on, a stick, a trusted, legitimate). Because the hadith was leaning over it and the truth of hadith was hold on to it. While the terminology of sanad implies some people pedigree (who narrated hadith) that connect to the matan of hadith. As the word isnad implies rested, ascribing, lifting hadith to the person who said it. At a later stage, the words sanad and isnad have almost the same or adjacent meaning.⁴ The system of authentication practised in Jewish circles in the Talmudic era, according to Horovitz (1918), had an influence on the Islamic isnad.⁵

Any hadith of the Prophet, in its first instance, is reported by, at least, one of his Companions. Passing through the chain of narrators down the subsequent generations, it reaches the compilers of the traditions. The chain of guarantors from the Prophet to a compiler is called the isnad. By the compilers, we mean the individuals from the earlier generations who have, owing to their services to

⁴ Usman Sya'roni, *Otentisitas Hadis Menurut Ahli Hadis dan Kaum Sufi* (Jakarta: Pustaka Firdaus, 2008) p. 9

⁵ Gregor Schoeler, *The Oral and Written in Early Islam* (New York: Routledge, 2006)p. 42

record the oral tradition, become a milestone in the passage of ahadith from the Prophet to the subsequent generations.⁶

The names in the isnad recapitulated a series of educational events: "I heard from A, who said he heard from B, who said he heard from said he heard from the Messenger of God, God's prayers and peace be upon him." Every isnad was thought to bespeak a history of transmission in which each person listed heard with his or her own ears, from his or her predecessor, the words ascribed to the Prophet or the description of his actions.⁷

So the compiler's task is very much important, they preserve the interconnectedness of Islamic knowledge from the Messenger himself, prophet Muhammad.

These compilers accomplished an unparalleled task regarding the Muslim tradition. Imam Malik, Imam Ahmad b. Hanbal, Imam Ukhari, Imam Muslim and others belong to this group of the compilers. Since the compilation of the major hadith works, the student of the prophetic traditions has no choice but to turn to these sources. It is now only these sources which form an authority on the transmission of the hadith literature.⁸

In order to preserve the quality of a transmission/riwayat, a study of the quality of transmitters/rawi is very major. This becomes a distinct branch of science.

Muslim scholars were fully intent upon safeguarding the treasure of the prophetic traditions. They decided that the narrators of acceptable traditions should be known historical figures. The science of men (asma' al-rijal) was introduced to fulfil this end.⁹

In the literature of Hadith Sciences, sanad or isnad's positions were the most urgent and fundamental. So it is not surprising that the great scholars Abdullah Ibn al-Mubarak (d. 181 H) said that sanad is a part of the Islam religion itself, if there is no sanad, surely everyone will be free to say what they

⁶ Amin Ahsan Islahi, *Fundamentals of Hadith Interpretation (An English Translation of Mabadi Tadabbur-e Hadith)* (Lahore: Al-Mawrid, 2009) p. 68

⁷ Richard W. Bulliet, *Islam: The View from the Edge* (New York: Columbia University Press, 1994)p. 13

⁸ Amin Ahsan Islahi, *Fundamentals... p. 68*

⁹ Ibid, p 68-69

wants. It also expressed by Imam al-Thawri (d. 159 H), he asserts that sanad are the weapons of those who believe. Imam Suyuti (d. 911 H) in his *Tadrib* ever quoting the words of Muhammad ibn Aslam al-Tusi (d. 242 H), which states that the nearby of sanad (the source) will bring him (someone) closer to Allah. Maintaining the immortality of sanad circle is a particularity of ummat of Prophet Muhammad.¹⁰ "The isnad is the believer's weapon; when he has no weapon, with what will he fight?" said one famous hadith reciter. "Every religion has cavalry, and the cavalry of this religion are those who appear in isنادs," said another. his does not necessarily mean that isنادs reflecting actual oral transmission were systematically attached to every hadith during the first several generations. But later scholars and students believed they were, and this belief conferred authority' upon both the text and the transmitter.¹¹

Istad plays the most important role in deciding authenticity of a hadith. Obviously, the first thing to study and analyze in the exercise of judging the status of a hadith is the isناد. The study of the matn (text) comes later. We can only decide the degree of reliability of the narrative in the light of this entire scrutiny.¹² Specifically for the mutakhashshishin scholars in the field of hadith, certainty of riwayat and sanad is a must. Especially before the tadwin al-hadith (codification) era, the era of the book of shahihain and kutub al-sittah.¹³ (Sarwat, 2006)

It needs to be appreciated that in the present day, the students of the prophetic hadith, in determining veracity and falsity of the narrators, depend solely upon the research work of the pioneering experts in the science of men (asma al-rijal). It is only in the light of their work that one can, now, ascertain status of the narrators of ahadith. Soundness or weakness of ahadith can only be judged in the light of the data collected, recorded and judged by these authorities. This is because we have been, with the passage of time, left with no means to access the resources of research in this regard other than the works of

¹⁰ Yunal Isra, *Tradisi Periwiyatan Umat Islam; Studi atas Sanad Hadis, Sanad Kitab dan Sanad Doa*. Jurnal Ulumul Hadits (2015) p. 20-32.

¹¹ Richard W. Bulliet, *Islam... p. 14*

¹² Amin Ahsan Islahi, *Fundamentals... p. 71*

¹³ Ahmad Sarwat <http://www.rumahfiqih.net/x.php?id=1166325089&apakah-seseorang-guruperlu-mendapat-sanad-bersambung-kepada-nabi-muhammad.htm> retrieved July 24th 2018

the pioneers in this field who touched the highest level of scholarship and served the discipline to all possible extent.¹⁴

After a period of *tadwin*, the tradition of using *sanad* in learning the science of *hadith* is still being used, but specifically only among specialized scholars. For a layman, it is enough to read the works of the books of *hadith* that has spread later. Because the history/*riwayat* of the *hadith* is final in the past, *hadith* scholars is no longer need to have a special *riwayat* and *talaqqi* to a certain sheikh, except to just taking for *barokah*/blessing. Or perhaps in the case that can not be written, such as *qiraat quran* reading, then it is still required for *sanad* that is *talaqqi*, that is directly meet with the teacher, it is not enough only in written form.¹⁵ For recent time, particularly in *pesantren*, what applied is a scientific *sanad*, that interconnectedness of *sanad* of a student with a teacher in studying certain book of *hadith* and not *sanad* of *hadith* one by one.

When the Prophet was still alive, he forbade the codification of *hadith*. According to the him, it is only *Quran* that is written. There are concerns that writing *hadith* would make muslims difficult to distinguish it with the *Quran*. The main objection of Islamic scholars towards writing down the *hadith* was that no second book should be allowed to exist alongside the *Qur'an*. Thus the Prophet himself is said to have protested when someone attempted to write down his words: "Do you want another book besides the Book of God? Devote yourselves entirely to the Book of God!"¹⁶

In the end, after the Prophet's death, when the *Quran* was officially codified at the time of caliphate Usman so there are no worries of bias between the Book of God and another book (*Quran* and *Hadith*), scholars considers it important to codify the *hadith* to the above objective.

¹⁴ Amin Ahsan Islahi, *Fundamentals...* p. 70-71

¹⁵ Ahmad Sarwat <http://www.rumahfiqih.net/x.php?id=1166325089&apakah-seseorang-guruperlu-mendapat-sanad-bersambung-kepada-nabi-muhammad.htm>
retrieved July 24th 2018

¹⁶ Gregor Schoeler, *The Codification of the Qur'an*. In A. N. (Editor), *The Qur'an in Context: Historical and Literary Investigations into the Qur'anic Milieu* (Leiden: Brill, 2010) p. 779-794

Quran, Dissemination of Islamic Teaching, and the Power of Memory

Hadith or Sunnah is the Prophet's explanation of the teachings of Islam from its main sources, namely the Quran, the Words of God. Quran was revealed gradually to the Prophet Muhammad through the angel Gabriel in a certain period of time (about 23 years).

When the Prophet received the revelation of god, he then deliver/read it to the companions, and clarify the meaning of the Qur'anic verses. As students, the companions tried to record what the prophet taught by writing and memorizing. Arabs is a nation that known for their power of memorizing.¹⁷

The power of memory is an important aspect in the spread of Islam. The companions are mostly hafidh/memorizers of the Qur'an. They brought Islam to the next generation (*tabi'in, tabi'i al-tabi'in* and so on).

Schoeler elsewhere have pointed out the similarity of this notion with Judaism, where it was maintained that the Talmud Also (i.e., the Mishnah and the Gemarah) should not be written down and exist as oral teachings alongside the Hebrew Bible. In the end, both cultures did come to establish more or less definitive Reviews their respective written versions of oral teachings.¹⁸

At that time, the writing method is not as advance as now. The students write down what they heard in order to assist Reviews their memories. Memorizing remains a primary tool in maintaining the authenticity of the Quran.

Beside, writing material was scarce, expensive, and not always available, sometimes students wrote on their hands and on their sandals, and even on walls.¹⁹ Later, as the passage of time, the need for the written teaching to support and assist the memorizing method is increasing.

It may be that in the earliest period of the Prophet did not regard it as Necessary that the Revelations be written down. When, however, they Became more frequent and longer (probably Several years before the Hijra), it was only natural that they would be committed to writing. Prophet Muhammad Began to dictate the Revelations to literate persons (*kuttab al-wahy*), either to Reviews those he designated as Scribes ad hoc (such as 'Uthman, Mu'awiya, Ubayy b.

¹⁷ Gabriel Said Reynolds, *The Quran in Its Historical Context* (New York: Routledge, 2008) p. 57

¹⁸ *Ibid*, p. 789-790

¹⁹ *Ibid*

Ka'b, Zayd b. Thabit, 'AbdAllah b. Abi Sarh), or to the secretaries responsible for his correspondence. A number of al-wahy Reviews These kuttab Also must have been reciters (qurra'), for they occasionally recited what had been dictated to them. This is true of Ubayy b. Ka'b, who later Came to possess a complete copy of the Qur'an.²⁰

After the prophet's death, leadership of Islam held by khulafa al-rashidin (Abu Bakr, Umar ibn Khaththab, Uthman ibn Affan, and Ali ibn Abi Talib. Islam spreads to different areas around Arab. Some battles passed by the Muslims. In the process, many of hafidh of Quran were killed. Since the leadership of Abu Bakr and Umar, the idea of codification/ tadwin of Quran has emerged, however the codification of Quran officially implemented on the caliphate of Uthman era. Although this is not ordered by the Prophet, but the Companions see the need, considering the decreasing amount of the hafidh of al-Quran would lead to the lost of islamic teaching.

In addition, there are several versions about the particular verses in the memory of the Hafidh, is so feared would confuse people about the truth of the verse. Also the case of fake prophet performing fake revelation.

The writings of the Quran at the time of the Prophet is not collected in a single codex. Usually that is in the hands of a companion, not always owned by another companion.²¹

Then codification project is also a consensus of the companions of the contents of the Quran as a whole. Although in the next period, until now, the interpretation of the Quran will also not be entirely the same. Differences in interpretation is a necessity, and each mufassir/commentators understand and respect these differences.

The Codification of the Quran is also intended to help Muslims to learn and understand the Qur'an, considering that not everyone has the good memory power. The existence of the book contains the Word of God is very helpful to learn the teachings of Islam.

Nevertheless, the codification of al-Quran does not mean to stop the tradition of Al-Quran memorization/tahfidh. That tradition has continued and even intensified. Religious teachings about the primacy of memorizing and

²⁰ Ibid, p. 781

²¹ Syaikh Manna Al-Qaththan, *Pengantar Studi Ilmu Al-Qur'an* (Jakarta: Pustaka AlKautsar, 2007) p. 157

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reciting the holy words is the one that distinguishes Islam with other religions. There is a strong belief about the reward and paradise for those who do it. Reading and memorizing is an Islamic identity. And it would be perfect if, besides memorized, also understand the meaning and content.

It has been evident across the broad spectrum of Muslim faith and practice, at all times and in all places where Muslims have formed a community. Knowledge and recitation of the Qur'an have continued always to be the badges of the Muslim in a sociopolitical sense as well as in a personal, religious sense, as we shall see.²²

Reading and memorizing is also the main medium for the dissemination of Islam. There is a beauty in Quranic reading, and how to "sing" it is able to attract people to study Islam further.

The "science of readings" behind the modern standard text Qur'an is a linchpin not simply of the scribal traditions of Qur'anic orthography and calligraphy, but even more of the oral tradition of Qur'an recitation, or qira'ah, the which has been the primary medium of transmission of the Scriptural text.²³

Al-Quran is the holy book written in Arabic, then to know and understand its contents must master the Arabic language. There are verses of the Quran which are clear and there are vague (muhkam and mutashabih), even people who speak Arabic was not always know the meaning of the Quran. Then studying the Quran should be supported by other sciences such as from grammar (nahw) and philology (lughah) to rhetoric (balaghah) and so on. Scholars who discover and develop these sciences are very instrumental in the development of Islamic teachings.

To avoid misunderstanding in studying the teachings of Islam, both the Quran and the Hadith as the main source, or the science of religion as a whole, then one needs a teacher to teach him. There's the phrase "*man ta'allama al-Ilma when Syaikhin Fasyaikhuhu Syaithonun*" (whoever studying a science without a teacher then the teacher is the satan). The phrase may mean that without the guidance of a teacher, one can get a false understanding of the science.

On a suhufi (someone who takes his knowledge only from notebooks), "whose capital is the notebooks he has read," al-Azhari makes the following

²² William A. Graham, *Beyond The Written Word: Oral Aspect of Scripture in the History of Religion* (Cambridge: Cambridge University Press, 1987) p. 95

²³ Ibid, p. 97

remark: He frequently misplaces the diacritical points, Because he reports (material) from 'books' he has not heard and from notebooks, of Whose contents he does not know Whether they are right or wrong. Most of the material we have read from notebooks roomates were not properly punctuated and the which had not been corrected by experts is weak; only the ignorant rely on it.²⁴

Because often we come across sentences whose meaning is not the same as the it is in the dictionary, so that without guidance from teachers, we will mistakenly interpret it. We also frequently find expressions that we can not translate simply by relying on nahwu, sharf and natural sciences.²⁵ Furthermore, in contrast to books, a teacher can replace words not understood by the student with other words.²⁶

The significant ambiguities that could arise reviews these deficiencies from both of consonant and vowel representations are demonstrated in discussions of this important verse:

مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Non of our Revelations do We abrogate or cause it to be forgotten, but we substitute something better or similar. Knowest thou not that God hath power over all thing? Surat al-Baqara 2: 106.²⁷

What Appears in the standard text as nunsiha 'We cause it to be forgotten' is variously read as nansaha 'We forget it', tunsiha 'you cause it to be forgotten' or tansaha 'you forget it'. Each of These readings presents an important theological commitment. Indeed, even the reading of the first consonant (which distinguishes between first person plural and second person singular) only became possible with diacritics introduced later, so the choice of those diacritics can be said to be the result of theological commitments already

²⁴ Gregor Schoeler, *The Oral...* p. 59

²⁵ A. Masduqi Machfudh, <http://santri.net>: <http://santri.net/fiqih/bahtsul-masaail/belajar-agamaotodidak/> retrieved August 1st 2018

²⁶ Gregor Schoeler, *The Oral...* p. 59

²⁷ Maulawi Sher Ali, *The Holy Quran: Arabic Text and Translation* (Islamabad: Islam International Publication Ltd, 2004) p. 46-47

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made. Shafi'i preferred to read a hamza at the end of the verb (nansa'uha) and so to make it mean 'We postpone or delay it'.²⁸

Without a teacher, explanations regarding cases such as the above example will not be found. Arabic scholars held the view that a student should have "heard" the material being taught: ar-riwayah al-masmu'ah, the "Heard" or "audited" transmission (for the most part inaccurately translated as oral transmission) was regarded by Muslims as the best method of transmission.²⁹

So in order to keep the authenticity of a teaching and understanding of science, which is necessary for a student is the willingness to learn, trying to be strong in memorizing, diligent in keeping records, and absolutely the teacher to guide, teach and understand.

Pesantren, Kiai and the Scientific Authority

The choice to study at the pesantren also encouraged by the belief that kiai is a figure that is highly knowledgeable, pious, and can lead to the better understanding of religion. Kiai is influential, the heirs of the Prophets. Then what he present is the truth.

One of the main characteristics of traditional society is a high respect addressed to the older/elder/scholars who are considered to have an excellence and extensive knowledge by his followers, for projecting the qualities and lifestyle to be a role model or an example by his followers.³⁰ Kiyais also have broader resources than the surrounding community or his students. The position of such kiai who are considered to have its own authority and ultimately lead to a charismatic figure that is not owned by the other informal leaders.³¹

When someone become students at pesantren, then the unique reciprocal relationship is established. The relationship between teacher and student are

²⁸ Daniel A. Madigan, *The Qur'an's Self Image; Writing and Authority in Islam's Culture* (Princeton: Princeton University Press, 2001) p. 40

²⁹ Gregor Schoeler, *The Oral...* p. 45

³⁰ Ja'far Shodiq, *Pertemuan antara Tarekat dan NU* (Yogyakarta: Pustaka Pelajar, 2008) p. 35

³¹ Laode Ida, *NU Muda: Kaum Progresif dan Sekularisme Baru* (Jakarta: Erlangga, 2004) p.

insomuch that the suggestions given by the teacher regarded as a command that absolutely must be done.³² How high the respect for a kiai so that no matter what they said regarded as an undisputed truth or be denied anymore.³³

Since long time before Indonesia's independence, kiai is a figure that is highly considered. They have a tremendous influence to the students and followers. They play a major role in the struggle against the invaders. One example depicted in the film *Sang Kiai* (The Cleric)³⁴ and *Sang Pencerah* (The Enlightener).³⁵ The films tells the struggle of KH. Hasyim Ash'ari (founder of Nahdlatul Ulama), and KH. Ahmad Dahlan (the founder of Muhammadiyah) in teaching Islam in Indonesia during World War II.

In the book Priangan Vol. III and IV by F. Dee Haan, published by Bataviaassch Genootchap van Kusten en Wetenschappen, Raffles recognize that every clerics in Indonesia regarded as a saint, and have supernatural powers by the community. Due to the high honor of being owned by kyais it can easily arouse the insurgency, and where clerics in cooperation with the leaders of the people against the Dutch, then the cooperation will be very harmful to the Netherlands. Raffles experience shows that kiais/clerics are active in various rebellions.³⁶

After independence, kiai and pesantren continue their role in building the nation and defending freedom. For some party, pesantren are political opponents. For example, the Indonesian Communist Party (PKI). PKI know during that time, pesantren is a strong rival in conducting a social revolution, because pesantren is much more credible and trusted by people than the PKI were only feared. Therefore, to initiate social revolution preceded by

³² Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011) p. 48

³³ Laode Ida, *NU Muda...* p. 3

³⁴ *Sang Kiai*, Dir. Rako Prijanto. Perf. Ikranagara, Christine Hakim, Agus Kuncoro, Adipati Koesmadji. Rapi films, 2013. Film

³⁵ *Sang Pencerah*, Dir. Hanung Bramantyo. Perf. Lukman Sardi, Yati Surachman, Slamet Rahardjo, Giring Ganesha, Ikranagara. Multivision Plus, 2010. Film

³⁶ Zamakhsyari Dhofier, *Tradisi Pesantren...* p. 19

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"paralizing" pesantren. Thus the PKI could paralyze the country's cantilever force.³⁷

There are claims that pesantren is only revolves around the life of hereafter, in the term of Geertz pesantren's life is only about the "grave and rewards".

The "grave and rewards" stereotype aimed at the role of pesantren by those outsider is contrary to the nature of truth, because the kiais are not turning away from the "world". The world life for kiai is very important as "preparation" for the pursuit of a better life in the hereafter. These good "preparation" is including wealth that can be used to pay zakat, shadaqah, giving perpetual charity and pilgrimage.³⁸

With these good various characters and excellences, the kiai will always be a respectable figure who will always be respected and obeyed by their santri/students/disciples.

This honor is not only in studying time, when students are still studying in a pesantren, but will continue until the students return to their home areas, even these students can set up a pesantren themselves, the relationship between the kiai and students are still intertwined.³⁹ Emotional connection and relationship of science.

Ijazah of Sanad in Pesantren Maslakul Huda

Sanad primacy and necessity of learning through teacher is an education principle taught in pesantren, one of which Pesantren Maslakul Huda. *Sanad* interconnectedness of science to the main sources of the science (*ijazah*) delivered to santri/students when a book teaching is finish/ *khatam*.

Sanad award as a system of certification in the pesantren world known as *ijazah* (license). Traditionally, licences were given by an individual scholar (as opposed to a licentia granted by a university) which enabled his or her students to pass on a body of knowledge received from that scholar. There were several types of *ijazas*, which were often verbal rather than written. What was granted

³⁷ Abdul Mun'im, *Benturan NU-PKI 1948-1965* (Depok: Langgar Swadaya Nusantara, 2014)p. 54

³⁸ Zamakhsyari Dhofier, *Tradisi Pesantren...* p. 10

³⁹ Ja'far Shodiq, *Pertemun...* p. 141

was as much an emblem of a bond to a *shaykh* [teacher] as a certificate with a fixed value in social relations.⁴⁰ Considering that the scientific chain will get longer over time, then the ijazah sanad of science is usually written to be read at a later time. For students it is the pride that shows where he assesses a certain science, for example sanad qiraah Quran.

These models of ijazah consist of inclusion of the name in a list of knowledge transmission chain issued by a teacher to his students who have excellently completed the lesson about a particular book/kitab, so that the student is considered to master it and able to teach it to others. The tradition of this ijazah is only issued to a high level santri and just about great and famous books. The students who have reached a high enough level suggested to open a studying class of his own, while those with ijazah normally helped to establish a pesantren.⁴¹

In pesantren world in Indonesia, especially Pesantren Tahfidzul Quran, famous names often mentioned are KH. Munawwir (Pesantren Al-Munawwir, Krapyak Yogyakarta), KH. Mufid Mas'ud (Pesantren Pandanaran, Kaliurang Yogyakarta), KH. Arwani Amin (Pesantren Yanbu'ul Quran, Kudus), KH. Abdullah Salam (Pesantren Mathali'ul Huda, Kajen Pati), KH. Muntaha (Pesantren Al- Ash'ariya, Kalibeber Wonosobo) and so on.⁴² Those kiyais has sanad qiraah Quran connected to the Prophet Muhammad SAW. So students who study at these pesantrens also have the same sanad, only longer.

Sometimes the figure of Kiais/teachers, with the scientific sanad they owned, also become a primary consideration for student to choose pesantren. In other parts of the world, specifically in West Africa, is told that student of Islamic Knowledge in Medina-Baye continue to insist on the importance of the sanad tradition. When a disciple asked Hassan Cisse (Islamic scholar, Sufi shaykh and humanitarian activist in Kaolack, Senegal, West Africa.) to study in Mauritania instead of Senegal in order to learn better Arabic, he said "It's not Where you study, it is with Whom you study".⁴³

⁴⁰ Abdullah Saeed, *Islamic Thought: An introduction* (New York: Routledge, 2006) p. 12

⁴¹ Zamakhsyari Dhofier, *Tradisi Pesantren:...* p. 38

⁴² Iftah <http://delightedream.blogspot.co.id/2013/04/muara-sanad-al-quran-jaringanpesantren.html> retrieved August 20th 2018

⁴³ Zachary Valentine Wright, *Living Knowledge in West African Islam: The Sufi Community of Ibrahim Niassa* (Leiden: Brill, 2015) p. 197

Besides sanad hadith as discussed earlier, there are other types of ijazah sanad in pesantren Maslakul Huda. If the term sanad is associated with the word kitab (book) also called sanad of kitab, so the meaning is the genealogy of writing and teaching a particular kitab so that up to the author. One example of this is the sanad sanad of kitab Sahih Muslim owned by Imam Nawawi (d. 676 H), as he mentioned in Muqaddimah Sharh Shahih Muslim.⁴⁴ Here's an excerpt:

أما اسنادي فهُ فأخبرنا بجمُع صحَّح الامام مسلم بن الحجاج رحمه هلال الشَّخ الثَّن العدل
الرضى أبو إسحاق ابراهم بن أب حفص عمر بن مضر الواسطي رحمه هلال بجامع دمشق
حماها هلال وصانها وسائر بالذ السالم وأهله لال أخبرنا الامام ذو الكنى أبو الماسم أبو بكر
أبو الفتح منصور بن عبد المنعم الفراوي لال أخبرنا الامام فمه الحرمن أبو جدى أبو عبد
هلال دمحم بن الفضل الفراوي لال أخبرنا أبو الحسن عبد الغافر الفارس لال أنا أحمد دمحم بن
عسى الجلودي لال أنا أبو إسحاق ابراهم بن دمحم بن سفان الفمه انا الامام أبو الحسن
مسلم بن الحجاج رحمه هلال

In addition to the classics kitabs (hadith, fiqh, tashawuf, and tafsir), interesting part in Pesantren Maslakul Huda is a chance to attend the class and got an ijazah of kitab authored by Kiai Sahal Mahfudh himself such as *Thariqat al-Hushul 'ala Ghayatil Wushul, ats-Tsamarat al-Hajayniyah, al-Fawa'id al-Najibah, al-Bayanul Malma 'an Alfadhil Luma', Intifakhul Wadajayn 'inda Munadharat Ulama Hajayn fi Ru'yatil Mabi' bi-Zujajil 'Aynayn, Faydul Hija Nayl ala al-Raja*, the Java language translation (Pegon) on *Qasidah Munfarajah, Al-Murannaq, Izalat al-Muttaham, Anwar al-Bashair*.⁴⁵

The third type is the sanad of du'a, hizib, and thariqah. Du'a/prayer linguistically means calling, begging, from the root word Da'a, yad'u, du'a'an which means to call. According to the terms of Ulama of Arabic Grammar Expert (*nahwu* expert), prayer is searching for something or asking for something from the lower to the higher person or higher Essence (*dzat*).⁴⁶ Prayer

⁴⁴ Yunal Isra, *Tradisi...* p. 20-32

⁴⁵ Abdul Ghaffarrozin in *Kajen Pati*, July 21th 2018

⁴⁶ Saifuddin Zuhri Zain, *Kado dari Pesantren* (Jombang: Al-Maba, 2007) p. 37

is begging or asking for something that is good to God as asking for safety of life, lawful rizki and firmness of faith.⁴⁷

In al-Quran and Hadith of the Prophet, many examples of prayers which can be practiced by Muslim. The kiai usually stringing the sentences of prayer in a separate arrangement, for example, a series of readings tahlil or wird after shalat. Or prayers for other purposes such as prayer khotmu al-majlis, musalsal bi al-mahabbah, qosidah munfarijah and others.⁴⁸ Told that the late H. Matori Abdul Djalil, the National Awakening Party politician of early generations, been given an *ijazah* of prayer to strengthen leadership from Kiai Sahal.⁴⁹ In addition there is also an *ijazah* of shalawat readings such as *shalawat nariyah* and *shalawat tafrijiyyah*.⁵⁰

While *ijazah of hizib*, a form of prayer to God which are usually associated with "*al-ilm al-hikmah*" and "*kanuragan*", is not so popular in Pesantren Maslakul Huda. *Hizib* is popular in some pesantren in East Java that does have specificity to learn it. KH. Said Aqil Siradj, chairman of the executive council of Nahdlatul Ulama, said that "*al-ilm al-hikmah*" is doing something to get something,⁵¹ famous ulama in this field is Al-Imam Abul 'Abbas Ahmad bin 'Aliy Al-Buni. In his work *Manba Ushul al-Hikam al-Buni* said about definition of *al-ilm al-hikmah* which is a study of everything that exists, and the cause of the existence of the universe that based on seven elements of knowledge, ie, knowledge of the secret of letters, numbers secret, the secret of *asma al-a'dzham* (great names of God), knowledge of *wafaq (rajah/isim)*, augury (*ilm al-nujum*), knowledge of "good days", and *ilm al-ruqyah*.⁵²

However, sometime in 1998, Kiai Sahal Mahfudh ever giving *ijazah* of *hizib* to senior students, ie *hizib sakron*, *hizib* which aims to maintain the security from the threat of the enemy. This is related to the current political

⁴⁷ Saiful Anwar al-Batawy, *Dahsyatnya Berdoa Saat Subuh* (Jakarta: Kunci Iman, 2012)p.

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⁴⁸ Wakhrodi in Kajen Pati, July 21th 2018

⁴⁹ Mahrus Ali, *Pergulatan Membela yang Benar: Biografi Matori Abdul Djalil* (Jakarta: Kompas, 2008) p. 33

⁵⁰ Abdul Ghaffarrozin in Kajen Pati, July 21th 2018

⁵¹ PBNU, *Amaliah NU dan Dalilnya* (Jakarta: PBNU, 2011) p. iii

⁵² Rachmat Hidayatullah, *Tinjauan Hadis terhadap Praktek Paranormal (Studi Kasus Praktek Ustadz Muhammad Thoha ZA)*, Thesis: Unpublished, 2010.

situation that led to the case of Ninja that slaughter some kiais of Pesantren especially in Banyuwangi in East Java.⁵³ I myself, has given such *hizb*.

In addition, a certain *sanad of hadith* which is connected to the earliest *rawi/narrator* of the *hadith (hadith musalsal*, as narrated in the introduction) also given to senior students Maslakul Huda, in particular the final grade students towards graduation. There is also *sanad qiraah Quran*, considering that Maslakul Huda is not pesantren of Tahfidz, then for qiraah Quran, pesantren bring in teachers from the nearby pesantren (pesantren Mathali'ul Huda headed by the late KH. Abdullah Salam who was the uncle of Kiai Sahal, then continued by his son, the late KH. Nafi 'Abdillah bin Abdullah Salam (passed away on February 19th 2017 after finishing umrah), now the pesantren is headed by KH. Nafi's son, KH. Muhammad Abbad)).

While *ijazah thariqah* is not given in Pesantren Maslakul Huda because Kiai Sahal is not delight in it, it could be because he feels that *thariqah* teacher/*mursyid* is not his position, although he is a follower of *Thariqah Qadiriyyah Naqsyabandiyah* under guidance of KH. Muslikh Mranggen Demak as his *mursyid*. One time he explained when asked about *ijazah thariqah*, he replied that sometime he ever offered an *ijazah* in order to be able to *bai'at* (pledge of allegiance) people to follow his *thariqah*, in other words to become *mursyid*, but he did not want to.⁵⁴ Beside, in Kajen village there is a illustrious *mursyid* of Thariqah namely KH. Abdullah Salam.

The tradition of awarding *ijazah* of *sanad* mentioned above is one of the attractions of pesantren Maslakul Huda. Not only for the santri of this pesantren, but also for "temporarily santri" in a certain moment as the month of Ramadan, the term is *Santri Posonan* (fasting time, Ramadhan). In this Posonan time, pesantren is fully closed until the beginning of Shawal. Pesantren hold special activities, namely "Pengajian (teaching) Posonan" which conducted by several teachers, including the grand teacher KH. Mahfudh Sahal, from morning (ba'da shubuh) until night (11 pm).⁵⁵

This moment is awaited by santri and even santri from outside Maslakul Huda, who come to Kajen merely to attend posonan. Juniors santri mostly return to their hometown to spend the holidays at home instead. So participants

⁵³ Nur Kholiq Ridwan, <http://www.nu.or.id/post/read/40099/pembantaianguru-ngaji>
retrieved July 22th 2018

⁵⁴ Wakhrodi in Kajen Pati, July 21th 2018

⁵⁵ Ibid

of posonan mostly santris from outside Maslakul Huda or alumni, some stayed there during posonan, some have also come back and forth because they only follow a certain kitab teaching.⁵⁶

Posonan activities ended by khataman accompanied with commencement of sanad of kitabs that have been studied during posonan. In addition to obtaining ijazah of sanad, Posonan usually addressed as tabarrukan (expectation of blessing, looking for extra goodness from God, in this case by attending the teaching of kiais)). The understanding of students while attending the teachings also different, some of them really understood, some are not. All students will still receive ijazah of sanad, because sanad could be mean ijazatan (certificate/licence which means syahadah on the feasibility of a student), sanad can also mean *ijazatan wa qiraatan bitamamihi* (certificate of attendance).⁵⁷

There is a belief among students of the kiai's blessing/barokah, something that is difficult to explain but could provide stability and confidence to the students after receiving ijazah, as any level of their understanding of the kitab taught. At least the students/santri feel to have gained scientific legitimacy when one day he should be in a position as a teacher.

Nevertheless, the sanad award is not associated with the habit of teaching. Because who can teach are those who have the ability to teach. That is not because someone gets sanad make him can teach. Because if the understanding is like that, just by looking sanad alone, (hoping) for barokah, (then) be able to teach.⁵⁸

Barokah indeed mysterious yet happened, although it can not be explained scientifically. There's a story of santri of KH. Maimun Zubair from Sarang Rembang who never took part in activities of teaching. A very devout students, the special task of the students are taking care of watering in pesantren (Sarang is an area with water problem). After many years becoming students and just take care of the water, suddenly he was sent by KH. Maimun to preach in some village in Papua Province. In short, this students asked to teach a kitab (*Tijan al-Darori*) in the village mosque. Because he was feel unable, fear, nervous and desperate, he called KH. Maimun for guidance. Kiai simply replied "can, can, read it, you can son, you can son.." for he is very devout student, then immediately he read, and it turns out suddenly he could read fluently, and since

⁵⁶ Abdul Ghaffarrozin in Kajen Pati, July 21th 2018

⁵⁷ Wakhrodi in Kajen Pati, July 21th 2018

⁵⁸ Abdullah Khoirzad in Kajen Pati, July 21th 2018

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that time he could read any kitab with satisfactory explanation to the listeners. For four years in Papua, he has been getting students not less than 500 students.⁵⁹

Conclusion

- Sanad or transmission lines, originally a term in the science of hadith that one of its objectives is to maintain authenticity. Next, *sanad* also applies to other *kitab*/scientific which means the writing and teaching pedigree of a particular *kitab* so that up to the author.
- Sanad also applies to *du'a*/prayer, *hizib* and *thariqah*.
- Sanad of certain *hadith* which connect to the earliest *rawi*/narrator (*hadith musalsal*) also awarded as *ijazah* in pesantren Maslakul Huda. Likewise sanad *qiraah Quran*.
- Tradition of dissemination of knowledge in Islam emphasizes the importance of learning through teacher. This is exemplified by the Prophet Muhammad in the teaching of the Quran in the early days of Islam.
- Since before the independence of Indonesia, kiai is a very influential and respectable figure. In addition to the scientific side, kiai's authority also appealed people to follow him.
- Tradition of *ijazah sanad* in pesantren, especially pesantren Maslakul Huda, is one of the attractions for students to study there, especially when at posonan event.

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⁵⁹ Solihin Gubes, <http://adesania.blogspot.co.id>: <http://adesania.blogspot.co.id/2013/03/kisah-barokah-guru.html> retrieved August 23th 2018

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