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Transmission of Al-Qur'an Learning in Saudi Arabia and Indonesia

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Abstract
The purpose of this article is to unravel the root causes of the problem transmition of learning taḥfīẓ Al-Qur'ān through the sanad system at Iqra Global Academy for Qur'anic Studies in Kingdom of Saudi Arabiyah and Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar. Both institutions have similarities in applying the study of classical books that are sanad, only Mahad Imam Al-Bukhariy does not apply the system of sanad taḥfīẓ Al-Qur'ān with other riwāyah such as riwāyah Qālūn 'an Nāfi'. Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar and Iqra Global Academy for Qur'anic Studies in Kingdom of Saudi Arabiyah has a paradigm that the function of sanad can maintain knowledge, authority and legitimacy. Both boards want to produce many sanad ḥuffāẓ who apply Islamic values such as obedience to the rules of Allah, honesty, trust, discipline, fairness, sincerity, and responsibility. The teaching and learning process of tafīẓ Al-Qur'ān with the sanad system has a tendency to transmit original Islamic values that have been passed down from generation to generation.

Keywords: Transmission, Learning, Al-Qur'an, Saudi Arabia, Indonesia.

Introduction

The current sanad system has spread throughout the world. Along with the spread of Islamic values (*Islamic Values)* which also color Islam itself and growing rapidly in Islamic countries and in Europe. (Qureshi 2016). Delegation Companions from the Arabian Peninsula to Europe brought a noble mission, namely preaching Islam with the Qur'an and hadith. Allah SWT not only sent down a holy book in which Muslims believe that Allah SWT spoke to the Prophet Muhammad SAW in a language and through a medium that the Prophet SAW understood, and asked him to spread His message to mankind. (Groeninck 2016).

The Prophet SAW gained legitimacy to teach Islamic values to local communities. The process of teaching Islamic values through transmission was used by the Prophet and his companions to convey the material of the Qur'an. Starting from the informal transmission of material from the Qur'an, Islamic scriptures, and collections of hadith which together constitute revealed knowledge, the process of Islamic education gradually expanded to include the formal teaching of those branches of knowledge derived from the Qur'an and hadiths such as monotheism (unity theology), fiqh (jurisprudence), tasawwuf (sufism or spirituality), tafsir (tafsir Quran), musṭalah al-hadīth (hadīth methodology), tajwid (the science of reading the Quran), and various aspects of Arabic grammar such as nahu , nerves and balaghah (Hamid 2007)

The main purpose of Islamic education through the transmission of Islamic teachings is to at least provide basic knowledge or basic teachings of Islam; worship, aqidah, ethics and the ability to read the Qur'an to students. (Ab Halim Tamuri 2007) Because Islam highly upholds the moral values of Islam itself, someone who has studied and has technical skills but has no moral value comparable to a machine that functions only to meet their needs, regardless of the potential benefits participate in society. (Tamuri 2007). Islam pays great attention to how a Muslim relates to His God, human relationships with other humans, and how optimal interactions are with His book. With these Islamic values, a Muslim always presents and prioritizes the pleasure of God rather than the pleasure of man himself.

From informal transmission in the form of material in the Qur'an then it becomes a formal knowledge process that is taught through gradual and comprehensive Islamic education. Until now, the process of transmitting knowledge, especially Islamic education, has undergone a transformation from traditional to modern approaches such as the use of the internet because the internet is a necessity for modern society. The Internet as a diachronic mode of transmission of knowledge and experience is characterized by polyagency and interdisciplinary nature.

RGA Dolby has explained in detail in his book entitled *The Transmission of Science* that the success or failure of knowledge or ideas is transmitted to future generations depending on the stages of transmission, namely; Enculturation, acculturation, and socialization where the three stages consist of a *reception, diffusion, transfer, communication, and fashion*. His statement "*Discuss the transmission of science to successive generations of scientists, across the barriers between specialist problem areas, from pure science to technology and to the general public through popularization. However, no attempt will be made to cover these other contexts systematically.* (Dolby 2015)

The sanad system is not only used in terms of transmitting hadith, but is also often used in the transmission of other Islamic knowledge such as the knowledge of the Qur'an, scientific books, manzhumah and poetry. The sanad system is used to provide legality in the form of a diploma to students that the student has followed and studied comprehensively, either just reading or memorizing it.

The companions of the Prophet Muhammad opened access for people who want to know more about Islam. They also provide variants of the sanad in Islamic scholarship. Although at that time the sanad system was not well known. The sanad or chain of authority for transmitting hadith

is an important part of the credentials of Muslim scholars of hadith (tradition). (Voll 2002). Thus, the sanad becomes an important part of the credentials of a friend in the authority of hadith transmission. The tradition of conveying Islamic values at the time of the companions was only an oral tradition because writing was not good enough, this was due to the condition of friends who did not have the ability to read and write. Only a few friends who had literacy skills were 'Umar bin al-khaṭṭāb, 'Alī bin Abī ālib, 'Uthmān bin 'Affān, Abū 'Ubaidah bin al-Jarrāḥ, Ṭhalhah bin 'Abdillāh, Yazīd bin Abī Sufyān, Abū Hudhaīfah' Utbah, Abū Sufyān bin arb, Mu'āwiyah bin Ab Sufyān. (Mohammad Muchlis 2008). However, they have actually passed down fundamentalist Islamic values to the next generation or *khalaf*.

In transmission, there are at least some very important elements of learning transmission, namely enculturation and acculturation. Enculturation is an effort to maintain the sustainability of a group of people and their culture. Enculturation is a process of civilizing and culture is a social heritage that is passed down from generation to generation through a learning process, both formally and informally. (Triyanto 2015).

In the world of education, enculturation is a learning culture or academic and non-academic culture that is held formally and informally. The form of the culture here can be understood as learning materials such as from cognitive, affective, and psychomotor aspects, ideas, ideas, norms, and spiritual values.

The acculturation process runs very quickly or slowly, depending on the local community's perception of the incoming foreign culture. If the entry is through a coercive process, then acculturation takes a relatively long time. On the other hand, if the entry is through a peaceful process, the acculturation will take place relatively quickly. (Kadir 2019). Furthermore, Berry said that acculturation does not only occur in culture but also in a person's psychology. Psychological acculturation occurs as a result of the existence of acculturated individuals. In this context, cultural factors have a significant influence on the development and appearance of individual behavior. (Berry 1997). Acculturation is basically a phenomenon that results when two groups or individuals of different cultures begin to make direct contact, which is followed by changes in the original cultural pattern of one or both groups. If there are two or more communities that establish social contact for a long time, sooner or later the culture of each of the parties concerned will certainly get to know each other and influence each other. As a result, these cultural contacts lead to a process of acculturation.

The development of the sanad system is also felt by the many institutions that provide Islamic learning through the sanad system. One of the institutions that implement this system is Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar. The history of this sanad system cannot be separated from the Saudi Arabian alumni who upon their return to Makassar preached *salafi* moderate students, as well as students who are interested in the current sanad system, are the key to the development of the sanad system in Makassar.

Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar has a lesson from Saudi Arabia. The interesting thing about Ma'had is the effort to hold the annual Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar program, namely the program of 1 million lecturers with a degree, a

program for a cycle of scientific subjects (31 subjects). Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar in collaboration with *Iqra Global Academy for Qur'anic Studies in Kingdom of Saudi Arabiyah*

The Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar program is to provide diplomas for male and female students with the condition that they must participate in memorizing the Al-Qur'an and Scientific Mutūn activities which have the following levels: Mutūn al-Mustawā al-Awwal: 1) Al-Mutūn Tajwd Tuḥfatu al-Atfāl by Sulaīmān al-Jamzūrī, 2) al-Mutūn Naḥw al-Jurūmiyah by al-Abī 'Abdullāh Muḥammad bin Muḥammad al-Ṣunhājī, 3) al-Mutūn 'Aqīdah by Muhammad al-Umadlu' Abdul al-Wahāb, 4) al-Mutn Uṣūlu Fiqh al-Warqāti by al-Abī al-Ma'ālī al-Jaūnī, 5) al-Mutūn Muṣṭlaḥ adīth al-Baīqūniyah by 'Umar bin Muḥammad bin Futūḥi al-Baīqūnī, 6) al-Mutn adīth al-Arba'īna al-Nawawiyah by Yaḥyā bin Sharaf al-Nawawī.

Based on the Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar program, the author assumes that al-Mutn 'Aqīdah al-Uṣūlu al-Thlāthh by Muḥammad bin 'Abdul al-Wahāb is one of the mandatory memorizations in the series of subjects in obtaining the Mahad Imam Al-Wahāb chain. Bukhariy Wahdah Islamiyah Makassar.

The difference between Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar in implementing the sanad system with traditional Salaf Islamic boarding schools in Indonesia that also applies the sanad system, namely Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar has its own distinction in the form of learning the sanad affiliated with the Saudi Arabian network, especially the Salafi-Wahhabi movement. Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar in grounding the sanad system as part of religion. (Interview Takbir bin Baso 2021). The Indonesian state, especially in Makassar, has received very high positive attention from the community. This can be seen from the high enthusiasm of the community among students, students, lecturers, and even housewives who register themselves to follow the bersanad learning system. This means the implication of Islamic educational institutions as a forum for the transmission of Islamic knowledge.

The researcher's interest in discussing this research problem is driven by subjective and objective factors. Subjective factor because the researcher was involved with the research problem, namely as a participant in the program of memorizing the Qur'an and Sunnah which was held by Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar and its network, namely *Iqra Global Academy for Qur'anic Studies in Kingdom of Saudi Arabiyah online* via WAG, telegram, zoom *meeting*, *Facebook* applications *online*.

Akādamiyah Iqra' al-'Ālamiyah li al-Dirāṣāt al-Qur'āniyah Saudi Arabia has had more than 6,641 participants in 2021 from several countries such as Indonesia, Morocco, Algeria, Jordan, Libya, Sudan, Egypt, Brunei Darussalam, and France. The system of learning and giving sanad is done openly for anyone who wants to join. The interesting thing about *Iqra Global Academy for Qur'anic Studies in Kingdom of Saudi Arabiyah* is the learning process that separates the male group and the female group and the learning process via zoom without opening access to participant videos. And objective factors, because researchers think about research problems thoughtfully and logically by paying attention to various facts, and existing study data. Researchers found a *gap* and aroused academic curiosity, namely the theme that was raised in recent years became a *trend* in

the study of Islamic education, previous researchers only discussed the sanad in Islamic boarding schools, the transmission of Islamic values through institutions, alumni networks, and classic books.

Literature review

  Enculturation And Acculturation Of Television Use Among Asian Indians In The US." The researcher uses *the theoretical framework of culture, enculturation, and acculturation* by using *Historical Methods* to design the research. This study discusses the process of enculturation, acculturation, and socialization in a group of Indians who migrated to the US almost 40 years ago by watching Indian television via satellite dish. The researcher uses integrative communication theory and relates it to the concept of enculturation adaptation, the socialization process that individuals experience in their native culture, and the acculturation process by which newcomers acquire some aspects of their host culture. The result of his research is that diaspora communities are formed through the use of media and that *audiences* also become fragmented and individualized in their media choices. This reveals the ways in which these Asian Indians become skilled television viewers and can distinguish between good and bad programming. (Somani 2008) Somani's research has similarities in the form of enculturation, acculturation, and socialization theories but Somani does not discuss them in detail and does not make transmission theory a theoretical *framework*. The researcher examines how US culture can be socialized into the lives of Indian immigrants through American and Indian media. This is different from the object of the study that the author will do where the author examines the teaching and learning process by transmitting knowledge from Saudi Arabia to Indonesia through the sanad system. The author analyzes the media not from the media, be it television, radio and newspapers, but through the learning process of *zoom meetings, google meetings, WhatsApp groups, and telegram*.

  Furthermore, Omer Quresh in his research *Badr al-Dīn ibn Jamāʿah and the Highest Good of Islamic Education* quite helpful to describe the relationship between character studies (Qureshi 2016). This study uses a multidisciplinary approach. This study describes traditional Islamic education broadly. Starting with the education of Badr Al-Din Ibn Jamaah and its sanad. However, in explaining traditional Islamic education with the sanad system, there is no transmission process for Islamic values.

  The study conducted by Mohamad Redha bin Mohamad in his research "The Relevance of Inheritance of Sanad Talaqqi al-Quran" analyzes the relevance of inheritance of sanad in the talaqqi al-Qur'an system in Malaysia. Redha's research uses library document analysis with descriptive-analytic method. (Redha, Zaidar, dan Alias 2020). Redha concludes that the relevance is related to the Sunnah of the Prophet Muhammad, the authenticity of the reading, the pride of the claimant of knowledge and the continuity of the sanad 'ali.

  Another important research to be presented here was carried out by Enes Eryilmaz who specifically studied the Madrasah education system. Erylmaz concluded that all authority in madrasa education was given to teachers to give teaching approval (license at-tadriz) and depended on the personal approval of the teacher. Because the tradition of continuity of this system (sanad)

will continue with the transfer of authorization from person to person. (Enes 2020). The process of transmitting Islam in Madrasas has not been described.

Mesut Idriz and Idha Nurhamidah conducted research on the diploma system in the United Arab Emirates. This research is descriptive in nature which displays a description of diplomas in the Islamic education system (SPI) and describes diplomas in the Western education system (SPB) as a comparison. Idriz describes the history of the diploma system in Islamic education which developed in the 10th century AD and this tradition emerged in Western Latin in the 12th century AD known as *licentia docendi*. In this case, the researcher tries to explore the significant differences between the diplomas at SPI and SPB. The conclusion of this study is that one of the uniqueness of the Islamic education system in the United Arab Emirates is the sanad system and the spearhead is the recognition of professors, sheiks, and non-institutional scholars, and the local government is not authorized to intervene. Apart from that, the diploma contains subjects as well as books that have been completed complete with narrators or transmitters. On the other hand, at SPB there is no direct bond between the professor and the recipient of the diploma, and the SPB diploma is only in the form of a list of courses and their values. (Idriz dan Nurhamidah 2019). This paper is quite good at parsing the forms and procedures for diplomas in the Islamic education system in the Saudi Arabian Union. However, this study only analyzes diplomas in narrating hadith, fiqh, Sufi, poetry, calligraphy, and medicine. The awarding of diplomas in fundamentalist Islamic values which are full of ideology has not been explained. As well as from the aspect of message transmission in the diploma system has not been described. This is also corroborated by another study by Mesut Idriz, he describes the history of the diploma system from the results of sanad learning which is universal in all Muslim countries. Mezut compares it to the educational life of European Christians. Where *licentia docendi* in the Latin West only emerged in the 12th century AD. He did not describe the concept of transmitting other Islamic values. Also too focused on the content of the diploma but the essence of the sanad is not described.

The authority of science in Islam was put forward by Witkam Jan Just. (Witkam 2012). In his writings, he describes that the highest source of authority is the word of God, namely the Qur'an which is His literal word and His eternal, after the Prophet's death the chain of God's words has been broken until a traditional belief is an isnad as a chain of authority in the Muslim tradition. which since Al-Bukhari and his colleagues brought a collection of hadiths. Witkam explores further the concept of a high isnad which is often noted on the title page of a manuscript but requires a detailed analysis of the history, history, and transmission of a text. Witkam managed to find that in tracing the chronology of textual transmission based on the history on the title page of the manuscript, it turned out that the author or compiler and copyist had a period of approximately two centuries in the sense that isnad 'ali in the Islamic tradition only includes one or a few steps. Witkam's conclusion is that Isnād is something special for this nation, and is one of the recognized customs. Striving for fame in it is also encouraged and therefore traveling is the recommended course of action. Witkam in describing the Isnad 'Ali system in the Islamic tradition by using the manuscript as the object of his analysis. In his research, aspects of transmission theory have not

been described to bring up the transmission of messages in the manuscript text. The institutional aspect is also not mentioned as a transmission line for isnad 'ali.

Based on the identification and typology of the literature above, studies on the transmission of fundamentalist Islamic values through the sanad system have been carried out quite a lot. However, the *locus* is to be placed in this study.

Research method

The form of research when viewed from the perspective of research data sources, this research is field research (*field research*). In accordance with the focus of the study, this research is *field research* conducted in a natural setting with locations in *Iqra Global Academy for Qur'anic Studies in Kingdom of Saudi Arabiyah* and in Ma'had Imam Al-Bukhary Makassar. As an Islamic educational institution, this institution is unique in its education system that applies direct learning from *the alumni* of Saudi Arabia and Yemen.

Another uniqueness that can be studied in depth is the program of one million lecturers with the same degree, the cycle of memorizing the Al-Qur'an and the Scientific Mutun of the Bersanad as well as the scientific quality of the chain program (31 quality) which is quite strong and convincing so that by choosing the type of qualitative research, it is hoped that research will be conducted. This is able to explain in detail and comprehensively what is the main focus of research. Therefore, Ma'had Iman Bukhari was studied as a representation of fundamentalist salafi education which was transformed into a modern salafi in reviving the Islamic tradition, namely Islamic education. the process of interaction, and internal Islamic relations that are unique at the local level.

This research is also a case study (*case-study research*) which is research that sees the object of research as an integrated unit, which studies one case and is carried out intensively, in-depth, in detail, and comprehensively. This study tries to see the process of transmitting Islamic values through the sanad at Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar. This study also tries to describe situationally the learning process that develops at Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar and its dynamics in society so that in-depth analysis can be obtained about it.

Source primary data in this research is data that has not been published and then researchers can collect it directly from people or organizations, namely one Mudir Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar, five ustadz as well as one masyaikh bersanad from Saudi Arabia, santri ikhwan and akhwat bersanad program, local community leaders. The primary data are field job interview data and unpublished document data. The primary data of this study were sourced directly from the main subject studied by conducting-*depth interviews*, structured and unstructured interviews with Mudir, Masyaikh, administrators, and students who were involved in Ma'had Imam Bukhari Makassar learning.

The determination of subsequent interview respondents who are used as primary data sources in this dissertation is more *purposive sampling*, namely the technique of determining data sources that is not limited by the number of samples but is more based on whether the samples collected are representative enough as analysis material to meet the research objectives. Secondary data that

are written are scientific books of *Tuhfatul* scientific quality with the following: *Athfal,* the belief in Muhammad Bin Abd Wahab as the originator of the Salafi-Wahabi movement, bersanad, books, journals, newspapers, brochures, and others related to Mahad Imam Al -Bukhariy Wahdah Islamiyah Makassar.

Direct interviews with Alumni of Saudi Arabia and Yemen as the originators of the establishment of Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar, interviews were conducted with 5 informants; 1 Mudir, 2 teachers, and 2 students (a program of one million lecturers with a degree. While the interviews were conducted at the *Iqra Global Academy for Qur'anic Studies in Kingdom of Saudi Arabiyah* in Saudi Arabia, the number of informants was 19 people, the details are; 1 Director of *Iqra Global Academy for Qur'anic Studies in Kingdom of Saudi Arabiyah*, 1 person in charge of the Women section of the Al-Hafizh council, 1 person in charge of reading Imam Nafi', 6 teachers, 8 students, 2 the community and 1 *volunteer*.

The approach that the researcher uses in this research is the phenomenological approach. phenomenology teaches a researcher to hold back his judgment on a religion he is studying until he looks directly into the religion without ruling out the phenomena experienced by humans in religion as a symbol that cannot be separated so that later, researchers will get a complete picture and in accordance with what is understood by the adherents of Islam. the gamma. (Farhanuddin Sholeh 2016).

Phenomenology departs from the mindset of sub-subjectivism, which does not only look at a visible symptom but tries to explore the meaning behind the phenomenon. In addition, intentional objectification means directing data (which is an integral part of the flow of consciousness), to intentional objects. The function of intentionality is to relate data already contained in the stream of consciousness. (Mujib 2015)

The phenomenological approach in Islamic studies reveals the meaning of a phenomenon so that the phenomenon can be understood and can be applied in normative teachings, religious activities, religious institutions, traditions, and religious symbols. (Mahmudin 2021). The phenomenological approach starts from the phenomenon that you want to research by directly asking people who have experienced the event. (Mahmudin 2021). Phenomenology is understanding a concept or phenomenon. (Wahyuningsih 2013). Phenomenology seeks to understand the meaning of an event and the interactions of people in certain situations. (Creswell n.d.) religion is a symbolic expression of various kinds and is also a person's response to something that is understood as an unlimited value. (Connoly 2001). In addition, the phenomenological approach in this study is to explain the phenomenon of the transmission of taḥfīẓ Al-Qur'ān learning through the sanad system at Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar and *Iqra Global Academy for Qur'anic Studies in Kingdom of Saudi Arabiyah.*

Results and Discussion
Transmission Concept

Linguistically, the word transmission comes from English, namely *transmission* which means sending, transmitting, spreading, forwarding and spreading, while the word *to transmit*

means sending, moving, carrying or forwarding. (John M. Echols 1992) / Transmission of knowledge between cultures can be defined as the transfer, transmission, dissemination and transmission of knowledge from one particular socio-cultural group to another socio-cultural group, such as the transmission of knowledge from Greek culture to Arabic culture, from culture to culture. Arabic to Europe, from Arabic to Indonesia and others. (Munip 2018)). Transmission in the history of power transmission via radio waves is reviewed from Heinrich Hertz to the present with an emphasis on the era of free space microwave power transmission which began in 1958. The history of technology was developed in relation to its intended application. These include microwave-powered aircraft and the Solar Satellite concept. (Brown 1984)

The concept of transmission is essentially in line with several hadiths of the Prophet Muhammad who advocated the importance of teaching and imparting knowledge. Among other things is the hadith from Abu Mas'ud Uqbah bin Amir Al Anṣari raḍiyallahu 'anhu, he said that the Messenger of Allah allallahu 'alaihi wa sallam said:

مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ اَجْر فَاعِلِهِ

"Whoever points to goodness, he will get a reward like the reward of others. who did it." (HR. Muslim no. 1893).

The hadith shows that, how great is the virtue of transmitting, spreading, and teaching religious knowledge to others. Transmitting Islamic values has indirectly spread goodness. This is not only beneficial for the good of the hereafter but also beneficial for the good of the world.

In this article, at least the author borrows the theory of Dolby's Transmission (1997), the theory of Acculturation by Riddell and the theory of John Will Berry and the theory of Azymurdi Azra on the Theory of Transmission and Networks of Middle Eastern culture to Indonesia. To find out how the transmission of PAI from *Iqra Global Academy for Qur'anic Studies in Kingdom of Saudi Arabiyah* to Wahdah Islamiyah with *outputs* include; attitude (*Behaviour*) and moral (*attitude*).

Transmission of education and culture, can come from one's own culture or from other cultures, which will lead to a process of enculturation (civilization/inheritance), socialization (socialization/correctional), education (education) and schooling institutions (schools). (Nur 2021) Transmission can occur through the process of imitation, identification and socialization, and acculturation and *re-socialization*. (Sam dan Berry 2016).

The term transmission was used by RGA Dolby in the new disciplines of experimental and physical chemistry that emerged in late 19th century Germany. Dolby observed the development of the two sciences, namely experimental psychology and physical chemistry, which during the 19th century became famous and experienced distinctive scientific specializations. So Dolby is interested in paying attention not to these two sciences but more to their transmission. Especially to North America because North America is much faster to accept than in France and England. (Dolby 2015).

In the vertical transmission process, there is a special process of enculturation and socialization in the daily life of older people/parents, such as parenting. Parents transmit values,

cultural motives, beliefs, skills, beliefs, and many things to their generations. For example, a child can pray diligently because he sees his parents, while oblique transmission can occur enculturation that comes from his own culture and from a different culture.

Horizontal transmission is the process of enculturation and socialization of the transfer of values through peers, for example from peers of the same culture. And formed through the process of acculturation and special resocialization if there is interaction with those from outside the local culture, namely the interaction of a person with peers who come from other tribes. (Sam dan Berry 2016). Thus, enculturation is a process in which a particular group or community incorporates individuals into its culture so that it is possible for individuals to carry out behavior according to the cultural expectations of that community. Enculturation is obtained from all learning experiences that give a special character so that they can be distinguished from other creatures because they have learning experiences from the community.

According to Chris Baker, in *the Sage Dictionary of Cultural Studies*, the word *acculturation* implies the ability to enter a culture as a process of learning and seeking the fields of language, values, and norms through imitation, practice, and experimentation. (Barker 2004). Acculturation is also defined as the process of entering the influence of foreign cultures in a society with partial absorption or complete rejection of the foreign culture. (Mustopa 2020). One of the processes of spreading culture in which citizens learn the elements of foreign culture is acculturation. (Koentjaraningrat 2009).

Historically, the use of the term acculturation was introduced by David L Sam and JW Powell in 1880 stating that acculturation is a concept of psychological change caused by the imitation of the cross. (Sam dan Berry 2016). To support the acculturation process in the community, it is necessary to have containers, media, and agents who have an important role in the community. While Redfield, Linton, and Herskovits were the first to provide a systematic definition of acculturation. They say acculturation will occur when groups of individuals belonging to different cultures come into direct contact and will result in changes in the original cultural patterns of one or both groups. (R. Redfield, R. Linton 1936)

Acculturation agents as makers or actors, institutions or institutions that maintain acculturation, the process of how acculturation occurs and how the process is practiced and who is the object of the acculturation process, and the results of the acculturation are an important part of the process of acculturation. need to be studied to maintain the process from beginning to end of acculturation. (Kadir 2019). Acculturation is a change in culture and psychology caused by meeting with people of other cultures and showing different behavior, while the process of imitation is imitating behavior from around, which can be accepted through the family environment and increasingly to the local community. (Nur 2020).

This section specifically explains how the function of the sanad is transmitted and enculturated in *Iqra Global Academy for Qur'anic Studies in Kingdom of Saudi Arabiyah* and in Ma'had Imam Al-Bukhary Wahdah Islamiyah Makassar and what are the differences between the halaqah learning models in Saudi Arabia and in Indonesia, how is the transmission of Islamic knowledge in al-Shāṭibiyyah learning halaqah, how is the alaqah Taḥfīẓ Al-Qur'ān riwāyah afṣ 'an 'Āṣim

model, how is the halaqah Taḥfīẓ Al-Qur'ān riwāyah Qālūn 'an Nāfi' model**.** And what are the functions of the sanad in taḥfīẓ Al-Qur'ān.

It is important to present this discussion so that we get an overview of the phenomena that occur at the time of transmission in alaqah learning, as well as the pattern of cultural values, so that the use of symbols, and identities that are so strongly attached to several Arab and Indonesian cultures can be analyzed comprehensively.

Akādimiyyah Iqra' Al-'Ālamiyyah Li Al-Dirāṣāt Al-Qur'āniyyah Saudi Arabia has a distinction in the programs offered, namely the study of classical books in the science of Qira'at seven and ten. Some of the books used as references in the alaqah riwāyah Qālūn 'an Nāfi' are Uṣūlu Qālūn 'an Nāfi' min arīq al-Shāṭibiyyah min al-Shawāhid min matn al-Shāṭibiyyah, 'Alā ifāfi Shāṭibiyah and Muṣḥ al-Sāibiyah.

Matn al-Ṡāṭibiyyaḥ is a master book that has been well-known by Qirā'at practitioners around the world in the study of Qirā'at sab'ah. This book has 111 pages consisting of 1173 stanzas matn. The author of this book is al-Qāsim bin fiyyurah bin Khalaf bin Ahmad al-Shāṭibiy al-Ra'īniyyi al-Andalusy who comes from Andalus, Spain. The beauty and harmony of matn are the characteristics of this book where the majority of the first letters start with the letter waw. In the first stanza al-Ṡāṭibiyyaḥ reveals that he started this book with the expression of basmalah and praise to Allah SWT then continued with the second stanza, namely shalawat to the Prophet SAW who had been sent to humans.

Then the next stanzas reveal the names of the priests and their narrators, laqab or vocations as well as the characteristics attached to these priests and narrators. The real name of Imam Qālun is sā and the real name of Imam Warsy is Uṭmān. Both of them are known by the name of Imam Qālun Imām Warsy. As stated by Anwār Hasan that the name warsy is the name given by his teacher because he has very white skin and often uses a robe and turban that covers his head and face. (Anwar Hasan interview 2021). Likewise, the stanza al-Ṡāṭibiyyaḥ, Imam Nāfi' is characterized as a noble figure whose glory is hidden in his goodness.

In the al-Ṡāṭibiyyaḥ class and the aḥfīẓ Al-Qur'ān riwāyah Qālūn 'an Nāfi' class, they apply an *online* using *zoom meeting* and *WhatsApp groups*. During the lesson, the teacher teaches by the lecture method and the story method. The teacher teaches learning materials based on the curriculum from the teacher's modification. Learning classes at Akādimiyyah Iqra' Al-'Ālamiyyah Li Al-Dirāṣāt Al-Qur'āniyyah Saudi Arabia are very unique, carried out without knowing each other's faces but recognizing each other from each other's voices.

Another Arab cultural tradition is that they always give praise to someone before starting a conversation, this tradition is not only actualized in the learning process as the author follows in Akādimiyyah Iqra' Al-'Ālamiyyah Li Al-Dirāṣāt Al-Qur'āniyyah Saudi Arabia but also actualized in their social life. They give compliments both directly and at any time also through the medium of communication. This culture is certainly very different from Indonesian culture because giving compliments is considered taboo and is considered excessive.

According to Shaīma that this is a form of expression of affection for other humans where love is given by Allah SWT and Allah SWT is Allah who has compassion so it is appropriate that His servants also love each other. (Interview with Shaīma 2021)

The recitation of the riwāyah Qālūn 'an Nāfi' is widely actualized in the country of Libya. Libyan Muslims read the Qur'an with the recitation of riwāyah Qālūn 'an Nāfi' in prayer and outside prayer. Meanwhile, Muslims from Indonesia, Malaysia, Singapore, and several other countries read the Qur'an with the reading version of afṣ 'an 'Āṣim, and lately Qira'at sab'ah has been contested in the National and International MTQ areas in Indonesia. However, it should be noted that the riwāyah Qālūn 'an Nāfi' reading has a variety of up to four types of readings depending on the condition of the verse being read.

Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar as the taker of the sanad and Akādimiyyah Iqra' Al-'Ālamiyyah Li Al-Dirāṣāt Al-Qur'āniyyah as the provider of the sanad by collaborating in various fields of Islamic scholarship and making many contacts in scientific studies. So it is not surprising that changes in culture and thought are the impact of these cultural relations and interactions which are given the term acculturation. One of the thoughts conveyed by Mudir Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar is that "the purpose of taking this sanad is to uphold the religion of Islam, because the sanad is part of Islam". (Takbir bin Baso, director).

Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar was the taker of the sanad and learned a lot about Arabic culture from interaction through the learning process. As stated by student Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar that "Sanad is the specialty of this community, an important and valuable tradition and reflects the values of Islamic teachings. Technology can now be *real-time* and makes it possible to know the state of the other person clearly so that it can be a means of connecting the chain. (Dhiyyan Rifiyyan, student).

In today's digital era, technology is developing very rapidly, perhaps even exceeding cultural and social developments in people's lives. This is because people's beliefs or beliefs are very *stagnant* (congested, slow) while technology is fast. So that the presence of digital technology is very useful if used according to human needs. In this case. to access a cleric from various countries can be directly connected in just a few minutes. So that technology becomes a means of connecting the chain to the scholars.

This effort was also carried out by Mahad Imam Al-Bukhariy Wahdah Islamiyah Makassar and Akādimiyyah Iqra' Al-'Ālamiyyah Li Al-Dirāṣāt Al-Qur'āniyyah who used *smartphones* or *gadgets* for learning. Even the Mu'allima and ālibah have long applied technology in learning long before the application of distance learning that we know today.

According to Nawāl al-Mazjājī that;

We are a bonded nation and a controlled nation with honest transmission confirmation. We are the only nation whose ties are connected with the Prophet SAW. The ties of knowledge still exist in this modern era and the ulama is still present, filling the gaps in Islam and struggling with all that Allah SWT has given them, strength and fortitude. A person gains a bond through technology by communicating with scholars in the countries of the Islamic world, he recites to

them the readings and al-ḥadīth of the Messenger, and this is a blessing, alhamdulillah. One gains a bond through technology. (Nawāl al-Mazjājī, teacher)

According to the researcher's search from the results of the interview, the sanad is an inseparable part of Islam from the Muslims themselves because Muslims are people whose meaning is that through the bonds of the sanad they are connected to each other until they are connected to the Prophet Muhammad. The presence of the ulama in the midst of the current era of globalization is to uphold Islam through the sanad, and transmit Islamic knowledge through an honest and trustworthy attitude. They convey Islamic knowledge not based on reason or the result of thought but they convey it mutawatir by memory and rote. The sanad system is very relevant to development present, both in educational, social, cultural, and religious life. Akādimiyyah Iqra' Al-'Ālamiyyah Li Al-Dirāṣāt Al-Qur'āniyyah Saudi Arabia founded by Sa'īd bin Jumu'ah l 'Abd al-'Āl al-Makkī and Ma'had Imam al-Bukhari founded by Wahdah Islamiyah Makassar, researchers see that both institutions have historical and theological foundations in the formation of morals to be taught to Mu'allimah ālibah and the formation of morals in the context of the teachings of Muḥammad bin 'Abdul al-Wahāb which can be seen by researchers, namely the first by providing initial motivation for all Mu'allima and ālibah. This provision of motivation becomes a distinction for Mu'allima and ālibah to accept all forms of examples and behaviors of goodness and then actualize them in reliable daily life.

The author observes in the learning class, that the Mu'allima and ālibah al-ḥalaqah al-Shāṭibiyyah and riwāyah Qālūn 'an Nāfi' always instill the values of monotheism, namely to always ask for help from Allah SWT at all times, especially when memorizing lessons. Asking for convenience in memorizing al-Shāṭibiyyah and not relying on the ability of reason. Tawhid is the basis of the belief of Muslims in doing good that in fact, Allah is one, there is no form of shirk to Him. The Prophet SAW has laid the foundation or foundation for comprehensive Islamic education, namely the emphasis on aqidah with the aim of becoming a person of noble character starting from children and raising them based on the principles contained in the message of Islam. (Khzali 2010).

Conclusion

The teaching and learning process of taḥfīẓ Al-Qur'ān through the sanad system occurs through the study of classical Islamic books which prioritizes the connection of the chain to the author of the book to the Prophet Muhammad and is a *living tradition*. There is an enculturation process that takes place, namely imitating the learning process of the *Iqra Global Academy for Qur'anic Studies in the Kingdom of Saudi Arabiyah* in the form of not playing mu'allimah's voice to men, not being allowed to open the camera during learning and prioritizing the voice aspect. The Akādamiyah Iqra' al-'Ālamiyah li al-Dirāṣāt al-Qur'āniyah culture of Saudi Arabia and the culture of Mahad Imam al-Bukhary which has been acculturated in its development is strongly influenced by the theological Muḥammad bin 'Abdul al-Wahāb which is full of the values of monotheism.

Iqra Global Academy for Qur'anic Studies in Kingdom of Saudi Arabiyah is an acculturation agent that transmits Islamic values using *online* as a communication tool in conveying messages to Islam. Among the forms of Islamic acculturation in interpreting Islamic values are fusha and 'ammiyah Arabic. Substantially, what is conveyed is Islamic teachings that are sourced from the Qur'an and hadith both on aspects of divinity, law, ethics, nobility, as well as aspects of social relations (mu'amalah) through the sanad. Ma'had Imam al-Bukhari Makassar gave a sanad, diploma to ālibah from Mudir MIB as a sanad taker from the *Iqra Global Academy for Qur'anic Studies in the Kingdom of Saudi Arabiyah* and has a very close relationship with the transmission of the creed of Muḥammad bin 'Abdul al- Wahāb through the enculturation of Saudi Arabian culture which was adopted from the teachings of Muḥammad bin 'Abdul al-Wahāb. Acculturation or the impact of transmitting Islamic values acquired in Arabic into Ma'had Imam al-Bukhari's culture used in the learning process.

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