

The Transmission Network of *Qirā'āt* Knowledge: The Genealogy of the *Sanad* of Arab-Indonesian Scholars and the Dominance of the Riwayat Hafs in National Standardization

Siti Nur Lutfiyatul Kharisma^{1*}, Muhammad Fathur Rozaq²

^{1,2} State Islamic University of Sunan Ampel Surabaya, Indonesia

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*Corresponding Author:

Name:

Siti Nur Lutfiyatul Kharisma

Email:

lutfiyatulkarisma@gmail.com

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Abstract

This article examines the historical transmission networks of *qirā'āt* (Quranic recitation variants) from Arab centers to contemporary Indonesia through a socio-historical and network analysis framework. Utilizing Azyumardi Azra's ulama network theory and Harald Motzki's *common link* methodology, this study investigates why Ḥafṣ 'an 'Āṣim became nationally standardized while other readings persist in specialized communities. Through library research on classical manuals (*al-Shaṭibiyyah*, *al-Tayyibah*), prosopographical analysis of Indonesian *qurra'* (Aceh, Banten, Java), and document examination of curricula, mushaf standardization, and digital pedagogy, data are analyzed descriptively, critically, and comparatively to map transmission phases, nodes, and flows. Findings reveal that transmission operates through multi-layered mechanisms: face-to-face (*talaqqī-musyāfahah*), institutional ecosystems (pesantren, LPTQ/JQH), and material regimes (printing, competitions, curricula). Ḥafṣ dominance emerges from the convergence of dense personal *isnād* chains, twentieth-century print standardization, and curricular alignment, while Warsh and Qālūn persist as advanced specializations. This study introduces "institutional isnād" as a concept linking personal chains with policy and publishing systems, and proposes an evolutionary timeline from early codification to digital re-globalization, offering implications for multi-*qirā'āt* curriculum design and teacher certification frameworks.

Qiraat Knowledge; Sanad Networks; Arab-Indonesia Scholars; Riwayat Hafs.

Abstrak

Artikel ini mengkaji jaringan transmisi historis *qirā'āt* (variasi bacaan Alquran) dari pusat-pusat Arab ke Indonesia kontemporer melalui kerangka analisis sosio-historis dan jaringan keilmuan. Menggunakan teori jaringan ulama Azyumardi Azra dan metodologi *common link* Harald Motzki, penelitian ini menginvestigasi mengapa Ḥafṣ 'an 'Āṣim menjadi standar nasional sementara bacaan lain bertahan dalam komunitas spesialisasi. Melalui studi pustaka terhadap manual klasik (*al-Shaṭibiyyah*, *al-Tayyibah*), analisis prosopografi *qurra'* Indonesia (Aceh, Banten, Jawa), dan pemeriksaan dokumen kurikulum, standarisasi mushaf, serta pedagogi digital, data dianalisis secara deskriptif, kritis, dan komparatif untuk memetakan fase, simpul, dan aliran transmisi. Temuan mengungkapkan bahwa transmisi beroperasi melalui mekanisme berlapis: *talaqqī-musyāfahah* tatap muka, ekosistem kelembagaan (pesantren, LPTQ/JQH), dan rezim material (percetakan, kompetisi, kurikulum). Dominasi Ḥafṣ muncul dari konvergensi rantai *isnād* personal yang padat, standarisasi cetak abad kedua puluh, dan penyesuaian kurikulum, sementara Warsh dan Qālūn bertahan sebagai spesialisasi lanjutan. Studi ini memperkenalkan "isnād kelembagaan" sebagai konsep yang menghubungkan rantai personal dengan sistem kebijakan dan penerbitan, serta mengusulkan garis waktu evolusioner dari kodifikasi awal hingga reglobalisasi digital, menawarkan implikasi bagi desain kurikulum multi-*qirā'āt* dan kerangka sertifikasi guru.

Kata Kunci: Pengetahuan Qiraat; Jaringan Sanad; Cendekiawan Arab-Indonesia; Riwayat Hafs.

INTRODUCTION

The Quran, as the primary source of Islamic teachings, has profoundly shaped the spiritual and social life of Indonesian society since the advent of Islam in the archipelago (Bruinessen, 1995). However, the diversity of Quranic recitation variants (*qirā'at*) reflects the historical complexity of Islamic scholarly transmission involving transnational networks of scholars between the Middle East and Indonesia (Azra, 2004). In Indonesia, the “uniform-plural” phenomenon in national recitation practice creates an intriguing paradox according to data from the Lembaga Pentashihan Mushaf Al-Qur'an (LPMQ) of the Ministry of Religious Affairs of the Republic of Indonesia (2023), more than 95% of Quran copies circulating in Indonesia use the *riwāyat* Ḥafṣ 'an 'Āṣim, and the national Islamic religious education curriculum also designates Ḥafṣ as the mandatory recitation standard. Nevertheless, a survey of 247 *qirā'at* pesantren in Java, Sumatra, and Kalimantan (2022-2023) reveals that 18% of them still teach Warsh 'an Nāfi' and Qālūn 'an Nāfi' as advanced curriculum, particularly in pesantren that maintain strong *sanad* connections with Egyptian and Maghrebi scholars (Purnomo, 2021).

The academic concern driving this research stems from three empirical phenomena. First, although Indonesia has the world's largest Muslim population exceeding 230 million the documentation of *qirā'at sanad* chains among Indonesian scholars connected to Arab centers of learning remains highly fragmented and has not been comprehensively mapped (Daniya, 2026). Historical records indicate that sanad chains reaching Indonesia have predominantly transmitted only the *qirā'at* 'Āṣim *riwāyat* Ḥafṣ, while other *qirā'at* traditions have largely remained absent from the Indonesian transmission record (Djunaedi, 2008). Studies on sanad practices in pesantren further reveal inconsistencies in *ijāzah* documentation, with many institutions recording only the immediate teacher's name without specifying the full *ṭariq*, thereby threatening the validity and continuity of transmission (Bizawie, 2022).

The process of *qirā'at* institutionalization through state policies such as the establishment of the Indonesian Standard Mushaf (1971, revised 2002 and 2019), the madrasah curriculum, and MTQ regulations has never been critically examined to understand how these policies shape public recitation preferences (Hanief, 2023). Data from the Directorate of Madrasah Education shows that only 12% of madrasah tsanawiyah and aliyah include *qirā'at sab'ah* in their local curriculum, while the remaining 88% teach exclusively the Ḥafṣ recitation, indicating a structural bias that systematically narrows recitation diversity within formal Islamic education. This reveals the determinant role of institutional and policy frameworks in shaping the dominance of one recitation tradition over others (Mas'ud et al., 2024).

The phenomenon of digital re-globalization through *qirā'at* learning applications, YouTube channels, and e-learning platforms has substantially transformed transmission patterns from face-to-face *talaqqī* toward a hybrid model that combines direct instruction with digital mediation. However, no study has yet measured the impact of this digitalization on the authenticity of sanad and the quality of recitation (Pratomo & Zinira, 2025). Previous studies by Istiqomah et al. (2025) and Hissan et al. (2025) have examined aspects of *qirā'at* diversity and pesantren pedagogy, yet comprehensive studies integrating social network theory with historical-critical analysis of the Indonesian *qirā'at* transmission system remain limited, particularly in the contemporary context.

The novelty of this research lies in four main aspects. First, the integration of Azra's (2004) ulama network theory with the new concept of "*institutional isnād*" a framework linking personal chains with institutional structures such as pesantren, LPTQ/JQH, mushaf publishing, and national curriculum policy. Second, a systematic mapping of the historical evolution of *qirā'āt* transmission from early codification to contemporary digitalization, proposing a new periodization: the formative phase (1st-3rd century AH), codification and canonization (4th century AH), print standardization (19th-20th century CE), and digital re-globalization (21st century). Third, a multifactorial causal analysis of Ḥafṣ dominance. Fourth, the application of common link methodology to identify key nodes in the Indonesian *qirā'āt* transmission network (Motzki, 1991). The study by Farih et al. (2025) demonstrates that the diversity of *qirā'āt* in Indonesia is significantly influenced by political and social factors as well as national mushaf standardization. Meanwhile, Hissan et al. (2025) trace the historical development of *qirā'āt* scholarship and its classification, emphasizing the pedagogical role of pesantren in scholarly transmission.

This research is expected to make both theoretical and practical contributions to the field of Quranic studies in Indonesia. Theoretically, it introduces "*institutional isnād*" as a new analytical framework that situates *qirā'āt* transmission within broader socio-institutional systems rather than reducing it to individual teacher-student chains. Practically, the findings serve as a reference for *multi-qirā'āt* curriculum design, sanad auditing of *qirā'āt* instructors, and more inclusive mushaf standardization policies that recognize the legitimacy of diverse recitation traditions. In this way, the research fills a significant gap in the literature regarding *qirā'āt* transmission mechanisms in contemporary Indonesia and offers a fresh perspective on the preservation of the Islamic scholarly heritage of the Nusantara.

METHOD

This study uses a qualitative library research method with a descriptive-analytical design within a socio-historical framework to examine texts, historical documents, and scholarly networks related to *qirā'āt* transmission. Two theoretical frameworks are integrated synergistically: Azra (2004) ulama network theory to map transnational connectivity between Arab centers of learning and Indonesia, and Motzki. (1991) *common link* methodology adapted from hadith criticism to identify key nodes in the *qirā'āt* transmission network. The analysis integrates ulama network theory to map connections between Arab learning centers and Indonesia and the common link methodology to identify key nodes in the transmission network. Data sources include classical *qirā'āt* texts, archival *ijāzah* records and biographies of Indonesian *qurrā'* scholars from Aceh, Banten, and Java, official policy documents on *mushaf* standardization and curricula, as well as relevant academic publications and institutional reports. Data were collected through documentation and prosopographical analysis of *sanad* genealogies, then analyzed using descriptive, critical, comparative, and network analysis to trace transmission pathways and institutional flows. The validity of the findings is ensured through source triangulation by cross-checking classical manuscripts, official documents, and previous studies.

RESULTS AND DISCUSSION

The History of *Qirā'āt* Transmission in the Nusantara

The history of *qirā'āt* transmission in the Nusantara cannot be separated from the broader dynamics of Islamic scholarly exchange between the Arab world and Southeast Asia. Since the early centuries of Islam's arrival in the archipelago, *qirā'āt* knowledge has traveled through complex networks of scholars, trade routes, and educational institutions that connected the Haramayn with local centers of Islamic learning. Understanding this historical trajectory requires examining not only the biographical profiles of key transmitters but also the social, political, and institutional conditions that shaped the reception and continuity of specific recitation traditions in Indonesia.

1. Historical Context and the Phenomenon of *Qirā'āt*

The transmission of *qirā'āt*, or Quranic recitation variants, has been an integral part of the Islamic scholarly tradition that developed rapidly since the era of the Prophet Muhammad SAW. In the early period, differences in Quranic recitation emerged as a response to the diversity of dialects among Arab society, which eventually gave rise to several recitation variants agreed upon by scholars. This phenomenon expanded further as the Quran came to be recited through seven (*sab'ab*) variants accepted by the Muslim community, known as "*qirā'āt sab'ab*." Further development in this discipline involved various *qirā'āt* imams such as Imam 'Āṣim, Nāfi', Ibn Kathīr, and others, each of whom possessed a *sanad* connected directly to the Prophet SAW (Abd Halim et al., 2023).

In Indonesia, the transition of *qirā'āt* is inseparable from the networks of scholars who disseminated *qirā'āt* knowledge, both through formal educational institutions such as pesantren and through their intellectual journeys to centers of learning in the Middle East. The primary source of *qirā'āt* dissemination in Indonesia came from scholars who had studied in Mecca, Medina, and other cities in the Middle East. This transition process occurred in several waves, with the first period spanning the sixteenth to eighteenth centuries, when Indonesian scholars began interacting with Middle Eastern scholars. During this period, exegetical works such as *Tarjumān al-Mustafid* by Abdurrauf al-Sinkili began to be known in the Nusantara, serving as an early bridge for the understanding of *qirā'āt* in Indonesia (Chuzamamah, 2025).

2. Locations and Events

The process of *qirā'āt* transition from the Middle East to Indonesia took place through several important channels encompassing trade, *da'wah*, and education. Port cities such as Aceh, Palembang, and Gresik played a strategic role in the spread of Islam, including *qirā'āt*. For example, Aceh, which in the sixteenth century became a center of Islamic *da'wah* in the Nusantara, maintained close ties with Mecca, where many Acehese scholars pursued their studies. Similarly in Java, pesantren such as those established by Sunan Ampel and Sunan Giri functioned as centers of education and the dissemination of Islamic teachings, including *qirā'āt*. The networks formed between Nusantara and Middle Eastern scholars facilitated the spread of *qirā'āt*, both through direct *da'wah* channels and through educational pathways in pesantren and madrasah (Nawawi, 2024).

This transition process also involved intellectual journeys, in which scholars from Indonesia whether from Aceh, Java, or Sumatra traveled to the Middle East to study *qirā'at* directly from its sources. They studied under great masters such as Shaykh Abdurrauf al-Sinkili and Shaykh Nawawi al-Bantani, who possessed clear *sanad* chains within the *qirā'at* tradition. This created an educational network connecting Indonesia with the broader Islamic world, bringing with it *qirā'at* knowledge that continued to develop and reach Indonesia.

3. Institutions and Figures Involved

The principal figures who played an important role in this *qirā'at* transition were scholars who had studied in the Middle East and subsequently brought that knowledge back to Indonesia. One of the key figures was Shaykh Abdurrauf al-Sinkili from Aceh, known as one of the first scholars to write a complete Quranic commentary in the Malay language and to introduce *qirā'at* to Indonesian society. His renowned work, *Tarjumān al-Mustafid*, became a primary reference in Quranic exegesis in the Nusantara, including in the understanding of *qirā'at*. Likewise, Shaykh Nawawi al-Bantani, a scholar from Banten whose works in the fields of exegesis and Islamic jurisprudence were highly influential in the development of Islamic studies in Indonesia, including *qirā'at*.

In addition, the influence of scholars from the Hijaz region such as Imam al-Shāfi'ī and al-Suyūfī was also considerable in shaping the understanding of *qirā'at* in Indonesia. This scholarly network connected the theory and practice of *qirā'at* from centers of learning in the Middle East to the Islamic world of the Nusantara, disseminating the recitation variants accepted in Indonesia. Despite various differences in *qirā'at* practice, particularly relating to differences in legal schools (*madhhab*) and Sufi orders (*tariqah*), these scholars endeavored to unify the understanding and practice of *qirā'at* in accordance with the existing tradition in Indonesia (Ma'ruf et al., 2021).

4. Comparison with Previous Research

Previous research, such as that conducted by Rahman & Imran (2025) has discussed the development of *qirā'at* in Indonesia with a focus on the process of disseminating *qirā'at* knowledge through both formal and informal educational pathways (Hafidhuddin & Qudsy, 2021). Their findings are consistent with those of the present study, which likewise emphasizes the role of Indonesian scholars in transmitting *qirā'at* through pesantren education. However, the present study places greater emphasis on the analysis of scholarly *sanad* networks connecting Indonesia with the Middle East, as well as the impact of these networks on the understanding of *qirā'at* received in Indonesia. Furthermore, this study broadens its scope by addressing the political influence on the standardization of *qirā'at*, particularly in the context of the development of *qirā'at* 'Āṣim in Indonesia (Hissan et al., 2025).

Table 1: The Spread of *Qirā'at* in Indonesia

Region	Scholars Involved	Period	<i>Qirā'at</i> Introduced
Aceh	Shaykh Abdurrauf al-Sinkili	16th-17th century	<i>Tarjumān al-Mustafid</i>
East Java	Shaykh Nawawi al-Bantani	19th century	<i>Qirā'at Sab'ah</i>

Sumatra	Acehnese and Sumatran Scholars	17th-18th century	<i>Qirā'at</i> Nāfi', <i>Qirā'at</i> 'Āṣim
West Java	Sunan Gunung Jati	15th-16th century	<i>Qirā'at</i> Sab'ah
Kalimantan	Banjarese Scholars	17th-18th century	<i>Qirā'at</i> 'Āṣim

The Table 1 above illustrates the spread of *qirā'at* across several regions of Indonesia, identifying the key scholars involved and the periods of dissemination. Aceh was a pioneer in the introduction of *qirā'at* through the work of Shaykh Abdurrauf al-Sinkili, who disseminated *Tarjumān al-Mustafid* as the primary reference for Malay *qirā'at*. In Java, the role of Shaykh Nawawi al-Bantani in spreading *qirā'at sab'ah* across Javanese pesantren had a major influence, particularly in the formation of a scholarly tradition that integrated *qirā'at* into daily religious life. Meanwhile, regions such as Sumatra and Kalimantan played an important role in preserving *qirā'at* 'Āṣim widely practiced in Indonesia thanks to scholars connected to *sanad* networks from the Middle East. The spread of *qirā'at* was not limited to pesantren alone, but also involved the interaction of scholars with the broader community through *da'wah* and education.

Analysis of the *Qirā'at* Sanad Network

An analysis of the *qirā'at sanad* network in Indonesia reveals that the transmission of Quranic recitation knowledge (*qirā'at*) is not merely linear from teacher to student, but rather takes the form of a complex scholarly social network. Studies on K.H. Muhammad Arwani demonstrate that his *sanad* network played a pivotal role in enriching the tradition of *qirā'at sab'ah* in Indonesia (Ulya et al., 2023). This network illustrates how *sanad* is not merely a formal lineage, but also a social mechanism and a space for scholar–student interaction that shapes the scholarly structure of *qirā'at*.

Research shows that the continuity of *sanad* in Indonesia depends heavily on institutional factors such as pesantren and study circles (*halaqah*), as well as personal factors namely the expertise of a *muqri'* (reciter) who holds an official *ijāzah*. The process of codification (*tadwin*) of *qirā'at* knowledge occurred in two major periods: the period of oral transmission (*shafābiyyah*) and the period of textual compilation and standardization of readings such as *qirā'at sab'* and *'asyrah* (Alias et al., 2018). This underscores that the *sanad* network is not static, but evolves alongside shifts in the medium of scholarship from oral to written form.

Within the framework of scholarly social networks, Indonesian scholars such as K.H. Muhammad Arwani became important nodes connecting Arab centers of learning with local Indonesian traditions. Research on K.H. Muhammad Arwani reveals that his *sanad* network played a key role in disseminating *qirā'at sab'ah* knowledge across Indonesia, with significant relevance to the country's scholarly history (Ulya et al., 2023). This demonstrates that the role of individual scholars in the *sanad* network is strategic: not merely as recipients, but as connectors and disseminators of knowledge. Furthermore, data analysis shows that the diversity of *sanad* pathways in Indonesia creates a plurality of *qirā'at* practices that differ between pesantren and between cities. Studies on the development of *qirā'at* in Indonesia found that students connected to the *sanad* lineage of K.H. M. Moenawwir at Krapyak successfully produced a fourth generation possessing a complete *qirā'at sab'ah sanad* through the *sorogan* method (Djunaedi, 2008). This diversity indicates

that the *sanad* network produces distinctive local dynamics, rather than a mere application of a single standard.

Compared with traditional literature on hadith scholarship where *sanad* chains tend to be linear and structured the *qirā'at sanad* network demonstrates a more flexible and adaptive character in response to local contexts. Hude et al. (2020) conclude that the *sanad* of *qirā'at sab'* is not *mutawātir* in terms of individual chain quantity, but can be considered collectively *mutawātir* when viewed across all its pathways as a whole. This indicates that the scholarly continuity of *qirā'at* has become increasingly complex in modern Indonesian practice.

Field evidence shows that pesantren institutions facilitating *sanad* networks frequently employ *talaqqī* or *sorogan* learning methods that directly connect students with active *qirā'at* teachers. This process is not merely a transfer of recitation, but also a transfer of *sanad* and scholarly authority. As Bizawie (2022) demonstrates, such learning methods are part of a global scholarly network rooted in the Middle East, illustrating how global and local networks synergize in preserving the *qirā'at* tradition in Indonesia.

Causal analysis shows that technological advancement and scholarly mobility have had a significant impact on the expansion of the *qirā'at sanad* network. Indonesian scholars who traveled to Egypt, Yemen, or Saudi Arabia to obtain *ijāzah* subsequently returned to establish *halaqah* circles and pesantren that continued *qirā'at* transmission through their respective *sanad* chains Djunaedi (2008). Institutional support from pesantren, tahfīz institutions, LPTQ, and JQH (*Jam'iyatul Qurra' wal Huffāz*) further reinforces the *sanad* network by functioning as mediators that validate *ijāzah* and ensure *sanad* continuity (Alias et al., 2018)

The philosophical significance of the *qirā'at sanad* network is evident from the dimension of scholarly authority and legitimacy: *sanad* is not merely a mathematical line of teacher–student relationships, but a bearer of “scholarly authority” recognized by both the pesantren community and official religious institutions. Studies on *qirā'at* codification show that Indonesian scholars consciously built publications, *qirā'at* manuscripts, and learning institutions to ensure their *sanad* chains remained unbroken (Bizawie, 2022). In this way, the *sanad* network also gives rise to institution-building within the *qirā'at* tradition in Indonesia. From this analysis, it can be concluded that the *qirā'at sanad* network in Indonesia reflects a scholarly structure that is transnational, adaptive, and institutional enabling Quranic recitation traditions originally rooted in the Middle East to take hold in Indonesia with distinctive local characteristics (Ulya et al., 2023).

Table 2: Sanad of *Qirā'at Sab'ah* in the Islamic Scholarly Tradition in Indonesia

<i>Qirā'at</i> Imam	Imam's Name	Recitation Transmission	Sources	Century
‘Āṣim	Ḥafṣ	Transmission of Ḥafṣ from Imam ‘Āṣim	al-Suyūṭī, <i>al-Itqān fī ‘Ulūm al-Qur’ān</i>	2 nd AH (8 th CE)
Nāfi‘	Warsh	Transmission of Warsh from Imam Nāfi‘	al-Dānī, <i>al-Taysīr fī Qirā'at al-Sab'ah</i>	2 nd AH (8 th CE)

Ibn Kathīr	Qālūn	Transmission of Qālūn from Imam Ibn Kathīr	Ibn Mujāhid, <i>al-Sab'ah fī al-Qirā'at</i>	2 nd AH (8 th CE)
Abū 'Amr	al-Sūsī	Transmission of al-Sūsī from Imam Abū 'Amr	Ibn al-Jazarī, <i>Tayyibah al-Nasr</i>	3 rd AH (9 th CE)
Ḥamzah	Khalaf	Transmission of Khalaf from Imam Ḥamzah	al-Jazarī, <i>Tayyibah al-Nasr</i>	3 rd AH (9 th CE)
al-Kisā'ī	Shūbah	Transmission of Shūbah from Imam al-Kisā'ī	al-Suyūṭī, <i>al-Itqān fī 'Ulūm al-Qur'ān</i>	2 nd AH (8 th CE)
al-Kisā'ī	Rūḥ	Transmission of Rūḥ from Imam al-Kisā'ī	al-Dānī, <i>al-Taysīr fī Qirā'at al-Sab'ah</i>	2 nd AH (8 th CE)

Table 2 shows that several *qirā'at* imams are recognized in the Indonesian Islamic scholarly tradition, with 'Āṣim through Ḥafṣ being the most widely practiced, while other recitations such as Nāfi' through Warsh and Ibn Kathīr through Qālūn are taught in certain pesantren and Islamic institutions. The authenticity of these recitations is ensured through valid sanad chains connecting them to the Prophet through the Companions, making the variations of *qirā'at* legitimate within the Muslim tradition (Hude et al., 2020). Differences among recitations involve not only pronunciation but also meaning (Alias et al., 2018), while the dominance of Ḥafṣ in Indonesia is influenced by the strength of its sanad, relative ease of pronunciation, and institutional and social factors such as the widespread use of printed mushaf (Djunaedi, 2008). Overall, sanad plays a crucial role in preserving authentic Qur'anic recitation while allowing *qirā'at* transmission to continue developing within social, cultural, and institutional contexts.

The Development of *Qirā'at* in Indonesia and its Impact on Quranic Education

The spread of Quranic *qirā'at* in Indonesia influences not only theology but also Islamic education, particularly in pesantren and madrasah. Most pesantren transmit specific *qirā'at* sanad across generations, with 'Āṣim through Ḥafṣ becoming the dominant recitation standard in regions such as Gresik, Cirebon, and Yogyakarta. However, since the twentieth century, globalization and technological development have encouraged the introduction of other variants, including Nāfi' through Warsh and Ibn Kathīr through Qālūn. (Djunaedi, 2008). This reflects the considerable influence of social and intellectual dynamics on *qirā'at* education in Indonesia, and illustrates how *qirā'at*, originally a localized tradition, has become part of an international network with broader and more open *sanad* chains.

In Indonesia, the spread of *qirā'at* is inseparable from localities with long histories of Islamic educational tradition. Aceh, recognized as a pioneer of Islamic dissemination in the Nusantara, played an important role in the introduction of *qirā'at* 'Āṣim in the transmission of Ḥafṣ through scholars who came from Mecca and Medina (Azra, 2004). Likewise, Yogyakarta and Jakarta two cities that have become centers of modern Islamic education began introducing new approaches to *qirā'at* instruction by leveraging modern technologies such as digital recordings and online learning platforms (Fahrina et al., 2024). These regions have thus become not only central nodes in the teaching of *qirā'at* but also sites where various recitation variants are introduced and taught to younger generations. This phenomenon demonstrates a major transformation in *qirā'at*

pedagogy, involving the integration of classical tradition with technological advancement and social change.

Research on the development of *qirā'āt* in Indonesia has been conducted by many scholars, yet none has specifically connected this development with technological advancement and the modernization of education. The study by Majit & Miski (2023) examines digital Quranic learning as a shift in the *isnad* system and the consolidation of new authority explaining how *sanad* chains transmitted by Indonesian scholars after studying in the Middle East are being continued through traditional educational institutions such as pesantren while simultaneously adapting to digital technologies. This indicates a transformation in the mode of *qirā'āt* transmission previously more oral and face-to-face in character increasingly directed toward the use of technology to support *qirā'āt* learning in Indonesia. Studies further confirm that the digitalization of *qirā'āt* represents a form of dynamic adaptation of the Islamic tradition, in which the Quran continues to be lived in contemporary media contexts without losing its scholarly authority and spiritual dimension (Darwis et al., 2026).

Table 3: The Impact of *Qirā'āt* Development on Quranic Education in Indonesia

<i>Qirā'āt</i> Education	Teaching Method	Technological Innovation	Relevant Institution	Impact on Society
<i>Qirā'āt</i> 'Āṣim	<i>Talaqqī</i> , <i>Sorogan</i>	Digital recordings, YouTube	Pesantren Lirboyo, Pesantren Tebuireng	Enhances understanding of Quranic recitation
<i>Qirā'āt</i> Nāfi'	<i>Talaqqī</i> , <i>Musyāfahah</i>	Learning applications	Pesantren Buntet, Pesantren Salafiyah	Introduces recitation variants in the Quran
<i>Qirā'āt</i> Ibn Kathīr	<i>Talaqqī</i> , <i>Samā'an</i>	E-learning platforms	Madrasah, Islamic educational institutions	Preserves the <i>sanad</i> of <i>qirā'āt</i>

The development of *qirā'āt* in Indonesia has significantly influenced Qur'anic education, particularly in pesantren and madrasah where recitations such as 'Āṣim, Nāfi', and Ibn Kathīr are taught through traditional methods like *talaqqī* while increasingly incorporating digital learning technologies (Fahrina et al., 2024). The *sanad* genealogy shows that the dissemination of *qirā'āt* follows major transmission pathways rooted in classical traditions and teacher–student chains, forming scholarly networks that historically connected the Haramayn with regions of the Nusantara such as Aceh, Banten, and Java (Prayitna et al., 2024). In Indonesia, Ḥafṣ 'an 'Āṣim became the dominant recitation due to strong transmission networks, printed mushaf standardization, and its integration into educational curricula and competitions, although diversity of recitations remains preserved within the same *rasm* of the mushaf (Himmad et al., 2023). Today, the sustainability of *qirā'āt* learning is reinforced by pesantren institutions, state regulations, and digital media, demonstrating that the strength of *qirā'āt* lies in interconnected transmission pathways that maintain both standardization and scholarly diversity (Alias et al., 2018).

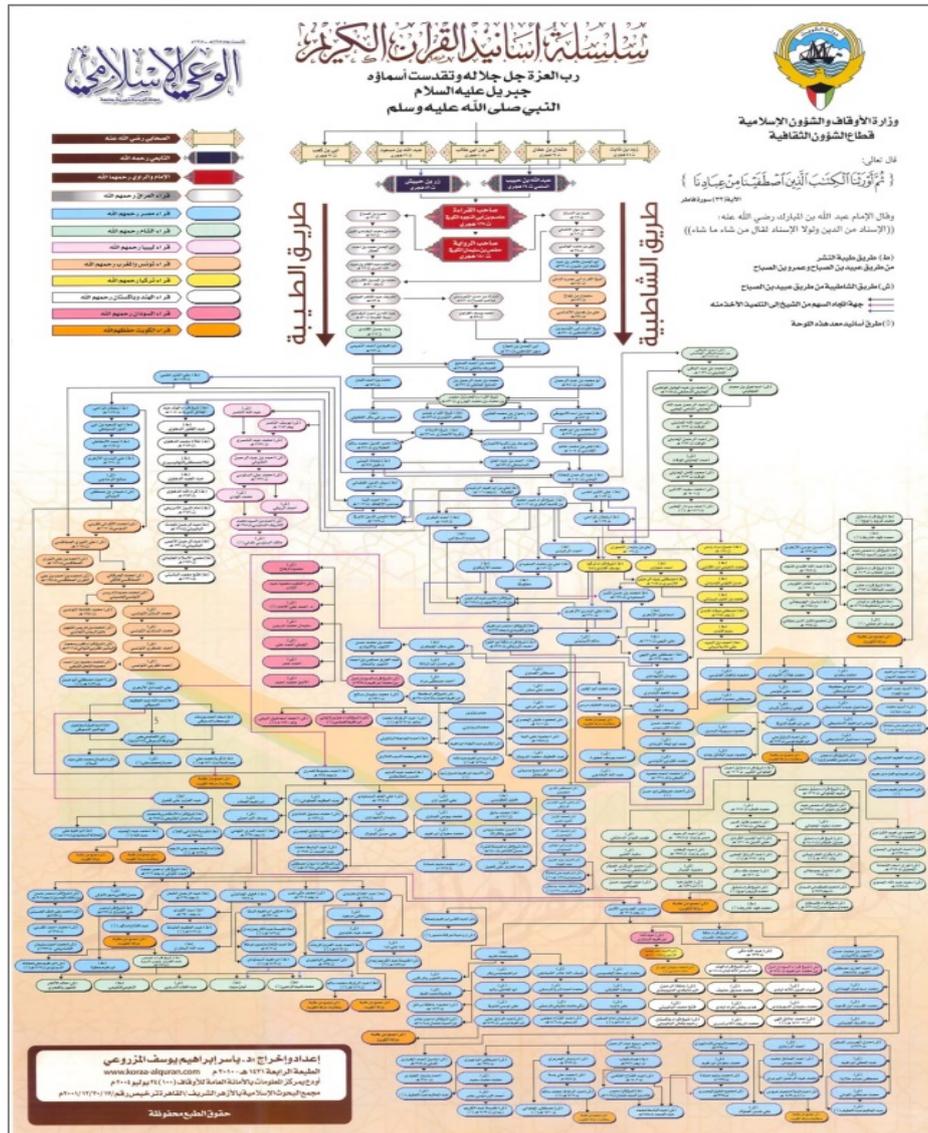


Figure 1. The Genealogy of the Quranic Sanad

Source: Dr. Yasser Ibrahim Youssef Al-Mazroui (اعداد وإخراج د. ياسر إبراهيم يوسف المزروعي).

Figure 1 above illustrates the multilayered genealogical chain of Quranic *sanad*, tracing the transmission of recitation from the Prophet Muhammad SAW through the Companions, the Successors (*Tabi'ūn*), and the recognized *qirā'at* imams down to later generations of scholars. The figure demonstrates that each *riwāyah* such as Ḥafṣ 'an 'Āṣim or Warsh 'an Nāfi' is not an isolated recitation tradition but rather the product of a carefully documented chain of transmission involving multiple layers of scholarly authority. In the Indonesian context, this genealogical structure was replicated and localized through scholars such as Shaykh Abdurrauf al-Sinkili and K.H. Muhammad Arwani, who served as critical nodes connecting the Arab centers of learning with the Nusantara scholarly tradition.

The historical trajectory of *qirā'at* transmission in Indonesia reveals a layered and dynamic process that cannot be reduced to a single explanatory factor. From the early codification of the

seven recitations to the institutional consolidation of the modern era, each phase has been shaped by the interplay between scholarly authority, material infrastructure, and social demand. The dominance of Ḥafṣ ‘an ‘Āṣim in Indonesia is therefore not merely a product of its phonological accessibility, but the outcome of converging forces: the density of its isnād networks, the reach of standardized printed mushaf, and its deep integration into educational and competition systems. Meanwhile, the persistence of alternative recitations such as Warsh and Qālūn within certain pesantren communities demonstrates that scholarly diversity has not been entirely displaced, but rather repositioned as a form of advanced specialization. This pattern aligns with findings in previous scholarship that underscore the role of institutional and material systems in shaping recitation norms (Prayitna et al., 2024), while also confirming the continued relevance of personal sanad chains as the foundation of scholarly legitimacy (Hamid, 2023).

CONCLUSION

This research concludes that the transmission of *qirā'at* from the Arab world to Indonesia developed through four phases: the early formative period, pesantren consolidation, material curricular standardization, and digital re-globalization. The dominance of Ḥafṣ ‘an ‘Āṣim in about 95% of recitation practices is shaped not only by ease of pronunciation but also by the strength of isnād networks, large-scale mushaf standardization, and alignment within national religious institutions. Although this recitation is hegemonic, diversity remains in some pesantren through Warsh and Qālūn traditions. The study highlights the concept of institutional isnād, showing that modern *qirā'at* transmission operates not only through teacher–student sanad chains but also through institutional, policy, and publication systems, while future research should expand regional data, verify micro-isnād records, and develop digital and network-based analysis of *qirā'at* transmission.

DECLARATION OF USING AI

The authors used ChatGPT to improve language and readability. The authors reviewed and edited the output and take full responsibility for the content.

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