



**SANAD-BASED DAKWAH METHOD: A STUDY OF THE TEACHING TRADITION AND EXAMPLE OF K.H. MUHAMMAD ARWANI AMIN SA'ID KUDUS**

**Imam Fatkhullah<sup>1</sup>, Yuzril Mahendra<sup>2</sup>, Muhammad Firdaus<sup>3</sup>**

Email: ftkhllh66@gmail.com<sup>1</sup>, yousrielmdr@gmail.com<sup>2</sup>,  
muhammad.firdaus@uinjkt.ac.id<sup>3</sup>

*Syarif Hidayatullah State Islamic University, Jakarta, Indonesia<sup>123</sup>*

DOI: <https://doi.org/10.30739/tarbiyatuna.v6i2.4508>

Received: October 2025 | Accepted: November 2025 | Published: December 2025

**Abstrack**

*This study is motivated by the decline of moral and spiritual authority in modern Islamic da'wah, which tends to be pragmatic and rhetorical. The research aims to analyze the sanad-based da'wah method practiced by K.H. Muhammad Arwani Amin Sa'id at Yanbu'ul Qur'an Islamic Boarding School in Kudus as a model emphasizing the continuity between knowledge ('ilm), ethics (adab), and practice ('amal). Using a qualitative approach through library research, this study examines Arwani's works, biography, and teaching tradition. The findings reveal that sanad in Arwani's da'wah functions as a system of value transmission integrating intellectual, moral, and spiritual dimensions through talaqqi (direct learning), mushafahah (face-to-face transmission), and exemplary conduct (uswah hasanah). This approach unites sanad al-'ilm, sanad al-adab, and sanad al-amal, resulting in an authentic and transformative da'wah bil hal (preaching through action). This study concludes that sanad da'wah is a relevant paradigm for contemporary Islamic da'wah which is rooted in tradition but oriented towards character formation. Its implication suggests that this model can be recontextualized in education and digital da'wah to strengthen scholarly authority, ethical integrity, and moderate Islamic leadership in the modern era.*

**Keywords:** *Sanad, Da'wah Bil Hal, Pesantren, K.H. Muhammad Arwani Amin Sa'id, Exemplary Leadership.*

**Abstrak**

Penelitian ini dimotivasi oleh kemerosotan otoritas moral dan spiritual dalam dakwah Islam modern, yang cenderung pragmatis dan retorik. Penelitian ini bertujuan untuk menganalisis metode dakwah berbasis sanad yang dipraktikkan oleh K.H. Muhammad Arwani Amin Sa'id di Pondok Pesantren Yanbu'ul Qur'an di Kudus sebagai model yang menekankan kesinambungan antara ilmu ('ilm), adab (etika), dan amalan ('amal). Dengan menggunakan pendekatan kualitatif melalui penelitian kepustakaan, penelitian ini mengkaji karya, biografi, dan tradisi pengajaran Arwani. Temuan menunjukkan bahwa sanad dalam dakwah Arwani berfungsi sebagai sistem transmisi nilai yang mengintegrasikan dimensi intelektual, moral, dan spiritual melalui talaqqi



(pembelajaran langsung), mushafahah (transmisi tatap muka), dan perilaku teladan (uswah hasanah). Pendekatan ini menyatukan sanad al-'ilm, sanad al-adab, dan sanad al-amal, menghasilkan dakwah bil hal (dakwah melalui tindakan) yang autentik dan transformatif. Studi ini menyimpulkan bahwa sanad da'wah merupakan paradigma yang relevan untuk dakwah Islam kontemporer yang berakar pada tradisi tetapi berorientasi pada pembentukan karakter. Implikasinya menunjukkan bahwa model ini dapat dikontekstualisasikan kembali dalam pendidikan dan dakwah digital untuk memperkuat otoritas keilmuan, integritas etika, dan kepemimpinan Islam yang moderat di era modern.

**Kata kunci:** Sanad, Dakwah Bil Hal, Pesantren, K.H. Muhammad Arwani Amin Sa'id, Kepemimpinan Teladan.

### Introduction

The development of Islamic da'wah in the modern era faces serious challenges, particularly in terms of the moral, scientific, and spiritual authority of da'i (preachers). Da'wah, once rooted in scholarship and exemplary practice, has now shifted toward a pragmatic and rhetorical approach. This phenomenon has created an urgent need to rediscover a model of da'wah grounded in authentic Islamic scholarly traditions, one of which is through the concept of sanad (chain of transmission). In classical Islamic tradition, the sanad serves not only as a chain of knowledge transmission but also as a medium for transmitting manners, morals, and spirituality between teacher and student. This value is now beginning to fade amidst the disruption of information and fast-paced digital da'wah, which lacks ethical guidance.

K.H. Muhammad Arwani Amin Sa'id is a charismatic cleric from Kudus who is widely known as an expert in reciting the Qur'an and the founder of the Yanbu'ul Qur'an Islamic Boarding School. His knowledge is recognized not only in terms of memorization and the chain of Qur'an recitation that continues to the Prophet Muhammad, but also from his moral integrity and exemplary life. In the process of teaching and fostering students, he displays da'wah that is based on the chain of knowledge (sanad al-'ilm), the chain of manners (sanad al-adab), and the chain of deeds (sanad al-amal). Through the methods of talaqqi, mushafahah, and exemplary behavior in daily life, K.H. Arwani built a da'wah system that emphasizes the continuity of knowledge and morals in a harmonious manner.

Although numerous studies have discussed his work, the focus of existing studies is still limited to the scholarly aspects of qira'at, the sanad of Qur'anic recitation, or his Sufi aspects. Research such as that conducted by Ade Chariri Fashichul Lisan (2019) in *Grammatical Hermeneutics: The Epistemology of the Book of Faidhul Barakat and Sab'il Qira'at* by K.H. Muhammad Arwani bin Muhammad Amin al Qudsi highlights grammatical hermeneutics in the book *Faidl al-Barakat* (Lisan, 2019) (Lisan, 2019), while another study by Taqiyuddin Muhammad Robbany and Kholid Al Walid (2024) in a study entitled *Academic Article Sufism Thoughts and Teachings By Sheikh Arwani Amin In "Risalah Mubarakah*, reviews the Sufi dimensions in his teachings (Robbany & Al Walid, 2024)

(Robbany & Al Walid, 2024). Similarly, Siti Muflichah's (2014) research in *The Charisma Leadership Style of Kyai Haji Arwani Amin The founder of Yanbuul Quran Pesantren, Kudus* reviews his charismatic leadership style at the pesantren

(Muflichah, 2014) (Muflichah, 2014) However, there has been no research that specifically examines sanad as a method of da'wah and a systematic spiritual development approach. This is where the research gap that this study aims to fill, namely seeing sanad not merely as a chain of scientific transmission, but as a method of da'wah that shapes the character and ethics of scholars.

The novelty of this research lies in the theoretical construction of sanad as a paradigm of da'wah that is epistemological, pedagogical, and ethical. Theoretically, this research refers to the concept of da'wah bil hal and uswah hasanah as emphasized in QS. Al-Ahzab verse 21, which emphasizes exemplary behavior as a medium for conveying Islamic values (Ramadhani & Mutiawati, 2023). The integration of sanad al-'ilm (the authority of knowledge), sanad al-adab (moral formation), and sanad al-amal (the implementation of values) forms the basis of analysis in understanding the relevance of sanad to Islamic education and da'wah in the digital era.

Thus, this research focuses on the study of the sanad-based da'wah method implemented by K.H. Muhammad Arwani Amin Sa'id at the Yanbu'ul Qur'an Kudus Islamic Boarding School. The aim is to explain how sanad functions as a da'wah system that unites scientific authority, moral exemplarity, and spiritual formation, and to assess its relevance in facing the challenges of da'wah authority and the ethics of religious communication in the modern era.

## **Method**

The method used in this research is library research. This method involves collecting data by understanding and studying theories from various literature relevant to the research. Data collection carried out by the researcher is from various sources such as books about K.H. Muhammad Arwani Amin Sa'id, journal articles, magazines and other documents related to the sanad-based da'wah method. The analysis method used by the researcher is by reading information sources about K.H. Muhammad Arwani Amin Sa'id, then compiling an assumption based on the amount of information or data available. From this temporary assumption, a link will be built with the objectives of the problem that has been determined and can be answered in the results and discussion. The reason the researcher used the library research approach is because it can provide detailed information and is able to answer problems in the study of Islamic da'wah, namely the sanad-based da'wah method which emphasizes the continuity of knowledge, morals, and spirituality.

## **Results and Discussion**

### **The Concept of Sanad in Islamic Da'wah**

In classical Islamic tradition, the sanad holds a fundamental position as a system of scientific transmission that guarantees the authenticity of religious knowledge. The sanad is not merely a chain of transmission of knowledge from teacher to student, but also a medium for transmitting values, manners, and spirituality (Sugari et al., 2025). From an Islamic epistemological perspective, the validity of knowledge is measured not only by the validity of the text or the rationality of the argument, but also by the purity of the chain of teachers who convey it (Qomar, 2025). Therefore, the sanad symbolizes the continuity between the intellectual and moral dimensions, between the knowledge taught and the morals practiced. Early scholars emphasized that the blessing of knowledge lies not in the breadth of knowledge, but in the continuity of manners and sincerity inherited

through a valid sanad.

In the context of Islamic boarding schools, sanad not only functions as proof of the legitimacy of knowledge, but also as a method of moral and spiritual development.

The learning process in Islamic boarding schools (*pesantren*) does not stop at the transfer of knowledge (*ta'lim*), but also at character formation (*tarbiyah*) through direct interaction with the *kiai*. The relationship between teacher and student is built on the foundation of etiquette, spiritual closeness, and the appreciation of values (Ningsih et al., 2024). The traditions of *talaqqi* (direct reading in the presence of the teacher) and *mushafahah* (direct meetings and *ijazah*) are important means of strengthening these sanad values (Irfan & Ikhlās, 2024). Within the framework of Islamic *da'wah*, these practices represent *da'wah bil hal*, namely the delivery of religious messages through exemplary behavior, not just words.

In more detail, the concept of sanad in Islam in Islamic boarding schools can be seen as follows:

#### The Meaning of Sanad in the Context of Islamic Boarding Schools and *Da'wah Bil Hal*

In the Islamic boarding school tradition, the sanad (traditional chain of transmission) is not only interpreted as a chain of transmission of knowledge, but also as an educational system that unites intellectual, spiritual, and moral aspects. The sanad is the core of the learning process, emphasizing continuity between knowledge and *adab* (traditional conduct), between teacher and student, and between text and practice. The sanad is the foundation of Islamic scholarly authority, connecting local scholars with global scholarly traditions, thus enabling the Islamic boarding school to function as a node of continuity for the sanad of Islamic knowledge in the archipelago (Anshori et al., 2024). Through the sanad, the knowledge acquired by a student is not merely memorized or understood but also lived and applied in life. This makes Islamic boarding school education a system of personality formation rooted in moral and spiritual values.

The process of transmission of sanad in Islamic boarding schools is realized through the *talaqqi* and *mushafahah* methods, namely the process of learning directly under the guidance of a *kiai* with an intense personal relationship. Imam al-Ghazali in *Ihya' 'Ulum al-Din* emphasized that the blessings of knowledge will be born when a student learns with full etiquette towards his teacher, because etiquette is a bridge between knowledge and practice (Al-Ghazali, 2011). This principle is alive in the culture of Islamic boarding schools that emphasizes that the success of *da'wah* is not only measured by the ability to speak, but also by the moral example of a teacher. Such *da'wah* is known as *da'wah bil hal*, namely the delivery of Islamic values through behavior and real life examples (Sri et al., 2024). In this approach, the message of *da'wah* is not conveyed verbally alone, but is manifested in the practice of simplicity, sincerity, discipline, and social concern. Integration of the Concept of Sanad and Exemplary *Da'wah* (*Uswah Hasanah*)

The integration of the concept of sanad and exemplary preaching (*uswah hasanah*) in the world of Islamic boarding schools emerged as a pattern of education and preaching that unites the legitimacy of knowledge with the formation of morals through the life example of the teacher. The sanad in Islamic boarding schools not only serves as evidence of the chain of transmission of knowledge, but also as a mechanism for the formation of *adab* and ethical control so that the transmitted

knowledge is accompanied by pious and consistent behavior (Fardani & Hamzah, 2023). The practice of talaqqī, mushāfahah, and daily interactions between kiai and students enable knowledge (sanad al-'ilm) to merge with exemplary (sanad al adab), so that the preaching that emerges is bil hal which has proven effective in shaping religious awareness and collective worship habits (Marvianasari, 2024). Recent studies indicate that this model is relevant to responding to the crisis of moral authority in the digital preaching space because it confirms the sanad as a source of authority while presenting the kiai as uswah hasanah. Where Islamic boarding schools can produce knowledgeable and morally integrity cadres for preaching.

In the Islamic boarding school tradition, the integration of the concept of sanad (translation of the Qur'an) and exemplary preaching (uswah hasanah) forms a model of education and preaching that emphasizes not only the transfer of knowledge but also the formation of moral and spiritual character. The sanad in the Islamic boarding school environment functions as a legitimation of knowledge that ensures the continuity of teachings from teacher to student, but at the same time serves as a mechanism for inheriting adab and da'wah ethics. According to research by Fardani and Hamzah (2023) in the Hikami Journal, the practice of providing the sanad of the Qur'an in Islamic boarding schools serves as a moral bond between the kiai and the students, ensuring that the knowledge received is inseparable from the appreciation of the values of sincerity and civility. Through the talaqqi and mushafahah systems, the relationship between teacher and student becomes a spiritual space that allows knowledge (sanad al-'ilm) to be integrated with morals (sanad al-adab) simultaneously. making the educational process simultaneously a form of da'wah bil hal or conveying the message of Islam through exemplary behavior (Fardani & Hamzah, 2023). The Relationship between Sanad, Authority, and the Exemplary Behavior of Ulama.

The sanad serves as the basis of epistemic legitimacy connecting teacher and student, affirming the scholarly authority of a cleric, particularly in Islamic boarding school educational practices. The sanad ensures that the knowledge imparted has a reliable line of transmission and simultaneously carries symbolic capital that strengthens the kiai's position within the religious community. Studies on the role of the sanad in scientific knowledge confirm that the sanad's connection helps maintain the authenticity of teachings and provides social legitimacy to the teacher, making the message more readily accepted by the community (Mahfudloh, 2023).

More than just evidence of the chain of transmission, the sanad in Islamic boarding schools serves as a mechanism for moral development. The process of talaqqī, mushāfahah, and intense interaction between kiai and santri allow knowledge (sanad al-'ilm) to merge with the practice of adab and ethics (sanad al-adab). Because learning takes place in personal relationships and through role models, the authority of ulama is measured not only by academic competence but also by the quality of exemplary behavior evident in daily behavior, so that the sanad also serves as an ethical guarantee of the truth of the teachings passed down (Wahidi & Syahidin, 2024). Recent research shows that the exemplary role of ulama supported by sanad results in more holistic da'wah effectiveness by strengthening community trust, forming religious habits, and reducing the impact of religious disinformation in cyberspace (Islam et al., 2025).

### Intellectual Biography of K.H. Muhammad Arwani Amin Sa'id

K.H. Muhammad Arwani Amin Sa'id was born in Kudus on September 5, 1905, and grew up in an Islamic boarding school (pesantren) environment with a strong tradition of scholarship. His initial education was acquired through apprenticeship with local scholars, and he then continued his studies at major Islamic boarding schools, which shaped his competence in recitation and interpretation. His family background, network of teachers, and local Islamic boarding school institutions shaped his intellectual horizons, making him known not only as a qāri (reciter) but also as a tahfiz educator who built his own teaching institution (see genealogical studies on the sanad qirā'āt and the role of local ulama) (M. N. Ulya & Alkaff, 2024).

In his teaching practice, Arwani applies a combination of traditional methods including talaqqī, mushāfahah, and kitabah, with a strong focus on the formation of morals and the exemplary behavior of his teachers. This approach emphasizes that sanad is not merely a series of technical transmissions, but also a mechanism for the inheritance of adab (sanad al-adab) and deeds (sanad al-amal). Various recent studies place such practices as key to the effectiveness of da'wah bil-hal in Islamic boarding schools. The figure of a teacher who has a sanad and behaves as uswah hasanah becomes a source of moral legitimacy so that his influence goes beyond simply transferring information (Fardani & Hamzah, 2023; Mahfudloh, 2023). Furthermore, the intellectual biography of KH. Muhammad Arwani Amin Sa'id can be seen from several aspects, which the author explains below:

Genealogy of the scientific sanad (from KH. Munawwir and KH. Hisyam Kudus)  
K.H. Muhammad Arwani Amin Sa'id is a central figure in the tradition of qirā'at and sanad of science in Indonesia, especially in Kudus. He is known to have a strong scientific genealogy, connected with great scholars such as K.H. Munawwir Krapyak and K.H. Hisyam Kudus, two figures who played important roles in the transmission of the science of qirā'at sab'ah in the archipelago. This sanad tradition is not only proof of the legitimacy of science, but also an epistemological control mechanism in maintaining the originality of Qur'anic science (F. Ulya & Nikmah, 2024). Fardani and Hamzah (2023) emphasize that the sanad system in Islamic boarding schools is a form of "epistemic guarantee" so that knowledge is not uprooted from its authentic source. Thus, the sanad in the context of Arwani functions as a foundation of authority and guarantees the continuity of the teachings of the Qur'an in a maintained chain of teachers and students (Fardani & Hamzah, 2023).

K.H. Arwani not only served as the successor to the sanad of qira'at sab'ah, but also as an innovator in qira'at pedagogy in Javanese Islamic boarding schools. Through *Faidhul-Barakāt fī Sab'il-Qirā'āt*, he developed a teaching model that combined talaqqī methods, memorization, and spiritual strengthening. The sanad he built transcended formal functions, becoming a medium for transmitting values with The establishment of sanad al-adab and sanad al-amal, emphasizing the teacher's exemplary conduct and morals. In this way, sanad not only preserves the text but also instills moral values in every learning process (F. Ulya & Nikmah, 2024). Mahfudloh (2023) added that the sanad of knowledge has a social dimension by strengthening public trust in Islamic boarding schools as authoritative institutions amidst the fragmentary flow of religious information (Mahfudloh, 2023). Thus, research on K.H. Arwani's sanad is not merely a historical study, but an epistemological and methodological proposal for the reconstruction of

contemporary Islamic da'wah models.

Monumental work: *Faidl al-Barakat in Sab'il Qira'at*.

*Faidhul-Barakāt fi Sab'il-Qirā'āt* by K.H. Muhammad Arwani Amin Sa'id emerged as a reference work in the qirā'āt tradition in the archipelago. Compiled according to tartīb mushafī and containing reading variants and their rules, this book has a dual function: as a technical compendium of qirā'āt sab'ah and as a teaching practice guide that is easily accessible to pesantren teachers. Several contemporary studies emphasize the formative aspect of this work, showing a systematic format that facilitates the talaqqī and mushāfahah processes so that the book is not only read but also practiced in the context of classes and qirā'āt teaching circles (Fardani & Hamzah, 2023; M. N. Ulya & Alkaff, 2024).

Pedagogically, *Faidhul-Barakāt* stands out for its methodology, which demonstrates the presentation of verses according to the order of the mushaf, emphasizes various readings, and provides technical explanations that combine oral exercises and written notes (*kitābah*). This approach facilitates two dimensions of learning, including the transfer of technical competencies (*tajwīd/qirā'āt*) and the development of reader etiquette. This is because the talaqqī process requires students to imitate their teacher's example and absorb the reading etiquette demonstrated by their teacher. Recent fieldwork and bibliographic research have observed that *Faidhul-Barakāt*'s popularity is closely related to how the book has become an "informal curriculum" in many tahfiz Islamic boarding schools (*pesantren*) that emphasize sanad and the teacher's exemplary role in teaching qirā'āt (Badriyah & Miski, 2025; Fardani & Hamzah, 2023).

Integrating his roles as a qira'at expert, educator, and mursyid. K.H. Muhammad Arwani Amin Sa'id emerged as a qāri' whose scholarly authority was grounded in a verified sanad of qirā'āt; this authority provided the technical basis for all his religious and educational activities. His monumental work *Faidhul-Barakāt fi Sab'il-Qirā'āt* became a practical reference for teaching qirā'āt sab'ah because it presented reading variants according to the order of the mushaf as well as applicable tajwīd rules, making it effective for use in Islamic boarding school circles and talaqqīs. Recent empirical studies have noted how Arwani's book and sanad strengthened the legitimacy of qirā'āt teaching in many Javanese Islamic boarding schools, so that his role as a Qur'an recitation expert is inseparable from the book's pedagogical function (Riqza, 2015).

As an educator, Arwani practices a method that combines oral practice (*talaqqī, mushāfahah*) and written notes (*kitābah*) so that the learning process is holistic: mastery of reading techniques while developing learning etiquette. This approach positions teachers not merely as sources of information, but as role models whose behavior (ethics, discipline, and simplicity) becomes part of the unwritten curriculum, with students imitating the teacher's reading, interaction, and application of knowledge. Field research on the implementation of qirā'āt learning found that the *Faidhul-Barakāt* pedagogical format indeed facilitates a combination of technical competence and systematic moral habituation (Isfandari, 2023).

His role as a mursyid (spiritual guide) complements the functions of a qāri' (religious guide) and educator. His sanad (chain of transmission) gives Arwani religious authority, enabling him to provide direct guidance in Sufism or morals to students. In Islamic boarding school practice, *muraqabah* (spiritual supervision), personal advice, and the life example of a mursyid reinforce the internalization of values. Thus, the da'wah that occurs is not merely a transfer of competence, but a

transformation of character. Contemporary studies place this role of the mursyid as key to the effectiveness of da'wah bil-hal (intelligible) in Islamic boarding schools, as it connects the text (the Qur'an and qirā'āt) with everyday life practices that are visible and imitated.

#### Sanad-Based Preaching Method

The sanad-based da'wah method can be understood as a da'wah approach that emphasizes the authority of knowledge, continuity of values, and moral example through a valid and verified teacher-student relationship. In the context of K.H. Muhammad Arwani Amin Sa'id, the sanad is not only a chain of transmission of qirā'āt knowledge, but also a means of inheriting adab and deeds, so that the da'wah carried out is bil-hal, namely da'wah that touches the heart through living examples, not just verbal utterances. This method emphasizes that the success of da'wah is not only measured by the delivery of the message, but from the extent to which a da'wah is able to present spiritual and intellectual credibility rooted in a clear sanad. Amid the current crisis of digital da'wah authority, this model offers an alternative paradigm of da'wah that is authentic, rooted, and transformative. The sanad-based da'wah method carried out by K.H. Muhammad Arwani Amin Sa'id can be explained as follows:

Propagation through talaqqi and mushafahah: teacher-student relationships as a media of propaganda.

The traditions of talaqqi and mushāfahah have long been hallmarks of classical Islamic learning, particularly in Islamic boarding schools (pesantren). Talaqqi signifies the process of receiving knowledge directly from the teacher, while mushāfahah emphasizes physical and spiritual closeness in the interaction between teacher and student. In the context of da'wah, these two methods are not merely a means of transferring knowledge but also a vehicle for character formation and legitimizing scholarship (Hariyanto, 2023). Fardani and Hamzah (2023) emphasize that in the Qur'anic sanad system, talaqqi and mushāfahah are mechanisms that guarantee the originality of knowledge and serve as models of da'wah rooted in exemplary behavior, as students not only listen but also imitate the behavior, manners, and spirituality of their teachers (Fardani & Hamzah, 2023). Rachmawati's (2017) research also shows that personal interaction-based preaching is far more effective than rhetorical preaching, as it brings emotional and affective aspects into the formation of students' religiosity (Rachmawati, 2017). This type of preaching does not rely on media popularity, but on the authenticity of the interaction between teacher and student, which takes place in a space of spiritual continuity.

Da'wah bil hal through moral and spiritual example.

Da'wah bil hal is a form of da'wah that emphasizes the delivery of Islamic values through concrete actions, not merely rhetoric or lectures. This da'wah model demands the presence of morality and spirituality in the da'i as a form of exemplary life (uswah hasanah) (Marasabessy, 2025). In the context of Islamic boarding schools, the practice of da'wah bil hal can be seen in the behavior of kiai and teachers who teach morals through daily habits such as discipline, simplicity, and social concern. Moral example in da'wah bil hal functions as a "symbolic message" that is stronger than verbal messages, because the audience directly experiences the values conveyed through the da'i's behavior (Rachmawati, 2017).

The effectiveness of da'wah in Islamic boarding schools (pesantren) is not solely driven by the formal learning system, but is more influenced by the teacher's consistent behavior, both in words and actions. This aligns with the concept of sanad al adab, which connects the chain of exemplary conduct passed down from teacher to student through direct interaction and daily practice (Zulaicha et al., 2025). Thus, moral exemplary conduct is not merely a personal ethical aspect but also a social educational instrument that fosters sustainable religious character among students and the community.

Qur'anic values (sincerity, wara', tawadhu', istiqamah) in his preaching. Qur'anic values such as sincerity, wara', tawadhu', and istiqamah become the spiritual and moral foundations in the preaching method of K.H. Muhammad Arwani Amin Sa'id. These values are not only sourced from the normative teachings of the Qur'an, but are also internalized through life practices and learning in Islamic boarding schools. K.H. Arwani Amin places sincerity as a basic principle in every religious and educational activity. For him, preaching is not a means of seeking popularity, but rather an effort to uphold the words of Allah with pure intentions (Chamami et al., 2025). This sincerity is manifested in the way he teaches selflessly and guides students personally, demonstrating a form of preaching bil hal that is rooted in sincere intentions and simplicity of life. The attitude of wara' and tawadhu' is also a characteristic of K.H. Arwani's preaching personality. Wara' (guarding oneself from doubtful matters) is reflected in his caution regarding wealth, speech, and social interactions. This creates a strong moral authority in the eyes of students. Meanwhile, tawadhu' (humility) is reflected in the egalitarian relationship between teacher and student, where scholarly authority does not prevent him from respecting the opinions of others. The tawadhu' character of Islamic boarding school kiai is a crucial element in maintaining traditional religious authority, as humility creates social trust and strengthens compassion-based da'wah relationships. These values demonstrate the balance between 'ilm (knowledge) and akhlaq (behavior) (Mundhofir et al., 2024).

Meanwhile, the steadfastness of K.H. Arwani's preaching reflects consistency and spiritual commitment in upholding Islamic values despite the challenges of the times. This exemplary behavior serves as moral authority in the digital era full of value disruption. Arwani demonstrated that consistent behavior and simplicity of life have a stronger preaching power than verbal narratives. In the context of Islamic boarding schools, steadfastness is also interpreted as the continuity of the chain of transmission and the responsibility to transmit teachings authentically without sacrificing the integrity of Islamic teachings (Choeroni, 2019).

Analytically, these four Qur'anic values (ikhlas, wara', tawadhu', istiqamah) form a classical ethical framework for da'wah that is also contextually relevant. Ikhlas emphasizes the intentional dimension of da'wah (orientation to God), wara' sets moral boundaries (personal integrity), tawadhu' serves as a social foundation (humility-based leadership), and istiqamah ensures the continuity of da'wah practices over time. When analyzed using a transformative ethical approach, these four values are not merely individual moral principles but a practical system that generates spiritual authority, social trust, and scientific legitimacy (Ramadhan et al., 2024).

Value transmission models: sanad al-'ilm, sanad al-adab, and sanad al-amal. In the classical Islamic educational tradition, especially in Islamic boarding schools (pesantren), the process of transmitting knowledge is not only oriented towards mastering texts, but also towards internalizing moral and spiritual values (Sugari et

al., 2025). This is evident in the transmission models known as sanad al-'ilm, sanad al-adab, and sanad al-amal. This model describes the stages of knowledge inheritance that are not The Islamic system of knowledge does not stop at the cognitive dimension, but rather continues into the ethical and practical dimensions. The sanad al-'ilm ensures the authenticity of the source of knowledge through a verified teacher-student relationship, while the sanad al-adab affirms the moral dimension of the learning process, and the sanad al-amal marks the manifestation of the value of knowledge in everyday behavior (F. Ulya & Nikmah, 2024). In the context of da'wah, this model serves as an integrative framework that combines scientific authority, moral exemplarity, and the integrity of spiritual practice.

The final stage, sanad al-amal, is the culmination of the value transmission process, where knowledge and manners are implemented into real behavior in social life. This shows that da'wah that departs from sanad al-amal has performative power, because the teachings do not stop at discourse, but become social and spiritual actions that have an impact on society (Rachmawati, 2017). In the context of K.H. Muhammad Arwani Amin Sa'id, these three layers of sanad run simultaneously, the science of qirā'at is taught with a valid sanad of knowledge, accompanied by the instilling of manners in the reading and practice of the Qur'an, until finally giving birth to a generation of students who are able to embody Qur'anic values in everyday actions.

The Relevance of Sanad-Based Da'wah to the Contemporary Context The relevance of sanad-based da'wah to the contemporary context lies in its ability to address the crisis of authority and authenticity of da'wah in the digital era. Currently, many da'i appear through social media without a clear sanad of knowledge, so that the da'wah message often loses moral legitimacy and spiritual depth. Sanad-based da'wah as practiced by K.H. Muhammad Arwani Amin Sa'id offers an alternative by emphasizing the importance of continuity of knowledge, manners, and deeds in the process of conveying Islamic teachings. Through sanad, da'wah not only conveys religious messages, but also passes on exemplary values, morals, and integrity that are the ethical foundations of Muslim society. The relevance of sanad-based da'wah to the contemporary context carried out by KH. Muhammad Arwani Amin Sa'id Kudus can be explained as follows:

Responding to the crisis of authority and ethics in digital preaching.

The phenomenon of digital da'wah in the contemporary era exhibits paradoxical symptoms: on the one hand, digitalization opens up a vast space for the dissemination of Islamic values; but on the other hand, it also gives rise to a crisis of religious authority and ethics. According to Rachmawati's (2017) study, this crisis is characterized by a shift in religious authority from religious scholars with a religious chain of command to popular figures who gain legitimacy through media algorithms, rather than scientific or spiritual competence. As a result, da'wah in the digital space often becomes trapped in the commodification of religion, transforming Islamic teachings into viral content rather than a process of moral development (Rachmawati, 2017). This phenomenon illustrates how media logic has shifted the epistemology of da'wah from one based on knowledge and etiquette to one based on sensation and performativity.

In a digital world that tends to be free of authority, sanad presents a *formepistemic accountability* or scientific responsibility that ensures that the message of da'wah is inseparable from its original source, namely the Qur'an, Hadith, and the understanding of the authoritative scholars (Harahap, 2025). Therefore, the integration of sanad in digital da'wah not only upholds the validity

of the message, but also restores public trust in the authority of the scholars. Thus, the ethics of digital da'wah can be restored if the preachers again adhere to this moral sanad, namely emulating the teachers who passed down the da'wah with honesty and politeness.

The potential for reactualizing sanad as a paradigm for da'wah education. Reactualizing sanad in da'wah education is also crucial to addressing the crisis of authority and authenticity in digital da'wah. The sanad provides epistemic assurance for da'wah messages, as a valid chain of knowledge transmission ensures continuity between text (nash) and context. When religious learning systems shift to online platforms without the supervision of sanad, the risk of deviant understanding increases (Ghifari, 2023). By integrating sanad into the da'wah and Islamic education curriculum, Islamic boarding schools can maintain their traditional function as epistemological filtering institutions while adapting to the needs of digital da'wah communication. This demonstrates that sanad does not have to be understood conservatively but can be revitalized into a methodological framework for education that prioritizes honesty, morals, and spiritual depth in conveying messages.

In addition to guaranteeing knowledge, the reactualization of the sanad also offers a humanistic approach to da'wah education. In the sanad tradition, the relationship between teacher and student is not a hierarchical one, but rather an ethical one based on compassion (mahabbah) and exemplary behavior (uswah hasanah). This educational pattern fosters the character and moral awareness of students organically through direct interaction, not just the transfer of information. The reactualization of the sanad means reviving the talaqqī and mushāfahah methods in modern da'wah education, both through direct learning and adaptation in a digital context that still emphasizes the authenticity of the personal relationship between teacher and student (Saidina, 2025).

Contribution to moderation and ethical Islamic clerics in Indonesia. K.H. Arwani, a scholar who integrated the sanad of knowledge, moral development, and the practice of teaching qira'at, represents a model of Islamic clericism and contributes to religious moderation through his epistemic and moral legitimacy. In this paradigm, the sanad not only guarantees the authenticity of Qur'anic recitations but also serves as a source of social legitimacy that makes religious messages more credible and counters extreme narratives that often emerge in the public sphere. Recent literature confirms that Islamic boarding schools that maintain the sanad tradition are important agents in strengthening moderate Islam because they connect scholarly authority with the ethics of da'wah practices (Munif et al., 2023).

Operationally, these contributions emerge through three main mechanisms: (1) curricular education that incorporates teachings on adab, tolerance, and moderate textual methodology; (2) da'wah bil-hal (preaching by reflecting the exemplary behavior of kiai in daily life, internalizing moderate values (tawadhu', tolerance, and national commitment); and (3) the trail of sanad (certificate of narration) that makes teachers epistemic references, so that the congregation tends to accept moderate messages based on authoritative texts. Field studies show that Islamic boarding schools have successfully instilled moderate attitudes through these practices, including in the context of strengthening local harmony (Novianto, 2022).

Empirical evidence from regional and policy studies also supports the role of ulama and pesantren in moderation: analysis of fatwas and institutional guidelines shows that the values of moderation (anti-radicalism, tolerance, commitment to

statehood, respect for local wisdom) are increasingly internalized in Islamic documents.

Ulama documents and formal da'wah practices integrate traditional ulama ethics into a normative framework for religious moderation at the grassroots level. Furthermore, research on the adaptation of Islamic boarding schools in the Society/Media 5.0 era demonstrates how traditional institutions are restructuring their curricula and methods to remain relevant in reducing religious disinformation and digital extremism (Widoyo et al., 2023).

## **Conclusion**

This study found that the sanad-based da'wah method practiced by K.H. Muhammad Arwani Amin Sa'id at the Yanbu'ul Qur'an Kudus Islamic Boarding School represents a holistic and transformative da'wah system. The sanad not only functions as a chain of knowledge (sanad al-'ilm), but also as an instrument for moral development (sanad al-adab) and the formation of good deeds (sanad al-amal). Through the methods of talaqqi, mushafahah, and exemplary (uswah hasanah), the da'wah process in the Islamic boarding school takes place personally, ethically, and spiritually. This model emphasizes that the success of da'wah does not lie in rhetoric, but in exemplary behavior and the continuity of values between teachers and students. Thus, the sanad becomes an integral da'wah system that maintains the authenticity of Islamic teachings while strengthening the character of scholars in the modern era. Furthermore, this study provides a theoretical contribution to the development of da'wah science and Islamic education by introducing the sanad as an epistemological and pedagogical paradigm of da'wah. The concept of sanad-based da'wah broadens the understanding of da'wah beyond mere verbal communication to include the process of transmitting values and fostering morality. Practically, this research reaffirms the role of Islamic boarding schools (pesantren) as centers of moral authority and Islamic scholarship relevant to addressing the crisis of digital da'wah authority.

Further research is suggested to develop empirical studies on the implementation of sanad-based da'wah in the context of education and digital da'wah, including its adaptation to modern Islamic educational institutions. An ethnographic or phenomenological approach can also be used to explore the direct experiences of teacher-student relationships in maintaining the continuity of the sanad. Furthermore, cross-disciplinary research between da'wah science, character education, and digital communication will enrich understanding of the relevance of sanad as a paradigm for authentic, ethical, and contextual Islamic da'wah in an era of technological disruption.

## **References**

- Al-Ghazali, A. H. (2011). *Ihya' 'Ulum al-Din*. Dar al-Ma'rifah.
- Anshori, M. I., Nugrahini, I. F., & Arsinta, A. (2024). Jaringan Ilmu Nusantara-Timur Tengah Dan Peran Pesantren Dalam Jaringan-Nya. *Al-Abshor Jurnal Pendidikan Agama Islam*, 1(3), 300–309. <https://doi.org/https://doi.org/10.71242/xwz2pq04>
- Badriyah, L., & Miski. (2025). *The Transmission Of Seven Qur'anic Readings In Malang: Networks, Scholarship, and Pedagogical Dynamics*. Mutawatir:

Jurnal Keilmuan Tafsir Hadith, 15(1), 46–69.  
<https://doi.org/10.15642/mutawatir.2025.15.1>.

Chamami, M. M. H., Ihsan, Fakhroh, S., Ni'am, K., Anisa, P. S., Muna, A., & Mayasari, W. M. (2025). Historitas: Bukti Eksistensinya 2 Madrasah Tertua Di Kudus. Percetakan Diandra Kreatif.

Choeroni. (2019). KH. M. Arwani Amin; Sebagai Role Model Pendidikan Tahfid Al Qur'an. Al-Fikri Jurnal Studi Dan Penelitian Pendidikan Islam, 2(1), 37–44. <http://dx.doi.org/10.30659/jspi.v2i1.4014> Refbacks

Fardani, M., & Hamzah, H. (2023). Implementasi Metode Pemberian Sanad Al-Qur'an di Pondok Pesantren An-Nur Litahfizil Qur'an Kabupaten Bogor. Hikami: Jurnal Ilmu Alquran Dan Tafsir, 4(1), 1–16. <https://doi.org/10.59622/jiat.v4i1.75>

Ghifari, M. (2023). Strategi Efektif Dalam Mencegah Penyebaran Hadis Palsu di Media Sosial. The International Journal of Pegon: Islam Nusantara Civilization, 9(01), 103–122. <https://doi.org/10.51925/inc.v9i01.83>

Harahap, R. S. (2025). Validitas Rantai Peristiwa Hadis di Era Digital: Analisis Otentisitas melalui Pendekatan Digital Isnād Mapping. Hamidah: Jurnal Ilmu Hadis, 1(1), 1–14. <https://ejournal.albahriah-institut.org/index.php/hamidah>

Hariyanto, A. (2023). Manajemen Pendidikan Qira'at Sab'ah di Pondok Tahfidh Yanbu'ul Qur'an Remaja (PTYQR) Kudus. Jurnal Al Burhan Staidaf, 3(2), 10–20. <https://doi.org/https://doi.org/10.58988/jab.v3i2.245>

Irfan, M., & Ikhlas, A. (2024). Implementasi metode Talaqqi Musyafahah dalam Pembelajaran Ilmu Tajwid di Kolej Vokasional Temerloh Pahang Malaysia. Tazakka: Jurnal Pendidikan Dan Keislaman, 02(02), 120–132. <https://doi.org/https://doi.org/10.24036/tazakka.v2i02.35>

Isfandari, S. S. (2023). Implementasi Pembelajaran Qiraah Sab'ah Di Pondok Pesantren Tahfidzul Qur'an Baitul 'Abidin Darussalam. Qaf: Jurnal Ilmu Al-Qur'an Dan Tafsir, 5(02), 183–195. <https://doi.org/https://doi.org/10.59579/qaf.v5i02.6396>

Islam, M. T., Amelia, F., Azmi, M. U., Al Baqi, S., Muzakki, S., Oktaviani, I. N., Novitasari, D., & Habibbah, U. (2025). The Advantages of the Uswah Hasanah Method in the Perspective of Q.S. Al-Ahzab Verse 21: Conceptual Analysis and Implementation. Paedagogia: Jurnal Penelitian Pendidikan, 28(1), 103–113. <https://doi.org/10.20961/Paedagogia.v28i1.98367>

Lisan, A. C. F. (2019). Hermeneutika Gramatikal; Telaah Epistemologi Kitab Faidhul Barakat Fi Sab'il Qira'at Karya K.H. Muhamad Arwani bin Muhamad Amin al-Qudsi. Dialogia: Jurnal Studi Islam Dan Sosial, 17(1), 61–80.

- Mahfudloh, R. I. (2023). Peran Sanad Keilmuan Dalam Pengembangan Pondok Pesantren. *Qomaruna Journal of Multidisciplinary Studies*, 01(01), 23–30. <https://doi.org/https://doi.org/10.62048/qjms.v1i1.24>
- Marasabessy, M. A. F. (2025). Revitalisasi Metode Dakwah Bil Hāl Sebagai Pendekatan Strategis Dalam Pembinaan Karakter Mahasiswa Muslim di Era Digital. *Jurnal QOSIM : Jurnal Pendidikan Sosial & Humaniora*, 3(3), 1336–1346. <https://doi.org/10.61104/jq.v3i3.2029>
- Marvianasari, R. (2024). Dakwah Bil Hal dalam Membangun Kesadaran Beribadah di Masjid Jogokariyan Yogyakarta. *Translitera : Jurnal Kajian Komunikasi Dan Studi Media*, 13(1), 47–53. <https://doi.org/10.35457/translitera.v13i1.3635>
- Muflichah, S. (2014). The Charisma Leadership Style of Kyai Haji Arwani Amin The founder of Yanbuul Quran Pesantren, Kudus. *Jisca: Journal of Islamic Civilization in Southeast Asia*, 02(01), 61–81. <https://doi.org/https://doi.org/10.24252/jicsa.v3i1.774>
- Mundhofir, Sugiyo, & Hasyim, D. (2024). Model Pembelajaran Tahfidzul Qur'an Di Pondok Pesantren Yanbu'ul Qur'an Kudus (Tinjauan Filsafat Ilmu). *Teaching and Learning Journal of Mandalika*, 5(2), 366–385. <http://ojs.cahayamandalika.com/index.php/teacherAkreditasiSinta5.SK.Nomor:152/E/KPT/2023>
- Munif, M., Qomar, M., & Aziz, A. (2023). Kebijakan Moderasi Beragama di Indonesia. *Jurnal Dirasah*, 6(2), 417–430. <https://ejournal.iaifa.ac.id/index.php/dirasah>
- Ningsih, I. S., Srinanda Srinanda, & Nursalim, E. (2024). Strategi Pembelajaran Kitab Ta'lim Muta'allim Dalam Pembentukan Karakter Santri. *Pragmatik : Jurnal Rumpun Ilmu Bahasa Dan Pendidikan*, 2(1), 45–57. <https://doi.org/10.61132/pragmatik.v2i1.155>
- Novianto, B. (2022). Moderasi Islam Di Indonesia. *An-Natiq Jurnal Kajian Islam Interdisipliner*, 2(1), 50–60. <http://riset.unisma.ac.id/index.php/natiq/article/view/14193DOI:http://dx.doi.org/an-natiq.v2i1.14193>
- Qomar, M. (2025). *Epistemologi Pendidikan Islam Dari Metode Rasional Hingga Metode Kritik*. Penerbit Erlangga.
- Rachmawati, F. (2017). Rethinking Uswah Hasanah: Etika Dakwah dalam Bingkai Hiperrealitas. *Jurnal Ilmu Dakwah*, 35(2), 307–332. <https://doi.org/10.21580/jid.35.2.1611>
- Ramadhan, A. R., Said, U. M. R., Sauri, S., & Afkar, M. F. (2024). Integrasi Etika Filosofis dan Nilai-Nilai Profetik dalam Mewujudkan Pendidikan Islam yang Humanis, Adil, dan Transformatif. *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan*, 16(2), 253–267. <https://doi.org/10.47435/al-qalam.v16i1.3244>
-

- Ramadhani, S., & Mutiawati. (2023). Efektivitas Dakwah Bil-Hal sebagai Solusi Penyampaian Pesan Dakwah kepada Mitra Dakwah. *Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi Dan Kajian Islam*, 10(1), 23–30. <http://jurnal.uinsu.ac.id/index.php/komunika>
- Riqza, A. (2015). *Kitab Faidh Al-Barakat fi Sab' Al-Qira'at Kyai Arwani Kudus Analisa Metodologi Dan Thariqah Jama'* [Pascarajana Institut Ilmu Al-Quran (IIQ) Jakarta]. <http://repository.iiq.ac.id/handle/123456789/616>
- Robbany, T. M., & Al Walid, K. (2024). Academic Article Sufism Thoughts and Teachings By Sheikh Arwani Amin In "Risalah Mubarakah. *Thailand Islamic Journal*, 1(2), 2567. <https://doi.org/https://so16.tci-thaijo.org/index.php/TIJ/article/view/1079>
- Saidina, M. F. (2025). Revitalisasi Pendidikan Islam Humanis dalam Menanggapi Isu-isu Global Kontemporer: Telaah Al-Quran dan Sunnah. *Arba: Jurnal Studi Keislaman*, 1(3), 197–214. <https://ejournal.albahriah-institut.org/index.php/arba>
- Sri, H. W. Z., Wilis, E., Syarkani, & Sari, P. S. (2024). Peran Pendidikan Islam dalam Pembentukan Karakter Masyarakat Berbasis Nilai-Nilai Al-Qur'an dan Hadis. *Ihsan: Jurnal Pendidikan Islam*, 2(4), 199–215. <http://ejournal.yayasanpendidikandzurriyatulquran.id/index.php/ihsan>
- Sugari, D., Hilalludin, & Mariyani, E. D. (2025). Perbedaan Pesantren Tradisional Dan Pesantren Modern DiIndonesia. *Ar-Ruhul Ilmi: Jurnal Pendidikan Dan Pemikiran Islam*, 1(1), 30–46. <https://risetkendikia.com/index.php/jurnal-arruhul-ilmi/article/view/3>
- Ulya, F., & Nikmah, K. (2024). Upaya Pesantren Dalam Menjaga Tradisi Sanad Keilmuan Di Era Society 5.0. *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, 14(1), 18–29. <https://doi.org/https://doi.org/10.22373/jm.v14i1.20668>
- Ulya, M. N., & Alkaff, S. A. R. (2024). An Analysis of the Sanad Transmission by K.H. Muhammad Arwani(1905 – 1994) and His Role in the Dissemination of Qiraat Sab'ah Knowledge in Indonesia. *QOF: Jurnal Studi Al-Qur'an Dan Tafsir*, 7(2), 246–262. <https://doi.org/https://doi.org/10.30762/qof.v7i2.1400>
- Wahidi, R., & Syahidin, S. (2024). Uswah Hasanah Learning Model and its Implementation in Learning Islamic Religious Education. *Civilization Research: Journal of Islamic Studies*, 3(1), 1–24. <https://doi.org/10.61630/crjis.v3i1.41>
- Widoyo, A. F., Abduh, M., Amrie, M. A., & Islamy, A. (2023). Moderation of religion in the Fatwa of Majelis Ulama Indonesia about the Ethics of da'wah in the Digital Age. *Jurnal Ilmu Dakwah*, 43(1), 107–119. <https://doi.org/10.2158/jid.43.1.16053>

Zulaicha, Dewi, M. J. R., & Wulandari, Y. (2025). Transmisi Pengetahuan Lisan dan Metode Pembelajaran dalam Tradisi Keilmuan Islam (Z. Syarif & M. Inayanti (eds.). Karya Bakti Makmur (KBM) Indonesia.