



PRESERVING THE AUTHENTICITY OF THE QURANIC RECITATION: THE IMPORTANCE OF SANAD LINEAGE AT TAHFIZ BOARDING SCHOOL IN SOUTH KALIMANTAN

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Abstract

This study aims to explain and analyze the reading Sanad of tahfiz Al-Qur'an Islamic Boarding Schools in South Kalimantan. This study uses a phenomenological approach as proposed by Alfred Schutz and Peter L Berger. The goal of the phenomenological approach is to understand everyone's beliefs, including the most controversial interpretations within the tradition. Phenomenology does not attempt to analyze or explain an event, but the basic concept of phenomenology is meaning. Based on the research findings, that in South Kalimantan, in general, the tahfiz Al-Qur'an boarding school received a channel for reading through the Al-Qur'an education they had previously attended, or the boarding school where they became students. Although there are some ustaz who are not willing to reveal the path of their reading chain, and some others do not yet have a reading chain. The dynamics of the sanad and the methods used in the tahfiz Al-Qur'an Islamic boarding school in South Kalimantan, are not much different from other regions. The talaqqi or encounter method, is the isnad line that is often used in every tahfiz Al-Qur'an boarding school in South Kalimantan, the genealogy of the Al-Qur'an reading owned by the teachers, was obtained from their previous kyai, that is, from the kyai at the Islamic boarding school where they recited and memorized the Qur'an previously, then passed it down by talaqqi to their students, of course, who have met the agreed conditions and become the rules for giving sanad at each tahfiz Al-Qur'an Islamic boarding school.

Keywords: *Sanad lineage, al-Qur'an, tahfiz boarding school.*

A. Introduction

South Kalimantan is an area where the majority of the population is Muslim, in South Kalimantan there are many Islamic boarding schools spread across nearly 13 cities/regencies. Islamic boarding schools, both traditional and modern, are also places of learning for young Muslim generations from neighboring provinces and even from outside the island. The growing trend of memorizing the Koran has attracted the interest of the younger generation of Muslims. Boarding school is at a central point in educating generations because it has the effectiveness of learning to educate children or students as a whole in a well-organized space and time.¹ Islamic boarding schools that are integrated with formal school learning or equality schools become more intensive in the process of educating students, because there is curriculum continuity or integration of teachers and stakeholders in Islamic boarding schools. That the tahfiz Islamic boarding school in this era is directed to become a transformative tahfiz Al-Qur'an,² with a modern institutional system, flexible programs to reach almost all levels of society, innovative and creative learning methods in accordance with the demands of today's progress.

As mentioned above, South Kalimantan is widely known as a religious area. One of the indicators is the number of Islamic boarding schools spread across all districts/cities in South Kalimantan. In addition, Islamic boarding schools in South Kalimantan have colored the Islam of the people of South Kalimantan (Banjar) for a long time. In carrying out its role as a traditional Islamic educational institution, boarding school have long experienced various challenges, especially when the idea of Islamic modernism began to spread widely in the early 20th century.

However, Islamic boarding schools always adapt to various challenges that keep coming. Among the challenges faced by boarding school at that time was the almost complete adoption of modern educational systems and institutions. In addition, Islamic boarding schools are also faced with experimentation in the teaching system which has been carried out with several aspects of the modern education system, such as curriculum, techniques and teaching methods.

As a result, many boarding school have adapted to the modern education system, and not a few have established public schools and universities. In fact, from the boarding school model that has been running for a long time in the archipelago, the only thing that can survive is the boarding system. In recent developments, many student dormitories have sprung up which are named boarding school, but the education that these students receive is actually received from outside the boarding school.

As for the development of contemporary Al-Qur'an education or teaching, the growth of Al-Qur'an memorization institutions continues to increase. Even though

¹ Ahmad Zaenurrosyid, Kahfi, dan Sholihah, "The Patterns of Memorizing Qur'an for Primary School Students and the Management of Pesantren Tahfiz." *Santri: Journal of Pesantren and Fiqh Sosial* 1, no. 2 (22 December 2020): 169–188, <https://doi.org/10.35878/santri.v1i2.247>.

² Sofyan, "The Development of Tahfiz Qur'an Movement in the Reform Era in Indonesia." *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4, no. 1 (8 July 2015): 115–136, <https://doi.org/10.31291/hn.v4i1.64>.

the official growth rate is still difficult to obtain, because data collection related parties have not issued official research regarding these developments. However, in a cursory observation in daily life in several areas in South Kalimantan, it was found that the emergence of institutions for memorizing the Al-Qur'an increased sharply, almost every year the number of inauguration or construction of Islamic boarding schools was common. Islamic boarding schools that present Al-Qur'an memorization programs as part of their education system.

Indeed, the tradition of memorizing the Qur'an is not something foreign to Islam.³ This tradition has been developing for a long time, even since the early days of the spread of Islam. Where, efforts to preserve and maintain the Al-Qur'an have basically been carried out since the Al-Qur'an was revealed, namely through reading and memorizing. The Qur'an was conveyed to the Prophet Muhammad through the angel Jibril as. When the month of Ramadan came, the Prophet Muhammad saw. showed his memorization (tadarrus) to the angel Jibril as.⁴ until the end of Ramadan. The culture of reading and memorizing the Qur'an was not only carried out by the Prophet Saw. This tradition was also passed on to his companions, giving birth to reliable and famous memorization of the Qur'an, such as: Uṣman bin Affān, 'Ali bin Abi Ṭalib, Ubay bin Ka'ab, 'Abdullah bin Mas'ūd, Zaid bin Ṣabit bin Ḍahak, Abu Musa al-Ash'ari, Abu Darda' and other companions.

According to Sayifudin Noer in his research that the tradition of tahfiz (reading the Qur'an) originated from the time of the prophet who had established the Holy Prophet with his companions. In Indonesia itself, the journey of how the tradition of tahfiz passed through three main periods, namely pre-independence, post-independence until the Reformation era and the implementation of Musabaqah Tilawatil Qur'an (MTQ) in 1981.

In the pre-independence period found 5 sanad that played a role in the spread of tahfiz of the Qur'an and became the source of tahfiz in institutions tahfiz boarding school, among them K.H. Muhammad Said bin Ismail Sampang, Madura, K.H. Munawwar from Sidayu, Greece, Muhammad Mahfuz Al-Tarmasi from Termas Pacitan. K.H. Muhammad Munawwir Krapyak, Yogyakarta and K.H. M. Dahlan Khalil from Rejoso.

After independence, a new institution emerged led by K.H. Muntaha (1912-2004 A.D.) Percentage Al-'Asy'ariyah Wonosobo-Central Java and K.H. Joseph Junaidi (1921-1987) Bogor. Over time, the institution tahfiz Al Qur'an, developed on the islands of Java and Sulawesi, from 1981 to almost every region in the archipelago, post Musabaqah tahfiz al-Qur'an (MHQ).⁵

Based on observations and literature review, in South Kalimantan there are several Islamic boarding schools tahfiz al-Qur'an located in two cities and eleven

³ Abu Maskur, Penguatan Budaya Literasi di Pesantren, IQ (Ilmu Al-Qur'an): *Jurnal Pendidikan Islam*, Volume 2, No. 01, 2019, p. 1-16.

⁴ Ahmad Zulfiqar Shah Abdul Hadi, mohd Nasir Abd Latif dan Muahammad Hasbi Abdul Rahman, Penafian Terhadap Kekeliruan Beberapa Ayat al-Qur'an dalam Mashaf 'Uthmani, *Jurnal Persepektif: Special Issue* 1 (2017), (55-66)

⁵ Syaifudin Noer, "Historisitas Tahfiz Al-Qur'an : Upaya Melacak Tradisi Tahfiz Di Nusantara," *JOIES: Journal of Islamic Education Studies* 2, no. 1 (27 Juni 2017): 1-13, <https://doi.org/10.15642/joies.v2i1.28>.

districts. Institutions that teach and memorize the 6Qur'an at Islamic boarding schools tahfiz al-Qur'an in South Kalimantan and partner with the Ministry of Religious Affairs (Kemenag) are registered in the Data Educational Management Information System (EMIS) and some are not yet registered in the *Data Educational Management Information System* (EMIS).

In Banjarmasin in particular there are several *Islamic* boarding schools tahfiz Al-Qur'an including Boarding school tahfiz al-Qur'an Umar Bin Khattab, Siti Khadijah, Amanah, Al-Ihsan, Al-Anshari, Madinatul Qur'an and Al-Hikmah. As for Banjarbaru City, there are Islamic boarding schools tahfiz al-Qur'an Rauḍatul Muallimin Annahdiyah (RMA) and Boarding school tahfiz Al-Qur'an Sulaimaniyah Al Ḥusna, Boarding school tahfiz Al-Qur'an Dār Al-Ihsan Banjarbaru, and others. In Banjar Regency there are Boarding school tahfiz al-Qur'an Al-Karomah, Boarding school tahfiz Al-Qur'an Amanah Ummat Banua, as well as several other Islamic boarding schools.

B. Literature Review

Challenges of Islamic Boarding Schools Facing the Globalization Era

Islamic boarding school as one of the educational institutions is recognized to have a great influence in developing the world of education, especially in Indonesian society. Islamic boarding school is also believed to be an alternative solution to various educational problems that occur today. Islamic boarding school is the oldest Islamic educational institution in Indonesia. According to experts, Islamic boarding schools can be referred to as "religious schools" if they meet five conditions, namely: (1) kiai or ustaz; (2) Islamic boarding schools; (3) mosques; (4) students; and (5) the yellow book or the bald book or the Islamic classics.⁷

In Fatima Rahma Rangkuti's research, the typology of Islamic boarding school is generally divided into 7 (seven).⁸ In pattern 1, what is related to the renewal era with its characteristics is the teaching of classical books solely by using the sorogan, wetonan and memorization methods and has not used the classical system. Pattern 2, namely there is a development of the first pattern, namely the addition of extracurricular lessons such as organizational skills and practices. The 3rd pattern, namely there is a scientific program that has been attempted to balance between religious and general science. The 4th pattern, namely Islamic boarding school prioritizes teaching skills in addition to religious sciences as the main subject of study. The 5th pattern, namely Islamic boarding school incorporated in formal and non-formal educational institutions. Pattern 6, namely schools that are Islamic boarding school, means that there are several public schools such as junior high or high school

⁶"EMIS | Dashboard | Pendis Kemenag," accessed May 27, 2021, <http://emispendis.kemenag.go.id/dashboard/?content>.

⁷ Mustain Thahir, "The Role and Function of Islamic Boarding School: An Indonesian Context," *TAWARIKH* 5, no. 2 (2014), <https://doi.org/10.2121/tawarikh.v5i2.574>.

⁸ Fatima Rahma Rangkuti, Siti Zubaidah, dan Salminawati, "Dinamika Perkembangan Pesantren Modern Tafizhil Quran Yayasan Islamic Centre Sumatera Utara 1982-2017," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan* 2, no. 1 (2018), <http://jurnal.uinsu.ac.id/index.php/eduriligia/article/view/1715>.

that apply the Islamic boarding school learning system. And finally, the 7th pattern, namely student boarding schools. Universities, both religious and public, students are required to stay at least 1 year to take part in student boarding school activities. The goal is that in addition to mastering general knowledge, they can also master religious issues.

Today, Islamic educational institutions, including Islamic boarding schools, face severe challenges. Religious education is expected to be able to realize the dimension of religious life, so that together with other educational subjects, it is able to realize the complete personality of the Indonesian nation in line with the nation's view of life. Among the challenges faced is globalization, both in the fields of capital, culture, ethics and morals.

The success of Islamic education can shape the main Muslim personality, educate the life of Muslims, form independence of thought, attitude and work, realize their welfare, and raise their dignity and dignity in the midst of global competition with other nations on this earth.

The era of globalization is the era of free markets and at the same time free competition in material products and services. In its development, to master the economic base, people must rely on money capital, then shift to human capital, namely human resources who master science and technology, can do tasks professionally, behave and have independent personalities.

In subsequent developments, *mony* capital and *human capital* are now still considered less adequate. In fact, people who are able to build a strong economic base really need strong *social capital*. The essence of social capital is a society that trusts and can be trusted, but conditions like this are somewhat different in Indonesian society based on the observation of some experts that in the field of social capital has almost reached the point of *zero* trust society or a society that is difficult to trust due to acts of corruption that have become in various agencies and institutions.

Such a challenge is a challenge that needs to be answered immediately by the Islamic boarding school by making self-improvement and being able to adapt to the progress of the times and still maintain and maintain the values that have been maintained in the world of Islamic boarding schools. Of course, it is expected that the people involved must have a good personality, have noble morals, then be able to stand alone, cooperate with others to create a prosperous and trustful society.

Islamic boarding schools in this era of globalization also face cultural, ethical, moral challenges as a result of advances in science and technology, especially in the field of information. Through sophisticated mass media, teachers and kyai have begun to shift, especially in the formation of morality. The role of teachers and kyai is replaced by technology and information media. Therefore, students or students are difficult to control because various information media have entered the homes of each student. The impact of this information results in a shift in the culture and morality of society. People who originally felt foreign and taboo towards fashion and entertainment clothing models turned into mediocre.

As the excesses of the influence of globalization that are difficult to control can have an impact on the emergence of sadism, violence, rape, killing each other and so

on. Therefore, it is not surprising that today often face the most controversial models of life can be experienced at the same time and can meet in the same person, between piety and pleasure, between gentleness and violence, between corruptors and philanthropists, and between mosques and malls,⁹ which are both constantly next to each other.

The various challenges mentioned above require the managers of Islamic educational institutions, including Islamic boarding schools, to reflect, sort out anticipatory measures to overcome these challenges. The models of Islamic boarding schools that are expected to face the challenges of globalization are Islamic boarding schools that are willing to open up, accept the progress of the times as opportunities and whips to improve human resources, so that future Islamic boarding schools can compete with other educational institutions. Today's Islamic boarding schools no longer focus on classical issues, but read market share and opportunities for the realization of a civil society based on the noble values of Islamic teachings.

Islamic boarding schools with their readiness to face the flow of globalization take positive values from this era, Islamic boarding schools can formulate their direction and future, of course, considering cultural values that have long developed in Islamic boarding schools without hindering the progress of the times. Islamic boarding schools like this, can undoubtedly be accepted by the community and are not oppressed by the current of globalization that comes without knowing space and time.

Rudolph Ware argues that Qur'anic schools, or Islamic boarding schools of the Qur'an, have survived by historicizing the once paradigmatic approach to knowledge.¹⁰ The influence of globalization in Islamic boarding school mainly occurs in educational patterns and includes leadership models that also affect all aspects of Islamic boarding school life.¹¹ It was said by Manfred Ziemek quoted by Husmiaty Hasyim that the religious function of Islamic boarding school with educational activities is related to the surrounding environment.¹² That means, geographical conditions, demographics around the environment of the Islamic boarding school are located, have a significant impact on educational patterns and learning methods as well as in efforts to develop Islamic boarding schools.

Similarly, with Islamic boarding schools that focus on memorization of the Qur'an, which is known as the Tahfiz Al-Qur'an Islamic boarding school, of course, also has relations and reactions with the surrounding environment where the boarding school is located, both traditional and modern Tahfiz Islamic boarding schools.

⁹Muhaimin, *Nuansa Baru...*, p. 86.

¹⁰ Rudolph T. Ware, *The walking Qur'an: Islamic education, embodied knowledge, and history in West Africa*, Islamic civilization and Muslim networks (Chapel Hill, North Carolina: The University of North Carolina Press, 2014).

¹¹ Ahmad Taufiq, "The Leadership of the Kiai in Facing the Globalization of Education in Islamic Boarding School," *JMSP (Jurnal Manajemen Dan Supervisi Pendidikan)* 5, no. 2 (28 Maret 2021): 61–72, <https://doi.org/10.17977/um025v5i22021p61>.

¹² Husmiaty Hasyim, "Transformasi Pendidikan Islam (Konteks Pendidikan Pondok Pesantren)," *Jurnal Pendidikan Agama Islam-Ta'lim* 13, no. 1 (2015): 21.

Model of Tahfiz Al-Qur'an Islamic Boarding School

Hifz al-Qur'an is a way to preserve, maintain, and uphold the purity of the Qur'an that was revealed by Allah to Prophet Muhammad, peace be upon him, outside of one's mind to prevent changes and falsehoods, and to protect oneself from forgetfulness both in part and in whole. By memorizing the Qur'an, one can attain a tranquil heart, a peaceful soul, and happiness in both this world and the hereafter.¹³

The Quran memorization program, in general, is conducted until achieving the level of "mutqin" (strong memorization) of the Quranic verses and understanding their meanings strongly, so that they can be used as an answer to every problem that arises in life. The Quran exists and lives within the hearts of knowledgeable people, all the time, making it easier to apply and practice it (QS. Al-'Ankabut / 29:49)

Memorizing the Quran itself is easy, but the effort to keep the Quran firmly embedded in memory and in the heart is a serious issue that must be considered by Quran memorizers. Among the many factors that can support Quran memorization is the factor of age.

The ideal age for Tahfiz Al-Quran is in childhood, as at this age children's intelligence levels are developing well. From the ages of 6 to 12, children have developmental tasks to develop reading, writing, counting, and memorization skills. During this period, students begin to learn broader knowledge. According to Kohntamn, children have psychological prioritization, namely the vital period from 0-2 years, the aesthetic period from 2-7 years, the intellectual period from 7-13 years, and the social period from 13-21 years.

According to Jost's law of assumption, learning with a 5x3 technique is better than 3x5, even though the multiplication results are the same. The meaning of this multiplication is that studying one subject with an allocation of 3 hours per day for 5 days will be more effective than studying the material with an allocation of 5 hours for 3 days. This approach is effective for learning materials. The most important part of memorizing the Qur'an is the learning process.¹⁴ Borrowing Esack's term quoted by Abdul Hanan, the dialectic of the Qur'an and the Muslim community propose that the Qur'an can fulfill various uses in the daily lives of Muslims.¹⁵ There is another term for living the Qur'an is living the Qur'an. The study of living Qur'an is the study or scientific research of various social events related to the presence of the Qur'an or the existence of the Qur'an in a particular Muslim community. From there will also be seen the social response (reality) of the Muslim community to make a living and live the Qur'an through a continuous interaction. In essence, interpreting the living Qur'an.¹⁶

¹³ Zulvia Trinova dan Salmi Wati, "The Contributions of Quranic Tahfidz to Mental Health," *Al-Ta Lim Journal* 23, no. 3 (25 November 2016): 260–270, <https://doi.org/10.15548/jt.v23i3.243>.

¹⁴ D. Purbohadi, B. RN Rahmawati, dan P. Setiyawan, "Development of Qur'an Memorization Learning Model Based on Mobile Learning" 1381 (November 2019): 012029, <https://doi.org/10.1088/1742-6596/1381/1/012029>.

¹⁵ Abdul Hanan, "Living Qur'an of Kempekan at Pesantren Babakan Ciwaringin, Cirebon: Transmission and Transformation of the Qur'an Recitation," *JURNAL PENELITIAN*, 10 April 2019, 15–24, <https://doi.org/10.28918/jupe.v16i1.1818>.

¹⁶ Ahmad Atabik, "The Living Qur'an: Potret Budaya Tahfiz al-Qur'an di Nusantara," *Jurnal Ppenelitian* 8, no. 1 (2 februari 2014): 161–78, <https://doi.org/10.21043/jupe.v8i1.1346>.

Faqih,¹⁷ in research describing various studies related to the Qur'an Tahfiz program have been carried out empirically both on a global and local scale. Goensch's research reports that young children and boys are more likely to choose to attend Tahfiz schools, while older children and girls prefer to attend formal schools.

The education system at the Tahfiz Islamic boarding school is the same as the Islamic boarding school education system in general, namely there is a curriculum, learning methods, places to learn and others, it's just that there are different from one cottage to another so that it has its own uniqueness in observing it. The following is the education system of the Tahfiz Islamic boarding school which is based on theoretical data.

The History of the Emergence of the Islamic Boarding School tahfiz Al-Qur'an

According to Saifuddin Noer in his research that the tradition of Tahfiz (reading the Qur'an) originated from the time of the prophet who had been established by the Holy Prophets with his companions. In Indonesia itself, the journey of how the Tahfiz tradition went through three main periods, namely pre-independence, post-independence until the Reformation era and the implementation of Musabaqah Tilawatil Qur'an (MTQ) in 1981.

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After independence, a new Tahfiz institution emerged, led by K.H. Muntaha (1912-2004 A.D.) Percentage Al-'Asy'ariyah Wonosobo-Central Java and K.H. Joseph Junaidi (1921-1987) Bogor. Over time, the institution of Tahfiz Al Qur'an, developed on the islands of Java and Sulawesi, from 1981 to almost every region in the archipelago, post Musabaqah hifzil al-Qur'an (MHQ).¹⁸

Curriculum of Tahfiz Al-Qur'an Islamic Boarding School

Education in Islamic boarding schools includes all aspects contained in students, the development of total individual aspects both Intelligence Quotients (IQ), Spritual Quotient (SQ) and Emotional Quotients (EQ), becoming the big vision of Islamic boarding schools which is implemented in the education system run by Islamic

¹⁷ Ngabdul Faqih, "Integrasi Program Tahfidz dengan Sekolah Formal di Pondok Pesantren Anak," *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan* 13, no. 2 (25 Desember 2020): 92–102, <https://doi.org/10.31332/atdbwv13i2.1134>.

¹⁸ Syaifudin Noer, "Historisitas Tahfiz Al-Qur'an: Upaya Melacak Tradisi Tahfiz Di Nusantara," *JOIES: Journal of Islamic Education Studies* 2, no. 1 (27 Juni 2017): 1–13, <https://doi.org/10.15642/joies.v2i1.28>.

boarding schools as a confluent process in fostering students.¹⁹ Islamic boarding school is a place for humans to develop into good humans, with a dormitory system.²⁰

Research results from Daulay, et al²¹ that there are two patterns of Tahfiz Al-Qur'an in the curriculum of Islamic boarding school in Deli Serdang Regency, namely pattern I: Tahfiz Al-Qur'an is the only curriculum in the Islamic boarding school. Pattern II, Tahfiz Al-Qur'an as a compulsory curriculum with two forms, namely the special curriculum of Tahfiz and the formal education curriculum at the level of Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) Tahfiz.

Results of Imam Muqoyyadi's research, et al²² shows that in implementing the combination of the Qur'anic tahfiz curriculum and the formal curriculum is carried out by integrating several curricula, namely the National Curriculum, the Ministry of Religious Affairs Curriculum, and the special curriculum which is a curriculum compiled by the manager with a systematic combination presented in the boarding school plus tahfiz program.

Obstacles in curriculum implementation are the density of student activities, differences in students' memorization abilities, so effective learning time and intensive guidance are needed. Dār al-Qur'an in the development and implementation of quality management and the application of Islamic Education Management (MPI) that has been carried out in Islamic boarding school, has met customer satisfaction both external and internal customers.

This is proven by the continued increase in the number of students. In addition, the direction and steps to improve the quality of education, where currently, Islamic boarding school also experience many changes in their system and management, the ability of Islamic boarding school to survive until now is a pride for Muslims, and proven by the results of student alumni who are very open to be able to become workers in Islamic educational institutions in particular and in other institutions in general.

There is also a Qur'an Tahfiz institution that combines it by holding package B for students who focus on memorization programs of the Qur'an to be more optimal.²³

¹⁹ Zaini Hafidh, M. Tajudin Zuhri, dan Wawan Kurniawan Sandi, "The Role of Kiai Leadership And Character Education: A Pattern Of Santri Character Formation At Asy-Syifa Al-Qur'an Islamic Boarding School," *Journal of Leadership in Organizations* 1, no. 2 (15 Agustus 2019), <https://doi.org/10.22146/jlo.45618>.

²⁰ Moeh Djuddah, Ahmad Shukri, dan Badarussyamsi, "Tahfiz Al-Qur'an Program Management In Improving The Quality Of Memory Islamic Boarding School Students In Jambi Province," *European Journal of Humanities and Educational Advancements* 2, no. 10 (5 Oktober 2021): 116–22.

²¹ Haidar Putra Daulay, Hasan Asari, dan Fatima Rahma Rangkuti, "Analisis Kurikulum Pesantren Tahfiz Alquran Nur Aisyah Dan Pesantren Modern Tahfizil Quran Yayasan Islamic Centre Sumatera Utara," *TADRIS: Jurnal Pendidikan Islam* 16, no. 1 (5 Juni 2021): 20–32, <https://doi.org/10.19105/tjpi.v16i1.4554>.

²² Imam Muqoyyadi, Ari Anshori, dan Sabar Narimo, "Implementasi Perpaduan Kurikulum Tahfidzul Qur'an Dan Kurikulum Formal Pada Sekolah Menengah Atas Islam Terpadu Ibnu Abbas Klaten Jawa Tengah Tahun 2018," *Profetika: Jurnal Studi Islam* 20, no. 2 (17 Januari 2020): 143–153, <https://doi.org/10.23917/profetika.v20i2.9951>.

²³ Safrudin Aziz, "Keberhasilan Program Tahfidz Al-Qur'an Kejar Paket B Darul Qur'an Al-Karim Baturaden Banyumas TA 2018-2019," *TADRIS: Jurnal Pendidikan Islam* 14, no. 2 (2019): 161–74.

The management function of the Tahfiz Al-Qur'an Islamic boarding school is also necessary for the success of the Qur'an memorization program.²⁴

Qur'an Memorization Method

The Qur'an is the holy book of Muslims that must be maintained until the end of time, its maintenance can be done by writing, reading, memorizing, studying, understanding and of course by practicing the entire contents of the Qur'an so that every individual Muslim survives in life. In the context of reading the Qur'an, it is commanded to every individual Muslim to read well and correctly according to the recitation of the Qur'an. Because by reading the Qur'an well means a Muslim has guarded it from mistakes and respects the Qur'an as a holy book.²⁵

According to Abdul Aziz Abdul Ra'uf, quoted by Yayat Suharyat the definition of memorization is the process of repeating something, either by reading or listening. Any work if the derel (rote repetition material) is repeated consistently and must be memorized.²⁶ There are several ways of memorizing the Qur'an that are often done by memorizers, Mustafa Murad divided the method of memorizing the Qur'an into three, namely the Tasalsul Method, Jam'i method, and Muqasam method.²⁷

The Tasalsul method is to memorize one by one the verses to be memorized. In achieving initial memorization, each verse can be read ten times or twenty times or more so that this process can form patterns in its shadow. The Jam'i method is a method that is carried out collectively, where memorized verses are recited together, or jointly led by the teacher. The teacher reads the verse, then student to student imitates it together.

The muqasam method is a method of writing, in which the author first writes the verses to be memorized on a piece of paper provided for memorization. Then the verse is read until it is fluent and correct, then memorized. Jumad Ridwan, Wido Supraha, and Akhmad Alim divided the Tahfiz method of the Qur'an into five methods, namely: the Wahdah, Kitabah, Sima'i, jama', and combined methods.²⁸

The Wahdah method referred to by this method is to memorize one by one the verses to be memorized. In achieving initial memorization, each verse can be read ten

²⁴ Wasik Nur Mahmudah dan Mukhibat, "Manajemen Pembiayaan Pendidikan Pondok Pesantren Tahfidzul Qur'an," *Excelencia: Journal of Islamic Education & Management* 1, no. 01 (10 April 2021): 19–28.

²⁵ Azhar Jaafar@ Ramli, Munawir K, dan Mohd Isa Hamzah, "Implementation and Development of Qur'an Learning Method in Malaysia and Indonesia: An Analysis," *Khalifa: Journal of Islamic Education* 1, no. 1 (20 Januari 2017): 51–77, <https://doi.org/10.24036/kjie.v1i1.6>.

²⁶ Yayat Suharyat, "Role Master Education Islam in Enhancing the Qur'an Tahfidz at Integrated Islamic Elementary School Insan Aulia Mustika Jaya Sub-District Bekasi," *Prosiding ICOSSE* 1, no. 1 (2020): 806–814.

²⁷ Mustafa Murad, *Kaifa Tahfaz Al- Qur'an: Ahkam Tilawah Al- Qur'an Ulumul Qur'an wa Mauqif Ahl Al- Qur'an* (Qahirah: Dar Fajr Lil Turats, 2003), p. 15

²⁸ Jumad Ridwan, Wido Supraha, dan Akhmad Alim, "Kompetensi Guru Tahfiz Perspektif Imam An-Nawawi Dan Implementasinya Di Pondok Pesantren Mahasiswa Dan Sarjana Ulil Albaab Universitas Ibn Khaldun Bogor," *Rayah Al-Islam* 5, no. 02 (28 Oktober 2021): 264–282, <https://doi.org/10.37274/rais.v5i02.452>.

times or twenty times or more so that this process can form patterns in its shadow. The Kitābah method means we write. This method provides an alternative to the first method. The author first writes the verses to be memorized on a piece of paper provided for memorization. Then the verse is read until it is fluent and correct, then memorized. Sima'i method, means to hear, the meaning of this method is to listen to something to memorize. This method will help memorizers who have extra memory, especially for blind memorizers or minors who cannot read and write the Qur'an. This method can be heard from the teacher or listened to on tapes.

This combined method is a combination of the Wahdah and Kitabah methods. Here we function more as a test of memorized verses. The practice is that after being memorized, then write down the verse that has been memorized, so that memorization will be easy to remember.

Jama' method, this method is done collectively, that is, memorized verses are recited together, or jointly led by the teacher. The teacher reads the verse, then student to student imitates it together. Teachers are also decisive in the success of students in memorization.²⁹ Al-Qur'an memorization teacher should also encourage voluntary fasting and increase other voluntary good deeds. This will strengthen the spiritual power of the scholar, so that they remain firm in fulfilling their knowledge obligations. Teachers should care for their students, pay attention to their needs in their daily lives. A teacher should become a motivator for their students, so that they are always enthusiastic in facing their days of seeking knowledge.³⁰

Lailatun Naza argues that this talaqqi method is effective in learning to memorize the Qur'an, where students submit or memorize new memorization in front of a teacher or instructor. With this method, it is possible for teachers to directly supervise, assess and guide maximally the ability of students in memorizing verse by verse. In addition, it will also affect the psychic of students.³¹

Nurrahmah Qoyimah and Inayati that the talaqqi method is to entrust new memories to teachers tahfiz who have competence in their fields. Tahfiz Al-Qur'an, A memorization or memento of the memorization of the teacher of Tahfiz, tasmi' or to listen to the memorization to others, either individuals or groups and murajaah or repeat the memorization to be deposited to the teacher tahfiz and try to keep it away from forgetting and wrong. Factors supporting the application of the tahfiz method are prioritizing improving recitation over memorization, the qualifications of the tahfiz

²⁹ Ridwan, Supraha, dan Alim.

³⁰ Soha Andrian Sakban, Rahendra Maya, dan Muhamad Priyatna, "Peran Mudarris Tahfiz Alquran Dalam Meningkatkan Motivasi Santri Menghafal Alquran Di Pesantren Tahfiz Husnul Khotimah Cipanas Tahun 2019," *Prosa PAI : Prosiding Al Hidayah Pendidikan Agama Islam* 2, no. 1 (16 September 2019): 100–113, <https://doi.org/10.30868/ppai.v2i1.531>.

³¹ Lailatun Naza, "Methods of Quranic Memorization (Hifz) in Indonesia (An Integrated Technique)," *Journal of Hupo_Linea* 2, no. 1 (25 Februari 2021): 18–24.

teacher, the mushaf used, determining the target of memorization, the time and place of memorization and the factors of lack of muraja'ah, guidance and time management.³²

In memorizing the Qur'an to students tahfiz, pondok Islamic boarding school tahfiz has developed many methods that are in accordance with the conditions of the students and the devices or facilities owned by each boarding school and supported by the readiness of teachers. Different conditions between one Islamic boarding school and another require managers, kyai and ustaz (teachers) to prepare methods that can be applied in their respective Islamic boarding schools. One method developed in some Islamic boarding schools tahfiz is the lottery method.

The achievement of memorization of the Qur'an using this lottery method is that students become challenged to memorize the Qur'an seriously so that when at this stage of the method students can really master and memorize fluently memorize the Qur'an 30 juz and even keep remembering even though they are already in other activities.

The form of the problem is that students feel that the lottery method is a scary thing because at this stage of the lottery students need to go through previous methods, namely the wahdah method, the sima'i method, the kitabah method, the combined method and the jama method.³³ Nofika explained that the wahdah method can improve the ability to memorize the Qur'an of the students.³⁴ One method of memorization that is also effective is the Al-Qosimi method invented by Abu Hurri Al-Qosimi.³⁵ The Al-Qosimi method is a method used to facilitate beginner memorization of the Qur'an. One variant of this method is MMUSBOB, which is the Memorization Method for as Stupid as People Can or MMUSUB which is the Memorization Method for All Ages Can. This variant has three steps, namely repeating the reading 40 times, then memorizing it. The next step is to read the verses that will be memorized over and over again or as much as possible. The third step is to memorize it if it feels easy to memorize. If it's not easy to memorize, read it again until it feels easy to memorize.

The Yanbu'a Method is a tariqa for reading and memorizing the Qur'an which was first published in 2004 by the Arwaniyyah Foundation of the Holy Yanbu'ul Qur'an Islamic Boarding School. Based on Sarifudin's research that the use of the Yanbu'a

³² Nurrahmah Qoyimah dan Nurul Latifatul Inayati, "Application Of Tahfidz Al Qur'an Learning Method In It Al Huda Wonogiri High School," *Iseedu: Journal of Islamic Educational Thoughts and Practices* 2, no. 2 (1 Oktober 2018): 368–389, <https://doi.org/10.23917/iseedu.v2i2.10266>.

³³ Aya Mamlu'ah, "Metode Lotre Pondok pesantren Tahfizh Al Quran At-Tauhid Leran Senori Tuban Analisis Terhadap Pencapaian Hafalan dan Permasalahannya," *Visipena Journal* 10, no. 1 (July 1, 2019).

³⁴ Nofika Ria Nur Farida, Muhammad Anas Ma'arif, dan Ari Kartiko, "Implementation of the Wahdah Method in Improving Students' Ability to Memorize the Qur'an," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (19 Oktober 2021): 518–30, <https://doi.org/10.31538/nzp.v4i3.1084>.

³⁵ Ahmad Fikri Sabiq, Abdul Ckamim, dan Nur Hidayah, "Implementation of Tahfizhul Qur'an Learning with Al-Qosimi Method," *Jurnal Tarbiyatuna* 11, no. 2 (25 Desember 2020): 143–152.

method on the ability to read the Qur'an of students at the Al-Badar Pamijaan Islamic Boarding School in Bogor.³⁶

Islamic boarding schools, hereinafter referred to as Islamic boarding school, are Islamic religious educational institutions organized by the community that organize boarding school education units and / or in an integrated manner organize other types of education. Similarly, the Islamic boarding school tahfiz Al-Qur'an is a certain community within the scope of the Islamic boarding school that organizes memorization of the Qur'an, which of course starts from learning the Qur'an to the degree / category of tartil and tahsin (fluent and meets the reading qualifications in accordance with the science of tajweed).

After the santri recitation has tartil and tahsin, then he begins to memorize verse by verse in the Qur'an mushaf. Qur'an should also be standardized, which generally uses mushaf rasm Usmāni. Similarly, the reading in the book Yanbu'a uses the Qur'an with rasm usmāni, i.e. muṣṣḥaf written during the time of Caliph Usman Bin Affān.

The recitation of the Qur'an in the Yanbu'a method follows the narration of one of the Imams namely Imam, he was a scholar of qira'at the Qur'an from the city of Kuffa who was the narrator of Imam 'Aṣim. Narration of Imam from Imam 'Aṣim from Abdullāh Al-Salam from the companions of 'Usmān bin 'Affān of the Prophet (peace be upon him).

The habituation method, is also one of the ways of Islamic boarding schools to strengthen the memorization of students. The results showed that learning tahfiz Al-Qur'an through habituation at Hamālatul Al-Qur'an Islamic Boarding School Jogoroto Jombang can run effectively. The effectiveness of habituation is supported by several factors that are integral to this method.³⁷ This provision is implemented by the Boarding School Taruna Al-Qur'an Putri which compiles an online-based tahfiz program as a student assignment while at home during this pandemic.³⁸

While on some campuses that carry out the Qur'an tahfiz program, the majority of female students in the tahfiz program use methods applied by universities such as reciting and understanding, reading the Qur'an to memorize namely with the talqīn and tafahūm methods, after that repeating memorization more than once is the tiktār method, as a form of the method of murāja'ah.³⁹ Besides the murāja'ah

³⁶ Agus Sarifudin dan Nana Ernawati, "The Effect Of Using The Yanbu'a Method On The Ability To Read The Al-Qur'an Santri In Pondok Pesantren Al-Badar Kecamatan Pamijahan Bogor," *Edukasi Islami: Jurnal Pendidikan Islam* 9, no. 02 (29 Agustus 2020): 462–479, <https://doi.org/10.30868/ei.v9i02.908>.

³⁷ M. Faiq Faizin, "Efektivitas Pembelajaran Tahfiz Al-Qur'an Melalui Habituasi Di Pondok Pesantren Hamalatul Qur'an Jogoroto Jombang," *Hamalatul Qur'an : Jurnal Ilmu Ilmu Alqur'an* 1, no. 2 (December 22, 2020): 63–78, <https://doi.org/10.37985/hq.v1i2.12>.

³⁸ Wardah Wafiyah Mubarakah and Erni Munastiwi, "Pelaksanaan Program Tahfizul Qur'an Berbasis Online Masa Pandemi Covid-19," *TADRIS: Jurnal Pendidikan Islam* 15, no. 2 (December 31, 2020): 184–194, <https://doi.org/10.19105/tjpi.v15i2.3725>.

³⁹ Astuti Sifa'urahmah and Aulia Indah Zahra Ibrahim, "Implementation of Talqin, Tafahum, Tahfiz, and Murojaah Methods In The Tahfizul Al Quran Program For The Students of University of

method, the talaqqi method is considered effective in Qur'anic memorization learning, where students submit new memorization in front of a teacher or instructor,⁴⁰ With this method, it is possible for teachers to directly supervise, assess and guide maximally the ability of students to memorize verse by verse.

The results of research by Poppy Handayani, et al revealed that through the routine tahfīz (recitation of the Qur'an) there is a reciprocal interaction between supervisors and students (inter-psychology) which instills religious values, hard work, discipline, honesty, and responsibility. The results of this interaction can be seen from the noble morals of the students formed from the process of memorization to become a ḥāfīz Al-Qur'an (Intrapsychology).⁴¹

The results showed that there were three aspects of student readiness tahfīz. First, the aspect of competence and experience in using technology is still low. The reason is, 52% of students admit that they do not understand how to use technology. Then, 11% of students who can use technology, while those who have used technology in the process of memorizing the Qur'an are only 8%. Second, the aspect of student response to the use of technology as a support for learning is getting higher. Moreover, 70% of students who agree to use technology in learning. While students who agree that technology can help them memorize as much as 60%. Then students who feel happy because technology helps memorize as much as 58%. Students who feel the need for technology in memorization as much as 46%. Third, the aspect of supervisor responses to the use of technology for tahfidh is only 5%. Mentally, students are ready to use technology. However, they are not ready based on competence, because they have not received a positive response or support from supervisors.⁴²

The results of memorizing the Qur'an with the muraja'ah method on Ma'had tahfīz Al-Qur'an Umar bin Khattab Banjarmasin, namely by the process of memorization using sorogan, so that students' memorization becomes better and correct. While from several muraja'ah activities carried out in Ma'had tahfīz Al-Qur'an Umar bin Khattab Banjarmasin, the memorization of the queue will be more awake, smooth, good and correct in terms of makhraj and tajweed, always istiqomah in practicing the new and the old.⁴³

Darussalam Gontor For Girls Mantingan, Ngawi, East Java,” *Educan: Jurnal Pendidikan Islam* 4, no. 2 (August 1, 2020): 324–43, <https://doi.org/10.21111/educan.v4i2.5262>.

⁴⁰ Hanif Ashar, “Implementation of Talaqqi Method in Memorizing Al-Qur'an at School of Hafidz Qur'an of Muhajirin in Central Gresik,” *Studia Religia : Jurnal Pemikiran dan Pendidikan Islam* 1, no. 1 (3 Januari 2018), <http://dx.doi.org/10.30651/sr.v1i1.1082>.

⁴¹ Poppy Handayani, Hasrul, dan Junaidi Indrawadi, “Internalization of Character Values Through The Tahfīz Programs at Junior High 6 Gunung Talang Solok Regency,” *International Journal of Progressive Sciences and Technologies* 15, no. 1 (30 Juni 2019): 210–212, <https://doi.org/10.47494/ijpst.v15.1.981>.

⁴² Azzah Nor Laila dkk., “The Readiness of Santri in Using Technology to Support Memorizing of the Qur'an in Millennial Era” (*3rd International Conference on Learning Innovation and Quality Education (ICLIQE 2019)*, Atlantis Press, 2020), 925–929, <https://doi.org/10.2991/assehr.k.200129.114>.

⁴³ Abdul Basir dkk., “The Repetition (Muraja'ah) Alternative Method to Motivate Santriwati Memorizing the Qur'an in Ma'had Tahfidzul Quran Umar Bin Khattab-Banjarmasin,” *Jour of Adv Research in Dynamical & Control Systems* 12, no. 8 (2020): 376–388.

Supporting factors for the application of the muraja'ah method in memorizing the Qur'an in Ma'had Tahfiz al-Qur'an Umar bin Khattab Banjarmasin,⁴⁴ Among others, the motivation of friends, the motivation of the ustazah, the motivation of parents (family), self-motivation and the place of memorization. Factors inhibiting the application of the muraja'ah method in memorizing the Qur'an in Ma'had tahfiz al-Qur'an Umar bin Khattab Banjarmasin include, signs that have been memorized forgotten again, laziness, fatigue and environmental conditions or places of memorization.

Research by Ali Akbar et al, said that Islamic boarding schools in Kampar Regency use various ways in fostering students to carry out activities tahfiz Al-Qur'an, namely by reading carefully and repeatedly memorizing verse by verse without neglecting mu ṣḥaf (binnaẓar), memorizing verse by verse repeatedly and finally students can memorize (al-wahdah), save or listen to what students have just memorized to the teacher (talaqqi), memorize little by little the verses of the Qur'an and recite the verses repeatedly (tikrār) and listen to the memorized verses to others, both to friends and other worshippers (tasmi').⁴⁵

Another method used in helping to maintain and maintain/memorize the Qur'an is the method of tadabur. Based on the research of Z. Arifin et al, that there is a Qur'an tadabur method to strengthen memorization. This Qur'anic tadabur learning model describes among others; 1) Increase reading the Qur'an to the maximum within three days, 2) Get used to reading the Qur'an at night, 3) Repeat the Qur'an reading to avoid forgetting, 4) Try to cry when reading the Qur'an, 5) Read the Qur'an with tartil, 6) When reading the Qur'an in the morning and evening before night, 7) Qur'an recitation is memorized, read at night in the early morning and done alone, 8) Target muroja'ah recitation memorization at least 2 sheets per day, 10) Target talaqqi recitation of memorization of the Qur'an with tahsin teacher at least 1 sheet per day, 10. Giving advice 10 minutes before starting the Qur'an study, 11) Doing rote repetition by reading it repeatedly at least 15 times, and 12) Practicing to be the imam of night prayers.⁴⁶

Success in applying the method depends on each Islamic boarding school tahfiz. One study state that there are two factors, namely internal and external that can support the success of the Qur'anic tahfiz program. Ahmad Fatah's research states that the success carried out by the Holy Krandon Qur'an Institute has reflected quality management.⁴⁷

Internal and external factors are proof that success can be achieved in educating students in memorization of the Qur'an. Internal factors are factors that come from

⁴⁴ Abdul Basir dkk., "The Repetition (Muraja'ah) Alternative Method to Motivate Santriwati Memorizing the Qur'an in Ma'had Tahfidzul Quran Umar Bin Khattab-Banjarmasin," *Jour of Adv Research in Dynamical & Control Systems* 12, no. 8 (2020): 376–388.

⁴⁵ Ali Akbar dan Hidayatullah Ismail, "Metode Tahfiz Al Quran di Pondok Pesantren Kabupaten Kampar," *Jurnal Ushuluddin* Vol. 24 No.1 (June 2016): 12.

⁴⁶ Zainal Arifin, Akhmad Alim, dan Abdul Hayyie al Kattani, "Model Pembelajaran Tadabbur Al-Qur'an dalam Kitab At-Tibyan untuk Pondok Pesantren Tahfidz," *Tawazun: Jurnal Pendidikan Islam* 13, no. 2 (29 Desember 2020): 171–181, <https://doi.org/10.32832/tawazun.v13i2.3955>.

⁴⁷ Ahmad Fatah, "Dimensi Keberhasilan Pendidikan Islam Program Tahfidz Alquran," *Edukasia: Jurnal Penelitian Pendidikan Islam* Vol. 9 No.2 (Agustus 2014): 22.

within oneself. Internal factors have a very important role in determining student success in learning including: intelligence factors, student attitudes, talents, interests, motivation and learning media used by the institution. While external factors of students include all situations and conditions of the surrounding environment that do not support the learning activities of students.

Research results of Fatahillah et al,⁴⁸ That there are at least several things that become supporting factors in the success of the tahfiz Islamic Boarding School, for example the implementation of tahfiz program evaluation, which consists of three types, namely daily assessments, tahfiz exams according to memorization targets, and competition-style exams held before graduation. The supporting factors for the implementation of the Qur'anic tahfiz program are intention and sincerity, the existence of prayer and parental support, motivation from friends, the existence of reward and torment, as well as the time and place that supports and instructors who guide them well.

As for the factors that often-become obstacles in the process of tahfiz of the Qur'an, most of them are laziness, boredom, (boredom of students due to routine). In addition, there are difficulties in managing time, programs are implemented in one place for all halaqoh, and also social environmental factors that like to follow friends who are less orderly.

C. Method

This type of research refers to research procedures that produce descriptive data, obtained from information in the form of written or oral data from informants and all observable behaviors.⁴⁹ Meanwhile, Denzin and Lincoln mention, qualitative research is the focus of attention with a number of approaches, including a naturalistic interpretive approach to the research topic. Research methods are often interpreted as scientific ways to obtain data that have specific purposes and uses. The methodology used can be interpreted as an effort of research activities to establish relationships with the object under study.⁵⁰

This study uses a phenomenological approach as proposed by Alfred Schutz, and Peter L Berger,⁵¹ The purpose of the phenomenological approach is to understand the beliefs of all people, including the most controversial interpretations in tradition.⁵² Phenomenology does not attempt to analyze or explain an event, but the⁵³basic

⁴⁸ Fatahillah Abdurrahman Bin Auf Alamin dan Nurul Latifatul Inayati, "Pelaksanaan Program Tahfidz Al-Qur'an Di Pondok Pesantren Daarul Qur'an Sragen," *Iseedu: Journal of Islamic Educational Thoughts and Practices* 4, no. 2 (1 Oktober 2020): 316–30, <https://doi.org/10.23917/iseedu.v4i2.14345>.

⁴⁹ Burke Johnson, *Educational Research: Quantitative, Qualitative, and Mixed Approaches* (Thousand Oaks, Calif: Sage Publication, 2014), p. 89.

⁵⁰ Hadari Nawawi, *Social Research Methods* (Yogyakarta: Gajah Mada Universiti Press, 1990), p. 67.

⁵¹ Peter L. Berger and Thomas Luckhman, *The Social Construction of Reality*, vol. 6 (England: Penguin Books, 1991), p. 88.

⁵² "The Phenomenological Approach in Islamic Studies: An Overview of a Western Attempt to Understand Islam," *The Muslim World* 91, no. 3–4 (2001): 425–50, <https://doi.org/10.1111/j.1478-1913.2001.tb03725.x>.

⁵³ Mastori Mastori, "Islamic Studies with a Phenomenological Approach," *Inspiration: Journal of Islamic Education Studies and Research* 2, no. 2 (May 9, 2018): 72–85.

concept of phenomenology is meaning. Significance is important content derived from the experience of human consciousness. The approach of Alfred Schutz and Peter L Berger was chosen by the author, because of their views in understanding the meaning given by individuals to the dynamics of the Qur'anic tahfiz boarding school.

Then the theory of the Holy by Rudolf Otto was also used as a foundation to sharpen the analysis, this is in accordance with Rudolf's concept that is. "Concept of "the holy" is often used to convey moral perfection, which it does entail, it contains another distinct element, beyond the ethical sphere, for which he coined the term numinous based on the Latin word numen ("divine power"). Similarly, Mircea Eliade's theory of the sacred has implications for the science of religion or the history of religions. A phenomenological historical approach can be used in understanding religious phenomena. Mircea Eliade understood that a life is based on two different (heterogeneous) things: the sacred and the profane. Sacred is something that has sacred meaning, while profane is something that is considered to have no sacred or ordinary value. These two different things are the foundation for seeing human religious life, both as individuals and groups. This sacred and profane understanding is used to see space, time, nature and human existence.

D. Finding and Discussion

1. Lineage of Sanad Qur'an Reading Islamic Boarding School Tahfiz Al-Qur'an In South Kalimantan

As an addition to Islamic scholarship, the genealogy of sanad has become an important part, especially in this context is the genealogy of sanad reading the Qur'an. In general, the leaders of the Islamic boarding school tahfiz al-Qur'an in South Kalimantan have a lineage of reading sanad connected to the Prophet Saw. Among the leaders / teachers of the Qur'an who are willing to give their genealogy of Qur'an recitation sanad to researchers are:

- a. Ustaz Zulkifli S.Ag, M. Ag, he Mudir Boarding school tahfiz Al-Qur'an Rauḍatul Amin, Gambah South Hulu Sungai Regency, he has several lineages of sanad readings, including from KH. Muhammad Qasim Zubair, and from Guru H. Syarwani Kastan. His two lines of genealogy of the Qur'anic recitation a reconnected to the Holy Rasulullah saw.⁵⁴

⁵⁴ Rasulullah Muḥammad Saw> Abdullah bin Mas'ūd-> Abdurrahmān bin Abdullah->Imam 'Ashim bin Abinnujud->al-Imam Hafsh bin Sulaiman->Syaikh Uba'īd bin ash-Shobah-> Syaikh Aḥmad bin Sahl->Syaikh Ali bin Muḥammad bin Ṣolih->al-Imam Abu Amru ad-Dani-> Syaikh Sulaiman bin an-Najah-> Imam Ali bin Hudzail->Syaikh Abul Qosim bin Fiyarah-> Syaikh Abu Abdullah bin Umar-> Syaikh Abu Hasan bin Abdul Karim-> Syaikh Abdurrahman bin Aḥmad->Syaikh Muḥammad bin Muḥammad al-Jazary asy-Syafi'i->Syaikh Muḥammad bin Muḥammad al-Aghil->Syaikh al-Islam Zakariya al-Anshory->Syaikh Nashruddin ath-Thiblawy-> Syaikh Aḥmad al-Masiri al-Mishri->Syaikh Muḥammad bin Ja'far->Syaikh Syahazah al-Yamani-> Syaikh Abdurrahman al-Yamani->Syaikh Muḥammad bil Qosim al-Baqary-> Syaikh Ali ar-Ramaily ar-Ramky-> Syaikh Sayyid al-Mahalli Ismail-> Syaikh Ali al-Miḥy->Syaikh Musthofa al-Miḥy->Syaikh Sulaiman asy-Syahdawy asy-Syafi'i-> Syaikh Ibrahim Bisamannud-> Syaikh Kholil 'Amir al-Muthowsy->Syaikh Muḥammad Sabiq al-Iskandariyah-> Syaikh Aḥmad Hamid Abdurrazzaq->Syaikh al-Hajj Dahlal Khalil->Syaikh al Hajj Muḥammad Qosim bin Zubair, *Ustaz Zulkifli Al-Banjary*. (Jalur Sanad Ustaz Zulkifli dari Syaikh Muḥammad Qosim bin Zubair), sementara jalur yang lainnya adalah: (Jalur sanad bacaan Al-Qur'an milik Ustaz Zulkifli dari Syaikh Abdul Mujib Al-Jazuli) adalah sebagai berikut.

- b. Kyai Toharun Amrullah, S.Pd.I he is Mudir and *at* the same time tahfiz at Pondok Boarding school tahfiz Al-Qur'an Assofa Kotabaru. The path of sanad recitation of the Qur'an which he received from his teacher Shaykh Adlan 'Ali Jombang East Java, and from the path of sanad recitation of the other from Shaykh al-Hajj Mu'inuddīn Mukhtar.⁵⁵
- c. Ustaz Bonard Bricky Darmawan, he tahfiz, and one of the ustaz as well as management at the Islamic Boarding School tahfiz Al-Qur'an *Sulaimaniyah* Banjarbaru South Kalimantan. He obtained the sanad recitation of the Qur'an connected to the Rasulullah saw.⁵⁶

Muhammad Saw->Ubay bin Ka'ab-> Usman bin Affan->Abdurrahman-> Ashim bin Abinnujud->Hafsh bin Sulaiman->bin ash-Shobah->Abil Abbas Ahmad al-Usynani->Abil Hasan Thohir->Abi Amru ad-Dani->Syaikh Sulaiman bin an-Najah -> al-Qodhi bin Abil Ahwash->Syaikh Abil Hasan 'Ali bin Umar->Syaikh bin Ja'far Ahmad bin Yusuf-> Muhammad bin Ahmad->Muhammad bin al-Jazary->Syaikh Ahmad al-Masiry->Syaikh Muhammad bin Ja'far-> Nasruddin ath-Thiblawy->Syaikh Syuhadzah al-Yamani->Syaikh Abdul Haq as-Shinbaty->Syaikh Abdurrahman al-Yamani->Syaikh Muhammad al-Baqory->Syaikh Ali ar-Ramky->Syaikh Ismail->Syaikh Abdul Karim wa Syaikh Ali al-Mihy->Syaikh Ahmad bin Umar->Syaikh Abdurrahman asy-Syafi->Syaikh Ahmad bin Abdirrahman-> Syaikh Hasan al-Awadal-> Syaikh Asqoty->al Imam-Muhammad al-Hamashon->Syaikh Muhammad Tholl->Syaikh Abduh al-Ghowal->Syaikh Abduh an-Naqhosy-> Syaikh Luth Ayyub->al-Imam Syaikh Abdullah Luth->al-Imam Muhammad bin al-Izz ad-Dimyathy->al-Imam Ahmad al-Haruny->Syaikh Sa'ad 'Antar-> Syaikh Yusuf ad-Dimyathy->Syaikh Muhammad Munawwir->Syaikh Muhammad Arwani->Syaikh Abdullah Umar-> Syaikh Abdul Mujib Al-Jazuli-> *Ustaz Zulkifli Al-Banjari, S.Ag. M.Ag*

⁵⁵Sanad bacaan Al-Qur'an milik Ustaz Thoharun Amrullah sampai kepada Nabi Muhammad Saw, berikut riwayat sanad bacaan milik beliau. Nabi Muhammad Saw-> ('Usmān bin 'Affān, 'Alī bin Abī Tholib, Ubay bin Ka'ab, Zaid bin Tsābit, 'Abdullah bin Mas'ūd)-> Zir bin Hubaisy-> mengambil sanad dari 'Utsmān bin 'Affān, Zaid bin Tsābit dan 'Abdullah bin Mas'ūd-> Abu Abdurrahmān-> 'Alī bin Abī Tholib, 'Ashim mengambil sanad dari Abu Abdurrahān dan Zir bin Hubaisy-> Al-Imām Hafsh-> 'Alī bin Muhammad 'Ubaid bin aṣ-Ṣobāh->Abul Abbās Ahmad bin Sahl al-Usynani->'Alī bin Abil Hasan al-Hāsyimi->Thohir bin 'Aliyyun al-Muqry->Abi Umar dan 'Utsmān bin Sa'id ad-Dāni Shohib Attaysir-> Abu Dāud Sulaimān an-Najāh->Abul Husain 'Alī Muhammad bin Huzail-> (Muhammad Ayyub al-Faqy al-Andalusi->, Abu Abdullah Muhammad bin Sa'id al-Murody->, Imam Al-Qurra Abul Abbās Ahmad bin 'Alī bin Yahya bin 'Aun->Abu Muhammad Qosim bin Ahmad bin Mufaḡo Lilwazzāqi-> Ahmad->Abul Abbas Ahmad bin 'Abdullah al-Husain bin Sulaiman bin Qororoh al-Khofiy-> Abul Khoiri Muhammad->(Abun Na'im Al-'Aqy, Al-Burhan, Al-Qulqasyandi, Thohir bin Muhammad an-Nubary, Syaikh Ahmad bin Asad al-Amyuthi)->(Syaikh Al-Islam Zakariya al-Anshory-> Syaikh Nashruddin ath-Thiblawy-> Syaikh Syukhodzah Al-Yamani-> Syaikh Saifuddin ad-Dhorir->Al'Allāmah Sulthān Al-Mazahy->Syaikh Manshur bin 'Alī->Syaikh 'Alī bin Salmān ad-Damtuhy-> Syaikh 'Alī al-Bashir biqolbihi al-Hanafi-> al-Allāmah al-Qāry Syaikh Muhammad Falih Mirdād>Sayyiduna Abdurrahān al-Ahdāl->(Syaikh al-Islam Zakariya al-Anshory->al-Badr Muhammad al-Ghozi->an-Najm Muhammad al-Ghozi-> al-'Arif Billah Niyaunnafsi, al-Quds Sayyidi 'Abdul Ghoni an-Nābelsi->Syaikh Musthofa Arrahmati al-Anshor->'Umar 'Abdurrasul->al-Fahhāmah Abu Muhammad Irtidho al-'Umri Ash-Shofafy->al-'Allāmah Sayyidi 'Abdullah Kojak->Ahmad Abul Khoir->Syaikh 'Abdullah bin Allamah Ahmad Abdul Khori Mirdād->al-Allāmah Al-Qory Syaikh 'Abdul Rasul->(Abdul Hamīd Mirdad>Abdul Mu'thy)->Muhammad bin Ismail bin Muhammad al-Muduri Assampang->Syaikh al-Hajj 'Adlan 'Alī-> Syaikh al-Hajj Mu'inudin Mukhtār-> *Ustaz Thoharun Amrullah*.

⁵⁶Sanad bacaan Al-Qur'an milik Ustaz Bonard Bricky Darmawan terhubung kepada Nabi Muhammad Saw, berikut riwayat sanad bacaan milik beliau. Nabi Muhammad Saw kepada Sayidina Usman bin Affan -> Ibn-i Abbas -> Imam Ashim -> Imam Hafs-> Khawaja Arif Riwgheri -> Khawaja Muhammad Baba Samasi -> Sayyid Amir Kilal -> Khawaja Alauddin Athar -> Hoja Muhammad Zahid Badahsy -> Maulana Muhammad As Samarqandi ->a Syaikh Muhammad Ma'sum -> Syech Muhammad Nur Al-Badwani -> Syeh Abu Said Shahib -> Syech Muhammad Mazhar Isyaan Jan Janani -> Syech Abu Faruk Sulaiman Hilmi Efen -> Dikemal

- d. Ustaz 'Abdurrahmān, at Yanbu'ul Qur'an Islamic Boarding School 4 Pante Cabe Village, Salam Babaris District, Tapin Regency, South Kalimantan. The sanad path obtained by Ustaz 'Abdurrahmān, from his teacher while a student and memorizing the Qur'an at the Islamic Boarding School tahfiz Al-Qur'an Kudus from Sheikh Arwani Amin Said.⁵⁷
- e. Ustaz Muhammad Yusuf, he is the Head of Pondok Boarding school tahfiz Al-Qur'an Nur Madani Tanah Bumbu South Kalimantan. His path of Qur'anic recitation came from KH. Muhammad Zaini Abdul Ghoni Sekumpul Martapura, continued to the Holy Prophets.⁵⁸
- f. Ustaz Amir Hasan, he was an Ustaz Al-Ihsan Islamic Boarding School Banjarmasin. Sanad recitation of the Qur'an obtained by him from Shaykh Al-Hajj Ahmad Sofyan, Lc. MA, continued until Rasulullah Saw.⁵⁹

Kacar -> Syaifuddin Alkan -> Jawdat Sevinc -> Umar Cetinkaya -> Burhan Aydin -> Muhsin -> Muḥammad Syafii dan kemudian didapatkan sanad oleh *Ustaz Bonard Brickly Darmawan*.

⁵⁷ Sanad bacaan Al-Qur'an milik Ustaz Abdurrahmān terhubung kepada Nabi Muḥammad Saw, berikut riwayat sanad bacaan milik beliau. Nabi Muḥammad Saw kepada Ubay bin Ka'ab->Usmān bin Affān->Abdullah Abu Abdurrahmān-> Ashim bin Abinnujūd->Hafsh bin Sulaiman->Ubaid bin aṣ-Ṣobah->Aḥmad bin Sahl bin Abil Abbas Aḥmad al-Asynany->Abil Hasan Thohir->Utsman Abi Amru ad-Dani->Abu Daud Syaikh Sulaiman bin an-Najah-> al-Husain al-Qodhi bin Abil Ahwash->Syaikh Abil Hasan 'Ali bin Umar->Syaikh bin Ja'far Aḥmad bin Yusuf-> Abu Abdullah Muḥammad bin Aḥmad->Muḥammad bin al-Jazary->Syaikh Aḥmad al-Masiry->Syaikh Muḥammad bin Ja'far-> Nashrudin ath-Thiblawy->Syaikh Syahadzah al-Yamani->Syaikh Abdul Haq ash-Shinbaty->Syaikh Abdurrahman al-Yamani->Syaikh Muḥammad al-Baqory->Syaikh Ali ar-Ramky->Syaikh Ismail->Syaikh Abdul Karim wa Syaikh Ali al-Mihy->Syaikh Aḥmad bin Umar->Syaikh Abdurrahman asy-Syafi'i->Syaikh Aḥmad bin Abdirrahman-> Syaikh Hasan al-Awadi-> Syaikh Aḥmad al-Asqoty->al-Imam Muḥammad al-Hamashon->Syaikh Muḥammad Tholl->Syaikh Abduh Al-Ghowal->Syaikh Abduh an-Naqhos-> Syaikh Luth Ayyub->al-Imam Syek Abdullah Luth->al-Imam Muḥammad bin al-Izz ad-Dimyathy->al-Imam Aḥmad al-Haruny->Syaikh Sa'ad 'Antar-> Syaikh Yusuf ad-Dimyathy->Syaikh Muḥammad Munawwir->Syaikh Muḥammad Arwani->*Ustaz Abdurrahman*.

⁵⁸Sanad bacaan Al-Qur'an milik Ustaz Muhmmad Yusuf terhubung kepada Nabi Muḥammad Saw, berikut riwayat sanad bacaan milik beliau. Sayyidina Rasulullah Saw-> Abdullah bin Mas'ūd->'Ali bin Abi Tholib->Usmān bin Affān-> Zirr bin Hubaisy->'Aṣim bin Abinnujud-> Hafṣ bin al-Bazzar->'Ubaid bin aṣ-Ṣobah al-Kūfy al-Bahgdady-> Aḥmad bin Sahl al-Usynāni-> Syaikh Abil Hasan 'Ali bin Muḥammad bin Ṣolih bin Daud al-Hasyimi->'Ali bin Muḥammad bin 'Ali bin Huẓail al-Andalusi-> al-Qosim bin Fiyaroh bin Kholaf asy-Syātiby-> Syaikh Ali bin Syuja'-> Syaikh Muḥammad bin Aḥmad-> Syaikh Abdurrahmān bin Aḥmad bin 'Ali-> al-Imam Abil Khoir Muḥammad bin Muḥammad bin Muḥammad al-Jazary Asy-Syafi'i-> Syaikh Nuruddīn 'Ali bin Muḥammad bin Sholih al-Makhzumi-> Syaikh al-Islam Zakariyya al-Anṣori-> Syaikh Naṣruddīn aṭ-Ṭiblawy-> Syaikh Aḥmad al-Masiry-> Syaikh Muḥammad bin Ja'far asy-Syahir-> Syaikh Syahāzāh al-Yamani-> Syaikh Abudrrahmān al-Yamani-> Syaikh Muḥammad Al-Baqory->'Ali ar-Rumaily-> Syaikh Ismail-> Syaikh Ali al-Mihy-> Syaikh Muṣṭofa al-Mihy-> Ustaz Sulaiman asy-Syahdawi asy-Syafi'i-> Ustaz 'Ali al-Hilwy Ibrahim Basamannud-> al-Imam Syaikh Kholil 'Amir al-Muṭowsy-> Syaikh Muḥammad Sabiq-> Sayyid Aḥmad at-Tijy al-Maṣry ar-Ridy al-Madani al-Makky-> Syaikh Sayyid Muḥammad Amin al-Kutby-> Syaikh al-Hajj Muḥammad Zaini bin Abdul Ghoni al-Banjary-> dan kepada *Ustaz Mubmmad Yusuf*.

⁵⁹ Sanad yang dimiliki oleh Ustaz Amir Hasan dari guru beliau, sampai kepada Sayyidina Rasulullah Saw->'Ali bin Abi Ṭolib->Syaikh Zir bin Hubaisy->Syaikh 'Aṣim bin Abi al-Nujūd->Syaikh Hafṣ bin Hisyam->'Ubaidillah bin Ṣobah->Syaikh al-Usynāni->Syaikh al-Hāsyimī->Syaikh 'Ali bin Muḥammad al-Andalusī->Syaikh Abil Qāsim bin Kholaf->Syaikh 'Ali bin Syuja'->Syaikh Muḥammad bin Aḥmad aṣ-Ṣoig->Syaikh Abdurrahmān bin 'Ali al-Wāsaṭī->Syaikh Al-Ḥāfiẓ Abi al-Khoir Muḥammad al-Jazari->Syaikh Muḥammad bin 'Abdullah An-Nāsyari->Syaikh Imam Aḥmad bin Muḥammad mafaḍal->Syaikh Aḥmad bin Muḥammad Asy-Syāwirī->Syaikh Syaikh al-Qurrā 'Abdullah 'Abdul Bāqī al-'Adani->Syaikh al-Muḥaqqoq 'Abdullah 'Abdul Bāqī al-Mazjājī->Syaikh Sayyid Yahya bin 'Umar al-Ahdal->Syaikh Sayyid Aḥmad bin Muḥammad asy-Syarīf al-

From some portraits of sanad recitation of the Qur'an above, it is understood that the existence of the genealogy of sanad, every Islamic religious scholarship, especially the genealogy of the sanad recitation of the Qur'an received by Muslims from generation to generation can be accounted for its truth.⁶⁰

The emergence of the sanad tradition is said to have started from the tragedy of the assassination of Caliph 'Uṣman ibn 'Affān. At that time the Muslims experienced a period of great slander, which triggered the *Ṣiffīn* war among the Muslims. Since that time people no longer want to receive information related to the hadith of the Prophet Muhammad (peace be upon him), before knowing the status of his stature. Therefore, the Tabi'in generation began to take the initiative to select the message attributed to the Prophet Muhammad (peace be upon him), by introducing the tradition of checking the status of messengers and contained information, which we now know as the sanad tradition. In fact, earlier in the early days of Islam, trust between Muslims was very strong, so that no Muslim lied to his fellow Muslims. This condition continued until the tragedy of the assassination of the third caliph⁶¹.

Actually, the sanad tradition is not new among the Arabs, as the early generation in Islamic times. Pre-Islamic Arabs had developed a tradition of sanad among them that was used to convey a story or verse.⁶² However, the sanad tradition at that time was not as strict as in Islamic times. Most sanad during the Jahiliya period were not connected to the original source (*munqathi*).⁶³

The understanding or definition of sanad in Islamic scholarship is more commonly found in the science of hadith, because the scholars of hadith experts who first formulated the sanad system.⁶⁴ The word sanad according to the language is "backup" or something that we make a backup, in other words the hadith rests on the existing sanad. While in terms, the meaning of sanad is a series of links in the chain of narrators who narrate hadith from one to another until it reaches its source.⁶⁵

Basically, Sanad has an important position in Islam. Abdullah bin Mubarak asserted that, al-isnād (sanād) is part of religion, if it were not there, no one would say

Ahdal-> Syaikh Sayyid Sulaimān bin Yaḥya al-Ahdal-> Syaikh Sayyid 'Abdurrahmān Sulaiman al-Ahdal-> Syaikh Muḥammad bin Aḥmad al-Ahdal-> Syaikh Sayyid Hasan bin 'Abdurrahmān al-Ahdal-> Syaikh Sayyid Muḥammad Dūm Al-Ahdal-> Syaikh Sayyid Al-Faqīh Al-Muḥaddīṣ Ismā'il bin Ismā'il 'Uṣmān Zaini al-Yamany al-Makky-> Syaikh Jamhury-> Syaikh Aḥmad Sufyan Al-Banjary-> *Ustaz Amir Hasan Al-banjary*.

⁶⁰ Uli Rif'atul Millah, "Tradisi Pemberian sanad Al-Qur'an Studi Pada Pondok Pesantren Tahfidzul Qur'an Baitul Abidin Darussalam Wonosobo Jawa Tengah dan Pondok Pesantren Miftahul Huda Al-Azhar Banjar Jawa Barat," Institut Ilmu Al-Quran (IIQ) Jakarta, 2018., p. 2.

⁶¹ Wawan Djunaedi, *History of Qir'at in Nusantara*, p. 180.

⁶² Uli Rif'atul Millah, "The Tradition of Giving Sanad Al-Qur'an Studies at the Baitul Abidin Darussalam Wonosobo Islamic Boarding School in Central Java and the Miftahul Huda Al-Azhar Islamic Boarding School in Banjar, West Java," p. 3.

⁶³ Wawan Djunaedi, *Sejarah Qir'at di Nusantara*, p. 182.

⁶⁴ Uli Rif'atul Millah, "Tradisi Pemberian sanad Al-Qur'an Studi Pada Pondok Pesantren Tahfidzul Qur'an Baitul Abidin Darussalam Wonosobo Jawa Tengah dan Pondok Pesantren Miftahul Huda Al-Azhar Banjar Jawa Barat," p. 3.

⁶⁵ Nuruddin 'Itr, *Ulumul Hadis*, (Bandung: Remaja Rosdakarya, 2016), p. 359.

whatever he liked. In fact, Sufyan al-Šauri said: The Sanad is a weapon of believers. If a person does not have a weapon, then with does he want to fight.⁶⁶

Although the discussion of sanad is indeed found in many Hadith disciplines because it is hadith scholars who formulate the sanad system into an integral part of hadith studies. Because, the urgency of sanad to know the shahihan of a hadith. However, the sanad tradition does not only apply to the science of hadith, but every Islamic science that is the transmission of material will be needed sanad tradition as a way to ensure the accuracy of the information conveyed^{67,68}

The tradition of tahfīz Al-Qur'an in Indonesia originated from Middle Eastern alumni who were studying in the Middle East. Along with the times, the activities of the Qur'an tahfīz are growing, even popular. The Ulema conducted tahfīz Qur'anic learning from the sanad of the Middle East by means of talaqqi and musyāfahah.⁶⁹

The history of the Qur'an was first revealed by the Prophet Muhammad (peace be upon him) talaqqi to the Angel Gabriel (as), then the Prophet Muhammad (saw) conveyed it to the companions and the companions conveyed it to the tabi'in, and so on the Qur'an was conveyed by talaqqi musyāfahah to the next generation. Sanad talaqqi of the Qur'an is a genealogy of narrators who narrated the recitation of the Qur'an continuously to the main source, namely the Prophet Muhammad (peace be upon him), who was obtained to read the holy verses in the presence of the teacher.⁷⁰

Transmission of Qur'anic recitations from scholars who read the Qur'an directly in front of their teachers (talaqqi), as well as the form of delivery they received from previous teachers. Their teachers also read the Qur'an directly in front of the previous teacher with a similar method. This process called sanad reading is connected to the scholars, and all of them have a sanad that can be trusted and continued until Rasulullah Saw.⁷¹

In Indonesia, at least five sources of Qur'anic sanad were found. The five sanads were discovered by the research team Lajnah Penta Al-Qur'an, after searching the Qur'anic sanad in Madura, Java and Bali.⁷² These five sanads of the Qur'an were owned by scholars who studied in the Middle East, they are First, KH. Muhammad Sa'id bin Isma'il, Sampang, Madura. Second, KH. Munawwar, Sidayu, Gresik. Third, KH. Muhammad Mahfuz al Tarmasi, Termas, Pacitan. Fourth, KH. Munawwir Krapyak, Yogyakarta, and Fifth, KH. Muhammad Dahlan Khalil, Rejoso, Jombang.

⁶⁶ Mohamad Khaeron, "Benang Merah Huffaz di Indonesia Studi Penelitian Biografi Huffaz," Suhuf: Jurnal Pengkajian Al-Qur'an dan Budaya 4, no. 2 (2011): p. 198.

⁶⁷ Uli Rifatul Millah, "The Tradition of Giving Sanad Al-Qur'an Study at the Baitul Abidin Darussalam Wonosobo Islamic Boarding School in Tahfidzul Qur'an, Central Java and Miftahul Huda Al-Azhar Islamic Boarding School, Banjar, West Java."

⁶⁸ Wawan Djunaedi, *Sejarah Qir'at di Nusantara*, p. 179.

⁶⁹ Nadia Saphira Cahyani, Neila Sakinah, dan Nur Nafisatul Fithriyah, "Efektivitas Tahfidh dan Tahsin Al-Quran pada Masyarakat di Indonesia," p. 96.

⁷⁰ Mohamad Redha bin Mohamad, Farhah Zaidar binti Ramli, dan Norazman bin Alias, "Relevansi Pewarisan Sanad Talaqqi al-Quran," p. 33.

⁷¹ Uli Rifatul Millah, "Tradisi Pemberian sanad Al-Qur'an Studi Pada Pondok Pesantren Tahfidzul Qur'an Baitul Abidin Darussalam Wonosobo Jawa Tengah dan Pondok Pesantren Miftahul Huda Al-Azhar Banjar Jawa Barat," p. 8.

⁷² Uli Rifatul Millah, 5; Muhammad Shohib dan Bunyamin Yusuf, *Memelihara Kemurnian Al-Qur'an*, p. 5.

Sanad para hafiz (people who memorize the Qur'an) in Indonesia have different sequences or sources, although at some point they will meet the same teacher. This difference occurs because their tahfiz teachers are not from the same source, either in teachers in Indonesia, or their teachers who are from the Middle East.⁷³

Sanad is an important basis for a person in accepting the recitation of the Qur'an because the reading can reject doubts in the reading and prove the validity of the reading received. A person who has finished memorizing the Qur'an from beginning to end with perfect tajweed in front of his sanad teacher is called a recitation that is sanad whether the sanad is given in writing or not.⁷⁴

At this time the sanad of the Qur'an received little attention from the Muslim community, including in Nusantara. As a result, the sanad tradition began to become less popular among Muslims and was considered to have no important role in terms of authenticating the Qur'an.⁷⁵ On the other hand, there are some people who make sanad as a goal in learning the Qur'an, some other groups make sanad as an attraction to increase people's enthusiasm in learning the Qur'an. They placed advertisements containing invitations to learn the Qur'an with a fairly short travel time.

The most popular sanad in the process of memorizing the Qur'an is through deposits. Where a student reads to a teacher until khatam, without having to listen to the teacher's reading first. This method of talaqqi is very well known and widely practiced in various kuttab, boarding school tahfiz, Qur'anic educational institutions, and assemblies of Qur'anic recitation. In practice, a teacher reads the Qur'an and the student listens carefully. After the teacher finishes reading, the student rereads what the teacher reads. This method of Qur'anic diplomas and talaqqi is the highest degree. The practice of talaqqi (face-to-face or face-to-face encounter) is said to exemplify what the Prophet Muhammad (peace be upon him) once did with the Angel Gabriel (as). The Prophet listened carefully to the reading of Angel Gabriel (as), then after completing his reading, the Prophet Muhammad reread the one read by Angel Gabriel (as).

The recitation or *qira'at* of the Qur'an must be in accordance with the reading taught to the Holy Prophetsa by Jibril (as). This reading is delivered in its original form without change from one generation to one generation, this is what is called sanad reading. The implementation of this sanad system and tradition has supported the continuity of the Qur'anic method of recitation. As readings that continue to be preserved as turath in Islamic scholarship. It is known that the Qur'an was revealed gradually over a period of ± 23 years of the apostleship of the Rasulullah has undergone a process of its own compared to the decline of earlier books. The process of meeting between the Prophet Muhammad (peace be upon him) and Jibril (as). it is this that is passed on as a safety net in the authenticity of the Qur'an.

⁷³ Muhammad Shohib dan Bunyamin Yusuf, *Memelihara Kemurnian Al-Qur'an*, p. 9.

⁷⁴ Uli RiFatul Millah, "Tradisi Pemberian sanad Al-Qur'an Studi Pada Pondok Pesantren Tahfidzul Qur'an Baitul Abidin Darussalam Wonosobo Jawa Tengah dan Pondok Pesantren Miftahul Huda Al-Azhar Banjar Jawa Barat."

⁷⁵ Muhammad Shohib dan Bunyamin Yusuf, *Memelihara Kemurnian Al-Qur'an*, p. 7.

The dynamics of sanad and the methods used in the Islamic boarding school tahfiz Al-Qur'an in South Kalimantan, are not much different from other regions. The talaqqi or encounter method is a sanad path that is often used in Islamic boarding schools tahfiz, including in South Kalimantan, sanad readings circulating from boarding school teachers come from various Islamic boarding schools in various regions. Most of the founders, teachers, ustaz, and managers of boarding school tahfiz in South Kalimantan get the path of reading through the Qur'an education they underwent before, or the boarding school where they became students. Although, there are some ustaz who do not reveal the path of the reading sanad, and some others do not have a reading sanad. Because, they consider that they do not have legalization and recognition with processions or symbols that legalize it. Most of those who do not have sanad are teachers who have never had a boarding school tahfiz before. Because, the procession of khataman tahfiz Al-Qur'an is used as an important moment as well as a procession of genealogy sanad recitation of the Qur'an for each student.

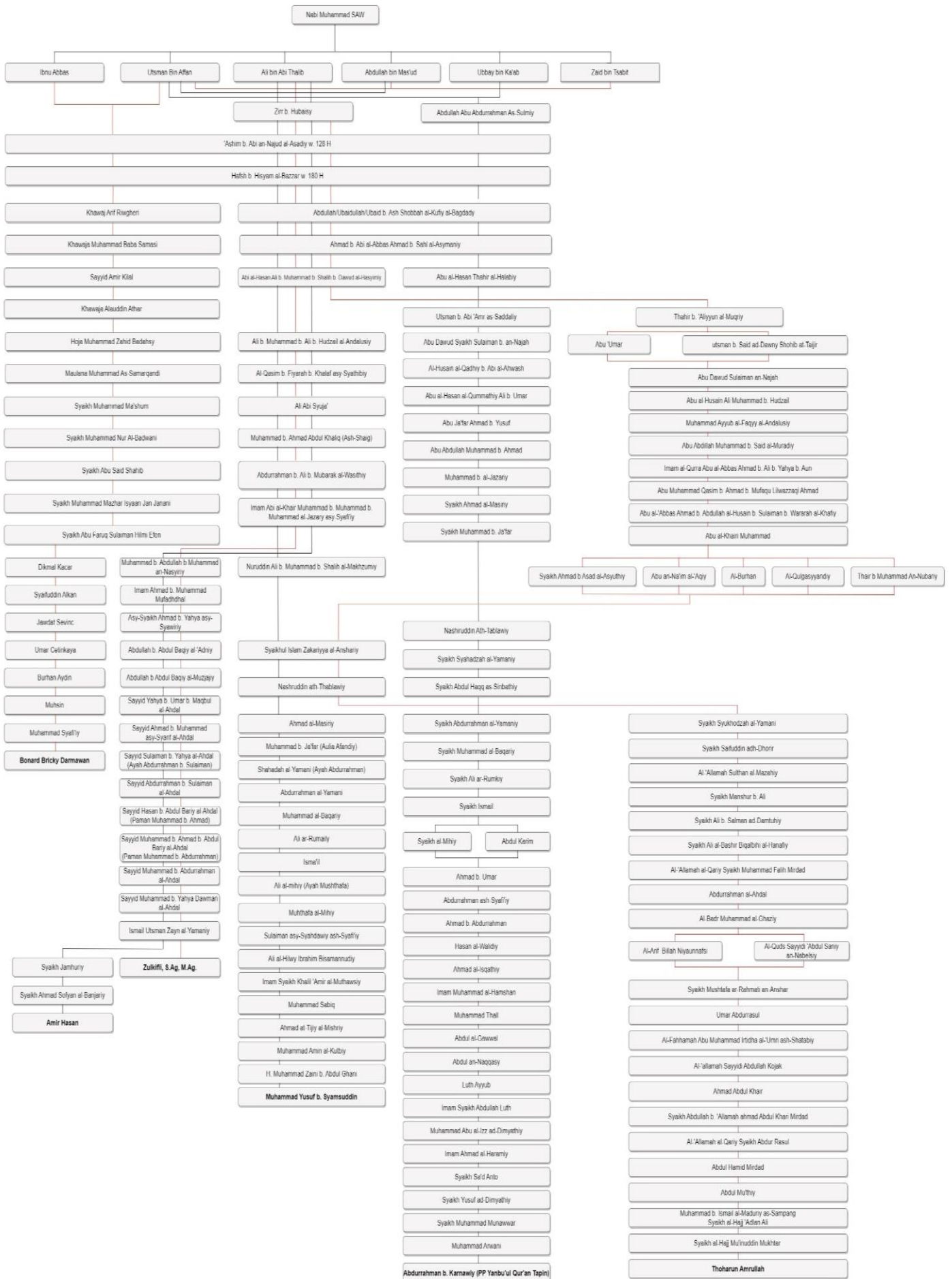
Sanad circulating in Islamic boarding schools is still closely related to the methods used in Islamic boarding schools, ranging from the most traditional models such as Talaqqi to the method of Sabaq, Sabqi, Manzil or Yanbu'a Al-Qur'an. This is because in the transmission of Qur'anic recitations received by managers or teachers in the tahfiz is usually attached to the memorization method commonly used in the place where they obtained the sanad. Therefore, there are some who view sanad reading as the same as the method. In fact, sanad recitation is the certainty of transmission of recitation that is memorized the same as what is read and memorized until the Prophet Muhammad (peace be upon him). Therefore, the existence of the sanad recitation lineage in the Qur'an memorization institution is actually an inseparable part. Whereas, the method is a separate part and has many types as the knowledge and experience of the memorization of the Qur'an (huffaz) develops.

But on the other hand, the Islamic boarding school tahfiz Al-Qur'an which focuses more on the process of memorization, rather than the transmission of Qur'anic recitations, is a new dynamic that should get attention. Because, so far sanad is believed to be able to maintain the purity of reading since the time of the Prophet Muhammad saw, now it is starting to be entrusted to the method of reading the Qur'an.

Sanad becomes something important in the process of memorization. Because, most of them see that the methods used in the memorization process have become part of maintaining the purity of the Qur'an, and most managers and teachers usually do not receive Qur'an education in boarding school, which from the beginning has made sanad as an effort to maintain the purity of the Qur'an. The position of sanad for teachers and especially memorizers of the Qur'an is very important. Regarding the sanad owned by huffaz will actually meet on the path and path that can be accounted for and up to the lineage to the Qira'at of Imam 'Ashim from Rawi Hafsh bin Sulayman 90-188 AH.

To more easily investigate the genealogy of paths, flows and meeting points of the *mudirs* or leaders of Islamic boarding schools tahfiz Al-Qur'an in South

Kalimantan, especially the six single sanads belonging to huffaz received by the author, then the author assembles in the following scheme.



E. Conclusion

In the Islamic scholarly tradition, sanad has been an important part. The existence of the sanad genealogy in every Islamic scholarship has become a strong tradition from generation to generation, as a medium of accountability for the truth of a science. The genealogy of sanad is also found in the study of the Qur'an, since its revelation, the Qur'an was conveyed by means of Talaqqi Musyāfahah. The genealogy of the sanad recitation or qira'at at the Qur'an should match the reading taught to the Holy Prophet (peace be upon him) by the angel Gabriel (as). The reading is then kept in its original form without changing from one generation to another, this is what is called sanad reading. The implementation of this sanad system and tradition has supported the continuity of the Qur'anic method of recitation. The dynamics of sanad and the methods used in the Islamic boarding school tahfiz Al-Qur'an in South Kalimantan, are not much different from other regions. The talaqqi or encounter method, is a sanad path that is often used in every hut tahfiz Al-Qur'an in South Kalimantan, the genealogy of the sanad recitation of the Qur'an owned by the teachers, obtained from their previous kyai, from the kyai in the Islamic boarding school where they recite and memorize the Qur'an before, then passed down talaqqi to their students, of course, who has fulfilled the agreed conditions and become the rules for giving sanad to each Islamic boarding school tahfiz Al-Qur'an. In South Kalimantan, in general, Islamic boarding schools of tahfiz Al-Qur'an get a path of reading through the Qur'an education they have previously undertaken, or boarding school where they become students. Although there are some ustaz who do not want to reveal the path of their reading sanad, and some others do not have a reading sanad.

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