

Empowering Women in the Transmission of the Qur'anic Traditions: A Case Study of the Traditions Program at STIU Wadi Mubarak Bogor

Faldi Naviz Suardi^{a,1,*}, Muhammad Azizan Fitriana^{b,2}

^{a,b} Institut Ilmu Al Quran Jakarta, Indonesia

¹ faldinavizsuardi@alumni.iiq.ac.id, ² azizan@iiq.ac.id

*Correspondent Author; faldinavizsuardi@alumni.iiq.ac.id

ARTICLE INFO

Article history

Received:

25-06-2026

Revised:

23-07-2026

Accepted:

28-06-2026

Keywords

Taḥammul,
Qur'anic Sanad,
Women,
Islamic Knowledge
Transmission,
Qur'anic Education.

ABSTRACT

This study aims to analyze the process of taḥammul (acquisition) of Qur'anic sanad among female students, examine the genealogy of the sanad they possess, identify the role of women in preserving Qur'anic sanad, and formulate strategies for developing an inclusive sanad program at STIU Wadi Mubarak Bogor. The research employed a qualitative approach with a case study design. Data were collected through in-depth interviews, observations, and document analysis involving program administrators, sanad instructors, female students, and relevant sanad documents. Data analysis was conducted through the stages of data reduction, data display, and conclusion drawing. The findings reveal that the taḥammul process is carried out through several stages, including participant selection, talaqqi, musyafahah, memorization recitation ('ard), reinforcement of mutūn (classical texts), sanad examination, and the granting of sanad certification (ijazah). The genealogy of the female students' sanad was found to be continuously connected (muttasil) to the Prophet Muhammad (PBUH) through the transmission of Hafṣ 'an 'Āṣim, providing strong scholarly and spiritual legitimacy. The study also demonstrates that women play significant roles as recipients of sanad, Qur'anic teachers, guardians of scholarly authority, agents of knowledge transmission, and contributors to the regeneration of Qur'anic education. To strengthen the sustainability of the program, the study proposes four main strategies: strengthening an adab and sanad based curriculum, developing flexible learning models, enhancing the competencies of female instructors, and reinforcing institutional support. These findings indicate that sanad programs can serve as an effective instrument for preserving the authenticity of Qur'anic transmission while simultaneously empowering women within the contemporary Islamic scholarly tradition.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

The sanad (*chain of transmission*) of the Qur'an constitutes a fundamental scholarly tradition that has played a central role in preserving the authenticity of Qur'anic recitation from the time of Prophet Muhammad (*peace be upon him*) to the present day (Yusof, Rahim,

and Hamid 2024). Through the mechanisms of *talaqqi* (direct learning from a teacher), *musyafahah* (face to face oral transmission), and *ijazah* (formal certification of transmission), each generation acquires scholarly legitimacy through an unbroken chain connected to the Prophet Muhammad. This system functions not only as a method for verifying the accuracy of Qur'anic recitation but also as a means of transmitting religious authority and scholarly credibility within the Islamic intellectual tradition (Amin and Hasyim 2023). The expansion of Qur'anic memorization institutions and sanad-based educational programs across the Muslim world demonstrates that sanad remains a vital component of contemporary Qur'anic education despite the challenges posed by globalization and the digital transformation of learning environments (Abdullah, Ahmad, and Rahman 2022).

Within the context of contemporary Islamic education, growing attention has been directed toward the transmission of Qur'anic sanad due to the increasing need to maintain high standards of recitation and teaching competence. Previous studies indicate that sanad-based learning contributes significantly to the academic, spiritual, and professional development of Qur'an memorizers, as the learning process emphasizes precision, discipline, and scholarly accountability (Musa, Abdullah, and Ahmad 2021). Furthermore, educational models grounded in sanad transmission have been shown to ensure more consistent standards of recitation quality compared with approaches that focus solely on memorization without direct validation from a certified teacher (Hashim, Ismail, and Yusoff 2023).

Despite these developments, scholarly discussions on Qur'anic sanad have largely concentrated on male scholars, male transmission networks, and educational institutions led by men. Historical evidence, however, reveals that women have made substantial contributions to the transmission of Islamic knowledge throughout history. Akram Nadwi's extensive research documents more than 9,000 female scholars who served as teachers, transmitters, and grantors of scholarly authorization across various Islamic disciplines. These findings demonstrate that women have not merely been recipients of knowledge but have also played pivotal roles in the intergenerational transmission of Islamic scholarship (Nadwi 2021).

Recent developments in gender studies within Islamic education have highlighted the increasing participation of women in Islamic educational institutions, including higher education. Nevertheless, the representation of women in Qur'anic sanad programs remains relatively underexplored in international academic literature. Existing studies predominantly address issues such as educational equality, women's leadership, and access to Islamic education, while scholarly investigations into women's acquisition of religious authority through Qur'anic sanad remain limited (Rahman, Karim, and Salleh 2022). As a result, the contributions of women to the continuity and preservation of Qur'anic transmission have not been adequately documented in contemporary academic discourse.

This issue is particularly significant in Indonesia, the country with the largest Muslim population in the world and a rapidly growing tradition of Qur'anic education. Numerous Islamic boarding schools, Qur'anic memorization institutions, and Islamic higher education institutions have begun integrating sanad-based Qur'anic programs into their educational curricula. One such institution is STIU Wadi Mubarak Bogor, which incorporates *tahfiz*, *talaqqi*, and sanad certification into its academic framework. The existence of sanad programs specifically accessible to female students reflects the expanding opportunities for women to obtain scholarly legitimacy through Qur'anic transmission chains.

Previous studies on Qur'anic sanad have generally focused on genealogical structures, transmission authenticity, and scholarly networks involved in Qur'anic teaching. Rashidi (2022), for example, examined the importance of sanad in maintaining the authenticity of

Qur'anic recitation within Qur'anic memorization institutions in South Kalimantan (Rashidi 2022a). The study emphasized the role of sanad as a quality control mechanism for recitation but did not explore women's participation within the system. Similarly, Jamil (2022) investigated sanad transmission networks in Islamic boarding schools in Java and highlighted the importance of maintaining continuous transmission chains for preserving instructional quality (Jamil 2022). However, the study did not specifically address women's roles within these networks. Meanwhile, Mu'tamah (2021) discussed women's contributions to Islamic education more broadly but did not focus specifically on the transmission of Qur'anic sanad (Mu'tamah 2021).

Based on this review of the literature, several research gaps can be identified. First, studies on Qur'anic sanad have primarily emphasized genealogy and scholarly authority while giving limited attention to gender perspectives. Second, research on women in Islamic education has generally concentrated on participation and leadership rather than on sanad-based scholarly legitimacy. Third, there remains a lack of research examining the experiences of women as recipients, holders, and future transmitters of Qur'anic sanad within contemporary Islamic higher education contexts.

In response to these gaps, the present study offers three principal contributions. First, it focuses specifically on the processes of *tahammul* (knowledge acquisition) and sanad transmission among female university students, an area that remains underrepresented in contemporary sanad scholarship. Second, it integrates perspectives from sanad studies and women's empowerment in Islamic education, thereby providing a more comprehensive analytical framework. Third, it proposes a strategic model for strengthening women's roles in sanad-based Qur'anic education programs that can be implemented within modern Islamic educational institutions.

The significance of this study is further underscored by the growing demand for Qur'anic teachers who possess not only technical competence but also recognized scholarly authority and sanad legitimacy. In this context, women have considerable potential to contribute to the sustainability of Qur'anic transmission. Scholarly documentation of women's experiences in acquiring and transmitting Qur'anic sanad is therefore essential for strengthening academic recognition of their contributions and informing the development of more inclusive educational policies within Islamic institutions. Consequently, this study contributes not only to the advancement of Qur'anic sanad studies but also to broader discussions on women's empowerment within contemporary Islamic intellectual traditions.

Method

This study employed a qualitative approach using a case study design to gain an in-depth understanding of the Qur'anic sanad transmission process, the experiences of female students in obtaining sanad certification (*ijazah*), and the forms of women's empowerment emerging within the Qur'anic Sanad Certification Program at STIU Wadi Mubarak Bogor. A qualitative approach was selected because it enables researchers to explore meanings, experiences, and social realities constructed by participants within their natural settings, thereby providing a comprehensive understanding of the phenomenon under investigation (Creswell & Poth, 2024). Furthermore, this approach facilitates the examination of individual perceptions, practices, and lived experiences through direct engagement with research participants (Tenny, Brannan, and Brannan 2022).

The research was conducted at the School of Ushuluddin Sciences (STIU) Wadi Mubarak, Bogor, West Java, Indonesia. This institution was intentionally selected due to its well-established sanad based Qur'anic learning program, which actively involves female

students in talaqqi (direct oral instruction), tahammul (knowledge acquisition), and the process of receiving Qur'anic sanad certification. In addition, STIU Wadi Mubarak represents a distinctive model of Islamic higher education that combines the classical tradition of sanad transmission with contemporary academic systems, making it an appropriate setting for examining women's empowerment within the context of Qur'anic sanad transmission.

Research participants were identified through purposive sampling. This technique was employed to select individuals who possessed relevant knowledge, direct experience, and active involvement in the sanad program being studied. Purposive sampling is widely used in qualitative research because it allows researchers to obtain rich and meaningful information from participants who have a deep understanding of the phenomenon under investigation (Creswell and Poth 2024). The participants included program administrators, sanad supervisors (musyrifah), female students who had received sanad certification, and alumni who had obtained ijazah and subsequently engaged in Qur'anic teaching activities.

Data were collected through in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted to explore the implementation of the sanad program, students' learning experiences, mentoring strategies, and participants' perspectives regarding women's roles in the transmission of Qur'anic sanad. Interviews are particularly valuable in qualitative research because they provide access to participants' subjective experiences and the meanings they attribute to specific social phenomena (Tenny, Brannan, and Brannan 2022).

Observation was also undertaken to examine firsthand the activities associated with sanad-based Qur'anic learning. These activities included talaqqi sessions, memorization assessments, sanad examinations, and the awarding of sanad certificates. Through direct observation, the researcher was able to gather empirical evidence regarding actual practices within the educational environment and to better understand the social and cultural contexts surrounding the implementation of the program (Chand 2025).

To complement the information obtained from interviews and observations, documentary data were collected and analyzed. The documents examined included sanad genealogies, sanad certification records, learning curricula, academic guidelines, program reports, and other institutional documents related to the sanad program. Document analysis provided historical and administrative information that contributed to strengthening the credibility and trustworthiness of the research findings (Chand, 2025).

Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña, which consists of three interconnected stages: data reduction, data display, and conclusion drawing and verification (Miles, Huberman, and Saldana 2020). During the data reduction stage, relevant information was selected, organized, simplified, and categorized according to the research objectives. The reduced data were subsequently presented through descriptive narratives, matrices, and thematic categories to facilitate interpretation. The final stage involved drawing conclusions and continuously verifying emerging findings throughout the research process to ensure their validity and reliability (Miles et al., 2020).

Several strategies were employed to ensure the trustworthiness of the data. First, source triangulation was conducted by comparing information obtained from different participant groups, including program administrators, sanad instructors, students, and alumni, thereby enhancing the objectivity of the findings (Schlunegger, Huber, and Spirig 2024). Second, methodological triangulation was applied by cross checking data gathered through interviews, observations, and document analysis to confirm consistency across multiple sources of evidence (Aguilar 2020). Third, member checking was carried out by inviting participants to review interview transcripts and the researcher's interpretations,

ensuring that the findings accurately reflected their experiences and perspectives (Mekarisce 2024).

Through this qualitative case study approach, the research aims to provide a comprehensive understanding of the transmission of Qur'anic sanad among female students at STIU Wadi Mubarak Bogor. In addition, the study seeks to develop a conceptual framework for women's empowerment in preserving and sustaining the tradition of Qur'anic sanad within contemporary Islamic higher education institutions.

Results and Discussion

1. The Process of Taḥammul Sanad among Female Students

The findings indicate that the process of taḥammul sanad (the transmission and reception of Qur'anic chains of authority) implemented at STIU Wadi Mubarak Bogor constitutes both an academic and spiritual endeavor conducted through a systematic sequence of stages. These stages include participant selection, talaqqi, memorization recitation ('arḍ), reinforcement of mutūn (foundational texts), sanad examination, and the granting of an ijāzah sanad. The process is not solely aimed at mastering Qur'anic memorization but also at ensuring the continuity of authentic Qur'anic transmission through an unbroken chain of narrators extending back to Prophet Muhammad (peace be upon him). The findings demonstrate that the concept of taḥammul within the tradition of qirā'āt continues to be preserved in contemporary Islamic educational institutions as a mechanism for safeguarding the authenticity of Qur'anic recitation.

a. Selection and Preparation of Sanad Participants

The initial stage of the taḥammul sanad process involves the selection of prospective participants. Female students wishing to join the sanad program are required to have completed the memorization of the entire Qur'an and to demonstrate adequate proficiency in tajwīd and recitational fluency (faṣāḥah). This selection process aims to ensure that participants possess both the academic qualifications and spiritual readiness necessary for a program that demands a high level of precision in recitation.

Within the tradition of Qur'anic education, participant readiness is considered essential because the quality of a sanad depends significantly on both the recipient and transmitter of knowledge (al-mutahammil wa al-mu'addi). Contemporary studies on Qur'anic education have shown that rigorous selection procedures contribute to improving the quality of sanad graduates while maintaining the credibility of Qur'anic knowledge transmission (Hashim, Ismail, and Yusoff 2023).

This stage further illustrates that sanad is not merely an academic certification but also a recognition of scholarly competence. From the perspective of Islamic knowledge transmission theory, sanad functions as a validation mechanism that guarantees the integrity of knowledge sources while preserving the quality of future generations of Qur'anic educators (Amin & Hasyim, 2023).

b. Talaqqi and Musyafahah as the Core of Taḥammul

After successfully passing the selection process, students proceed to the stages of talaqqi and musyafahah under the guidance of teachers who possess recognized sanad credentials. Talaqqi is conducted through direct recitation before the teacher, while musyafahah involves verbal interaction and immediate correction of pronunciation errors, including articulation points (*makhārij al-ḥurūf*), letter characteristics, vowel lengths, and other aspects of tajwīd.

Observational findings reveal that this process is intensive and repetitive, continuing until the teacher is fully satisfied that the student's recitation conforms to the standards of qirā'ah transmitted through the sanad tradition.

These findings support the view that talaqqi remains the most authentic method of Qur'anic instruction because it facilitates direct knowledge transfer from teacher to student without distortion. The talaqqi system not only preserves recitational accuracy but also transmits ethical values, proper conduct (*adab*), and spiritual dimensions that form an integral part of Qur'anic education (Musa et al., 2021). Previous studies likewise indicate that sanad-based learning produces greater recitational accuracy than independent or technology-mediated learning due to the presence of direct supervision and correction by qualified teachers (Hashim et al., 2023).

c. Memorization Recitation ('*Arḍ*) and Reinforcement of Recitation Quality

The next stage involves '*arḍ*, the process through which students recite their memorized portions of the Qur'an before a sanad teacher. The findings indicate that recitation submissions are conducted gradually according to institutional targets and requirements. During this stage, teachers assess memorization fluency, compliance with *tajwīd* rules, *faṣāḥah*, and overall consistency in recitation. Any identified mistakes must be corrected before students are permitted to proceed to the subsequent stage.

Within the tradition of *qirā'āt*, '*arḍ* represents one of the most widely practiced methods of *taḥammul* because it allows teachers to directly verify the competence of participants. Ibn al-Jazari emphasized that the validity of Qur'anic transmission is closely linked to recitation before a qualified teacher. Consequently, successful completion of the '*arḍ* stage serves as a primary indicator of a participant's eligibility to receive sanad authorization. These findings reinforce previous research suggesting that sanad-based Qur'anic education relies heavily on direct assessment as a means of maintaining the quality and authenticity of Qur'anic recitation (Rashidi 2022b).

d. Reinforcement of Mutūn and Mastery of Supporting Disciplines

In addition to reciting the Qur'an, students are required to study various *mutūn*, or foundational texts, related to *tajwīd*, the etiquette of Qur'anic recitation, and the principles of *qirā'āt*. This stage demonstrates that sanad transmission encompasses not only recitational practice but also the scholarly tradition that accompanies it. Mastery of these texts constitutes an important component of scholarly authority, as sanad holders are expected to understand the theoretical foundations underlying the recitational practices they transmit.

These findings are consistent with the Islamic educational philosophy that emphasizes the integration of cognitive, affective, and psychomotor dimensions of learning. Knowledge of *tajwīd* and *qirā'āt* theory enables students to comprehend the scholarly rationale behind their recitational practices, ensuring that learning extends beyond memorization alone. Such an educational model has been shown to enhance the long-term pedagogical competence of future Qur'anic instructors (Abdullah et al., 2022).

e. Sanad Examination and the Granting of Ijāzah

The final stage of the *taḥammul* sanad process is the sanad examination, conducted by authorized teachers or examination committees possessing recognized sanad authority. The purpose of this assessment is to evaluate participants' proficiency in memorization, *tajwīd*, *faṣāḥah*, and their readiness to continue the transmission of Qur'anic sanad traditions.

Students who successfully pass the examination receive an *ijāzah* sanad, which documents the chain of transmission linking their recitation back to Prophet Muhammad (peace be upon him) through the narration of *Ḥaḍīṣ 'an 'Āṣim*.

The *ijāzah* sanad serves as both an academic and spiritual form of legitimacy, connecting its holder to a transgenerational network of Qur'anic scholarship. Within the context of Islamic higher education, the value of an *ijāzah* sanad extends beyond that of a conventional academic certificate because it signifies recognized competence, personal

integrity, and moral responsibility in preserving the authenticity of Qur'anic recitation. Research on sanad traditions has highlighted the important role of ijāzah in maintaining the continuity of Islamic scholarly authority within contemporary educational settings (Amin & Hasyim, 2023).

f. Taḥammul Sanad as a Form of Women's Empowerment

One of the most significant findings of this study is that the taḥammul sanad process at STIU Wadi Mubarak not only produces graduates with advanced Qur'anic recitation competencies but also creates opportunities for women to attain scholarly legitimacy in a domain historically associated more frequently with men. Through the acquisition of sanad, female students gain recognition as active participants within the chain of Qur'anic knowledge transmission that traces back to Prophet Muhammad (peace be upon him). This demonstrates that women possess equal opportunities to serve as custodians, educators, and disseminators of Qur'anic knowledge within society.

This finding is consistent with the work of Akram Nadwi, whose extensive research documents thousands of female scholars throughout Islamic history who served as transmitters of knowledge and issuers of ijāzah. His studies reveal that women played a substantial role in preserving and transmitting Islamic scholarship, despite often receiving limited attention in modern Islamic historiography. Consequently, the sanad program for female students at STIU Wadi Mubarak may be viewed as a contemporary effort to revitalize a longstanding tradition of women's scholarly participation in Islam, a tradition firmly rooted in historical precedent.

2. Genealogy of the Students' Sanad

The findings reveal that the sanad genealogy of female students at STIU Wadi Mubarak Bogor demonstrates an uninterrupted chain of transmission (ittisāl al-sanad) extending to Prophet Muhammad (*peace be upon him*) through the narration of Ḥafṣ from 'Āṣim. This chain was acquired through a structured process of talaqqi and ijāzah, whereby knowledge was transmitted progressively from teacher to student. At STIU Wadi Mubarak, the sanad (chain of transmission) ijāzah is conferred both orally and in the form of an official written document (certificate). This certificate contains the complete chain of transmission (silsilah) from the respective female student back to the Prophet Muhammad (peace be upon him), and is authenticated with the signature of the supervising teacher and the official seal of the institution. The certificate is issued by Markaz Iqra' and signed directly by an authorized muqri' or muqri'ah who possesses a valid sanad. For example, it may be signed by Shaykhah Dr. Ilham Abdullah Ali Hudyan for the transmission of Ḥafṣ 'an 'Āṣim, or by Shaykhah Ummu 'Abdurrahmān for the transmission of Warsh 'an Nāfi'. The existence of a continuous sanad confirms that the students not only mastered Qur'anic memorization but also attained scholarly legitimacy recognized within the Islamic tradition of qirā'āt. Within Islamic scholarship, sanad serves as a primary mechanism for ensuring the authenticity of knowledge transmission and preserving scholarly authority across generations (Jamil 2022).

The study further demonstrates that every student who received an ijāzah sanad possesses a traceable scholarly lineage that can be systematically followed through successive teachers back to Imam 'Āṣim, then through his transmitter Ḥafṣ, and ultimately to Prophet Muhammad (peace be upon him). This genealogical structure indicates that Qur'anic transmission is not confined to written texts but is sustained through living pedagogical relationships between teachers and students. Such a system facilitates the simultaneous transmission of recitation, methodology, ethical conduct (adab), and scholarly authority within a single sanad framework (Sofiah 2025).

From the perspective of sanad studies, the quality of a sanad depends upon the continuity of its transmission chain and the reliability of every individual within that chain. Analysis of the sanad documents held by the students revealed that the sanad pathway employed in the STIU Wadi Mubarak Sanad Certification Program follows the widely accepted standards of Qur'anic transmission practiced throughout the Muslim world, particularly the narration of Ḥafṣ 'an 'Āṣim, which remains the dominant mode of recitation in Indonesia and many other Muslim-majority countries. This finding suggests that the institution's sanad program is not an isolated initiative but rather part of a broader global network of Qur'anic transmission that has been maintained for centuries.

Historically, the genealogy of Qur'anic sanad has played a crucial role in preserving the authenticity of Qur'anic recitation. Unlike modern academic certification systems, which primarily validate competence through formal educational achievement, sanad establishes a connection between learners and a scholarly lineage that carries historical, spiritual, and epistemological significance. Consequently, possession of a sanad signifies not only the ability to recite the Qur'an correctly but also a connection to an authentic and enduring tradition of Islamic scholarship (Hidayati 2025).

The analysis also highlights the process through which scholarly authority is reproduced within Islamic educational settings. Such authority is not acquired merely through institutional position or academic credentials but through the recognition granted by qualified teachers who authorize students through the issuance of ijāzah. In this context, sanad functions as a mechanism of legitimacy that guarantees that transmitted knowledge originates from reliable sources and has been conveyed through recognized scholarly procedures. This model has remained a defining feature of Islamic intellectual tradition from the classical period to the present day (Siregar 2025).

The findings additionally indicate that sanad genealogy possesses a strong social dimension. Rather than functioning merely as a list of teachers and students, sanad establishes a scholarly network connecting Islamic educational institutions across geographical regions and generations. Through these networks, knowledge exchange, pedagogical development, and academic collaboration can occur among institutions. Within studies of Islamic scholarly networks, sanad is often regarded as both social capital and intellectual capital that strengthens an individual's position within the wider scholarly community (Kharisma 2026).

Furthermore, the successful acquisition of sanad by female students reflects an important transformation in the distribution of Qur'anic scholarly authority. While historical sanad documentation has often been dominated by male scholars, women are increasingly gaining access to positions within the chain of Qur'anic knowledge transmission. Through the attainment of sanad, female students move beyond the role of knowledge recipients and acquire legitimate authority to teach and continue the transmission of sanad to future generations. This finding demonstrates the significant potential of the sanad system to support women's empowerment in Islamic education while maintaining the principles of traditional scholarly authority.

Viewed through the lens of Knowledge Transmission Theory, the sanad genealogy of these students represents a successful model of knowledge inheritance that extends beyond the transfer of information. It also encompasses the transmission of authority, values, ethical principles, and scholarly identity. The teacher-student relationship embedded within sanad establishes an epistemological bond that ensures the continuity of Qur'anic scholarly traditions. Therefore, sanad should not be understood solely as a historical lineage but also as a mechanism for reproducing knowledge and sustaining both scholarly and spiritual authority within Muslim societies (Cahyadi 2025).

Another significant finding is that the sanad genealogy possessed by the students provides strong academic and spiritual legitimacy for their future roles as Qur'anic educators. Within the context of Islamic higher education, holding a sanad constitutes an added qualification that distinguishes graduates of sanad programs from graduates of conventional tahfiz programs. The sanad certifies that the learning process has undergone rigorous verification procedures, ensuring that the recitational quality and scholarly competence of its holder can be reliably validated. This strengthens the students' position as custodians of the Qur'anic tradition while expanding their opportunities to contribute to Islamic education at local, national, and international levels (Sofiah 2025).

Overall, the findings indicate that the sanad genealogy of female students at STIU Wadi Mubarak Bogor serves not only as evidence of the authenticity of Qur'anic recitation but also as a mechanism for scholarly legitimacy, a medium for reproducing academic authority, and a means of empowering women within the tradition of Islamic education. The existence of an uninterrupted sanad extending to Prophet Muhammad (peace be upon him) through the transmission of Hafṣ 'an 'Āṣim demonstrates that these students occupy a legitimate position within the global network of Qur'anic transmission and possess the potential to become future custodians of the Qur'anic sanad tradition.

3. The Role of Women in the Preservation of Qur'anic Sanad

The findings of this study demonstrate that women play a highly significant role in preserving the Qur'anic sanad tradition at STIU Wadi Mubarak Bogor. Their contribution extends beyond serving as recipients of sanad (*mutahammilah*). They also function as educators, custodians of scholarly authority, transmitters of religious knowledge, and key actors in the regeneration of sanad-based Qur'anic education. These findings indicate that women constitute an essential component in maintaining the continuity of Qur'anic transmission across generations through the mechanisms of *talaqqi*, *musyafahah*, and *ijazah* sanad, while preserving the principles of authenticity that characterize Qur'anic recitation.

Historically, women have participated in the transmission of Islamic knowledge since the earliest periods of Islam. However, documentation of women's involvement in Qur'anic sanad networks has been less extensive than that found in the transmission of *ḥadīth* and other Islamic sciences. Historical evidence nevertheless confirms that women actively served as teachers, issuers of *ijazah*, and guardians of Islamic scholarly traditions. The limited visibility of these contributions in historical records has often obscured women's role in Qur'anic transmission within modern Islamic historiography. Studies on Qur'anic transmission and gender marginalization suggest that social, cultural, and interpretive constraints have contributed to reducing the visibility of women in sanad networks, despite their continuing and substantial involvement in Muslim communities.

a. Women as Recipients and Holders of Sanad

The study reveals that female students participating in the Sanad Certification Program acquire not only the ability to recite the Qur'an accurately but also scholarly legitimacy derived from a chain of transmission that extends back to Prophet Muhammad (peace be upon him). Possession of a sanad signifies formal recognition that they have completed a rigorous educational process and fulfilled the competency standards established by authorized sanad teachers.

Within this framework, women are no longer positioned merely as recipients of religious instruction but emerge as knowledgeable actors possessing the authority to preserve and transmit Qur'anic knowledge. These findings reinforce the view that high-quality Islamic education can serve as an effective instrument for women's empowerment through the enhancement of intellectual and spiritual capacities. Islamic education not only

strengthens women's religious competencies but also expands their participation in broader educational and social spheres (Al Jumhuri 2023).

b. Women as Educators and Agents of Knowledge Transmission

One of the most important findings of this study is the emergence of sanad-certified female students and graduates as prospective Qur'anic educators in various Islamic educational institutions. After receiving sanad authorization, they are granted the scholarly authority to teach Qur'anic recitation to subsequent generations in accordance with the permissions bestowed by their teachers. In this sense, sanad functions as a mechanism for reproducing scholarly authority, enabling women to actively contribute to the preservation and continuation of Qur'anic learning traditions.

From the perspective of Islamic knowledge transmission theory, the inheritance of knowledge involves more than the transfer of information. It also encompasses the transmission of authority, ethical values, proper conduct (*adab*), and moral responsibility. Consequently, women who possess sanad do not merely teach Qur'anic recitation; they also transmit a long-standing intellectual tradition that has been preserved for centuries. These findings are consistent with studies demonstrating the substantial contributions of female scholars to Islamic education through teaching, community development, and inclusive educational leadership.

c. Women as Custodians of Qur'anic Scholarly Authority

The findings further indicate that women who obtain sanad occupy an important position as guardians of Qur'anic scholarly authority. Through rigorous processes of *talaqqi* and *ijazah*, they become part of a transmission chain entrusted with safeguarding the authenticity of Qur'anic recitation. This role is particularly relevant in the contemporary digital era, where technological advancements allow individuals to study the Qur'an independently without direct guidance from qualified teachers.

Although digital technologies have increased access to Qur'anic learning, the authenticity and accuracy of recitation still require verification through sanad-based instruction and direct engagement with competent teachers. Within the Islamic scholarly tradition, authority is established through continuous learning and recognition from qualified mentors possessing legitimate scholarly credentials. Therefore, holding a sanad remains an important indicator of the quality and credibility of a Qur'anic educator. The findings of this study demonstrate that women possess the same capacity as men to preserve and develop this scholarly authority, thereby challenging assumptions that religious authority is exclusively a male domain.

d. Women as Agents of Educational Regeneration

The study also highlights the important role of women in the regeneration of Qur'anic education. Many female students who receive sanad express a strong commitment to teaching the Qur'an in Islamic boarding schools, Islamic schools, study circles (*majelis ta'lim*), and community-based educational settings. This contribution is increasingly important given the growing demand for qualified Qur'anic teachers alongside the expansion of Islamic educational institutions in Indonesia.

From the perspective of Islamic educational development, women equipped with scholarly competence can act as agents of social transformation through educational activities. Their contributions extend beyond teaching religious rituals and include the cultivation of character, ethical values, and Qur'anic literacy within society. Numerous studies have shown that women's participation in Islamic education contributes to improved educational quality, increased community engagement, and the promotion of inclusivity in learning environments.

e. Sanad as an Instrument of Women's Empowerment

The findings indicate that the sanad program at STIU Wadi Mubarak functions as a knowledge-based model of women's empowerment. Through participation in the program, women gain access to sources of scholarly authority that have historically been more closely associated with men. The sanad provides academic, social, and spiritual legitimacy that strengthens women's position within the structure of Islamic education.

This empowerment extends beyond the acquisition of knowledge. It also fosters self-confidence, leadership capacity, and social recognition of women's religious expertise. Research on women's empowerment in Islamic education suggests that access to high quality religious learning enhances women's ability to participate in decision-making processes, educational leadership, and broader community development initiatives.

f. Implications for the Preservation of Qur'anic Sanad

Overall, the findings demonstrate that women make substantial contributions to the preservation of Qur'anic sanad traditions. Their roles as sanad recipients, educators, custodians of scholarly authority, transmitters of knowledge, and agents of educational regeneration position them as indispensable actors in sustaining the sanad tradition in the modern era.

The success of female students at STIU Wadi Mubarak in obtaining and preserving Qur'anic sanad confirms that the preservation of sanad is not an exclusively male responsibility. Rather, it is a collective obligation shared by all Muslims who possess the necessary scholarly competence and ethical integrity. These findings strengthen the argument that empowering women through sanad-based Qur'anic education represents an effective strategy for ensuring the continuity of Islamic scholarly traditions while simultaneously expanding women's participation in the development of contemporary Islamic education.

4. Strategies for Developing an Inclusive Sanad Program

The findings indicate that the success of the Sanad Certification Program at STIU Wadi Mubarak Bogor is determined not only by the preservation of authentic sanad transmission but also by the institution's ability to establish an educational system that is inclusive, adaptive, and responsive to the needs of female students. Based on interviews, observations, and document analysis, four major strategies were identified to strengthen the development of an inclusive sanad program: strengthening an adab- and sanad-based curriculum, developing flexible learning models, enhancing the competence of female instructors, and reinforcing institutional support. These strategies complement one another in creating an educational environment that enables women to participate actively and effectively in the preservation of Qur'anic sanad traditions.

a. Strengthening an Adab- and Sanad Based Curriculum

The findings suggest that a sanad curriculum should extend beyond memorization and recitational accuracy by emphasizing the development of ethical conduct (adab), scholarly ethics, and moral responsibility as essential qualities of sanad holders. Within the Islamic scholarly tradition, sanad functions not merely as a means of transmitting recitation but also as a vehicle for conveying intellectual values and ethical principles that shape the character of a Qur'anic educator. Consequently, strengthening an adab-based curriculum is a crucial strategy for maintaining the quality and integrity of sanad program graduates.

The study found that students who developed a strong understanding of the etiquette of talaqqi, teacher-student ethics, and the responsibility of preserving the authenticity of Qur'anic recitation were better prepared to continue the transmission of sanad to future generations. This finding supports previous research emphasizing that inclusive Islamic education should integrate values of justice, equality, and character formation into the curriculum in order to produce graduates who are not only academically

competent but also morally responsible (Amal et al., 2025). Furthermore, incorporating gender-equity values into Islamic educational curricula can foster a more inclusive learning environment and encourage women's participation in various fields of Islamic scholarship (Rasyidi 2023).

b. Developing Flexible Learning Models

The second strategy identified in this study involves the development of more flexible learning models while preserving the essential principles of talaqqi and musyafahah. One of the primary challenges faced by female students participating in the sanad program is balancing academic commitments, organizational activities, and other social responsibilities. Therefore, innovative approaches to learning management are necessary to ensure the effectiveness of sanad transmission.

The findings reveal that adaptive talaqqi scheduling, the use of digital media as a supplementary learning tool, and small-group mentoring systems can significantly improve the effectiveness of sanad learning. These findings are supported by studies indicating that Islamic education that adapts to technological developments can broaden educational access without compromising the traditional values that form its foundation (Mutmainah & Khasanah, 2026). Other studies also highlight that learning designs which are flexible and responsive to students' needs constitute a key indicator of successful inclusive and gender-responsive Islamic education (Anggraini, 2025).

In the context of Qur'anic sanad, flexibility does not imply altering the fundamental principles of talaqqi. Rather, it involves developing supportive learning mechanisms that facilitate the educational process and increase women's access to sanad programs. Such an approach allows more female students to participate while maintaining the quality and authenticity of sanad transmission.

c. Enhancing the Competence of Female Instructors

The study also demonstrates that the presence of qualified female instructors is a critical factor in the success of an inclusive sanad program. Many students reported feeling more comfortable and engaged when guided by female mentors (musyrifah) who possess adequate sanad authority and teaching experience. Consequently, strengthening the capacity of female instructors represents an essential strategy for ensuring the sustainability of sanad education.

Competency development should include mastery of qirā'āt sciences, Qur'anic teaching methodologies, mentoring skills, and pedagogical competencies aligned with contemporary educational needs. Research on women's leadership in Islamic education suggests that women possess significant potential to create participatory, collaborative, and inclusive learning environments when supported by adequate institutional frameworks (Maulidiya et al., 2026). Similarly, studies highlight the important contributions of female scholars and educators in expanding access to high-quality Islamic education through learning approaches that are more responsive to students' needs (Yaqin et al., 2025).

As the number of women possessing both sanad qualifications and strong pedagogical skills continues to grow, the regeneration of Qur'anic educators can be sustained more effectively. This development also strengthens women's position within the broader network of Qur'anic knowledge transmission, a sphere historically dominated by men.

d. Strengthening Institutional Support

The fourth strategy identified by the study concerns the importance of sustained institutional support. The findings indicate that the success of a sanad program depends not only on the commitment of teachers and students but also on the institution's capacity to provide policies, resources, and an environment conducive to learning. Institutional support includes educational facilities, scholarship opportunities, teacher training

programs, evaluation systems, and policies that encourage women's participation in sanad-based academic activities.

Research on women's empowerment within Islamic educational institutions demonstrates that organizational support significantly influences educational quality, teacher motivation, and the overall success of educational programs (Rohmah, 2025). Furthermore, educational policies that provide equal opportunities for women have been shown to improve institutional governance and strengthen women's contributions to scholarship and religious education (Baisuni, 2025).

At STIU Wadi Mubarak, institutional support could be strengthened through the establishment of a women's sanad development center, the organization of regular training programs for musyrifah, the expansion of sanad networks among institutions, and the provision of academic recognition for students who successfully complete the sanad program. Such initiatives would enhance program sustainability while increasing the attractiveness of sanad education among younger generations of Muslim women.

e. A Strategic Model for Inclusive Sanad Program Development

Based on the findings, the development of an inclusive sanad program can be conceptualized through a four-pillar model consisting of: (1) an adab- and sanad-based curriculum, (2) flexible learning that responds to students' needs, (3) the strengthening of female instructors' competencies, and (4) sustainable institutional support. Together, these pillars create an integrated educational framework that broadens women's access to sanad education while preserving the authenticity of Qur'anic transmission.

This model suggests that the preservation of Qur'anic sanad in the contemporary era requires more than the maintenance of traditional teaching methods. It also demands institutional and pedagogical innovations capable of addressing emerging educational challenges. Consequently, sanad programs serve not only as mechanisms for safeguarding the authenticity of Qur'anic recitation but also as instruments of women's empowerment, enabling them to assume greater roles as custodians, educators, and transmitters of the Islamic scholarly tradition.

Conclusion

This study demonstrates that women play a significant role in the preservation of Qur'anic sanad through their active participation in the processes of taḥammul and sanad transmission at STIU Wadi Mubarak Bogor. The process of obtaining sanad is conducted systematically through several stages, including participant selection, talaqqi, musyafahah, memorization recitation ('ard), mastery of foundational scholarly texts (mutūn), sanad examinations, and the granting of ijāzah. These stages reflect the continued implementation of Qur'anic transmission principles that originated during the time of Prophet Muhammad (peace be upon him) and remain preserved within contemporary Islamic educational systems. Beyond ensuring accurate Qur'anic recitation according to the principles of qirā'āt, this process also cultivates scholarly integrity, spiritual development, and academic responsibility among female students as future transmitters of Qur'anic sanad.

The findings further reveal that female students at STIU Wadi Mubarak possess an uninterrupted (muttasil) sanad genealogy extending to Prophet Muhammad (peace be upon him) through the transmission of Ḥafṣ 'an 'Āsim. This sanad lineage provides both scholarly and spiritual legitimacy, positioning the students within an authentic network of Qur'anic transmission. The sanad genealogy serves not only as evidence of the validity of Qur'anic recitation but also as a mechanism for reproducing scholarly authority and preserving the continuity of Qur'anic educational traditions across generations.

This study also finds that women are no longer merely recipients of religious

knowledge. They have increasingly assumed roles as educators, custodians of scholarly authority, transmitters of knowledge, and agents of educational regeneration within Qur'anic learning communities. Through the acquisition of sanad, women gain academic and religious recognition that enables them to participate actively in the advancement of Islamic education. These findings reinforce historical evidence demonstrating that women have played an important role in the transmission of Islamic knowledge since the earliest periods of Islam, including the preservation and continuation of sanad traditions.

In addition, this research proposes a strategic model for the development of an inclusive sanad program based on four key pillars: strengthening an adab- and sanad-based curriculum, developing flexible learning models, enhancing the competence of female instructors, and reinforcing institutional support. Together, these pillars provide a sustainable framework for expanding women's access to sanad education while maintaining the authenticity and validity of Qur'anic transmission. The model illustrates that efforts to preserve Qur'anic sanad can progress alongside initiatives aimed at empowering women within contemporary Islamic education.

From a theoretical perspective, this study contributes to strengthening the scholarly argument for the importance of research on Qur'anic sanad by introducing a gender perspective, which has remained relatively underexplored in previous studies. The findings affirm that sanad functions not only as a mechanism for safeguarding the authenticity of Qur'anic recitation but also as a means of empowering women through the enhancement of their intellectual, spiritual, and social capacities. From a practical standpoint, the results may serve as a reference for Islamic universities, Islamic boarding schools (*pesantren*), and *tahfiz* institutions seeking to develop sanad programs that are more inclusive, sustainable, and responsive to women's educational needs.

In conclusion, this study recommends that the preservation of the Qur'anic sanad in the modern era should not rely solely on the continuity of the *talaqqī* and *ijāzah* traditions, but also on the ability of educational institutions to provide broader opportunities for women's participation as an integral part of the Qur'anic chain of transmission. The success of the sanad program at STIU Wadi Mubarak Bogor demonstrates that women possess the same capacity and legitimacy as men to serve as custodians, educators, and transmitters of Qur'anic sanad. Their participation therefore represents a vital element in ensuring the sustainability of Islamic scholarly traditions for future generations.

References

- Abdullah, M F, K Ahmad, and M N Rahman. 2022. "Quranic Education and Transmission of Knowledge in Contemporary Islamic Institutions." *Journal of Islamic Educational Research* 7 (2): 115–29. <https://doi.org/10.51311/jier.v7i2.487>.
- Aguilar, M J C. 2020. "Triangulation and Trustworthiness: Advancing Research on Public Service Interpreting Through Qualitative Case Study Methodologies." *Translation and Interpreting Studies* 15 (2): 206–26. <https://doi.org/10.1075/tis.20010.agu>.
- Amin, M, and A Hasyim. 2023. "Authority and Transmission in Quranic Sanad Traditions: Contemporary Perspectives." *Journal of Quranic Studies* 25 (1): 67–89. <https://doi.org/10.3366/jqs.2023.0561>.
- Cahyadi, I. 2025. "Sanad, Sorogan-Bandongan, and the Making of Intellectual Tradition in

- Indonesian Pesantren." *Tahrir: Jurnal Pemikiran Islam*.
<https://jurnal.iainponorogo.ac.id/index.php/tahrir/article/download/10952/4311/38440>.
- Chand, S P. 2025. "Methods of Data Collection in Qualitative Research." *Advances in Educational Research and Evaluation* 1 (1): 1-15.
<https://doi.org/10.6000/AERE.2025.01.001>.
- Creswell, John W, and Cheryl N Poth. 2024. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. 5th ed. Sage Publications.
<https://us.sagepub.com/en-us/nam/qualitative-inquiry-and-research-design/book>.
- Hashim, N H, A Ismail, and M Y Z Yusoff. 2023. "Maintaining Authenticity in Quranic Recitation Through Sanad-Based Learning Approaches." *International Journal of Academic Research in Business and Social Sciences* 13 (6): 1824-38.
<https://doi.org/10.6007/IJARBS/v13-i6/17163>.
- Hidayati, N. 2025. "Qur'anic Scholarly Authority within Pesantren Networks in Indonesia: A Genealogical Reading of the Sanad of KH Munawwar Sidayu, Gresik." *QOF: Jurnal Studi Al-Qur'an Dan Tafsir* 9 (1). <https://doi.org/10.30762/qof.v9i1.2850>.
- Jamil, A. 2022. "Nasab Transmisi Sanad Al-Qur'an Di Pesantren Jawa." *KALAM: Jurnal Studi Agama Dan Pemikiran Islam* 20 (2): 245-61.
<https://doi.org/10.21111/klm.v20i2.8332>.
- Jumhuri, M A Al. 2023. "Empowering Women through Islamic Education: Building Equality and Sustainable Achievement." *Jurnal Ilmiah Profesi Pendidikan* 8 (3): 1708-15. <https://doi.org/10.29303/jipp.v8i3.2178>.
- Kharisma, S N L. 2026. "The Genealogy of the Sanad of Arab-Indonesian Scholars and the Transmission Network of Qira'at in Indonesia." *Al Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*. <https://jurnal.stiq.assyifa.ac.id/alfahmu/article/view/743>.
- Mekarisce, A A. 2024. "Ensuring Trustworthiness in Qualitative Research: The Role of Triangulation Techniques." *International Journal of Qualitative Studies* 12 (1): 45-58.
<https://doi.org/10.31219/osf.io/7n5xa>.
- Miles, Matthew B, A Michael Huberman, and Johnny Saldana. 2020. *Qualitative Data Analysis: A Methods Sourcebook*.
- Mu'tamah, S. 2021. "Peran Perempuan Dalam Pendidikan Islam." *PEDIAMU: Jurnal Ilmu Pendidikan Dan Pembelajaran* 1 (1): 45-58. <https://doi.org/10.54443/pediamu.v1i1.5>.
- Musa, R, N Abdullah, and S Ahmad. 2021. "The Effectiveness of Traditional Talaqqi Methods in Quranic Learning." *International Journal of Islamic Thought* 20 (1): 75-87.
<https://doi.org/10.24035/ijit.20.2021.210>.
- Nadwi, M A. 2021. *Al-Wafā Bi Asmā' Al-Nisā': Biographical Encyclopedia of Women Scholars in Islam*. Dar Al-Minhaj. <https://alsalam.ac.uk/product/al-wafa-bi-asma-al-nisa>.

- Rahman, N A, F Karim, and M Salleh. 2022. "Women Participation in Islamic Higher Education: Challenges and Opportunities." *Journal of Muslim Minority Affairs* 42 (3): 441–56. <https://doi.org/10.1080/13602004.2022.2105228>.
- Rashidi, A. 2022a. "Menjaga Autentisitas Talaqqi Al-Qur'an: Urgensi Sanad Pada Lembaga Tahfiz Kalimantan Selatan." *SYAMIL: Jurnal Pendidikan Agama Islam* 10 (2): 157–74. <https://doi.org/10.21093/sy.v10i2.5939>.
- — —. 2022b. "Preserving the Authenticity of Quranic Recitation: The Importance of Sanad in Tahfiz Institutions." *SYAMIL: Journal of Islamic Education* 10 (2): 157–74. <https://doi.org/10.21093/sy.v10i2.5939>.
- Rasyidi, A H. 2023. "Empowerment and Strengthening of Islamic Education in Society through Women Scholars." *Path of Science* 9 (12). <https://doi.org/10.22178/pos.100-7>.
- Schlunegger, M C, E Huber, and R Spirig. 2024. "Methodologic and Data-Analysis Triangulation in Case Studies." *Western Journal of Nursing Research* 46 (10): 1034–45. <https://doi.org/10.1177/01939459241263011>.
- Siregar, K T. 2025. "Indonesian Muballigh and Religious Authority: From Sanad to Algorithmic Legitimacy." *Indo-Islamika* 15 (2): 201–23. <https://journal.uinjkt.ac.id/indo-islamika/article/download/47052/18575/153607>.
- Sofiah, S. 2025. "Analisis Genealogi Dan Transmisi Sanad Al-Qur'an Riwayat Hafs Di Malaysia." *Tafakkur: Jurnal Ilmu Al-Qur'an Dan Tafsir*. <https://e-jurnal.stiqarrahman.ac.id/index.php/tafakkur/article/view/785>.
- Tenny, S, G D Brannan, and J M Brannan. 2022. *Qualitative Study*. StatPearls Publishing. <https://www.ncbi.nlm.nih.gov/books/NBK470395/>.
- Yusof, N M, R Rahim, and S A Hamid. 2024. "Women Empowerment in Islamic Education Institutions: A Systematic Literature Review." *Education Sciences* 14 (2): 214. <https://doi.org/10.3390/educsci14020214>.