

Supporting and Inhibiting Factors in Managing a Sanad-Based Qur'an Memorization Program at STIU Wadi Mubarak Bogor

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Abstract

This study aims to identify the factors that support and inhibit the sanad-based tahfidz program at STIU Wadi Mubarak Bogor. This research employs a qualitative case study approach, integrating observation, in-depth interviews, and documentation as primary data collection techniques to obtain comprehensive findings. The results indicate that the main supporting factors include effective and visionary leadership, competent sanad-certified teachers, strong parental support, the availability of scholarships and donor contributions, students' intrinsic motivation, and ongoing teacher professional development. These elements interact dynamically and synergistically in shaping a conducive, structured, and sustainable Qur'anic learning ecosystem that supports the quality of memorization. On the other hand, the inhibiting factors consist of psychological-individual dimensions, such as laziness, boredom, decreased motivation, psychological pressure, and health-related issues, as well as structural-systemic dimensions, including tight academic schedules, lack of discipline among participants, and distractions caused by uncontrolled gadget usage. The findings underscore that the success of a sanad-based tahfidz program is highly dependent on comprehensive and balanced management of both psychological and systemic aspects. This study offers practical implications for Islamic educational institutions in formulating strategic policies to improve the quality of memorization and ensure the sustainability of sanad transmission.

Keywords: Sanad-Based Tahfidz; Supporting Factors; Inhibiting Factors; Islamic Education Management, STIU Wadi Mubarak Bogor.

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INTRODUCTION

The Qur'an is the word of Allah ﷻ revealed to the Prophet Muhammad ﷺ through the Angel Jibril as guidance and a way of life for Muslims (Thontawi et al., 2022). One form of Allah's preservation of the Qur'an is manifested through the memorization of His servants. This memorization has been transmitted from generation to generation, not only relying on written or printed media but also preserved in the memories of millions of Qur'an memorizers across the world. Sanad is a crucial element that ensures the authenticity of Qur'anic recitation across generations and serves as a distinctive mark of the الأمة of Prophet Muhammad ﷺ. Al-

Suyuti (Al-Suyūṭī, 1996) cites Ibn Hizam in *Tadrib al-Rawi*, stating that *sanad* is a unique blessing from Allah ﷻ not granted to previous nations (Hassan, 2020). This tradition is not only historically significant but also forms the foundation of contemporary Qur'anic education practices in Indonesia.

The tradition of memorizing the Qur'an began during the time of the Prophet Muhammad ﷺ. The Prophet himself was known as *Sayyid al-Huffāz* (the master of memorizers) because he memorized and taught the Qur'an in its entirety to his companions, who then transmitted it to subsequent generations through memorization and *sanad*. This practice continued from the era of the companions to the tabi'īn as an essential part of Qur'anic education, as historiography shows that this process has continued uninterrupted into the contemporary era (Al Hafiz et al., 2016). Abdullāh ibn al-Mubārak once stated that *sanad* is part of religion; without *sanad*, anyone could speak freely about religious matters. Therefore, *sanad* plays a vital role in preserving the authenticity of Qur'anic recitation, serving as a safeguard against distortion, falsification, alteration, or omission (Ayatin L.N. & Fadlillah, 2023).

In Indonesia, the *sanad* tradition is also part of the historiography of tahfidz education, with pesantren institutions consistently maintaining *sanad* chains to guarantee the legitimacy of Qur'anic recitation and memorization. Research on *sanad* relationships in pesantren shows that *sanad* is continuously preserved through traditional teacher-student transmission, reinforcing historical values and the sustainability of *sanad*-based tahfidz traditions (Ayatin L.N. & Fadlillah, 2023). In this context, the Sekolah Tinggi Ilmu Ushuluddin (STIU) Wadi Mubarak Bogor continues this tradition through a structured *sanad*-based tahfidz program. This pesantren-based higher education institution has produced students with certified *sanad* (*ijazah sanad*), some of whom have also obtained *ijazah* in *qira'at sab'ah*, and actively serve as imams, tahfidz teachers, and preachers both nationally and internationally (Haris, 2023).

The practice of Qur'anic education in Indonesia is also supported by a legal framework that ensures the inclusion of religious education within the national education system. Law of the Republic of Indonesia Number 20 of 2003 on the National Education System emphasizes that religious education is an integral part of the national education system and must be included in curricula from primary to higher education to develop students who are faithful, pious, and possess noble character (Janna et al., 2025). Educational management is a discipline that explains how education is planned, organized, implemented, and evaluated to achieve educational goals effectively and efficiently. Terry emphasizes that management is the process of achieving specific objectives through the key functions of planning, organizing, actuating, and controlling (George R. Terry, 1976). In this context, institutions can design memorization plans and effective learning schedules; organize teacher resources, facilities, and instructional methods; provide direction and motivation for consistent, accurate learning; and control the learning process by evaluating the quality and accuracy of memorization and *tajwid* (Karina, 2025).

Current phenomena indicate a growing interest in Qur'anic memorization in Indonesia; however, the quality of memorization and the competence of tahfidz teachers remain significant challenges. Data from the Ministry of Religious Affairs in 2024 show that 72.25% of Indonesian Muslims are not yet able to read the Qur'an properly, and only 44.57% read according to proper *tajwid*. Of the 2,094 tahfidz institutions in Indonesia, approximately 86% lack teachers who have fully memorized the Qur'an, creating a gap in both scholarly competence and *sanad* transmission (Andayani & Haq, 2024). This condition highlights the

urgent need for structured and sanad-based tahfidz program management to maintain the quality of students' memorization.

STIU Wadi Mubarak Bogor was selected as the research object because it has an excellent *sanad*-based tahfidz program that produces students with certified *sanad* and makes significant contributions to the development of *sanad*-based Qur'anic education at the national level. This study is expected to enhance understanding of the factors that support and inhibit the management of *sanad*-based tahfidz programs. In practice, it aims to provide recommendations for program administrators to improve management effectiveness and the quality of memorization while maintaining the continuity of Qur'anic scholarly traditions through *sanad*. This study is relevant to ensuring that tahfidz institutions focus not only on the quantity of memorization but also on the quality of recitation, the accuracy of tajwid, and the sustainability of sanad transmission.

METHOD

This study employs a qualitative case study design, drawing on the interactive model of Miles and Huberman (2019) and the case study guidelines proposed by Robert K. Yin (2016). This design was selected because the study focuses on an in-depth exploration of the supporting and inhibiting factors of the sanad-based tahfidz program at STIU Wadi Mubarak Bogor. The institution was chosen for its well-established, structured 30-juz sanad-based tahfidz system, representing a pesantren that successfully maintains sanad continuity and the quality of Qur'anic memorization. This qualitative approach enables the researcher to understand the phenomenon holistically and naturally, drawing on the experiences, perspectives, and social contexts of program participants.

The research informants included the head of STIU, the secretary, the head of the sanad-based tahfidz program, tahfidz teachers, sanad students, and public relations staff. The researcher was directly involved in learning activities and program management to conduct participatory observation and in-depth interviews. Data collection techniques included semi-structured interviews guided by questions designed to explore the factors supporting and inhibiting program success; participatory observation to understand the dynamics of teacher-student interactions; and a documentation study (Yin, 2016). The research instruments included interview guidelines, structured observation sheets, and document checklists to assess compliance with sanad-based tahfidz procedures.

This study was conducted at STIU Wadi Mubarak Bogor over a period of three months, from October to December 2025. Data validity was ensured through source triangulation (interviews, observations, documentation), member checking to verify the accuracy of information provided by informants, and an audit trail that documented the entire process of data collection and analysis. Data analysis followed the interactive model of Miles, Huberman, and Saldaña, which includes data collection, data reduction, data display, and conclusion drawing/verification.

RESULT

1. Profile of STIU Wadi Mubarak Bogor

STIU Wadi Mubarak Megamendung, Bogor, West Java, is operated by the Wadi Mubarak Islamic Center Foundation and was established in 2008. The institution focuses on

Islamic education and da'wah, initially through the Imam and Da'i Cadre Program (Lembaga Kaderisasi Imam dan Da'i/L-KID), which aims to develop prospective preachers and Qur'anic tahfidz teachers, attracting participants from both domestic and international backgrounds. To ensure the sustainability of the tahfidz tradition, the foundation expanded into higher education by establishing a Qur'anic Sciences and Tafsir study program that integrates sanad-based tahfidz into the academic curriculum. Its legal status was formalized through the Decree of the Director General of Islamic Education Number 3692 of 2017, Notarial Deed Number 5 of 2016, and approval from the Ministry of Law and Human Rights of the Republic of Indonesia. As of 2025, the institution has entered its seventh year of operation, graduating five cohorts and consistently positioning its study program as a leading program in sanad-based Qur'anic memorization. It has produced graduates with certified sanad (ijazah sanad) who actively serve as imams, tahfidz teachers, and preachers, and who also contribute significantly to the development of Qur'anic education at the national level.

The vision of STIU Wadi Mubarak is to become a leading tahfidz-based College of Ushuluddin in Indonesia by 2030. Its mission includes delivering high-quality education in Qur'anic exegesis and memorization; developing competent cadres of imams, preachers, and tahfidz teachers with strong academic, spiritual, and leadership capacities; advancing research and innovative methods of Qur'anic learning; and managing academic programs with credibility and accountability. Through these efforts, graduates are expected to preserve the authenticity of the Qur'an, instill strong spiritual values, and contribute meaningfully to the advancement of Islamic education and civilization.

2. Supporting Factors of the Sanad-Based Tahfidz Program at STIU Wadi Mubarak Bogor

In managing the sanad-based tahfidz program at STIU Wadi Mubarak Bogor, several supporting factors play a crucial role in students' success in achieving high-quality sanad-based Qur'anic memorization. Based on interviews with students and teachers, these factors include parental support, sanad-certified teachers, teacher competency development, scholarships and donors, students' self-motivation, and visionary leadership.

a. Parental Support

Parents play a significant role in motivating and guiding students to consistently memorize the Qur'an with sanad. This is reflected in the experience of Rj, a female student at STIU Wadi Mubarak Bogor:

"My main motivation to pursue sanad came from my parents. From the beginning, they consistently encouraged me to focus on memorization" (Rj, STIU Wadi Mubarak student, 2025).

Rfi emphasized that parental motivation serves as the initial driving force:

"My first motivation came from my parents. Without their support, the memorization process would be more difficult" (Rfi, STIU Wadi Mubarak student, 2025).

Should have added that parental advice plays a crucial role in shaping academic direction:

"My father advised me that whatever I choose, it should remain within the field of the Qur'an. That advice made me more focused on memorization and sanad" (Shd, STIU Wadi Mubarak student, 2025).

Ustadzah Na further emphasized:

“Parental support greatly determines students’ motivation. When parents are actively supportive, students can maintain consistency in their memorization more easily” (Usth Na, teacher at STIU Wadi Mubarak, 2025).

Thus, parental involvement emerges as a primary factor that encourages students to remain focused and consistent in sanad-based Qur’anic memorization. Support, motivation, prayers, and advice from parents provide a strong foundation for students as they undergo the tahfidz process.

b. Sanad-Certified Teachers

Teachers who possess a sanad play a decisive role in students’ success. They not only teach but also assess, guide, and motivate students to be more disciplined in their memorization. Nh explained:

“The ustadz and ustadzah always monitor our memorization progress. If there are mistakes, we are asked to repeat them, which strengthens our memorization” (Nh, STIU Wadi Mubarak student, 2025).

Rj added:

“Encouragement from the teachers is very helpful. They give us motivation and confidence that we can complete our memorization” (Rj, STIU Wadi Mubarak student, 2025).

Ust Ra emphasized the importance of alum teachers in guiding students:

“Almost all alumni teachers understand the curriculum well. Their expertise greatly determines students’ success” (Ust Ra, Head of STIU Wadi Mubarak, 2025).

Sanad-certified teachers are a key pillar in ensuring the quality of students’ memorization. Their guidance, evaluation, and motivation directly contribute to the effectiveness of the tahfidz process.

c. Teacher Competency Development

The development of teacher competencies through training and advanced study is a key strategy for the tahfidz program’s success. Ust Gi stated:

“Some teachers are sent to Madinah to study sanad directly from its sources” (Ust Gi, Secretary of STIU Wadi Mubarak, 2025).

Ust Ra added:

“Senior teachers are prioritized to participate in sanad certification programs to ensure teaching quality” (Ust Ra, Head of STIU Wadi Mubarak, 2025).

Teacher competency development through training and the acquisition of sanad enhances instructional quality and ensures that students receive reliable guidance.

d. Scholarships and Donors

Financial support also contributes to the smooth implementation of the tahfidz program. Scholarships and donor support enable students to focus on learning without financial burdens. Ust Gi explained:

“Scholarships are provided based on students’ needs, ranging from five hundred thousand to two million rupiah per month, ensuring equal learning opportunities” (Ust Gi, Secretary of STIU Wadi Mubarak, 2025).

Ust Hu added:

“Some of the funding comes from waqf and donations from benefactors, which are allocated to the tahfidz program” (Ust Hu, Public Relations of STIU Wadi Mubarak, 2025).

Financial support through scholarships and donors allows students to concentrate on memorization without financial concerns, thereby contributing to program success.

e. Students’ Self-Motivation

Self-motivation is an internal factor that drives students to consistently participate in the sanad-based tahfidz program. Nh stated:

“The Qur’an is something noble. Therefore, those who engage with it are also noble people. I want to be among them. There is personal determination and awareness of the importance of memorizing the Qur’an. When the goal is clear, God willing, the path becomes easier” (Nh, STIU Wadi Mubarak student).

In addition, Ust Fa emphasized the role of motivation derived from understanding Qur’anic learning principles:

“There are verses that explain the principles of a seeker of knowledge. A teacher must truly master them. In Surah Al-Kahfi, there is ‘washbir nafsaka,’ which teaches patience and perseverance. I often emphasize this motivation to students” (Ust Fa, Head of the Sanad-Based Tahfidz Program at STIU Wadi Mubarak Bogor).

Self-motivation arises not only from external encouragement but also from students’ internal awareness of the Qur’an’s value and the purpose of memorization. This factor is crucial in shaping students’ consistency and perseverance.

f. Leadership

Leadership at STIU Wadi Mubarak plays a strategic role. Ust Hu stated:

“The institutional leader, Ust Didik, works with sincerity and a lillah-oriented mindset, attracting teachers and scholars to support the tahfidz program” (Ust Hu, Public Relations of STIU Wadi Mubarak, 2025).

Ust Gi added:

“The leader continuously evaluates the percentage of sanad-certified students in each cohort to ensure program quality” (Ust Gi, Secretary of STIU Wadi Mubarak, 2025).

Visionary leadership and consistent supervision are essential factors in the success of the sanad-based tahfidz program, ensuring that each student receives optimal guidance.

2. Inhibiting Factors of the Sanad-Based Tahfidz Program at STIU Wadi Mubarak Bogor

The sanad-based tahfidz program at STIU Wadi Mubarak Bogor aims to ensure the quality of students' memorization through guidance from sanad-certified teachers. However, in practice, various factors hinder students' consistency and success in achieving memorization targets. These factors arise from both internal and external dimensions, including physical and psychological conditions, teacher availability, and the learning environment. To better understand these challenges, in-depth interviews were conducted with several students and teachers, and the data were analyzed to identify the primary barriers.

a. Laziness and Boredom

Laziness and boredom are primary internal factors hindering students' consistency in the sanad-based tahfidz program. Rfl stated:

"Sometimes we experience futur (decline in motivation), and that often leads to laziness" (Rfl, STIU Wadi Mubarak student).

Ust Ha added that this condition frequently affects memorization targets:

"When a student's memorization declines, we usually pause the process. This automatically delays the target. Ideally, it can be completed in nine months, but since the memorization must be corrected first, the timeline is extended" (Ust Ha, Head of the Sanad-Based Tahfidz Program, 2025).

Laziness and boredom can delay the achievement of memorization targets; therefore, motivational strategies and adjustments in learning load are necessary.

b. Tight Schedule

Students' busy schedules, especially those completing their final thesis, affect the time available for *muroja'ah* (revision) and sanad acquisition. Nh explained:

"Yes, the schedule is quite dense. But we are used to managing time between morning and evening halaqah. Preparation can be measured, although sometimes sudden tasks reduce the time for revision" (Nh, STIU Wadi Mubarak student).

Rj added:

"For example, revising three juz sometimes has to be reduced due to a tight thesis schedule" (Rj, STIU Wadi Mubarak student).

Ust Ha emphasized that inconsistent scheduling impacts memorization targets:

"When the monthly material is heavy, and students are busy, revision that is usually three juz may be reduced to two juz per day" (Ust Ha, Head of the Program, 2025).

A tight schedule reduces learning effectiveness; therefore, flexible time management and clear prioritization are essential.

c. Psychological Pressure

Psychological pressure, including competition and memorization targets, is another inhibiting factor. Rj stated:

"Pressure? Of course it exists. But we must strive. Without effort, how can we succeed? We cannot graduate from Wadi Mubarak otherwise" (Rj, STIU Wadi Mubarak student).

Ust Gi added:

“Psychological pressure arises because the targets are quite demanding. Students must complete 30 juz in three semesters, meaning 10 juz per semester. That is quite heavy” (Ust Gi, Secretary, 2025).

Ust Ha observed:

“Some students feel insecure due to competition. A few even require psychological assistance or medication because they cannot cope mentally” (Ust Ha, Head of the Program, 2025).

Psychological pressure requires special attention from teachers to provide emotional support and reduce the risk of stress.

d. Health Issues

Physical condition also becomes a barrier. Ust Fa stated:

“Students often fall ill, possibly due to extreme weather. This affects their ability to participate in halaqah” (Ust Fa, Head of the Program, 2025).

Ust Na added:

“Some students experience illness due to stress or gastric issues, causing them to miss the program for up to two months. As a result, their memorization declines” (Ust Na, Teacher, 2025).

Physical health and stress management are essential to support the continuity of sanad acquisition.

e. Lack of Discipline

A lack of discipline among both students and teachers affects program consistency. Ust Fa stated:

“Lack of discipline is evident in frequent absences or leaving before the scheduled time” (Ust Fa, Head of the Program, 2025).

Ust Ro added:

“Teachers who are inconsistent in attendance or arrive late reduce students’ motivation” (Ust Ro, Teacher, 2025).

Discipline must be strengthened through clear regulations and consistent supervision to ensure optimal program implementation.

f. Gadget Usage

The use of gadgets and digital media has become a source of distraction for students. Rfl explained:

“Starting from the seventh semester, we are given laptops. Sometimes gadgets are used for entertainment, such as checking WhatsApp or watching football” (Rfl, STIU Wadi Mubarak student).

Zu added:

“During holidays, gadget use increases, which can reduce focus on sanad acquisition” (Zu, STIU Wadi Mubarak student).

Therefore, gadget use needs to be regulated to prevent disruptions to students' concentration during memorization and revision.

DISCUSSION

The implementation of the sanad-based tahfidz program at STIU Wadi Mubarak Bogor demonstrates the integration between empirical findings and theories of pesantren educational management. The success of education is influenced by effective leadership, sound governance, and adequate financial support (Ameen Abdullateef, Olowolelu Abdulrasheed, 2017). In addition, the presence of competent educators, students' enthusiasm, parental support, and adequate facilities are also key determinants of successful learning (Emilda Kholifah Arifah & Triana Rosalina Noor, 2025; Wais Al Qorni, 2021). The quality of educational institutions is further supported by the integration of financial, curriculum, infrastructure, and human resources into a comprehensive student management system.

1. Supporting Factors of the Sanad-Based Tahfidz Program at STIU Wadi Mubarak Bogor

The supporting factors at STIU Wadi Mubarak Bogor are diverse and integrated in forming a sustainable Qur'anic learning ecosystem. Parental support serves as a fundamental pillar of students' success, both morally and structurally. Ustadz Fa emphasized that parental approval and encouragement are essential to the program's sustainability. Active parental support strengthens students' psychological stability (Emilda Kholifah Arifah & Triana Rosalina Noor, 2025) and enhances student support services that foster intellectual and spiritual development (Wais Al Qorni, 2021). Furthermore, the presence of sanad-certified teachers is a decisive factor in ensuring the quality of memorization. As stated by Ustadz Ro, “To produce excellent students, the teachers must be more excellent,” reflecting managerial awareness of the importance of improving human resource quality.

The implementation of teacher training and quality evaluation confirms that institutional quality is largely dependent on human resources. Financial support also plays a crucial role, with scholarships, awards, and donor contributions serving as motivational stimuli for the program. Adequate funding ensures the program operates effectively and consistently. Students' intrinsic motivation is a primary driver of consistent memorization, as demonstrated by Nh, who remained committed to meeting memorization targets despite challenges. This intrinsic motivation acts as an internal engine activating the entire developmental system, aligning with findings by Hayatina, which highlight internal motivation as a dominant supporting factor (Lamya Hayatina, 2026). In addition, leadership at STIU Wadi Mubarak reflects participatory and visionary practices. Ustadz Gi noted that sanad achievements are evaluated annually by institutional leaders, indicating effective leadership in educational management (Ratu Amalia Hayani et al., 2024). Overall, supporting factors at STIU Wadi Mubarak, such as effective leadership, sanad-certified teachers, parental support, scholarships and donors, students' intrinsic motivation, and teacher competency development, work synergistically to create a sustainable Qur'anic learning ecosystem.

2. Inhibiting Factors of the Sanad-Based Tahfidz Program at STIU Wadi Mubarak Bogor

The implementation of the sanad-based tahfidz program at STIU Wadi Mubarak Bogor reveals that various internal and external barriers significantly affect students' consistency in meeting memorization targets, despite the program's structured design, which aims to ensure the quality of memorization through systematic guidance by sanad-certified teachers. Field findings indicate that these challenges operate within two major domains: psychological-individual and structural-systemic.

Within the psychological-individual domain, laziness and boredom emerge as the most dominant obstacles. Several students reported feeling bored when facing personal issues or heavy schedules, while forgetfulness due to inadequate *muroja'ah* is also common. Fluctuations in motivation and concentration are influenced by both internal and external factors (Fitriani et al., 2025). Decreased motivation is a serious barrier to program success, as acknowledged by students whose declining motivation affects the consistency of memorization. Psychological pressure resulting from high memorization targets also impacts the learning process; thus, some students require special assistance to cope with stress, especially prior to sanad evaluations. This condition underscores that the success of the sanad-based tahfidz program depends heavily on students' mental resilience and the strengthening of support systems. Physical health factors further reinforce psychological barriers, as illness or fatigue due to weather conditions can affect students' ability to complete memorization on time and influence their concentration and motivation.

A lack of discipline among both teachers and students also affects program consistency (Ilyasin & Muadin, 2021). Moreover, the use of gadgets for entertainment or other activities has become a contemporary distraction that reduces focus on learning. This phenomenon aligns with educational management theory, which emphasizes the importance of controlling the learning environment. Overall, the inhibiting factors at STIU Wadi Mubarak Bogor include psychological-individual dimensions such as laziness, boredom, decreased motivation, psychological pressure, and health conditions, as well as structural-systemic dimensions such as tight schedules, lack of discipline, and gadget use. These findings indicate that the success of the sanad-based tahfidz program requires comprehensive management of both psychological and structural aspects to maintain the quality of memorization and the continuity of sanad transmission.

CONCLUSION

Based on the findings and discussion of the sanad-based tahfidz program at STIU Wadi Mubarak Bogor, it can be concluded that the interplay of various supporting and inhibiting factors strongly influences the program's success. The main supporting factors include effective leadership, competent sanad-certified teachers, parental support, scholarships and donor contributions, students' intrinsic motivation, and continuous teacher competency development. These factors collectively reinforce one another, forming a stable and sustainable Qur'anic learning ecosystem.

The inhibiting factors consist of psychological-individual dimensions, such as laziness, boredom, decreased motivation, psychological pressure, and health conditions, as well as structural-systemic dimensions, including tight schedules, lack of discipline, and distractions caused by gadget usage. These challenges indicate that the effectiveness of the sanad-based tahfidz program depends heavily on comprehensive management of both psychological and

systemic aspects to ensure the quality of memorization and the continuity of sanad transmission.

The findings of this study confirm that the success of the sanad-based tahfidz program at STIU Wadi Mubarak Bogor is not determined by a single factor but by the synergy among all components within pesantren educational management. These results can serve as a reference for administrators of Islamic educational institutions in designing strategies to enhance the quality of memorization and strengthen the sustainability of sanad transmission.

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