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Strengthening Qira'at Traditions through Sanad-Based Tiered Training at Muhammadiyah Al-Firdaus Islamic Boarding School, Indonesia

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Abstract

Objective: This study examines a tiered training model for strengthening sanad-based qira'at education at Muhammadiyah Al-Firdaus Qur'an Memorization Islamic Boarding School in Kartasura, Indonesia. **Theoretical framework:** Sanad is conceptualized as an integral component of Qur'anic learning, connecting recitation skills, oral transmission, teacher correction, competency assessment, and preservation of recitational traditions. **Literature Review:** Qira'at education emphasizes recognized transmission chains and *talaqqi* and *musyāfahah*. However, structured pathways are needed to accommodate learners' initial competencies and connect foundational *tahsin* with advanced training. **Methods:** This qualitative descriptive study with an evaluative orientation analyzed program observations, activity documentation, recitation assessment records, and participant outcome summaries. Five stages were examined: foundational instruction in *makhārij al-ḥurūf* and *ṣifāt al-ḥurūf*; competency-based selection; intensive training in the qira'at of ʿĀṣim through Ḥafṣ and Shuʿbah; additional *tahsin* support; and final assessment for sanad transmission. **Results:** The program combined three initial *tahsin* sessions with approximately 30 hours of intensive *talaqqi* and *musyāfahah*. Participants received advanced training or additional foundational guidance according to readiness. Six students completed assessment and received a sanad in the qira'at of ʿĀṣim. Documentation records their completion of all 30 *juz'* through Shuʿbah. However, incomplete participant counts, absent standardized pre- and post-training measurements, and limited longitudinal monitoring prevent conclusions about improvement rates and long-term effects. **Implications:** The model offers pesantren a practical framework for aligning instruction with learner readiness while maintaining transmission standards. Sustainability requires regular classes, transparent assessment, supervised instructor development, and systematic documentation. **Novelty:** The study documents an integrated pathway linking *tahsin*, readiness assessment, differentiated support, intensive instruction, competency verification, and sanad transmission within one community engagement program.

Keywords: qira'at education, sanad transmission, tiered training, direct instruction, oral transmission

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INTRODUCTION

Qur'anic education is concerned not only with the ability to read and memorize the Qur'an but also with the accuracy of recitation and the continuity of scholarly transmission across generations. In the tradition of *qira'at* (Qur'anic readings), the *sanad* connects learners to their teachers through a recognized chain of transmission. Therefore, the *sanad* is not merely an administrative document; rather, it is integral to the process of receiving a recitation, practicing it, obtaining correction, and undergoing verification before a teacher with recognized scholarly authority [1].

The science of *qira'at* examines the various modes of Qur'anic recitation based on recognized chains of transmission and established rules. Differences in recitation may involve articulation, vowel length, the realization of the hamzah, *imālah*, and other features that cannot always be adequately explained in writing. Theoretical knowledge must therefore be accompanied by accurate oral practice. Accordingly, *talaqqi* (direct instruction from a teacher) and *musyāfahah* (oral transmission through direct recitation and listening) remain essential in *qira'at* education because they enable teachers to demonstrate correct recitation, listen to learners' performances, and correct errors directly [2].

In Qur'anic education in Indonesia, the narration of Ḥafṣ ʿan ʿĀṣim is widely used. This predominance helps establish a relatively uniform standard of instruction, but it may also limit learners' opportunities to become familiar with other narrations, including Shuʿbah ʿan ʿĀṣim. Teaching these two narrations is not intended to place one mode of recitation in opposition to the other. Rather, it aims to broaden learners' mastery of the various modes of recitation transmitted through recognized chains of transmission [3].

A needs assessment at Pondok Pesantren Tahfidz Al-Qur'an Muhammadiyah Al-Firdaus Kartasura identified several interrelated challenges: limited access to *qira'at* sanad certification for some students and prospective instructors, uneven mastery of *gharīb* recitations, and the need to strengthen *tahsin* (recitation refinement), *makhārij al-ḥurūf* (points of articulation), and *ṣifāt al-ḥurūf* (phonetic characteristics of Arabic letters). These conditions indicate the need for a learning model that integrates foundational recitation improvement, readiness assessment, intensive *qira'at* training, competency evaluation, and the transmission of *sanad* [4].

Advanced instruction cannot be assumed to be appropriate for all participants at the same stage of learning. Without an initial assessment of their abilities, learners who have not yet mastered basic articulation and *tajwid* may encounter difficulties. Conversely, selection without accompanying support may interrupt the learning process for participants who are not yet ready. A training model should provide an advanced pathway for participants who meet the required criteria and a remedial *tahsin* pathway for those who need further improvement [5].

This article examines the implementation of a tiered training model to strengthen the tradition of sanad-based *qira'at* at Al-Firdaus Kartasura, the documented outcomes of the program, and its implications for the sustainability of Qur'anic recitation learning. The article's contribution lies in documenting a model that integrates *tahsin*, competency-based selection, intensive training in the *qira'at* of ʿĀṣim through the narrations of Ḥafṣ and Shuʿbah, *talaqqi–musyāfahah*, competency assessment, and the granting of *sanad* within a single community engagement program.

This model views the *sanad* as an integral component of the educational ecosystem rather than as an independent result. The validity of recitation transmission requires continuity between foundational mastery, repeated practice, teacher-led correction, and competency assessment. Within this framework, *qira'at* training must integrate three dimensions: the cognitive dimension, involving an understanding of the rules of recitation; the psychomotor dimension, involving accurate pronunciation and articulation; and the ethical dimension, involving the responsibility to preserve the recitation transmitted by one's teacher [6].

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The need for this model is also related to the governance of learning within Islamic boarding schools. Intensive programs can provide initial access to different *qira'at* narrations, but long-term development requires institutional mechanisms that ensure participants continue practicing after the program has ended. Therefore, program design should take learning continuity and opportunities for developing future generations of qualified instructors into account from the outset, rather than addressing these concerns only after participants have received their *sanad*.

LITERATURE REVIEW

Sanad as a Foundation of Qur'anic Recitation Education

Sanad occupies a central position in the transmission of Qur'anic recitation because it establishes a recognized chain connecting learners with teachers and, ultimately, the authoritative tradition of recitation. In qira'at education, sanad should not be understood merely as a certificate or formal recognition of achievement. Rather, it represents the culmination of a learning process involving accurate recitation, repeated practice, direct correction, and verification by a qualified teacher. The preservation of qira'at therefore depends on the continuity of both the transmitted recitation and the educational practices through which it is learned and maintained [7].

Within Islamic boarding schools, sanad-based education requires a systematic relationship between foundational recitation competence and advanced instruction. Learners must demonstrate sufficient mastery of articulation, letter characteristics, tajwid rules, and recitation fluency before progressing to more specialized instruction [8]. This requirement highlights the importance of integrating competency development into the process of sanad transmission. Accordingly, educational programs should ensure that the granting of sanad follows demonstrated recitational competence rather than participation in training alone [9].

Talaqqi and Musyāfahah in Qira'at Instruction

Talaqqi and musyāfahah constitute essential instructional approaches in qira'at education because accurate recitation cannot be fully acquired through written explanations or theoretical knowledge alone. Talaqqi emphasizes direct learning from a teacher, while musyāfahah involves oral transmission through recitation, listening, imitation, and correction. Through these processes, instructors can identify articulation errors, the characteristics of Arabic letters, tajwid application, and the distinctive features of particular recitation narrations [10].

These methods also establish the teacher's role as both an instructor and an evaluator. Learners are expected not only to understand recitational rules but also to demonstrate their accurate application in oral performance [11]. Although digital media may support the distribution of learning materials and repeated practice, they cannot replace direct verification by qualified teachers when determining recitation accuracy and eligibility for sanad transmission. Consequently, effective qira'at education requires the integration of theoretical understanding, supervised practice, and individualized feedback [12].

Competency-Based Learning and Tiered Training

Differences in learners' initial abilities present an important challenge for Qur'anic education. Some participants may already possess adequate recitation skills for advanced qira'at instruction, whereas others require additional support in makhārij al-ḥurūf, ṣifāt al-ḥurūf, tajwid, and fluency. Applying identical instructional expectations to all participants may overlook these differences and reduce the effectiveness of the learning process [13].

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A tiered training model addresses this challenge by combining initial instruction, competency-based selection, differentiated learning pathways, and subsequent assessment. Participants who satisfy the required criteria can proceed to intensive qira'at training, while those who need further improvement receive additional tahsin guidance. Selection thus functions as a diagnostic mechanism for determining appropriate learning support rather than simply excluding participants who are not yet prepared for advanced instruction [14].

This approach also creates opportunities for institutional continuity. Participants who achieve the required competencies may subsequently be developed as learning assistants or prospective instructors under appropriate supervision. Receiving sanad should not automatically be equated with demonstrated teaching competence. Sustainable instructor development requires continued practice, pedagogical guidance, periodic assessment, and institutional support [15].

Research Gap and Conceptual Contribution

The preceding discussion establishes the conceptual importance of sanad, oral transmission, competency assessment, and differentiated learning in qira'at education [16]. The practical integration of these elements within a single community engagement program requires further documentation and evaluation. In particular, the relationship between foundational tahsin, readiness assessment, intensive instruction in different narrations, and the transmission of sanad deserves systematic examination within the institutional context of Islamic boarding schools.

This study addresses that need by examining the implementation of a tiered training model at Pondok Pesantren Tahfidz Al-Qur'an Muhammadiyah Al-Firdaus Kartasura. The model integrates foundational recitation development, competency-based selection, intensive instruction in the qira'at of ʿĀṣim through the narrations of Ḥafṣ and Shuʿbah, talaqqi–musyāfahah, individual assessment, and sanad transmission. Its distinctive contribution lies in documenting how these components are organized into complementary learning pathways within one community engagement program. Rather than claiming experimentally verified improvements, the study evaluates the implementation process and documented outcomes while identifying the institutional requirements for sustainment.

METHODOLOGY

This community engagement program employed a qualitative descriptive approach with an evaluative orientation. This approach was used to describe the training process, instructional methods, recitation assessment, and program outcomes. Descriptive quantitative data were used to a limited extent to report the number of participants who received a *sanad* and the duration of the learning activities [17], [18]. The program was conducted at Pondok Pesantren Tahfidz Al-Qur'an Muhammadiyah Al-Firdaus Kartasura, Sukoharjo Regency, Central Java, Indonesia, involving the community engagement team, pesantren administrators, instructors, students, and university students from the Qur'anic Studies and Exegesis Study Program.

The program consisted of five stages. First, participants received instruction in *makhārij al-ḥurūf* (points of articulation) and *ṣifāt al-ḥurūf* (phonetic characteristics of Arabic letters) through explanations, recitation practice, repetition, and individual correction over three sessions [19]. Second, a competency-based selection process was conducted to assess participants' readiness based on articulation accuracy, letter characteristics, fluency, and the application of *tajwid* rules. Third, an intensive training program in the *qira'at* of ʿĀṣim was conducted through the narrations of Ḥafṣ and Shuʿbah using the methods of *talaqqi* and *musyāfahah*. Fourth, participants who did not meet the eligibility criteria for the intensive training received additional *tahsin* guidance. Fifth, recitation assessments were conducted, and *sanad* was granted to participants who met the required learning standards.

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Data were collected through observations of program implementation, documentation of the activity stages, recitation assessment records, and summaries of participant outcomes. The assessment focused on the accuracy of *makhārij al-ḥurūf*, *ṣifāt al-ḥurūf*, the application of *tajwid* rules, recitation fluency, and the accuracy of performance in the studied narrations [20]. Data analysis involved organizing the data according to the stages of implementation, identifying documented outcomes, and assessing the alignment between program objectives and results. Verification was carried out by comparing implementation records, activity documentation, and summaries of assessment results.

During the evaluation process, recitation was assessed on the basis of participants' actual performance. Instructors examined articulation accuracy, letter characteristics, the application of *tajwid* rules, fluency, and the accuracy of the distinctive features of the narration being recited. This approach was important because errors in different aspects of recitation may require different corrective strategies. Assessment records and documentation were used to describe the learning process but were not treated as experimental measurements.

The methodological framework illustrates how the community engagement program was organized, implemented, and evaluated at Pondok Pesantren Tahfidz Al-Qur'an Muhammadiyah Al-Firdaus Kartasura. It presents five sequential instructional and assessment stages, beginning with foundational tajwid instruction and competency selection, followed by intensive qira'at training, additional tahsin guidance, and recitation assessment. The framework also identifies the sources of program data and the subsequent analytical and evaluative procedures used to document implementation and outcomes. This reflects the local pesantren context.

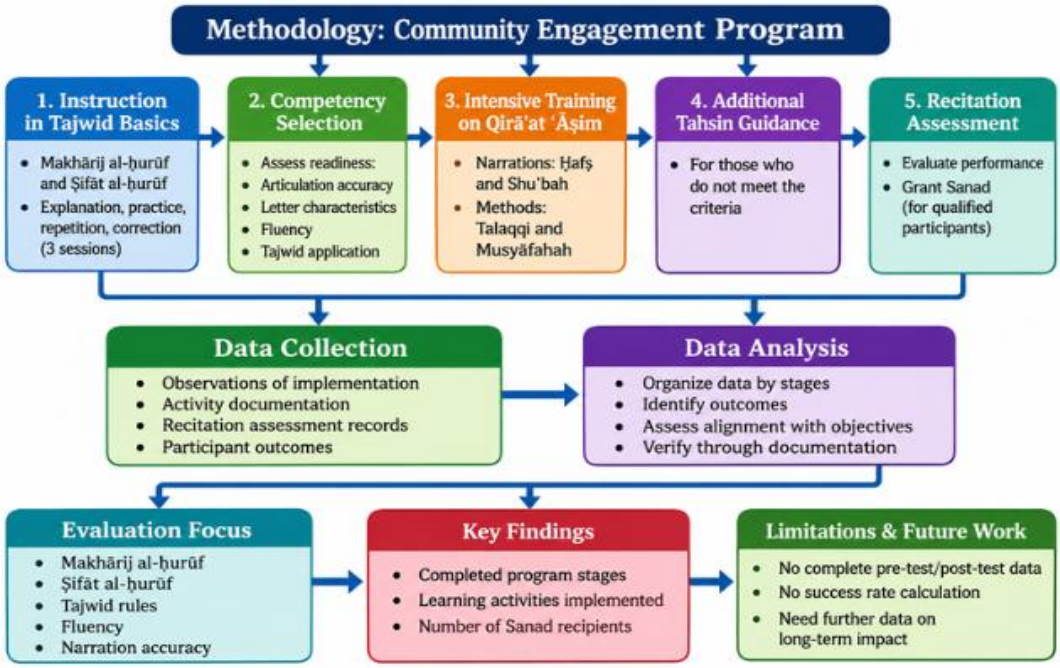


Figure 1. Methodological Flowchart of the Community Engagement Program Implementation and Evaluation

As shown in Figure 1, the program began with instruction in makhārij al-ḥurūf and ṣifāt al-ḥurūf through explanation, practice, repetition, and correction. Participants then underwent competency selection based on articulation accuracy, letter characteristics, fluency, and tajwid application. Eligible participants proceeded to intensive training in the qira'at of ʿĀṣim through the narrations of Ḥafṣ and Shuʿbah, using talaqqi and musyāfahah.

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Participants who did not meet the criteria received tahsin guidance, while qualified participants undertook recitation assessment and received a sanad. Information was gathered from implementation observations, activity documentation, recitation assessment records, and participant outcomes. Material was organized by stage, examined for documented outcomes and alignment with objectives, and verified against records. Evaluation focused on articulation, letter characteristics, tajwid, fluency, and narration accuracy. Findings concern implementation and immediate outputs only. Because pre-test and post-test data were unavailable, the framework does not claim measured competency gains, success rates, or long-term impacts; these require further investigation for future development.

The analysis also distinguished between immediate outputs and long-term impacts. Immediate outputs included the completion of the planned program stages, completion of the learning activities, and the number of participants who received a *sanad*. Changes in participants' competencies, the sustainability of *qira'at* classes, and the roles of *sanad* recipients as future instructors require further data collection. This distinction ensures that the conclusions remain proportionate to the available evidence.

Comprehensive data on the total number of participants at each stage and standardized pre-test and post-test results were not fully available in the documentation used for this article. Consequently, the analysis did not calculate success rates or the magnitude of improvements in participants' competencies. The findings were therefore limited to the implementation process, documented outcomes, and the potential for further development of the model.

RESULTS AND DISCUSSION

Implementation of the Tiered Training Model

The program began with the development of foundational recitation skills rather than proceeding directly to advanced *qira'at* instruction. The initial stage focused on *makhārij al-ḥurūf* (points of articulation) and *ṣifāt al-ḥurūf* (phonetic characteristics of Arabic letters) through explanation, practice, repetition, and direct correction [21]. This stage provided the foundation for ensuring that participants had adequate articulatory skills and could apply *tajwid* rules before studying variations in Qur'anic recitation according to different narrations [22].

Following the initial training, a selection process was conducted to determine participants' readiness to join the intensive training program. Participants who met the required criteria proceeded to intensive *qira'at* instruction, while those who did not yet meet the criteria received additional *tahsin* guidance facilitated by students from the Qur'anic Studies and Exegesis Study Program. Thus, selection functioned as a mechanism for assigning participants to learning pathways according to their needs rather than as a reason to discontinue their learning process [23].

The model established two complementary pathways. The first focused on advanced *qira'at* proficiency and the fulfillment of competency requirements for receiving a *sanad*. The second strengthened foundational recitation skills as preparation for subsequent *qira'at* instruction. This approach broadens the understanding of successful community engagement by addressing the needs of both participants ready to undertake intensive training and those requiring further guidance [24].

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Figure 2. Students Conducting Qur'anic Recitation Improvement Sessions with Islamic Boarding School Students

From a pedagogical perspective, this dual-pathway approach prevents a single training standard from being applied uniformly to participants with different levels of readiness. Participants who have fulfilled the prerequisites can focus on the finer details of recitation rules and the practical application of different narrations, while those who are not yet ready continue to receive appropriate learning support. This approach makes selection part of the learning diagnostic process rather than merely a screening mechanism for determining who is eligible to proceed [25].

To strengthen this mechanism, the institution could establish readiness indicators and communicate them to participants from the outset. These indicators could include articulation accuracy, consistency in producing the phonetic characteristics of Arabic letters, recitation fluency, mastery of *tajwid* rules, and the ability to follow recitation models demonstrated by instructors. Transparent criteria help ensure consistency in decision-making while providing clear guidance for participants who need further *tahsin* training [26].

Talaqqi and Musyāfahah as Mechanisms for Recitation Quality Control

Talaqqi and *musyāfahah* served as the primary instructional methods because *qira'at* requires the ability to apply recitation rules through oral performance. Participants recited before their teachers, listened to demonstrations, practiced variations in recitation, and received corrections for errors. This process helped distinguish articulation errors from errors in the application of *tajwid* rules or the distinctive characteristics of particular narrations [27].



Figure 3. A Student Reciting the Qur'an before the Teacher through the Talaqqi Method

Individualized correction enabled instructors to tailor their guidance to each participant's needs. Theoretical understanding alone is insufficient to ensure accurate recitation; learners

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must also demonstrate consistent practical performance [28]. The intensive training lasted approximately 30–35 hours. This duration represents a record of program implementation rather than a direct measure of competency improvement. The outcomes should therefore be understood in terms of program completion and recitation assessment against the instructors' established criteria [29].

Talaqqi and *musyāfahah* also position the teacher as both an assessor and a mentor. Participants are not merely expected to imitate the sounds they hear; they must also understand the specific differences between recitations and apply them consistently [30]. In the context of *qira'at*, this connection between theory and practice is particularly important because certain recitational features are more readily understood through oral demonstration than through written explanations. Digital media can support repeated practice and review, but it cannot replace direct assessment of participants' recitation [31].

Instructional quality cannot be assessed solely by the amount of material delivered or the duration of the training. More relevant indicators include the implementation of practical exercises, the availability of individualized corrective feedback, and participants' ability to demonstrate recitation that meets the required criteria. The program documentation does not permit quantitative comparisons of participants' performance before and after the intervention. Therefore, claims regarding competency improvement must remain limited.

Learning Outcomes of Sanad-Based Qira'at Training

The main outcome of the program was that six students completed the training and assessment process and received a *sanad* in the *qira'at* of ʿĀṣim. According to the program documentation, these students completed the recitation of all 30 *juz'* of the Qur'an through the narration of Shuʿbah and met the established criteria. Thus, the program went beyond introducing theoretical concepts by incorporating practical recitation and assessment before the granting of the *sanad* [32]. The documented outcomes are summarized in Table 1.

Table 1. Summary of Documented Program Outcomes

Indicator	Documented outcome
Initial training	Three sessions on *makhārij al-ḥurūf* and *ṣifāt al-ḥurūf*
Intensive training	Approximately 30–35 hours
Narrations studied	Ḥafṣ and Shuʿbah from Imam ʿĀṣim
Instructional methods	*Talaqqi* and *musyāfahah*
Sanad recipients	Six students
Completion of recitation	All 30 *juz'* through the narration of Shuʿbah
Alternative learning pathway	Additional *tahsin* guidance for participants who did not meet the required criteria

The six *sanad* recipients represent a direct and identifiable program outcome. However, this figure cannot be used to calculate the program's success rate because the total number of participants at each stage was not available. The absence of standardized pre-test and post-test measurements also limits the quantitative assessment of changes in competency. Accordingly, the outcomes are more appropriately interpreted as evidence of the model's implementation and the completion of training by participants who met the required criteria [33].

These outcomes remain significant for the development of *qira'at* education in Islamic boarding schools because they demonstrate a pathway from foundational training to completion of Qur'anic recitation and the transmission of *sanad*. Nevertheless, the number of *sanad* recipients must be interpreted in the context of competency-based selection. Without

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data on the initial number of participants and the number progressing through each stage, the figure of six cannot be converted into a success percentage or directly compared with the outcomes of other programs [34].



Figure 4. Practical Training in the Qirāʾāt of ʿĀṣim through the Riwayat of Ḥafṣ and Shuʿbah

Future program reporting should include the number of participants at the initial stage, the number undergoing competency assessment, the number admitted to intensive training, the number completing the recitation process, and the number receiving a *sanad*. Such records would help the institution identify stages requiring the greatest support and provide a stronger basis for program evaluation.

Differentiated Support and the Potential for Instructor Development

Participants who did not meet the criteria for the intensive training program continued to receive *tahsin* guidance covering articulation, phonetic characteristics of Arabic letters, *tajwid* rules, and recitation fluency. This support placed individual learning needs at the center of the intervention. However, its impact could not yet be measured quantitatively because standardized data on changes in participants' competencies were unavailable [35].

The six students who received a *sanad* have the potential to be developed as future *qira'at* instructors for subsequent cohorts of students. This potential, however, should not be equated with evidence that they have already taught independently and sustainably. Instructor development requires regular *qira'at* classes, systematic learning materials, periodic assessments, instructional supervision, and the gradual assignment of responsibilities according to demonstrated competencies [36].

One possible follow-up strategy is to assign *sanad* recipients as learning assistants in *tahsin* activities or *qira'at* practice sessions for junior students, under the supervision of authorized instructors. Gradual assignment of responsibilities would enable them to develop pedagogical skills while further consolidating their mastery of recitation. These roles should be documented so that the potential for instructor development can be evaluated on the basis of actual activities rather than solely on the status of having received a *sanad* [37].

Sustainability also requires institutional support in the form of regular schedules, documented learning materials, designated instructional coordinators, and periodic evaluations. Technology can facilitate the distribution of learning materials and repeated practice, particularly outside face-to-face sessions. Nevertheless, decisions concerning recitation accuracy and eligibility for the transmission of a *sanad* must remain under the supervision of competent teachers.

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Institutional Sustainability and Program Constraints

The program demonstrates the potential for transitioning from short-term training to a sustainable training system. Technology began to be utilized in the second month to support the learning process; however, the available documentation does not provide data to measure its specific contribution to program outcomes. Its use should therefore be understood as a means of supporting learning rather than replacing *talaqqi*, *musyāfahah*, and direct verification by teachers [38].

The main challenges included differences in participants' initial competencies, the need for additional time to improve recitation, and the need to balance the intensive training schedule with other pesantren activities. The tiered training model requires sufficient instructor availability, realistic scheduling, and follow-up support for participants in both learning pathways. Future evaluations should record the number of participants at each stage, the types of recitation errors identified, the duration of additional guidance, and assessment results following the training [39].

Originality and Contribution of the Model

The program's primary contribution lies in organizing a sequence of stages that connects foundational competencies, readiness assessment, *qira'at* instruction, evaluation, the granting of *sanad*, and subsequent learning support. Rather than focusing solely on content delivery, the model adapts learning pathways to participants' initial abilities while maintaining competency standards for the transmission of *sanad* [40].

The model can be further developed into a structured training guideline incorporating readiness indicators, selection procedures, intensive training materials, assessment rubrics, and follow-up mechanisms. Testing the model in other Islamic boarding schools and conducting longitudinal monitoring are necessary to assess its transferability, sustainability, and impact on recitation competencies and instructor development. Since the program was implemented at a single Islamic boarding school and did not employ standardized measurements, claims regarding its contribution are limited to the model's practical feasibility and the documented outcomes [41].

Taken together, the empirical implementation at Pondok Pesantren Tahfidz Al-Qur'an Muhammadiyah Al-Firdaus Kartasura demonstrates that a tiered training architecture can systematically reconcile inclusive learner support with rigorous scholarly standards in Qur'anic recitation. Rather than treating competency-based selection as an exclusionary filter, the dual-pathway model operationalizes diagnostic assessment to align instructional intensity with initial student readiness. Learners requiring foundational reinforcement receive targeted tahsin guidance facilitated by Qur'anic Studies and Exegesis university students across makhārij al-ḥurūf, ṣifāt al-ḥurūf, and tajwid application, whereas qualified participants advance into 30 to 35 hours of intensive qira'at instruction covering the narrations of Ḥafṣ and Shu'bah from Imam 'Āṣim. Within this structure, talaqqi and musyāfahah function as indispensable mechanisms of oral quality control, enabling teachers to differentiate basic articulation errors from subtle narration-specific phonetic rules that written explanations or digital media alone cannot adequately convey [41].

Although supplementary technology introduced during the second month reinforces independent practice, direct teacher verification remains decisive in certifying complete 30-juz' mastery for the six sanad recipients, affirming sanad as an integrated cognitive, psychomotor, and ethical process rather than a mere administrative certificate. Furthermore, the model embeds institutional sustainability by positioning certified graduates as supervised learning assistants in junior sessions, thereby cultivating an internal pipeline of prospective instructors while easing pedagogical workloads.

Nevertheless, a critical examination reveals significant operational and methodological constraints. Competing pesantren schedules, heterogeneous baseline competencies, and

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reliance on short-term community engagement cycles threaten instructional continuity unless supported by regularized classes and transparent readiness rubrics. Methodologically, the absence of complete participant headcounts across stages, standardized pre-test and post-test measurements, and longitudinal follow-up precludes statistical claims regarding competency gain rates or independent teaching efficacy. Consequently, the documented evidence establishes practical feasibility and structured pedagogical coherence rather than quantified learning magnitude, underscoring the necessity of standardized baseline-to-endline evaluation and multi-institutional replication to validate broader educational transferability.

CONCLUSION

The strengthening of the sanad-based *qira'at* tradition at Pondok Pesantren Tahfidz Al-Qur'an Muhammadiyah Al-Firdaus Kartasura was implemented through a tiered training model integrating *tahsin*, competency-based selection, intensive training in the *qira'at* of ʿĀṣim through the narrations of Ḥafṣ and Shuʿbah, *talaqqi–musyāfahah*, individual assessment, and the granting of *sanad*. The model provides two learning pathways: advanced *qira'at* instruction for participants who meet the required criteria and additional *tahsin* guidance for those who need to strengthen their foundational skills. Six students completed the training and assessment process and received a *sanad* in the *qira'at* of ʿĀṣim. The documentation also records their completion of all 30 *juz'* of the Qur'an through the narration of Shuʿbah. These outcomes demonstrate that a tiered training model can systematically organize the learning process and the transmission of *sanad*. However, its quantitative impact on competency improvement and the sustainability of instructor development cannot yet be established because data on participant numbers at each stage, pre-test and post-test measurements, and long-term monitoring are unavailable. Follow-up efforts should focus on establishing regular *qira'at* classes, conducting periodic assessments, supervising prospective instructors, and documenting participant outcomes in a more standardized manner. Implementing and evaluating the model in other institutions would provide a stronger basis for understanding its applicability and sustainability. To strengthen the evidence generated by future implementations, program administrators should employ consistent assessment rubrics, collect baseline and endline data, and monitor participants for several months after the program. These data could be used to assess changes in recitation competencies, continuity of practice, and the involvement of prospective instructors in subsequent learning activities. Implementation in other Islamic boarding schools is also necessary to examine the model's suitability across institutional contexts with different participant characteristics and resource capacities.

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Author Contribution

The study conceptualization and data collection coordination were undertaken collaboratively. Field observations and documentation were conducted systematically, followed by data analysis and interpretation. Research supervision, manuscript review, and final approval were also completed collaboratively. All authors contributed to the development and completion of the article.

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Conflicts of Interest

The authors declare that there are no financial, professional, institutional, or personal conflicts of interest that could have influenced the design, implementation, analysis, interpretation, or reporting of this research.

Use of artificial intelligence (AI)

The authors acknowledge that artificial intelligence tools were used solely for language editing, grammar checking, and improving academic readability.

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