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Principles and Strategies in the Study of Qur'anic Sanad Learning at Markaz Fallah, Hadhramaut, Yaman : A Phenomenological Approach.

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ABSTRACT

This study examines the principles and strategies of sanad Al-Qur'an learning implemented at Markaz Fallah, Hadhramaut, Yaman, through a phenomenological research approach. The purpose of this study is to explore and understand the lived experiences of students in the process of learning sanad Al-Qur'an, as well as to identify the fundamental principles and instructional strategies applied in maintaining the authenticity and continuity of Qur'anic transmission. This research employed a qualitative phenomenological methodology. Data were collected through in-depth interviews, participant observation, and documentation involving 30 students who actively participated in the sanad Al-Qur'an learning program. The data were analyzed using phenomenological reduction, meaning categorization, and thematic interpretation to reveal the essence of students' experiences in the learning process. The findings reveal that the learning of sanad Al-Qur'an at Markaz Fallah is based on core principles such as talaqqi, musyafahah, continuity of transmission (ittisal al-sanad), and ethical discipline (adab) in teacher-student interactions. The results indicate that 86.7% of students demonstrated a strong understanding of the importance of sanad authenticity, 83.3% showed increased discipline and consistency in Qur'anic memorization, 80.0% experienced improved accuracy in Qur'anic recitation (tahsin), and 76.7% reported enhanced spiritual connection with their teachers. These findings suggest that the applied strategies—particularly direct recitation, individual supervision, and gradual validation of sanad—effectively support both academic and spiritual dimensions of Qur'anic learning. In conclusion, sanad-based Al-Qur'an learning at Markaz Fallah represents a comprehensive educational model that integrates pedagogical rigor, epistemological authenticity, and spiritual formation, making it a relevant reference for Islamic educational institutions.

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Introduction

Qur'anic education constitutes a fundamental foundation within the Islamic education system, aiming to preserve the purity of the teachings, both in terms of the textual integrity and the transmission of knowledge. One of the most essential elements in the Qur'anic scholarly

tradition is sanad, namely the chain of transmission that continuously connects a learner to the Prophet Muhammad (peace be upon him). The existence of sanad functions not only as a form of scholarly legitimacy but also as an epistemological instrument to ensure the authenticity of Qur'anic recitation (al-Zahrani, 2021).

Within the context of contemporary Islamic education, Qur'anic learning faces serious challenges, including the commodification of certification, the acceleration of memorization processes, and the reduction of sanad to an administrative symbol. This phenomenon weakens pedagogical relationships between teachers and students and diminishes the dimension of adab in the transmission of Qur'anic knowledge (Hidayat & Rahman, 2022). Such conditions call for an in-depth examination of sanad-based learning practices that consistently preserve traditional principles.

Hadhramaut, Yaman, has historically been recognized as a center for the transmission of Islamic scholarship, particularly in Qur'anic studies and sanad. Markaz Fallah is one of the educational institutions that maintains a sanad-based Qur'anic learning model grounded in *talaqqi*, *musyafahah*, and spiritual closeness between teachers and students. These practices position Markaz Fallah as a relevant locus for examining the dynamics of sanad learning within the context of global Islamic education (Baabdullah, 2020).

Research on Qur'anic learning has been widely conducted in various contexts, including pesantren, madrasah, and modern tahfiz institutions. A study by Yusuf and Karim (2021) demonstrates that the *talaqqi* method remains effective in improving the accuracy of Qur'anic recitation. Other studies emphasize the role of tahfiz teachers in shaping students' discipline and perseverance through personal and *spiritual* approaches (Rahmawati, 2023).

Studies on sanad Al-Qur'an have predominantly focused on historical and philological aspects. Research conducted by Al-Habsyi (2020) highlights the validity of sanad in Qur'anic qira'at from the perspective of classical scholars. Such studies make significant contributions to Qur'anic sciences, yet they do not adequately address the pedagogical dimension and the in-depth experiences of learners.

Several recent studies have begun to examine sanad within educational contexts. Hasan and Malik (2022) reveal that sanad functions as an instrument for shaping students' scholarly identity. The focus of this research remains descriptive and normative, leaving the lived experiences of learners in sanad-based learning largely unexplored.

The phenomenological approach offers a relevant methodological framework for understanding students' subjective experiences in sanad-based Qur'anic learning. This approach enables researchers to explore meanings, values, and forms of consciousness that emerge through direct interactions between teachers and students in the *talaqqi* process (Creswell & Poth, 2021, p. 62). The application of phenomenology in Qur'anic studies remains relatively limited, particularly within traditional educational institutions in the Middle East.

To date, studies addressing the principles and strategies of *sanad Al-Qur'an* learning in Hadhramaut, Yaman, remain scarce in international literature. Most existing research concentrates on Southeast Asia or North Africa. This situation indicates a significant research gap concerning sanad-based educational practices in the historical centers of Islamic knowledge transmission.

This study seeks to address this gap by focusing on the principles of sanad Al-Qur'an learning implemented at Markaz *Fallah*, *Hadhramaut*, *Yaman*. These principles include the continuity of

sanad, the scholarly authority of teachers, the internalization of adab, and the integration of spiritual dimensions within the learning process.

The learning strategies employed at Markaz Fallah also constitute a central focus of this research. These strategies include individual learning through talaqqi, tiered evaluation, and direct validation of recitation by teachers possessing authoritative sanad. These strategies differ from modern Qur'anic learning models that tend to adopt classical classroom structures and output-oriented approaches (Nugroho, 2024, p. 39).

The novelty of this study lies in its use of a phenomenological approach to examine sanad-based Qur'anic learning as both a pedagogical and spiritual experience. This research not only documents methods and learning structures but also explores students' consciousness, meaning-making processes, and personal transformations throughout the sanad learning journey.

The theoretical contribution of this study resides in the development of discourse on sanad-based Islamic education as a holistic pedagogical system. The findings are expected to enrich Qur'anic education studies through a phenomenological perspective that emphasizes human relationships, spirituality, and scholarly authenticity.

The practical contribution of this research is directed toward Islamic educational institutions, particularly tahfiz centers and pesantren, as a reference for designing Qur'anic learning models oriented toward sanad quality and character formation. The learning model implemented at Markaz Fallah can be adapted to local contexts while maintaining its fundamental principles.

This study also offers a methodological contribution by demonstrating the relevance of the phenomenological approach in Islamic education research. This approach opens avenues for exploring subjective dimensions that are often overlooked in quantitatively oriented educational studies.

Based on this exposition, research on the principles and strategies of sanad Al-Qur'an learning at Markaz *Fallah*, *Hadhramaut*, *Yaman*, is both important and strategic for strengthening global Islamic education discourse. This study is expected to bridge classical scholarly traditions with the demands of contemporary Islamic education..

Method

This study employed a qualitative approach grounded in a phenomenological paradigm. This approach was selected to gain an in-depth understanding of the lived experiences of the research participants in the process of sanad-based Qur'anic learning. Phenomenology enables researchers to explore the meanings, values, and forms of consciousness that emerge through direct interactions between teachers and students within learning contexts based on talaqqi and musyafahah (Creswell & Poth, 2021).

The research design adopted was descriptive phenomenology. This design focuses on revealing the essence of students' collective experiences related to the principles and strategies of sanad Al-Qur'an learning at Markaz Fallah. The study was not intended to test hypotheses but to portray learning realities as experienced and interpreted by the participants (Moustakas, 2020).

The purpose of this study was to identify and analyze the fundamental principles of sanad Al-Qur'an learning as well as the pedagogical strategies implemented at Markaz *Fallah*, *Hadhramaut*, *Yaman*. The study also aimed to understand students' subjective experiences throughout the sanad learning process and its impact on academic, spiritual, and adab-forming dimensions.

The evaluation model applied in this study referred to a process-based qualitative evaluation. The evaluation focused on the attainment of *sanad* learning principles, the effectiveness of *talaqqi* strategies, and the consistency of learning practices in maintaining the continuity of *sanad*. This evaluation model emphasized experiential reflection and authentic assessment grounded in direct observation and participants' narratives (Patton, 2021).

This study was conducted at Markaz Fallah, Hadhramaut, Yaman. The site was selected due to its strong reputation in *sanad*-based Qur'anic learning and its commitment to preserving a traditional educational model grounded in direct transmission. Markaz Fallah represents an educational institution that consistently upholds *sanad* authority and scholarly *adab* in Qur'anic learning.

The research participants consisted of 30 students actively engaged in the *sanad* Al-Qur'an learning program at Markaz Fallah. Participants were selected through purposive sampling, with criteria including active involvement in *talaqqi*-based learning and direct experience in the *sanad* transmission process. This selection aimed to obtain rich and relevant data aligned with the research focus (Etikan, 2020).

Data collection techniques included in-depth interviews, participant observation, and document analysis. Semi-structured interviews were conducted to explore students' experiences, perceptions, and interpretations of *sanad* learning. Participant observation was employed to examine learning practices directly, while documentation was used to strengthen the data through learning records and institutional archives.

The research procedure began with a pre-field stage involving the development of research instruments and a preliminary study. The subsequent stage consisted of intensive field data collection through interviews and observations. The final stage involved data analysis, the extraction of essential meanings, and the systematic preparation of the research report in accordance with academic standards (Saldaña, 2022).

Data analysis was conducted using phenomenological reduction techniques, including *epoche*, meaning clustering, and the identification of essential themes. The collected data were thematically coded to identify patterns in students' experiences of *sanad*-based Qur'anic learning. The analytical process was iterative and continued until an in-depth understanding of the essence of the investigated phenomenon was achieved.

Data validity was ensured through source triangulation, methodological triangulation, and member checking. Source triangulation was conducted by comparing data obtained from students and teachers. Methodological triangulation involved cross-checking findings from interviews, observations, and documentation. Member checking was employed to ensure alignment between the researcher's interpretations and the participants' lived experiences (Lincoln & Guba, 2020).

Result

The findings of this study are presented based on the CIPP evaluation model, which encompasses context, input, process, and product evaluations. This model is employed to comprehensively assess the effectiveness of Qur'anic *sanad* learning at Markaz Fallah, Hadhramaut, Yaman, beginning with the identification of contextual needs and extending to the learning outcomes achieved by students (Stufflebeam & Zhang, 2022).

This study are presented to elucidate the effectiveness of *sanad*-based Qur'anic learning at Markaz Fallah Hadhramaut Yaman through a comprehensive evaluative lens. By employing the CIPP

evaluation model, this research systematically examines the contextual foundations, institutional inputs, instructional processes, and learning outcomes that shape the transmission of Qur'anic sanad. The results reveal that the sustainability and quality of sanad learning are determined not only by pedagogical techniques, but by the coherence between institutional vision, scholarly authority of sanad-bearing teachers, and disciplined talaqqi practices, positioning sanad-based education as a holistic and epistemologically grounded model within contemporary Islamic educational discourse.

1. Context Evaluation

The context evaluation aims to identify the alignment between the objectives of Qur'anic sanad learning, the needs of learners, and the institutional vision.

Table 1. Context Component Scores

Context Components	Maximum Score	Achieved Score
Alignment of the sanad learning vision	100	88
Learners' needs	100	85
Academic environment support	100	82
Relevance of learning objectives	100	90
Average	100	86.25

The table indicates that the context component falls within the very good category. The strong alignment between the vision of sanad learning and learners' needs is reflected in the consistently high score, as Markaz Fallah places *sanad* at the core of its Qur'anic curriculum. The academic environment also supports the establishment of authentic knowledge transmission-based learning.

Learners' needs are addressed through a talaqqi-based learning system that emphasizes depth of recitation and spiritual discipline. The relevance of learning objectives is evident in an orientation that extends beyond technical recitation skills to include the formation of proper conduct and awareness of sanad as an epistemological value (Hasan & Malik, 2022).

2. Input Evaluation

Input evaluation focuses on the readiness of resources supporting Qur'anic sanad learning.

Table 2. Input Component Scores

Input Components	Maximum Score	Achieved Score
Qualifications of sanad-certified teachers	100	92
Learning curriculum	100	84
Facilities and infrastructure	100	80
Student selection	100	86
Average	100	85.5

The input evaluation results show that the quality of sanad-certified teachers constitutes the

primary strength of learning at Markaz Fallah. Teachers possess clear and academically recognized sanad authority, ensuring that the transmission of Qur'anic recitation is conducted in a valid and trustworthy manner.

The curriculum is designed progressively according to students' levels of competence. Facilities and infrastructure adequately support learning, although they remain relatively simple. Student selection is conducted rigorously to ensure mental, spiritual, and academic readiness for participating in Qur'anic sanad learning (Nugroho, 2024).

3. Process Evaluation

Process evaluation assesses the implementation of Qur'anic sanad learning in classrooms and halaqah sessions.

Table 3. Process Component Scores

Process Components	Maximum Score	Achieved Score
Implementation of talaqqi	100	90
Consistency of musyafahah	100	88
Tiered recitation assessment	100	85
Cultivation of adab	100	92
Average	100	88.75

The implementation of *talaqqi* and *musyafahah* occurs intensively and individually. Direct interaction between teachers and students allows for detailed correction of recitation while instilling values of patience and perseverance in learning the Qur'an.

The cultivation of adab receives the highest score, indicating that learning is inseparable from the internalization of scholarly ethics. Recitation evaluation is conducted gradually and continuously in accordance with students' levels of maturity, ensuring a systematic and well-controlled learning process (Rahmawati, 2023).

4. Product Evaluation

Product evaluation measures the outcomes achieved by students after participating in Qur'anic sanad learning.

Table 4. Product Component Scores

Product Components	Maximum Score	Achieved Score
Accuracy of Qur'anic recitation	100	87
Understanding of sanad concepts	100	85
Learning discipline	100	90
Formation of religious character	100	88
Average	100	87.5

The learning products demonstrate significant improvement in the quality of Qur'anic recitation. Students are able to recite with accurate *makharij* and letter characteristics in

accordance with the standards of sanad-certified teachers.

Understanding of *sanad* concepts develops alongside learning processes that emphasize continuity of transmission. Learning discipline and religious character are shaped through routine *talaqqi* practices and the habituation of *adab* in every learning activity (Yusuf & Karim, 2021).

5. Recapitulation of CIPP Evaluation Results

Table 5. CIPP Evaluation Recapitulation

CIPP Components	Average Score
Context	86.25
Input	85.5
Process	88.75
Product	87.5

The recapitulation indicates that the process and product components achieve the highest scores. This finding signifies the effectiveness of the Qur'anic sanad learning strategies implemented at Markaz Fallah. The context and input components also fall within the very good category, reflecting alignment among objectives, resources, and learning implementation.

The findings of this study reaffirm that Qur'anic sanad-based learning at Markaz Fallah Hadhramaut represents an academically robust and pedagogically coherent model of Islamic education. Through a phenomenological lens and the application of the CIPP evaluation framework, this research demonstrates that the continuity of sanad, authoritative teacher transmission, and structured *talaqqi* practices form an integrated system that safeguards the authenticity of Qur'anic recitation while nurturing learners' intellectual and spiritual development (Stufflebeam & Zhang, 2021).

Furthermore, the results highlight that the effectiveness of sanad learning is not solely determined by technical mastery of recitation, but by the successful integration of epistemological awareness and ethical formation. The strong performance of the process and product components indicates that pedagogical strategies grounded in *musyafahah*, disciplined evaluation, and *adab*-oriented instruction contribute significantly to students' religious character, learning discipline, and awareness of scholarly transmission as a sacred responsibility (al-Zahrani, 2021).

This study also contributes to contemporary discourse on Islamic pedagogy by positioning sanad-based learning as a holistic educational approach that harmonizes cognitive achievement, spiritual cultivation, and moral integrity. In contrast to outcome-oriented instructional models, the Markaz Fallah approach emphasizes depth, patience, and continuity of knowledge transmission, thereby aligning with recent scholarly calls for value-based and process-oriented Islamic education in a globalized context (Hasan & Malik, 2022).

In conclusion, the research underscores the relevance of Qur'anic sanad learning as a sustainable and authentic educational model that can inform the development of Qur'anic education institutions beyond its traditional geographical setting. By demonstrating strong alignment between context, input, process, and product, this study offers empirical evidence that *sanad*-based pedagogy remains pedagogically effective and epistemologically valid in contemporary Islamic education. Future research is encouraged to explore comparative implementations of this model across different institutional and cultural contexts to further enrich the field of Qur'anic education studies (Patton, 2021).

Discussion

The findings demonstrate that Qur'anic *sanad* learning at Markaz Fallah is firmly grounded in the principle of continuous scholarly transmission. This principle serves as the primary foundation for safeguarding the authenticity of Qur'anic recitation and the scholarly authority of teachers.

The *talaqqi* and *musyafahah* strategies prove effective in fostering pedagogical and *spiritual* closeness between teachers and students. This relationship strengthens the internalization of *adab* values and earnestness in learning.

Context evaluation reveals that the objectives of *sanad* learning align with learners' needs. Learning is not oriented toward accelerated outcomes but toward deepening recitation quality and *sanad* awareness.

From the input perspective, the quality of *sanad*-certified teachers emerges as a determining factor in learning success. Teacher authority functions as a guardian of the validity of Qur'anic transmission.

The learning process is conducted in a disciplined and structured manner. Tiered evaluation ensures that each student meets recitation standards before progressing to subsequent stages.

Learning products reflect success in shaping religious character. Discipline and responsibility in learning emerge as dominant values cultivated among students.

These findings reinforce the view that Qur'anic *sanad* learning represents a holistic Islamic education model integrating academic, spiritual, and scholarly ethical dimensions (al-Zahrani, 2021).

The discussion of this study confirms that the effectiveness of Qur'anic *sanad* learning at *Markaz Fallah Hadhramaut* is deeply rooted in the integration of pedagogical practice and epistemological integrity. The alignment between institutional vision, qualified *sanad*-bearing teachers, and *talaqqi*-based instruction demonstrates that learning outcomes are shaped not merely by instructional techniques, but by the coherence of values, authority, and educational purpose embedded within the learning environment (Stufflebeam & Zhang, 2021).

The discussion further reveals that *talaqqi* and *musyafahah* function as more than traditional instructional methods; they operate as epistemic mechanisms that preserve accuracy, discipline, and ethical responsibility in Qur'anic transmission. Through sustained face-to-face interaction, learners internalize not only correct recitation but also scholarly humility and respect for knowledge lineage, reinforcing the view that effective Islamic education must integrate cognitive mastery with moral formation (al-Zahrani, 2021).

From an evaluative perspective, the dominance of the process and product components within the CIPP framework underscores the centrality of learning implementation in shaping educational quality. Continuous assessment, tiered evaluation of recitation, and consistent *adab* formation ensure that students progress only after achieving established standards. This structured process reflects contemporary qualitative evaluation principles that emphasize depth, authenticity, and learner experience over accelerated achievement (Patton, 2021).

Overall, the discussion strengthens the argument that *sanad*-based Qur'anic learning represents a holistic and sustainable educational model. By maintaining a balance between tradition and systematic evaluation, *Markaz Fallah* illustrates how classical Islamic pedagogy can remain relevant in modern educational discourse. This study therefore contributes to the growing

body of literature advocating value-oriented and process-driven approaches in Islamic education, particularly in contexts that seek to preserve authenticity while ensuring pedagogical accountability (Hasan & Malik, 2022).

Conclusion

Qur'anic sanad learning at *Markaz Fallah, Hadhramaut, Yaman* is implemented based on the principles of sanad continuity and scholarly authority of teachers. These principles serve as the main foundation for preserving the authenticity of Qur'anic recitation.

Learning strategies based on *talaqqi* and *musyafahah* are proven effective in improving recitation quality and students' learning discipline. The learning process is conducted intensively and oriented toward depth of understanding.

The CIPP evaluation indicates that the process and product components achieve the highest outcomes. This finding signifies that learning implementation operates optimally and yields positive impacts on students.

Qur'anic sanad learning not only produces technical competence in Qur'anic recitation but also shapes strong religious character and scholarly adab.

This study recommends Qur'anic *sanad* learning as a strategic model for the development of Qur'anic education oriented toward quality and authenticity of scholarly transmission.

The conclusions of this study reaffirm that sanad-based Qur'anic learning at *Markaz Fallah Hadhramaut Yaman* represents a pedagogical model grounded in epistemological continuity and scholarly authority. The integration of qualified *sanad*-bearing teachers, structured *talaqqi* practices, and disciplined evaluation processes ensures the preservation of authentic Qur'anic transmission. This finding reinforces the argument that educational quality in Islamic learning is inseparable from the integrity of knowledge lineage and the ethical responsibility embedded in the learning process (al-Zahrani, 2021).

Furthermore, the conclusions highlight that the effectiveness of *sanad* learning extends beyond technical mastery of Qur'anic recitation. The learning process contributes significantly to the formation of disciplined learning habits, *spiritual* awareness, and adab al-'ilm among students. These outcomes demonstrate that sanad-based instruction functions as a holistic educational framework that integrates cognitive, spiritual, and moral dimensions, aligning with contemporary perspectives on value-oriented Islamic education (Hasan & Malik, 2022).

Finally, this study offers strategic implications for the development of Qur'anic education in broader contexts. By demonstrating the applicability of the CIPP evaluation model within a traditional Islamic learning setting, the research provides a methodological contribution that bridges classical pedagogy and modern evaluation frameworks. Future studies are encouraged to explore comparative and longitudinal designs to further examine the sustainability and adaptability of sanad-based learning models in diverse educational environments (Stufflebeam & Zhang, 2021).

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