

Sanad Al-Qur'an in the Digital Era: Strategies for Improving Reading Accuracy Through Online Classes

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Abstract: The purpose of this research is to thoroughly examine the implementation of online classes in learning Quranic sanad, the application of learning strategies in online classes, and the effectiveness of online learning methods in improving the accuracy of Quranic recitation. This research uses a qualitative approach with a case study type. The data in this research comes from observation activities, interviews, and documentation. The sources of information come from several informants, namely online class program contacts, teachers, students, and alumni. Additionally, the sources of information come from literature discussing topics related to the main discussion. The research results show that the implementation of online classes in learning Quranic sanad is considered effective in improving students' recitation accuracy with the use of appropriate strategies, methods, and media.

Keywords: Online Classes; Learning Strategies; Quranic Sanad.

Abstrak: Tujuan penelitian ini guna mengkaji secara mendalam terkait implementasi kelas online dalam pembelajaran *sanad* Al-Qur'an, penerapan strategi pembelajaran di kelas online, dan efektifitas metode pembelajaran daring dalam meningkatkan ketepatan bacaan Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus. Data dalam penelitian ini berasal dari kegiatan observasi, wawancara, dan dokumentasi. Sumber informasi berasal dari beberapa informan yakni narahubung program kelas online, guru, peserta didik dan alumni. Selain itu, sumber informasi berasal dari literatur yang membahas topik-topik terkait pokok pembahasan. Hasil penelitian menunjukkan bahwa implementasi kelas online dalam pembelajaran *sanad* Al-Qur'an dinilai efektif dalam meningkatkan ketepatan bacaan peserta didik dengan penggunaan strategi, metode dan media yang tepat.

Kata Kunci: Kelas Online; Strategi Pembelajaran; *Sanad* Al-Qur'an.

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A. Introduction

In recent decades, the way humans learn has changed as technology advances have accelerated, including in the context of religious education (Aulia & Amalia, 2024). Online learning is an e-learning method that allows students to learn anytime and anywhere by utilizing an internet connection (Wibawa, 2021). Likewise, the learning of the *Qur'an* has undergone a significant transformation. This transformation brings greater convenience and accessibility for Muslims (Alamsyah, 2024). This transformation of *Qur'an* learning can be seen from the emergence of various digital platforms that offer the study or learning of the *Qur'an*. *The Sanad* of the *Qur'an* is one of the important studies in this study. *Sanad* or the transmission of knowledge plays a very important role in religion (Fardani & Hamzah, 2023). Ibn al-Mubarak said that *sanad* is part of religion. If it were not for *sanad*, then a person would say whatever he wants to say (Amin et al., 2024). However, along with the shift towards digital platforms, questions arise about how effective online methods are in maintaining the quality and authenticity of *the sanad*. Therefore, the purpose of this study is to explore effective ways of learning *Qur'an sanad* and identify strategies that can be used to improve the quality of reading through online *classes*.

Previous research has discussed various methods of learning the *Qur'an*, including the use of technology in teaching *Tahsin Al-Qur'an*. Some studies have shown that *the talaqqi* method, in which learners learn directly from the teacher by listening and imitating, is effective in improving the ability to read the *Qur'an* (Fadli et al., 2022). In addition, the results of research related to online-based *sanad tajweed* learning by utilizing demonstration methods can be implemented to overcome the problem of errors in the application of *tajweed* rules (Wibawa, 2021). There is also research that discusses the method of *sanad* in reading the *Qur'an* can improve the literacy understanding of the *Qur'an* (Fauziah, 2023). However, research that specifically examines the effectiveness of online classes in learning *Qur'an sanad* is still limited. The shortcomings of this previous research suggest the need for further studies to understand how traditional methods of preserving *Qur'anic sanad* can be integrated into digital platforms without sacrificing the quality and authenticity of

teaching. For this reason, the existence of this study aims to determine the effectiveness of *Qur'anic* learning strategies in the digital era applied through online classes can provide a lot of convenience and accessibility to improve the accuracy of *Qur'an* reading according to the rules of *shahih* and *muttasail sanad*.

The purpose of this study is to answer the question: How can the implementation of online classes in learning the *Qur'an sanad* improve the accuracy of students' reading? How to apply the *Qur'an* learning strategy in online classes? How effective is the online learning method in improving the accuracy of *Qur'an* reading? The problems studied include the implementation of online classes in learning *Qur'an sanad*, the application of learning strategies in online classes, and the effectiveness of online learning methods in improving the accuracy of *Qur'an* reading. Thus, this research will provide insight into best practices in integrating digital technology into traditional *Qur'anic* learning, especially related to *sanad*, so as to increase accessibility without sacrificing the quality of teaching.

The interim argument of this study is that if online classes are designed and implemented appropriately, they can be an effective medium for learning *Qur'an sanad*. By utilizing interactive technology and customized learning methods, the quality of students' reading can be improved. Several platforms have shown success in combining technology and learning *the Qur'an sanad*, such as *Ma'had Al-Qur'an Al-Karim* which offers *Sanad Muttasil* online with highly qualified and *sanad* teachers.

B. Methods

The unit of analysis in this study is *the sanad* of the *Qur'an* which is applied in the context of online learning. In general, *sanad* is the transmission of one's religious knowledge that is connected to the scholars of each generation to the generation of companions who adopted the authentic religious understanding of the Prophet (Nurelisa, 2023). Therefore, it can be concluded that *the sanad* of the *Qur'an* is a chain of transmission or genealogy of teaching the recitation of the *Qur'an* from teacher to student which guarantees its direct connection to the Prophet Saw. The focus of this research is to understand how *the sanad* of the *Qur'an* can be maintained and applied in

online classes, as well as how it affects the quality of students' *Qur'an* reading. This research will examine how online systems such as video conferencing or special applications are used to ensure the continuity of authentic *Qur'an sanad* and strengthen students' reading with authentic and effective methods.

The use of a qualitative approach as a research design for this research with a type of case study research to explore the concept of *Qur'an sanad* in the context of online learning. The qualitative approach focuses on describing and analyzing phenomena, events, social activities, attitudes, beliefs, and perceptions contained in individual and group thinking (Tarihoran & Qurtubi, 2023). The qualitative approach was chosen because this research is aimed at a deep understanding of the application of *sanad* in online classes and how the teaching strategy of *Qur'an* recitation is applied in the digital world. In the literature (Rosyada, 2020) it is explained that a case study is a research that focuses on one specific phenomenon that is taking place in real life, with a comprehensive review and involving various disciplines. Therefore, this case study requires serious and in-depth research on a phenomenon that is happening by reviewing a variety of disciplines to explore and describe this single phenomenon whose usefulness can be explained comprehensively. This research brings together various relevant theoretical views, be it journal articles, books, or other academic sources that discuss the *sanad* of the *Qur'an*, online learning, and technological developments in Islamic religious education to provide a more comprehensive picture of how the *sanad* of the *Qur'an* can be continued in the digital era.

The sources of information in this study consist of several key informant answers that provide insight into the application of online classes in learning *sanad Al-Qur'an* by Mahad Al-Qur'an Al-Karim and literature related to this research. The first informant is a *Qur'an* teacher who is experienced in teaching *Qur'an* recitation online. These teachers will provide a perspective on the learning process carried out in maintaining the authenticity of *sanad* and ensuring that the readings taught are in accordance with the correct *rules of tajweed*. The second informant is students and alumni who are or have participated in learning *the sanad* of the *Qur'an* in an online class, they will provide a perspective on their experience in learning the *Qur'an*

digitally, as well as how effective the teaching method is in improving the quality of their reading. And the third informant is the contact person of Mahad Al-*Qur'an* Al-Karim, whose existence is very important to provide information related to *the sanad* program in this online class. In addition, a variety of literature that discusses related topics such as *Qur'anic sanad*, online or distance learning, and the influence of technology in religious education will also be used as additional sources of information to enrich the analysis of this research.

The data collection process in this study will be carried out through three main techniques, namely observation, interview, and documentation. Observations will be made to understand how the online *Qur'an* learning process takes place, especially in the context of the application of *sanad* and the quality of reading produced by students. The researcher will observe the interaction between teachers and students in online classes, including the learning methods used by teachers to ensure that *the sanad* is well maintained. In-depth interviews will be conducted with *Qur'an* teachers, students and contact persons of Mahad Al-*Qur'an* Al-Karim to delve further into their experiences in online learning, the results obtained, and the influence of technology on the teaching of *Qur'an sanad*. Documentation will also be collected, such as teaching materials, screenshots of activities, and administration in online classes, which will provide concrete evidence of how *sanad* is applied in digital learning and how the process supports mastery of *Qur'anic* reading.

The data analysis in this study consists of data reduction stages, which aim to filter and sort information relevant to the focus of the research, as well as organize the data in a more structured category. This reduction process will ensure that the data used is in-depth information and focuses on several aspects related to *the sanad* of the *Qur'an* in online learning. After the data is reduced, a content analysis stage will be carried out to identify the main topics that emerge from interviews, observations, and documentation. Content analysis aims to understand the meaning stored in the data, as well as explore the teaching and learning patterns that occur in online *classes*, especially related to the application of *the Qur'anic sanad*. Researchers will look for the relationship between existing theories and practices that occur in digital contexts, as

well as how *sanad* can help improve the accuracy of *Qur'an* recitation in a digital-based learning environment.

C. Results and Discussion

Table 1. Interview Results

No.	Indicator	Interview Results Answers
1.	Qur'an <i>sanad</i> program	The informant as the contact person answered about the <i>sanad</i> Al- <i>Qur'an</i> program in this online class, namely there is <i>tahsin sanad</i> jazary, <i>sanad tahfizh</i> narrated by Hafs 'an Ashim. In addition to <i>sanad</i> , <i>basic tahsin</i> such as Oral Fashahatul, <i>talaqqi</i> verses class, <i>ahkaamut-tajweed</i> and <i>tahfizh ziyadah</i> , <i>muroja'ah</i> and <i>tasmi'</i> . This basic <i>Tahsin</i> class is a preparatory class for taking <i>sanad tahsin</i> and <i>tahfizh</i> .
2.	Background of the <i>sanad</i> program	The background presentation of the <i>sanad</i> program through online <i>classes</i> was carried out by the program's contact person that the existence of this program was based on the hope to reach areas that are lacking in terms of education and educators in the knowledge of the <i>Qur'an</i> , so as to make it easier for them to learn the <i>Qur'an</i> in accordance with <i>the standards of sanad</i> and disseminate the da'wah of the <i>Qur'an</i> with the knowledge of <i>sanad</i> .
3.	Learning strategies in online classrooms	Here are some answers from some informants: a. The learning model used is in the form of online learning, namely the use of the internet during learning. b. The use of teaching media in the form of tables, stationery, tripods, the <i>Qur'an</i> , guidebooks or books, <i>mobile phones</i> . Meanwhile, <i>the</i> online media or platforms used are the Whatsapp and Google Meet applications. Learning through <i>Vidio call</i> for <i>tahfizh</i> and G-meet for <i>Tahsin</i> and <i>tasmi'</i> . The books used for <i>the Tahsin</i> of the <i>Qur'an</i> are the books of Fashahatul Orisan, At-Taisir, and Ash-Shafi'i. c. The strategies and methods used are understanding and planting material through the lecture method and <i>the talaqqi</i> method for <i>tahsin</i> reading the <i>Qur'an</i> with <i>sanad</i> .
4.	The Effectiveness of Online Learning	Here are some answers from both teacher informants and students and alumni: a. Learning is considered effective if the internet network is stable and the learning media used is available, especially online learning media. b. Students who are serious and committed to participating in the program and teachers who are competent, disciplined, guide intensively and always motivate students, can increase the effectiveness of online learning.
5.	Challenges and opportunities	Several informants conveyed the challenges and opportunities in the online <i>Qur'an sanad</i> program as follows: a. Students who easily lose enthusiasm (<i>futur</i>). This can be overcome by increasing the motivation of students by

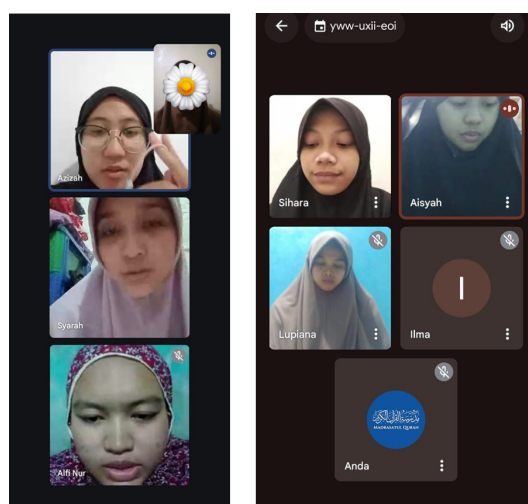
		<p>teachers. Teachers must be able to be motivators during learning.</p> <p>b. Opportunities for da'wah to expand the knowledge of the <i>Qur'an</i> and help <i>Qur'an</i> teachers to further develop the skills of <i>Qur'an</i> teachers.</p> <p>c. Providing easy and flexible learning opportunities for students domiciled in areas far from the reach of <i>Qur'anic</i> sciences so that it is necessary to develop other <i>sanad</i> programs.</p>
6.	Constraints and evaluation	<p>Here are some answers from several informants regarding learning obstacles and evaluations:</p> <p>a. The main obstacle is the network that may be unstable during learning activities. If this happens, learning can be done through Whatsapp, either chat or voice. Or it can be done at other hours that do not interfere with other class learning hours.</p> <p>b. Delays in the presence of participants and the absence of information related to the absence of students and participants who enter and exit due to busyness are also obstacles in online <i>classes</i>. However, this can be overcome through the holding of a learning contract at the beginning of learning.</p> <p>c. The next obstacle is the monthly fee, which is overcome by requesting time compensation to the contact person.</p>
7.	The accuracy of the <i>Qur'an</i> recitation	<p>Some of the answers from informants of students, alumni, and teachers are as follows:</p> <p>a. The existence of this online class is able to increase the accuracy of the reading of the <i>Qur'an</i> according to the standard of <i>sanad</i> reading Narrated by Imam Hafs 'an Ashim. One of these is evidenced by the fact that many graduates continue to other <i>qiro'ah</i> levels or to other teachers with satisfactory grades and can be applied when teaching and learning in other places.</p> <p>b. <i>Tahsin</i> and <i>tahfizh</i> are given to students who have passed the standardization of the reading of the <i>Qur'an</i> Narrated by Imam Hafs 'an Ashim. <i>This syahadah</i> is proof that students have the <i>sanad</i> of the <i>Qur'an</i> and can pass it on to others who are taught by them according to the correct reading of the <i>Qur'an</i>, and can even be used for applying for an Education scholarship.</p>
8.	The authenticity of the <i>sanad</i> of the <i>Qur'an</i>	<p>The informant as the teacher of the online <i>sanad</i> program said that in order for the <i>sanad</i> of the <i>Qur'an</i> to be maintained authentically, it is necessary to implement continuous repetition of learning, especially when reciting students' readings and by not passing <i>on sanad</i> to students whose <i>Qur'an</i> readings are still not in accordance with the teacher's readings.</p>

All data from research results on one of the Online Al-*Qur'an* Education Foundations, namely Mahad Al-*Qur'an* Al-Karim conducted by the researcher, provide in-depth information related to *learning sanad Al-Qur'an* through online classes. Through interviews, researchers can describe the learning activities of *the Qur'an sanad*. Before that, information related to Mahad Al-*Qur'an* Al-Karim that this Foundation has been running for almost three years which was initiated by Ustadz Prayogi Pangestu Hadi Al-Hafizh. Since its inception, Mahad Al-*Qur'an* Al-Karim has had several online class offerings , namely: *Tahsin* with the selection of *sanad* taking programs Matan Jazary, Fashahatul Lisan, and Ahkamut-Tajwid; *tahfizh* with the selection of *ziyadah* (new memorization), *muroja'ah mutqin*, *tasmi'*, and the taking of *the Sanad bil-ghoib* (narrated by Hafsh 'an Ashim); Arabic for both beginners and advanced. The three program offers can be done through regular, private and semi-private for the classification of participants and meeting times in a month. The working educators are 17 people who are competent and certified in *syahadah* and *sanad*. In addition, the participants who have participated are hundreds, but those who completed the class until the end were only approximately 65 people with an age range of 19-40 years.

The existence of *the Qur'an sanad* program which is carried out through this online platform is motivated by the hope to be able to reach areas with minimal *Qur'an* education and educators who are in accordance with the standards of *the Qur'anic sanad* and disseminate the da'wah of the *Qur'an* with the knowledge of *sanad*. Of course, this expectation is not something easy to do and every learning has challenges, obstacles, and opportunities. The challenge felt in the implementation of this online class is that students are easily bored or lose enthusiasm so that teachers need to foster a sense of enthusiasm for students when they are in the future. Another thing with the obstacles, generally online classes like this are constrained by signals or networks, the busyness of students and teachers who are diverse, and the cost of the monthly program. Meanwhile, the biggest opportunity felt in *this* online class is to disseminate and develop the da'wah of *Qur'an* knowledge in various areas that are difficult to reach, both domestic and foreign. Learning planning uses a kaleidoscope that is usually

published at the end of the year by the Foundation's managers. Then the kaleidoscope is used as a guide and evaluation of the program.

Some of the results of this online classroom learning evaluation are that teachers must be able to continuously motivate students so that they do not lose enthusiasm easily, improve teachers' skills, and develop other *sanad* programs. The learning of the *Qur'an sanad* in this online class uses several guidebooks including the book *Fashahatul Lisan*, *At-Taisir*, and *Asy-Syafi'i*. This online class uses G-meet in learning and Whatsapp for coordination and monitoring by managers and teachers. The time needed to complete the *Qur'an* learning material is about 35 sessions with each session lasting one hour. Students admitted that in addition to knowledge, they received relationships, motivation, external education scholarships, and guidance to teach the *Qur'an*. With the right intention and commitment to study, the *sanad* of the *Qur'an* will be obtained. Because if the learning material is not delivered completely to the students, then the *sanad* of the *Qur'an* will not be given. Through the *talaqqi* method, students' incorrect or inaccurate readings can be corrected by the teacher so that the students' readings are in accordance with the legal rules of the reading so that the accuracy of the reading of the *Qur'an* is in accordance with what is taught by the teacher and continues to be connected to the readings that have been taught by the Prophet Saw. The *Qur'an* itself. The interview above is confirmed by the results of the documentation below.



**Figure 1. Documentation of Learning *Sanad Al-Qur'an* in Online Classroom
Implementation of Online Classes in Learning *Sanad Al-Qur'an***

Distance and time are no longer barriers in learning activities in this era of digitalization. Likewise, the learning of *the Qur'an sanad* that we often encounter in various digital platforms. Basically, learning through online classes is a teaching and learning pose with internet facilities that allow students to participate in learning even though they are physically different from the same location and time as the teacher (Susanti, 2021). One of the platforms that researchers found is the online learning of the *Qur'an sanad* by Mahad Al-Qur'an Al-Karim. In this online class, learning is carried out in two ways, namely direct and indirect communication. As mentioned by (Susanti, 2021) in his book, there are two types of online interactions, namely *Synchronous instruction* (direct communication) and *asynchronous instruction* (learning with indirect media). Direct communication here uses *the Google Meet* application while indirect communication is through Whatsapp groups. Before students take part in the learning implementation, they must register online to determine the Whatsapp *group* according to the chosen class and program.

The Google Meet application was chosen because it is easy and effective to use for online learning that involves direct interaction between teachers and students. In line with this statement, the article (Prisuna, 2021) also mentions that *the Google Meet* application has a light size. In addition, *the Google Meet* app is very easy to use even for college students who are new to it. Meanwhile, group Whatsapp is used to send material files, provide information or announcements and monitoring by teachers to students (Adrianto, 2023). Similarly, as mentioned by (Purba, 2021) in his article, Whatsapp is an application on *smartphones* as a medium to access online learning through e-learning. Then in *the Whatsapp* group, the presence of students is carried out and informs them to enter e-learning. The implementation of online classes using these two online media is considered effective in learning *the sanad* of the *Qur'an* online, because monitoring, learning materials and information from teachers can be conveyed to students. In addition, this *Qur'an sanad* uses *the talaqqi* method, this learning is implemented through G-meet so that the *Qur'an sanad* is maintained in authenticity.

Implementation of learning strategies in online classrooms

The implementation of the right learning strategy will have an impact on students' enthusiasm for learning and alleviate the feeling of boredom (Fathurrozi & Rizal, 2024). Likewise with learning in online classes, teachers must have the right online learning strategy so that students can learn independently and have high motivation to arouse their curiosity about the material being studied so that they can achieve the proper competencies (Susanti, 2021). There are various obstacles and challenges and are different from offline learning, online classes also require a mature learning strategy. It was mentioned by (Ramdani & Pangestu, 2022) that efforts to maximize online learning are with strategies that refer to the skills of various actions and thought processes related to the main concepts in teaching. The obstacles that often occur in this online class are unstable networks or signals and lack of firm intentions so that they fail to complete until the end of the meeting. Meanwhile, one of the big challenges in this online class is students who are easy *to future*. Therefore, teachers need to continue to provide learning motivation to students, especially personally (Ramadhani & Muhroji, 2022). The cause of failure in learning comes from students and the teacher's lack of effort in arousing students' enthusiasm and motivation to learn so that their interest in learning decreases and learning outcomes are low. In (Rizal, 2023) it is stated that with interest, a person will do something he is interested in, and vice versa.

Before learning is carried out, there needs to be a plan that includes learning strategies that must be mastered by teachers to teach. According to (Bariyah et al., 2021), there are two types of *Qur'an* learning strategies that are commonly known, namely, classical (teachers explain learning materials) and sorogan (teachers improve students' readings in turn). In accordance with this statement, learning *the Qur'an sanad* in this online class also uses both strategies. The classical learning strategy is applied during the delivery of *Matan Jazary* and *Ahkamut Tajweed* materials, while the sorogan learning strategy is applied during the Oral Fashahatul program and *the tahfizh* program. To get *the sanad* of the *Qur'an*, students are required to complete the material and *talaqqi* to their teachers. This is due to the demand for the suitability of teachers' readings with students in the rules of reading the *Qur'an* so that the originality of *the*

sanad of the *Qur'an* can be preserved. It is stated in the book (Al-Hasyimi, 2022) that the companions of the Prophet Saw also deposited the recitation of the *Qur'an* and memorized verses to the Prophet Saw.

The effectiveness of online learning methods in improving the accuracy of *Qur'an* readings

The accuracy of the reading of the *Qur'an* is one of the requirements for a student to get a *sanad* of the *Qur'an* reading from his teacher, there must be an acknowledgment of the accuracy of the reading of the *Qur'an* from the teacher to the student. As mentioned by (Nurelisa, 2023), *sanad* in terms of the term *qurra'* is the testimony of a teacher who gives a diploma to a student who is given a diploma that the student has read the *Qur'an* in front of him in a strict manner by observing the law of *tajweed* and so on. Then he deserves to teach it to others. Similar to learning in this online class, according to the acknowledgment of students and alumni, participating in this *Qur'an sanad* learning in addition to improving reading also gets teaching knowledge, so that the learning of the *Qur'an sanad* needs to be preserved. In line with this statement, according to At-Tamami, the tradition of memorizing the companions which involves recitation and repetition (*tasmi'*) under the guidance of the Prophet who is then taught to the next generation needs to be preserved (Muslim, 2024). Of course, the learning of the *sanad* of the *Qur'an* is not only useful in preserving the *sanad* of the *Qur'an* recitation but also *tashih* and *tahsin* the recitation of the *Qur'an* for students and providing knowledge to teach and continue this *sanad* to others.

Basically, the learning method is a way applied by teachers to carry out plans that have been prepared in the form of real and practical activities with the aim of achieving optimal desired learning outcomes (Widiastuti et al., 2023). Online or online learning, is often referred to as an online learning technique (Yudhira, 2021). So the learning method is a way that teachers use to apply the prepared plan that uses the internet network so that learning goals are achieved. The online learning method is not much different from the offline learning method. In the study (Ismiyarti et al., 2021), there are three types of online learning methods, namely *synchronous* (teachers and students communicate without a break at the same time), *asynchronous* (teachers and students

communicate at different times or there is a break), and mixed (a combination of *synchronous* and *asynchronous* learning methods). In this online class, the online learning method used is a mixed online learning method which sometimes learning is done at the same time, sometimes not at the same time using two different applications, namely Google Meet and Whatsapp. This kind of online learning method is considered effective in improving the accuracy of *Qur'an* readings even though the location between teachers and students is different.

D. Conclusion

Online classes are a medium or facility in learning that requires an internet network. The same goes for Islamic learning such as *learning the sanad* of the *Qur'an*. Online classes were also applied in learning *the sanad* of the *Qur'an* by Mahad Al-Qur'an Al-Karim for almost three years. The learning of *the Qur'an sanad* in this online class uses two *Qur'an* learning strategies, namely, 1) Classical learning strategy, applied when delivering Matan Jazary and Ahkam At-Tajweed materials; 2) *Sorogan* learning strategy, applied during the Oral Fashahatul program and *the tahfiz* program. The applications applied in this online class are G-meet as a direct learning medium and Whatsapp as an indirect learning medium. Meanwhile, the online learning method used is a mixed online learning method which sometimes learning is carried out at the same time, sometimes not at the same time using the two applications. Therefore, the researcher draws a conclusion from the research that has been carried out that the implementation of online classes in learning *the Qur'an sanad* is considered effective in improving the accuracy of students' reading with the use of appropriate strategies, methods and media.

This research can be a reference in the discussion of learning the *Qur'an*, especially *the sanad of the Qur'an* which is carried out online or online with the aim of providing facilities for students who expect intensive learning of the *Qur'an* but are hindered by a distant domicile location with a competent *Qur'an* teacher. In various previous literatures, the learning of *the Qur'an sanad* has been widely studied in Islamic Boarding Schools or other *Qur'an* education places, while in this study it reveals the effectiveness of online classes in preserving *the Qur'an sanad* through

online learning in the current era of digitalization. The giving of *the sanad* of the *Qur'an* is oriented towards the originality and authenticity of the *Qur'an* so that it is in accordance with what was taught by the Prophet Saw and the rules of proper recitation of the *Qur'an*. So that impulsive learning of *the Qur'an sanad* has played a role in improving the accuracy of students reading of the *Qur'an*.

The relatively young time span for an Al-*Qur'an* Education institution is one of the limitations in this study. Mahad Al-*Qur'an* Al-Karim as an institution that implements learning *sanad* Al-*Qur'an* through online classes, until now it is still running for about three years and students who successfully complete the program to the end and get *the sanad al-Qur'an syahadah* are around sixty-five people only, even though there are hundreds of students registered to participate in the program. The learning methods used in this online class refer to the classic method in the era of the emergence of various new learning methods that can be used even online. Therefore, with these limitations, follow-up research is recommended to complement this literature.

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