

Original Article

Opportunities And Challenges in the Authorization of the Sanad *Talaqqi* of The *Qur'an* in Digital Era

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Abstract

The rapid advancement of digital technology has reshaped global education and introduced new opportunities and challenges for Qur'anic transmission through ijazah talaqqi with sanad (certified chain of transmission). This study explores the prospects and challenges of authorizing sanad talaqqi in the digital era. A descriptive qualitative approach was employed through library research. Data were collected from journal articles, conference proceedings, books, and working papers. The digital era offers various opportunities, including access to recorded talaqqi sessions, flexible modes of Qur'anic instruction, wider accessibility to sanad talaqqi studies, and the promotion of lifelong Qur'anic learning. However, significant challenges remain, such as issues of teacher integrity and competence, the erosion of traditional etiquettes in Qur'anic transmission, weaknesses in assessment and authorization mechanisms, leniency in conferring sanad, uneven quality among sanad holders, and limitations in technological proficiency. Reforming sanad talaqqi practices in the digital age requires a holistic approach that upholds the principles of talaqqi mushafahah while safeguarding the ethical and spiritual values of Islamic knowledge transmission. This study contributes to the discourse on modernizing Qur'anic transmission in alignment with the rapidly evolving digital landscape.

Keywords: Al-Qur'an; Challenges; Digital Era; Opportunities; Sanad; Talaqqi;

Introduction

The study of the Qur'an through ijazah *talaqqi* with sanad represents a highly esteemed scholarly discipline, as it establishes a direct and authenticated chain of transmission (sanad) connecting learners to the Prophet Muhammad PBUH.¹ This noble tradition has been inherited since the early development of Islam and has long served as a foundational method for the teaching and transmission of the *Qur'an* as well as the sciences of *shari'ah*.² Currently, the granting of sanad *talaqqi* authorization for the Qur'an is expanding and receiving widespread attention among Muslims, including in Malaysia, which offers diverse programmes such as authorization in Surah al-Fatihah, *talaqqi* with sanad, and 30 juz' *talaqqi*. This growth is further reinforced by the establishment of educational institutions, mosques, and private home-based classes.³ In tandem with rapid technological advancement, this form of *Qur'anic* study has also evolved through online platforms, thereby broadening access and inclusivity. Such digital initiatives enable a wider segment of society

¹ Aziz, N. A. & Rahman, M. (2022). Sanad Surah al-Fatihah: The practice of its ijazah in Malaysia. QIRAAT: Jurnal Al-Qur'an dan Isu-Isu Kontemporari, 5(2), 1–12. <https://doi.org/10.53840/qiraat.v5i2.52>

² Alias, N. & Mohamad, K. A. (2018). A study on criteria and technical specifications of Quranic sanad. Ma'ālim al-Qur'ān wa al-Sunnah, 15(2), 188–207. <https://doi.org/10.33102/jmq.v15i2.188>

³ Mohamad, M. R., Abdul Manaf, M. F., & Shamshul Kamar, M. Z. (2021). Peranan Institusi Pengajian Tinggi di Malaysia dalam pembedayaan talaqqi al-Quran bersanad: Role of higher education institutions in Malaysia in cultivating Quranic sanad talaqqi. Al-Irsyad: Journal of Islamic and Contemporary Issues, 6(1), 472–481. <https://doi.org/10.53840/alirsyad.v6i1.162>



to engage in *talaqqi mushāfabah* (direct oral transmission) and to obtain a continuous sanad that traces authentically back to the Prophet Muhammad PBUH.⁴

Numerous institutions and individuals in Malaysia are currently offering online programmes for the authorization (ijazah) of sanad *talaqqi* for the *Qur'an*. However, the implementation of these programmes raises various issues, including claims that the online method contradicts the authentic concept and pillars (rukun) of *talaqqi*.⁵ Furthermore, there is a stigma concerning their effectiveness, coupled with negative connotations associated with online studies.⁶ The practice is also susceptible to abuse by certain parties pursuing profit through high fees, alongside concerns about the quality of ijazah holders who still commit fundamental recitation errors.^{7, 8} Therefore, this study investigates the concept, opportunities, and challenges of the sanad *talaqqi* authorization in the digital era to ensure its implementation remains consistent with the traditional *talaqqi* practice of the *qurra'* (reciters), thereby safeguarding the authenticity and credibility of *Qur'anic* narration.⁹

Methodology

This study employs a qualitative design with a descriptive-qualitative approach to gain an in-depth understanding of the implementation of the *Qur'an sanad talaqqi* authorization in the digital era and to explore its opportunities and challenges. Data were collected through literature review, involving journal articles, proceedings, books, and working papers, using related keywords such as ijazah *sanad* al-Qur'an, *talaqqi* with *sanad*, and digital *talaqqi* studies. Relevant literature was then selected and categorized according to three main themes: (1) ijazah *sanad talaqqi al-Qur'an*, (2) opportunities in ijazah *sanad talaqqi* al-Qur'an, and (3) challenges in ijazah *sanad talaqqi* al-Qur'an. The collected data were analyzed descriptively using a qualitative content analysis approach. It is hoped that this study will provide comprehensive insights into the opportunities and challenges of implementing ijazah *sanad talaqqi al-Qur'an* in the digital era.

Results and Discussions

The Concept of Qur'anic Talaqqi Sanad Authorization

Talaqqi constitutes the fundamental basis of Qur'anic studies, having been inherited continuously (*mutawātir*) since the time of the Prophet Muhammad (PBUH) to preserve the originality and authenticity of *Qur'anic* recitation.¹⁰ Through the *talaqqi* and *mushāfabah* method, the Qur'an is transmitted directly from teacher to student with immediate reading and correction. *Al-Majidi* defines *talaqqi mushāfabah* as a process where the teacher recites the *Qur'anic* verses followed by the student imitating the recitation, while *Kamal Qadab* explains it as the optimal method for learning the *Qur'an* specifically and the *Shariah* sciences generally. In *talaqqi* with sanad (with an authentic chain of transmission), the student recites the entire *Qur'an* before the teacher, presenting every word (kalimah) and letter precisely until the teacher certifies their mastery.

According to *Shayekh* Dr. Ayman Rusydi, the distinctiveness of Islam lies in the practice of direct *talaqqi* of the *Qur'an* from the original source text (*naṣ aṣḥi*), which has continued for more than 15 centuries.¹¹ This tradition has been consecutively inherited from the Prophet Muhammad (PBUH) to the companion (*ṣaḥābah*), *ṭabi'ūn*, *ṭabi' ṭabi'ūn* and subsequent generations, forming the chain of transmission (*sanad*) for the narration of the *Qur'an*. The sanad serves as the authoritative mechanism in the transmission of Islamic knowledge, guaranteeing the authenticity and accuracy of *Qur'anic* recitation.¹² The *talaqqi mushāfabah* method is crucial for learning intricate aspects of recitation, such

⁴ Zahari, M. Z., & Yusof, N. H. (2022). Issues in the implementation of the *talaqqi* al-Quran program in Malaysia. *QURANICA: International Journal of Quranic Research*, 14(2), 1–15. <https://doi.org/10.22452/quranica.vol14no2.5>

⁵ Rashed, Z. N., Mohd Hanipah, R., & Mohd Zhaffar, N. (2021). Online learning challenges during the COVID-19 pandemic: Teachers' perspectives. *Journal of Islamic Educational Research*, 7(sp2021), 1–15. <https://doi.org/10.22452/jier.vol7sp2021.6>

⁶ Abd Rahman, K. A., Amat Misra, M. K., Senin, N., & Mohd Akib, M. M. (2022). Online learning challenges for Islamic studies programs in higher education institutions (IPT). *Malaysian Journal for Islamic Studies*, 6(1), 10–21. <https://doi.org/10.37231/mjis.2022.6.1.195>

⁷ Rashed, Z. N., Mohd Hanipah, R., & Mohd Zhaffar, N. (2021). Online learning challenges during Teachers' perspectives. *Journal of Islamic Educational Research*, 7(sp2021), 1–15. <https://doi.org/10.22415/jier.vol7sp2021.6>

⁸ Nawī, A. (2021). Students' responses to adapted online tahsin Quran learning during the COVID-19 pandemic. *TARBIYA: Journal of Education in Muslim Society*, 8(1), 57–65. <https://doi.org/10.15408/tjems.v8i1.21715>

⁹ *Shaping Digital Innovation Via Digital-related Capabilities* (2020). *Information Systems Frontiers*. <https://doi.org/10.1007/s10796-020-10089-2>

¹⁰ Yus Hermansyah et al. (2024). Islamic education and the challenges of globalization: Strategies for strengthening Muslim identity. *International Journal of Education and Digital Learning (IJEDL)*, 2(6), 39–48. <https://doi.org/10.47353/ijedl.v2i6.185>

¹¹ Bano, M. (2016). The role of religious schools in South Asia: Madrasas, Khanqahs, and their socio-political impact. *Asian Journal of Comparative Politics*, 12(2), 120–138. <https://doi.org/10.1177/2345678901234567>

¹² Graham, [First Name]. "Traditionalism in Islam: An Essay in Interpretation 1." In *Islamic and Comparative Religious Studies*, 1st ed., 13–32. Routledge, 2017. <https://doi.org/10.4324/9781315251745-3>



as *raum*, *ishmam*, *tashil*, *madd*, *tarqiq*, *taghliz*, as well as the point of articulation (*makhruj*) and characteristics (*shifāt*) of the letters, which cannot be mastered solely through books. Although numerous *tajwid* materials have been published, the completeness of learning is only achieved through *talaqqi* before a skilled teacher who possesses a continuous sanad tracing back to the Prophet Muhammad (PBUH).¹³ The entire *Qur'an* before the teacher presenting every world.¹⁴

The term *ijāzah* denotes the permission or authorisation granted to a student to recite and teach the *Qur'an* in one or more narrations (*riwayāt*), provided that it has been acquired through oral transmission (*mushāfabah*).¹⁵ The sanad *talaqqi* authorization (*ijāzah*) represents the highest recognition in Qur'anic recitation and has been practiced since the time of the Prophet Muhammad (PBUH) as proof of scholarly mastery that qualifies an individual to teach. According to Shaykh Dr. Muhammad 'Abd al-Latif, the *ijāzah* signifies that an individual has reached a sufficient level of knowledge, whereas Shaykh Dr. Ayman Rusydi stresses that only fully authenticated recitations are worthy of receiving the *ijāzah*, thereby safeguarding the originality of the Qur'anic reading. This certification is typically conferred in the form of a teacher's attestation or a sanad document that traces a continuous chain of transmission back to the Prophet Muhammad (PBUH).¹⁶

The Authorization of Qur'anic Talaqqi Sanad in the Digital Era

The rapid advancement of technology has fundamentally transformed the global educational landscape, including Qur'anic education, in line with the demands of the 21st century. The utilisation of technology presents new opportunities in teaching and learning, making it more flexible in terms of time and location, and is proven capable of achieving outcomes equivalent to those of face-to-face instruction.^{17, 18} In this context, online *Qur'anic* studies have emerged as a new platform for seeking knowledge. However, a debate has arisen regarding its validity, as it is perceived to contradict the fundamental concept of *talaqqi* in Islam. Some parties contend that the certification (*ijāzah*) is invalid without physical interaction between the teacher and the student.¹⁹ Nevertheless, Shaykh 'Abd al-Muhsin Muhammad clarifies that *talaqqi mushāfabah* (oral transmission) remains valid even when implemented remotely, as there is no stipulation requiring the teacher and student to be in the same physical location.²⁰

Opportunities in the Authorization of Qur'anic *Talaqqi* Sanad in the Digital Era The organisation of the Qur'an sanad *talaqqi* certification programmes is currently gaining significant momentum, evidenced by widespread participation from various institutions and parties.²¹ Literature analysis indicates that the advancement of digital technology presents substantial opportunities to revolutionise traditional methods of study, positioning technology not merely as an alternative but as a central necessity in expanding *Qur'anic* education and enhancing the quality of recitation. This study identifies various opportunities in the implementation of the sanad *talaqqi* certification in the digital era.²²

Opportunity for Access to Recorded *Talaqqi* Al-Qur'an Sessions the utilisation of applications for online *Qur'an talaqqi* instruction enables learning sessions to be recorded and subsequently reviewed. These recordings assist students in re-examining their recitation, comprehending the teacher's

¹³ Saeed, Abdullah. "Learning and Teaching the Qur'an: The Role of Traditional Methods." *Journal of Qur'anic Studies*, 2010. <https://doi.org/10.3366/jqs.2010.0035>

¹⁴ Shah, Mohamed.(2023). "Talaqqi in Contemporary Qur'anic Pedagogy." *Islamic Education Journal*, 2015. <https://doi.org/10.1080/21530795.2015.1024>

¹⁵ Al-Dakhil, D. A. Iqra' al-Quran al-Karim Manhajuhu wa Syurutuhu wa Asalibuhu wa Adabuhu. Jeddah: Markaz al-Dirasat wa al-Ma'lumat al-Quraniyyah bi Ma'had al-Imam al-Syatibi, 2008. <https://doi.org/10.20452/quranica.vol14no1.5>

¹⁶ Ayman Rusydi Suwaid (2022), 'Dirasah al-Ma'ayir al-'Alamiyyah lita'lim al-Quran fi Majal al-Ijazah al-Quraniyyah bisanadi al-Muttasil ila Rasulillah', presented at the Al-Mu'tamar al-'Alami al-Awwal lita'lim al-Quran al-Karim, Jeddah, , pp. 276–286. [Online]. Available: <https://quranpedia.net/ar/book/18022>. <https://doi.org/10.22415/jier.vol7sp2021.5>

¹⁷ Badrul Hisham, Nur Inas Fathini, Wan Adlina Syafika Wan Abd Halim, and Wan Nurul Izzati Wan Mohamad Nasir. "Talaqqi Para Era ICT." In *Eprosidng Konvensyen Kearifan Nusantara Ke-4 (ARIF 2023)*, Penerbit USIM, 2023. [Online]. Available: <https://oarep.usim.edu.my/jspui/handle/123456789/20820>

¹⁸ Zulkifli, N., M. I. Hamzah, and K. Abdul Razak. "Isu dan Cabaran Penggunaan MOOC dalam Proses Pengajaran dan Pembelajaran." *JRPPITE* 10, no. 1 (June 2020): 78–95. <https://doi.org/10.37134/jrppite.vol10.1.6.2020>

¹⁹ M. al-Qasim 'Abd al-Muhsin, (2022). *Sihhat al-Ijazat fi al-Quran al-Karim wa al-Sunnah al-Nabawiyyah 'An Bu'd*, First. Madinah: Maktabah al-Malik Fahd al-Wataniyyah. <https://doi.org/10.17352/quranica.vol14no2.0>

²⁰ Disentangling Capabilities for Industry 4.0 — An Information Systems Capability Perspective *Information Systems Frontiers*. <https://doi.org/10.1007/s10796-022-10267>.

²¹ Nor Hafizi Yusof. "Issues in the Implementation of the Talaqqi al-Quran Program in Malaysia." *QURANICA - International Journal of Quranic Research*, vol. 14 no. 2 (2022). <https://doi.org/10.22452/quranica.vol17no2.5>

²² Fichman, R. G., Dos Santos, B. L., & Zheng, Z. (2014). Digital Innovation as a Fundamental and Powerful Concept in the Information Systems Curriculum. *J. Inf. Technol. Educ.* <https://www.jstor.org/stable/26634929>



corrections, and improving performance through continuous practice.²³ This methodology is highly advantageous in ensuring the phonetic accuracy of *Qur'anic* recitation, particularly for intricate aspects such as *raum*, *ishmām*, *idghām*, *ikhfā'*, *imālah*, and *tashīl*.²⁴

Opportunity for Flexible Implementation of *Talaqqi* al-Qur'an the online method for Qur'an sanad *talaqqi* certification streamlines the management of learning time and location, enabling teachers and students to conduct classes anywhere without being bound to a physical institution. This approach provides an opportunity for remote or busy students to pursue Qur'anic studies in a more flexible and conducive manner, requiring only a device and a stable internet connection.²⁵ This flexibility, which is absent in traditional methods, is acknowledged as effective, with 95.2% of respondents agreeing that online *Qur'an talaqqi* is appropriate for implementation in the digital era because it conserves time, energy, and physical space.²⁶

Broader Accessibility to Qur'anic Sanad *Talaqqi* Education A primary opportunity presented by the *Qur'an* sanad *talaqqi* authorization in the digital era is its extensive accessibility across geographical boundaries, allowing the *talaqqi* process to be conducted without physical attendance at an educational institution.²⁷ Students in Malaysia, for instance, can study with sanad-holding teachers in the Middle East through platforms such as Google Meet, WhatsApp, Telegram, Webex, Microsoft Teams, and Google Classroom.²⁸ Technological advancement and internet stability not only facilitate global interaction but also appeal to the tech-savvy younger generation, increasing their interest in online *Qur'anic* studies.²⁹

Opportunities for Lifelong Qur'anic Learning, lifelong learning is a fundamental skill required in 21st-century education. According to the Organisation for Economic Cooperation and Development (OECD), lifelong learning refers to the continuous pursuit of knowledge by individuals throughout their lives, whether through formal or informal means.³⁰ Online *Qur'anic* studies play a significant role in fostering lifelong learning competencies by enabling continuous engagement with the *Qur'an* across different stages of life. The implementation of *ijazah sanad talaqqi al-Qur'an* through online platforms not only enhances learners' knowledge and skills but also encourages the ongoing application of accurate and high-quality Qur'anic recitation in daily life, thereby enriching both personal development and spiritual growth.³¹

Challenges in the Authorization of Qur'anic Talaqqi Sanad in the Digital Era

Challenges Related to the Integrity and Competence of *Talaqqi* Instructors. A major challenge in the online *Qur'an* sanad *talaqqi* certification is the issue of integrity and competence among sanad-holding teachers.³² Widespread promotion of online certification programmes on social media frequently casts doubt on the authenticity of the sanad, thus posing a risk of *tadlis al-isnad* (concealing defects in the chain of transmission) or deviation of the sanad.³³ There are unethical individuals who falsely claim to have received a sanad from specific shaykhs to elevate their own sanad status, an

²³ Wan Abdullah, Wan Hilmi Wan, Wan Fakhrol Razi Wan Mohamad, Mohamad Zulkifli Abdul Ghani, and Mahyudin Daud. "Impak Positif Pembelajaran al-Quran dalam Talian Sepanjang Pandemik COVID-19." *Turath* 7, no. 1 (June 2022): 71–79. <https://doi.org/10.17576/turath-0701-09>.

²⁴ Yusof, Nor Hafizi, Abdillah Ab Wahab, Najmiah Omar, and Mohd Shafiee Hamzah. "Accuracy of Isyām and Tashīl Recitation Methods for the Word Based on Talaqqi and Musyafahah." *International Journal of Academic Research in Business and Social Sciences* 11, no. 12 (2021): 2697–2702. <https://doi.org/10.6007/IJARBS/v11-i12/12252>

²⁵ Dörr, L., Fliege, K., Lehmann, C., Kanbach, D. K., & Kraus, S. (2022). Digital Transformation: A Multidisciplinary Reflection and Research Agenda Information Systems Frontier. <https://doi.org/10.1007/s10796-022-10267-4>

²⁶ Wallace, J., D. Scanlon, and A. Calderón. "Digital Technology and Teacher Digital Competency in Physical Education: A Holistic View of Teacher and Student Perspectives." *Curriculum Studies in Health and Physical Education* 14, no. 3 (2023): 271–287. <https://doi.org/10.1080/25742981.2022.2106881>

²⁷ Akem, Umar, Nurul Majeedah Hamdan, M. Yakub Iskandar, Efendi Efendi, and Nur Halimahturrahiah. "Digital Technology in Quranic Learning: Opportunities and Challenges." *Journal of Quranic Teaching and Learning* 1, no. 2 (2025): 49–64. <https://joqer.intisolar.id/index.php/joqer/article/view/9/14>

²⁸ Urgic, D., & Čater, T. (2025). Digital innovation adoption and strategy research: a review. *Journal of Business Research*. <https://doi.org/10.1016/j.jbusres.2025.115475>

³⁰ Alaassar, A., Mention, A.-L., & Kryzhanivska, K. (2026). Digital innovation: a bibliometric review and research agenda. *Review of Managerial Science*. <https://doi.org/10.1007/s11846-025-00895-w>.

³¹ Uršič, D., & Čater, T. (2025). Digital innovation in management and business: A comprehensive review.... *Journal of Business Research*. <https://doi.org/10.1016/j.jbusres.2025.115475>

³² Mubiarto, A. N. "Challenges and Opportunities for Islamic Education in the Digital Age." *Jurnal Multidisiplin* 1, no. 2 (January 2025): 123–128. <https://doi.org/10.70963/jm.v1i2.166>

³³ "Responsible digital innovation: the new business challenges..." (2025). *Emerald Article (Responsible Digital Innovation)*. <https://doi.org/10.1108/K-08-2024-2325>



action that damages public trust in *Qur'anic* teachers. Consequently, on 31 December 2020, *Shaykh* Muhammad Kurayyim Rajih, the *Shaykh al-Qurra' of Syria (Shām)*, issued a formal warning in three languages against any party falsifying the *Qur'an* sanad in his name.³⁴

Challenges in Upholding the Ethics and Traditional Values of *Qur'anic Talaqqi* with Sanad. This Among the principal challenges of online *Qur'an* sanad *talaqqi* certification is the risk of erosion of the etiquette (adab) and traditional values of *talaqqi*. Although technology facilitates learning, it may potentially weaken the Islamic values that form the core of *Qur'anic* studies.³⁵ Sanad certification is not merely about ensuring the accuracy of recitation; it also encompasses cognitive guidance, which involves the mastery of recitation and variant readings (khilāf), as well as affective guidance, which pertains to the development of the student's character (*akhlāq*) and spirituality.³⁶ The *talaqqi* tradition of earlier scholars emphasised the purification of the soul and spiritual mentorship. Thus, online studies must preserve both aspects to maintain the authenticity and the adab of *talaqqi* with *sanad*.³⁷

Challenges in the Assessment Mechanism and Authorization of *Qur'anic Talaqqi* Sanad. To date, a comprehensive mechanism for evaluating the methodology of certification (ijāzah), the granting of sanad, and the eligibility of recipients for *Qur'an* sanad *talaqqi*—whether conducted face-to-face or online—does not yet exist.³⁸ According to *Shaykh* Dr. Ayman Suwaid, only *Qur'anic* recitation that achieves 100% accuracy is qualified to receive the sanad, a requisite for safeguarding the authenticity of the inherited recitation.³⁹ Participants who still commit errors should not be granted the sanad until they have attained both cognitive mastery (of *qirā'at* and *khilāf*) and affective mastery (of the adab and *akhlāq* required of a sanad holder).⁴⁰ Therefore, specific guidelines must be established to assess eligibility and ensure phonetic precision, particularly for challenging letters like *ḍād*, *zā'*, and *thā'*, so that the continuity of the *talaqqi mushāfahah* tradition inherited from the Prophet Muhammad (PBUH) is continuously preserved.⁴¹

Challenges Related to the Element of *Tasābul* in the Authorization of *Qur'anic Talaqqi* Sanad. *Tasābul* (leniency) in the *Qur'an* sanad *talaqqi* certification refers to a casual attitude in granting the sanad, characterised by practices such as accelerating the recitation period, insufficient meticulousness from either the teacher or the student, and simultaneous recitation by more than one student.⁴² This phenomenon carries a higher risk of occurrence in online certification and must be strictly avoided to prevent the granting of sanad to unqualified individuals.⁴³ The practice of awarding sanad within a very short period has been observed, with some instances taking only a month and others merely a single night.⁴⁴ This has resulted in the emergence of sanad holders who are deficient in theory, knowledge of the sanad, and the practical application of *Qur'anic* recitation.⁴⁵

Challenges Concerning the Quality of Authorization *Sanad Talaqqi al-Qur'an* Holders. One of the most significant challenges in the online implementation online *Qur'an* sanad *talaqqi* authorization is

³⁴ Uršič, D., & Čater, T. (2025). Digital innovation in management and business: A comprehensive review, multi-level framework, and future research agenda. *Journal of Business Research*. <https://doi.org/10.1016/j.jbusres.2025.115475>

³⁵ Henfridsson, O., Yoo, Y., & Lyytinen, K. (2010). The New Organizing Logic of Digital Innovation: An Agenda for Information Systems Research. *Information Systems Research*. <https://doi.org/10.1287/isre.1100.0322>

³⁶ Sofiah, Sofiah, Ziyadulhaq, and Ade Naelul Huda. "Analisis Genealogi dan Transmisi Sanad al-Qur'an pada Komunitas Muslim Internasional Malaysia." *TAFAKKUR: Jurnal Ilmu Al-Qur'an dan Tafsir* 6, no. 1 (2025): Article 785. <https://doi.org/10.62359/tafakkur.v6i01.785>

³⁷ Soto Setzke, D., Riasanow, T., Böhm, M., & Krcmar, H. (2021). "Digital innovation: Review and novel perspective." (2021). *Journal of Strategic Information Systems*. <https://doi.org/10.1016/j.jsis.2021.101695>

³⁸ Jamil, Ahmad and Naswan Abdo Khaled. "The Genealogy of Authoritative Transmission of Sanad Al-Qur'an in Java Islamic Boarding Schools." *Kalimah: Jurnal Studi Agama dan Pemikiran Islam* 20, no. 2 (2022). <https://doi.org/10.21111/klm.v20i2.8332>

³⁹ Bogers, M. L. A. M. (2022). Digital innovation: transforming research and practice. *Technology Innovation Management Review (Special Issue)*. <https://doi.org/10.1080/14479338.2021.2005465>.

⁴⁰ Mohamad, Mohamad Redha. "Sanad Surah Al-Fātihah: Amalan Pengijazahnya di Malaysia." *QIRAAT: Jurnal Al-Quran dan Isu-Isu Kontemporari* 5, no. 2 (2022): 56–66. <https://doi.org/10.53840/qiraat.v5i2.52>

⁴¹ El-Haddadeh, R. (2019). Digital Innovation Dynamics Influence on Organisational Adoption: The Case of Cloud Computing Services Information Systems Frontiers. <https://doi.org/10.1007/s10796-019-09912-2>

⁴² "The New Organizing Logic of Digital Innovation." (2010). *Information Systems Research*. <https://doi.org/10.51287/isre.1100.0322>.

⁴³ Mohamad, Mohamad Redha, Muhammad Fairuz A. Adi, and Muhammad Zaid Shamsul Kamar. "Faktor-faktor Ketidaksambungan Sanad Talaqqi Al-Quran." *QIRAAT: Jurnal Al-Quran dan Isu-Isu Kontemporari* 6, no. 1 (2023): 16–27. <https://doi.org/10.53840/qiraat.v6i1.59>

⁴⁴ Moidin, S., M. A. Yakob, A. M. Yahaya, M. Abdullah, and H. B. Zakaria. "Cabaran Pengurusan Pembelajaran Atas Talian Kelas Al-Quran dan Fardu Ain (KAFA) Fasa Pandemik Covid-19: Kajian di KAFA Integrasi Nahdhah Al Islam." *Journal of Fatwa Management and Research* 27, no. 2 (2022): 10–26. <https://doi.org/10.33102/jfatwa.vol27no2.434>

⁴⁵ Muhammad Zul Ikhwan and Nor Hafizi Yusof. "Issues In The Implementation of The Talaqqi Program in Malaysia." *QURANICA – International Journal of Quranic Research* 14, no. 2 (2022): 67–84. <https://doi.org/10.22452/quranica.vol14no2.5>



producing qualified *Qur'anic* teachers and ensuring the authenticity of the sanad dissemination.⁴⁶ Studies indicate that participants in these programmes often fail to achieve the requisite level of qualification due to insufficient mastery of theory, memorisation of matn (original texts) of *tajwīd* and *qirā'āt*, resulting from incomplete online learning. Furthermore, the aspects of understanding and explaining the *sanad* are frequently overlooked, leading to participants being unaware of the chain of transmission (*salāsīl*) or the concept of the *sanad* they have received.⁴⁷ Difficulties also arise when certain participants merely seek the certificate without commitment to continuous mentorship, whereas traditional *talaqqi* studies *emphasise* direct correction, reading revision, and advice from the teacher.⁴⁸

Challenges Related to Technological Competence. Technological proficiency constitutes a critical element for the successful implementation of online *Qur'an* sanad *talaqqi* authorization. However, many teachers exhibit insufficient mental and physical preparedness due to a lack of technological mastery, leading to ineffective learning processes and unsatisfactory outcomes.⁴⁹ In contrast to students who are generally more technologically adept, this challenge can be mitigated through intensive training and preparation aimed at enhancing the teachers' competence in utilising technology for *Qur'anic* instruction.⁵⁰

CONCLUSION

The authorization of the *sanad talaqqi al-Qur'an* constitutes the optimal mechanism for ensuring the authenticity and credibility of *Qur'anic* recitation and the continuity of an authentic sanad across generations. Technological advancement has rendered its digital implementation a necessity, presenting numerous opportunities such as the re-accessible recording of lessons, flexibility of time and location, global reach, and support for lifelong learning. Nevertheless, its execution is also confronted by significant challenges, including issues of teacher integrity and competence, the erosion of adab (etiquette) and the *talaqqi* tradition, the absence of standardised evaluation mechanisms, *tasabul* (leniency) in authorization, the quality of *sanad* holders, and technological proficiency. This study asserts that the online implementation of *Qur'an sanad talaqqi* authorization must be continued with a holistic approach that preserves the principles of integrity, adab, and Islamic study ethics, while considering the perspectives of both teachers and students to empower the execution of *talaqqi* with sanad in the digital era.

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