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TEACHER STRATEGIES FOR ADDRESSING TAJWID AND QURANIC READING DIFFICULTIES IN A HISTORIC SUMATRAN PESANTREN: A QUALITATIVE CASE STUDY

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Kata Kunci:	ABSTRAK
sanad, talaqqi, musyafahah, tadarus, muroja'ah, pembelajaran Al-Qur'an	Penelitian ini bertujuan menganalisis praktik pembelajaran Al-Qur'an yang mengintegrasikan otoritas tekstual berbasis sanad dengan pendekatan pedagogis yang adaptif. Penelitian menggunakan pendekatan kualitatif melalui observasi, wawancara, dan dokumentasi. Temuan menunjukkan bahwa guru memadukan kekuatan transmisi keilmuan melalui sanaddengan pengajaran yang fleksibel dan responsif terhadap kemampuan pembelajar. Praktik talaqqi dan musyafahahmemberikan koreksi secara individual terhadap ketepatan bacaan, pelafalan, dan penerapan tajwid. Sementara itu, tadarusdan muroja'ah mendukung penguatan kompetensi melalui latihan berulang serta pembelajaran bersama antarpembelajar. Pola tersebut menunjukkan bahwa pembelajaran berbasis sanad tidak hanya berorientasi pada kesinambungan otoritas keilmuan, tetapi juga mampu mengakomodasi kebutuhan dan tingkat kemampuan pembelajar. Temuan ini menegaskan bahwa integrasi tradisi keilmuan dengan strategi pembelajaran adaptif dapat membentuk proses pembelajaran Al-Qur'an yang sistematis, personal, dan kolaboratif.

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Keywords:	ABSTRACTS
sanad, talaqqi, musyafahah, tadarus, muroja'ah, Qur'an learning	This study aims to analyze Quranic learning practices that integrate *sanad*-based textual authority with an adaptive pedagogical approach. The research employs a qualitative approach utilizing observation, interviews, and documentation. The findings indicate that teachers combine the strength of scholarly transmission via *sanad* with instruction that is flexible and responsive to learners' abilities. *Talaqqi* and *musyafahah* practices facilitate individual corrections regarding reading accuracy, pronunciation, and the application of *tajwid* rules. Meanwhile, *tadarus* and *muroja'ah* reinforce competence through repetitive practice and peer-based collaborative learning. This pattern demonstrates that *sanad*-based learning is not solely oriented toward the continuity of scholarly authority but is also capable of accommodating learners' needs and proficiency levels. These findings confirm that integrating scholarly traditions with adaptive learning strategies can foster a Quranic learning process that is systematic, personalized, and collaborative.

A. INTRODUCTION

The ability to read the Quran with proper recitation constitutes a foundational competency in Indonesian Islamic education, serving as both a religious obligation and a prerequisite for deeper engagement with Islamic scholarship (Rosikhin, 2025; Sinulingga & Rahman, 2026). Correct recitation is not merely a technical or aesthetic goal: in Islamic jurisprudence, mispronouncing a letter or misreading a vowel length can alter the meaning of a verse, with consequences for the validity of ritual worship, which is why *tajwid* instruction occupies a position of central importance in pesantren curricula. Combining traditional and contemporary teaching strategies has been shown to significantly improve students' Qur'anic reading abilities, with repetitive recitation and group reading playing a pivotal role (Basir et al., 2024). Teacher modeling has also been identified as a key factor in enhancing students' *tajweed* skills, as it gives students a clear, practical example to imitate (Hermawan & Asnawi, 2023). A structured, step-by-step instructional approach further allows students to progress systematically from basic letter recognition toward fluent recitation. Individualized mentoring has likewise been found decisive: an individualized approach enhances fluency and *tajwid* comprehension, with parental involvement at home additionally playing a crucial role in sustaining students' practice (Hasibuan et al., 2025; Siregar et al., 2025). Older transmission-based methods remain relevant in this picture, since *sanad*-based recitation continues to be treated as a marker of authenticity and pedagogical legitimacy across Quranic learning institutions in Indonesia and the wider Muslim world.

Despite this growing body of work, important gaps remain. Variation in junior high and madrasah students' Qur'an reading ability, particularly in fluency, accuracy of *makharij al-huruf*, application of *tajweed*, and consistency of practice, continues to motivate research into the obstacles students face and the contextual strategies teachers develop in response (Rohman & Ainuri, 2026; Surmiyanti et al., 2026). In one recent case study, baseline observation found that a substantial proportion of students did not fully

recognize the hijaiyah letters, struggled to distinguish letter shapes in different positions, misread the harakat, and were unable to apply basic tajwid rules such as mad thabi'i and the rules governing nun sukun and tanwin (Maulidiyah et al., 2026), conditions attributed in part to disparities in students' prior educational backgrounds. At the institutional level, sanad transmission has also been documented as a structuring force: a 2022–2023 survey of pesantren across Java, Sumatra, and Kalimantan found that a notable minority continued to teach recitation traditions other than the nationally standardized riwayat, particularly in pesantren maintaining strong sanad ties to Middle Eastern scholarly lineages (Kharisma & Rozaq, 2026). This finding indicates that recitation pedagogy in Indonesia cannot be separated from questions of institutional lineage and authority. However, most existing research on Quranic reading and tajwid instruction remains cross-sectional and concentrated on madrasah or day-school settings, which limits understanding of how teaching strategies evolve over an academic cycle and how they are shaped by the specific culture and resource conditions of long-established, residential pesantren. The literature on Islamic boarding schools also leans heavily toward Java; recent scholarship on Sumatran institutions emphasizes that pesantren salafiyah in Sumatra face their own distinct dynamics and dilemmas in maintaining traditional Islamic education amid the pressures of modernization (Harmonedi et al., 2025), frequently preserving a more localized and resource-constrained structure than their Javanese counterparts while sustaining strong scholarly lineages.

This study addresses that gap through a qualitative single-case study at Pondok Pesantren Sa'adatuddaren in Tahtul Yaman, Kota Seberang, Jambi. Founded in 1915 by the local scholar Sheikh Abdurrahman bin Haji Muhammad, Sa'adatuddaren is one of the oldest traditional salafiyah boarding schools in Sumatra and is located in a district historically known as the cradle of Jambi Islam. In such historic communities, religious legitimacy is closely bound to oral transmission, and the persistence of sanad-based authority found elsewhere in Indonesian qirā'āt networks suggests that any pedagogical adaptation in this setting must negotiate respect for established teacher authority alongside the practical demands of contemporary student populations. Teaching methods such as sorogan, bandongan, and wetonan remain characteristic of salafiyah pesantren and continue to shape how religious knowledge, including Quranic recitation, is transmitted in these settings (Utama & Akbar, 2023). Investigating how a historic Sumatran pesantren of this kind reconciles sanad-based transmission with the literacy profiles its students actually bring is therefore important for understanding the diversity of the Indonesian Islamic educational landscape, an area where this study aims to provide an empirically grounded, contextually specific contribution.

Conceptually, this study draws on Basil Bernstein's theory of classification and framing and the institutional logics perspective to interpret how teachers negotiate established religious authority with the practical demands of Qur'anic instruction.

Bernstein's concept of classification refers to the strength of boundaries between bodies of knowledge, while framing concerns the degree of control over the selection, sequencing, pacing, and transmission of knowledge (Pluim et al., 2021). In this study, classification is used to examine the relatively strong boundaries surrounding Qur'anic knowledge, tajwid rules, and sanad-based authority, whereas framing provides a lens for understanding the flexibility of instructional delivery, including individualized correction, repetition, adjustment of learning pace, and peer-supported practice. The institutional logics perspective complements this framework by explaining how religious and pedagogical logics shape teachers' decisions and practices within a faith-based institution (Magri et al., 2025). The religious institutional logic is reflected in the preservation of sanad, teacher authority, textual accuracy, and adab, while the pedagogical logic is reflected in diagnosis of students' abilities, differentiated instruction, individualized mentoring, and repeated practice. This analytical framework therefore enables the study to move beyond identifying teaching strategies toward explaining how teachers maintain the institutional and religious boundaries of Qur'anic transmission while adapting the instructional process to students' diverse learning needs.

Accordingly, this study addresses three research questions: (1) How do teachers at Pondok Pesantren Sa'adatuddaren Jambi design and implement strategies to address students' Qur'anic reading and tajwid difficulties? (2) How are these instructional strategies shaped by the interaction between religious authority and pedagogical responsiveness? and (3) What institutional and contextual factors support or constrain the implementation of these strategies?

B. METHOD

This study used a descriptive qualitative case study design to examine the pedagogical strategies teachers use to address Quranic reading and tajwid difficulties at Pondok Pesantren Sa'adatuddaren in Tahtul Yaman, Kota Jambi, Indonesia. A single-case design with embedded units of analysis was used to allow a contextually rich account of how teachers navigate the tension between sacred-text transmission and learner diversity within a historically prominent salafiyah institution. The setting was selected purposively because of its century-long history of salafiyah instruction and its standing as a key educational reference point for Islamic schooling in Jambi Province. Within the pesantren, the study focused on the junior high school level (*wustha*), where the most pronounced literacy discrepancies were observed among newly admitted students. The institutional profile of the research setting is summarized in Table 1.

Table 1
Institutional Profile of Pondok Pesantren Sa'adatuddaren Jambi

Demographic Dimension	Institutional Profile Details
Pesantren Name	Pondok Pesantren Sa'adatuddaren
Geographic Location	Tahtul Yaman, Kota Seberang, Jambi Province, Sumatra, Indonesia
Typology Classification	Traditional salafiyah with embedded formal madrasah classes
Estimated Student Population	±650 active santri
Core Quranic Curriculum	Classical tajwid texts, sorogan circles, and talaqqi systems
Remedial Focus Areas	Makharijul huruf correction, mad (vowel length), and basic tajwid rules
Key Informant Teachers	6 specialized tajwid and Quran instructors

The fieldwork was conducted over a ten-month period spanning the 2024–2025 academic year, allowing the research team to build a solid audit trail and observe how teacher strategies adapted to student progress over time. The research subjects consisted of six key informant teachers, purposively sampled based on having more than five years of experience teaching tajwid at the school. Table 1a summarizes the participant profile using non-identifying information to preserve anonymity within this single-site case.

Table 2
Summary Profile of Teacher Participants

Participant Category	Description
Number of participants	6 tajwid and Quran teachers
Sampling strategy	Purposive sampling
Selection criteria	More than 5 years of teaching experience in tajwid instruction
Institutional setting	Pondok Pesantren Sa'adatuddaren, Jambi
Data contribution	Three interview rounds, classroom observations, and document-linked contextual data

Data were collected from three interrelated sources to establish methodological triangulation:

1. Longitudinal in-depth interviews. Three rounds of semi-structured interviews were conducted with all six teachers at the beginning, middle, and end of the academic

year, resulting in 18 in-depth interviews in total. The interviews explored teachers' pedagogical beliefs, strategy implementation, and diagnostic processes.

2. Direct observation. Twelve direct observation sessions of tajwid classes and informal talaqqi circles were conducted. Observations focused on teacher-student interaction, method execution, and classroom dynamics, recorded as detailed field notes.
3. Document analysis. Official curriculum handbooks, teacher lesson guidelines, student progress record books, and institutional guidelines were reviewed.

Data were analyzed using the interactive qualitative analysis procedure of data condensation, data display, and conclusion drawing/verification, conducted concurrently throughout the fieldwork period. Transcripts, field notes, and documents were first coded deductively using categories derived from the research questions (e.g., "talaqqi strategies," "inhibiting factors"), followed by inductive coding to capture emergent patterns. To establish trustworthiness, member checking was carried out by returning typed transcriptions and Indonesian-translated thematic summaries to all six participant teachers for verification of interpretive accuracy. Peer debriefing was also conducted with two external scholars in Islamic education management. The complete research workflow is presented in Table 3.

Table 3
Qualitative Research Workflow

Stage	Core Activities
Data Collection	18 semi-structured interviews; 12 classroom observations; review of curriculum handbooks, teacher guidelines, and student records
Data Preparation	Verbatim transcription; organization of observation notes; document sorting; initial reduction through focused reading and memoing
Coding	Deductive coding from research questions, followed by inductive coding to identify emergent strategy, enabler, and barrier themes
Data Display	Thematic matrices, cross-source comparison, strategy typologies, and the enabler-barrier matrix presented in Tables 4 and 5 (Results section)
Verivication	Triangulation across sources, member checking, and peer debriefing with external Islamic education scholars

C. RESULT AND DISCUSSION

Planning and Execution of Tajwid Learning

The qualitative analysis revealed that teachers at Pondok Pesantren Sa'adatuddaren Jambi approach the planning and execution of tajwid learning with a profound sense of religious stewardship. Their pedagogical decisions are anchored in the belief that teaching correct Quran recitation is a collective religious obligation (*fardhu kifayah*) that demands meticulous accuracy. Planning is largely informal, relying on the teacher's personal mastery of classical tajwid texts and their internalized understanding of the school's traditional curriculum. There are no written lesson plans (RPP) or formal curriculum syllabi as found in state-run madrasahs; instead, teachers structure their lessons based on their internal mastery of classical instructional manuals, particularly the *Tuhfatul Athfal* by Sheikh Suleiman al-Jzouri and the *Hidayatut Tholibin*. These classical texts contain the foundational mnemonic rules of tajwid and serve as cognitive roadmaps guiding the teachers' daily instructional sequencing.

The execution of learning centers on four pedagogical pillars: *pembiasaan* (habituation), *latihan berulang* (repetition), *bimbingan individual* (individualized guidance), and *keteladanan* (teacher modeling). Rather than delivering passive lectures, teachers structure sessions to maximize active practice, requiring students to vocalize letters repeatedly until correct articulation is achieved. Classroom observations showed that teachers spend very little time explaining rules abstractly; instead, they prioritize active vocal performance so that the theoretical rules of tajwid are translated directly into muscle memory. Junior teachers, who often lack formal pedagogical training, tend to teach the way they themselves were taught by their own spiritual guides, creating an oral lineage of instructional practice passed down across generations.

Forms of Strategies Applied in Tajwid Learning

Teachers at Sa'adatuddaren Jambi employ a structured, oral-centric set of strategies to address reading difficulties, categorized into five core pedagogical elements: talaqqi, tahsin, musyafahah, tadarus, and muroja'ah. Table 4 summarizes the operational details, pedagogical purposes, and structural execution of this strategy typology.

Table 4
Typology of Quranic Reading and Tajwid Remediation Strategies

Strategy	Pedagogical Objective	Classroom Execution	Core Targets
Talaqqi	One-on-one reading in front of the teacher with immediate feedback	Student sits close to the teacher, reciting verses while the teacher listens and halts the student to correct pronunciation errors instantly	Makharijul huruf, mad length, tajwid rules

Strategy	Pedagogical Objective	Classroom Execution	Core Targets
Tahsin	Progressive phonetic refinement of reading quality	Teachers break complex verses into short segments, focusing on correcting specific articulation errors step by step	Makharijul huruf and mad consistency
Musyafahah	Oral visual-auditory articulation modeling	Teacher exaggerates lip, teeth, and tongue movement to show the physical origin (makhrāj) of a letter; student observes and mimics	Makharijul huruf (similar-sounding letters)
Tadarus	Group-based circle reading collective monitoring	Students form a circle (halaqah) and take turns reading; peers and teacher collectively monitor and correct errors	Reading fluency, motivation, and tajwid recognition
Muroja'ah	Systematic review and habituation of previously mastered verses	Routine repetition of passages at the start of each session to consolidate corrected reading patterns into long-term memory	Long-term retention, makhrāj consistency

Talaqqi emerged as the primary vehicle for individualized instruction. Teachers described the strategy as indispensable because it allows them to diagnose each student's specific phonetic struggles. Ustadz Hasan explained the process: *"I sit with each santri one by one. There is no shortcut. I must hear their voice directly. When they read 'Al-hamdu' but pronounce it with a soft 'ha' instead of the deep throat 'ha', I stop them immediately. We repeat it together five, ten, or twenty times until their throat muscles adjust. It requires intense individual focus."* Classroom observations confirmed that this one-on-one interaction was prominent: while the rest of the class engaged in quiet independent review, individual students took turns sitting directly facing the teacher to receive targeted, personalized correction. This method allows teachers to adapt their pacing to each student, consistent with the principle of individualized remediation.

Tahsin and musyafahah are used concurrently to resolve makharijul huruf difficulties. Musyafahah is highly visual, requiring students to look directly at the teacher's mouth. Ustadz Solihin highlighted the visual nature of this strategy: *"Some letters like 'Qof', 'Khaf', or 'Ain' cannot be explained by rules alone. The student must see how my lips shape the sound, how my jaw moves, and where my tongue is placed. I tell them, 'Look at my mouth.' Then they mimic me. This visual correction is the only way to fix deeply ingrained habits."* During observation, a student struggled to differentiate between *alif* (glottal stop) and *ain* (pharyngeal voiced). The teacher leaned forward, exaggerated the throat constriction required for the *ain*, and instructed the student to

watch and repeat the sound until the correct pharyngeal articulation was produced. This illustrates *musyafahah* as a highly physical, sensory form of modeling.

Tadarus (group reading) and muroja'ah (systematic review) help students build fluency and retain corrected habits. Tadarus also allows teachers to monitor several readers simultaneously within halaqah circles. Ustadzah Fatimah explained its value: *"In a large class, I cannot sit with every student for an hour. During tadarus, they read in turn in small circles. The other students listen and help correct their peers under my supervision. This builds a shared learning environment and helps students overcome their anxiety about making mistakes."* Muroja'ah helps prevent corrected articulations from slipping back into old habits; teachers typically spend the first fifteen minutes of each session on collective muroja'ah of previously learned verses. Field observations confirmed that these peer circles significantly increase the total time students spend reading aloud, helping to offset the limitations of large class sizes.

Supporting and Inhibiting Factors

The data show a set of supports and constraints shaping how effectively teachers can carry out these strategies. The primary supporting factors stem from the school's social and religious culture. First, *keteladanan guru* (teacher modeling) functions as a powerful driver, as teachers are regarded as both instructors and spiritual guides whose reading quality and steady presence motivate the santri. Second, the culture of *adab* (respect and discipline) helps students accept correction calmly. Ustadz Anwar noted: *"Our students have high respect (adab) for their teachers. When we tell them they are wrong, they do not feel insulted. They accept the correction as a blessing. This respect makes them highly receptive to repetitive corrections."* Third, the socio-religious environment of Tahtul Yaman functions as a supporting factor in itself: because it is a historic religious district, students regularly hear Quran recitation in the surrounding community, keeping the value of mastery visible and reinforcing the school's curricular goals.

Even with these supports, teachers face serious barriers. The first is low initial literacy, as many santri arrive with weak Quran reading foundations from their prior schooling. The second is infrastructure deficits: classrooms are crowded and learning resources are limited. Ustadz Solihin remarked: *"We have limited space and large classes. Doing one-on-one talaqqi with 40 students in a single session is physically exhausting. We lack modern audio-visual tools or a dedicated language laboratory that could help students practice pronunciation independently."* Third, time constraints limit individual attention, as the packed pesantren schedule—dawn prayers, formal school, classical text lessons, and evening prayers—leaves little room for individual *musyafahah* sessions. Finally, a lack of formal pedagogical training means that junior teachers often possess strong recitation skills but limited capacity to diagnose reading difficulties systematically; they tend to teach as they were taught, which constrains their adaptation to struggling students. Taken together, teacher agency in adapting Quranic literacy instruction appears shaped by both structural constraints and internalized pedagogical

beliefs. Table 5 summarizes the primary internal and external enablers and barriers shaping strategy implementation.

Table 5
Matrix of Enablers and Barriers in Strategy Execution

Dimension	Supporting Factors (Enablers)	Inhibiting Factors (Barriers)
Internal	Teacher modeling (exemplary recitation); high student respect (adab); peer monitoring in circles	Deficient initial literacy (low input); student memory limitations; motivation deficits
External	Immersive spiritual environment of Jambi Seberang; generational traditional legacy	Deficient infrastructure (crowded rooms); limited hours for individual attention; inadequate teacher training

The findings matter both theoretically and practically for religious education, teacher agency, and literacy programs in Islamic boarding schools. Framing the pedagogical practices at Pondok Pesantren Sa'adatuddaren Jambi through Basil Bernstein's theory of classification and framing offers a deeper conceptual understanding of the teacher's role. In Bernsteinian terms, classification refers to the strength of the boundaries between categories of knowledge, while framing refers to the degree of control that teachers and students hold over the selection, sequencing, pacing, and evaluative criteria of the pedagogical relationship (Skog, 2025).

In the tajwid classroom at Sa'adatuddaren, classification is extremely strong (+C). The content of the sacred text and the rules of tajwid are non-negotiable; they are viewed as divine, immutable, and requiring faithful preservation, with no room for student-led modification of makharijul huruf or mad rules. This pattern echoes findings elsewhere in Indonesian Quranic pedagogy, where the qirā'āt sanad network reflects a scholarly structure that is transnational, adaptive, and institutional, allowing recitation traditions rooted in the Middle East to take hold locally while retaining distinctive characteristics (Fontaine, 2026). However, framing in this setting is comparatively relaxed and dynamic (−F): while the curriculum sequence itself is rigid, teachers deliberately loosen pacing and instructional control during talaqqi and musyafahah sessions, allowing the student's immediate performance to dictate the rhythm of the lesson. This combination of strong classification and flexible framing represents a sophisticated pedagogical negotiation, indicating that traditional religious education is not monolithic or blindly rigid but embeds considerable pedagogical empathy within a strictly bounded structure. This finding is consistent with broader scholarship on adab-centered pedagogy, which holds that in traditional Islamic education such as pesantren, adab is taught through direct experience, with teachers serving as role models in instilling moral and spiritual values (Rifky et al., 2025), a dynamic that helps explain

why strong textual authority and flexible instructional delivery can coexist without contradiction.

The institutional logics perspective further clarifies this pattern. Pesantren teachers appear to operate at the intersection of two coexisting logics: a traditional religious logic, which values scholarly lineage (*sanad*), respect for teacher authority (*adab*), and custodial preservation of sacred transmission; and a contemporary pedagogical logic, which demands instructional efficiency and differentiated instruction to address diverse student capabilities. This dual positioning is consistent with research on faith-based organizations more broadly, where religion functions as an institutional logic that influences the values and moral positions an organization espouses, shaping how its frontline workers carry out their day-to-day practice (Magri et al., 2025). Rather than treating these two logics as opposites, the teachers at Sa'adatuddaren Jambi appear to combine them in practice: *talaqqi* and *musyafahah* remain traditional, *sanad*-based methods, but here they also function as diagnostic and remedial tools for struggling students. The respect attached to *adab* plausibly helps sustain the repetition and discipline that this pedagogical work requires, a pattern consistent with findings that *adab* is understood as a comprehensive concept encompassing manners, ethics, and moral education, essential for guiding students toward becoming beneficial individuals (Alamsyahbani et al., 2026; Muthi, 2025). The traditional religious authority of the *ustadz*, in this light, is not used to enforce distant, passive compliance; rather, it appears leveraged to motivate the intensive, repetitive drilling necessary to correct pronunciation. This pattern resembles what has been described elsewhere as a transformation of authority relationships within Islamic pedagogy under contemporary pressures, where navigating epistemological tensions and the transformation of authority relationships emerged as central themes shaping how teachers reconcile tradition with present-day instructional demands (Damayanti & Paewai, 2025).

Compared with the more Java-centered literature on pesantren modernization, this case highlights a different rhythm of practice. Studies on contemporary Islamic education often stress digital tools, hybrid learning models, and formal management structures as the primary vehicles of improvement, with one recent study concluding that a hybrid approach integrating digital advancements while safeguarding religious authenticity requires structured teacher training programs and adequate funding to preserve religious depth (Usiono et al., 2021). Teachers at Sa'adatuddaren, by contrast, lean on oral, highly personal, and resource-light strategies such as *musyafahah* and *talaqqi*. That choice does not appear to be merely a traditional preference; it also reflects a pragmatic response to the resource constraints that shape everyday work in non-Java, *salafiyah* settings, where pesantren *salafiyah* continue to face their own distinct dynamics and dilemmas in sustaining traditional Islamic education amid modernizing pressures (Harmonedi et al., 2025). In such settings, where funding for digital language laboratories or standardized teaching credentials is often limited, the personal dedication of the teacher and the physical intimacy of oral transmission appear to

function as direct substitutes for formal administrative systems. This resilience of oral-centric pedagogy under resource constraint is echoed in research on peer-supported Quranic learning, where the application of peer tutoring improved students' interaction, confidence, and skills in reading and memorizing Qur'anic verses (Amri, 2024), suggesting that the *tadarus* circles observed at Sa'adatuddaren may achieve comparable benefits through an indigenous, low-cost peer structure rather than a formally designed tutoring program.

Practically, these findings suggest that improvement efforts should build on existing practices rather than attempt to replace them outright. External interventions that introduce standardized lesson plans or digital media without attention to local institutional logics risk limited uptake in traditional *pesantren*, a concern broadly consistent with observations that the development of Islamic education curricula faces complex challenges arising from globalization, socio-cultural change, technological advancement, and the need to balance religious values with contemporary competency demands (Hasibuan et al., 2025). Instead, teacher development programs in settings such as Sa'adatuddaren might more productively strengthen *talaqqi* and *musyafahah* by adding basic diagnostic skills for common reading difficulties, while helping teachers manage large classes through structured peer-tutoring networks, an approach supported by evidence that peer tutor training models can meaningfully enhance Qur'anic literacy outcomes when integrated systematically into existing instructional routines (Aisyatunnadiya & Sanusi, 2026). Training programs could, for instance, help teachers develop simple peer-monitoring checklists for use during *tadarus* circles, thereby drawing on students' existing respect for *adab* to run more efficient, collaborative classrooms. Such an approach would respect the traditional authority structures of the *pesantren* while incrementally building the practical capacity of its instructors.

CONCLUSION

This study finds that strong sacred-text authority in *tajwid* instruction does not necessarily produce rigid pedagogical practices. Teachers at Pondok Pesantren Sa'adatuddaren maintain textual accuracy, *sanad*-based transmission, and established *tajwid* principles while adapting instructional pace, repetition, and correction to students' specific learning difficulties. *Talaqqi* and *musyafahah* provide individualized correction, while *tadarus* and *muroja'ah* support repeated practice and peer-assisted learning. The findings demonstrate that strong classification of Qur'anic knowledge can coexist with flexible framing of instructional delivery.

Theoretically, this study extends Bernstein's classification and framing framework to Qur'anic recitation pedagogy in a traditional Sumatran *pesantren* and provides qualitative support for the institutional logics perspective. The findings show that religious and pedagogical logics can operate concurrently, with *sanad*-based authority and *adab* supporting rather than preventing learner-responsive instruction. Practically, the findings suggest that efforts to improve Qur'anic literacy in traditional *pesantren* should build upon existing practices rather than replace them. Teacher

development may strengthen *talaqqi*, *musyafahah*, *tadarus*, and *muroja'ah* through complementary skills in learner diagnosis, differentiated instruction, and classroom management.

This study is limited by its single-case design, six teacher participants, and focus on the junior high (*wustha*) level at one pesantren. Therefore, the findings are context-specific and should not be generalized to other *salafiyah* institutions without consideration of their distinct institutional and scholarly contexts. Future research should employ comparative multi-site designs across pesantren in different regions and educational levels to further examine how religious authority and pedagogical responsiveness interact in Qur'anic education.

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