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QUR'AN EDUCATORS' PEDAGOGICAL STRATEGIES IN IMPLEMENTING THE TASBIH METHOD

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ABSTRAK

Pembelajaran Al-Qur'an menuntut strategi pedagogis yang mengintegrasikan ketepatan bacaan, latihan berulang, bimbingan, dan evaluasi yang responsif terhadap keragaman kemampuan peserta didik. Penelitian ini bertujuan menganalisis strategi pendidik Al-Qur'an dalam menerapkan Metode Tasbih serta menjelaskan hubungan antarstrategi tersebut dalam pengelolaan pembelajaran. Penelitian menggunakan pendekatan kualitatif deskriptif dengan pengumpulan data melalui observasi, wawancara semi-terstruktur, dan dokumentasi. Informan dipilih secara purposif berdasarkan keterlibatan mereka dalam penerapan metode. Data dianalisis melalui analisis tematik refleksif. Naskah mengidentifikasi tujuh strategi yang saling berkaitan: pemetaan kemampuan awal dan perencanaan; demonstrasi dan pengulangan bertahap; pendampingan dan koreksi bacaan; motivasi dan penguatan; diferensiasi pembelajaran; penanganan kendala; serta evaluasi dan tindak lanjut. Kontribusi penelitian terletak pada kerangka pengelolaan pedagogis adaptif yang menjelaskan bagaimana prinsip pengulangan dalam Metode Tasbih perlu dihubungkan dengan demonstrasi, umpan balik, dan penyesuaian pembelajaran. Temuan ini menggambarkan strategi pendidik, bukan bukti pengukuran peningkatan kemampuan membaca peserta didik.

Keywords:
pedagogical strategies; Qur'an educators; Tasbih Method; differentiated instruction; thematic analysis.

ABSTRACTS

Qur'an learning requires pedagogical strategies that integrate recitation accuracy, repeated practice, guidance, and evaluation responsive to differences in learners' abilities. This study examines the strategies employed by Qur'an educators in implementing the Tasbih Method and explains how these strategies operate as an integrated approach to instructional management. The study adopts a descriptive qualitative design, drawing on observation, semi-structured interviews, and documentation. Informants were purposively selected based on their involvement in implementing the method. The data were interpreted through reflexive thematic analysis. The manuscript identifies seven interrelated strategies: assessing learners' initial abilities and planning instruction; demonstrating and organizing gradual repetition; providing guidance and correcting recitation; motivating learners and reinforcing progress; differentiating instruction; addressing learning challenges; and evaluating progress with follow-up actions. The study's contribution is an adaptive pedagogical management framework that explains why repetition in the Tasbih Method needs to be integrated with modeling, feedback, and instructional adjustment. The findings describe educators' strategies and

	should not be interpreted as measured evidence of improved reading proficiency.

A. INTRODUCTION

The Qur'an occupies a foundational position in Islamic education. The ability to read it accurately is therefore an essential learning competency that requires sustained instruction and practice. Qur'anic reading proficiency involves more than recognizing hijaiyah letters or reading fluently; it also requires accurate articulation (makhārij al-ḥurūf), appropriate application of tajwīd rules, and consistency in recitation. These dimensions make Qur'an instruction a pedagogical process in which the educator must model accurate performance, diagnose learners' difficulties, provide corrective feedback, and evaluate progress. The availability of a particular teaching method does not, by itself, guarantee the achievement of learning objectives. Its pedagogical value depends in part on how educators interpret and adapt its procedures to learners' prior knowledge, pace, and learning needs.

Concern for Qur'anic literacy remains relevant in Indonesia. The original manuscript cites the 2023 National Survey on the Qur'anic Literacy Potential of the Indonesian Public, which reported an index of 66.038 and categorized it as high (Ministry of Religious Affairs of the Republic of Indonesia, 2023). A high aggregate index does not mean that all population groups have achieved adequate reading proficiency or that instructional challenges have disappeared. It reinforces the need to maintain instructional quality and strengthen educators' capacity to address differences in learners' abilities.

Previous studies have examined teachers' efforts to improve Qur'an reading, the selection of instructional strategies, and the use of different methods. Arlina et al. (2023) describe teachers' efforts through guided instruction and support for learners who experience difficulties. Rupawan and Wardefi (2024) identify a sequence that includes diagnosing learners' abilities, formulating objectives, selecting appropriate methods, and evaluating learning. Saraswati et al. (2023) emphasize ability-based grouping, additional guidance, extended learning opportunities, reinforcement, and communication with parents. Together, these studies show that Qur'an instruction is not simply the delivery of a method; it involves pedagogical decisions that respond to learner characteristics and the learning environment.

Research on methods such as talaqqī, Tilāwatī, and Yanbu'a illustrates the range of approaches used in Qur'an instruction. Studies of talaqqī emphasize modeling and direct correction (Athaillah et al., 2023; Desriani & Muliati, 2023; Setiawan et al., 2025), while studies of Tilāwatī and Yanbu'a examine structured procedures and their application in different educational settings (Huda, 2023; Hikassaniah et al., 2024; Latipah et al., 2025; Maula et al., 2024; Nurhasanah & Fatimah, 2023; Rosyid & Alimni, 2024; Setiono & Ahmadi, 2026; Setyawati & Fahyuni, 2023). These studies provide a comparative context, but they do not remove the need to examine how educators manage the specific procedures of the Tasbih Method. Rakhmawati et al. (2025) also examine the relationship between Qur'an-Hadith learning and students' Qur'anic literacy, providing a complementary perspective on the relevance of structured instruction to reading and writing competencies.

The Tasbih Method is characterized in the manuscript as an approach that organizes Qur'anic recitation through structured repetition, rhythm, and hand

movements. Repetition is intended to support memorization and fluency, while accurate makhārij and tajwīd remain essential. Zein et al. (2023) discuss the implementation of the Tasbih Method and its use of repeated recitation, rhythm, and movement. Their study provides a basis for understanding the method's procedural characteristics. However, a description of the method's implementation does not fully explain the pedagogical decisions educators make before, during, and after repetition: how they determine the appropriate amount of practice, identify and correct errors, respond to different levels of proficiency, or decide when learners are ready to proceed.

The distinction is important because repetition can support learning only when it is meaningfully structured. If learners repeat a passage without receiving an accurate model or corrective feedback, they may reinforce inaccurate pronunciation. Conversely, when repetition is combined with demonstration, monitoring, and correction, it can become a guided practice process. This distinction clarifies why the present study focuses on educators' strategies rather than treating the method as an independent cause of learning outcomes. The study examines the pedagogical work required to translate the method's core procedures into responsive classroom practice.

The pedagogical competence of educators is central to the analysis. Zuhriansah et al. (2025a) discuss the management of Qur'an-based pedagogical competence and identify issues including limited teacher training, insufficient variation in teaching methods, incomplete evaluation, and limited individual support. Although their study concerns Qur'an memorization in a particular school context, it is relevant because it highlights the relationship between educator competence, instructional management, and the quality of Qur'anic learning. In a broader discussion of Islamic education, Zuhriansah et al. (2025b) emphasize the need for educational institutions and educators to respond to change while maintaining Islamic values. This perspective supports the view that pedagogical adaptation should be principled rather than a departure from the method's instructional foundations.

Despite the growth of research on Qur'an teaching strategies and the emergence of studies on the Tasbih Method, these two strands have not been sufficiently integrated in an analysis centered on educators' pedagogical decisions. Existing studies tend either to examine general strategies for Qur'an reading instruction or to describe the implementation of a particular method. The knowledge gap addressed here concerns how educators coordinate planning, demonstration, repetition, correction, motivation, differentiation, problem-solving, and evaluation when implementing the Tasbih Method. A further analytical need is to distinguish initial assessment from differentiated instruction: initial assessment identifies learners' starting points, whereas differentiation uses that information to adjust pace, intensity, grouping, or the form of support during instruction.

Accordingly, this study addresses three research questions: (1) How do Qur'an educators plan and implement the Tasbih Method? (2) What adaptive strategies do educators use to respond to differences in learners' abilities and learning challenges? (3) How do educators evaluate learners' progress and use evaluation to determine subsequent instructional steps? The study aims to analyze the strategies employed in the implementation of the Tasbih Method and to develop an empirically grounded account of their relationship. Its contribution is not to establish the method's causal effectiveness, but to explain the pedagogical management through which educators organize and adapt its procedures.

B. METHOD

This study employed a qualitative approach with a descriptive design to examine educators' strategies in implementing the Tasbih Method within the context of Qur'an learning. A qualitative approach was considered appropriate because the research focused on understanding participants' practices, experiences, and interpretations rather than examining statistical relationships among variables (Creswell & Poth, 2023; Nasution, 2023; Sugiyono, 2022). The researcher served as the primary research instrument, supported by interview guidelines, observation protocols, recording devices, and field notes. The research design and analytical procedures were guided by qualitative inquiry and reflexive thematic analysis (Braun & Clarke, 2022).

The research was conducted in an educational setting where the Tasbih Method was implemented as an approach to Qur'an reading instruction. The research setting was selected based on its relevance to the research objectives, particularly the implementation of structured recitation practices and the involvement of educators in guiding learners through the learning process. The institutional context provided an opportunity to examine how the Tasbih Method was applied in instructional activities, including lesson preparation, demonstration, repeated practice, correction, and evaluation. The research focused on the actual pedagogical practices undertaken by educators in facilitating Qur'an learning.

The research participants consisted primarily of Qur'an educators who were directly involved in implementing the Tasbih Method. Their involvement provided relevant information regarding instructional planning, teaching procedures, classroom management, strategies for addressing learners' difficulties, and the evaluation of learning activities. Supporting information was obtained through observations of the learning process and relevant educational documentation. Participants and supporting sources were considered based on their relevance to the research objectives and their capacity to provide information concerning the implementation of the method. This selection enabled the researcher to obtain contextual insights into the pedagogical strategies employed by educators.

Data were collected through semi-structured interviews, direct observation, and documentation. Semi-structured interviews were conducted to explore educators' experiences, instructional considerations, and strategies in implementing the Tasbih Method. The interview topics covered lesson planning, demonstration and repetition procedures, correction techniques, learner motivation, differentiated instruction, learning challenges, and evaluation practices. Direct observations were carried out to examine the implementation of learning activities, including the presentation of recitation models, the use of rhythm and hand movements, repeated practice, educator–learner interactions, feedback, classroom management, and assessment. Documentation was also used to support the analysis through the examination of relevant learning materials, instructional schedules, educational resources, and other documents related to the implementation of the Tasbih Method. The combination of these techniques provided complementary perspectives for understanding the research phenomenon.

Data were analyzed using reflexive thematic analysis following the approach developed by Braun and Clarke (2022). The analysis began with familiarization with the collected data through repeated reading of interview materials, observation notes, and

relevant documents. The researcher then developed initial codes to identify meaningful information related to the research objectives. These codes included learners' initial abilities, instructional planning, demonstration, repeated practice, recitation correction, motivation, differentiated support, problem-solving, and learning evaluation. Subsequently, related codes were examined and organized into broader categories and potential themes. The themes were then reviewed, refined, defined, and interpreted to establish meaningful relationships among the identified pedagogical strategies. This analytical process enabled the researcher to develop a comprehensive understanding of how educators organized and adapted the Tasbih Method within Qur'an learning activities.

The analytical process also emphasized the relationship between empirical information and the development of research themes. Information obtained from interviews was interpreted alongside observation findings and relevant documentation to identify recurring patterns, differences, and complementary perspectives. For example, information concerning educators' correction of learners' recitation was examined in relation to their use of repeated practice and individual guidance. This process helped establish the analytical relationship between corrective feedback, guided practice, and the broader strategy of facilitating accurate Qur'an recitation. The resulting themes were subsequently organized into seven principal areas representing the pedagogical strategies employed in implementing the Tasbih Method.

To strengthen the credibility of the findings, the study employed triangulation by comparing information obtained from different data sources and collection techniques. Source triangulation involved examining information provided by educators in relation to relevant observations and supporting documentation. Methodological triangulation was conducted by comparing interview findings, observations, and documentary evidence. This process helped identify consistencies and differences in the information collected and provided a more comprehensive understanding of the implementation of the Tasbih Method. The researcher also maintained reflexive awareness throughout the research process by critically examining the interpretation of collected information, the assumptions underlying the analysis, and the relationship between the research objectives and the development of analytical themes.

Ethical considerations were maintained throughout the research process, particularly regarding the confidentiality of participants and the responsible use of research information. The research process emphasized respect for participants, the protection of information obtained during data collection, and the presentation of findings in accordance with academic research principles. Information was interpreted and reported in relation to the research objectives while avoiding the disclosure of personal information that could compromise participants' confidentiality. The overall methodological approach was designed to ensure that the findings accurately represented the pedagogical practices and experiences associated with the implementation of the Tasbih Method.

Table 1. Research Design and Analytical Procedures

Component	Description	Evidence/output to report
Design	Descriptive qualitative inquiry into	Contextual account of pedagogical
Participants	Purposively selected educators and supporting informants.	Actual participant count, roles, experience, and selection criteria.
Observation	Modeling, repetition, movement, feedback, management, and evaluation.	Dated field notes and number/duration of sessions.
Interview	Planning, implementation, adaptation, challenges, and evaluation.	Transcripts, interview count/duration, participant codes.
Documentation	Learning materials, schedules, progress records, and institutional documents.	Document inventory and relevance.
Analysis	Familiarization, coding, theme development, review, definition, and interpretation.	Example linking excerpt, code, category, and theme.
Reflexivity/ethics	Researcher positionality, consent, confidentiality, and permission.	Verified reflexive statement and ethical procedures.

Source: Developed by the author based on Creswell and Poth (2023) and Braun and Clarke (2022).

C. RESULT AND DISCUSSION

The analysis presented in the original manuscript identifies seven interrelated strategies used by Qur'an educators in implementing the Tasbih Method: (1) planning based on learners' initial abilities; (2) implementing the method through demonstration and gradual repetition; (3) providing guidance and correcting recitation; (4) motivating learners and reinforcing progress; (5) adapting instruction to differences in ability; (6) addressing learning challenges; and (7) evaluating progress and determining follow-up actions. These strategies are presented below as an integrated pedagogical sequence. To meet the reviewer's request for stronger empirical grounding, the author must insert anonymized interview excerpts and dated observation examples in the marked places. General descriptions alone are insufficient evidence for qualitative findings.

1. Initial Assessment and Instructional Planning

The first strategy concerns identifying learners' starting points before deciding how to organize instruction. The manuscript notes that learners may differ in their recognition of hijaiyah letters, articulation of makhārij, application of tajwīd, and fluency. These dimensions affect the amount and type of support required during recitation practice. Initial assessment therefore functions as a diagnostic stage: it provides information that educators can use to set realistic objectives, select learning material, determine the starting level, and anticipate areas requiring additional guidance.

This theme must be distinguished from differentiation. Initial assessment identifies learners' existing abilities before or at the beginning of instruction. Differentiation uses that information to adjust pace, grouping, repetition intensity,

task complexity, or individual support during instruction. Assessment generates information; differentiation translates that information into pedagogical action.

This interpretation aligns with Saraswati et al. (2023), who describe ability-based grouping and targeted support in Qur'an learning, and Rupawan and Wardefi (2024), who emphasize identifying learners' abilities before selecting strategies and evaluating learning. It also resonates with Zuhriansah et al. (2025a), particularly the need for systematic evaluation and individual support. The distinctive contribution here is the focus on how diagnostic decisions shape the subsequent use of the Tasbih Method.

The available manuscript does not provide a verbatim interview quotation, participant code, or dated observation record for this stage. Accordingly, the finding is presented at the level supported by the existing account: educators are expected to identify learners' initial abilities in letter recognition, articulation, tajwīd, and fluency before determining instructional targets and learning materials. The diagnostic purpose of this stage is to establish an instructional starting point; specific grouping decisions or changes to lesson plans should be reported only where they are documented in the original field notes.

2. Demonstration and Gradual Repetition in the Tasbih Method

The second strategy concerns the specific instructional procedures associated with the Tasbih Method. The method, as described in the manuscript and by Zein et al. (2023), emphasizes structured repetition and consistency in recitation, supported by rhythm and hand movements. The educator's role is not limited to asking learners to repeat. The educator provides a correct model, organizes the sequence of practice, maintains an appropriate pace, and monitors whether learners reproduce the target recitation accurately.

The pedagogical distinction is between repetition as a mechanical routine and repetition as guided practice. Repetition becomes meaningful when learners know what to attend to, receive an accurate demonstration, and are given opportunities to correct errors. Rhythm and hand movements may serve as cues for sequencing or maintaining participation, but they should not displace the central criteria of correct pronunciation and tajwīd. The educator must balance fluency-building with accuracy monitoring.

Zein et al. (2023) provide a direct point of comparison because their study specifically addresses the Tasbih Method. Studies of talaqqī also underscore modeling and direct interaction between educator and learner (Athaillah et al., 2023; Desriani & Muliati, 2023; Setiawan et al., 2025). Demonstration and repetition are method-related procedures, whereas sequencing, pacing, and monitoring are pedagogical decisions made by educators when applying those procedures.

The available text identifies demonstration, structured repetition, rhythm, and hand movements as elements of the Tasbih Method, but it does not include a dated observation transcript or a verified repetition count. The procedure can therefore be described without assigning an undocumented sequence or number: the educator models the target recitation, guides learners through repeated practice, and monitors whether the recitation remains accurate. Rhythm and hand movements are treated as instructional cues described in the manuscript, not as independently verified features of every observed session.

3. **Guidance and Correction as Formative Feedback**

The third strategy concerns direct guidance and correction during recitation. Learners may make errors in letter articulation, vowel length, or the application of tajwīd rules. Immediate and specific feedback helps prevent an inaccurate pattern from being repeated and reinforced. Correction is therefore not separate from the method; it is a quality-control mechanism within the learning process.

A useful analytical distinction is between correction and additional guidance. Correction responds to a particular error by identifying or modeling the accurate form. Additional guidance provides sustained support when a learner repeatedly experiences difficulty or requires a slower pace. These practices may occur together, but they address different instructional needs.

The finding is consistent with Susmiyati et al. (2026), who discuss individualized correction, talaqqī, peer tutoring, and adaptation to learners' needs. It is also compatible with studies of talaqqī emphasizing direct modeling and correction (Athaillah et al., 2023; Desriani & Muliati, 2023). In the Tasbih Method, repetition should be redirected when it reproduces an error; the learner should then repeat the corrected form.

The manuscript identifies articulation, vowel length, and tajwīd as areas in which learners may require correction, but it does not supply a verbatim correction episode or an observation record identifying a particular learner response. The finding is therefore limited to the instructional function of feedback: when an error is identified, the educator needs to model the accurate form and guide the learner to repeat it correctly. A specific error, corrective utterance, or subsequent improvement should not be attributed to a participant unless it is confirmed by the underlying interview or observation data.

4. **Motivation and Reinforcement**

The fourth strategy concerns sustaining learners' attention, confidence, and willingness to participate in repeated practice. Repetitive activities may become tiring, particularly for learners who experience difficulty or progress more slowly. Educators may use encouragement, recognition of effort, positive reinforcement, and a supportive learning climate to sustain participation. The importance of this strategy lies not simply in the use of rewards, but in how educators communicate progress and help learners remain engaged.

Amin (2022) identifies examples, rewards, and guidance as strategies for motivating learners in Qur'an recitation, while also noting the influence of family support, learning resources, learner interest, and the learning environment. These factors suggest that motivation is relational and contextual rather than solely an individual learner trait. Mizan and Mustofa (2023) provide a broader account of Qur'an learning strategies in an institutional setting.

Motivation should also be interpreted alongside differentiation. Learners who encounter persistent difficulty may need shorter practice segments, more frequent feedback, or individualized encouragement. Learners who have mastered a passage may require a different form of challenge. Reinforcement is pedagogically meaningful when it acknowledges actual effort and progress rather than applying identical incentives to all learners.

The account provided in the manuscript identifies encouragement, recognition of effort, positive reinforcement, and a supportive learning climate as relevant

motivational practices. However, it does not include a recorded quotation or a dated example of a particular reward or encouragement episode. The discussion therefore treats motivation as a strategy identified in the study's analytical account, while leaving the exact form, frequency, and learner response unspecified. Any claim about a particular reward or its effect should be added only if supported by field documentation.

5. **Differentiated Instruction and Adaptation to Learner Differences**

The fifth strategy concerns the adjustments educators make after identifying differences in learners' abilities. Differentiation may involve adjusting the pace of instruction, intensity of repetition, length of a practice segment, composition of learning groups, or amount of individual assistance. These adjustments do not necessarily change the core principles of the Tasbih Method; they change how those principles are enacted for learners with different needs.

This theme is distinct from initial assessment. Initial assessment identifies a learner's starting level; differentiated instruction is the response to that information during the learning process. It is also distinct from individualized correction: correction addresses a particular error, whereas differentiation organizes the broader learning experience to accommodate different levels of readiness.

Saraswati et al. (2023) and Susmiyati et al. (2026) emphasize ability-based grouping and adaptive support in Qur'an instruction. Zuhriansah et al. (2025a) similarly highlight individual approaches and comprehensive evaluation in managing Qur'anic learning. This study locates adaptation within a method whose core practice involves repetition: educators retain the method's principles while adjusting practice time, pace, sequence, and support.

The manuscript's account indicates that learners' different levels of reading ability require educators to vary the support provided during instruction. At the level of analysis, this may involve adjusting pace, repetition intensity, practice length, grouping, or individual assistance. The supplied material, however, does not document a named or dated comparison between two learners or groups. The finding is consequently stated as an adaptive instructional principle rather than as a specific observed case; concrete examples should be included only when verified by the original field notes.

6. **Addressing Learning Challenges**

The sixth strategy concerns practical challenges that arise during implementation. The original manuscript identifies differences in learner ability, time constraints, reading difficulties, and variations in motivation. These challenges operate at different levels. Reading difficulties and differences in prior ability are learner-related; time constraints and educator–learner ratios may be institutional; motivation may be influenced by individual, family, and classroom factors.

The analytical question is not only what obstacles exist, but how educators respond to each obstacle. Additional review may address a specific reading difficulty; individual guidance may address a learner's need for more support; adjusted pacing may respond to time or readiness constraints; and grouping may help educators manage a heterogeneous class. Abdillah et al. (2025) and Susmiyati et al. (2026) also discuss instructional and contextual barriers in Qur'an learning. These studies support the multidimensional interpretation, but the present

manuscript must demonstrate how the challenges were encountered in its own research setting.

The challenges identified in the manuscript include differences in learner ability, limited instructional time, reading difficulties, and variations in motivation. The corresponding responses discussed in the text are additional review, individual guidance, adjusted pacing, and grouping. Because the supplied material does not contain dated field episodes, these are reported as challenge–response patterns in the manuscript's analytical account, not as two independently verified observation cases. The distinction is important: the existence of a challenge and the educator's response should be supported by interview or observation records before being presented as a direct field event.

7. Evaluation and Follow-up as a Continuous Cycle

The seventh strategy concerns evaluating learners' progress and using the results to plan subsequent instruction. Evaluation in Qur'an reading may attend to fluency, articulation, and the application of tajwīd. These dimensions can inform decisions about whether learners should continue practicing a passage, revisit a pronunciation, receive additional support, or move to the next learning target. The manuscript should distinguish formative monitoring during practice from a more comprehensive evaluation at the end of a learning unit or session.

The findings suggest a cyclical relationship: initial assessment and planning → demonstration and guided repetition → correction and feedback → motivation and differentiation → evaluation → follow-up planning. The sequence is not necessarily linear; evaluation may occur during practice and lead to immediate adjustment. Its significance lies in showing that pedagogical management is continuous: educators use information from one stage to modify the next.

This interpretation is consistent with Rupawan and Wardefi (2024), who identify evaluation as a component of Qur'an learning strategies, and Saraswati et al. (2023), who discuss monitoring progress and providing additional support. In this study, evaluation is treated as a decision-making process rather than evidence of measured gains in reading proficiency.

The manuscript identifies fluency, articulation, and application of tajwīd as relevant dimensions for monitoring progress. These criteria can guide decisions to continue practice, revisit a pronunciation, provide additional support, or move to a subsequent learning target. No standardized pre-test/post-test results, numerical progress record, or dated assessment sheet is included in the supplied material. Accordingly, evaluation is discussed as a formative decision-making process and not as evidence of statistically or quantitatively measured improvement in learners' reading proficiency.

8. Integrating the Seven Strategies: An Adaptive Pedagogical Management Framework

Taken together, the seven strategies can be interpreted as an adaptive pedagogical management framework for implementing the Tasbih Method. The diagnostic level includes identifying initial abilities and planning. The instructional level includes demonstration, repetition, correction, motivation, and differentiation. The regulatory level includes addressing challenges, evaluating progress, and using the results to revise subsequent planning. The levels are analytically distinguishable but operate in interaction.

The framework clarifies the relationship between method-specific and general pedagogical elements. Structured repetition, rhythm, and hand movements are identified in the manuscript as characteristic procedures of the Tasbih Method. Assessment, planning, feedback, motivation, differentiation, and evaluation are broader pedagogical strategies that may also be used in other Qur'an teaching approaches. The contribution of this study lies in explaining how these general strategies organize and regulate the method-specific procedures in practice.

This framework does not establish that the Tasbih Method is more effective than other methods, nor does it prove that the seven strategies cause measurable improvements in reading proficiency. Rather, it provides an interpretation of how educators manage the method responsively. The research design investigates educator strategies and does not include systematic measurement or comparison of learner outcomes. Future comparative or mixed-methods research may examine the relationship between implementation quality and learner progress more directly.

The framework therefore contributes an empirically oriented explanation of pedagogical coordination: a method provides an instructional structure, educators interpret and adapt that structure, and evaluation informs the next cycle of instruction. This argument is consistent with the emphasis on educator competence and institutional responsiveness in Zuhriansah et al. (2025a, 2025b), while remaining specific to the instructional procedures examined in this study.

Table 2. Analytical Distinction among the Seven Strategies

Theme	Core analytical focus	Relationship to the Tasbih Method
1. Initial assessment and planning	Identifying prior ability and setting instructional targets.	Prepares the conditions for applying the method.
2. Demonstration and repetition	Modeling recitation and organizing structured practice.	Most directly connected to the method's procedures.
3. Guidance and correction	Responding to specific errors through feedback and corrected models.	Maintains accuracy during repetition.
4. Motivation and reinforcement	Sustaining participation, confidence, and engagement.	Supports continued participation in practice.
5. Differentiated instruction	Adjusting pace, grouping, repetition intensity, and support.	Adapts method implementation to learner readiness.
6. Challenge management	Responding to learner, classroom, and institutional barriers.	Maintains continuity of implementation.
7. Evaluation and follow-up	Monitoring performance and deciding subsequent steps.	Closes and restarts the instructional cycle.

Source: Author's analytical synthesis of the seven themes identified in the manuscript. Empirical examples must be added from the original dataset.

CONCLUSION

This study examines the pedagogical strategies used by Qur'an educators in implementing the Tasbih Method. The analysis identifies seven interrelated strategies: assessing learners' initial abilities and planning instruction; demonstrating and organizing gradual repetition; providing guidance and correcting recitation; motivating learners and reinforcing progress; differentiating instruction; addressing learning

challenges; and evaluating progress with follow-up actions. These strategies are best understood not as isolated activities but as connected elements of adaptive pedagogical management.

The main contribution is an integrated framework explaining how educators connect the method's characteristic procedures—structured repetition, rhythm, and hand movements—with broader pedagogical practices such as assessment, modeling, feedback, differentiation, and evaluation. Repetition should not be treated as a mechanical routine; its instructional value depends on accurate modeling, monitoring, and correction. Initial assessment and differentiation also have different functions: the former identifies learners' starting points, while the latter adjusts instruction in response to those points.

The findings concern educators' reported and observed strategies. Because the study does not present systematic pre- and post-assessment data or a comparative design, it cannot establish that the Tasbih Method causes measurable improvement in learners' reading proficiency or is more effective than alternative methods. The conclusions should therefore be limited to the pedagogical processes documented in the research setting. The transferability of the findings is also bounded by the characteristics of the institution and participants, which must be fully reported in the final manuscript.

Future research may compare implementation across institutions with different learner profiles, examine how educators' professional development influences instructional adaptation, or employ mixed methods to relate observed pedagogical practices to systematically measured reading outcomes. Such studies would extend the present framework while addressing the distinction between the quality of implementation and demonstrated learner achievement.

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