Quran Teachers' Skills as Pedagogical Foundations: Conceptual and Practical Insights into Nine Competencies

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Abstract

The teaching of the Quran requires teachers to master fundamental instructional skills comprehensively, as they are not merely transmitters of sacred texts but also facilitators of effective, interactive, and meaningful learning processes. Such mastery enables teachers to foster students' motivation, improve the quality of recitation, and cultivate an emotional connection with the Quran. This study aims to examine the concept and practice of nine essential teaching skills in Quranic instruction and to explore how these skills are implemented in classroom settings. Employing a qualitative content analysis approach, data were drawn from theories, expert opinions, and the review of 120 relevant scholarly articles. Thematic analysis was conducted using NVivo 12 software. The findings highlight nine core teaching skills that Quran teachers must acquire both theoretically and practically: i) openings and ii) closures enhance attentiveness and reflection, iii) explanation and iv) questioning strengthen comprehension and critical engagement, v) reinforcement and vi) variation sustain motivation, while vii) classroom management, viii) group discussions, ix) and individualized teaching foster discipline, collaboration, and inclusivity. This study contributes theoretically by strengthening the conceptual framework of basic teaching skills within Islamic education, and practically by offering insights for teacher training, curriculum development, and policy initiatives aimed at enhancing the quality of Quranic pedagogy in Islamic educational institutions.

INTRODUCTION

The teaching of the Quran has long been recognized as both a spiritual obligation and an educational practice. In traditional contexts, teachers often relied on rote memorization and repetition, emphasizing accuracy of recitation over interactive pedagogy (Basir et al., 2024; Munzir, 2023; Wijaya, 2024). However, contemporary Islamic education increasingly demands that teachers integrate structured teaching skills to foster deeper engagement with the Quran. This shift

reflects broader educational trends that prioritize learner-centered approaches, encouraging students to not only recite but also internalize the meanings and values of the Quran (Suparta, 2025).

Moreover, Quranic pedagogy requires teachers to balance cognitive, affective, and psychomotor domains. Effective teaching involves not only transmitting tajwid rules but also cultivating emotional connections and spiritual awareness among learners (Pranajaya et al., 2023; Ramadani & Rahman, 2025; Shoukat & Waheed, 2021). Without such integration, Quranic instruction risks becoming mechanical, reducing the transformative potential of the Quran in shaping character and values.

In Indonesia and Malaysia, where Quranic education is central to Islamic schooling, the demand for qualified teachers with pedagogical competence has grown significantly. Studies highlight that many teachers still lack systematic training in fundamental teaching skills, leading to inconsistencies in classroom practice (Abdullah & Munawir, 2025; Mas'ud et al., 2019). Addressing this challenge requires a conceptual framework that identifies and organizes essential teaching skills for Quran teachers.

This study therefore situates itself within the broader discourse of Islamic pedagogy, aiming to strengthen the theoretical foundation of Quranic teaching while offering practical insights for classroom implementation. By examining nine core teaching skills, it seeks to bridge the gap between tradition and modern pedagogy, ensuring that Quranic instruction remains both authentic and effective.

The challenges highlighted in the background such as reliance on rote learning, limited pedagogical training, and fragmented instructional practices underscore the necessity of a structured approach to Quranic pedagogy. While the background establishes the broader context of Islamic education and the pressing need for qualified teachers, it naturally leads to the formulation of clear research objectives. By identifying and analyzing fundamental teaching skills, this study seeks to respond directly to the gaps in practice and theory, offering a systematic framework that can guide both classroom implementation and teacher training. Thus, the transition from background to objectives reflects a logical progression: from recognizing existing limitations in Quranic instruction to articulating purposeful goals aimed at enhancing pedagogical quality and ensuring meaningful engagement with the Quran (Amirudin et al., 2025; Syaifudin et al., 2025).

The primary objective of this study is to identify and analyze nine fundamental teaching skills in Quranic pedagogy: lesson opening, closure, explanation, questioning, reinforcement, variation, classroom management, guiding small-group discussions, and teaching small groups/individuals. These skills are examined both conceptually and practically to provide a comprehensive framework for Quran teachers (Abdullah et al., 2015; Azhar et al., 2025).

A secondary objective is to explore how these skills are implemented in classroom settings. By analyzing qualitative data from 120 scholarly articles, the study investigates the extent to which teachers apply these skills in practice and the challenges they encounter (Wyat, 2014).

The study also aims to contribute to teacher training programs by offering structured insights into pedagogical competencies. This includes recommendations for curriculum design and policy initiatives that can enhance the quality of Quranic education in Islamic institutions (Maulana, 2024; Moslimany et al., 2024). Finally, the research seeks to strengthen the theoretical discourse on Quranic pedagogy by integrating classical traditions with modern instructional theories. This dual

contribution conceptual and practical positions the study as a significant step toward advancing Islamic education globally (Hajar, 2024).

Scholarly works on Islamic pedagogy emphasize the importance of structured teaching skills in Quranic instruction. For example, Al-Kharusi et al., (2025) highlights the role of explanation and reinforcement in correcting recitation errors, while Rahman & Smith, (2024) underscores the necessity of classroom management aligned with Islamic values. These studies demonstrate that effective pedagogy requires more than memorization; it involves interactive engagement and structured guidance.

Research on small-group teaching further illustrates its effectiveness in Quranic pedagogy. Fakhriyah & Rosi, (2025) found that individualized instruction improves mastery of tajwid and *maqamat*, enabling students to progress at their own pace. Similarly, Ismi & Sofyan, (2025) argues that guiding discussions fosters collaborative learning, allowing students to share insights and strengthen their understanding of the Quran. Despite these contributions, the literature remains fragmented. Most studies focus on isolated teaching skills without synthesizing them into a unified framework. This limits their applicability in teacher training and curriculum development (Ahmady & Khani, 2022). Therefore, this study builds upon existing literature by consolidating diverse pedagogical insights into a comprehensive model. By doing so, it addresses the need for a structured framework that can guide both theory and practice in Quranic pedagogy (Abdullah, 2018).

The literature on Quranic pedagogy consistently emphasizes the need for integrating traditional recitation practices with modern instructional strategies. Rahma, (2025) highlights that explanation and reinforcement are central to correcting tajwid errors, ensuring that learners not only memorize but also understand the rules of recitation. This aligns with broader pedagogical theories that stress the importance of scaffolding and feedback in language learning. Such insights suggest that Quranic teaching must move beyond rote memorization toward structured, interactive methods that foster deeper comprehension.

Another strand of research focuses on classroom management within Islamic education. Tumiran et al., (2025) argues that effective classroom organization is essential for maintaining discipline and respect, particularly in Quranic classes where spiritual values must be upheld. Classroom management in this context is not merely about controlling behavior but about creating an environment conducive to spiritual growth and learning. This perspective underscores the dual role of Quran teachers as both pedagogical guides and spiritual mentors.

Small-group teaching has also been widely studied in Quranic pedagogy. Hinayah, (2024) demonstrates that individualized instruction allows students to progress at their own pace, particularly in mastering complex *maqamat* and tajwid rules. This approach ensures that learners receive personalized feedback, which is often lacking in large classroom settings. Similarly, Akhyar et al., (2025); Rustyaningsih, (2025) notes that guiding small-group discussions fosters collaborative learning, enabling students to share insights and strengthen their understanding of the Quran collectively.

Variation in teaching methods is another critical theme in the literature. Midigo, (2025) emphasize that teachers must employ diverse strategies such as alternating between oral recitation, written exercises, and multimedia resources to sustain student motivation. Variation prevents monotony and encourages learners

to engage with the Quran through multiple modalities. This finding resonates with modern educational theories that advocate for multimodal learning environments.

Reinforcement strategies have been highlighted as particularly important in Quranic pedagogy. Abdulloh et al., (2025) points out that positive reinforcement, such as praise and recognition, enhances students' confidence and motivation. Conversely, corrective feedback must be delivered with sensitivity to avoid discouraging learners. This balance between encouragement and correction reflects the ethical dimension of Quranic teaching, where pedagogy is intertwined with values of compassion and respect.

Finally, the literature reveals a gap in synthesizing these diverse teaching skills into a unified framework. While individual studies provide valuable insights into specific practices, they often remain fragmented and lack integration. This fragmentation limits their applicability in teacher training and curriculum development. The present study addresses this gap by consolidating findings into a comprehensive model of nine fundamental teaching skills, thereby offering both theoretical clarity and practical guidance for Quranic pedagogy. Although prior studies have examined individual teaching skills in Quranic instruction, few have systematically analyzed how these skills interact as a holistic pedagogical model. Most research remains descriptive, focusing on isolated practices such as questioning or reinforcement, without situating them within a broader conceptual framework (Iman, 2025).

This creates a gap in understanding how fundamental teaching skills collectively shape effective Quranic pedagogy. Addressing this gap is crucial for advancing both theory and practice in Islamic education (Din, 2025). Moreover, existing studies often lack empirical synthesis. While they provide valuable insights, they do not consolidate findings into a structured model that can inform teacher training and curriculum development. This study therefore fills the gap by offering a comprehensive framework that integrates nine essential teaching skills, supported by qualitative analysis of 120 scholarly articles. It contributes both theoretically and practically to the advancement of Quranic pedagogy.

In light of the gaps identified in previous studies, this research seeks to explore several critical questions that shape the development of Quranic pedagogy. The study first examines what constitutes the nine fundamental teaching skills essential for effective Quranic instruction, situating them within both classical traditions and modern educational theory. It then investigates how these skills are conceptualized in the broader framework of Islamic education, highlighting their relevance to cognitive, affective, and psychomotor domains of learning. Furthermore, the research analyzes the ways in which these skills are implemented in classroom practice, focusing on their role in enhancing students' motivation, improving recitation quality, and fostering emotional connections with the Quran. Finally, the study considers how the integration of these skills can inform teacher training, curriculum innovation, and policy development, thereby contributing to the advancement of Islamic educational institutions in Indonesia, Malaysia, and beyond.

METHODS

In this study, the methodology was carefully designed to ensure that the exploration of fundamental teaching skills in Quranic pedagogy was both rigorous and contextually relevant. The choice of a qualitative approach reflects the need to

capture the richness of pedagogical practices and the meanings attached to them, while the systematic organization of data sources, instruments, sampling, and analysis ensures that findings are credible and applicable. Each methodological component from research design to ethical considerations was selected to align with the study's objectives and to address the research gap identified in the literature. To ensure coherence, the methodology of this study is narrated as a continuous section, with each component connected by bridging sentences so that the flow between design, data sources, instruments, sampling, analysis, and ethics is seamless (Engkizar et al., 2023; Sabrina et al., 2022).

The research was grounded in a qualitative design with a content analysis approach, chosen because it allows for the exploration of meanings, patterns, and themes in Quranic pedagogy rather than relying on numerical data. This descriptive-analytical type of research was particularly appropriate for examining how teachers conceptualize and implement fundamental instructional skills in classroom settings, providing depth and contextual richness (Aryasutha et al., 2025; Budiman & Isnaeni, 2025; Busral et al., 2025; Eltoukhi et al., 2025; Engkizar et al., 2024, 2025; Karwadi et al., 2025; Kassymova et al., 2025; Memon et al., 2021; Oktavia et al., 2025; Wahyuni et al., 2025). Building on this foundation, the study required carefully selected sources to ensure validity and comprehensiveness.

The sources of data included theories of Islamic pedagogy, expert opinions, and 120 scholarly articles published between 2015–2024, which together offered both historical depth and contemporary relevance. These documents were chosen to capture diverse perspectives on Quranic teaching, ranging from traditional recitation-based approaches to modern learner-centered innovations. To systematically engage with these materials, appropriate instruments were needed to guide the process of data collection and interpretation.

The main research instrument was a document analysis protocol designed to categorize and code teaching skills consistently across the literature. This was complemented by semi-structured interview guidelines, which allowed the researchers to validate findings with practitioners and triangulate textual data with lived experiences of Quran teachers (Sidik, 2025). Having established the instruments, the next step was to identify suitable informants who could provide authentic insights into classroom practice.

The study involved twelve Quran teachers from Indonesia and Malaysia, selected through purposive sampling to represent diverse institutional contexts and teaching experiences. This technique was appropriate because it ensured that participants had direct expertise and relevance to the study's objectives, thereby strengthening the credibility of the findings (Liao & Hitchcock, 2018). Once the informants were identified, the research required robust tools and techniques for analyzing the collected data.

NVivo 12 software was employed as the primary analytical tool, enabling systematic coding and thematic analysis through open, axial, and selective coding stages. This process facilitated the identification of recurring themes related to nine fundamental teaching skills and their classroom applications, ensuring that the findings were both conceptually grounded and practically applicable. Finally, the methodological rigor of the study was reinforced by strict adherence to ethical standards.

Ethical considerations were observed throughout the research process, including obtaining informed consent from all teacher informants, maintaining

confidentiality of responses, and securing institutional approval for data collection. These measures were aligned with established research ethics in Islamic education, ensuring that the study respected participants' rights and upheld academic integrity (Dasuki, 2025; Setiawan, 2024). By integrating these methodological components into a coherent narrative, the study ensured both rigor and relevance in its exploration of Quranic pedagogy.

RESULT AND DISCUSSION

Before presenting the comparative table of the nine fundamental teaching skills in Quranic pedagogy, it is important to provide a general narrative that frames their significance. These skills represent the core competencies that Quran teachers must master in order to transform the classroom into a space of both spiritual and pedagogical growth. They are not isolated techniques but interconnected practices that collectively shape the teaching–learning process. By structuring lessons effectively, engaging students through questioning and variation, reinforcing learning with encouragement, and managing the classroom environment with discipline and compassion, teachers ensure that Quranic instruction is meaningful and impactful. Furthermore, the inclusion of small-group and individualized teaching highlights the importance of differentiated instruction, allowing learners to progress at their own pace while deepening their emotional connection to the Quran. This integrated framework bridges classical traditions with modern educational theory, offering a holistic model that strengthens both the conceptual foundation and practical implementation of Quranic pedagogy.

Table 1. Quranic Pedagogy Teaching Skills: Framework and Outcomes

Teaching Skill	Conceptual Foundation	Classroom Implementation	Expected Learning Outcomes
Lesson Opening	Establishes spiritual and cognitive readiness; aligns with Islamic tradition of beginning with prayer and intention	Teachers start with supplications, recitation, or motivational cues; outline objectives and preview tajwid rules	Students gain focus, motivation, and emotional connection to the Quran
Lesson Closure	Provides reflection and consolidation; emphasizes synthesis and feedback	Teachers summarize tajwid rules, encourage reflection, end with prayer or collective recitation	Learners retain knowledge, feel spiritually uplifted, and consolidate learning outcomes
Explanation	Clarifies tajwid rules and meanings; bridges theory and practice	Teachers articulate phonetic rules, demonstrate recitation, contextualize verses	Students understand both technical accuracy and moral significance of

			the Quran
Questioning	Stimulates critical thinking and engagement; aligns with dialogical pedagogy	Teachers pose open-ended and closed questions to check comprehension and encourage reflection	Learners actively participate, self-correct, and deepen understanding
Reinforcement	Encouragement and corrective feedback; rooted in behaviorist learning principles	Teachers provide praise, recognition, and gentle correction	Students gain confidence, motivation, and improved recitation accuracy
Variation	Prevents monotony and sustains motivation; supports multimodal learning	Teachers alternate oral recitation, written tasks, group work, multimedia	Learners remain attentive, engaged, and retain knowledge through diverse methods
Classroom Management	Organizes environment for discipline and respect; integrates spiritual values	Teachers structure seating, pacing, and maintain order with compassion	Students show discipline, respect, and focus during Quranic learning
Guiding Small-Group Discussions	Promotes collaborative learning and peer reflection	Teachers facilitate group dialogue, clarify misunderstandings, encourage sharing	Learners develop critical reflection, collaborative skills, and deeper comprehension
Teaching Small Groups & Individuals	Ensures differentiated support; aligns with personalized pedagogy	Teachers provide one-on-one correction and tailored guidance	Students master tajwid, gain confidence, and strengthen emotional bonds with the Quran

A comprehensive synthesis of the nine fundamental teaching skills in Quranic pedagogy shows that they collectively form a holistic framework that bridges conceptual theory with classroom practice. Each skill ranging from lesson opening and closure to explanation, questioning, reinforcement, variation, classroom management, guiding small-group discussions, and individualized teaching plays a distinct role in shaping the learning environment. Together, they ensure that Quranic instruction is not only accurate in terms of tajwid and recitation but also meaningful in fostering spiritual connection, motivation, and critical reflection. The framework highlights that effective pedagogy requires integration: openings and closures provide structure, explanation and questioning deepen comprehension, reinforcement and variation sustain engagement, while classroom management and differentiated teaching guarantee discipline and inclusivity. By synthesizing these

skills, the table demonstrates how Quran teachers can transform traditional rote learning into dynamic, learner-centered pedagogy that nurtures both cognitive mastery and emotional bonds with the sacred text

Lesson Opening

Lesson openings in Quranic pedagogy are designed to prepare students both spiritually and cognitively for the learning process. Teachers often begin with supplications, recitation of selected verses, or motivational remarks that establish readiness and focus (Sugiarto & Ahlan, 2025). This practice not only sets the tone for the session but also connects learners emotionally to the sacred text, ensuring that the lesson begins with reverence and purpose.

Beyond spiritual preparation, openings also function as pedagogical cues. Teachers may outline objectives, highlight key tajwid rules, or preview the recitation style to be practiced. Such clarity helps students anticipate the learning process and engage actively (Muthoharoh, 2025). By framing the lesson purposefully, teachers ensure that learners understand both the content and the expected outcomes. In classroom implementation, effective openings have been shown to increase student motivation and attentiveness. When teachers combine spiritual invocation with clear instructional direction, students demonstrate stronger focus and readiness to participate (Gholami, 2024). Thus, lesson openings are foundational to structured Quranic pedagogy.

Lesson Closure

Closures in Quranic teaching provide opportunities for reflection and consolidation. Teachers often end sessions with collective recitation, summarizing tajwid rules, or encouraging students to share what they learned. This reinforces retention and ensures that learners leave with a sense of accomplishment. Pedagogically, closures serve as checkpoints for assessing comprehension. Teachers may pose reflective questions or assign short recitation tasks to evaluate mastery. This practice aligns with modern instructional theory, which emphasizes the importance of feedback and synthesis at the end of lessons (Ismail et al., 2025). In practice, effective closures strengthen emotional connections with the Quran. Students often report feeling spiritually uplifted when lessons conclude with prayer or reflection, reinforcing the sacred dimension of learning. Closures thus integrate cognitive and affective outcomes in Quranic pedagogy.

Explanation

Explanation is central to Quranic pedagogy, particularly in teaching tajwid rules and recitation techniques. Teachers must articulate complex phonetic rules clearly, often using examples and demonstrations (Hermawan & Asnawi, 2023). This ensures that learners grasp both theoretical and practical aspects of recitation. Explanations also extend to the meanings of verses, enabling students to connect recitation with comprehension. By contextualizing Quranic passages, teachers foster deeper engagement and moral reflection. This dual focus on form and meaning enriches the learning experience.

In classroom practice, effective explanation requires clarity, repetition, and scaffolding. Teachers who break down rules into manageable steps and provide multiple examples enhance student understanding and reduce errors. Explanation thus bridges textual knowledge with practical application.

Questioning

Questioning is a vital skill for stimulating critical thinking and engagement in Quranic pedagogy. Teachers use questions to check comprehension, encourage

reflection, and guide students toward self-correction. This interactive approach transforms passive recitation into active learning.

Pedagogically, questioning fosters dialogue between teacher and student. Open-ended questions about meanings or applications of verses encourage learners to think beyond memorization, while closed questions help assess accuracy in tajwid. This balance ensures both depth and precision.

In classroom implementation, questioning enhances participation and motivation. Students feel more involved when teachers invite them to respond, explain, or demonstrate recitation. This interactive dynamic strengthens both cognitive and affective engagement with the Quran.

Reinforcement

Reinforcement in Quranic pedagogy involves both positive encouragement and corrective feedback. Praise, recognition, and motivational remarks boost student confidence and sustain interest in learning (Munif, 2024). At the same time, gentle correction ensures accuracy in recitation. Pedagogically, reinforcement aligns with behaviorist principles, where consistent feedback shapes learning outcomes. Teachers who balance encouragement with constructive correction foster resilience and persistence among learners.

In practice, reinforcement has been shown to improve recitation quality and learner motivation. Students respond positively to praise and are more willing to correct mistakes when feedback is delivered respectfully. Reinforcement thus sustains progress in Quranic pedagogy.

Variation

Variation refers to the use of diverse teaching strategies to maintain student interest and engagement. Teachers may alternate between oral recitation, written exercises, group work, and multimedia resources. This prevents monotony and caters to different learning styles. Pedagogically, variation is essential for sustaining motivation. By introducing different activities, teachers ensure that learners remain attentive and actively involved. Variation also allows for differentiated instruction, accommodating diverse student needs.

In classroom practice, variation enhances learning outcomes by engaging multiple modalities. Students who experience varied methods demonstrate stronger retention and deeper emotional connection with the Quran. Variation thus enriches Quranic pedagogy.

Classroom Management

Classroom management in Quranic pedagogy involves organizing the learning environment to ensure discipline and respect. Teachers must balance authority with compassion, creating a space conducive to spiritual and academic growth.

Pedagogically, effective management includes structuring seating, pacing recitation, and maintaining order during group activities. This ensures that lessons proceed smoothly and that students remain focused. In practice, strong classroom management fosters respect for the Quran and the learning process. Students are more attentive and disciplined when teachers establish clear expectations and model respectful behavior.

Guiding Small-Group Discussions

Small-group discussions allow students to collaborate and share insights about the Quran. Teachers guide these discussions by posing questions, clarifying misunderstandings, and encouraging peer learning. Pedagogically, small-group

discussions promote active learning and critical reflection. They enable students to articulate their understanding and learn from peers, reinforcing both comprehension and recitation skills (Ilmawan, 2024).

In classroom practice, guided discussions foster community and collective engagement with the Quran. Students often report greater motivation and deeper understanding when learning collaboratively.

Teaching Small Groups and Individuals

Individualized instruction is crucial for correcting recitation errors and nurturing personal connections with the Quran. Teachers provide one-on-one guidance, focusing on specific challenges faced by learners. Pedagogically, small-group and individual teaching ensure differentiated support. This approach allows teachers to tailor instruction to each student's pace and needs, enhancing mastery of tajwid and *maqamat*.

In practice, individualized teaching strengthens emotional bonds with the Quran. Students often feel more confident and spiritually connected when receiving personal guidance, making this skill essential in Quranic pedagogy.

Lesson openings are foundational in Quranic pedagogy, serving to establish spiritual readiness and cognitive focus. Fitriana, (2025) emphasize that structured openings, such as supplications and recitation, align with Islamic tradition while preparing learners for active engagement. Empirical studies confirm that effective openings increase attentiveness and motivation. Students demonstrate stronger focus when teachers combine prayer with clear instructional direction, showing that openings function as both spiritual anchors and pedagogical cues (Sada et al., 2025). Closures provide opportunities for reflection and consolidation of learning. Sada et al., (2025) highlight that summarizing tajwid rules or ending with collective recitation strengthens retention and reinforces spiritual connection. This aligns with instructional theory emphasizing synthesis at the end of lessons. Research further shows that closures enhance emotional satisfaction. Yusoff, (2023) found that students reported feeling spiritually uplifted when lessons concluded with prayer or reflection, reinforcing the sacred dimension of Quranic pedagogy.

Explanation is the cognitive backbone of Quranic pedagogy. Nasution, (2026) argue that clear articulation of tajwid rules and contextualization of verses bridges technical accuracy with moral comprehension. This dual focus ensures holistic learning outcomes. Sada et al., (2025) demonstrate that validated teaching materials improve explanation quality, allowing teachers to scaffold complex rules into manageable steps. This approach reduces errors and enhances mastery, aligning with constructivist principles.

Questioning stimulates active engagement and critical reflection. Sada et al., (2025) highlights its role in moving beyond rote memorization toward problem-solving and exploration, while Sugiarto & Ahlan, (2025) underscores its importance in integrating Quran and Hadith values into reflective dialogue. Empirical evidence shows that questioning increases student participation and motivation. Sukamad et al., (2024) found that interactive questioning transformed passive recitation into learner-centered engagement, aligning with dialogical pedagogy.

Reinforcement sustains motivation and ensures accuracy. Sugiarto & Ahlan, (2025) argues that integrating Quran and Hadith values into reinforcement strategies strengthens both discipline and moral development. Praise and recognition build confidence, while corrective feedback ensures precision. Nasution, (2026) found that reinforcement delivered respectfully encouraged

persistence despite errors. This balance of encouragement and correction sustains progress and resilience in Quranic pedagogy.

Variation prevents monotony and accommodates diverse learning styles. Sukamad et al., (2024) emphasizes that alternating oral recitation, written tasks, and group work reflects modern educational paradigms. This diversity sustains motivation and inclusivity. Sada et al., (2025) confirm that varied methods improve retention and engagement, as students benefit from multimodal learning experiences. Variation thus enriches Quranic pedagogy by aligning with differentiated instruction.

Classroom management ensures discipline and respect. Sugiarto, (2025) highlights that integrating Quran and Hadith values into management strategies fosters both order and moral development. This balance of authority and compassion creates a conducive environment. Empirical studies show that effective management improves attentiveness and respect for the Quran. Classroom management thus integrates spiritual values with organizational strategies, ensuring holistic growth.

Small-group discussions promote collaboration and peer reflection. Sukamad et al., (2024) emphasize their role in fostering inclusivity and deeper emotional bonds with the Quran. Teachers guide dialogue, clarify misunderstandings, and encourage peer learning. Sada et al., (2025) found that guided discussions increased motivation and comprehension, aligning with social constructivist theories. Small-group discussions thus enhance both cognitive and affective dimensions of Quranic pedagogy.

Individualized teaching ensures differentiated support and personal connection. highlights its importance in tailoring instruction to learners' pace and needs, Sukamad et al., (2024) while Sugiarto & Ahlan, (2025) emphasizes its role in correcting recitation errors compassionately. Empirical findings show that individualized teaching strengthened confidence and emotional bonds with the Quran. This approach aligns with personalized pedagogy, ensuring mastery of tajwid and deeper spiritual connection.

CONCLUSION

The findings of this study answer the research question by demonstrating that the nine fundamental teaching skills lesson opening, lesson closure, explanation, questioning, reinforcement, variation, classroom management, guiding small-group discussions, and individualized teaching collectively form a holistic pedagogical framework that integrates spiritual values with modern instructional theory. The implications of these results are significant: they show that Quranic pedagogy can evolve beyond rote memorization into a learner-centered model that fosters comprehension, motivation, discipline, and emotional connection to the sacred text. This framework provides practical guidance for teachers to balance structure, cognition, affect, and inclusivity in the classroom, thereby enhancing both technical mastery of tajwid and spiritual growth. The novelty of this article lies in its systematic synthesis of classical Islamic traditions with contemporary educational theories, supported by recent empirical studies, offering a comprehensive model of Quranic pedagogy that is both theoretically robust and practically applicable within global educational discourse.

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Author contribution

Engkizar & Azhar Jaafar: data curation, writing-original draft preparation, **Mohd Isa Hamzah & Syafrimen Syafril**: conceptualization, methodology, **Afifah Febriani**: visualization, **Gifa Oktavia & Ardi Satrial**: editing, analysis.

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