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Readiness-Based Management of Qur'an Hadith Learning: Content Sequencing and Learning Pace from a Tadarruj Perspective

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Abstract:
In Qur'an Hadith learning at madrasahs, teachers must balance curriculum targets, depth of understanding, and limited time, while students differ in their readiness. This study analyzes how a teacher identified student readiness, sequenced content, and adjusted the learning pace in Class VIII A of MTs Darussalam Sumowono on the topic "Infaq and Sadaqah in the Way of Allah", and brings this practice into dialogue with the principle of tadarruj in Q.S. al-Furqan: 32 and Q.S. al-Isra': 106. A qualitative single-case design drew on interviews with the teacher, the madrasah principal, the vice principal for curriculum, and students, direct classroom observation, and the teacher's assessment sheet for five sessions (20 students), analyzed thematically, together with a study of the tafsir of al-Tabari and Ibn 'Ashur. About half of the students were judged not yet ready, and a diagnostic assessment identified six students who needed to review prior material. The content moved from definitions to Qur'anic evidence, news analysis, and then worksheet (LKS) exercises. Class means ranged from 73.00 to 84.75, with a dip in the session on Qur'anic evidence, and five students did not achieve consistent mastery. Adjustments were made for the whole class rather than for individual students. Both tafsir works emphasize strengthening the recipient, verse-by-verse delivery, an unhurried pace, and clarity; tadarruj therefore functions as an interpretive framework rather than a prescribed teaching method. In practical terms, teachers can check student readiness at the start of a unit, including learning at the pondok (Islamic boarding school), and use formative assessment results to decide when to review, slow down, or contextualize material. As a single case with different assessments in each session, the score patterns found are descriptive, not evidence of effectiveness.

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Introduction (مقدمة)

Qur'an Hadith learning in madrasahs does not end with mastery of the text. Students are expected to be able to read verses and hadiths properly, understand their meaning, explain their content, and relate them to everyday life. Because these goals are layered, teachers face a real management challenge. Within a single class, students differ in prior ability, conceptual mastery, and speed of understanding. If all students are taken through the same sequence of content at the same pace, some may fall behind while others feel that learning is moving too slowly. This student diversity has been examined in the Qur'an Hadith subject: Desyliana et al. (2025) examined teachers' readiness for differentiated instruction (Desyliana, Sucipta and Widodo, 2025), and Ghofar et al. (2024) investigated the adjustment of learning content, process, and products (Ghofar, Mauliyah and Rohmah, 2024). In other words, responsive teaching, that is, instruction adapted to students' needs without lowering learning goals, is considered important in Qur'an Hadith classrooms. Put differently, teachers need to consider not only what content must be delivered, but also whether students are ready to receive, process, and use it.

This challenge arises amid continually updated madrasah curriculum policies. On 22 September 2025, the Minister of Religious Affairs issued Ministerial Decree (KMA) No. 1503 of 2025, amending KMA No. 450 of 2024 on guidelines for curriculum implementation in madrasahs (Kementerian Agama RI, 2025). Such rapid revisions require teachers to continually adjust the planning and delivery of instruction. Consequently, teachers' classroom decisions, such as when to move on, when to review, and when to provide additional support, become an important part of learning management and merit specific investigation.

In this study, student readiness is understood as the state of prior mastery and learning needs related to a particular topic. Readiness is not a fixed trait or a label of a person's ability. This understanding follows differentiated instruction, which treats readiness as one of three dimensions of student difference, alongside interest and learning profile, and which refers to a student's current proximity to specific knowledge and skills rather than to general ability (Tomlinson, 2014). It is also close to Vygotsky's *zone of proximal development*, the distance between what learners can do on their own and what they can do with guidance (Vygotsky, 1978); readiness information shows teachers where that zone lies for different students. One student may read verses fluently yet still struggle to explain the content of a hadith; another may show the opposite pattern. Responsive teaching therefore requires ways for teachers to identify students' starting points, determine the sequence of content, provide support, and adjust activities as students' understanding develops. Formative assessment is assessment whose results teachers use to decide the next instructional step. Yan et al. (2021), in a systematic review of 52 studies, showed that teachers play a central role in formative assessment and that their intentions and implementation are influenced by personal teacher factors and school context factors (Yan *et al.*, 2021). This means that using assessment results to determine teaching steps does not happen automatically, so how teachers do it needs to be investigated. Guided support, or *scaffolding*, helps students complete tasks they cannot yet do independently. Gou et al. (2026), in a meta-analysis of 32 studies, found that scaffolding improves students' problem-solving ability ($g = 0.776$) and that the gradual reduction of support (*fading*) is among the factors influencing this outcome (Gou, Li and Teng, 2026). These two perspectives open the way to examining teachers' decisions more specifically, rather than merely asking whether a particular method is used.

Two teacher decisions are the main focus of this study. The first is content sequencing (*instructional sequencing*), namely decisions about the order of concepts, levels of difficulty, learning prerequisites, and the forms of activity used to achieve learning objectives. The second is pacing (*instructional pacing*), namely decisions about when material is continued, slowed down, repeated, deepened, or given additional support. These two definitions serve as the working

boundaries of the study. Each decision has its own theoretical basis. Sequencing rests on the idea that learning tasks have prerequisites, so that more complex capabilities are built on simpler ones that must be mastered first (Gagné, 1985). Pacing rests on the premise that students differ in the time they need to master a task; when the time available is the same for all, those who need more time fall behind (Carroll, 1963), which is why mastery learning combines regular formative checks with corrective support before the class moves on (Bloom, 1968). Readiness links these two decisions, because it shows teachers which prerequisites have not yet been mastered and which students are likely to need more time. A sequence that is too dense or a pace that is too fast can overload students' capacity to process new information. Sweller (2024) discusses cognitive load theory in relation to individual differences, and Syagif (2024) shows its implications for Arabic language learning at the primary level, so this theory can be used to understand why students with different prior knowledge need different sequences and support (Syagif, 2024). On the other hand, instruction that is neatly organized in a teaching module is not necessarily responsive if the teacher does not use information about students' progress to adjust delivery (Yan *et al.*, 2021). Sequencing and pacing therefore need to be examined as decision-making processes that take place before, during, and after instruction, not merely as an administrative part of teaching materials.

The gradual revelation of the Qur'an contains many profound wisdoms closely tied to the welfare of *da'wah* and to human psychology. In the Qur'anic sciences, Al-Qaththan explains that the Qur'an was not revealed all at once but gradually over approximately 23 years in response to the actual circumstances and problems faced by the community, and that this mode of revelation facilitated memorization and understanding (Al-Qaththan, 2026). Muizzatul Hasanah (2022) states that its wisdoms include strengthening the Prophet's heart in facing challenges, answering opponents, and facilitating memorization and understanding (Hasanah, 2022). Arif (2022) places the principle of gradualness among the educational values in the revelation of the Qur'an (Arif, 2022). From these views, it can be explained that the method of gradualness (*tadarruj*) functions not only as a technical strategy for conveying revelation, but also as a profound educational and transformative approach to building the spiritual, mental, and social awareness of the community in a firm and sustainable manner.

Although it opens possibilities for developing pedagogical ideas, the principle of *tadarruj* cannot be treated directly as a teaching method. Revelation is a theological event involving the Prophet as its recipient, whereas learning is a human activity shaped by curriculum goals, student characteristics, teacher competence, and institutional conditions. The relationship between the two must therefore be built through interpretation that distinguishes the meaning of the verses, the views of the exegetes, and their conceptual relevance for education. In this study, tadarruj is positioned as an interpretive lens for examining gradualness, clarity of delivery, and attention to the recipient's condition. This lens is not used to regard every gradual instruction as a conscious application of the principle of Nuzulul Qur'an (the revelation of the Qur'an). This distinction is important so that Qur'anic study does not become merely a normative justification for pedagogical practices that should be demonstrated empirically.

Nevertheless, a bridge between revelation and teaching has in fact been built within the Islamic educational tradition itself. Ibn Khaldun, in his discussion of the proper method of instruction, argued that teaching benefits learners only when it proceeds gradually, little by little, starting with the main principles of a discipline and then returning to them at a deeper level as the learner's preparedness (*isti'dad*) grows, and he warned that confronting learners with difficult problems before they are ready leaves them unable to understand and makes them averse to learning (Ibn Khaldun, 1958). This view does not derive a teaching method directly from the verses on revelation, but it shows that gradualness and attention to learner readiness have been treated as pedagogical principles by Muslim educators. In this study, that tradition serves as an

intermediate layer between the exegetical meaning of *tadarruj* and modern concepts of readiness, sequencing, and pacing.

Taken together, these perspectives form the study's analytical framework. Readiness is the information teachers gather about students' current mastery, attitudes, and learning backgrounds; sequencing and pacing are the two decisions that use this information; formative assessment and scaffolding are the means teachers use to check whether these decisions are working and to adjust them. *Tadarruj* does not enter this cycle as an additional pedagogical theory. Tadarruj functions as an interpretive lens, bridged by the Islamic educational tradition, for reading the cycle in terms of gradualness, clarity of delivery, and attention to the recipient's condition, while empirical claims about the cycle rest on field data and learning theory.

A number of studies have discussed *tadarruj* and differentiation in Islamic education. Arifah and Ichwayudi (2025), through a library study of the book *'Awa'iq al-Thalab*, discussed the relevance of the tadarruj method to learning readiness and success (Arifah and Ichwayudi, 2025). Ansori (2026) examined the construction of a nine-level framework for tafsir learning at Pondok Pesantren Barokatul Walidain and explained the function of gradualness as a pathway for developing exegetical competence (Ansori, 2026). In Qur'an Hadith learning, Desyliana et al. (2025) examined teachers' readiness for differentiated instruction at SMP Muhammadiyah 1 Berbah (Desyliana, Sucipta and Widodo, 2025), while Aulia et al. (2026) investigated the implementation of content, process, and product differentiation in a case study of Grade XI Qur'an Hadith learning at MAN 2 Mataram combined with a deep learning approach (Aulia *et al.*, 2026). These studies show that *tadarruj*, learning readiness, and differentiation have received scholarly attention, but each has a different emphasis and context.

Based on the authors' review of the available literature, this study addresses a narrower problem: how information about student readiness is used in a teacher's concrete decisions to sequence content and set the pace of Qur'an Hadith learning. This focus differs from research on teacher readiness in general, descriptions of content-process-product differentiation, or the design of tiered tafsir learning models. The gap to be filled is not an absence of research on *tadarruj*, but the need to explain the relationship between information on student readiness, the reasons behind teachers' decisions, instructional adjustments, and the consequences visible in the learning process. This study also seeks to show how the principle of *tadarruj* can function as a framework for dialogue with field findings without disregarding the theological limits of interpretation.

This study was conducted on Qur'an Hadith learning at MTs Darussalam Sumowono, Semarang Regency. Its aim is to analyze how student readiness is identified and used in managing content sequencing and learning pace, and then to bring this practice into dialogue with the principle of *tadarruj* based on a study of the tafsir of Q.S. al-Furqan: 32 and Q.S. al-Isra': 106. Three research questions were formulated as follows.

a. How does the Qur'an Hadith teacher identify and use information on student readiness in planning and implementing instruction?
b. How does the teacher make decisions about content sequencing and pace adjustment, including the reasons, constraints, and follow-up?
c. How can this learning management practice be brought into dialogue with the principle of tadarruj based on the tafsir of Q.S. al-Furqan: 32 and Q.S. al-Isra': 106, and what are the limits of its conceptual relevance?

Theoretically, this study is expected to clarify the relationship between learning readiness, instructional decisions, and a Qur'anic educational perspective. Practically, it is expected to serve

as material for reflection for teachers and madrasah administrators in managing Qur'an Hadith learning that is more sensitive to students' needs.

Method (منهج)

Research approach and design

This study used a qualitative approach with a single-case study design. This approach was chosen because the study aimed to gain an in-depth understanding of a teacher's decision-making process in actual instruction, not to measure relationships between variables or test the effectiveness of a treatment. A case study allows researchers to investigate a phenomenon in depth within its real-life context, and this approach has also been used in research on Qur'an Hadith learning by Aulia et al. (2026) at MAN 2 Mataram (Aulia *et al.*, 2026). The case was bounded to the management of Qur'an Hadith learning within one unit of content in a selected class. The main unit of analysis was the instructional decisions related to identifying student readiness, sequencing content, setting the pace, and following up on learning responses. In addition to field data, the study used textual analysis of tafsir as an interpretive framework. The tafsir study and the case study were treated as two lines of analysis that were initially kept separate before being synthesized.

Site and case selection

The study was conducted at MTs Darussalam Sumowono, Jl. Diponegoro No. 35, Sumowono District, Semarang Regency, Central Java. The madrasah was selected purposively on three grounds: the presence of Qur'an Hadith instruction, the researcher's access to learning data, and the teacher's willingness to participate. One class and one unit of content were set as the boundaries of the case so that the relationship between planning, implementation, and evaluation could be traced in depth. The selected case was Class VIII A studying Chapter 2, Infaq and Sadaqah in the Way of Allah SWT, in the odd semester of the 2026/2027 academic year, delivered over five sessions. Class VIII A consisted of 20 students, all of whom were recorded together with their scores for the five sessions on the teacher's assessment sheet; therefore, all score analyses use N = 20. The teacher's statements are quoted as conveyed.

Informants and selection technique

Informants were selected through *purposive sampling*, that is, chosen based on their involvement and ability to provide information about the phenomenon under study. The initial design included one Qur'an Hadith teacher, one madrasah administrator (the vice principal for curriculum), and students from the selected class, with the provision that students would be involved only after ethical and permission requirements had been met. The final number was determined by the sufficiency and relevance of the data rather than by a numerical target. The principle of *information power* links the number of informants needed to the study's aim, sample specificity, use of theory, quality of dialogue, and analysis strategy (Wutich, Beresford and Bernard, 2024). In other words, the narrower the study's aim and the richer the information from each informant, the fewer informants are needed; in this study the aim was narrow, namely one teacher's decisions within one unit of content. In practice, the Qur'an Hadith teacher (T1) was interviewed on 14 October 2026, and interviews were also conducted with the madrasah principal, the vice principal for curriculum, and students of Class VIII A; the principal was thus an addition to the informants planned in the initial design. Student scores were obtained from the teacher's assessment sheet (S1 to S20). Table 1 compares the initial design with its implementation and shows the contribution of each data source to the analysis.

Table 1. Data sources: initial design and implementation

Data source	Implementation	Contribution to analysis
Qur'an Hadith teacher	Conducted: 1 person (T1), interviewed on 14 October 2026; not recorded, documented in written notes	Main account of the teacher's decisions; quotations based on written notes
Madrasah principal / vice principal for curriculum	Conducted with the Madrasah Principal and the Vice Principal for Curriculum; not recorded. Ethical permission; supervisory assessment with the Madrasah Principal and the Vice Principal for Curriculum during the observed lessons	Accounts of student readiness and understanding consistent with the assessment sheet; supervisory assessment used as a benchmark for the researcher's observation
Classroom observation	Conducted directly by the researcher in the classroom; benchmarked against the supervisory assessment by the Vice Principal for Curriculum, who assessed the same lessons	Classroom events documented by the researcher, not only through the teacher's account
Documents	Teacher's assessment sheet (LembarPenilaianGuruQH); student worksheet (LKS) items for Grade 8 Qur'an Hadith	Scores per session and topic; cross-checked with interviews and observation

Source: interviews, classroom observation, and the teacher's assessment sheet.

Data collection techniques

Data were collected using three techniques. The first was semi-structured interviews. The teacher interview (T1) on 14 October 2026 explored six aspects: student readiness, lesson planning, content sequencing, learning pace, teacher decisions, and learning evaluation. Probing questions were used so that the teacher would recount actual classroom events, for example what happened in each session. Interviews were also conducted with the madrasah principal and the vice principal for curriculum, and their accounts of student readiness and understanding were compared with the results on the teacher's assessment sheet. Informants' responses were documented in the researcher's written notes, and the quotations in this article are based on these notes.

The second was direct classroom observation by the researcher during the five sessions of the unit. The vice principal for curriculum was also present and assessed the same lessons as part of supervision, and this supervisory assessment served as a benchmark for the researcher's observation. Students' scores for each session were obtained from the teacher's assessment sheet.

The sheet records the type of assessment in each session, each student's score, the mean, the learning pace category, and consistent mastery. The learning pace category was determined from the mean of the five scores: below 75 indicates slow, 75 to less than 85 indicates moderate, and 85 to 100 indicates fast. Consistent mastery was achieved when a student scored 70 or above in two consecutive sessions (sessions 1 to 4). These categories and cut-off scores are those used on the teacher's assessment sheet. Because the pace category is based on the mean of all five scores, including the diagnostic score, it reflects students' overall achievement across the unit rather than a direct measure of learning speed; it is therefore read as a rough indicator of how well students kept up with the class's instructional sequence. The session in which a student first achieved consistent mastery is a closer indicator of speed and is reported alongside it. Because consistent mastery is counted only up to session 4, students who scored 70 or above in sessions 4 and 5 but not earlier are still recorded as not having achieved it. The third was document analysis of the teacher's assessment sheet and the student worksheet (LKS) items for Grade 8 Qur'an Hadith, with student names replaced by codes. The instrument blueprint covered six dimensions: student readiness, planning, sequencing, learning pace, teacher decisions, and evaluation.

Analysis of Qur'anic and tafsir sources

The main corpus of the textual study was limited to Q.S. al-Furqān [25]: 32 and Q.S. al-Isrā' [17]: 106, using two primary sources: *Jāmi' al-Bayān* by al-Ṭabarī, read through its Indonesian translation (Ath-Thabari, Amin and Mukti, 2007), and *al-Taḥrīr wa al-Tanwīr* by Ibn 'Āsyūr ('Ashur, 2013). Both sources were used to examine the interpretation of the verses in terms of context, linguistic aspects, and the exegetes' argumentation. To strengthen the conceptual framework, the study also drew on contemporary work on the concept of tadarruj in Islamic educational philosophy (Mustoifah, 2026) and a study of the epistemology of revelation that specifically analyzes Q.S. al-Furqān [25]: 32 through the distinction between the concepts of *inzāl* and *tanzīl* (Al Hikam and Bahari, 2026). The analysis was carried out by identifying key terms, namely *kadhālika li-nuthabbita, rattalnāhu tartīlā, faraqnāhu*, and *'alā mukth*, then examining the exegetes' argumentation and comparing meanings related to gradualness and the delivery of the message. The results were formulated into interpretive categories to be brought into dialogue with the field findings, not to judge the teacher's practice as right or wrong on the basis of the verses. The study draws a clear distinction between the textual meaning of the verses, the exegetes' interpretations, and the pedagogical analogies developed by the authors. The tafsir texts and supporting literature were examined through print or digital editions whose bibliographic details can be verified.

Analysis and synthesis of empirical data

Field data were analyzed using reflexive thematic analysis through six phases: repeated reading of the data, generating initial codes, developing themes, reviewing themes against the data, naming themes, and writing the analytic narrative. Braun and Clarke (2021) emphasize that the quality of reflexive thematic analysis depends on the researcher's deep and reflective engagement with the data, not on measures of coding reliability. Accordingly, an audit trail of analytic decisions was kept (Braun and Clarke, 2021). Guiding codes included identifying readiness, sequencing concepts, repetition, decisions to move on, adjusting duration, and using formative assessment. Codes were not imposed where the data did not support them. Score data were calculated simply, namely the class mean, the lowest and highest scores, the number of students scoring below 70, and the distribution of learning pace categories. The field analysis and the tafsir analysis were initially conducted separately and then brought together in a dialogue matrix containing six elements: field findings, the basis of the teacher's decisions, the pedagogical framework, the Qur'anic framework, connections and differences, and the limits of claims.

Trustworthiness and reflexivity

Research quality was maintained through cross-checking between the interviews and the teacher's assessment sheet. For example, the teacher's statement that seven students scored below 70 in session 1, two students in session 2, and 10 students in session 3 matched the numbers calculated from each student's scores on the assessment sheet. The interviews and the assessment sheet also agreed on the number of students: both refer to the 20 students of Class VIII A, and all analyses use N = 20. Beyond the teacher's own records, the findings were also checked against other sources: the accounts of the madrasah principal, the vice principal for curriculum, and students regarding student readiness and understanding were consistent with the assessment sheet, and the researcher's classroom observation was benchmarked against the supervisory assessment carried out at the same time by the vice principal for curriculum. Because the interviews were not recorded, quotations rely on written notes and are treated as close renderings of what informants said rather than verbatim transcripts. The study also kept an audit trail of analytic decisions, noted cases that deviated from the main pattern, and reflected on the researcher's position in relation to the madrasah. The researcher was not involved in teaching and had no structural relationship with the madrasah. Because the main account came from a single teacher, the teacher's views were not treated as the sole measure of truth. The quality of the thematic analysis was assessed with reference to the critical questions formulated by Braun and Clarke (2021) for evaluating thematic analysis (Braun and Clarke, 2021).

Ethical considerations

This study was conducted after obtaining written permission from the madrasah principal and participants' agreement through a written consent form (*informed consent*). Interviews with underage students required the consent of parents or guardians as well as the students' own assent. Participation was voluntary and did not affect students' academic grades or their relationship with the teacher. Student names, individual learning outcomes, interview notes, and documents that could identify participants were anonymized and access to them was restricted; informants are referred to by codes, for example T1 for the teacher and S1 to S20 for the students. The researcher did not intervene in instruction to produce data that met expectations. The guidelines for research involving children follow Pinter (2023), who emphasizes that parental consent alone is not sufficient: children need to understand the research and express their willingness, and researchers need to be careful because children at school are used to complying with adults and full confidentiality is difficult to promise (Pinter, 2023).

Results (نتائج)

Description of the case context

MTs Darussalam Sumowono is located at Jl. Diponegoro No. 35, Sumowono District, Semarang Regency. The madrasah is listed in the education unit reference data of the Ministry of Primary and Secondary Education for Sumowono District. In terms of policy, instruction at this madrasah operates under the madrasah curriculum implementation guidelines most recently amended by KMA No. 1503 of 2025. The case description is supplemented by the following data: the subject studied was Qur'an Hadith in Class VIII A, on Chapter 2, Infaq and Sadaqah in the Way of Allah SWT, delivered over five sessions; the teacher in charge (T1) holds a bachelor's degree and had been teaching for four years; the class consisted of 20 students (S1 to S20), as stated in the interview and recorded on the assessment sheet; and some students lived at a pondok (pesantren, Islamic boarding school).

Findings of the tafsir study of Q.S. al-Furqan: 32 and Q.S. al-Isra': 106

The texts of the two verses studied are presented below together with the authors' free translation.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۖ وَرَتَّلْنَاهُ تَرْتِيلًا

Q.S. al-Furqan [25]: 32. Those who disbelieve say, "Why was the Qur'an not sent down to him all at once?" Thus (We sent it down gradually) so that We may strengthen your heart thereby, and We have recited it in tartil (in a measured and unhurried manner).

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلًا

Q.S. al-Isra' [17]: 106. And the Qur'an We have divided into parts (or: explained in detail) so that you may recite it to the people at a measured pace, and We have sent it down in stages.

The two exegetes' readings of the two verses are summarized in Table 2.

Table 2. Summary of tafsir readings and interpretive categories

Source and verse	Main points of the reading	Interpretive category
Al-Tabari, Q.S. al-Furqan: 32	The opponents' question was why the Qur'an was not revealed all at once, like the Torah to Moses. The phrase *kadzalika li-nutsabbita bihi fu'adak* is understood as the revelation being sent down to the Prophet verse by verse and matter by matter to strengthen his heart. Al-Tabari also records a report from Ibn Zayd that interprets *rattalnahu tartilan* as explanation (tafsir).	Strengthening the recipient; sequential delivery; clarity
Al-Tabari, Q.S. al-Isra': 106	He prefers the reading *faraqnahu* agreed upon by the reciters and interprets it as detailing, explaining, and confirming. The phrase *'ala mukth* is understood as calm, unhurried delivery in recitation so that listeners can understand. A report from Ibn Jurayj links *mukth* to *tartil*.	Clarity and detail; unhurried pace; recipient's understanding
Ibn 'Ashur, Q.S. al-Furqan: 32	He considers the opponents' objection groundless because the miraculous nature of the Qur'an remains the same whether it is revealed all at once or in parts. He notes that separate revelation has benefits, including strengthening the Prophet's heart to memorize and understand.	Strengthening the recipient; memorization and understanding
Ibn 'Ashur, Q.S. al-Isra': 106	He attends to the sentence structure: *qur'anan* is read as a circumstantial adverb (hal) affirming the Qur'an as a book that is recited. The purpose of the division is explained through the phrase *li-taqra'ahu 'ala al-nas 'ala mukth*, and the explanation of its wisdom is kept brief because the wisdoms are regarded as parallel.	Purpose of delivery; unhurried pace

Source: authors' analysis of Al-Tabari (Ath-Thabari, Amin and Mukti, 2007) and Ibn 'Ashur ('Ashur, 2013).

From these readings, the authors formulated four interpretive categories. First, strengthening the recipient: the division of revelation is linked to strengthening the Prophet's heart and, according to Ibn 'Ashur, to the Prophet's ability to memorize and understand. Second, sequential delivery: al-Tabari describes revelation as being sent down verse by verse and matter by matter. Third, an unhurried pace: the phrase *'ala mukth* is understood as calm delivery so that the message can be understood. Fourth, clarity and detail: *faraqnahu* is understood as detailing and explaining, and some reports interpret *tartil* as explanation.

Beyond what was found, it is also important to note what was not found. In the sources examined, the authors found no rules on dividing content within a curriculum, no discussion of assessment or of how to measure readiness, and no differentiation of delivery speed for recipients with varying abilities. Both verses speak of the revelation sent down to the Prophet and of the

response to the opponents' objection. This observation forms the basis for the discussion of the limits of *tadarruj*'s relevance in the Discussion section.

Findings of the field study

This section presents the field findings, organized according to the themes that emerged from the thematic analysis. Each finding is supported by evidence from the interview with the teacher and the teacher's assessment sheet. The teacher's quotations are presented as spoken under the code T1, and students are referred to by the codes S1 to S20.

How the teacher identified student readiness

In the interview, T1 stated that Class VIII A was generally not ready when the teacher entered the classroom. In T1's words, "it can be said that 50% of the students are not ready to take part in learning activities". T1 cited three causes: low interest in learning, low interest in the subject matter, and weak responses to the material. The signs were visible from the start of the lesson: many items on the desks unrelated to the lesson, books not yet prepared, and some students living at the pondok not yet in class even though the lesson was about to begin. According to T1, ready and not-yet-ready students were distinguished by three things: focus on the material, punctuality in entering the classroom, and preparation from home or the pondok. To address this, T1 gave Islamic motivational advice at the start of lessons, met students individually to ask about the causes and then gave them specific encouragement so that they would regain confidence in learning, and used a WhatsApp group with parents or guardians to monitor and consult.

In addition to observing students' attitudes, T1 checked readiness for the material through apperception (activating prior knowledge), checking attendance and students' condition, conveying the learning objectives, and asking prompting questions. The diagnostic assessment showed that, of the 20 students in the class, six needed to review prior material and learn at a slow pace because they had never studied it. This contrasted with six other students who had studied Infaq and Sadaqah at the pondok's madrasah diniyah (supplementary religious school), reinforced through memorizing nadzoman (didactic verse) or kitab (classical religious texts); T1 admitted not knowing which kitab were used. In other words, student readiness was influenced by learning backgrounds outside the classroom. From the assessment sheet, the mean of the five assessments grouped students into three learning paces: two fast students (10%), 12 moderate students (60%), and six slow students (30%), as shown in Table 3 and Figure 1. The number of slow students is six in both sources, but the data do not show whether they are the same students. The interviews with students, the madrasah principal, and the vice principal for curriculum were consistent with this picture of student readiness and understanding.

Table 3. Distribution of learning pace categories among Class VIII A students (N = 20)

Pace category	Mean range	Number of students	Percentage	Student codes
Fast	85 to 100	2	10%	S3, S5
Moderate	75 to less than 85	12	60%	S1, S2, S4, S6, S7, S10, S12, S13, S14, S16, S17, S18
Slow	Less than 75	6	30%	S8, S9, S11, S15, S19, S20
Total		20	100%	

Source: teacher's assessment sheet. Categories were determined from the mean of five assessment scores. They summarize overall achievement across the unit and are read as a rough indicator of learning pace (see Method).

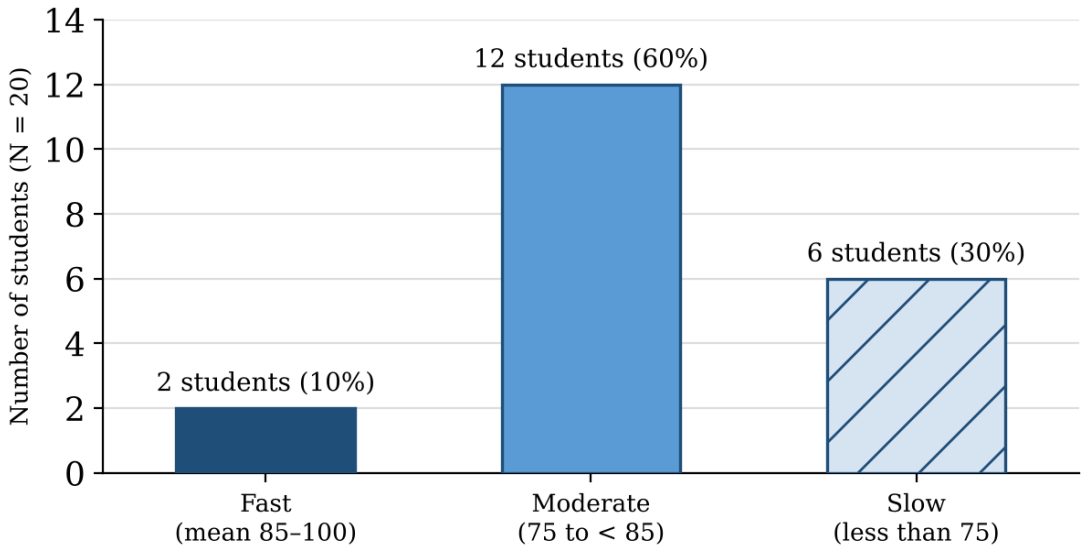

Figure 1. Number of students in each learning pace category (N = 20)

Content sequencing decisions

The sequence of Chapter 2, Infaq and Sadaqah in the Way of Allah SWT, ran over five sessions, from the most basic to the more difficult. Session 1 was used to introduce the material and administer a 10-item diagnostic assessment based on the sub-chapters. Session 2 covered the difference between infaq and sadaqah (10 items). Session 3 covered the Qur'anic evidence (dalil) on the bestowal of provision (rizq), namely Q.S. Al-Fajr verses 15 to 18, together with Q.S. Al-Baqarah verses 254 and 261. Session 4 related these three pieces of evidence to news reports. Session 5 concluded with student worksheet (LKS) exercises. T1 explained the teaching approach used: brief lectures to give direction on the material, prompting questions so that students would not get bored, discussions linking the material to social events, and, in another session, an assignment to find news reports to discuss together. T1 did not choose game-based learning because, in T1's view, MTs students would focus only on the game rather than the material, and the approach is time-consuming.

The most difficult part for students came in session 3. T1 reported that 10 students had great difficulty understanding the connection of the evidence in Q.S. Al-Fajr verses 15 to 18 on the bestowal of provision. They were confused as to why they were commanded to give their wealth to others. Regarding Q.S. Al-Baqarah verses 254 and 261, some students also asked whether the concept of provision was related to infaq and sadaqah. The assessment sheet is consistent with this account: 10 students scored below 70 in session 3 (Table 5). In session 4, T1 brought several news reports on the difference between the concepts of sadaqah and infaq. Students analyzed these reports and related them to the three pieces of evidence. In session 4, students' scores ranged from 80 to 95, and no student scored below 70. However, the session 4 assessment measured news analysis, not the connection of the evidence measured in session 3, so these scores do not show whether the earlier difficulty with the evidence had been resolved.

Learning pace decisions

The learning pace was not the same for all students. In session 1, the diagnostic assessment showed that seven students scored below 70 and complained that they did not yet understand the difference between sadaqah and infaq. In session 2, T1 emphasized that infaq and sadaqah share the same definition and differ in their recipients, and then related this to stories reported on television or social media. The six students who had never studied this material were noted by the teacher as needing to review prior material at a slower pace. In sessions 3 and 4, the

explanation of the evidence was followed by news analysis so that students could see real examples. In session 5, students worked on LKS questions individually, exchanged answers for peer correction, and then the answers were discussed by randomly selected students. The basis of T1's decisions came from what T1 observed directly, namely students' answers in assessments, students' complaints about difficult parts, and the scores in each session. A summary is presented in Table 4.

Table 4. Summary of activities and assessment results across the five sessions

Session (P) and assessment	Teacher's evaluation findings	Learning activity or emphasis	Class score results
P1, diagnostic assessment	7 students scored below 70; students complained that they did not yet understand the difference between sadaqah and infaq.	Apperception, checking attendance and students' condition, learning objectives, and prompting questions to gauge initial understanding.	Mean 73.00; score range 60–95; 7 students below 70
P2, normative assessment	2 students scored below 70 on 10 items on the difference between infaq, sadaqah, and their recipients.	Emphasized that infaq and sadaqah share the same definition and differ in their recipients; linked to stories on television or social media.	Mean 75.75; score range 60–95; 2 students below 70
P3, formative assessment	10 students had great difficulty understanding the connection of the evidence in Q.S. Al-Fajr verses 15–18; confused as to why wealth is given to others; some asked how provision relates to infaq and sadaqah (Q.S. Al-Baqarah verses 254 and 261).	Discussion of the evidence in Q.S. Al-Fajr verses 15–18 and Q.S. Al-Baqarah verses 254 and 261.	Mean 73.00; score range 60–95; 10 students below 70
P4, formative assessment	Students' scores were satisfactory (80–95).	The teacher brought news reports on the concepts of sadaqah and infaq; students analyzed them and related them to the three pieces of evidence.	Mean 84.25; score range 80–95; 0 students below 70
P5, formative assessment (LKS)	Scores ranged from 70 to 96.	LKS questions were completed individually, exchanged for peer correction, and then the answers were discussed by randomly selected students.	Mean 84.75; score range 70–96; 0 students below 70

Source: interview with T1 (14 October 2026) and the teacher's assessment sheet. Assessment types are labeled as on the teacher's assessment sheet.

Evaluation and follow-up

T1's way of evaluating instruction was fairly simple. T1 asked students which parts of the material were difficult and then used their answers as material for self-evaluation in order to re-emphasize that material. The assessment results for the five sessions are presented in Table 5 and Figure 2. The class mean was 73.00 in session 1, 75.75 in session 2, 73.00 in session 3, 84.25 in session 4, and 84.75 in session 5. The number of students scoring below 70 changed from seven, to two, to 10, and then to zero in sessions 4 and 5. The mean of the five assessments for all students was 78.15, with the lowest individual mean of 73.0 (S15) and the highest of 88.0 (S3). These figures describe only the pattern observed in this class. The type and content of the assessments differed

across sessions and the study did not use a comparison class, so the increase in scores cannot be established as a result of the teacher's teaching approach.

Table 5. Class assessment results across the five sessions

Session (assessment type)	Assessment focus	Class mean (lowest–highest)	Students scoring below 70
P1 (diagnostic)	10 introductory items based on the sub-chapters	73.00 (60–95)	7 students (35%)
P2 (normative)	10 items on the difference between infaq, sadaqah, and their recipients	75.75 (60–95)	2 students (10%)
P3 (formative)	Connection of the evidence in Q.S. Al-Fajr verses 15–18 on the bestowal of provision	73.00 (60–95)	10 students (50%)
P4 (formative)	News analysis and its connection to the three pieces of evidence	84.25 (80–95)	0 students (0%)
P5 (formative, LKS)	LKS items for Grade 8 Qur'an Hadith	84.75 (70–96)	0 students (0%)

Source: teacher's assessment sheet (LembarPenilaianGuruQH), processed by the authors. Percentages are calculated from 20 students. Assessment types are labeled as on the teacher's assessment sheet.

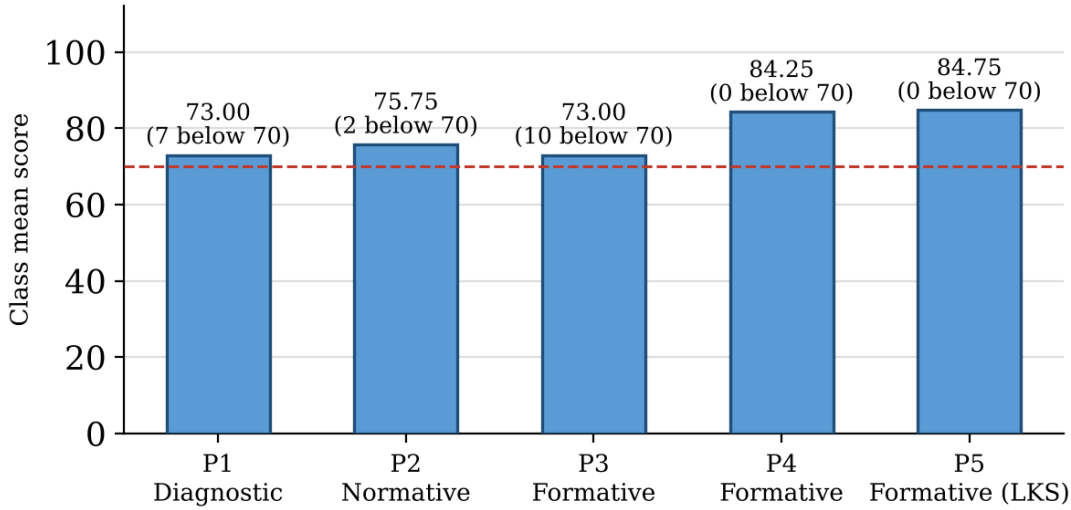

Figure 2. Class mean score in each session (the dashed line marks a score of 70)

The assessment sheet also records consistent mastery, that is, students who scored 70 or above in two consecutive sessions (sessions 1 to 4). Eleven students (55%) achieved it by session 2, four students (20%) by session 3, no additional students achieved it in session 4, and five students (25%) did not achieve mastery by this measure, namely S8, S9, S11, S16, and S19. In addition, 14 of the 20 students scored below 70 at least once. All seven students who scored below 70 in session 1 (S2, S6, S11, S14, S16, S18, and S19) scored 75 or above in session 5.

Cases that did not fit the main pattern

Not all the data followed the main pattern of scores rising from session to session. First, in session 3, five students who had previously scored 70 or above (S1, S4, S10, S15, and S20) dropped to 60. Their pace categories ranged from moderate to slow, so this drop appears to be related to the difficulty of the material on the evidence, consistent with the teacher's account. Second, S8 and S9 scored 60 in sessions 2 and 3 and therefore did not achieve consistent mastery, even though both scored 80 or above in sessions 4 and 5. This occurred because the definition on the

teacher's sheet stops at session 4; had sessions 4 and 5 been counted, both students would have met the criterion. Third, the learning pace category did not always align with mastery. S15 and S20 were categorized as slow (means of 73.0 and 73.4) yet achieved consistent mastery by session 2, whereas S16 was categorized as moderate (mean of 75.0) but did not achieve mastery. There is an alternative explanation. The pace category is calculated from the mean of five scores, whereas consistent mastery considers only two consecutive sessions within sessions 1 to 4, so a single low score in session 3 can make the two measures diverge. The data also do not explain the reasons for each student, for example whether low scores were related to a madrasah diniyah background. The pace categories should therefore be read as a rough picture, not as fixed labels for students.

Discussion (مناقشة)

Student readiness as information for teacher decisions

This discussion starts from a simple idea: student readiness becomes useful for learning management only when teachers use it to make decisions. In this discussion, readiness is read as the gap between students' current abilities and the demands of the task; a responsive teacher adjusts tasks so that they are challenging yet still achievable. This idea is close to guided support (*scaffolding*), that is, support that enables students to do something they cannot yet do on their own, which is then reduced as their ability grows. Gou et al. (2026) showed through a meta-analysis of 32 studies that scaffolding improves students' problem-solving ability ($g = 0.776$), and that the gradual reduction of support (*fading*) is among the factors influencing this outcome (Gou, Li and Teng, 2026). In everyday terms, teacher support must not only be given but also gradually reduced so that students become independent. The field data are consistent with this idea in terms of providing support, namely personal encouragement and the review of material for students who were not yet ready, but the data do not show how this support was reduced.

In Qur'an Hadith learning, student readiness is not simply a matter of being clever or not. The field data point to three layers of readiness. The first layer is attitudinal and material readiness, namely focus, prepared books, and punctuality. The second layer is learning background, for example students who had studied the material at the pondok's madrasah diniyah and those who had not. The third layer is understanding of the material currently being studied, for example the difference between infaq and sadaqah or the connection between the evidence and the concept of provision. Because the layers differ, the teacher's decisions also differ: for the first layer the teacher gave motivation and contacted parents, for the second the teacher reviewed prior material, and for the third the teacher re-emphasized the material and gave examples. This understanding helps the researcher read the teacher's decisions as responses to particular needs rather than as a single teaching style applied in all situations.

The field findings show that T1 used readiness information in line with these layers. The teacher did not judge from scores alone. T1 observed students' attitudes as they entered the classroom, used apperception and prompting questions, and then administered a diagnostic assessment that found six students needed to review prior material. Student scores present a consistent picture: seven students scored below 70 in session 1, and the number rose to 10 in session 3 when the material shifted to the scriptural evidence. The sequence of content, from definitions to evidence, then news, then LKS questions, rests on learning prerequisites: students need to understand the definitions before they can understand the evidence and apply it. Sweller (2024) discusses cognitive load theory in relation to individual differences (Sweller, 2024). The authors interpret this to mean that students with different prior knowledge, for example those who had studied at a madrasah diniyah and those who had not, may need different sequences and support; this interpretation is the authors' analogy, not Sweller's finding. Alternative

explanations should also be noted. The sequence may have followed the order of chapters in the textbook or LKS rather than only the results of this class's assessment, and the data do not show whether the teacher changed the sequence after the diagnostic assessment. Moreover, the teacher did not know which kitab students studied at the madrasah diniyah, so assessment results are best understood as one input rather than the only one.

Formative assessment and pacing

From a formative perspective, evidence of student achievement is gathered and then used to decide the next instructional step. Yan et al. (2021) showed that teachers play a central role in this and that its implementation is influenced by personal teacher factors and school context factors (Yan *et al.*, 2021). From this perspective, learning pace is not simply a matter of fast or slow, but the result of evidence interpreted by the teacher. Hattie et al. (2021) tested feedback with 3,204 secondary school and university students who wrote essays, received feedback, and then resubmitted their work (Hattie *et al.*, 2021). They found that "where to next" feedback produced the greatest improvement, whereas praise actually reduced the effect of feedback during learning. This means that students are helped more when teachers show what needs to be done next, rather than merely giving scores or praise. Applied to teachers' decisions, reviewing, slowing down, or deepening material becomes a grounded action rather than a spontaneous one.

From a management standpoint, this means that teaching modules need room for adjustment. Schedules and time allocations remain real constraints, so teachers need to weigh depth of understanding against targets for completing the material. This consideration also depends on support from the madrasah, for example flexibility in arranging sequence and timing, and supervision that pays attention to instructional adjustments. Wijaya et al. (2023) likewise reported that teachers acting as facilitators accommodated diverse learning needs through differentiated instruction but faced time constraints and varying levels of institutional support, which they addressed through flexible lesson planning and collaboration with colleagues (Wijaya *et al.*, 2023).

The field findings also show that T1 set the pace based on evidence of student understanding that T1 observed directly, namely answers during apperception, students' complaints, and assessment scores. This is consistent with Yan et al.'s (2021) description of teachers using formative assessment to determine teaching steps (Yan *et al.*, 2021). Session 3 is a clear example. When 10 students struggled to understand the evidence, T1 did not stop at explanation but, in session 4, brought news reports linked to the three pieces of evidence, after which no student scored below 70. This indicates a decision based on evidence, but not evidence that the decision succeeded, because the session 4 assessment measured news analysis and did not re-measure the connection of the evidence that students had found difficult in session 3. This use of real-life contexts is in line with Arifni and Chamami (2025), who found that Islamic Religious Education teachers applying Contextual Teaching and Learning responded to low learning interest, weak motivation, and student attitudes by presenting concrete examples from everyday life rather than relying solely on verbal explanation (Arifni and Chamami, 2025). This step resembles the "where to next" feedback in Hattie et al.'s (2021) findings, because the teacher showed a concrete path to understanding the evidence (Hattie *et al.*, 2021). However, Hattie et al. studied feedback on essay writing, so this resemblance is only an analogy. The data also do not show how systematically T1 translated scores into decisions. This means that T1's habit of reading scores could be strengthened through collaborative work within the madrasah. Yet the data also show the limits of this pattern. Five students did not achieve consistent mastery and the pace categories did not always align with mastery, so a single teaching approach may not be sufficient for all students. The interviews with the madrasah principal and the vice principal for curriculum were used here to confirm student readiness and understanding, whereas schedules, time

pressure, and the madrasah's policy support were not analyzed. T1 only mentioned that game-based learning is time-consuming. Therefore, this study cannot conclude how much flexibility the madrasah gives the teacher.

Alternative explanations and limits of interpretation

The rise in class means in sessions 4 and 5 is easily read as the result of the teacher's adjustments, but several alternative explanations are at least as plausible. First, each session used a different type of assessment with different content, so the scores do not measure the same competence over time, and differences between sessions may reflect differences in task difficulty. Second, the assessments were designed and scored by the teacher, and no information on their validity or reliability is available. Third, in session 5 students exchanged answers for peer correction, and the assessment sheet does not record whether scores were given before or after this correction. Fourth, the higher scores at the end of the unit may partly reflect students' growing familiarity with the material and the teacher's assessment style. Without a comparison class or repeated measurement of the same competence, this score pattern describes only this class and cannot be generalized as evidence that readiness-based learning management improves learning outcomes.

A more critical reading of the practice itself is also needed. Most of the readiness signs the teacher identified related to attitude and preparation, such as focus, books, and punctuality, and the responses to them, namely Islamic motivational advice, personal encouragement, and communication with parents, are closer to general classroom management than to readiness-based instructional adjustment. Furthermore, all students followed the same content sequence over the same five sessions. The six students who had never studied the material were noted as needing a slower pace, but the data do not show any different activities, time allocations, or tasks for them. The teacher's practice is therefore more accurately described as responsive at the class level, that is, adjusting the next session to the difficulties of the class as a whole, rather than differentiated at the individual level. The five students who did not achieve consistent mastery are consistent with this reading: a single class-level pathway did not reach all students.

This reading also situates the case in relation to previous research on Qur'an Hadith learning. Desyliana et al. (2025) focused on teachers' readiness for differentiated instruction, whereas this case shows how one teacher actually used readiness information in day-to-day decisions. Ghofar et al. (2024) and Aulia et al. (2026) described adjustments to content, process, and product; by contrast, in this case the adjustments mainly concerned the sequence and timing of whole-class activities, with no evidence of different content or products for different students. The contribution of this case therefore lies not in demonstrating a successful model, but in showing at which point readiness information enters a teacher's decisions and at which point it stops.

Dialogue between the findings and the tafsir of the two verses

The dialogue between the field findings and the tafsir was conducted by separating three layers: what the text and the exegetes state, the pedagogical analogies constructed by the authors, and what cannot be demonstrated. First, the strengthening of the recipient's heart in Q.S. al-Furqan: 32 can be read conceptually as consistent with the idea that learning should make the recipient able and confident to continue; in pedagogical theory, this idea is close to *scaffolding*. Second, al-Tabari's emphasis on unhurried delivery so that listeners can understand (Q.S. al-Isra': 106) is consistent with the idea that pace should follow the recipient's understanding, not merely completion targets. Third, the meaning of *faraqnahu* as detailing and explaining points to the importance of breaking material into comprehensible parts. Fourth, Ibn 'Ashur's attention to the Prophet's memorization and understanding shows that the purpose of gradualness is not merely sequence but also absorption.

Strengthening the recipient is most readily linked to the Islamic motivational advice, the personal meetings with students who were not yet ready, and communication with parents via WhatsApp. Attention to an unhurried pace is visible when the six students who had never studied the material were noted as needing a slower pace and when the difficulties of 10 students in session 3 were followed up with news-based discussion in session 4. However, not all students benefited, as five students did not achieve consistent mastery. This tension shows that the tafsir categories cannot be used to judge the teacher's practice as right or wrong. T1's practice is partly consistent with the tafsir categories and partly not yet visibly so, and both can be explained by classroom conditions rather than by the verses. The correspondence in terms of detail and explanation (prompting questions, news in the media, and LKS questions) is a conceptual analogy constructed by the authors; the verses do not speak of news or LKS.

Relevance and limits of tadarruj for Qur'an Hadith learning management

This study shows that tadarruj is relevant as an interpretive framework for reading instructional practice, but this relevance has limits. First, both verses speak of the revelation sent down to the Prophet as a response to the opponents' objection. Because that context is specific, transferring it to the classroom can only be done as a conceptual analogy, not as a direct proof text on how to teach. Second, in the sources examined, the authors found no discussion of differences in readiness among recipients or of how to measure readiness. The practice of identifying student readiness therefore needs to be justified by learning theory and empirical evidence, not by the verses alone.

Third, al-Tabari compares two readings of *faraqnahu* with different meanings, so the meaning of "gradual" in Q.S. al-Isra': 106 cannot be used without taking this difference in readings into account. Fourth, a teacher's gradual instruction may stem from curriculum considerations, experience, or students' needs without the teacher being aware of the principle of Nuzulul Qur'an. The formal similarity between the teacher's practice and the principle of tadarruj is therefore not sufficient to conclude that the principle is being applied. Fifth, this single case study was not designed to assess effectiveness, so it cannot conclude that readiness-based instruction improves learning outcomes.

The teacher's knowledge of tadarruj should also be noted. In the interview, T1 explained the decisions with reasons rooted in the students' circumstances, namely readiness, learning backgrounds at the pondok, and difficulties with particular parts of the material. T1 did not mention tadarruj or Nuzulul Qur'an as the basis for these decisions, and the interview data did not include specific questions about these concepts. This finding reinforces the caution already explained: the formal similarity between T1's practice and the principle of tadarruj is not sufficient to conclude that the principle is being applied.

Implications for Islamic education management

The following implications are drawn from the conceptual framework and the findings of this case. They are offered as considerations for similar contexts, not as tested recommendations. First, teachers can check readiness at the start of a unit, covering not only understanding of the material but also students' attitudes and learning backgrounds, including lessons already received at the pondok's madrasah diniyah. Second, formative assessment can be used as a tool for teachers' decision-making rather than merely for recording scores; in this case, the difficulties recorded in session 3 became the basis for choosing the activities in session 4, although the impact of that choice was not tested. Third, abstract parts of the material, such as the evidence on provision, can be accompanied by real examples, such as news or stories in the media, followed by reassessment of the same competence to check whether the difficulties have been resolved. Fourth, cooperation with parents or guardians and with pondok caretakers, for example through

WhatsApp groups, can help prepare students before they enter the classroom. Fifth, madrasah administrators can provide additional mentoring outside lesson hours for students who have not achieved mastery, and teachers can plan different tasks or additional time for students identified as needing a slower pace, something not yet evident in this case.

Conclusion (خاتمة)

This study examined how a Qur'an Hadith teacher at MTs Darussalam Sumowono used information on student readiness to manage content sequencing and learning pace, and how this practice can be brought into dialogue with *tadarruj*. For the third question, the tafsir study shows that Q.S. al-Furqan: 32 and Q.S. al-Isra': 106, as read by al-Tabari and Ibn 'Ashur, emphasize strengthening the recipient, verse-by-verse delivery, an unhurried pace, and clarity. These four ideas can serve as a conceptual framework for reading sequencing and pacing practices, with the caveat that the verses do not prescribe a particular teaching method and do not discuss the measurement of student readiness.

For the first question, T1 identified the readiness of Class VIII A students by observing students' attitudes as they entered the classroom, apperception, prompting questions, and a diagnostic assessment. According to T1, about half of the students were not ready to learn, and the diagnostic assessment found six students who needed to review prior material, while six others had already studied it at the pondok's madrasah diniyah. For the second question, the content was sequenced from the definitions of infaq and sadaqah, to the evidence, to news analysis, and then to LKS questions, with re-emphasis and news examples when 10 students experienced difficulties in session 3. Class mean scores moved from 73.00, 75.75, and 73.00 to 84.25 and 84.75; the number of students scoring below 70 was seven, two, 10, zero, and zero; learning pace comprised two fast, 12 moderate, and six slow students; and five students did not achieve consistent mastery. These adjustments were made for the class as a whole, without a separate pathway for students identified as needing a slower pace, and the score pattern is descriptive, not evidence of effectiveness. The contribution of this study is an empirical account of the relationship between readiness information, the reasons for the teacher's decisions, and adjustment actions in a single case, together with a mapping of the limits of tadarruj's relevance as an interpretive framework.

This study has several limitations. The data come from a single case, namely one class and one unit of content, with the teacher as the main informant, so the results are not intended for statistical generalization. The interviews were not recorded, so quotations rely on written notes, and the score data were produced by the teacher using different assessments in each session. The analysis is interpretive and does not assess effectiveness or causal relationships. The tafsir study is also limited to two exegetes. Future research could use a multiple-case design, record and transcribe interviews, use the same assessment across sessions, add more tafsir sources, and test separately whether readiness-based instruction affects learning outcomes.

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