Structured Mentoring as Inclusive Relational Pedagogy in Tahfiz Education: Supporting Diverse Memorization Readiness

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ABSTRACT:
Inclusive education requires teaching that responds to learner variability, yet little research has examined how religious educators support differences in memorization pace, confidence, self-regulation, and readiness. This study examined how structured mentoring was conceptualized, enacted, and institutionally sustained in Hifz al-Quran education, and how it supported students with differing memorization readiness. A qualitative case study was conducted at a Malaysian state tahfiz institution. Data comprised semi-structured interviews with four experienced tahfiz lecturers and seven diploma students, 12 observations of tasmi' and muraja'ah sessions, and institutional documents. A hybrid inductive-deductive thematic analysis was undertaken using ATLAS.ti 24. Four interrelated themes were developed: relational accessibility grounded in trust and empathy; differentiated memorization scaffolding through repetition, pacing, scheduling, and feedback; adaptive mentor roles combining technical expertise with listening and emotional support; and institutional support through documentation, monitoring, and targeted intervention. Structured mentoring functioned as an inclusive relational pedagogy by making rigorous memorization expectations more accessible without reducing disciplinary standards. The study offers a culturally grounded framework for supporting learner variability in tahfiz education and identifies implications for teacher development, student support, and institutional quality.

Keywords: Inclusive Relational Pedagogy, Structured Mentoring, Tahfiz Education, Memorization Readiness, Differentiated Support

INTRODUCTION

Educational inclusion is increasingly understood as the responsibility to make meaningful participation possible for learners who differ in prior knowledge, pace, confidence, motivation, language, and capacity for self-regulation. Within this broader view, inclusion is not achieved solely through placement or by providing separate support to a predefined group. It also depends on how ordinary teaching anticipates and responds to learner variability (Ainscow, 2020; Florian & Black-Hawkins, 2011). This issue is especially

important in educational settings where progress is cumulative, highly visible, and sustained over long periods. Hifz al-Quran education is one such setting. Students are expected to memorize accurately, retain earlier passages, manage demanding schedules, and recite regularly to a teacher. Their ability to meet these expectations varies, even when they study within the same curriculum and institution.

Tahfiz education in Malaysia has expanded and become increasingly formalized through standardized curricula, semester targets, assessment procedures, and institutional monitoring. This development has increased attention to pedagogical quality. Institutional growth, however, does not itself ensure that students who progress at different rates receive timely and appropriate support. The central question is therefore not only which memorization technique students use, but how teachers identify barriers, adjust guidance, protect motivation, and sustain participation when learners struggle.

Research on Quranic memorization has documented the importance of repetition, review, motivation, and structured technique (Muslim et al., 2024; Nik Abdullah et al., 2021). A meta-analysis by Nordin et al. (2023) nevertheless indicates that the literature has concentrated more heavily on memorization methods than on the pedagogical systems that sustain retention and continued progress. In practice, tahfiz teachers often do considerably more than verify accuracy. They model recitation, organize review, monitor progress, diagnose difficulties, negotiate schedules, encourage discouraged learners, and respond to personal or emotional concerns that affect learning. These activities suggest that mentoring is not peripheral to tahfiz pedagogy; it is one of the mechanisms through which demanding curricular expectations become accessible to learners with different levels of readiness.

Inclusive Pedagogy and Learner Variability

Inclusive pedagogy seeks to extend meaningful learning opportunities to everyone while avoiding the assumption that difficulty is located only within a small group of learners. Florian and Black-Hawkins (2011) describe an approach that expands what is ordinarily available rather than designing a common lesson for most students and a separate response for those viewed as different. Ainscow (2020) similarly links inclusion with the removal of barriers to presence, participation, and achievement. For classroom practice, this orientation requires teachers to treat variation as expected, use evidence of learner response, and adjust the level or form of support without lowering the intellectual or disciplinary integrity of the task.

Differentiated instruction provides a practical vocabulary for this responsiveness. It involves adapting content, process, pacing, products, or learning conditions in relation to students' readiness, interests, and learning profiles (Tomlinson, 2017). In tahfiz education, differentiation may appear as varied recitation turns, phased targets, personalized repetition schedules, additional feedback, peer rehearsal, or closer monitoring. These adjustments do not change the expectation of accurate memorization; they vary the route and intensity of support through which students work toward it.

Recent studies published in inclusive Islamic education provide an important precedent for this argument. Khatib et al. (2026) show that pedagogical mediation can help teachers respond to differences in learners' epistemic readiness while preserving the authority and complexity of religious knowledge. Harun et al. (2026) further conceptualize epistemological accessibility as enabling learners to participate meaningfully in the reasoning of an authority-based discipline. The present study applies a related inclusive lens to Quran memorization. It does not claim that the participating students had formally identified disabilities or special educational needs. Rather, it examines how mentoring responded to observable differences in pace, confidence, self-regulation, and memorization readiness within an ordinary tahfiz cohort. This boundary is important: learner variability is the focus of the inclusive interpretation, not a retrospective diagnosis of participants.

Relational Mentoring in Islamic and Contemporary Pedagogy

Mentoring is a developmental relationship in which a more experienced person provides guidance, feedback, role modeling, and psychosocial support (Kram, 1985; Rekha & Ganesh, 2012). The distinction between instrumental and psychosocial functions is particularly useful in tahfiz settings. Teachers provide technical correction and planning, but they also offer acceptance, encouragement, and a trusted relationship through which learners can disclose difficulty. Educational mentoring research likewise emphasizes that mentor and mentee roles are interconnected and context dependent (Ambrosetti & Dekkers, 2010; Hobson et al., 2009). Relational quality is therefore not an optional addition to instructional expertise; it shapes whether students ask for help, accept feedback, and remain engaged.

Classical Islamic educational thought gives this relationship a distinct ethical and spiritual foundation. Al-Qabisi (1955) distinguished technical instruction from the wider formation of the learner and emphasized direct transmission, repetition, gradual teaching, and sensitivity to understanding. Al-Ghazali (1995) described the teacher as responsible for moral, spiritual, emotional, and intellectual care. The concept of sanad further underscores the ethical responsibility carried by a teacher within the oral transmission of the Quran. Sanad should not be equated with modern mentoring theory, but it clarifies why accuracy, trust, continuity, and personal responsibility are inseparable in Hifz al-Quran pedagogy. Research on the Quran as an orally transmitted tradition similarly highlights how repeated recitation and guided religious practice contribute to embodied formation (Dweirj, 2023).

Cognitive Apprenticeship and Durable Memorization

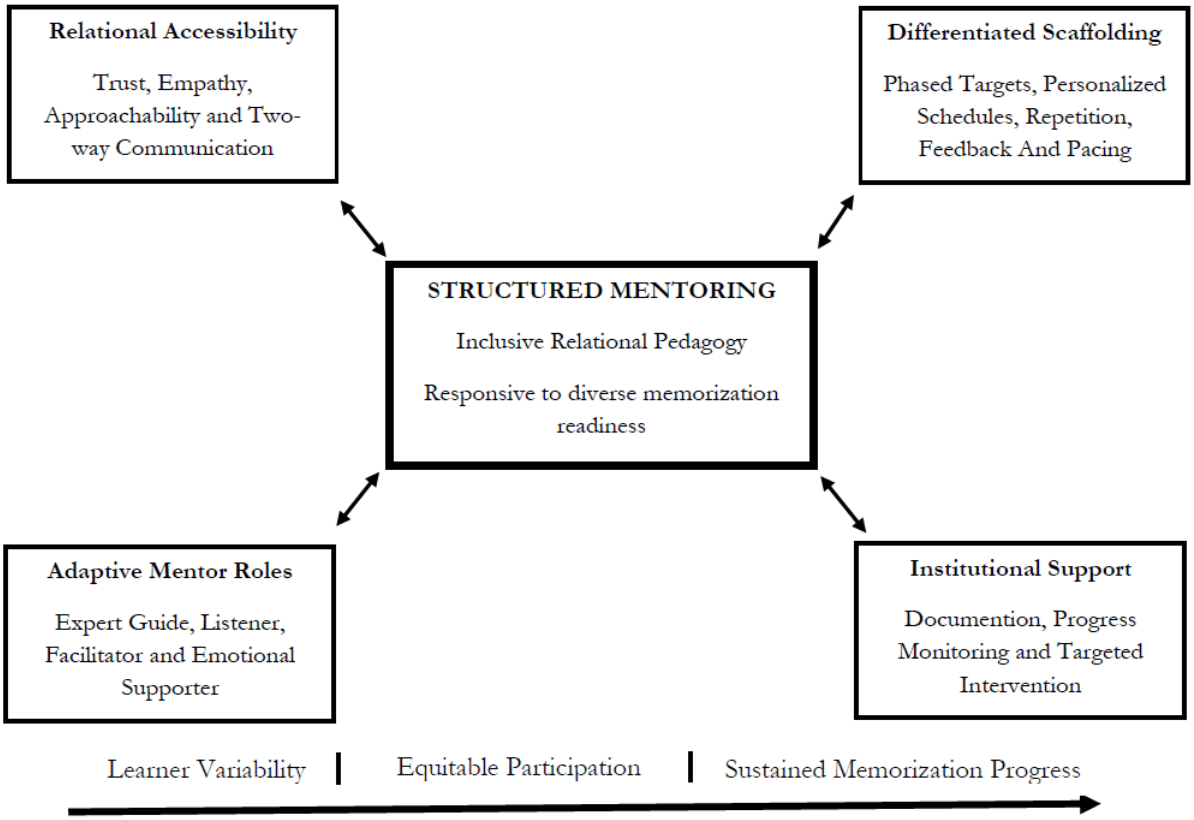
Cognitive apprenticeship explains how complex practices are learned through modeling, coaching, scaffolding, articulation, reflection, exploration, and the gradual fading of support (Collins et al., 1989). These processes map closely onto tahfiz instruction: teachers model accurate recitation, coach during tasmi', scaffold through graduated targets and schedules, and progressively support students to manage muraja'ah more independently. Vygotsky's (1978) account of supported development similarly suggests that assistance is most productive when it is calibrated to a learner's current and potential performance.

Memory research also clarifies why repetition and retrieval must be organized rather than left to chance. Atkinson and Shiffrin's (1968) model describes the role of rehearsal in longer-term retention, while Roediger and Karpicke (2006) show the durable learning benefits of retrieval practice. In tahfiz learning, tikrar, tasmi', and muraja'ah provide repeated rehearsal and retrieval. Their effectiveness, however, depends on feedback, pacing, motivation, and continuity. Structured mentoring connects these cognitive practices with the relational and institutional conditions that enable students to persist.

Analytical Framework and Research Questions

This study defines structured mentoring as a planned and sustained relationship through which tahfiz teachers combine relational trust, differentiated pedagogical guidance, adaptive mentor roles, and institutional monitoring to support memorization. The framework in Figure 1 treats these dimensions as mutually reinforcing. Relational accessibility makes it safer for students to reveal difficulty; differentiated scaffolding adjusts the route and intensity of support; adaptive mentor roles integrate technical, emotional, and motivational functions; and institutional systems make support visible, coordinated, and sustainable.

Figure 1. **Structured mentoring as inclusive relational pedagogy**



The study addressed three questions: (1) How do tahfiz teachers and students understand structured mentoring in Hifz al-Quran education? (2) How are mentoring practices adapted to students with differing memorization readiness? and (3) Which teacher roles and institutional arrangements sustain this support?

METHODOLOGY

Research Design and Setting

A qualitative case-study design was used to develop a contextualized understanding of structured mentoring within its natural institutional setting (Creswell & Poth, 2018). The case was a residential, diploma-level Hifz al-Quran institution in one Malaysian state, identified by the pseudonym MTNP. The institution followed a standardized tahfiz curriculum specifying semester memorization targets, assessment processes, and core pedagogical routines. A single-site design enabled close examination of how mentoring was understood, enacted, documented, and sustained across formal lessons and related institutional practices.

Participants and Data Sources

Purposive sampling identified participants directly involved in tahfiz teaching, mentoring, and learning. Four experienced lecturers (PHTQ1-PHTQ4) had between 8 and 20 years of teaching experience and were continuously involved in Hifz al-Quran instruction and student guidance. Seven diploma students (PDT1-PDT7) were included to provide recipient perspectives on guidance, supervision, motivation, and support. The sample was selected for information richness rather than statistical representation.

Table 1. Data sources and analytic contribution

Data source	Volume	Analytic contribution
Lecturer interviews	4	Understandings of mentoring, teacher practices, mentor roles, and intervention decisions
Student interviews	7	Experiences of guidance, supervision, motivation, and perceived accessibility of support
Non-participant observations	12	Teacher-student interaction, correction, monitoring, learner response, and emotional or motivational support
Institutional documents	5 types	Teaching plans, tasmi' records, progress records, mentor-mentee records, and individual schedules

Data Collection

Data were collected in September 2024 through semi-structured interviews, non-participant observations, and document analysis. Lecturer interviews lasted approximately 130-141 minutes and addressed understandings of mentoring, instructional practices, mentor roles, and support for student learning. Student interviews lasted approximately 45 minutes and focused on experiences of guidance, supervision, motivation, and access to help. Interviews were conducted in Malay, audio-recorded with consent, transcribed verbatim, and translated into English for reporting. Reported excerpts were checked against the Malay transcripts to preserve participants' intended meanings and the institutional context.

Twelve observations covered formal tasmi' and muraja'ah sessions and selected informal mentoring interactions. A structured observation protocol directed attention to correction techniques, teacher-student communication, monitoring, student responses, and emotional or motivational support. Document analysis examined semester teaching plans, tasmi' report records, memorization progress records, mentor-mentee meeting records, and individual student schedules. The three sources were used to examine convergence and divergence between reported practice, observed interaction, and institutional documentation.

Data Analysis

Interview transcripts, field notes, and document extracts were managed in ATLAS.ti 24 and analyzed using a hybrid inductive-deductive thematic approach informed by Braun and Clarke (2006, 2021). The analysis began with repeated reading and open coding of meaning units concerning guidance, trust, communication, pacing, repetition, monitoring, emotion, and intervention. Codes were compared across participant groups and data sources, clustered into candidate patterns, reviewed against the full data set, and refined into four themes.

The study's initial mentoring framework served as a sensitizing lens rather than a fixed coding template. Inductive coding was conducted before the four inclusive dimensions were finalized. During later analytical stages, candidate themes were compared with mentoring theory, inclusive pedagogy, cognitive apprenticeship, and Islamic educational thought. This iterative movement between data and concepts reduced the risk that the analysis would merely reproduce the preliminary framework. Theme names were then refined to express the mechanisms visible across interviews, observations, and documents.

Trustworthiness and Reflexivity

Trustworthiness was addressed through credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). Credibility was supported through triangulation, member checking with two lecturer participants, and peer debriefing. Thick description of the setting, participants, and practices supports judgments about transferability. A documented record of data collection, coding, theme refinement, and analytic decisions supported dependability and confirmability.

Reflexivity was maintained throughout the study because familiarity with Islamic education and tahfiz pedagogy could shape interpretation. Reflexive notes were used to distinguish participants' meanings, institutional evidence, and theoretical interpretation. Particular attention was paid during this revision to avoiding deficit labels: descriptions such as 'needing additional support' are used analytically, while the institution's A-B-C grouping is reported as an observed practice rather than endorsed as a fixed account of student ability.

Ethical Considerations

The study was conducted in accordance with established ethical principles for educational research. Formal permission to conduct the study was obtained from the participating tahfiz institution prior to data collection. All participants were informed about the purpose and procedures of the study, the voluntary nature of their participation, confidentiality, and their right to withdraw at any stage without penalty. Informed consent was obtained from all participants before data collection. Pseudonyms were used for the institution, lecturers, and students, and potentially identifying information was removed during analysis and reporting.

RESULTS

The analysis developed four themes explaining how structured mentoring supported students with differing memorization readiness: (1) relational accessibility; (2) differentiated memorization scaffolding; (3) adaptive mentor roles; and (4) institutionalized monitoring and targeted support. Table 2 summarizes the themes and the evidence that informed them. Together, they show that mentoring joined technical correction with relational, emotional, and organizational support.

Table 2. Themes, mechanisms, and supporting evidence

Theme	Inclusive mechanism	Supporting evidence
Relational accessibility	Makes difficulty discussable through trust, empathy, approachability, and two-way communication	Lecturer and student interviews; observed correction and encouragement; mentor-mentee records
Differentiated memorization scaffolding	Adjusts pacing, repetition, schedules, targets, and feedback while retaining common standards	Interview accounts; 12 observations; teaching plans and individual schedules

Theme	Inclusive mechanism	Supporting evidence
Adaptive mentor roles	Combines disciplinary expertise with active guidance, listening, facilitation, and emotional support	Lecturer interviews; informal and formal observations; student help-seeking
Institutionalized monitoring and targeted support	Turns individual care into a repeatable system for early identification, follow-up, and intervention	Tasmi' records, progress files, monitoring logs, differentiated group protocols

Relational Accessibility: Trust, Empathy, and Two-Way Communication

All four lecturers described mentoring as broader than technical instruction. Their accounts combined memorization guidance with motivation, emotional awareness, and problem-solving. PHTQ3 explained, "We help students to master [hafazan]; we help them build spirit and provide motivation in teaching and learning Hifz al-Quran." PHTQ4 emphasized the need to read a student's "movements, feelings, and situation" before deciding how to respond. These accounts position emotional awareness as part of instructional judgment, not as a separate pastoral activity.

Student evidence supported this holistic interpretation. PDT1 and PDT6 described lecturers as providing guidance, advice, and motivation to complete their muqarrar and as drawing on their own memorization experience when students encountered difficulty. Although the students' accounts were less elaborated than the lecturers' explanations, they confirmed that mentoring was experienced as both academic direction and encouragement.

Trust was the relational condition that made this support accessible. PHTQ1 stated that mentoring was "not just teaching but building a trust relationship with students." PHTQ2 compared recurring mentor meetings with the usrah tradition, in which teachers ask about students' circumstances and problems, while PHTQ4 said that teachers should not remain distant from students. This approachability mattered because learners could disclose difficulty before missed targets became a public or disciplinary issue.

Two-way communication translated trust into pedagogical action. Lecturers first sought to understand the student's circumstances and then negotiated schedules, strategies, or follow-up. Observations showed that teachers varied the sequence and tone of correction: some students received encouragement before technical feedback, whereas others received closer prompting to remain on task. These interactions demonstrate relational accessibility - support was available not only in principle but through communication that made it possible for students to reveal uncertainty, accept correction, and continue participating.

Differentiated Memorization Scaffolding

The second theme concerned the deliberate organization of repetition, pacing, schedules, and feedback. Teachers did not treat repetition as an entirely private responsibility. PHTQ2 described preparing a personal schedule for students who needed additional support in memorization and revision. The observed system differentiated new, recent, and older memorization through sabak, parasabak, and muktar, with each category reviewed at different intervals. This structure distributed the cognitive demand of retaining new material while protecting earlier memorization.

Observation and document data showed how scaffolding was embedded in daily practice. One lecturer required tasmi' by 9:00 a.m. and began with more manageable reading; another followed tasmi' immediately with talaqqi and musyafahah focused on tajwid; a third extended support through evening muraja'ah. These practices were recorded in the Semester Revision Schedule Record Book rather than left as undocumented preferences. The combination of timing, task sequence, and feedback made the memorization process more predictable for students.

Time management was also individualized. Teachers helped students plan daily and weekly targets and revised routines when progress slowed. PHTQ4, for example, described reducing recreation time temporarily after an unsuccessful Week 8 examination, while PHTQ2 emphasized punctual attendance before 8:00 a.m. These examples show the directive character of mentoring in the setting. At the same time, individualized schedules were used to match expectations with current performance rather than applying one pace without adjustment.

The institution grouped students as A (fluent), B (moderately fluent), and C (needing additional assistance). Teachers used these groupings to vary pace, intensity, and follow-up. Semester teaching plans contained staged objectives, weekly activities, and differentiated strategies. Lecturers also drew on personal experience - including earlier use of notebooks and weekly reading schedules - and invited alumni to discuss how they had managed memorization. The resulting scaffolding was therefore both structured and experience-informed. It retained common curricular targets but diversified the route through which learners approached them.

Adaptive Mentor Roles

Structured mentoring required teachers to move among several roles. Technical expertise remained the basis of credibility and accurate feedback. PHTQ4 stated that mentors "must have the skills of a tasmi' teacher" and know memorization techniques. Observations showed that lecturers with stronger command of hafazan and tajwid gave more precise correction. Relational care did not replace disciplinary expertise; it enabled that expertise to be delivered responsively.

Lecturers also acted as proactive guides rather than passive assessors. PHTQ4 explained that when a student was not fluent, the first step was to ask about the problem and offer advice to rebuild morale. Formal talaqqi and musyafahah and informal interactions outside class created repeated opportunities for this guidance. Teachers adapted strategies after listening to student feedback, and mentor-mentee meeting records showed that student perspectives were formally acknowledged before advice was given.

Active listening was particularly important when slow progress generated embarrassment. PHTQ3 described meeting privately with a student who had not achieved the target for a "heart-to-heart" discussion before the head of the memorization unit intervened. This protected the student from having a sensitive reason disclosed to peers. In an environment where progress is routinely measured and visible, such discretion functioned as a form of dignity-preserving support.

Emotional support and commitment extended beyond formal class time. Students voluntarily approached lecturers with concerns, and observations documented warm communication in both formal and informal spaces. Additional arrangements were sometimes provided on weekends, before Subuh, or during evening muraja'ah sessions. These practices reveal considerable teacher dedication. They also expose a sustainability issue: adaptive mentoring cannot depend indefinitely on discretionary labor outside scheduled teaching.

Institutionalized Monitoring and Targeted Support

The fourth theme moved beyond individual interaction to the institutional architecture of support. Continuous monitoring was used for both accountability and diagnosis. PHTQ3 summarized its importance as "monitoring the schedule, and monitoring whether they do it or not." During tasmi' sessions, teachers recorded errors and performance, revised targets when earlier ones were not met, and followed up

beyond class. These practices made changes in student progress visible over time.

Institutional documents showed that monitoring was systematic rather than episodic. Tasmi' turn schedules, memorization achievement records, semester repetition records, and mentor-mentee logs documented targets, difficulties, and follow-up. The records allowed support to be coordinated and reduced reliance on teachers' memory or informal impressions. In inclusive terms, documentation created a mechanism for early identification and response when a learner's progress diverged from the expected trajectory.

Targeted assistance was clearest for Group C students. Teachers used individualized schedules, closer verification, and additional support sessions, and recorded specific interventions and their follow-up. PHTQ4 also described peer-reading partnerships and gamification elements to increase engagement. These adjustments were not described as permanent alternatives to the curriculum. They were temporary, responsive supports intended to help students re-enter the common sequence of learning with greater confidence and independence.

DISCUSSION

Structured Mentoring as Inclusive Relational Pedagogy

The findings support the interpretation of structured mentoring as inclusive relational pedagogy. Its inclusive quality did not arise from a separate program for a labelled group; it arose from the coordinated ways teachers responded to variation in pace, confidence, self-regulation, and readiness. Relational accessibility made difficulty discussable, differentiated scaffolding adjusted the learning route, adaptive mentor roles joined expertise with care, and institutional monitoring made follow-up repeatable. Together, these mechanisms expanded access to rigorous memorization expectations without simplifying the Quranic content or lowering standards.

This interpretation extends inclusive pedagogy into an underexamined religious-education context. The result is consistent with Florian and Black-Hawkins' (2011) argument that teachers should extend what is ordinarily available to learners rather than reserve responsive practice for a predefined minority. It also complements recent work on adaptive mediation and epistemological accessibility in Islamic education (Harun et al., 2026; Khatib et al., 2026). Whereas those studies emphasize access to disciplinary reasoning and religious authority, the present case shows how access to a cumulative performance practice is built through relational, temporal, and organizational mediation.

The concept of relational accessibility is central to this contribution. Trust and approachability did more than improve the emotional climate; they enabled teachers to obtain information needed for diagnosis and adaptation. Students who could disclose discouragement, scheduling problems, or uncertainty gave mentors a basis for changing support. This finding accords with mentoring research on psychosocial support (Eby et al., 2013; Johnson, 2007), research linking supportive teacher-student relationships with engagement and well-being (Di Lisio et al., 2025), and Edmondson's (1999) account of psychological safety as a condition for honest engagement with error.

Integrating Islamic Pedagogy, Apprenticeship, and Memory

The findings also clarify the relationship between classical Islamic pedagogy and contemporary learning theory. Al-Qabisi's (1955) emphasis on direct transmission, repetition, gradual instruction, and understanding was visible in talaqqi, tasmi', phased targets, and systematic review. Al-Ghazali's (1995) account of the teacher's wider care illuminates why lecturers treated motivation, emotion, and character as part of their instructional responsibility. Structured mentoring therefore did not import a generic support model into tahfiz education; it organized practices already intelligible within an Islamic teacher-student ethic.

Cognitive apprenticeship adds an explanatory account of how these practices operate. Teachers modeled recitation, coached during tasmi', scaffolded through schedules and graduated targets, and supported the progressive

management of muraja'ah (Collins et al., 1989). The observed A-B-C grouping was one institutional attempt to calibrate support, although inclusive practice requires such categories to remain flexible and responsive rather than become fixed ability labels. Differentiation is most defensible when it increases access to shared learning goals and is regularly revised in response to progress (Tomlinson, 2017).

The repetition system also aligns with research on rehearsal and retrieval (Atkinson & Shiffrin, 1968; Roediger & Karpicke, 2006). Applied evidence indicates that retrieval practice is especially beneficial when it is repeated and supported by feedback (Agarwal et al., 2021). In this study, tasmi' did not operate as retrieval alone: it generated specific correction, new targets, and decisions about further support. This finding is consistent with the importance of timely, task-relevant feedback (Hattie & Timperley, 2007). Mentoring thus connects cognitive mechanisms of retention with the social conditions that sustain their use.

Implications for Practice and Institutional Quality

Three implications follow. First, tahfiz teacher development should include mentoring competence alongside hafazan and tajwid expertise. Priority areas include two-way communication, active listening, emotional awareness, diagnostic questioning, differentiated scheduling, feedback, and documentation. These skills are particularly important because Quran learning requires students to regulate attention, motivation, emotion, and learning routines over time (Hanafi et al., 2021).

Second, institutions should formalize graduated support without turning monitoring into surveillance or public comparison. A practical model would combine universal supports for all students - clear schedules, regular feedback, accessible mentoring time - with temporary intensified support for students whose progress slows. Private discussion, flexible targets, peer rehearsal, and scheduled follow-up can protect dignity while maintaining accountability. Labels such as 'weak student' should be replaced with time-specific descriptions of the support currently required.

Third, mentoring quality depends on institutional capacity. Records and protocols can improve continuity, but the observed reliance on weekends, pre-Subuh sessions, and evening work risks normalizing unbounded teacher labor. Sustainable systems should allocate protected mentoring time, define referral pathways for concerns beyond a teacher's expertise, and periodically review whether interventions are effective. This extends Clutterbuck's (2001) argument that mentoring requires organizational architecture, not only committed mentors.

LIMITATIONS AND FUTURE RESEARCH

The study has four limitations. It examined one state tahfiz institution, so the findings are analytically rather than statistically generalizable. The sample was small and the quoted evidence was more heavily weighted toward lecturer accounts; student interviews served mainly as corroborating perspectives. The study did not track memorization outcomes longitudinally, so it cannot establish that particular mentoring practices caused greater retention or completion. Finally, participants were not recruited on the basis of formally identified disabilities or special educational needs. The inclusive interpretation therefore concerns responsiveness to learner variability within the case and should not be generalized to disability-specific support without further evidence.

Future research should include more extensive student voice, compare multiple institutional models, and examine change in retention, well-being, and self-regulation over time. It should also investigate how tahfiz pedagogy can support learners with identified learning disabilities, attention differences, anxiety, sensory needs, or other support requirements while preserving the integrity of Quranic transmission. Such work would test and refine the framework beyond the present case.

CONCLUSIONS

This case study shows that structured mentoring in Hifz al-Quran education is more than the supervision of memorization. It is a coordinated pedagogy of trust, differentiated scaffolding, adaptive teacher roles, and institutional follow-up. These elements helped teachers respond to differences in pace, confidence, self-regulation, and readiness while maintaining common expectations for accurate memorization.

The study's principal contribution is to conceptualize this coordination as inclusive relational pedagogy. Relational accessibility enables students to disclose difficulty; differentiated schedules and repetition make demanding learning processes more manageable; technically expert and emotionally responsive mentors adapt support; and documentation makes intervention more sustainable. For tahfiz institutions, educational quality therefore depends not only on curriculum targets or teacher sincerity but also on the design of support systems that allow diverse learners to participate, persist, and progress with dignity.

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