



Dinamika Penelitian

Media Komunikasi Penelitian Sosial Keagamaan

SUPPLEMENTARY MATERIAL

Teaching the Qur'an Through the Screen: Embodied Pedagogy, Spiritual Transformation, and Female Religious Agency

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Table S1. Data coverage and participant contexts

Pseudonym	Evidence	Entry pathway	Teaching context and media	Analytic relevance
Fidi	SRC-01 A - source record verified	Entered online Qur'anic teaching after encouragement from a trusted female mentor; reported no established face-to-face class of her own.	Worked with adult learners and children and adapted explanations to different levels of Qur'anic reading ability. Platforms/media: Zoom; WhatsApp; images; Canva-based quizzes.	Shows confidence-building, staged articulation instruction, affective renewal through student presence, and ethical self-discipline.
Dena	SRC-02 A - source record verified	Initially studied tahsin for personal improvement, then accepted requests to teach; moved from face-to-face to online instruction.	Taught learners across proficiency levels and balanced teaching with domestic and health-related demands. Platforms/media: Zoom; visual diagrams of articulation points; interactive questioning; repeated modelling.	Provides the clearest account of reduced visual access, listening-intensive correction, differentiated feedback, and authenticity beyond perfection.
Nuris	SRC-03 A - source record verified	Had prior private face-to-face teaching experience and moved online during the pandemic; family support helped sustain the transition.	Combined Qur'anic instruction with warm interpersonal communication, peer grouping, and follow-up support. Platforms/media: Zoom; WhatsApp voice notes and calls; Canva; tajwid booklets; peer study groups.	Illuminates relational presence, limited access to learners' emotional cues, gendered negotiation, and knowledge transmission as care.
Riya	SRC-04 A - source record verified	Began by helping a friend in a face-to-face class, then moved online during the pandemic and developed a more deliberate teaching commitment.	Used prior digital familiarity to design interactive lessons while arranging teaching around family responsibilities. Platforms/media: Zoom; Canva; Wordwall; puzzles; three-dimensional pronunciation videos; dual internet connections; audio-only fallback.	Shows multimodal compensation, severe early pressure, movement from self-reliance to tawakkul, and digitally enabled pedagogical authorship.
Frida	SRC-05 B - manuscript only; source pending	The manuscript reports that she began online teaching in 2023 and was recruited before completing her bachelor's degree.	The manuscript associates her experience with flexible access for busy women and with limits created by reduced face-to-face interaction.	Potential evidence for teaching as worship, knowledge transmission, and expanded access; all entries remain provisional.

Pseudonym	Evidence	Entry pathway	Teaching context and media	Analytic relevance
			Platforms/media: Zoom; Google Meet comparison; mobile-data fallback (manuscript report only).	

Note. Participant characteristics are limited to study-relevant context to reduce re-identification risk. Frida remains manuscript-only.

Table S2. Interview domains and phenomenological prompts

ID	Domain	Purpose	Illustrative prompts	Evidentiary basis
ID-01	Pathway into Qur'anic teaching	To reconstruct how participants moved from learning or helping roles into recognized teaching roles.	How did you first become involved in teaching the Qur'an? What did you feel during your first teaching experiences?	Reconstructed from the methods statement and recurring source-record headings; not the original protocol wording.
ID-02	Transition from face-to-face to online teaching	To identify the circumstances, disruptions, supports, and meanings attached to moving instruction online.	What changed when teaching moved online? Which aspects felt imposed, enabling, or difficult?	Analytic reconstruction; confirm against the original interview guide.
ID-03	Embodied and sensory dimensions of recitation instruction	To examine how tutors taught makhraj, tajwid, tempo, sound direction, and mouth or tongue positioning when bodily cues were restricted.	How do you assess articulation and recitation through a screen? Which sensory cues are lost, and how do you compensate?	Directly supported by all four available source records.
ID-04	Pedagogical adaptation and assessment	To document modelling, repetition, visual media, differentiation, interaction, progress tracking, and feedback practices.	Describe a typical online lesson. How do you adapt explanations, correct errors, and monitor progress?	Directly supported by all four available source records.
ID-05	Digital platforms and continuity strategies	To identify platform choices, digital learning, device limitations, network disruption, and fallback strategies.	Which platforms and media do you use? What do you do when connections, devices, or applications fail?	Directly supported by all four available source records.
ID-06	Emotional labour, care, and relational presence	To explore fatigue, pressure, motivation, attentiveness, interpersonal care, and the difficulty of reading learners' emotions online.	How does online teaching affect you emotionally? How do you build closeness and recognize learners' needs?	Directly supported by all four available source records.
ID-07	Gendered negotiation and support	To examine how teaching is organized around domestic time, family expectations, permission, support, and religious boundaries.	How do household roles and family relationships shape when and how you teach? What kinds of support or limits matter?	Supported in several source records; treat as a sensitizing domain rather than a uniform experience.
ID-08	Spiritual meaning, identity, and future hopes	To understand teaching as worship, trust, intention, tawakkul, continuous learning, identity formation, and expanded access.	What does online Qur'anic teaching mean to you now? How has it changed your relationship with Allah, yourself, and religious knowledge?	Directly supported by all four available source records and by manuscript-only material for Frida.

Table S3. Operational codebook

ID	Final theme	Code	Operational definition	Decision rules	Current evidence
EP-01	Embodied Qur'anic pedagogy	Reduced visual access	Loss or weakening of visual, facial, bodily, or articulatory cues in online Qur'anic instruction.	Include: References to unseen mouth or tongue position, facial expression, body language, attention, or emotional response. Exclude: General connection failure without a sensory or pedagogical consequence.	Dena; Nuris; Riya; manuscript-only Frida.
EP-02	Embodied Qur'anic pedagogy	Listening-intensive diagnosis	Heightened reliance on hearing, vocal direction, pacing, and repeated listening to diagnose recitation.	Include: Listening before correcting; dependence on sound when cameras are off; greater auditory concentration. Exclude: Audio-only fallback used solely because the network fails.	Dena; Riya.
EP-03	Embodied Qur'anic pedagogy	Multimodal articulation support	Use of images, diagrams, text, video, or other media to represent bodily articulation and recitation rules.	Include: Makhraj images, tongue-position diagrams, three-dimensional pronunciation videos, visual tajwid materials. Exclude: Decorative media without a clear instructional function.	Fidi; Dena; Nuris; Riya.
EP-04	Embodied Qur'anic pedagogy	Repetition and paced modelling	Deliberate slowing, demonstration, imitation, contrast, and repetition used to stabilize correct recitation.	Include: Takrir, correct-versus-incorrect modelling, learner imitation, shortened explanations followed by practice. Exclude: Repeated questioning that does not involve recitation or pacing.	Fidi; Dena; Riya.
EP-05	Embodied Qur'anic pedagogy	Differentiated correction	Adjustment of correction, explanation, grouping, or follow-up according to learner ability and need.	Include: Prioritizing different errors, changing explanations, peer grouping, extra voice-note support. Exclude: General statements that learners differ without a corresponding teaching response.	Fidi; Dena; Nuris; Riya.
EP-06	Embodied Qur'anic pedagogy	Relational presence and care	Practices that create attentiveness, emotional connection, or recognition despite physical separation.	Include: Greeting learners, asking about well-being, sharing stories, noticing commitment, and sustaining warm communication. Exclude: Administrative messaging without relational content.	Fidi; Nuris; Riya.
EP-07	Embodied Qur'anic pedagogy	Participation and attention design	Interactive lesson structures used to limit distraction and maintain active learner involvement.	Include: Quizzes, calling learners by name, short explanation segments, questions, practice, and two-way discussion. Exclude: Platform use that does not affect participation.	Fidi; Dena; Riya.
EP-08	Embodied Qur'anic pedagogy	Continuity under technical disruption	Practical action that preserves or reschedules instruction when platforms, electricity, devices, or networks fail.	Include: Switching networks, using mobile data, audio-only teaching, informing learners, or rescheduling. Exclude: A technical problem described without any response.	Fidi; Dena; Riya; manuscript-only Frida.
ST-01	Spiritual transformation	Teaching as amanah and worship	Interpretation of Qur'anic teaching as entrusted religious responsibility and devotion rather than ordinary work.	Include: Amanah, worship, closeness to Allah, useful knowledge, and responsibility for correct transmission. Exclude: Generic job responsibility with no spiritual or ethical meaning.	Dena; manuscript-only Frida; implied across cases.
ST-02	Spiritual transformation	Renewed intention and sincerity	Reflection that reorients teaching toward a more deliberate, sincere, and ethically grounded intention.	Include: Realigning intention, protecting sincerity, or acknowledging weak initial motivation. Exclude: Initial motivation without subsequent reflection.	Fidi; Dena; Riya.
ST-03	Spiritual transformation	Patience and emotional regulation	Development of patience, recovery practices, and emotional endurance through teaching difficulties.	Include: Burnout, fatigue, pausing to recover, managing pressure, and learning patience.	All four source-verified participants.

ID	Final theme	Code	Operational definition	Decision rules	Current evidence
				Exclude: Health details that are not analytically linked to teaching or reflection.	
ST-04	Spiritual transformation	Tawakkul after self-reliance	Movement from excessive reliance on personal ability toward effort combined with reliance on Allah.	Include: Explicit contrast between ikhtiar and dependence on the self; learning to rely on Allah. Exclude: Routine religious expressions without experiential transformation.	Riya.
ST-05	Spiritual transformation	Continuous learning and istiqamah	Recognition that teaching requires ongoing learning, Qur'anic practice, and sustained commitment.	Include: Not stopping learning, reading the Qur'an daily, improving knowledge, and hoping to remain steadfast. Exclude: Technical training alone unless connected to professional or spiritual continuity.	Fidi; Dena; Riya.
ST-06	Spiritual transformation	Gratitude and meaningful fulfilment	Growth in gratitude, inner fulfilment, calm, or meaning through teaching and learner interaction.	Include: Teaching as a blessing, gratitude for learner progress, or feeling renewed by learner presence. Exclude: Satisfaction limited to efficiency or platform convenience.	Fidi; Dena; Nuris; Riya.
ST-07	Spiritual transformation	Authenticity beyond perfection	Reframing teacher identity from flawless performance toward sincere, responsible presence.	Include: Explicit contrast between perfection and authentic presence; accepting limitation while remaining accountable. Exclude: Low confidence before teaching unless it develops into a changed understanding of identity.	Dena.
FA-01	Female religious agency	Unplanned entry and agentic becoming	Movement from learner, helper, or reluctant recruit into an active female Qur'anic teaching role.	Include: Unexpected invitations, gradual confidence, acceptance of teaching responsibility, and developing a teacher identity. Exclude: Chronology with no change in role or self-understanding.	All participants; Frida remains manuscript-only.
FA-02	Female religious agency	Digital competence and pedagogical authorship	Women's growing ability to select, learn, combine, and redesign technologies for Qur'anic pedagogy.	Include: Learning platform features, designing media, choosing formats, and creating fallback techniques. Exclude: Passive platform use without adaptation or decision-making.	All four source-verified participants.
FA-03	Female religious agency	Knowledge transmission and religious authority	Positioning women as responsible producers, interpreters, and transmitters of Qur'anic knowledge.	Include: Passing on teachers' knowledge, being recognized by learners, responsibility for correct recitation, and becoming a source of guidance. Exclude: Technology access without a claim about knowledge or teaching authority.	Dena; Nuris; manuscript-only Frida; supported across cases.
FA-04	Female religious agency	Expanded access through digital reach	Use of online teaching to cross geographic, mobility, time, or cost barriers for learners and tutors.	Include: Reaching distant learners, supporting busy women, or continuing study through flexible online access. Exclude: Convenience limited to the tutor with no wider access implication.	Fidi; Dena; Riya; manuscript-only Frida.
FA-05	Female religious agency	Negotiated domestic-temporal agency	Active organization of teaching within household time, care work, family expectations, and religiously understood obligations.	Include: Choosing teaching hours around family schedules, limits on additional teaching, and managing domestic workload. Exclude: Generic time management without a gendered or household dimension.	Dena; Riya; supported in Nuris's transition context.
FA-06	Female religious agency	Relational support and legitimacy	Support, encouragement, permission, or recognition from mentors, spouses, peers,	Include: Mentor invitation, spouse support, peer advice, learner appreciation, and teacher role models.	Fidi; Dena; Nuris; Riya.

ID	Final theme	Code	Operational definition	Decision rules	Current evidence
			and learners that enables teaching participation.	Exclude: Relationships mentioned without an enabling or limiting effect.	
FA-07	Female religious agency	Ethical self-discipline and Muslim woman identity	Changes in conduct, integrity, and religious self-understanding associated with being a female Qur'anic teacher.	Include: Greater vigilance over behavior, consistency in personal recitation, and identification as a responsible Muslim woman educator. Exclude: General piety claims not connected to the teaching role.	Fidi; Riya.
FA-08	Female religious agency	Ambivalent and negotiated agency	Agency exercised through compromise, relational obligation, bodily strain, or institutional limitation rather than unrestricted autonomy.	Include: Permission, scheduling constraints, gendered concerns about voice, burnout, and participation sustained through support. Exclude: Challenges with no connection to how women negotiate participation or authority.	Dena; Nuris; Riya.

Table S4. Illustrative coding trail

Trail	Case	Source	Raw meaning unit	Condensed meaning	Initial code and subtheme	Final theme and verification
CT-01	Dena	SRC-02:P0006	Offline she could see the learner's mouth, tongue position, expression, and response to correction; online she could not.	Online teaching removes bodily and emotional cues needed for correction.	Missing articulatory and affective cues Subtheme: Reduced visual access	Embodied Qur'anic pedagogy Tier A
CT-02	Dena	SRC-02:P0028	She repeats, contrasts correct and incorrect readings, asks learners to identify the correct form, and slows the correction tempo.	Correct recitation is stabilized through repeated and paced modelling.	Takrir and contrastive modelling Subtheme: Repetition and paced modelling	Embodied Qur'anic pedagogy Tier A
CT-03	Dena	SRC-02:P0030	Images are used to show the articulation point before the tutor demonstrates the sound and learners imitate it.	Visual representation compensates for absent direct observation of articulation.	Visual compensation for makhraj Subtheme: Multimodal articulation support	Embodied Qur'anic pedagogy Tier A
CT-04	Dena	SRC-02:P0036	Correction priorities differ even among learners at the same level because their recitation problems differ.	Feedback is prioritized according to individual error profiles.	Individualized correction priorities Subtheme: Differentiated correction	Embodied Qur'anic pedagogy Tier A
CT-05	Nuris	SRC-03:P0010	Anger, happiness, and readiness to receive instruction cannot be seen online.	The tutor cannot reliably read learners' emotional states through the screen.	Unreadable affect Subtheme: Reduced visual access	Embodied Qur'anic pedagogy Tier A
CT-06	Nuris	SRC-03:P0028	She asks learners how they are, follows their progress, and creates space for sharing.	Relational check-ins substitute for missing physical co-presence.	Warm interpersonal checking-in Subtheme: Relational presence and care	Embodied Qur'anic pedagogy Tier A
CT-07	Riya	SRC-04:P0030	She presents small portions of material, calls on learners, and inserts questions to sustain discussion.	Short interactive cycles are used to maintain online attention.	Chunked interactive instruction Subtheme: Participation and attention design	Embodied Qur'anic pedagogy Tier A
CT-08	Riya	SRC-04:P0032	Text is combined with images and a three-dimensional pronunciation video before collective practice.	Multiple modes externalize the bodily mechanics of pronunciation.	Text-image-video articulation sequence Subtheme: Multimodal articulation support	Embodied Qur'anic pedagogy Tier A
CT-09	Riya	SRC-04:P0040	She keeps two internet providers and switches to voice and word games when screen sharing fails.	Technical redundancy and audio-based improvisation preserve lesson continuity.	Redundant connectivity and audio fallback Subtheme: Continuity under technical disruption	Embodied Qur'anic pedagogy Tier A

Trail	Case	Source	Raw meaning unit	Condensed meaning	Initial code and subtheme	Final theme and verification
CT-10	Fidi	SRC-01:P0023	She begins with theory about articulation points and tongue parts, then adds pictures.	Theory and visual anatomy precede embodied recitation practice.	Staged theory-to-image instruction Subtheme: Multimodal articulation support	Embodied Qur'anic pedagogy Tier A
CT-11	Dena	SRC-02:P0045	Teaching the Qur'an is an entrusted field of good deeds requiring sincerity and patience.	Teaching is interpreted as a spiritually accountable trust.	Amanah and moral accountability Subtheme: Teaching as amanah and worship	Spiritual transformation Tier A
CT-12	Dena	SRC-02:P0042	Teacher identity is not grounded in appearing perfect but in being present despite the limitations of the screen.	Online limitation produces a more authentic understanding of teacher identity.	Presence over perfection Subtheme: Authenticity beyond perfection	Spiritual transformation Tier A
CT-13	Fidi	SRC-01:P0031	Teaching changed her perspective, increased appreciation, and realigned her intention.	Reflection renews the ethical intention to teach.	Realigning niat Subtheme: Renewed intention and sincerity	Spiritual transformation Tier A; apparent transcription error in the Indonesian source
CT-14	Fidi	SRC-01:P0033	Being a Qur'an teacher reminds her to read the Qur'an every day.	Teaching disciplines the tutor's own Qur'anic practice.	Daily recitation as self-discipline Subtheme: Continuous learning and istiqamah	Spiritual transformation Tier A
CT-15	Riya	SRC-04:P0044-P0045	She was reminded to make every effort but not depend on herself; dependence should be on Allah.	Burnout leads to a rebalanced relation between effort and reliance on Allah.	From self-reliance to tawakkul Subtheme: Tawakkul after self-reliance	Spiritual transformation Tier A
CT-16	Riya	SRC-04:P0047	Without taking the teaching role, she believes she might have stopped learning because she felt she already knew enough.	Teaching creates an obligation and desire to keep learning.	Teaching sustains learning Subtheme: Continuous learning and istiqamah	Spiritual transformation Tier A
CT-17	Fidi	SRC-01:P0002-P0004	A trusted mentor urged her to leave her comfort zone; fear gradually became organized and enjoyable teaching.	Relational encouragement enables a hesitant learner to become a teacher.	Mentor-enabled becoming Subtheme: Unplanned entry and agentic becoming	Female religious agency Tier A
CT-18	Nuris	SRC-03:P0015	Even limited knowledge can benefit people she has never met, who nevertheless recognize her as a teacher.	Digital teaching converts modest expertise into recognized religious usefulness.	Recognition as a knowledge source Subtheme: Knowledge transmission and religious authority	Female religious agency Tier A
CT-19	Riya	SRC-04:P0037-P0038	She selects morning hours after her husband leaves for work and avoids nights and weekends to protect family time.	Teaching participation is actively organized within household rhythms.	Domestic-temporal negotiation Subtheme: Negotiated domestic-temporal agency	Female religious agency Tier A
CT-20	Nuris	SRC-03:P0003-P0004	The move online initially felt compulsory, but support from her husband and others helped her remain and eventually enjoy the work.	Relational support converts forced transition into sustained participation.	Support-enabled continuity Subtheme: Relational support and legitimacy	Female religious agency Tier A
CT-21	Fidi	SRC-01:P0032-P0033	Her teacher status increases responsibility for everyday conduct and personal Qur'anic consistency.	Religious authority is accompanied by ethical self-surveillance.	Teacher identity disciplines conduct Subtheme: Ethical self-discipline and Muslim woman identity	Female religious agency Tier A
CT-22	Frida	MANUSCRIPT:P0110	Online teaching helps busy housewives use their limited free time to continue learning.	Flexible digital access expands women's participation in Qur'anic learning.	Time-flexible access for women Subtheme: Expanded access through digital	Female religious agency Tier B; original-language source

Trail	Case	Source	Raw meaning unit	Condensed meaning	Initial code and subtheme	Final theme and verification
					reach	unavailable
CT-23	Dena; Nuris; Riya	SRC-02:P0017; SRC-03:P0016- P0020; SRC-04:P0036- P0038	Teaching is sustained through domestic scheduling, family support or permission, bodily strain, and religiously understood obligations.	Women exercise agency through negotiation rather than unrestricted autonomy.	Relationally constrained participation Subtheme: Ambivalent and negotiated agency	Female religious agency Tier A cross-case synthesis

Table S5. Cross-case thematic matrix

Case	Embodied Qur'anic pedagogy	Spiritual transformation	Female religious agency	Tension and evidence status
Fidi	Constraint: Different learner abilities and difficulty sustaining children's attention online. Response: Theory-to-image sequence, imitation, Canva quizzes, recurring-error notes, warm check-ins. Technology: Zoom and WhatsApp; advance notice and rescheduling during network or electricity failure.	Renewed intention, gratitude, daily Qur'anic reading, hope for istiqamah.	Entry: Mentor encouragement; initial fear; gradual confidence. Agency: Developed digital confidence and a stronger ethical teacher identity while reaching learners across distance.	Burnout under competing demands; temporarily withdraws to recover. Evidence: Tier A
Dena	Constraint: Cannot directly see mouth, tongue, expression, adab, or reaction to repeated correction. Response: Takrir, right/wrong modelling, slower tempo, makhraj images, interactive questioning, differentiated correction and assessment. Technology: Learned Zoom features through experience and peers; managed delay and unstable signals.	Teaching became amanah; authenticity, patience, sincerity, and continuous learning replaced the ideal of perfection.	Entry: Personal tahsin learner became a requested teacher; face-to-face experience preceded online work. Agency: Authority emerged through responsible presence but remained negotiated through household, health, and family expectations.	Mental fatigue and bodily cycles complicate consistent teaching; agency is not unrestricted autonomy. Evidence: Tier A
Nuris	Constraint: Learners' expressions, emotions, attention, and readiness are difficult to read. Response: Warm check-ins, voice notes/calls, ability grouping, peer support, Canva, booklets, session targets and follow-up. Technology: Combined Zoom and WhatsApp; gradually acquired additional devices and digital teaching resources.	Teaching became a practice of patience, gratitude, learning, care, and transmission inspired by earlier teachers.	Entry: Experienced private tutor; pandemic transition initially felt compulsory; family support enabled persistence. Agency: Recognition as a teacher and supportive communicator expanded her role in disseminating Qur'anic knowledge.	Severe early emotional and health-related strain, plus gendered concerns about voice and religious boundaries. Evidence: Tier A
Riya	Constraint: Cannot readily determine whether learners understand or remain focused. Response: Small content segments, direct questions, adaptive feedback, diagrams, images, video and collective practice.	Moved from pressure and self-reliance toward tawakkul, continuing learning, gratitude and calm.	Entry: Initially helped a friend without a strong teaching intention; pandemic accelerated online transition. Agency: Actively authors multimodal lessons and schedules teaching within family rhythms while widening access.	Severe early pressure had physical consequences; competence did not eliminate emotional cost. Evidence: Tier A

Case	Embodied Qur'anic pedagogy	Spiritual transformation	Female religious agency	Tension and evidence status
	Technology: Prior digital familiarity; dual providers; audio and word-game fallback when sharing fails.			
Frida	Constraint: Manuscript reports that limited face-to-face interaction restricts available methods. Response: Insufficient source material for a verified pedagogical profile. Technology: Manuscript reports Zoom preference, app-update confusion, and mobile-data fallback.	Manuscript frames teaching as worship, closeness to Allah, and an entrusted obligation to pass on knowledge.	Entry: Manuscript reports recruitment before degree completion and online teaching since 2023. Agency: Manuscript links online teaching to flexible access for busy women and to religious knowledge transmission.	All case-specific claims are provisional because the original-language source record is missing. Evidence: Tier B

Note. The matrix preserves divergent experiences and constraints. Female religious agency is treated as relational and negotiated rather than as unrestricted autonomy.

Table S6. Selected quotation and translation audit

Quote ID	Participant and source	Indonesian original	English translation	Coding and verification
FIDI-Q04	Fidi SRC-01:P0031	Itu kayak mengobat cara pandang, lebih menghargai, dan juga meluruskan kembali niat kita sebenarnya untuk mengajar.	It changed my perspective: I became more appreciative and realigned my true intention for teaching.	Codes: ST-02; ST-06 Theme: Spiritual transformation Location: Results: Renewed intention Verification: Tier A; Indonesian source appears to contain a transcription error ('mengobat')
DENA-Q01	Dena SRC-02:P0003	Ana ini belajar apa ya layaknya tolibah biasa gitu dan gak ada sedikit pun pikiran untuk pokoknya kalau udah belajar nanti ngajar gitu, gak ada ya bener-bener murni mau belajar, mau belajar tahsin biar bacaannya lebih baik lagi setidaknya untuk diri sendiri dan anak-anak gitu ya.	I studied like an ordinary learner. I never thought that after learning I would teach; I genuinely wanted to study tahsin so that my recitation would improve, at least for myself and my children.	Codes: FA-01 Theme: Female religious agency Location: Results: Agentic becoming Verification: Tier A; light normalization of an apparent transcription error
DENA-Q02	Dena SRC-02:P0006	Kalau offline kan lebih mudah melihat tolibah ya, dari detail bacaannya, mulutnya, kelihatannya, langsung posisi lidahnya. ... Kalau online itu nggak bisa melihat, karena kita off cam di sini, jadi nggak bisa melihat secara langsung bagaimana mimik atau detail ekspresi tolibah atau adabnya.	Offline, it is easier to observe the learner: the details of the recitation, the mouth, and the tongue position are visible. Online, we cannot see these directly because the cameras are off, including facial expressions and the learner's conduct.	Codes: EP-01; EP-02 Theme: Embodied Qur'anic pedagogy Location: Results: Sensory attenuation Verification: Tier A; excerpted with ellipsis
DENA-Q04	Dena SRC-02:P0028	Mungkin sering apa ya, mengulang-ulang terus meminta murid untuk menirukan kita. ... Jadi lebih sering seperti itu sih bertanya, mengulang-ulang. Kemudian memperlambat tempo mengajar atau mengoreksinya.	I often repeat the reading and ask learners to imitate me. I ask questions, repeat the recitation, and slow the pace of teaching or correction.	Codes: EP-04; EP-07 Theme: Embodied Qur'anic pedagogy Location: Results: Repetition and paced modelling Verification: Tier A; excerpted with ellipsis
DENA-Q05	Dena SRC-02:P0042	Misal dulu Ustazah merasa bahwasannya harus terlihat sempurna selalu di depan murid. Tapi dengan kelas online, dengan segala keterbatasannya justru merasa belajar itu jadi lebih autentik gitu, merasa bahwasanya saya sebagai guru, ya identitas saya sebagai guru tuh bukan pada kesempurnaan, tapi pada kehadiran meskipun hanya lewat layar.	I used to feel that I always had to appear perfect before the learners. Yet the limitations of online classes made teaching feel more authentic. My identity as a teacher is not based on perfection, but on being present, even if only through a screen.	Codes: ST-07; FA-03 Theme: Spiritual transformation; Female religious agency Location: Results: Authentic presence Verification: Tier A; light normalization of an apparent transcription error
DENA-Q06	Dena SRC-02:P0045	Amanah menjadi guru Al-Quran sekaligus ladang amal yang Allah titipkan kepada kita ya, yang nggak semua Allah kasih izin gitu, Allah beri taufik di jalan ini. Jadi bukan sekedar aktivitas mengajar biasa, tapi ada tanggung jawabnya untuk menjaga keikhlasan, kesabaran, menjadi guru Al-Quran.	The trust of being a Qur'an teacher is also a field of good deeds entrusted by Allah, a path not granted to everyone. It is not merely an ordinary teaching activity; it carries the responsibility to preserve sincerity and patience as a Qur'an teacher.	Codes: ST-01; ST-02; ST-03 Theme: Spiritual transformation Location: Results: Teaching as amanah Verification: Tier A; light normalization of an apparent transcription error

Quote ID	Participant and source	Indonesian original	English translation	Coding and verification
NURIS-Q03	Nuris SRC-03:P0015	Justru dengan ilmu yang sedikit ini kita bisa lho bermanfaat untuk orang-orang di luar sana gitu yang kita gak pernah notabene ketemu mereka ... tapi mereka menghargai kita sebagai pengajar.	Even with the little knowledge we have, we can benefit people out there whom we have never met, and they still value us as teachers.	Codes: FA-03; FA-04 Theme: Female religious agency Location: Results: Knowledge transmission and reach Verification: Tier A; excerpted with ellipsis
NURIS-Q05	Nuris SRC-03:P0028	Misal, sesimpel bertanya kabar ya ke mereka, khususnya tolibat kelas khusus ya, yaudah yang dimana Ana tahu progres mereka mungkin dari nol, yang mereka punya peningkatan ini itu, gitu ya. Nah, Ana lebih tekankan komunikasi dan juga banyak sharing sama mereka.	It can be as simple as asking how they are, especially learners whose progress I have followed from the beginning. I place greater emphasis on communication and sharing with them.	Codes: EP-06 Theme: Embodied Qur'anic pedagogy Location: Results: Relational presence Verification: Tier A; source-summary quotation
RIYA-Q06	Riya SRC-04:P0032	Mengajarkan makhrijul huruf dari gambar, ... Kita bedah satu per satu kalimatnya dibantu dengan visual gambar. Kemudian ditambah terakhir itu dengan video tiga dimensinya ... habis itu terakhir ... kita praktikkan.	I teach the articulation points through images. We examine the material step by step with visual support, add a three-dimensional pronunciation video, and then practise it together.	Codes: EP-03; EP-04 Theme: Embodied Qur'anic pedagogy Location: Results: Multimodal articulation sequence Verification: Tier A; excerpted and lightly normalized
RIYA-Q07	Riya SRC-04:P0037-P0038	Saya mengambil jadwal di mana keluarga saya, saya yakini tidak terganggu. Pagi-pagi setelah suami saya berangkat kerja ... saya menghindari jam malam dan juga menghindari Sabtu Minggu.	I choose a schedule that I am confident will not disrupt my family: in the morning after my husband leaves for work. I avoid evenings and weekends.	Codes: FA-05; FA-08 Theme: Female religious agency Location: Results: Domestic-temporal negotiation Verification: Tier A; excerpted with ellipsis
RIYA-Q08	Riya SRC-04:P0044-P0045	Sampai akhirnya diingatkan supaya bergantung kepada Allah Ta'ala ... berusaha semaksimal, tapi yaudah, nggak usah bergantung kepada diri, tapi bergantungnya kepada Allah.	Eventually, I was reminded to rely on Allah Most High. We should make every possible effort, but not depend on ourselves; our reliance should be on Allah.	Codes: ST-04 Theme: Spiritual transformation Location: Results: Tawakkul after self-reliance Verification: Tier A; excerpted with ellipsis
FRIDA-Q02	Frida MANUSCRIPT:P0165	Not available in the current source package.	Teaching is a mandate from our teachers. After learning and putting knowledge into practice, we should make that knowledge useful to other people.	Codes: ST-01; FA-03 Theme: Spiritual transformation; Female religious agency Location: Results: Amanah and knowledge transmission Verification: Tier B; paraphrased from manuscript English; verify against original language before use

Data Availability and Final Verification

The raw interview records should remain under the research team's controlled access because they contain potentially identifying information. Before submission, the team should retrieve Frida's source record, check every retained English quotation against the Indonesian source (and audio or full transcript where available), confirm that consent covers verbatim quotation, and synchronize the final theme labels and quotation IDs across the Results, Discussion, and supplementary files.