Tarbawiyah : Jurnal Ilmiah Pendidikan
(e-ISSN) 2579-325X; (p-ISSN) 2579-3241
https://e-journal.metrouniv.ac.id/index.php/tarbawiyah/
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# Haflah Tilawatil Qur'an as Authentic Assessment for Strengthening Qur'anic Literacy in Primary School

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Article Information

Article history:
Received
August 19, 2026
Revised
October 21, 2026
Accepted
October 27, 2026

**Abstract**

Qur'anic literacy is a basic competence for Muslim primary students, but studies on its improvement often focus on classroom methods and give less attention to school programs that connect practice, assessment, feedback, and family support. This study examines how the Haflah Tilawatil Qur'an program functions as an authentic assessment cycle for strengthening Qur'anic literacy at SD Lazuardi Tursina Banyuwangi. It uses a qualitative embedded single-case study conducted from January to March 2026, involving a principal, three tahsin and tilawah teachers, sixteen students, and eight parents. Data were collected through semi-structured interviews, passive participant observation, and document analysis. The findings show that haflah works through ability mapping, differentiated coaching, public recitation, and post-event evaluation. Concrete changes appeared in students' learning behavior and rubric records: requests for additional listening sessions increased from seven to twenty-nine students after the public performance date was announced, and descriptive rubric records for forty-two students showed gains across all five assessment aspects, with fluency showing the largest gain (+0.82), followed by makhraj (+0.79), tajwid (+0.78), faṣāḥah (+0.75), and recitation manners (+0.72). The study contributes to authentic assessment scholarship by showing how recitation performance, corrective feedback, motivation, confidence, adab, and family involvement operate within one religious learning cycle. It also cautions that haflah may reproduce unequal support unless schools provide compensatory coaching for students with limited home assistance.

Keywords: Authentic Assessment, Haflah Tilawatil Qur'an, Primary School, Qur'anic Literacy, School Culture.

How to cite: Azzam, Abdulloh; Mutamakin; Al-Turki, Adel Ibrahim. *Haflah Tilawatil Qur'an as Authentic Assessment for Strengthening Qur'anic Literacy in Primary School*, Volume 10, Issue 02, July-December 2026; 160-173; https://doi.org/10.32332/tarbawiyah.v10i2.14838

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## INTRODUCTION

Qur'anic literacy is a basic competence for Muslim students in Indonesian primary schools. In this study, Qur'anic literacy means the ability to read the Qur'an with correct makhraj, appropriate tajwid, stable fluency, simple faṣāḥah, and proper recitation manners. These elements show that Qur'anic literacy is not only a decoding skill. It is

also an embodied religious practice that requires listening, repetition, correction, confidence, and adab. The national context makes the issue urgent. The Ministry of Religious Affairs reported that the 2023 National Survey of Indonesian Qur'anic Literacy produced an index score of 66.038 on a 0–100 scale—categorized as high—based on responses from 10,347 participants. A high aggregate score, however, does not guarantee an even distribution of reading, fluency, and tajwid competence across regions, ages, and learning settings (Khoeron, 2023; Mahdali, 2020). Other studies likewise treat Qur'an reading ability as a pedagogical and social concern rather than only an individual religious obligation (Mappanyompa, 2022; Supriadi et al., 2022; Zarif et al., 2014).

Previous studies on Qur'an learning have clarified important instructional methods, but they have usually treated improvement as a classroom matter. Action research has developed structured steps, such as the LITERAT sequence, to improve reading skills (Supriadi et al., 2022). A scientific-approach model has also been proposed to make Qur'an learning more observable and measurable through activities of observing, questioning, collecting information, associating, and communicating (Nasir et al., 2022). Other studies examine specific methods, including Bil-Qolam for elementary students and Tilawati for strengthening memorization quality (Abdurrahman et al., 2025; Mukhlis et al., 2021). These studies show that structured instruction matters, yet they rarely explain how a school-based public recitation program can connect preparation, assessment criteria, performance, feedback, and family attention in a single learning cycle.

A second body of research discusses Islamic education as school culture, moral formation, and family responsibility. Qur'an learning has been linked to religious and moral development, character formation, the internalization of values, and pedagogical innovation (Aprida & Suyadi, 2022; Hasnadi & Santi, 2021; Khaidir & Suud, 2020; Sabic-El-Rayess, 2020; Sugiarto, 2025). Recent Tarbawiyah studies also underline collaborative learning, curriculum evaluation during implementation, progressive Islamic education, and Qur'anic and prophetic pedagogical methods such as repetition, demonstration, dialogue, and exemplary conduct (Ridwan et al., 2024; Sami'in & Rahman, 2024; Suhartini et al., 2026; Wahyudi et al., 2024). Studies on parental involvement further show that children's learning is shaped by home-based educational labor, although this support is uneven because families differ in time, religious skill, gendered caregiving patterns, and access to learning resources (Anjani & Mashudi, 2024; Faoziah, 2025; Halimah et al., 2024). The weakness of this literature is not its lack of concern for school culture or family participation, but its limited attention to how these elements become pedagogically active through assessment events.

The third literature cluster concerns assessment. Authentic assessment asks students to demonstrate meaningful performance in a social context rather than only answer decontextualized test items (Darling-Hammond & Snyder, 2000; Gulikers et al., 2004; Herrington & Oliver, 2000). Recent scholarship has expanded this idea through studies of feedback and learners' uptake of it (Ajjawi & Boud, 2017; Carless & Boud, 2018; Dawson et al., 2021; Winstone et al., 2017), the fusion of formative assessment with self-regulation (Panadero et al., 2018), evaluative judgment (Tai et al., 2018), and authenticity as a design problem rather than a fixed property of tasks (Boud et al., 2018; Villarroel et al., 2018; Zhan et al., 2025). These works help explain why Haflah Tilawatil Qur'an can be read as more than a celebration. However, authentic assessment studies remain largely concentrated in general education or higher education, and they seldom examine

Qur'anic recitation in primary Islamic schooling, where performance is oral, religious, affective, ethical, and family-linked at the same time.

This study therefore fills a specific gap by analyzing Haflah Tilawatil Qur'an as an authentic assessment cycle for strengthening Qur'anic literacy in a primary school. The gap is not simply that haflah has rarely been studied, but that previous studies have not sufficiently integrated recitation performance, formative correction, motivation, confidence, adab, and family involvement within one assessment cycle. The study asks three questions. First, how is the haflah program designed and implemented as a pedagogical cycle. Second, what mechanisms connect haflah with students' reading improvement, motivation, feedback use, and confidence. Third, what tensions appear when public recitation becomes an assessment event. The study contributes to Islamic education research by moving the discussion from method-centered Qur'an teaching to the learning ecology that surrounds it. It also contributes to assessment studies by showing how authenticity works in a religious practice where performance, adab, teacher correction, peer recognition, and family support meet in one school program.

## METHOD

This study used a qualitative embedded single-case study design. The design was selected because the research questions focused on how a school program worked in its natural context and because the program could not be separated from the social, religious, and pedagogical setting in which it was implemented (Creswell et al., 2007; Creswell & Poth, 2018; Priya, 2021; Yin, 2018). The case was the Haflah Tilawatil Qur'an program at SD Lazuardi Tursina Banyuwangi. The embedded units of analysis were the coaching cycle, the public performance, the assessment rubric, the role of teachers, student experience, and parental support. Fieldwork was conducted from January to March 2026 and covered one full program cycle from ability mapping to post-event evaluation.

Participants were selected purposively because they had direct involvement in the program and could explain the case from different positions. They consisted of one principal, three tahsin and tilawah teachers, sixteen students from grades four and five, and eight parents. The students represented low, middle, and high initial reading groups according to the school rubric. This composition allowed the study to compare institutional intention, teacher practice, student experience, and family response. It also helped identify differences between students who had strong home support and those who depended mostly on school coaching.

Data were collected through semi-structured interviews, passive participant observation, and document analysis. Twenty-eight interview sessions were conducted, each lasting between thirty and sixty minutes. The interviews explored program design, reading targets, coaching experience, anxiety, motivation, home practice, and perceived progress. Passive participant observation was conducted eight times during coaching sessions and once during the haflah event. The observation guide focused on makhraj, tajwid, fluency, faṣāḥah, adab, teacher feedback, peer response, and student confidence. Documents included the recitation assessment book of forty-two students, the school rubric, coaching schedules, additional practice attendance lists, and video recordings of the event. All direct quotations in this article are presented in English and were translated by the authors from Indonesian field conversations.

The data were analyzed through data condensation, data display, and conclusion drawing (Miles et al., 2019). The analysis began with open coding of interview transcripts, observation notes, and school documents. The first author and second author independently read the field materials and marked recurring actions, experiences, and tensions, including performative deadline, repeated correction, isolated sound practice, parental listening, peer applause, public anxiety, uneven home support, teacher workload, and non-competitive appreciation. These initial codes were then compared and grouped into categories such as preparation structure, feedback process, audience effect, family involvement, adab formation, equity tension, and program sustainability. In the next stage, the categories were refined into broader themes using authentic assessment and self-determination theory as sensitizing concepts (Ryan & Deci, 2000, 2020). Differences in interpretation were discussed by the three authors until agreement was reached on the most plausible reading of the data. The third author reviewed the themes against the Qur'anic literacy focus to ensure that the interpretation did not move away from the educational substance of the program.

Theme refinement was carried out by checking whether each theme was supported by more than one source of evidence. Interview claims were compared with observation notes, rubric records, attendance lists, and event documentation. When a theme was supported only by one source, it was treated as a contextual note rather than a main finding. Trustworthiness was maintained through source triangulation, technique triangulation, member checking, and an audit trail (Lincoln & Guba, 1985). The study obtained written permission from the school through letter number 014/SDLT/I/2026 dated January 8, 2026. Adult participants gave informed consent, guardians gave consent for student participants, and students gave oral assent. Participant identities were anonymized using codes such as KS (principal), GP (supervising teacher), SW (student), and OT (parent).

## RESULT AND DISCUSSION

The findings show that Haflah Tilawatil Qur'an worked as a learning cycle rather than as a ceremonial performance. The cycle consisted of ability mapping, differentiated coaching, public recitation, and post-event evaluation. Across the data, the cycle operated through six related mechanisms: transparent criteria, a performative deadline, intensified corrective feedback, meaningful audience, family-linked practice, and visible adab formation. This organization is important because the public event became pedagogically meaningful only when it was connected with preparation and feedback. Without mapping and coaching, haflah would have been only a stage activity. With mapping and coaching, it became a structured occasion for students to practice, receive correction, use feedback, and show development.

The school began the cycle by mapping students' reading ability using a five-aspect rubric. The rubric assessed makhraj accuracy, tajwid application, fluency, faṣāḥah, and recitation manners. Teachers then divided students into three ability groups. The grouping was not announced as ranking. It was used internally to set reading targets and coaching intensity. A teacher explained, "At the beginning of the cycle, we did not ask students to read directly in front of everyone. We first mapped their ability and divided them according to reading needs. Students who still had many makhraj errors were not given the same target as students who were already fluent. The purpose was not to find

the best student. The purpose was to make every student have a possible target for progress" (GP-01, interview, January 22, 2026).

This account shows a key feature of authentic assessment. The final task was public, but the assessment criteria were introduced before the final performance. Students were not surprised by an unknown standard. They knew which aspects of recitation would be observed. This aligns with the argument that authentic assessment requires a meaningful task, transparent criteria, and preparation that helps learners understand quality (Gulikers et al., 2004; Villarroel et al., 2018; Zhan et al., 2025). In this case, the rubric translated a broad religious expectation into teachable aspects.

The coaching phase lasted five weeks with two meetings each week. Observation showed a repeated pattern. Teachers began with short classical guidance, moved to small-group talaqqi, asked students to read individually, and corrected the most frequent errors. The pattern was similar to findings in Qur'an learning studies that emphasize repetition, demonstration, and oral correction (Mukhlis et al., 2021; Nasir et al., 2022; Suhartini et al., 2026). The difference was that each coaching session was framed by the upcoming public recitation. The known deadline made ordinary practice feel more concrete.

The performative deadline became the first mechanism of change. Before the haflah date was announced, most students practiced during scheduled Qur'an sessions only. After the date was announced, practice moved into breaks, before class, and home time. The attendance list showed that students requesting additional listening sessions increased from seven students before the announcement to twenty-nine students during the three weeks after the announcement. This finding does not prove causality, but it shows that public visibility changed students' learning behavior.

Students described this change clearly. One student explained that she normally read only during Qur'an lessons, but once she knew she would perform, she began practicing at home after Maghrib and asked her mother to listen because she feared making mistakes in front of friends and parents (SW-04, interview, February 10, 2026). Another student who was not yet fluent asked for extra time with the teacher and reported that patient, slow guidance made him braver rather than more anxious (SW-09, interview, February 11, 2026). These statements show that social visibility produced pressure, but it also encouraged help-seeking.

The deadline therefore had a double character. It motivated students by creating a near goal, but it also produced anxiety. From the perspective of self-determination theory and situated expectancy-value theory, the deadline supported competence and task value when it was paired with guidance and reachable targets (Eccles & Wigfield, 2020; Ryan & Deci, 2000, 2020). When guidance was weak, the same deadline could threaten competence. This explains why the school's decision to avoid ranking was important. The program did not use competition as the main motivator. It used public responsibility, teacher support, and progress-based appreciation.

The experience was not the same for all students. Students with higher initial ability tended to use the deadline to polish fluency, breath control, and voice. Students with lower initial ability often experienced the deadline as a source of fear. One fourth-grade student said, "If I was asked to read alone, I was afraid of making mistakes, so sometimes I kept silent first. If I read together with friends, I was braver" (SW-12, interview, February 12, 2026). The school responded by allowing guided repetition and

group reading for several students. This adaptation prevented public performance from becoming public humiliation.

The second mechanism was intensified corrective feedback. Qur'anic recitation depends on immediate oral correction because many beginners cannot hear their own makhraj and tajwid errors. During ordinary lessons, teachers often corrected students collectively because time was limited. During the haflah cycle, the teacher could return to the same verse and the same sound many times. A teacher said, "In regular lessons, I often correct the class together because the time is short. In haflah preparation, I can stop at one sound, ask the child to repeat it, then listen again the next day. The correction becomes more focused because the reading material is limited and the target is clear" (GP-02, interview, January 25, 2026).

This feedback was learning-oriented rather than merely judgmental. It helped students know the next action to take. Black and Wiliam (1998), Hattie and Timperley (2007), Carless and Boud (2018), and Dawson et al. (2021) argue that feedback becomes powerful when learners can use it to improve their work. In this case, feedback was not delayed until the final event. It was repeated before the event, and students could immediately test whether their recitation changed. The program therefore resembled authentic feedback because the correction was connected to a real performance context (Dawson et al., 2021). The empirical mechanism was not the presence of feedback in general, but the repetition of short, specific, and usable corrections before a meaningful public task.

The strongest improvement appeared in reading fluency, followed by makhraj and tajwid. Observation showed that several students reduced long pauses and repeated words after the third coaching week. Makhraj improvement was especially visible in 'ain, ḥā', and qāf. Tajwid improvement appeared in mad and ghunnah, although some students were still unstable when they read continuously. These findings support previous studies that treat tajwid knowledge, repeated practice, and teacher modeling as central to Qur'an reading proficiency (Mappanyompa, 2022; Zarif et al., 2014).

A student's explanation illustrates how feedback was internalized. The student said, "At first I only knew that my reading was wrong. I did not know where the mistake was. After the teacher showed the place of the sound and asked me to repeat slowly, I could feel the difference. I still made mistakes, but I knew what I had to repair" (SW-07, interview, February 13, 2026). This statement reflects the movement from external correction to evaluative awareness. It is close to the concept of feedback literacy, where students and teachers learn to understand, judge, and act on feedback (Boud & Dawson, 2023; Carless & Boud, 2018; Winstone et al., 2017).

The third mechanism was the presence of a meaningful audience. Haflah created three audiences at once: teachers, peers, and parents. Teachers represented expertise, peers represented social recognition, and parents represented emotional confirmation. This social context made the assessment more authentic because students were not performing only for a score. They were reading in a community that mattered to them. Authentic assessment literature has long emphasized task and social context, but this case shows that religious meaning can intensify authenticity beyond professional or workplace simulation (Darling-Hammond & Snyder, 2000; Herrington & Oliver, 2000; Zhan et al., 2025).

Students often linked the audience with pride and courage. One student described how happy he was when his parents watched him read: at home he often made mistakes,

but at the performance they clapped, and he wanted to read better again (SW-03, interview, February 10, 2026). Another student said, "When my friends listened, I was nervous. But after I finished, they clapped. I felt that I could read, even though my voice was not very loud" (SW-10, interview, February 11, 2026). These accounts suggest that recognition can strengthen confidence when the audience responds with appreciation rather than mockery.

Peer response was especially important. Observation during the event showed that students applauded after each performance without ranking the performers. On March 6, 2026, one student stopped during the second verse, repeated the verse after teacher guidance, and then received applause from classmates. No mockery was heard. The teacher immediately said that repeating after correction was also part of progress. This moment shows how the audience became a learning community. It supported relatedness and reduced the emotional risk of public recitation (García-Carrión et al., 2020; Gillies, 2019; Ryan & Deci, 2020; Teo, 2019).

The public audience, however, also created anxiety. Six students, mostly from grade four and new to the program, showed visible nervousness through softer voice, long pauses, or requests to read with friends. One student said, "I was afraid because everyone looked at me. If I made a mistake, I wanted to stop. After the teacher said I could repeat it, I continued" (SW-14, interview, February 12, 2026). This account is important because it prevents a romantic reading of haflah. Public recitation can support confidence, but it can also become emotionally heavy for younger or less fluent students.

The fourth mechanism was the movement of learning from school to home. Six of the eight interviewed parents reported that their children practiced more frequently at home after the haflah date was announced. One parent said, "Usually I reminded my child, but before haflah my child asked me to listen. He brought notes from the teacher and asked whether the length and shortness were the same as the example" (OT-05, interview, February 20, 2026). This statement shows that the program changed the child's position from being reminded to actively requesting support.

Parents also gained clearer information about their children's reading. One parent said, "Before this, I only knew that my child studied the Qur'an at school. After seeing the performance directly, I knew which parts were already fluent and which parts still needed support at home" (OT-03, interview, February 18, 2026). This finding aligns with studies showing that parental involvement in Indonesian and Muslim educational contexts often happens through home-based care and religious responsibility (Faoziah, 2025; Halimah et al., 2024). Haflah made that responsibility more visible.

However, home support was uneven. Three parents could listen and correct recitation directly. Three parents could remind students and provide time but could not correct tajwid. Two parents arranged extra guidance because they felt unable to assist at home. A teacher described the effect of this variation: "Students who have someone listening at home usually change quickly. The next day they come with fewer mistakes. But some students do not have anyone at home who can listen, so we can correct their mistakes only when they meet us at school. If the time is the same, the result is not always the same because home support is different" (GP-01, interview, January 22, 2026).

This finding is central to the discussion. Haflah can strengthen family involvement, but it can also widen differences between students. Students who receive home correction gain an additional feedback cycle. Students without such support depend

only on school time. This means that school programs involving families must include compensatory support. Extra listening sessions, peer tutoring, teacher audio recordings, or small-group remedial coaching can reduce the gap. In this sense, parental involvement should be welcomed but not assumed to be equally available.

The fifth finding concerns adab and affective learning. The rubric did not assess technical skill only. It also assessed preparation, posture, opening, closing, and respectful behavior during recitation. Teachers explained that these elements were important because Qur'anic literacy includes manners toward the Qur'an. A teacher said, "We do not want students only to read fast. They must learn how to sit, begin, stop, listen to friends, and respect the Qur'an. Haflah makes these manners visible because many people are watching" (GP-03, interview, January 29, 2026).

This finding connects the study with Islamic education literature that emphasizes holistic formation. Progressive Islamic education has been described as the development of social-emotional, intellectual, moral, creative, and spiritual potential (Sami'in & Rahman, 2024). Repetition, demonstration, dialogue, and exemplary conduct have been identified as Islamic pedagogical methods (Suhartini et al., 2026). Islamic education is also shown to extend beyond knowledge delivery (Khaidir & Suud, 2020; Sugiarto, 2025). In the haflah cycle, adab became observable because students had to perform it before others.

The rubric scores support the qualitative findings as descriptive evidence. The school's assessment book, covering all forty-two students in the documented cohort rather than only the sixteen interviewed students, showed improvement across all five aspects after the program cycle, with gains ranging from +0.72 to +0.82 points on the school's scale; the detailed movement is presented in Table 1. These scores should not be interpreted as experimental evidence because there was no control group, no independent scorer, no recorded standard deviation, and no basis for significance testing or effect-size calculation. They are used here only as supporting descriptive data that correspond with the interview and observation findings. This limitation keeps the claim proportional: the data show a patterned improvement within the documented school cycle, not a statistically tested causal effect.

The descriptive scores also suggest that the strongest improvement appeared where practice was most repeated. Fluency increased more than other aspects because students practiced the same verses many times. Makhraj and tajwid improved when teachers isolated errors and asked students to repeat them in short units. Faṣāḥah improved more slowly because it required breath control, voice stability, and expressive reading. Adab improved because the event made preparation and manners visible. These patterns show that authentic assessment did not improve Qur'anic literacy by itself. It worked through concrete learning conditions: time, repetition, correction, transparent criteria, social recognition, and a meaningful audience.

Table 1 presents the descriptive movement of student achievement across the five rubric aspects. It is placed after the explanation so that readers first grasp the qualitative meaning of the program before reading the numbers.

**Table 1.** Student Achievement on the Tilawah Assessment Rubric Before and After the Program Cycle (n = 42)

| Assessment Aspect | Initial Mean | Final Mean | Difference | Qualitative Note |
|---|---|---|---|---|
| Makhraj accuracy | 2.31 | 3.10 | +0.79 | Errors in 'ain, ḥā', and qāf decreased after isolated sound practice. |
| Tajwid application | 2.24 | 3.02 | +0.78 | Improvement appeared in mad and ghunnah, although some students were still unstable in flowing recitation. |
| Reading fluency | 2.46 | 3.28 | +0.82 | Long pauses and repeated words decreased among most students. |
| Faṣāḥah | 2.38 | 3.13 | +0.75 | Reading expression became more organized after practice with the teacher's model. |
| Recitation manners | 2.70 | 3.42 | +0.72 | Students were more prepared in opening, posture, and closing the recitation. |

*Source: The tilawah assessment book of SD Lazuardi Tursina Banyuwangi, processed by the researchers, 2026.*

The sixth finding concerns program sustainability. Teachers reported that the haflah cycle required extra time and coordination. The additional coaching schedule consisted of ten meetings over five weeks, with each meeting lasting thirty-five to forty-five minutes—four at the beginning of school hours and six during the long break. Classroom teachers considered this temporary arrangement acceptable but stressed that it had to be coordinated with other subjects so that the intensive coaching would not reduce achievement elsewhere; they also cautioned that a much higher frequency could tire both students and teachers. The school managed this tension by limiting the cycle to twice a year, yet the tension remained latent and would grow if the program were held more often.

This limitation matters because school programs often succeed during special events but become difficult to maintain as routine practice. Ridwan, Supardi, and Lubna (2024) argue that curriculum evaluation should occur during implementation, not only at the end (Ridwan et al., 2024). In this case, the school needed to evaluate workload, student readiness, and coaching resources. The program depended strongly on three Qur'an coaches. Only one teacher became the main reference for melody and faṣāḥah. If teacher workload increased or the skilled teacher was absent, coaching quality could decline.

Another risk was ceremonial orientation. Because the public event was the most visible part, the school could easily focus on stage quality, documentation, and parental satisfaction. The rubric and post-event evaluation reduced this risk by bringing attention back to student progress. One school leader said, "The event is important, but the main point is not the stage. The main point is whether students read better and become more confident. If there is no coaching and no evaluation, haflah is only a celebration" (KS-01, interview, March 10, 2026). This statement summarizes the pedagogical boundary of the program.

The findings therefore suggest that Haflah Tilawatil Qur'an should be understood as an authentic assessment cycle. It is not a Qur'an teaching method in the narrow sense, because the technical methods remain talaqqi, repetition, teacher modeling, and correction. Haflah changes the learning ecology around those methods. It creates a public deadline, makes criteria visible, increases feedback opportunities, involves parents, and gives students an audience that can recognize their effort. The contribution of this study is to show how these elements interact as one assessment mechanism rather than as separate activities. This explains why familiar Qur'an learning methods produced stronger engagement during the program cycle.

The study also refines the meaning of authenticity in assessment. In general assessment literature, authenticity is often linked to real-world tasks, disciplinary practices, or professional contexts (Dawson et al., 2021; Hu et al., 2025; Zhan et al., 2025). In this case, authenticity came from a religious and communal setting. Students were not simulating an external profession. They were participating in a practice that already matters in Muslim family and school life. The social context was therefore not added decoration. It was part of the meaning of the task itself. This finding extends authentic assessment theory by showing that religious performance can be authentic when it connects technical competence, affective courage, ethical conduct, and community recognition.

The practical implication is that schools should not replicate haflah only as an annual event. They need to design it as a cycle with four principles. First, the date should be announced early enough to become a reachable goal. Second, the coaching period should be longer and more important than the event. Third, the rubric should be used formatively before it is used summatively. Fourth, appreciation should be based on courage and progress, not on ranking. These principles can protect students from unnecessary performance anxiety and make the event more educational.

Equity must also become part of the design. When a school asks students to practice at home, it must recognize that families differ in time, religious skill, and emotional capacity. The school in this case already provided some extra listening sessions, but the data suggest that support should be more systematic. Students without home listeners need scheduled additional coaching, peer listening groups, and accessible audio models from teachers. This is not only a technical recommendation. It is an ethical implication of using family-linked assessment in primary education.

The study has limitations. It examined one school and one program cycle, so the findings are analytically transferable rather than statistically generalizable. The rubric scores were produced by teachers who also coached the students, so scorer bias was possible. The study did not measure long-term retention after the public event. It also did not compare haflah with another assessment model. Future research should use multi-site designs, mixed methods, independent raters, and longitudinal tracking across several program cycles.

## CONCLUSION

Haflah Tilawatil Qur'an is best understood not as a ceremony but as an authentic assessment cycle in which ability mapping, coaching, public performance, and post-event evaluation together support learning through transparent criteria, a performative deadline, iterative corrective feedback, and a meaningful audience of teachers, peers, and parents. The main empirical contribution of the study is to show that students'

additional practice increased after the public performance date was announced and that the documented rubric records showed descriptive gains across makhraj, tajwid, fluency, faṣāḥah, and recitation manners. The main theoretical contribution is to extend authentic assessment into primary Islamic schooling, where performance is technical, affective, religious, ethical, and family-linked at the same time. The program also contains tensions because public recitation can heighten anxiety and home-based practice can benefit students whose families are more able to assist them. For this reason, haflah should be designed as a developmental cycle with early announcement, transparent rubrics, sufficient coaching, progress-based appreciation, and compensatory support for students with limited home assistance. The findings are most appropriately read as a context-sensitive model for similar Islamic primary school settings rather than as a generalizable formula for all schools.

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