Ayat Recitation as Pedagogy: Functions, Recitation Modes, and Digital Supports in Libyan Islamic Studies Classrooms

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Abstract

This study investigates ayat recitation (tilawah) as a pedagogical practice in Libyan Islamic Studies classrooms, focusing on its instructional functions, recitation modes, and digital supports. Using classroom-based mixed-methods design, the study observed 38 lessons taught by 16 lecturers in various Islamic studies courses taught at University of Zawia. Recitation was coded as "episodes" and analyzed by function (evidence or istidlal, reflective framing, tajwid modeling, interactive correction, comparative linking), mode length (phrase, partial verse, full verse, multi-verse), delivery features (pace, repetition, waqf or ibtidaʾ demonstration), technology use (projected mushaf, audio, apps, LMS/WhatsApp), and observable engagement indicators. The dataset included 412 recitation episodes (M = 10.84 per lesson). Evidence (istidlal) was most frequent (46.6%), followed by reflective framing (21.1%) and tajwid modeling (17.7%), with function varying significantly by course type. Most episodes used phrase or partial-verse modes (78.7%), while longer modes clustered in reflective and modeling functions. Digital supports appeared in 40.8% of episodes, most strongly associated with tajwid modeling, and were linked to higher rates of student repetition.

INTRODUCTION

Ayat recitation (*tilawah*) inside Islamic Studies classrooms is not only a devotional act. It also operates as a pedagogical practice that structures how knowledge is introduced, evidenced, and discussed. In many Islamic learning traditions, Qur'anic citation is presented orally before explanation, and this oral dimension is tied to authority, accuracy, and learner attention (Nelson, 2001; Trinova et al., 2025). Yet, in modern classrooms, lecturers often recite in short segments, repeat phrases, demonstrate stops (*waqf/ibtidaʾ*), or invite reflection (*tadabbur*), which means recitation becomes a teaching method with observable instructional functions, rather than background religiosity. Understanding how lecturers recite, what they recite, how they deliver it, and how students respond helps clarify what "Qur'an-based teaching" looks like inside real classroom daily teaching.

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Islamic Studies teaching in Libya takes place across universities, higher institutes, and community-linked settings, in which lecturers and teachers commonly integrate Qur'anic evidence into lessons in *tafsir, fiqh/usul, ʿulum al-Qurʾan,* and Islamic education (Ichwan et al., 2024; Aini et al., 2025; Masuwd, 2026). At the same time, classrooms often face practical constraints such as large groups, mixed preparation levels, and uneven access to classroom technology (Hasibuan, et al., 2024; Husin et al., 2025; Abdullaha et al., 2026). Alongside these constraints, everyday digital tools as phones, Qur'an apps, WhatsApp sharing, and online qurraʾ recordings, have become available to many lecturers and students. This produces a local pedagogical tension. Digital supports can improve visibility and accuracy, but they can also raise concerns about distraction and *adab* (Alrumayh, 2025; Muttaqin et al., 2026). These pressures suggest that lecturers may adopt a bounded use approach, where they use technology selectively for specific teaching goals while maintain traditional authority and discipline.

In the wider literature, there is strong scholarship on Qur'anic recitation as an aesthetic, embodied, and rule-governed practice, where correctness (*tajwid*) and listening traditions are central (Nelson, 2001; Alrumayh et al., 2025; Alriteemi et al., 2025). There is also sound educational research showing that effective instruction integrates teaching moves with cognitive demands such as complex skills benefit from segmentation, pacing control, and focused demonstration, while unnecessary stimuli increase extraneous load (Sweller et al., 2019; Masoud et al., 2025; Almajri et al., 2025). However, these strands are rarely connected in empirical classroom studies that observe how ayat recitation functions pedagogically during real Islamic Studies lectures, especially in North African or Libyan higher education contexts. As a result, we still know relatively little about the "micro-pedagogy" of classroom recitation, whether it is mostly evidential quotation (*istidlal*), modeling for tajwid, reflective framing for meaning, or interactive correction and how technology mediates these practices.

This study addresses that gap by conceptualizing classroom ayat recitation as a set of instructional functions (*evidence/istidlal*, reflective framing, tajwid modeling, interactive correction, and comparative linking), realized through recitation modes (phrase, partial verse, full verse, multi-verse) and delivery features (pace, repetition, pausing/waqf demonstration). It further examines digital supports (projected *mushaf*, audio playback, apps, LMS/WhatsApp sharing) as pedagogical tools whose value depends on fit with the task (e.g., supporting accuracy for tajwid or guiding attention through visibility). This approach treats recitation episodes as observable classroom events that can be coded and compared across course types, which is consistent with established methods for classroom observation and mixed-method inquiry (Cohen et al., 2002; Masuwd, 2024).

Accordingly, the study asks: (1) What pedagogical functions does ayat recitation serve in Libyan Islamic Studies classrooms, and how frequently does each function appear? (2) How do lecturers realize these functions through mode length and delivery features (pace, repetition, *waqf/ibtidaʾ* demonstration)? (3) How and when are digital supports used, and what engagement patterns accompany tech-supported versus non-tech recitation? By answering these questions, the study contributes a classroom-grounded description of recitation as pedagogy and offers practical implications for lecturers and institutions in how to strengthen accuracy and attention through selective digital supports while safeguarding *adab* and minimizing distraction in Libyan teaching environments.

METHODS

This study adopts a classroom-based mixed-methods design to examine ayat recitation as pedagogy in Libyan Islamic Studies classrooms. A convergent parallel approach is used, where systematic classroom observation provides structured quantitative indicators (frequency, function, mode length, delivery features, and technology use), while lecturer interviews and teaching objects provide qualitative explanations of intentions, boundaries, and perceived effects (Creswell & Plano Clark, 2017). The unit of analysis is the recitation episode, defined as any bounded moment in which Qur'anic text is recited aloud for an instructional purpose (e.g., evidencing a claim, modeling *tajwīd*, framing reflection), rather than casual mention. This approach is consistent with established guidance for classroom research that emphasizes naturalistic observation, transparent coding schemes, and triangulation (Cohen et al., 2002; Maati et al., 2025).

A purposive maximum-variation strategy is used to reach diversity in course aims and institutional conditions in Libya. The sample includes 16 lecturers from two institution (university of Zawia and University of Benghazi), teaching across four course categories: Tafsir (n=6 lecturers), *Fiqh/Usul* (n=5), *ʿUlum al-Qurʾan* (n=3), and Islamic Education (n=2). A total of 38 lessons were observed (2–3 sessions per lecturer; 55–70 minutes each). Inclusion criteria were: (a) currently teaching an Islamic Studies course where Qur'anic verses are regularly used in instruction; (b) willingness to be observed; and (c) agreement to participate in a post-observation interview. This sampling structure supports cross-course comparison, since recitation practices are expected to vary with disciplinary purpose (e.g., legal inference vs interpretive meaning-making).

Three sources of data are collected. First, structured classroom observation is conducted using an Ayat recitation observation schedule, which codes each recitation episode for: (1) pedagogical function (evidence/*istidlal*, reflective framing/*tadabbur*, *tajwid* modeling, interactive correction, comparative linking), (2) mode length (phrase, partial verse, full verse, multi-verse), (3) delivery features (pace: slow vs normal; repetition; explicit *waqf/ibtidaʾ* demonstration), (4) technology supports (projected *mushaf*, audio *qariʾ* recording, tajwid app, LMS/WhatsApp sharing, none), and (5) student engagement indicator (listening/note-taking, repetition, discussion prompt). Second, semi-structured interviews (30–45 minutes) are conducted with each lecturer after observations to explore rationales for reciting in particular ways, criteria for using technology, and concerns about distraction and *adab*. Third, teaching objects are collected when available (course outlines, slides, handouts, links to recordings) to triangulate observed practice with planned pedagogy.

Quantitative observation data are analyzed with descriptive statistics (frequencies, percentages, means per lesson) and cross-tabulations to examine variation by course type; associations (e.g., function × technology presence) are tested using chi-square statistics with effect size reporting (Cramér's V). Qualitative interview data are analyzed through thematic analysis (coding, category building, and theme development) to explain why certain functions dominate and how lecturers justify or limit digital supports (Braun & Clarke, 2006). Integration occurs through joint displays that align quantitative patterns (e.g., high evidence/*istidlal* frequency) with qualitative explanations (e.g., curriculum

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coverage pressure, authority norms, *adab* concerns), consistent with mixed-method best practice (Creswell & Plano Clark, 2017). To strengthen reliability, a second coder independently codes a subset of lessons and agreement is calculated for key categorical variables (function, mode, technology, engagement); disagreements are resolved through discussion and rule refinement. Ethical procedures include informed consent, anonymity for lecturers and institutions, and careful handling of any classroom data; importantly, the study evaluates observable teaching practice and pedagogical intent, not religious piety or moral status.

RESULT AND DISCUSSION

Study context and observation scope

This Classroom Based study examines *ayat* recitation as pedagogy within Islamic Studies courses in Libya, using structured observation as the primary data source, supported by lecturer background information about course context and classroom technology conditions. Consistent with guidance for naturalistic classroom research and integrated mixed-method designs, the unit of analysis in the observation dataset is the recitation episode. In total, 38 lessons were observed (55–70 minutes each), yielding 412 coded recitation episodes. Across lessons, the number of recitation episodes ranged from 7 to 15 per lesson, with an overall mean of 10.84 (SD = 2.24). Variation by course type was expected and is reported in Table 1, because classroom discourse and instructional routines typically differ by disciplinary aim (e.g., legal inference in *fiqh* vs. meaning-making in *tafsir*) (Cohen et al., 2002; Ayad et al., 2025; Abrahem & Baroud, 2025).

Coding of episode placement across the observed lessons suggests that *ayat* recitation most often functions as part of core explanation, not merely an opening ritual. Exactly 50.0% of episodes (206/412) occurred during evidence within explanation (i.e., the lecturer recites to anchor a claim, then interprets, defines terms, or derives implications). A further 17.0% (70/412) appeared in the opening (warm-up/transition into the topic), and 16.5% (68/412) occurred at concept introduction (defining a theme or key term using a verse). Smaller proportions occurred during activity/discussion prompts (8.7%, 36/412), where recitation is used to trigger student response or repetition, and during closure/summary (7.8%, 32/412), where lecturers use an *ayah* to consolidate the moral or conceptual takeaway. This distribution aligns with classroom observation literature that treats teacher talk as structured around evidence, explanation and consolidation, with strategic oral cues (including quotation/recitation) to manage attention and transitions (Cohen et al., 2002).

Table 1:

Lecturer profile, course context, and observation scope (N = 16 lecturers, 38 lessons, 412 recitation episodes) Panel A. Lecturer profile and teaching context (N = 16)

Variable	Category / statistic	n	%
Institution type	University	2	100
Gender	Male	11	68.8

	Female	5	31.2
Teaching experience (years)	Mean (SD); range	**12.63 (6.60); 3-27**	—
Primary course type taught (for this study)	*Tafsir*	6	37.5
	Fiqh/Usul	5	31.3
	ʿUlum al-Qurʾan	3	18.8
	Islamic Education	2	12.5
Classroom technology condition (self-report)	Reliable access	7	43.8
	Mixed/variable access	7	43.8
	Limited access	2	12.5

Panel B. Observation scope by course type (38 lessons; 412 episodes)

Course type	Lessons observed (n)	Recitation episodes (n)	Episodes/lesson Mean (SD)
Tafsir	16	173	10.81 (2.01)
Fiqh/Usul	11	124	11.27 (2.33)
ʿUlum al-Qurʾan	7	81	11.57 (2.51)
Islamic Education	4	34	8.50 (1.29)
Total / Overall	**38**	**412**	**10.84 (2.24)**

Panel C. Placement of recitation within lesson flow (412 episodes)

Lesson stage	Episodes (n)	%
Opening (warm-up/transition)	70	17.0
Concept introduction	68	16.5
Evidence within explanation	206	50.0
Activity/discussion prompt	36	8.7
Closure/summary	32	7.8

Functions and frequency of *ayat* recitation

Across the 412 coded recitation episodes, lecturers used *ayat* recitation for multiple instructional purposes, but the overall pattern shows a clear dominance of evidence-based recitation (*istidlal*). As shown in Table 2, evidence/*istidlal* accounted for 46.6% of all episodes (192/412). The next most frequent functions were reflective framing (*tadabbur*-oriented) at 21.1% (87/412) and *tajwid* modeling at 17.7% (73/412). Interactive recitation/correction represented 9.5% (39/412), while comparative linking (e.g., verse-to-verse thematic pairing or brief reference to variant readings) was least frequent at 5.1% (21/412). This distribution suggests that classroom recitation operates primarily as a disciplinary evidence practice, a way to anchor teaching claims in Qur'anic text. Other functions (reflection, modeling, interaction) appear as secondary but still meaningful pedagogical moves.

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Differences by course type were substantial. *Fiqh/Usul* sessions showed the strongest concentration of evidence-style episodes (62.9%), consistent with the course logic of deriving concepts and rulings through textual proof. *Tafsir* displayed a more balanced profile, with higher levels of reflective framing (32.4%) alongside evidence recitation (38.2%), reflecting the interpretive and meaning-centered nature of *tafsir* teaching. In contrast, *ʿUlum al-Qurʾan* had the highest proportion of *tajwid* modeling (32.1%), indicating that lecturers often used recitation to demonstrate articulation, pausing (*waqf/ibtidaʾ*), and related recitation features. A chi-square test confirmed that recitation function varied significantly by course type, $\chi^2(12) = 60.17$, $p < .001$, with a small-to-moderate association (Cramér's V = .22). In practical terms, this means that "what recitation is for" is not uniform across Islamic Studies teaching. It is integrated strongly to course aims and classroom routines.

The dominance of *istidlal* is pedagogically understandable in lecture-based contexts where students expect the Qurʾan to function as the primary warrant for claims, and where curriculum coverage pressures encourage brief recitation followed by explanation. From an instructional design view, this resembles a common pattern in classroom discourse: presenting an authoritative source, then unpacking meaning and implications in teacher talk (Cohen et al., 2002). Meanwhile, the comparatively lower rates of interactive and comparative recitation may reflect practical constraints (time, class size, heterogeneity of students' recitation ability) and the tendency of lecturers to prioritize "content explanation" over extended recitation practice within non-*hifz* courses.

The higher share of *tajwid* modeling in *ʿUlum al-Qurʾan* also fits general learning theory. When the target is a procedural or oral skill, instructors often slow down, repeat, and demonstrates, which supports attention and reduces cognitive overload for novices (Sweller et al., 2019). Finally, where digital supports are later introduced, they typically attach to functions that benefit from precision and perceptual clarity (e.g., *tajwid* modeling), consistent with evidence from multimedia learning research that visuals/audio can aid learning when they directly support the instructional goal rather than add distraction (Setiawan et al., 2023; Paisun & Masuwd, 2024; Baroud et al., 2025).

Table 2:

Pedagogical functions of *ayat* recitation by course type (N = 412 episodes)

Function	Tafsir (n=173)	Fiqh/Usul (n=124)	ʿUlum al-Qurʾan (n=81)	Islamic Education (n=34)	Overall (n=412)
Evidence / *istidlal*	66 (38.2%)	78 (62.9%)	30 (37.0%)	18 (52.9%)	**192 (46.6%)**
Reflective framing (*tadabbur*)	56 (32.4%)	16 (12.9%)	11 (13.6%)	4 (11.8%)	**87 (21.1%)**
Tajwid modeling	25 (14.5%)	10 (8.1%)	26 (32.1%)	12 (35.3%)	**73 (17.7%)**
Interactive (repeat/correction)	18 (10.4%)	14 (11.3%)	7 (8.6%)	0 (0.0%)	**39 (9.5%)**
Comparative linking	8 (4.6%)	6 (4.8%)	7 (8.6%)	0 (0.0%)	**21 (5.1%)**

Note. $\chi^2(12) = 60.17$, p < .001; Cramér's V = .22.

Recitation modes and delivery features

Observation coding distinguished recitation mode length (phrase, partial verse, full verse, multi-verse) and three key delivery features that are visible in classroom practice: pace (slow vs. normal/fast), instructional pausing/*waqf* demonstration (explicitly pausing to show or discuss *waqf*/*ibtidaʾ*), and repetition (repeating a word/phrase at least twice for correction or emphasis). Across the 412 recitation episodes, lecturers relied primarily on partial-verse recitation (182 episodes; 44.2%) and phrase-level recitation (142; 34.5%), while full-verse recitation was less frequent (66; 16.0%), and multi-verse sequences were rare (22; 5.3%). This pattern indicates that classroom *tilawah* often serves as a pedagogical "textual anchor" embedded inside explanation, rather than extended public-style recitation.

Evidence/*istidlal* episodes were predominantly short (phrase or partial verse: 92.7%), consistent with the logic of citing the minimum text needed to justify a doctrinal, ethical, or legal point. Reflective framing used longer segments more often (full verse or multi-verse: 36.8%), suggesting that lecturers created space for meaning-making by reciting complete structures and pausing at rhetorical or thematic boundaries. *Tajwid* modeling combined partial verses with full verses (full or multi-verse: 38.4%), because lecturers often needed a longer stretch of text to demonstrate *madd, ghunnah, and waqf* patterns. Comparative linking showed the highest multi-verse share (33.3%), which fits the nature of the task (linking passages or demonstrating thematic coherence).

Delivery patterns also followed function. In this dataset, "slow pace" was most strongly associated with *tajwid* modeling (51/73; 69.9%) and interactive recitation/correction (21/39; 53.8%), while evidence recitation tended to be delivered in a "normal lecture pace" (slow in 29/192; 15.1%). Repetition was especially high in interactive episodes (35/39; 89.7%) and *tajwid* modeling (55/73; 75.3%), reflecting practice-and-feedback routines. Explicit waqf/*ibtidaʾ* demonstration appeared most in *tajwid* modeling (44/73; 60.3%) and reflective framing (37/87; 42.5%), showing that pauses are used both for pronunciation guidance and for meaning segmentation.

Three pedagogical "recitation styles" emerged as functional teaching strategies. First, the "quotation tone" (short mode + normal pace + limited repetition) dominated evidence/*istidlal*, where the *ayah* operates as authoritative proof inside teacher explanation. Second, "modeling recitation" (slow pace + repetition + explicit *waqf*) characterized *tajwid* episodes, where lecturers teach by auditory demonstration and micro-correction, which is an approach consistent with instructional design claims that procedural skills benefit from segmentation, pacing control, and focused attention (Sweller et al., 2019). Third, "meaning pauses" (longer mode + strategic *waqf*) were typical in reflective framing, where pauses function as signaling cues that guide learners to notice semantic boundaries and interpretive emphasis; this in accordance with principles in multimedia learning and message design that emphasize signaling and segmenting to support comprehension and reduce overload (Mayer, 2002). In the Libyan classroom context (large classes and time pressure), these styles appear to be pragmatic solutions (Alsaeh et al., 2025; Abdulghani et al., 2025). Lecturers keep evidence citations

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short for coverage, slow down only when the learning goal requires accuracy (*tajwid*), and expand recitation length when the goal is to cultivate understanding and ethical reflection (*tadabbur*).

Table 3:

Recitation modes and key delivery features by pedagogical function (N = 412 episodes)

Function (total)	Phrase	Partial verse	Full verse	Multi-verse	Slow pace	*Waqf/i btida'*	Repetition present
Evidence / *istidlal* (n = 192)	90 (46.9%)	88 (45.8%)	12 (6.3%)	2 (1.0%)	29 (15.1%)	38 (19.8%)	35 (18.2%)
Reflective framing / *tadabbur* (n = 87)	20 (23.0%)	35 (40.2%)	25 (28.7%)	7 (8.0%)	39 (44.8%)	37 (42.5%)	19 (21.8%)
Tajwid modeling (n = 73)	12 (16.4%)	33 (45.2%)	22 (30.1%)	6 (8.2%)	51 (69.9%)	44 (60.3%)	55 (75.3%)
Interactive correction (n = 39)	15 (38.5%)	20 (51.3%)	4 (10.3%)	0 (0.0%)	21 (53.8%)	10 (25.6%)	35 (89.7%)
Comparative linking (n = 21)	5 (23.8%)	6 (28.6%)	3 (14.3%)	7 (33.3%)	6 (28.6%)	7 (33.3%)	5 (23.8%)
Overall (N = 412)	**142 (34.5%)**	**182 (44.2%)**	**66 (16.0%)**	**22 (5.3%)**	—	—	—

Digital supports and classroom engagement

Across the 412 recitation episodes, digital supports were used in 168 episodes (40.8%), while 244 episodes (59.2%) relied on non-digital delivery (memory/oral quotation, printed *mushaf*, or board notes). As Table 4 (Panel A) shows, the most common digital support was projecting the *mushaf* text (e.g., slides/projector/screen share) in 75 episodes (18.2%), followed by audio playback of a *qari'* in 51 episodes (12.4%), *tajwid*/recitation apps in 28 episodes (6.8%), and LMS/WhatsApp sharing (links/verses for follow-up) in 14 episodes (3.4%).

Technology use varied by pedagogical function. *Tajwid* modeling had the highest proportion of tech-supported episodes (63.0%, 46/73), especially through audio and apps, while evidence/*istidlal* remained mostly non-digital (68.8% non-tech, 132/192), reflecting a preference for quick, minimal citation inside explanation. A chi-square test indicated a statistically significant association between function and technology presence (tech vs. non-tech), $\chi^2(4) = 28.57$, p < .001, with Cramér's V = .26 (small-to-moderate association). Practically, this indicates that lecturers' adoption of technology is not random; it is closely tied to what the recitation is "for" in that moment (Shalghoum et al., 2025; Yahya et al., 2025; Kasheem et al., 2025).

Engagement was coded as the dominant observable response during each recitation episode: attentive listening/note-taking, student repetition, or discussion prompt/Q&A.

Overall, most episodes involved listening (277/412; 67.2%), while repetition occurred in 83 episodes (20.1%) and discussion prompts in 52 episodes (12.6%) (Table 4, Panel B). Notably, tech-supported episodes showed a slightly different engagement profile: compared with non-tech episodes, technology use coincided with more student repetition (e.g., replaying audio for correction) and slightly more discussion prompts (e.g., projecting text and asking interpretive questions). This pattern fits instructional design arguments that media can increase participation when it directly supports the task (visibility for pointing to phrases; audio for precise modeling), rather than adding unrelated stimuli (Mayer, 2002; Sweller et al., 2019).

The observed pattern suggests that technology is treated as a pedagogical instrument, not a default classroom habit. Lecturers most often used digital tools when they improved accuracy (*tajwid* modeling via audio/apps) or visibility (projected *mushaf* to guide attention to exact wording), which are immediate instructional needs in large or mixed-ability classes. At the same time, the majority of evidence/*istidlal* episodes remained non-digital, which likely reflects time discipline (short quotations embedded in explanation) and *adab*/distraction boundaries (reducing phone handling, limiting screen dependence, and keeping the Qur'an recitation moment controlled and reverent). In other words, the Libyan classroom pattern here is not "technology vs. tradition," but a bounded use model: technology is acceptable when it serves the Qur'anic learning goal (precision, focus, clarity) and is constrained when it risks distraction or weakens classroom etiquette (Abdullah, et al., 2024; Abdullah & Abdulghani, 2025; Pulungan et al., 2025).

Table 4:

Digital supports and engagement during *ayat* recitation episodes (N = 412) Panel A. Digital supports by pedagogical function

Function (episodes)	Projected *mushaf*	Audio (*qari'*)	*Tajwid* app	LMS WhatsApp	Any tech	No tech
Evidence / *istidlal* (n=192)	31 (16.1%)	12 (6.3%)	9 (4.7%)	8 (4.2%)	**60 (31.3%)**	**132 (68.8%)**
Reflective framing (n=87)	14 (16.1%)	12 (13.8%)	3 (3.4%)	3 (3.4%)	**32 (36.8%)**	**55 (63.2%)**
Tajwid modeling (n=73)	14 (19.2%)	18 (24.7%)	12 (16.4%)	2 (2.7%)	**46 (63.0%)**	**27 (37.0%)**
Interactive correction (n=39)	7 (17.9%)	4 (10.3%)	4 (10.3%)	1 (2.6%)	**16 (41.0%)**	**23 (59.0%)**
Comparative linking (n=21)	9 (42.9%)	5 (23.8%)	0 (0.0%)	0 (0.0%)	**14 (66.7%)**	**7 (33.3%)**
Overall (N=412)	**75 (18.2%)**	**51 (12.4%)**	**28 (6.8%)**	**14 (3.4%)**	**168 (40.8%)**	**244 (59.2%)**

Note. $\chi^2(4) = 28.57$, $p < .001$; Cramér's V = .26 (function × tech presence).

Panel B. Engagement indicators by technology presence

Engagement indicator	Any tech (n=168)	No tech (n=244)	Overall (N=412)
Listening / note-taking	96 (57.1%)	181 (74.2%)	**277 (67.2%)**
Student repetition	45 (26.8%)	38 (15.6%)	**83 (20.1%)**
Discussion prompt / Q&A	27 (16.1%)	25 (10.2%)	**52 (12.6%)**

CONCLUSION

This study shows that ayat recitation in Libyan Islamic Studies classrooms operates as a systematic teaching practice with identifiable functions, modes, and delivery strategies. Lecturers most often recite ayat as evidence (istidlal) within explanation, indicating that recitation supports disciplinary authority and conceptual grounding. At the same time, reflective framing and tajwid modeling appear as distinct pedagogical moves, reflective recitation uses longer segments and "meaning pauses" to guide interpretation, while modeling recitation relies on slow pace, repetition, and explicit waqf/ibtidaʾ demonstration to support precision. These patterns suggest that recitation style is not accidental; it is in accordance to course aims and learner needs. Digital supports are present but selectively adopted. Technology use clusters around functions that benefit from perceptual clarity, especially tajwid modeling, through audio playback, apps, and projected mushaf text. However, many evidence-style episodes remain non-digital, reflecting practical time constraints and lecturers' concerns about distraction and adab. The overall picture is therefore not a replacement of traditional practice, but a bounded, purpose-driven integration in which digital tools support accuracy and visibility while lecturer authority, classroom discipline, and etiquette remain central.

Practically, the findings imply that lecturer training and institutional policy should focus on fit-for-purpose use of technology: projecting text for shared attention, using audio for modeling, and setting clear device boundaries to protect adab and minimize off-task behavior. Future research should extend beyond observable engagement to measure student outcomes (tajwid accuracy, retention, comprehension, and reflective reasoning), compare regions and institution types within Libya, and test structured interventions (e.g., projected mushaf plus signaling/pausing routines) to establish causal effects on learning.

AUTHOR'S DECLARATION

Cometing interest

The authors declare that this research was conducted without any conflict of interest in the research.

AI Statement

The language structure used in this article has been checked and verified by English language experts. In addition, none of the sentences and images in this article were generated by AI tools. All data was obtained from the research process, and the author's review and previous research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

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