

Implementation of Fammi Bi Syauqin in Strengthening the Memorization of PPTQ Al-Rasyid Students

Laila Annis Fitria¹, Ahmad Nurrohim², Elvynanda Faradiella³

g100210073@student.ums.ac.id, ahmad.nurrohim@ums.ac.id, g100210090@student.ums.ac.id

^{1,2,3} Faculty of Islamic Religion, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Abstract

The use of the right method in memorizing the Quran is one of the most Russian things that need attention. The right method in memorizing the Quran can also be a benchmark for concern behind the quality of student reading. Through the family bi syauqin method, the author tries to develop a theory in presenting a new method for strengthening the memorization of the Quran for the students.

Qualitative research seems sufficient to present the results of descriptive data in the form of oral and written words of people and behavior observed through interviews, observation, and documentation then analyzed with instructive models. With the hope, that the family bi syauqin method can help strengthen the memorization of the Quran in PPTQ Al Rasyid students.

Keywords: Fammi Bi Syauqin, Qualitative, Quran memorization

Introduction

The initial process that Muslims must go through before starting to memorize the Quran is reading. (Khulatifah & Miftahuddin, 2021) Those who memorized the Quran individually were chosen by Allah throughout history to ensure the sanctity of the Quran was preserved from attempts at forgery.

The main challenge in memorizing the Quran is forgetfulness, where the Quran is easy to memorize, but it is also prone to oblivion if the memorizers do not take care of it wisely. As stated in the words of the Holy Prophets:

تَعَا هَدُوا الْقُرْآنَ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَهُوَ أَشَدُّ تَفَلُّنًا مِنَ الْإِبِلِ فِي عَقْلِهَا (متفق عليه)

"Always with the Quran. For the sake of the substance that Muhammad's soul is in His hands, the Qur'an is indeed more rapidly lost than a camel in bondage." [H.R. Muttafaqun 'alaih].

Based on initial observations in PPTQ Al Rasyid, the Fammi bi syauqinn Method is an alternative option that supports Quran memorizers in maintaining their memorization practically and systematically. This method can also overcome special problems, such as monotony in the process of memorizing the Quran, which can reduce the concentration and quality of memorization of the students.

By detailing the information presented earlier, the researcher was motivated to investigate in more depth the way of implementing the Fammi bi syauqinn method as a solution for huffadz in maintaining and improving memorization of the Qur'an. This research is entitled *"Implementation of Fammi Bi Syauqin in Strengthening Santri Memorization at PPTQ Al Rasyid."*

Method

In this study, researchers applied a qualitative approach, generating descriptive data expressed in words, both spoken and written, and from participants and observed behaviors. Data collection is done through interviews, observation, and documentation, while data analysis uses instructive models with steps such as data condensation, data presentation, and conclusions.

Discussion

A. Fammi Bi Syauqin Method

The Qur'an itself means to gather or gather, while qiro'ah means to gather the lafadz of the Qur'an in a neatly arranged speech. Quran originated from the word qiroah which has the meaning of masdar from the words qara'a, qira'atan, qur'an. As stated in Qs. Al-Qiyamah verses 17-18:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۖ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ۖ

Ministry of Religion Translation 2019

17. "Verily we must gather (in your hearts) and read them."

18. "Then when We have finished reading it, follow the reading." (Sintia &; Yunita, 2022)

The Qur'an, the book handed down to Muhammad (peace be upon him), is known by the special name "Qur'an" (Wasis and Slamet 2022). Memorizing the Qur'an is considered a reward from Allah Almighty. Although sometimes feel doubtful, maintaining enthusiasm in murojaah is important to overcome complaints and feel peace of mind (Alawiyah 2021).

Memorizing the Qur'an becomes a form of responsibility for memorizers, given by Allah Almighty (Nurrohim &; Akyatma, 2022). The simple method of memorizing the Qur'an through reading is the right way to maintain the authenticity of tajweed while providing a deep understanding of the Qur'an. In the first century of the Hijri, Muslims tended to focus on the recitation of the Qur'an, ignoring its biological aspects, which led to Muslims lagging in development compared to other nations.

The Fammi Bi Syauqin method is an Arabic expression that means "My mouth is always in longing" The term of this meaning refers to the desire to read while committing to memorize the Qur'an at all times. (Khoirulloh et al., 2023) The term consists of a series of seven different letters: *fa'*, *Mim*, *yes'*, *ba'*, *Syin*, *wau* and *QAF* that mark each group (*hizborManzil*).

1. *Fa'* is Surah al-Fatihah until the end of Sura an-Nisa (*hizb/manzil 1*);
2. *Mim* is Surah al-Ma'idah until the end of Sura at-Tawbah (*hizb/manzil 2*);
3. *Ya'* is Surah Yunus to the end of Sura an-Nahl (*hizb/manzil 3*);
4. *Ba'* is Surah Banu Isra'il until the end of Sura al-Furqan (*hizb/manzil 4*);
5. *Syin* is Surah ash-Shu'ara' until the end of Surah Yasin (*hizb/manzil 5*);
6. *Wau* is Surah Was-Saffat until the end of Sura al-Hujurat (*hizb/manzil 6*);
7. *Qaf* is Surah Qaf until the end of Sura an-Nas (*hizb/manzil 7*).

In addition to being divided into 7 hizibs, the Qur'an is grouped into 30 parts called juz. This separation occurred during the time of Hajjaj ibn Yusuf Ats-tsaqafi, which is described in the book Majmu' Fataawa as an order from Hajjaj.

If a Muslim can finish reading the Quran every week through the method of family bi shauqin, it is an example of one of the best generations of this ummah, reflecting its great virtues (Sopyan and Hanafiah 2022, Qs. At-Tawbah verse 100).

وَالسَّبِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

It means: "And those who were the first (to convert to Islam) among the Muhajireen and Ansar and those who followed them well, Allah was pleased with them and they were pleased with Allah. God provided them with heavens flowing under rivers."

B. Characteristics of Fammi Bi Syauqin

From the description of the facts found about fammi Bi Syauqin, there are several methods to make the Qur'an easier to remember, because generally, students can memorize it every 1-2 juz. It is said to be practical because this method is designed in such a way as to be able to increase as much as 30 juz every month. Measurable because the guide to starting and ending the process is contained in the name of the method.

Flexible because the time of students who are not required to do something that does not have to be done and in the reading of fammi bi syauqin, students are required to follow in the agreed time.

The Sunnah of the Holy Prophetsa is contained in a hadith that explains that the Holy Prophetsa divided the Qur'an into several hizb mufashol from the beginning of the surah to the end (khatam).

The Holy Prophetsa, by the teachings of the Sunnah, divided the Qur'an into several clear parts, starting from the beginning of the surah to the khatam, as explained in the hadith.

C. Fammi Bi Syaquin's Strategy in Strengthening Santri Memorization at PPTQ Al-Rasyid

The strategy used in the research of the fammi bi syauqin method is with the reading of the Qur'an bil choir led by one of the ustadz with stable reading and then followed by all male and female students, which has been carried out regularly in the morning and evening within a week (Monday-Friday) with the division of morning reading 1/2 juz and afternoon 1 juz. The reading of the fammi bi syauqin method will be rotated and khatam for once a month. (Iswaratama, 2021) The recitation of the Qur'an led by one of the ustadz, must be followed by all students, this activity is mandatory and if there are students who violate not following the reading of fammi bi syauqin, they will be sanctioned according to their mistakes and given sanctions by the agreement of musyrif and musyrifah.

D. Methods of Strengthening the Memorization of the Qur'an

The method used in maintaining memorization of the Quran can be said to be murojaah in the framework of Hifzul Quran, as described below:

1. Tilawatil Qur'an with a target of 5 pages per day and read independently, so it will be khatam for 2 months.
2. Chanting the Quran every 1 month with the method of recitation Fammi Bi Syaquin led by one of the ustadz or musyrif.
3. It is mandatory to deposit murajaah to his friend (tasmi') with a minimum of 1/4 juz memorized they have.
4. Dedicate time to focus on memorization and independent murajaah.
5. Repeating memorization at every prayer time.
6. Concentrate on memorizing murojaah 5 juz first, then repeat the memorization at certain times.

E. Qur'an Memorization Techniques

As for some of the techniques presented in memorizing the Qur'an which is certainly agreed upon and recognized by some of the first great experts, *At-Tahqiq* involves reading the Quran with a very slow intonation, in harmony with tajweed, which is often used to teach the Quran with great precision. *Secondly, At-Tartil* refers to reading the Quran at a slow tempo according to the standard of tajweed. *Third, At-Tadwir* is a way of reciting the Quran at a moderate pace, halfway between tahqiq (slowly) and tartil (fast), creating an appropriate balance. And the *Fourth. Al-Hadr* is the reading done at the fastest level.

F. Aspects Influencing Success and Obstacles in Reinforcing Qur'an Memorization

In maintaining memorization of the Quran, of course, it does not escape from a thing that affects the success of the process of memorization murojaah, as below:

1. Make friends with people who are memorizing the Quran
2. Trying to repeat prayer readings
3. Hearing with murottal aids
4. Repeat memorized readings with friends.
5. Take a rote exam.
6. Good at managing time. (Faishol et al., 2021)

7. The environment and infrastructure maintain memorization. (Faishol et al., 2021)

In addition to aspects that make an impact in memorization murojaah, of course, it also has inhibiting factors that we certainly cannot underestimate. The problem of inhibiting the process of murojaah has 2 divisions of factors both internally and externally, as will be described in the table below. [Table 1](#).

Table 1. Factors inhibiting student memorization: internal problematic and external problematic

Internal problematics	External problems
Love for the life of the world	Difficulty in managing time
Not enjoying happiness in the Qur'an	
Often commits immorality and his heart is dirty	Limited number of repetitions
Lazy and easy to give up	
Don't have a strong desire	Without guidance from the supervisor.(Sulaeman et al., 2022)
Insincere intentions.(Rangkuti et al., 2023)	

G. Disadvantages and Advantages of the Fammi Bi Syauqin Method

A method cannot escape from a disadvantage and also the advantages of the method used. The author formulates several shortcomings as well as advantages as a consideration of teaching materials before using the fammi bi syauqin method.

Disadvantages of the fammi bi syauqin method:

1. Murojaah systematics using this method will be disrupted if other activities are temporal.
2. Not all huffaz can apply the fammi bi syauqin method because there is no specific guidance related to the method, making the method included in the category of new word-of-mouth methods.
3. There is a time limitation used in the method.

The advantages of the fammi bi syauqin method are that can help smooth the process of memorizing the Quran such as the method being practical, flexible, systematic, easy, and also by the guidance of the Holy Prophetsa.

H. Factors Influencing Success in Memorization in PPTQ Al-Rashid

Elements that support success are conditions that have a lot of support or participation in the environment that helps the success of activities, it is in the form of personal or environmental influences. (Wahyuningsih, 2023) Another success factor is the repetition of memorized juz and the knowledge of reading unmemorized juz and reading with the correct tajweed by the rules, as well as direct assistance from the ustadz or musyrif to the santriwan or santriwati during the fammi Bi syauqi, female students can manage time, motivated from the other party and father's mother and Together do rote repetition.

The most influencing success factor in the memorization process is the guidance of the ustadz and ustadzah every day in his halaqah. Ustadz and ustadzah can check or evaluate every time the meeting of ziyadah and murajaah deposits of each

student one by one. In the fammi bi syauqin method, students can practice what they find during the fammi bi syauqin senior takes place.

I. Impact of fammi bi syauqin implementation

The impact of the implementation of fammi bi syauqin is stability in reading and increased ability in memorizing faster by PPTQ Al Rasyid students. This is proven when the tahfidz bil ghoib santri exam students can complete the memorization they have and count a little upset. Another impact is by increasing thinking capacity and developing memorization memory skills of the Qur'an. The Qur'an, which time will sharpen his brain so that his memorization does not remember, makes memorization strong because he is used to remembering memorization in his memory. The success of students is not one of the guarantees of success in memorizing the Qur'an, although the ability of an intelligent brain has an important role in the success of memorizing the Qur'an. The positive impact of this method is to deepen memorization because it is carried out day by day and determines the limits of the surah in the mushaaf, therefore it must be completed one day with the limits of the surah that has been determined. In addition, fammi bi syauqi also applies tajweed and makhoriul letters so that it is easy to remember the verse Limitation of the Juz Section with the List of Surahs and Their Sequence.

J. Supporting and inhibiting factors of implementation of fammi bi syauqin

a) Supporting factors

- 1) Hear readings from others.
- 2) Hear memorized readings to friends.
- 3) Always gather with the hafidz of the Qur'an

Fammi Bi Syauqin in the application requires consistency, so the metide is done too late. Therefore, so that students are always enthusiastic and continuous in their murajaah, making friends with friends who memorize the Qur'an is one of the elements that support using this method.

- 4) Always repeat in prayer

Fammi bi syauqin which is flexible means that a student with different memorization skills is not required to complete his hizb in prayer time, the students can choose a time that is recognized as appropriate to carry out murajaah using this method. One of the times to implement this method is during prayer.

b) Obstacle factors

- 1) Wide range of activities

Reading the Quran using the fammi bi shauqin method requires focus and constancy of time determined by the murāja'ah schedule. (Himmawan, 2023) And that time can interfere with activities suddenly. So many activities can hinder the implementation of the fammi bi syauqin method.

- 2) Sick

Illness can make it difficult for students to concentrate on carrying out rote memorization so that the potential for murajaah can be hindered.

- 3) Lazy

A sense of keistiqomahan must be present, to maintain memorization of the Qur'an with the method of Famī Bisyauqin. If students experience a sense of laziness, it will cause less murajaah it interferes with success in memorizing students. Being lazy will be one of the inhibiting factors of using the Famī Bi syauqin method in maintaining memorization of the Qur'an.

K. Evaluation of the running of fammi bi syauqin

The evaluation of the running of fammi bi syauqin at PPTQ Al Rasyid has been running for approximately 2 years (Will Ramadan & Hidayat, 2023). With the following evaluations and constraints:

1. Constraints
 - a. Many students did not follow the readings led by the ustadz
 - b. Many students are sleepy and do not pay attention to the reading of fammi bi syauqin
 - c. Santri does not pay attention to the correct reading and according to tajweed
2. Evaluation
 - a. Daily control of the ustadz and ustadzah
 - b. Scheduling picket guards from the management of the Imaratus Syu'unit Tholabah
 - c. Special supervision for students who do not pay attention to the correct recitation of tajweed

L. Research results

Based on interviews and observations we conducted on December 5, 2023. Which was attended by 3 researchers, 2 female students, and 2 musyrifah. We will explain the questions we asked to speakers 1 and 2 (Musyrifah). It can be seen in the table below. [Table 2](#).

Table 2. Results of interviews and observations

Researchers	Why can Fammi Bi Syauqin's strategy improve the memorization of PPTQ Al Rasyid students?
Speaker 1	The existence of fammi bi syauqin helps murajaah and facilitates memorization.
Speaker 2	The purpose of fammi bi syauqin activities is to help remember the memorization of students and be able to manage waktu to murajaah.
Researchers	Are fammi bi syauqin activities attended by all students?
Speaker 1	Yes, it is mandatory to participate in fammi bi syauqin activities and if you do not follow will

	get punishment according to the napa that the student violated
Speaker 2	Yes, because if fammi bi syauqin is not followed by all students, the students will have difficulty memorizing and there is no time to worship together.
Researchers	What factors influence the success of fammi bi syauqin?
Speaker 1	In achieving the success of fammi bi syauqin is the repetition of memorization of students in sequence with correct readings by the rules of tajweed, that the santri will easily remember in his mind and after that perform 'or listen to friends and memorization in tasmi'kan will be smooth

Conclusion

Based on the discussion in the problem formulation in the process that has been applied to the method, conclusions can be drawn as:

1. Strategy in terms of learning is something entrusted to mudir for musytif / ah as a way for students to be able to memorize the Quran easily. The strategy of fammi bi syauqin to awaken the memorization of the Qur'an is carried out and recited once a month with the distribution of readings in the morning 1/2 juz and afternoon 1 juz led by one of the ustadz / musyrif. If there are students who do not participate in the meal, they will be given a punishment that has been determined by the tahfidzan department. (Khoirulloh, Hafidz, and... 2023)
2. The application of the fammi bi syauqin method in strengthening the memorization of the Qur'an to PPTQ Al Rasyid students can be used by reading within a period of 1-month khatam and 1.5 juz every day starting from Monday-Friday. KThe characteristic of this method is the reading sense that serves as a guide for memorizing and updating the memorization of students that have been owned. (Rangkuti et al., 2023) As described in the above problem formulation which is simple, practical, and systematic in nature also according to the recommendations of the sunnah of the Prophet SAW. (Wirman, 2023)
3. Some factors support and obstacles to the application of the fammi bi syauqin method in strengthening the memorization of PPTQ Al Rashid students. The supporting factor is listening to and reading to others (tasmi') (Rahman, 2023) always making friends with memorizers of the Qur'an, and always worshiping when praying. While the inhibiting factors include various activities, pain, and laziness.
4. The implementation of fammi bi syauqin in strengthening the memorization of PPTQ Al Rashid students, this method has several benefits and disadvantages the advantages include simple, practical, systematic, flexible, and by the recommendations of the Sunnah of the Prophet SAW. While the disadvantages of this method include a student in memorizing the Qur'an limited by time, the systematics of murajaah becomes disturbed if other activities are temporal derivative

Acknowledgments

It is not appropriate for great praise to be offered except to God alone. Prayers and greetings are not forgotten to be poured out to our Majesty, the most perfect man walking on this earth, where he is our exemplar, the Holy Prophet Muhammad (peace be upon him) and also tabi'in, tabi'ut, tabiut tabi'in to yaumul qiyamah. The researcher also expressed his greatest appreciation to the lecturers in the Qur'an and Tafsir study program at the University of Muhammadiyah Surakarta, the author also thanked PPQT Al-Rasyid for allowing the author to conduct research there. Not to forget, the author would also like to thank family and close friends for their moral support and inspiration during difficult times. The

author could not have completed my research without the help and encouragement of each of you. With this research, it is expected to provide input and also add insight into the reader's window. Realizing the many shortcomings in this writing, the author fully apologizes and hopes that there will be inputs that can support this paper to be even better.

Reference

- Faishol, R., Warsah, I., Mashuri, I., & ... (2021). Efektivitas Metode Muroja'ah Dalam Menghafal Al-Quran Pada Siswa Di Sekolah Arunsat Vittaya School Pattani Thailand. ..., *International Journal of ...*
- Himmawan, D. (2023). Bimbingan Tahsin Dan Tahfidz Al-Quran Untuk Anak-Anak Di Desa Cadangpinggan Kecamatan Sukagumiwang Kabupaten Indramayu. *Journal Of Psychology, Counseling And ...*
- Iswaratama, A. (2021). Meningkatkan kualitas bacaan dan hafalan anak melalui inisiatif pemuda dusun Jorong Desa Sikur Barat dalam mendirikan (LTKQ). *Participative Journal: Jurnal Pengabdian Pada ...*
- Khoirulloh, A. N., Hafidz, H., & ... (2023). Strategi Menghafal Al-Qur'an Santri Pondok Pesantren Tahfidzul Qur'an Griya Qur'an 3 Klaten. ... *Education Journal*.
- Khulatifah, I., & Miftahuddin. (2021). Pengaruh Metode Fami Bisyauiqin terhadap Bacaan Al Qur'an Binnazar Santri Pondok Pesantren Salafiyah Kediri. *Indonesian Journal of Humanities and Social Sciences*, 2(1), 91–98. <https://doi.org/10.33367/ijhass.v2i1.1914>
- Nurrohim, A., & Adyatma, I. (2022). *The Meaning of Musabaqah Hifzil Qur'an for Students Who Memorize the Qur'an*.
- Rahman, R. (2023). Implementasi Metode Sorogan Untuk Meningkatkan Hafalan Al-Qur'an Dalam Pembelajaran Al-Qur'an Hadis Di MI Wali Songo Tuban Jawa Timur. *Journal of Islamic Education Management & ...*
- Rangkuti, C., Ependi, R., & Amin, N. (2023). Evaluasi Mengembangkan Metode Menghafal Al-Qur'an Pendekatan Kecerdasan Majemuk Pada Madrasah Aliyah Swasta Tarbiyah Islamiyah Kec. Hamparan Perak : *Journal Of Social Science ...*
- Sintia, D., & Yunita, N. (2022). Peningkatan Kemampuan Menghafal Alquran Melalui Metode Kauny Quantum Memory di Yayasan Sulifah Islamic Education Lubuk Linggau (Studi Living Quran). *AL-HUDA: Journal of Qur'anic Studies*.
- Sulaeman, S. F., Pangestu, U. P., & Azura, Y. (2022). Pelaksanaan Pembelajaran Tahsin Tilawah Dengan Metode Fashatullisan Syeikh Khanova Maulana Di Ma'had Tahfidz Al-Fath Bandung. ..., *Journal For Islamic Studies*.
- Wahyuningsih, F. (2023). Urgensi Implementasi Metode 3T+ 1M Dalam Tahfidzul Quran Pada Lembaga Pendidikan Islam. *Innovative: Journal Of Social Science Research*.
- Will Ramadlan, R., & Hidayat, S. (2023). *Implementasi Pendidikan Berbasis Fitrah di Sekolah Karakter Imam Syafi'i Semarang*. 5(1), 17–30.
- Wirman, A. (2023). Penerapan Metode Talaqqi dalam Membiasakan Anak Menghafal Al-Qur'an. *Journal of Education Research*.