



RESEARCH ARTICLE

The Role of the Fāmi bi Syauqin Method in Improving the Achievement of Qur'anic Memorization at Pondok Pesantren Yanbu'ul Ulum Losari, Brebes Regency

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ABSTRACT

This research is motivated by the decline in the quality of Qur'anic memorization (hafalan) among students after reaching a certain memorization target, caused by the absence of a systematic method for sustaining memorization over the long term. This study aims to analyze the role of the Fāmi bi Syauqin method in enhancing Qur'anic memorization achievement at Yanbu'ul Ulum Islamic Boarding School, Losari, Brebes Regency. A qualitative approach with a case study design was employed. Data were collected through in-depth interviews, participatory observation, and documentation, and were analyzed using the interactive model of Miles and Huberman, comprising data reduction, data display, and conclusion drawing. Data validity was ensured through source, technique, and time triangulation. The findings indicate that the Fāmi bi Syauqin method, which divides the recitation of the Qur'an into a seven-day khataman cycle performed twice daily (after Fajr and after Maghrib/Isha), plays a significant role in improving students' memorization achievement. This improvement is marked by increased consistency in muraja'ah (review), accuracy in tajweed and makharij al-huruf, long-term memory stability, and greater self-confidence during evaluation. Supporting factors include a conducive boarding school environment, intensive guidance from ustadzah, a structured schedule system, and peer support. Inhibiting factors include physical fatigue, limited time, differences in individual ability, and the potential for monotony. The study concludes that the Fāmi bi Syauqin method is effective as a directed, planned, and sustainable muraja'ah system for maintaining the quality of students' Qur'anic memorization.

Keywords: Fāmi bi Syauqin Method; Qur'anic Memorization; Muraja'ah; Quality Improvement; Islamic Boarding School

INTRODUCTION

The Qur'an is the word of Allah SWT revealed to the Prophet Muhammad SAW as guidance for humankind, whose authenticity is preserved as affirmed in Q.S. Al-Hijr/15:9. One concrete manifestation of the preservation of the Qur'an within the Islamic tradition is the practice of *ḥifẓ al-Qur'ān*, or Qur'anic memorization,

which has continued since the time of the Prophet and his companions. This tradition carries not only an individual dimension of worship but also serves as an essential part of the transmission and preservation of Qur'anic recitation across generations. Within the context of Islamic boarding school (*pesantren*) education, *tahfidz al-Qur'an* should therefore not be

understood merely as the process of acquiring new memorization, but also as the process of maintaining the accuracy, fluency, and sustainability of memorization through regularly conducted muraja'ah (review) activities.

The need for muraja'ah becomes increasingly important because successful memorization does not automatically guarantee an individual's ability to retain what has been memorized over the long term. From the perspective of cognitive psychology, previously learned information may undergo a decline in retention if it is not periodically retrieved. Research on retrieval practice indicates that repeatedly retrieving information from memory can strengthen long-term retention and produce better outcomes than simply re-studying the same material (Roediger & Butler, 2011). A systematic review by Agarwal et al. (2021) likewise shows that retrieval practice benefits learning across various educational contexts, while Carpenter et al. (2022) affirm that combining spacing that is, arranging intervals between repetitions with retrieval practice constitutes an important strategy for enhancing long-term retention.

This perspective has strong relevance to the learning of tahfidz al-Qur'an, since muraja'ah is essentially an activity of repeatedly retrieving memorized material from memory. Accordingly, the success of a tahfidz program should not be measured solely by the number of juz memorized, but also by students' ability to retain their memorization fluently, accurately, and consistently. In this context, scheduled repetition becomes important because repetition distributed across a given time span can produce stronger retention than repetition concentrated within a single period. Studies on the spacing effect indicate that repetitions separated by time intervals tend to produce more durable memory than repetitions performed close together, or massed practice (Latimier et al., 2021).

One pattern of muraja'ah relevant to this principle is the Fāmi bi Syauqin method, a pattern of Qur'anic recitation that divides the Qur'an into seven parts, or manzil, so that the entire Qur'an can be completed in a single seven-day cycle. The term Fāmi bi Syauqin is constructed from seven Arabic letters fā', mīm, yā', bā', syīn, wāw, and qāf each of which marks a group of readings. The Guidelines for the Verification of the Qur'anic Mushaf issued by the Lajnah Pentashihan Mushaf Al-Qur'an (Qur'an Verification Board) of the Ministry of Religious Affairs explain that dividing the Qur'an into seven manzil is intended to facilitate the determination of daily reading targets and to enable a

complete recitation (khatam) of the Qur'an within one week.

The practice of reciting the Qur'an in a seven-day cycle also has a basis in hadith tradition. In a report narrated by Abu Dawud from Abdullah bin 'Amr, the Prophet SAW instructed that the Qur'an be completed within seven days for someone capable of reciting it more quickly. This report indicates the existence of a regular practice of dividing Qur'anic recitation within a seven-day period. The hadith of al-hāl al-murtaḥil, which describes a person who completes a recitation of the Qur'an and then immediately begins it again, is also narrated by al-Tirmidhi, although its chain of transmission (sanad) is considered weak by a number of hadith scholars. This hadith is therefore more appropriately positioned as supporting evidence regarding the continuity of engagement with the Qur'an, rather than as the sole basis for the argument of this study.

Within the context of tahfidz, the characteristics of Fāmi bi Syauqin are relevant to the need for sustaining memorization because the method provides a clear and recurring division of reading targets within a weekly cycle. This pattern can conceptually be linked to the principles of distributed practice and retrieval practice, namely periodic repetition of material accompanied by efforts to retrieve information stored in memory. McDermott (2021) explains that the practice of retrieving information can slow the process of forgetting and strengthen the ability to recall information at a later time. Meanwhile, Carpenter et al. (2022) show that spacing repetitions and retrieval practice constitute a learning strategy with a strong empirical basis for supporting long-term retention. Fāmi bi Syauqin can thus be understood not merely as a pattern for dividing Qur'anic recitation, but also as a muraja'ah scheduling mechanism that allows memorized material to be systematically and repeatedly accessed.

A number of prior studies have demonstrated the importance of muraja'ah in preserving Qur'anic memorization. However, research on Fāmi bi Syauqin still requires further development, particularly with regard to how the method is operationalized within specific pesantren environments. One community-service study conducted at Pondok Pesantren Al-Fathimiyyah reported that the implementation of Fāmi bi Syauqin was directed toward helping students complete their Qur'anic recitation, improving the quality of memorization, and strengthening students' motivation to preserve what they had memorized.

Another study on strategies for maintaining the memorization of 30 juz likewise found that Fāmi bi Syauqin was used as one muraja'ah strategy for students who had completed memorizing the full 30 juz. Nevertheless, studies that specifically explore the implementation of the Fāmi bi Syauqin method within a pesantren's tahfidz coaching system particularly those linking the division of manzil, supervisors' oversight, evaluation of recitation quality, muraja'ah discipline, and students' experiences remain relatively limited.

This condition makes it important to examine Pondok Pesantren Yanbu'ul Ulum Losari, Brebes Regency, which systematically implements the Fāmi bi Syauqin method, particularly for students who have completed memorizing the 30 juz of the Qur'an bil ḥifẓi. Within the context of this study, the implementation of the method involves not only dividing the Qur'an into seven manzil, but is also integrated with supervisors' oversight, evaluation of recitation accuracy and tajweed, and the regular arrangement of muraja'ah schedules. The integration of these various components makes the implementation of Fāmi bi Syauqin at this pesantren worth analyzing, since the effectiveness of a learning method is determined not only by the method's characteristics but also by how it is implemented within a particular learning environment.

On this basis, the research gap addressed in this study does not rest on the claim that Fāmi bi Syauqin has never been studied at all, but rather on the fact that studies revealing the contextual implementation process of this method within a pesantren's Qur'anic memorization coaching system particularly the relationship between the manzil pattern, muraja'ah activities, supervision, evaluation, student discipline, and supporting and inhibiting factors remain limited. The position of this study also contributes to the state of the art by situating Fāmi bi Syauqin within the perspective of learning and memory retention, particularly through the concepts of retrieval practice and distributed practice. With this perspective, the study not only describes the existence of the Fāmi bi Syauqin method but also analyzes how its implementation mechanism contributes to students' achievement and maintenance of Qur'anic memorization.

Based on this discussion, the study is directed toward answering three research questions: (1) what role does the Fāmi bi Syauqin learning method play at Pondok Pesantren Yanbu'ul Ulum Losari, Brebes Regency; (2) how does the implementation of this method improve students' achievement in Qur'anic

memorization; and (3) what factors support and hinder the achievement of implementing the Fāmi bi Syauqin method at this pesantren. In line with these research questions, this study aims to analyze the role of the Fāmi bi Syauqin method in the coaching of Qur'anic memorization, to analyze students' memorization achievement through the implementation of this method, and to describe the supporting and inhibiting factors of its implementation. Theoretically, this study is expected to contribute to the development of tahfidz education research, particularly regarding structured-repetition-based strategies for sustaining memorization. Practically, the findings are expected to serve as a consideration for pesantren administrators, ustadz/ustadzah, and students in developing a planned, measurable, and sustainable muraja'ah system.

METHODOLOGY

This study employs a qualitative approach with a case study design to obtain an in-depth understanding of the implementation of the Fāmi bi Syauqin method in coaching and sustaining Qur'anic memorization at Pondok Pesantren Yanbu'ul Ulum Losari, Brebes Regency. The case study approach was chosen because the research focuses on a single, clearly bounded case namely, the practice of implementing the Fāmi bi Syauqin method within the real-life context of the pesantren. A case study design enables the researcher to examine a phenomenon in depth while considering the interrelationships among the phenomenon, the actors, the activities, and the institutional context in which it occurs (Yin, 2018). The study is therefore not directed toward statistical generalization of results, but toward generating a contextual understanding of the process of implementing the method, the achievement of memorization, and the factors that influence it.

The research was conducted at Pondok Pesantren Yanbu'ul Ulum Losari, Brebes Regency, over a period of approximately six months. This period covered the preparation and licensing stage, initial observation, field data collection, data analysis, verification of findings, and preparation of the research report. The boundary of the case in this study was focused on the implementation of the Fāmi bi Syauqin method as a muraja'ah pattern for students who had completed memorizing the 30 juz of the Qur'an bil ḥifẓi. This focus encompassed the manzil division pattern, the implementation of muraja'ah, the role of supervisors, the evaluation of memorization quality, student

discipline, and the supporting and inhibiting factors in implementing the method.

The data sources for this study consisted of primary and secondary data. Primary data were obtained from informants directly involved in implementing the tahfidz program, namely the pesantren caretaker (pengasuh), the ustadzah supervising tahfidz, senior student supervisors (santri pembimbing) who had completed memorizing the Qur'an bil hifzi, and student participants in the Fāmi bi Syaquin program. Informants were selected purposively based on their involvement, experience, and knowledge regarding the implementation of the method under study. Purposive informant selection is relevant in qualitative research because it enables the researcher to obtain information from parties with direct experience of the phenomenon under investigation. Secondary data were obtained from pesantren documents and archives, including the institutional profile, activity schedules, muraja'ah schedules, attendance records, memorization evaluation notes, and other documents relevant to the implementation of the program.

Data were collected through interviews, observation, and documentation. In-depth interviews were conducted using a semi-structured interview guide so that the researcher had a clear direction for the questions while also giving informants room to elaborate more broadly on their experiences and views. The interviews were directed toward four main aspects: the process of implementing the Fāmi bi Syaquin method, students' experiences and achievement in memorization, the mechanism of guidance and evaluation, and the supporting and inhibiting factors in implementing the method. The use of semi-structured interviews allowed the researcher to probe further into information that emerged during the interview process without losing the focus of the research.

Direct observation was conducted on the implementation of muraja'ah activities, particularly those held in the morning and evening. The aspects observed included the regularity of muraja'ah implementation, the division of manzil, the fluency and accuracy of students' recitation, the application of tajweed rules, the interaction between supervisors and students, the mechanism for correcting memorization, and students' discipline in following the established schedule. Observation was used to obtain data on the actual practice of implementing the method while also comparing it with information obtained through the

interviews.

Documentation was used as a supplementary data source to strengthen the results of the interviews and observations. The documents analyzed included muraja'ah schedules, activity attendance records, memorization evaluation notes, supervisors' notes, the pesantren profile, and other relevant activity documentation. The use of these three techniques enabled the researcher to obtain data from various forms of sources, allowing for a more comprehensive interpretation of the phenomenon.

The main instrument in this study was the researcher herself (human instrument), consistent with the characteristics of qualitative research, which positions the researcher as the party who directly determines the focus, and collects, interprets, and verifies the data. To assist the data collection process, the researcher used an interview guide, an observation sheet, and a documentation guide. These instruments were developed based on the research focus, comprising: (1) the implementation and role of the Fāmi bi Syaquin method; (2) the achievement and maintenance of students' Qur'anic memorization; and (3) the supporting and inhibiting factors of the method's implementation.

Data validity was established through triangulation to enhance the credibility of the research findings. Source triangulation was carried out by comparing information obtained from the pesantren caretaker, the supervising ustadzah, senior student supervisors, and student participants in the program. Technique triangulation was carried out by comparing the results of interviews, observation, and documentation. Time triangulation, meanwhile, was carried out by collecting data at different points in time to examine the consistency of the information and practices observed. Triangulation is one strategy that can be used to strengthen the credibility of qualitative research findings (Korstjens & Moser, 2018). In addition to triangulation, the research process also involved adequate researcher engagement in the field, repeated observation, and verification of information obtained from informants. In qualitative research, credibility, transferability, dependability, and confirmability are important aspects in assessing the trustworthiness of a study (Korstjens & Moser, 2018).

Data analysis was conducted interactively from the data collection stage until the completion of the study. The analysis comprised three main activities: data condensation, data display, and conclusion drawing

and verification. During the data condensation stage, the researcher selected, focused on, coded, and categorized the data obtained from interviews, observation, and documentation according to the research themes. The data were then presented in the form of narrative descriptions, matrices, and thematic groupings to help the researcher identify patterns of relationships among findings. The final stage was conclusion drawing and verification, carried out continuously throughout the analysis process to ensure that the conclusions were genuinely supported by the field data. This analytical process followed the qualitative data analysis framework of Miles et al. (2014), which positions data condensation, data display, and conclusion drawing/verification as interactive and continuous processes.

To maintain consistency between the method and the focus of the research, memorization achievement in this study was understood qualitatively based on several indicators: fluency in reciting memorized material, accuracy of recitation and application of tajweed, the ability to retain previously acquired memorization, the regularity of muraja'ah implementation, and the results of memorization evaluations documented by the pesantren. Memorization achievement was thus not understood solely as the number of juz memorized, but also as students' ability to maintain the quality and fluency of their memorization through structured muraja'ah.

RESULTS AND DISCUSSION

The Role of the Fāmi bi Syauqin Method in Qur'anic Memorization

The findings show that the implementation of the Fāmi bi Syauqin method at Pondok Pesantren Yanbu'ul Ulum Losari represents a restructuring of the muraja'ah system, which previously lacked a systematic division of recitation. Before this method was applied, the review of memorized material was conducted in a general manner, so that students' attention tended to be directed more toward acquiring new memorization than toward maintaining what had already been memorized. This condition led some students to be relatively fluent when submitting new memorization but hesitant when asked to review earlier memorization at random. This finding indicates that the challenge in a tahfidz program is not only related to the ability to acquire new memorization, but also to retaining previously acquired memorization so that it remains easy to recall and recite.

The pesantren caretaker explained that the main challenge in the tahfidz program was not simply increasing the amount of memorization, but maintaining its fluency. Based on this consideration, the pesantren implemented the Fāmi bi Syauqin method, which divides recitation into seven manzil. According to observation results, this pattern is carried out routinely twice a day, after the Fajr prayer and after the Maghrib or Isha prayer, with each session lasting approximately one to one and a half hours. This division provides a clearer framework for students in determining which part of the Qur'an must be read and reviewed each day.

Table 1. Division of Manzil under the Fāmi bi Syauqin Method at Pondok Pesantren Yanbu'ul Ulum Losari

Time of Implementation	Reading Coverage (Surah)
Friday Eve	Al-Fatihah – Al-Baqarah
Friday Morning	Ali 'Imran – An-Nisa'
Saturday Eve	Al-Ma'idah – Al-An'am
Saturday Morning	Al-A'raf – At-Taubah
Sunday Eve	Yunus – Yusuf
Sunday Morning	Ar-Ra'd – An-Nahl
Monday Eve	Al-Isra' – Thaha
Monday Morning	Al-Anbiya' – Al-Furqan
Tuesday Eve	Asy-Syu'ara – Al-'Ankabut
Tuesday Morning	Ar-Rum – Yasin
Wednesday Eve	Ash-Shaffat – Ghafir
Wednesday Morning	Fushshilat – Al-Hujurat
Thursday Eve	Qaf – At-Tahrim
Thursday Morning	Al-Mulk – An-Nas

As shown in Table 1, the division of manzil provides a clear structure for the reading coverage that students must complete within one weekly cycle. This structure helps students organize their muraja'ah activities so that repetition is not carried out randomly or focused solely on certain portions of memorization. The division of manzil thus functions as a mechanism for regulating reading load as well as a reference for both students and supervisors in monitoring the regularity of muraja'ah implementation.

In addition to the division of time and reading coverage, the pesantren also places recitation quality as an important part of muraja'ah implementation. Supervision is carried out directly by the ustadzah, who provides corrections for errors in tajweed and makharij al-huruf during the recitation process. The pesantren caretaker affirmed, "We do not want students to merely pursue quantity of recitation. What matters more is the accuracy of their reading" (Muinah, 2025). This statement indicates that the program's orientation is directed not solely toward the quantity of recitation, but also toward the accuracy of pronunciation and the quality of Qur'anic recitation.

Students' experiences further reinforce these findings. One senior student revealed that the daily target initially felt burdensome, but after being carried out repeatedly, muraja'ah became a necessity and the memorization felt lighter (Husna, 2025). Another student stated that the method encouraged discipline because each portion had already been determined, leaving little room to postpone or select portions of memorization considered easier (Janah, 2025). Both experiences show that the target structure functions not only as a technical guideline but also shapes a pattern of regularity in students' memorization activities.

These findings can be understood through the concept of distributed practice or spaced practice. In cognitive psychology, repeating material with intervening time gaps supports long-term retention because learners have the opportunity to periodically re-access information. Kang (2016) explains that spreading learning opportunities or repetitions over a certain period is an effective strategy for sustaining learning outcomes in the long term. In the context of this study, dividing memorization into seven manzil allows students to repeat portions of the Qur'an on a regular basis, so that muraja'ah is not focused solely on newly acquired memorization.

The implementation of Fāmi bi Syauqin is also related to the principle of retrieval practice, namely the process of strengthening memory through the activity of retrieving information from memory. Roediger and Butler (2011) explain that retrieval practice can support long-term retention, especially when the process is carried out repeatedly and accompanied by feedback. In this study, the activity of routinely reciting memorized material, as well as testing students' ability to continue a verse, provided opportunities for students to continually retrieve verses they had previously learned. Fāmi bi Syauqin thus functions not only as a system for

dividing recitation but also provides a space for practice that maintains access to memorized material.

Direct correction from the ustadzah can further be understood as a form of formative feedback. Shute (2008) explains that formative feedback more effectively supports the learning process when it is given in a timely, specific manner and directly related to the learner's response. In this study, corrections regarding makharij al-huruf, tajweed, and errors in continuing a verse were provided while the muraja'ah process was taking place. This pattern enabled students to immediately recognize their errors and correct them before the same mistakes were repeated in subsequent practice.

The consistency of conducting muraja'ah at relatively fixed times also indicates a process of learning routine formation. Lally et al. (2010) explain that repeating behavior within a consistent context can increase behavioral automaticity, although the process of habit formation differs among individuals. In the context of this study, conducting muraja'ah after Fajr and in the evening provides a relatively consistent temporal context, thereby helping students build a regular pattern of learning.

The role of the Fāmi bi Syauqin method in this study is thus reflected in three main aspects: providing a structure for dividing memorization, offering regular opportunities for repetition, and establishing a mechanism for supervising recitation quality. The division of manzil provides direction for reading coverage, repetition helps sustain memorization, while supervisors' correction maintains recitation accuracy. These three aspects render muraja'ah not merely a supplementary activity following the acquisition of new memorization, but an integral part of preserving Qur'anic memorization.

Achievement in Qur'anic Memorization through the Fāmi bi Syauqin Method

The findings show a positive development in students' achievement of Qur'anic memorization after the Fāmi bi Syauqin method was routinely implemented. This development is reflected not only in students' ability to complete their reading targets but also in their fluency in continuing verses, accuracy of recitation, ability to retain earlier memorization, and readiness when tested at random. Because this study employs a qualitative approach, this achievement is understood based on the results of observation, interviews, and tahfidz evaluation documentation,

rather than through statistical measurement to determine the magnitude of improvement.

Before the method was implemented in a structured manner, a number of students had difficulty maintaining fluency in portions of the Qur'an they had learned long before. The pesantren caretaker explained that after students carried out the muraja'ah pattern routinely and completed their recitation within the weekly cycle, verses that had previously been more easily forgotten became easier to continue (Muinah, 2025). This finding indicates that regular repetition gives students the opportunity to continually reactivate memorization they had previously acquired.

Observations made during muraja'ah sessions also showed that students increasingly relied less on the mushaf, were better prepared when asked to continue a verse, and responded more quickly when tested at random. Regarding recitation quality, supervision by the ustadzah allowed errors in makharij al-huruf and tajweed rules to be identified and corrected immediately. One senior student stated that routine correction helped reduce errors that had previously recurred frequently (Husna, 2025). Tahfidz evaluation documentation used in this study also showed improvement in the aspect of reading errors among students who consistently participated in the activity.

This condition can be explained through the principle of retrieval practice. Repeating memorized material by recalling verses without constantly relying on the mushaf provides direct practice in accessing previously stored information. Roediger and Butler (2011) explain that retrieval practice contributes to long-term retention and can produce more durable learning than simply re-reading material. Kang et al. (2014) likewise show that spaced retrieval practice can sustain the ability to recall information over a longer period.

In the context of Fāmi bi Syauqin, this principle is reflected in the repetition cycle that allows portions of the Qur'an to be continually re-accessed within a given time span. The success of the method thus does not lie solely in the number of verses read in a single session, but in the continuity of the repetition cycle that keeps earlier memorization active. This shows that Fāmi bi Syauqin is more accurately understood as a strategy for maintaining memorization while simultaneously strengthening the ability to recall previously acquired memorization.

In addition to the cognitive aspect, the implementation of the method is also related to the development of students' discipline. Clear daily targets

encourage students to manage their time and complete the assigned portion (Janah, 2025). Repetition at relatively consistent times can support the formation of learning routines. Lally et al. (2010) show that repeating behavior within a consistent context is associated with increased automaticity, although the process of habit formation varies among individuals. Therefore, the discipline found in this study is more accurately understood as the result of an interaction among program structure, temporal routine, supervision, and students' repeated engagement.

Memorization achievement also has an affective dimension. The ability to complete weekly targets and the increasing fluency of memorization can provide students with an experience of success, which subsequently supports their self-confidence in conducting muraja'ah and when being tested. Experiences of inner calm and emotional closeness to the Qur'an, however, should be understood as students' subjective experiences when supported by interview data rather than as psychological effects generalized to all students.

Based on these overall findings, memorization achievement through the Fāmi bi Syauqin method can be understood as a process encompassing cognitive aspects, reading skills, discipline, and students' learning experiences. The cognitive aspect is reflected in the ability to recall and retrieve memorized material; the skill aspect is reflected in fluency, makharij al-huruf, and tajweed; while the affective aspect is reflected in self-confidence and consistency in participating in the activity. Memorization achievement is thus determined not only by the amount memorized, but also by students' ability to consistently retain and re-use what has been memorized.

Supporting and Inhibiting Factors in the Achievement of the Fāmi bi Syauqin Method

The sustainability of implementing the Fāmi bi Syauqin method at Pondok Pesantren Yanbu'ul Ulum Losari is influenced by the interaction between supporting and inhibiting factors.

These factors originate not only from students' individual abilities but also from the pesantren environment, the guidance system, time management, peer support, and the flexibility of program implementation.

The research findings regarding these factors are summarized in Table 2.

Table 2. Supporting and Inhibiting Factors of the Fāmi bi Syauqin Method

Supporting Factors	Inhibiting Factors
A conducive and religious pesantren environment	Physical fatigue due to students' dense daily activities
Intensive guidance and correction from the ustadzah	Limited time in accommodating other activity schedules
A structured muraja'ah schedule system (7-day cycle)	Differences in individual ability among students
Social support and motivation among students	Potential monotony resulting from routine repetition

A pesantren environment with a strong tahfidz culture is one important supporting factor. Students' interaction with the Qur'an occurs across various pesantren activities, so that muraja'ah does not stand apart as an activity separate from daily life. Intensive guidance from the ustadzah also helps maintain the quality of implementation through direct correction of recitation errors (Husna, 2025). Meanwhile, a structured schedule provides certainty regarding the portion of recitation that must be completed each day, giving students a clear reference in carrying out muraja'ah (Janah, 2025).

Peer support was also found to be a factor that helps sustain the activity. Students listen to one another's recitation (*simā'an*), remind each other, and offer encouragement when a peer experiences difficulty. One student stated that friends' enthusiasm provided motivation, making collective muraja'ah feel lighter (Husna, 2025). This finding indicates that the implementation of the method depends not only on the relationship between students and the ustadzah, but also on social interaction among students within the pesantren environment.

Viewed from a bioecological perspective, the learning environment is an important part of the developmental process because learning experiences are formed through the interaction between the individual and the surrounding context. Tong and An (2024) explain that Bronfenbrenner's bioecological perspective helps in understanding the dynamic relationship among the individual, the environment, the process of interaction, and time within an educational context. In this study, the ustadzah, peers, the muraja'ah schedule, and the tahfidz culture can be

understood as environmental elements shaping the context of implementing the Fāmi bi Syauqin method.

On the other hand, the study identified several obstacles in implementing the method. Physical fatigue resulting from students' dense daily activities including formal schooling, madrasah diniyah, and other pesantren activities was one constraint affecting concentration, particularly during evening muraja'ah sessions. Limited time was also a challenge, as students had to accommodate their muraja'ah targets alongside various other activities. In addition, differences in individual ability meant that the pace of adaptation to reading load and repetition rhythm was not always the same. Continuous routine also has the potential to cause monotony if not accompanied by activity management suited to students' conditions.

These obstacles can be linked to cognitive load theory, which positions working memory capacity as an important aspect of the learning process. Sweller et al. (2011) explain that the capacity for processing new information in working memory is limited, so that instructional design must take into account the load that learners are required to process. In the context of this study, dense daily activity does not automatically cause muraja'ah to fail, but can become a condition that increases physical and mental demands when students must sustain concentration while reciting a relatively large amount of memorized material.

The pesantren responds to these obstacles through flexibility in implementation, among others by giving students the opportunity to make up missed portions gradually or replace them through group *simā'an* activities. This flexibility helps maintain the continuity of the muraja'ah cycle without entirely disregarding students' individual conditions. The structure of the method is thus maintained, while its implementation can be adjusted when students face constraints of time, fatigue, or falling behind on targets.

The findings on supporting and inhibiting factors show that the achievement of Fāmi bi Syauqin's implementation is determined not only by the characteristics of the method itself. Its implementation is influenced by the extent to which the manzil structure can be integrated with supervisors' oversight, students' discipline, peer support, and management of the pesantren's activity load. In other words, the Fāmi bi Syauqin method operates within an ecosystem of tahfidz education: the reading structure provides direction, supervisors provide feedback, the social environment provides support, while program flexibility

helps address differences in students' conditions and abilities.

Overall, the findings show that the role of Fāmi bi Syaquin at Pondok Pesantren Yanbu'ul Ulum Losari is primarily reflected in the formation of a structured, repetitive, and sustainable muraja'ah system. The seven-manzil system provides a clear pattern for dividing memorization, periodic repetition supports the process of retrieving memorized material, while direct correction helps maintain recitation quality. The development in memorization achievement found through observation, interviews, and documentation

CONCLUSION

Based on the results and discussion, it can be concluded that the Fāmi bi Syaquin method at Pondok Pesantren Yanbu'ul Ulum Losari is implemented systematically through dividing Qur'anic recitation into seven manzil, with a seven-day khataman cycle carried out twice daily. Its implementation is oriented not only toward completing reading targets but also emphasizes the quality of memorization through guidance, listening (simā'an), and direct correction of makharij al-huruf and tajweed by the ustadzah. This pattern provides a clear structure for implementing muraja'ah while also encouraging students' regularity and consistency in preserving their memorization.

The implementation of Fāmi bi Syaquin shows a positive development in students' achievement of Qur'anic memorization. This development is reflected in fluency in continuing verses, the ability to retain earlier memorization, accuracy of recitation, readiness when tested at random, and increasing consistency in carrying out muraja'ah. These findings indicate that Fāmi bi Syaquin functions as a memorization-maintenance system that combines structured repetition, retrieval-practice exercises, and direct feedback from supervisors. Beyond the cognitive and reading-skill aspects, the method's implementation is also related to the formation of students' discipline and learning routines.

The achievement of the method's implementation is supported by the tahfidz culture within the pesantren environment, intensive guidance from the ustadzah, a structured muraja'ah schedule, and social support among students. On the other hand, its implementation faces obstacles such as fatigue resulting from dense pesantren activities, limited time, differences in individual ability, and the potential for monotony. These obstacles are addressed through flexibility in

shows that this method functions as both a mechanism for sustaining memorization and a means of establishing learning routines. Nevertheless, its sustainability remains influenced by students' individual conditions and the support of the pesantren environment. The implementation of the Fāmi bi Syaquin method therefore requires program management that is oriented not only toward completing reading targets, but also toward maintaining recitation quality, ensuring consistency of repetition, attending to students' conditions, and sustaining the continuity of the muraja'ah process.

implementation, such as gradually making up missed portions and using group simā'an. The sustainability of Fāmi bi Syaquin thus depends not only on the structure of the method but also on the pesantren's ability to adapt its implementation to students' conditions and needs.

Based on these findings, the pesantren is advised to maintain the seven-manzil structure while also developing variations in muraja'ah activities, such as group simā'an, verse-continuation games, and random evaluations, so that repetition remains engaging and does not lead to monotony. Ustadzah also need to strengthen individual mentoring by taking into account differences in students' abilities and conditions. For students, consistency and discipline in following the muraja'ah cycle is an important part of sustaining their memorization. Future research could develop this study further using quantitative or mixed-methods approaches to measure changes in memorization achievement more precisely, and to examine the relationship between the Fāmi bi Syaquin method and other variables, such as learning motivation, discipline, or students' academic achievement.

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