

Implementation of Five Calls Reminder (FCR) as the Adaptive *Muroja'ah* (Memorization) Method for the Qur'an at Daarunnajah Magelang Islamic Boarding School

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Abstract

Today there are many educational institutions, both formal and non-formal, that make *tahfidzul Qur'an* one of their particular programs. It is not uncommon for formal schools to incorporate *tahfidz* material into their curriculum structure. This study aims to determine the effectiveness of the Five Calls Reminder (FCR) application as a method of reciting adaptive memorization (*muroja'ah*) for the Qur'an in Daarunnajah Magelang Islamic Boarding School. This research uses qualitative methods using descriptive analysis. Data collection was performed through observation, interviews, and documentation. The results of this study indicate that the Five Calls Reminder (FCR) method was created to make it easier for Qur'an memorizers with double busyness in safeguarding their memorization continuously. The FCR method is applied by students who memorize Qur'an at the Daarunnajah Magelang Islamic Boarding School as an independent effort for students to memorize the Qur'an. This method positively affects the implementation of the Qur'anic *tahfidz* at the Daarunnajah Magelang Islamic Boarding School. With the FCR method, student memorizers enjoy the *muroja'ah* process more comfortably without clashing with the madrasah's schedule or assignments. This research provides an alternative view of the *tahfidz* method, which is useful in implementing the *tahfidzul Qur'an* program.

Keywords: Memorization of Qur'an, Five Calls Reminder, Method, *Muroja'ah*

Abstrak

Dewasa ini banyak lembaga pendidikan, baik formal maupun non formal yang menjadikan tahfidzul Qur'an sebagai salah satu program unggulan. Bahkan tidak jarang ada sekolah formal yang memasukkan materi tahfidz ke dalam struktur kurikulumnya. Penelitian ini bertujuan untuk mengetahui efektivitas penerapan Five Calls Reminder (FCR) sebagai metode pengulangan hafalan (muroja'ah) Al-Qur'an adaptif di Pondok Pesantren Daarunnajah Magelang. Penelitian ini menggunakan metode kualitatif dengan menggunakan analisis deskriptif. Pengumpulan data melalui observasi, wawancara dan dokumentasi. Hasil penelitian ini menyatakan bahwa metode Five Calls Reminder (FCR) diciptakan untuk mempermudah para penghafal Al-Qur'an dengan kesibukan ganda dalam menjaga hafalannya secara kontinyu. Metode FCR diterapkan oleh siswa penghafal Al-Qur'an di Pondok Pesantren Daarunnajah Magelang sebagai upaya mandiri siswa dalam menjaga hafalan Al-Qur'an. Metode tersebut berdampak positif terhadap pelaksanaan tahfidzul Qur'an di Pondok Pesantren Daarunnajah Magelang. Dengan adanya metode FCR, siswa penghafal lebih menikmati proses muroja'ah dengan nyaman tanpa berbenturan dengan jadwal kegiatan maupun tugas dari madrasah. Penelitian memberikan pandangan alternatif metode tahfidz yang efektif digunakan dalam pelaksanaan program tahfidzul Qur'an.

Kata Kunci: Hafalan Al-Qur'an, Five Calls Reminder, Metode, Muroja'ah

Introduction

Qur'an memorizers are some special people chosen by Allah to guard His kalam. Allah gave this noble mandate to be none other than a form of guarding the Qur'an in different dimensions and situations, starting from the beginning of the Qur'an's creation until it was re-appointed by Him to *lahul mahfudz*.

As Allah says in Q.S. Al-Hijr verse 9,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ٩

It is undoubtedly We Who have revealed the Reminder, and it is undoubtedly We Who will preserve it.

Allah involved the Archangel Jibril in revealing the Qur'an to Prophet Muhammad SAW. Therefore, in Q.S. Al-Hijr verse 9 it is written in the plural form (نحن نزلنا). In terms of maintenance, the verse also implies the plural form (وإن له لحافظون). It implies that Allah is not alone in maintaining the Qur'an, but

Allah also involves the Muslims. Muslims have done this by memorizing, writing, and making *Mushaf*, recording it on various L.P.s, cassettes, C.D., etc¹.

As the source of Islam, the Qur'an demands excellent attention from Muslims to always maintain it. Prophet (PBUH) advised before his death to pay attention to the glorious Book of Allah. The Qur'an was revealed in a gradual process to make it easier for the Prophet Muhammad and his companions to memorize it². One of those who play a role in maintaining the authenticity of the Qur'an is the memorizers of the Qur'an (*huffadz*), as well as the Tafsir experts, Qira'at, Hadith experts, and others³.

The process of memorizing the Qur'an is incomplete when the memorizer can complete the memorization of the Qur'an in full 30 juz. However, the essence of memorizing the Qur'an (*tahfidz*) is memorizing as well as keeping it continuously and indefinitely. Nowadays, the term of memorizing the Qur'an (*hafidz*) is experiencing a shift in meaning from what was initially interpreted as someone who memorizes the Qur'an with all forms of memorization efforts to a practical meaning for someone who has memorized 30 juz intact, or a Qur'an memorizer who can be heard reciting the Qur'an (*mutqin*), or someone who has memorized the Qur'an but forgets the verses he has memorized.

Today, there are many educational institutions (both formal and non-formal) that focus their education on the *tahfidzul Qur'an*. It is not uncommon for formal schools to incorporate *tahfidz* material into their curriculum structure. For example, Ustadz Yusuf Manshur expanded the network of *tahfidzul Qur'an* through the establishment of *Tahfidz Houses* in various regions in Indonesia⁴. As many institutes of *tahfidzul Qur'an* emerged, there were also many methods of quickly memorizing the Qur'an that was offered to

¹ Quraisy Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 421.

² 'Abd al-Rahmān Naḥlāwī, *Pendidikan Islam Di Rumah, Sekolah ..* (Jakarta: Gema Insani, 1995), 29.

³ Akhsin Sakho' Muhammad, *Menghafal Al-Qur'an Serasa Bermain Game* (Bandung: Humaniora, 2016), ix.

⁴ Fitriana Firdausi, "Optimasi Kecerdasan Majemuk Sebagai Metode Menghafal Al-Qur'an (Studi Atas Buku 'Metode Ilham: Menghafal al-Qur'an Serasa Bermain Game' Karya Lukman Hakim Dan Ali Khosim)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 18, no. 2 (July 2, 2017): 57, doi:10.14421/qh.2017.1802-03.

memorizers, with a guarantee of memorizing the Qur'an for one month, or 40 days, and so on. For example, the 3T + 1M memorization method used at Darussalam Gontor University; The Rubaiyat method invented by Ustadz Hamim; The Tikrar Method, and many more. However, there are very few methods to keep memorizing the Qur'an continuously.

Qur'an memorizers do not rule out the possibility of having activities outside of memorizing activities. Some work as teachers, lecturers, doctors, entrepreneurs, students, and various other professions were requiring exceptional time management to maintain their memorization. It is also no exception for a student who has a hectic schedule at school or madrasah. In addition to being a student with the main task of studying, not a few students take part in the Qur'an (*tahfidz*) memorization program. It was experienced by students who memorized the Quran at the Daarunnajah Magelang Islamic Boarding School. The hectic daily activities require students to be smart in managing their study time independently. Not a few students find it difficult to divide their time between making new memorization, repeating old memorization, and doing assignments from the madrasah. The results of the survey proved that some students memorized the Qur'an easier, but it was also easy to forget the verses they had memorized⁵.

Based on the above problems, the writer tries to apply a method to maintain the memorization of the Qur'an adaptively based on Q.S. Ali Imran verse 191, which is named the Five Calls Reminder (FCR). This method is a model of independent Qur'an memorization repetition, which is done routinely after five prayers. In this case, the authors chose the research subjects at the Daarunnajah Magelang Islamic Boarding School, with the object of research being Qur'an memorizing students who took the *tahfidz* class.

Researchers have conducted a study of relevant previous studies. Muthoifin et al. conducted a study related to the *Tahfidz* Qur'an learning method at Madrasah Aliyah *Tahfidz* Nurul Iman Karanganyar and Madrasah Aliyah Al-Kahfi Surakarta. Their study concluded that there are seven learning *tahfidz* in MA *Tahfidz* Nurul Iman Karanganyar, including *juz'i*, *sima'i*, *tasmi'*, *muraja'ah*, *jama'* and *kitabah* methods. Meanwhile, the *tahfidz* method applied

⁵ The results of observations and interviews with memorizer students at Daarunnajah Magelang Islamic Boarding School, 10 February 2020.

in MA Al-Kahfi Surakarta is juz'i, jama'i, sima'i, tasmi ', and muroja'ah. This method proved to be 75% effective in perfecting students' memorization⁶.

Furthermore, the research conducted by Hidayah examines the learning strategies of the *Tahfidz* Qur'an in educational institutions. Hidayah states several factors that cause difficulties and even the failure of the *Tahfidz* Qur'an program in educational institutions, i.e., the passive role of the *tahfidz* teacher/instructor in guiding and motivating students to memorize Qur'an, the lack of precise mechanisms and methods applied by the *tahfidz* teachers, weak parental support, and weak control and motivation of superiors. It is necessary to carry out the following strategies: strengthen *tahfidz* management, increase the involvement of *tahfidz* teachers, perfecting existing *tahfidz* mechanisms and methods, providing an understanding of the vision and mission of the institution as well as the importance of memorizing the Qur'an to students' parents, and optimizing the role of superiors as supervisors and managers to overcome these weaknesses⁷.

Meanwhile, Najib conducted a study related to the implementation of the *takrir* method in memorizing the Qur'an for students of the Punggul Nganjuk Islamic Boarding School. Najib stated that the implementation of the *takrir* method at the Punggul Nganjuk Islamic Boarding School used two steps, i.e., maintenance rehearsal—repetition to renew memorization without changing the structure (just a regular repetition) or it is also called thoughtless repetition and elaborative rehearsal, i.e., repetition that is actively organized and processed. The relationships are developed so that it becomes something meaningful⁸.

The above studies were used as literature reviews because they shared the same focus, two of which examined the application of the Qur'an memorization method in an institution. Meanwhile, the other study examines

⁶ Suryono Suryono, Ari Anshori, and Muthoifin Muthoifin, "Metode Pembelajaran Tahfiz Al-Qur'an Di Madrasah Aliyah Tahfiz Nurul Iman Karanganyar Dan Madrasah Aliyah Al-Kahfi Surakarta," *Profetika: Jurnal Studi Islam* 17, no. 02 (2017): 29–35.

⁷ Nurul Hidayah, "Strategi Pembelajaran Tahfidz Al-Qur'an Di Lembaga Pendidikan," *Ta'allum: Jurnal Pendidikan Islam* 4, no. 1 (June 1, 2016): 63–81, doi:10.21274/taalum.2016.4.1.63-81.

⁸ Mughni Najib, "Implementasi Metode Takrir Dalam Menghafalkan Al Quran Bagi Santri Pondok Pesantren Punggul Nganjuk," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 8, no. 3 (2018): 333–42.

learning strategies for memorizing Qur'an. Based on the literature review above and other literature studies, researchers have not found the right method to maintain adaptive memorization of the Qur'an. Therefore, the researchers tried to focus on the application of the method used to maintain the memorization of the Qur'an adaptively to Qur'an memorizing students at the Daarunnajah Magelang Islamic Boarding School.

This study uses qualitative methods. Data collection techniques in this study are observation, interviews, and documentation. Field observations and interviews are used to obtain primary data and trace scientific articles (journals) through electronic media such as digital libraries and blogspots to obtain theoretical studies or secondary data. Field observations were carried out at the Daarunnajah Magelang Islamic Boarding School with the research subjects of female students who took part in the *tahfidzul Qur'an* program.

Further data collection was the search for journals and scientific articles. The journal search resulted in 52 articles related to the activities of *tahfidzul Qur'an*, motivation to memorize Qur'an, problems in *tahfidzul Qur'an*, strategies and learning methods of Qur'an, and factors supporting *tahfidzul Qur'an*. The analysis used in this research is descriptive qualitative. Researchers explain and describe the application of the adaptive Five Calls Reminder (FCR) method in maintaining the quality of Qur'an memorization at the Daarunnajah Magelang Islamic Boarding School.

Memorizing the Qur'an (*Tahfidzul Qur'an*)

In pesantren culture, *tahfidzul Qur'an* is generally a *takhassush* (specialization) program. The method used is divided into two, *bin-nadzar* (submitting memorization by looking at the Qur'an text) and *bil-ghaib* (submitting memorization without looking at the Qur'an). These two methods are the steps that every student who will memorize the Qur'an must undergo⁹.

Memorizers of the Qur'an are usually called *hafidz* (for males) and *hafidzah* (for females). This word comes from *hafadza-yahfadzu*, which means to memorize. Memorizing comes from the primary word 'memory,' which

⁹ Muhammad Fatih, "Inkremental Analisis Tentang Desain, Strategi, Metodologi Dan Motivasi Menghafal Al-Qur'an Bagi Tahfiz Pemula," *Progressa: Journal of Islamic Religious Instruction* 2, no. 1 (January 14, 2019): 1-11, doi:10.32616/pgf.v2.1.103.1-11.

comes from the Arabic language *hafidza-yahfadzu-hifdzan*, meaning maintaining, safeguarding, and memorizing¹⁰. The word *tahfidz* is the *mashdar* form of *haffadza*, the origin of the word *hafidza-yahfadzu*, which means "to memorize". A word is a form of *tsulasi mazid bi harfin* from the word *hafidza-yahfadzu-hifdzan*, which means protecting, maintaining, and protecting something from being damaged¹². Ibn Faris explained that the origin of the meaning is to maintain something¹³.

According to Farid Wadji, *tahfidz* Qur'an can be defined as the process of memorizing the Qur'an in memory so that it can be recited/pronounced by heart correctly in specific ways continuously. The person who memorizes it is called *al-hafidz*, and the plural form is *al-huffadz*¹⁴. This definition contains two main points, namely: first, a person who can memorize the Qur'an and then can recite it correctly according to the law of recitation and must be following the Mushaf of the Qur'an. Second, memorizers always keep their memorization constantly from forgetting because the memorization of the Qur'an is quickly disappearing¹⁵.

The requirements for memorizing the Qur'an, according to the opinion of some experts, include sincere intention, having determination and patience, *istiqomah* (continuity), and keeping away from immorality and despicable nature¹⁶. Meanwhile, the purpose of learning to memorize the Qur'an is to be able to memorize 30 juz of the Qur'an, be able to *sima'an* (read the Qur'an without bringing the Qur'an) 30 juz smoothly, and have good behavior, and

¹⁰ Suci Eryzka Marza, "Regulasi Diri Remaja Penghafal Al-Qur'an Di Pondok Pesantren al-Qur'an Jami'atul Qurro'Sumatera Selatan," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 6, no. 1 (2017): 145-60.

¹¹ Ibrahim Anis, *Al-Mu'jam Al-Wasith* (Mesir: Daar Al-Ma'arif, 1392), 185.

¹² Adib Bisri and Munawwir Abdul Fattah, *Kamus Al-Bisri* (Surabaya: Pustaka Progressif, 1999); Wazan *tsulasi mujarrad* is transferred to *tsulasi mazid* by multiplying its 'ain fi'il which has several functions. The word *haffaza* in this context has the meaning of *liddalaalati 'ala at-takbir* which means producing many verses or memorizing them continuously so that many are memorized. See Muhammad Ma'sum ibn 'Ali, *Al-Amtsilah at-Tashrifyyah* (Surabaya: Salim Nabhan, n.d.), 12.

¹³ Zakariyya ibn Faris, *Mu'jam al-Maqayis Fi al-Lughah* (Beirut: Dar al-Fikr, 1994), 275; Compare to Raghbi Al-Asfahani, *Al-Mufradat Fi Garib al-Qur'an* (Beirut: Dar al-Qalam, 1412), 244-45.

¹⁴ Hidayah, "Strategi Pembelajaran *Tahfidz* Al-Qur'an Di Lembaga Pendidikan," 60.

¹⁵ 'Abd al-Rabbi Nawabuddin, *Metode Efektif Menghafal Al-Qur'an*, trans. Ahmad E. Koeswara (Jakarta: CV. Tri Daya Inti, 1992), 16-17.

¹⁶ Sumarsih Anwar, "Penyelenggaraan Pendidikan *Takhfidzul Qur'an* Pada Anak Usia Sekolah Dasar Di Pondok Pesantren Nurul Iman Kota Tasikmalaya," *Edukasi* 15, no. 2 (2017): 294667.

even have behavior like as guided in the Qur'an¹⁷. Learning *tahfidzul* Qur'an will produce values of character education that are implementation such as religious, honest, disciplined, hard work, fond of reading, creative, and responsible¹⁸.

In memorizing Qur'an, there are several supporting internal and external factors. Internal factors include the unique ability to memorize, self-intention, and motivation. External factors include methods and motivation from the teacher¹⁹. Abdulrab Nawabuddin stated the factors that support a person in memorizing Qur'an are as follows: careful preparation, motivation and stimulus, age factors, and time management²⁰. Besides, sincere intentions and prayers are the keys to one's success in memorizing the Qur'an.

Meanwhile, the inhibiting factors for memorizing the Qur'an include the high level of memorizing laziness, choosing the wrong friends, and unoptimal class management²¹. Meisya stated that the memorizer's obstacles are being busy and not having much time. Their heart is less clear and less focused²².

In the process of memorizing the Qur'an, memorizers generally use a combination of the *tahfidz* method (adding to the memorization) and the *takrir* method (repeating memorization). Because by balancing both the quantity and quality of memorization, the effort to memorize will be appropriately maintained²³. The implementation of the *tahfidzul* Qur'an includes four main activities, i.e., *tahsin* to improve how to read the Qur'an, submitting new memorization to add to memorization repertoire, *muroja'ah*

¹⁷ Indra Keswara, "Pengelolaan Pembelajaran *Tahfidzul* Qur'an (Menghafal Al Qur'an) Di Pondok Pesantren Al Husain Magelang," *Hanata Widya* 6, no. 2 (July 25, 2017): 67.

¹⁸ Yuanita Yuanita and Romadon Romadon, "Pendidikan Karakter Melalui Pembelajaran *Tahfidz* Al Quran Siswa SDIT Al Bina Pangkalpinang," *Jurnal JPSD (Jurnal Pendidikan Sekolah Dasar)* 5, no. 2 (2018): 4.

¹⁹ Karim Abdillah and Safiruddin Al-baqi, "Strategies of Middle School Students in Memorizing the Qur'an: Case Study in the *Tahfidz* Class of Junior High School Ma'arif 1 Ponorogo," *Educan : Jurnal Pendidikan Islam* 3, no. 2 (August 1, 2019): 132, doi:10.21111/educan.v3i2.3583.

²⁰ Nawabuddin, *Metode Efektif Menghafal Al-Qur'an*, 48-49.

²¹ Umar Umar, "Implementasi Pembelajaran *Tahfidz* Al-Qur'an Di SMP Luqman Al-Hakim," *TADARUS* 6, no. 1 (2017): 18.

²² Mesya Antama Putri and Jon Efendi, "Pelaksanaan *Tahfidz* Al-Qur'an Bagi Anak Tunanetra Di Sekolah Berasrama Di SLB A Payakumbuh," *Jurnal Penelitian Pendidikan Khusus* 6, no. 2 (November 24, 2018): 312.

²³ Yusron Masduki, "Implikasi Psikologis Bagi Penghafal Al-Qur'an," *Medina-Te: Jurnal Studi Islam* 14, no. 1 (2018): 23.

to keep old memorization from being forgotten, and evaluation to assess the quality of memorizing the Qur'an²⁴. This method is also applied in Darussalam Islamic Boarding School, where *tahfidz* teachers carry out programmed and monitored *tahfidz* activities and add/improve memorization and improve students' reading²⁵.

Quran memorizers must have a method that suits them without having to adjust to other people. This method can be done in several models. Namely, the First is the Tasdis Qur'an, which is to repeat the memorization of the Qur'an by memorizing it within six days. Every day, memorizers repeat five juz of memorizing repetition/rote. It is the best method because, within a month, a memorizer can complete the Qur'an five times. That is why it is not an exaggeration if some scholars say, "Whoever accustoms themselves to reciting five juz of Qur'an memorization every day, surely they will not forget." The second is *Tasbi 'Qur'an*. This method is prevalent among salaf ulama and is mostly applied in *tahfidz* schools, especially for *hafidz* who have just finished memorizing their memorization. This method is done by dividing the Qur'an into seven parts. Then each part is repeated every day so that within one week, the Qur'an can be memorized as a whole²⁶. Specifically, learning *tahfidz* Qur'an is carried out using the *tasmi'* system, which is listening and rote listening. Formally, the learning method is carried out by referring to the emphasis on reading fluency²⁷.

Qur'an memorizers are obliged to maintain their memorization, understand what they are learning, and are responsible for practicing it. Therefore, the process of memorizing is said to be a long process because the responsibility of the Qur'an memorizer is attached to them until the end of

²⁴ Devi Ayu Prawindar Wulan and Ismanto, "Pembelajaran Ekstrakurikuler *Tahfidz* Al-Qur'an Di Madrasah Aliyah," *Jurnal Elic*, 2017, 240.

²⁵ Dudi Badruzaman, "Metode *Tahfidz* Al-Qur'an Di Pondok Pesantren Miftahul Huda II Kabupaten Ciamis," *Idea : Jurnal Humaniora* 0, no. 0 (October 22, 2019): 90, doi:10.29313/idea.voio.4888.

²⁶ Iwan Agus Supriono and Atik Rusdiani, "Implementasi Kegiatan Menghafal Al-Qur'an Siswa Di LPTQ Kabupaten Siak," *Jurnal Isema : Islamic Educational Management* 4, no. 1 (August 26, 2019): 61, doi:10.15575/isema.v4i1.5281.

²⁷ M. Hanafiah Lubis, "Efektifitas Pembelajaran *Tahfizhil* Al-Quran Dalam Meningkatkan Hafalan Santri Di Islamic Centre Sumatera Utara," *ANSIRU PAI : Pengembangan Profesi Guru Pendidikan Agama Islam* 1, no. 2 (December 19, 2017): 71, doi:10.30821/ansiru.v1i2.1514.

their life²⁸. Prophet (PBUH), Memorization of the Qur'an is very vulnerable to being forgotten because humans often neglect their responsibility. It is as the Prophet (PBUH) said,

تعاهدوا القرآن فو الذي نفسي بيده لهو أشد تفصيا من الإبل في عقله

Meaning: Bind the memorization of the Qur'an, then for the sake of the essence whose soul is in His power, really it (memorizing Qur'an) is very easy to escape more than a camel from its control (HR. Bukhori)²⁹.

The hadith above explains that if the memorized Qur'an is not given optimal attention to the verse that has been memorized, then our memory power will decrease, for that it requires constant monitoring and hard work³⁰. A memorizer has a big responsibility in maintaining their memorization. Therefore, after memorizing, the main thing is to repeat the verse that has been memorized (*muroja'ah*).

The function of repeating memorization (*muroja'ah*) is to strengthen the memorization in the heart of the memorizer because the more often the memorizers repeat the memorization, the stronger the memorization of the memorizer³¹. The memorizers of the Qur'an memorize the entire verse in the Qur'an because of the habit of memorizing *muroja'ah* continuously. The hafidz of Qur'an should "*nderes*" at least a few juz from the Qur'an every day. Therefore, they have to spend enough time on it³².

Ali stated that *muroja'ah* memorization was divided into two types, individual *muroja'ah* and collective *muroja'ah*. Individual *muroja'ah* depends on how each individual set their schedule and time of *muroja'ah*. Meanwhile, collective *muroja'ah* is done together in a class. Usually, the time for *muroja'ah*

²⁸ Lisy Chairani and Subandi, *Psikologi Santri penghafal al-Qur'an: Peranan Regulasi Diri* (Yogyakarta: Pustaka Pelajar, 2010), 3.

²⁹ See Shahih Bukhari, Beirut: Dar-Thauq al-Najat, tth, juz 6, hal.193, hadith 5033.

³⁰ Abdur Rahman bin Abdul Kholik, *Kaidah Emas Menghafal Al-Qur'an* (Bandung: Asy-Syamil Press & Grafika, 2000), 25-26.

³¹ Mahbub Al-Hafidz Junaidi, *Menghafal Al-Qur'an Itu Mudah* (Lamongan: CV Angkasa, 2006), 146.

³² M. Nurul Huda, "Budaya Menghafal Al-Quran: Motivasi Dan Pengaruhnya Terhadap Religiusitas," *Sukma: Jurnal Pendidikan* 2, no. 2 (December 10, 2018): 250, doi:10.32533/02205.2018.

is after all class members have submitted their memorization with the *tahfidz* teacher by reading the memorization they have memorized together³³.

Five Calls Reminder (FCR) Method

Five Calls Reminder (FCR) is an adaptive *muroja'ah* method (a method that can be adapted to any condition) to maintain the memorization of the Qur'an independently and continuously. This method is based on the explanation of the process of keeping the Qur'an memorization contained in Q.S. Ali Imran verse 191.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَطٰلًا
سُبْحٰنَكَ قٰتِلًا عٰدَابِ النَّارِ ۙ ۱۹۱

Meaning: 'They are' those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth 'and pray', "Our Lord! You have not created 'all of' this without purpose. Glory be to You! Protect us from the torment of the Fire.

The above verse implies that the memorization of the Qur'an must always be maintained both in a standing state (in a healthy condition; preferably at the time of prayer), in a sitting state (using recitation, *sima'an*, or memorization submission), or in a state of lying down (a situation where a person has reached a weak point, either when seriously ill or due to old age). Prophet (PBUH) Prophet (PBUH) said to *shahibul Qur'an* (companions of the Qur'an) when they entered heaven, read it and ascend, then they will read and go up one level for each verse until they finish reading what they have memorized. Prophet Muhammad (PBUH) said, "When *shahibul Qur'an* prayed at night and read the Qur'an day and night, It (Qur'an) would always remember it³⁴."

The Five Calls Reminder (FCR) method is a form of independent effort by a Qur'an memorizer in maintaining the quality of their memorization. The meaning of the term is, "five," i.e., fardhu prayer (Fajr, Dhuhr, Ashar, Maghrib, Isya'), "call" = the task referred to here is the responsibility to maintain

³³ Ali Akbar and Hidayatullah Hidayatullah, "Metode *Tahfidz* Al-Qur'an di Pondok Pesantren Kabupaten Kampar," *Jurnal Ushuluddin* 24, no. 1 (June 2, 2016): 99, doi:10.24014/jush.v24i1.1517.

³⁴ Subhan Nur, *Energi Ilahi Tilawah* (Jakarta: Republika, 2012), 391.

memorization (*muroja'ah*, *takrir*), and "reminder" or the schedule (routine). Therefore, the Five Calls Reminder (FCR) means that this method is an attempt to perpetuate the memorization of the Qur'an through routine repetition that is done after each fardhu prayer. This method implies that the five daily prayers are Muslim's obligation that cannot be abandoned. When memorizing the Qur'an is paired with fardhu prayer, there will be less chance that a *hafidz* will neglect to memorize the Qur'an. Indirectly, with this method, a *hafidz/hafidzah* will oblige themselves to keep memorizing, the same as carrying out the obligation to pray five times a day.

Repetition or *muraja'ah* is something that must be done so as not to lose what has been memorized before. In this regard, a theory states that when a person memorizes in the morning, they put what they have memorized into memory, which is temporal. When they repeat it at dhuhur time on the second or third day after memorizing it, the memorization will be sent to memory, which lasts a long time³⁵.

1. The Five Calls Reminder (FCR) method uses the following working principles:
2. I am doing a repetition of the memorized verses (*takrir*) after each of the five prayers.
3. Repetition is done on a schedule (routine) every day.
4. The number of verses or the number of repeated pages is adjusted to the acquisition of memorization and the memorizers' level of activity.
5. This method is only carried out for female memorizers when they are in a pure state (not during their menstrual cycle or puerperal).

Table of Schedule for Repetition of Qur'an Memorization Using the Five Calls Reminder (FCR) Method

Day	The division of the Juz to repeat after each prayer				
	Shubuh	Dhuhur	Ashar	Maghrib	Isya'
Monday	1	7	13	19	25
Tuesday	2	8	14	20	26
Wednesday	3	9	15	21	27

³⁵ Amjad Qasim, *Hafal Al-Qur'an Dalam Sebulan* (Solo: Qiblat Press, 2009), 78.

Thursday	4	10	16	22	28
Friday	5	11	17	23	29
Saturday	6	12	18	24	30
Sunday	Evaluation				

The table above contains the repetition schedule (*takrir/muroja'ah*), which is done routinely every day. The application of the Five Calls Reminder (FCR) method is carried out by repeating the juz according to the schedule after each of the five daily prayers. If one part is not repeated, it is repeated by adding the parts that have not been repeated in the next round. For example, on Monday after the Ashar prayer, the schedule is set to repeat juz 13. However, due to an obstacle, juz 13 was not repeated. To complete the repetition schedule, juz 13 has to be repeated after Maghrib prayer (before repeating juz 19), and so on. This repetition schedule can be divided according to the recitation of the Qur'an memorization, provided that the repetition is carried out regularly with the same schedule.

The repetition schedule is carried out for six days, from Monday to Saturday. Sunday is used to evaluate memorization that has been repeated for six days. The evaluation system can be done by reciting (*tasmi'*) juz memorization, which their friends considered challenging to memorize. Besides, they can also correct the mistakes made during *muroja'ah*. These mistakes are, for example, harokat errors, dismissal (*mauquf & ibda'*), and tajwid.

Table of FCR Schedule Pattern 1 (Khatam for 6 Days)

Day	Minimum target of repetition (1 juz) per prayer									
	Shubuh		Dhuhur		Ashar		Maghrib		Isya'	
Monday	1	1 juz	7	1 juz	13	1 juz	19	1 juz	25	1 juz
Tuesday	2	1 juz	8	1 juz	14	1 juz	20	1 juz	26	1 juz
Wednesday	3	1 juz	9	1 juz	15	1 juz	21	1 juz	27	1 juz
Thursday	4	1 juz	10	1 juz	16	1 juz	22	1 juz	28	1 juz
Friday	5	1 juz	11	1 juz	17	1 juz	23	1 juz	29	1 juz
Saturday	6	1 juz	12	1 juz	18	1 juz	24	1 juz	30	1 juz
Monday	Evaluation									

By referring to the schedule table above, the Qur'an memorizer will repeat 1 juz after each prayer. Within one day, the memorizer will be able to do *muroja'ah* of 5 juz, so with this method, a memorizer can complete *muroja'ah* within six days. This schedule is suitable for use by Qur'an memorizers who only focus on memorizing, e.g., a *takhassush santri* at the Qur'an Islamic boarding school or a *hafidz/hafidzah* who only has activities to memorize the Qur'an. It would be even more effective if the user of this scheduling pattern is a *hafidz* because they can routinely practice it every six days without obstructing the menstruation cycle.

Table of FCR Schedule Pattern 2 (Khatam for 12 Days)

Day	Minimum target of repetition (1/2 juz) per prayer									
	Shubuh		Dhuhur		Ashar		Maghrib		Isya'	
Monday	1	1/2.	7	1/2.	13	1/2.	19	1/2.	25	1/2.
Tuesday	2	1/2.	8	1/2.	14	1/2.	20	1/2.	26	1/2.
Wednesday	3	1/2.	9	1/2.	15	1/2.	21	1/2.	27	1/2.
Thursday	4	1/2.	10	1/2.	16	1/2.	22	1/2.	28	1/2.
Friday	5	1/2.	11	1/2.	17	1/2.	23	1/2.	29	1/2.
Saturday	6	1/2.	12	1/2.	18	1/2.	24	1/2.	30	1/2.
Sunday	Evaluation									

Referring to the schedule table above, the Qur'an memorizer will repeat 1/2 juz after each prayer. Within one day, the memorizer will be able to do *muroja'ah* as much as 2 1/2 juz, so with this method, a memorizer can complete the *muroja'ah* within 12 days. This schedule is suitable to be applied by Qur'an memorizers who live in Qur'an Islamic boarding schools or Qur'an memorizers who do not have too many activities outside their home, for example, the pesantren caretakers (kyai, nyai).

Table of FCR Schedule Pattern 3 (Khatam for 24 Days)

Day	Minimum target of repetition (1/4 juz) per prayer									
	Shubuh		Dhuhur		Ashar		Maghrib		Isya'	
Monday	1	1/4.	7	1/4.	13	1/4.	19	1/4.	25	1/4.

Tuesday	2	1/4.	8	1/4.	14	1/4.	20	1/4.	26	1/4.
Wednesday	3	1/4.	9	1/4.	15	1/4.	21	1/4.	27	1/4.
Thursday	4	1/4.	10	1/4.	16	1/4.	22	1/4.	28	1/4.
Friday	5	1/4.	11	1/4.	17	1/4.	23	1/4.	29	1/4.
Saturday	6	1/4.	12	1/4.	18	1/4.	24	1/4.	30	1/4.
Sunday	Evaluation									

Referring to the schedule table above, the Al-Quran memorizer will repeat 1/4 juz after each prayer. Within one day, the memorizer will be able to do 1 1/2 juz of *muroja'ah*, so with this method, a memorizer can complete the *muroja'ah* within 24 days. This schedule is suitable for use by memorizers of the Qur'an who have a double activity, for example, memorizers of the Qur'an who work as teachers, students who have just completed memorizing the Qur'an (khatam), or other professions that still allow spare time to focus on memorizing the Qur'an.

Table of FCR Schedule Pattern 4 (Khatam for 60 Days)

Day	Minimum target of repetition (1 sheet) per prayer									
	Shubuh		Dhuhur		Ashar		Maghrib		Isya'	
Monday	1	1 sh.	7	1 sh.	13	1 sh.	19	1 sh.	25	1 sh.
Tuesday	2	1 sh.	8	1 sh.	14	1 sh.	20	1 sh.	26	1 sh.
Wednesday	3	1 sh.	9	1 sh.	15	1 sh.	21	1 sh.	27	1 sh.
Thursday	4	1 sh.	10	1 sh.	16	1 sh.	22	1 sh.	28	1 sh.
Friday	5	1 sh.	11	1 sh.	17	1 sh.	23	1 sh.	29	1 sh.
Saturday	6	1 sh.	12	1 sh.	18	1 sh.	24	1 sh.	30	1 sh.
Sunday	Evaluation									

By referring to the schedule table above, the Qur'an memorizer will repeat 1 sheet (2 pages) after each prayer. Within one day, the memorizer will be able to do the *muroja'ah* as much as 1/2 juz, so with this method, a memorizer can complete the *muroja'ah* within 60 days. This schedule is suitable for use by memorizers of the Qur'an who has a double activity, for example, memorizers of the Qur'an who work as Civil Servant (PNS) teachers,

doctors, lecturers, students, and other professions who have scheduled and busy routines.

Table of FCR Schedule Pattern 5 (Khatam for 120 Days)

Days	Minimum target of repetition (1 page) per prayer									
	Shubuh		Dhuhur		Ashar		Maghrib		Isya'	
Monday	1	1 pg.	7	1 pg.	13	1 pg.	19	1 pg.	25	1 pg.
Tuesday	2	1 pg.	8	1 pg.	14	1 pg.	20	1 pg.	26	1 pg.
Wednesday	3	1 pg.	9	1 pg.	15	1 pg.	21	1 pg.	27	1 pg.
Thursday	4	1 pg.	10	1 pg.	16	1 pg.	22	1 pg.	28	1 pg.
Friday	5	1 pg.	11	1 pg.	17	1 pg.	23	1 pg.	29	1 pg.
Saturday	6	1 pg.	12	1 pg.	18	1 pg.	24	1 pg.	30	1 pg.
Sunday	Evaluation									

Referring to the schedule table above, the Qur'an memorizer will repeat 1 page after each prayer. Within one day, the memorizer will be able to do *muroja'ah* as much as 1/4 juz, so with this method, a memorizer can complete the *muroja'ah* within 120 days. This schedule is the minimum target for a Qur'an memorizer in keeping their memorization. This schedule is suitable for use by memorizers of the Qur'an with a super busy double activity, for example, students who are just starting to memorize the Qur'an, memorizers of the Qur'an who work as part-time lecturers, and other professions that have busy and scheduled routines.

The Five Calls Reminder (FCR) method can also be applied during prayer by replacing the reading of a short letter in the first two roka'at with 1 page of *maqro'* memorized in each roka'at (provided that you choose a fluent juz to minimize reciting errors). This technique would be most appropriate to be applied by memorizers who have hectic activities. Therefore, if one day the memorizer of the Qur'an does not have time to come into contact with a Mushaf, the practice of this method has the same weight as *tadarrus* or *muroja'ah*.

Implementation of the Five Calls Reminder (FCR) Method at Daarunnajah Magelang Islamic Boarding School

The Five Calls Reminder (FCR) method implemented at the Daarunnajah Islamic Boarding School is a 5 schedule pattern with a minimum repetition target of $\frac{1}{4}$ juz per day. This method began to be implemented at the Daarunnajah Magelang Islamic Boarding School from 2016 to 2020. Qur'an. The use of this method was motivated by the emergence of anxiety among students who memorize the Qur'an and have difficulty in balancing the quality of academic achievement and the quality of memorizing the Qur'an.

Students are given a target of memorizing at least two verses per day. In the process of memorizing, students go through several stages. In the first stage, students read the verse to be memorized in *tartil* (in proper order and with no haste) together, led by seniors (guided memorization partner), seven times. Then, the students strengthen their memorization by repeating independently. After the memorization was ready, the students submitted the memorization to the seniors. In the last stage, students resubmit the memorization that has been submitted to with seniors to the *tahfidz* supervisor. Memorization submissions to the supervisor are limited to a minimum of $\frac{1}{2}$ page and a maximum of 1 page, provided that new memorization notes are added to the previous memorization. This method is done continuously until the students memorize the $\frac{1}{4}$ juz.

Students who have received additional $\frac{1}{4}$ juz memorization are given a grace period (not adding to the memorization submission) for one week. Students use the grace period to sharpen the $\frac{1}{4}$ memorization that has been obtained by repeating it at least three times a day (after Maghrib, Isha', and Fajr prayers). After going through a grace period of 1 week, students are evaluated on their memorization by reciting $\frac{1}{4}$ memorized Qur'an (*tasmi'*) in front of their peers. The standard of passing evaluation for Qur'an memorization at the Daarunnajah Magelang Islamic Boarding School is a maximum limit of 5 errors (both in the forms of harokat and length) in the $\frac{1}{4}$ recited memorization. Students who have passed the memorization evaluation are allowed to add new memorization as long as they keep repeating the $\frac{1}{4}$ old memorization by applying the FCR pattern five schedules (independent routine repetition of 1 page after each prayer).

Conclusion

This study aims to determine the effectiveness of the Five Calls Reminder (FCR) implementation as a method of reciting adaptive memorization (*muroja'ah*) of the Qur'an at Daarunnajah Magelang Islamic Boarding School. The Five Calls Reminder (FCR) method is an adaptive method for keeping the Qur'an memorized in 5 schedule patterns, i.e., five juz per day, 2 ½ juz per day, 1 ½ juz per day, ½ juz per day, and ¼ juz per day. This method is applied by students memorizing the Qur'an at Daarunnajah Magelang Islamic Boarding School based on the quantity of the number of students' memorization. With the Five Calls Reminder (FCR) method, students memorize more regularly in carrying out *muroja'ah* so that the quality of their Al-Qur'an memorization is better maintained.

The researchers concluded that the Five Calls Reminder (FCR) method had a positive impact on the implementation of the *tahfidzul* Qur'an at the Daarunnajah Magelang Islamic Boarding School. With the FCR method, student memorizers enjoy the *muroja'ah* process more comfortably without clashing with the madrasah's schedule or assignments. The quality of the students' memorization is better preserved because the memorizer regularly performs the scheduled *muroja'ah*.

This study provides an overview of an alternative to the *tahfidz* method that effectively implements the *tahfidzul* Quran program. This alternative is certainly not the only effective method to use. Therefore, future studies can be carried out to explore other methods that can optimize the *tahfidzul* Qur'an program.

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