



Eduslamic: Jurnal Pendidikan Islam dan Keagamaan

Vol. 1 No. 2, Februari 2024

E-ISSN: 2988-6686

DOI: <https://doi.org/10.59548/jed.v1i2>.

**CALLIGRAPHY LEARNING CONCEPT
IN PONDOK PESANTREN MODERN WALI SONGO,
PONOROGO DISTRICT, EAST JAVA**

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ABSTRACT

The art of Islamic calligraphy developed along with the development of Islam brought by the Prophet Muhammad SAW. Until now, calligraphy has grown rapidly and become a popular work of art among the general public to various Islamic institutions. Especially in Islamic boarding schools in various regions, both traditional and modern. Researchers made the Wali Songo modern boarding school as an object of research. The purpose of conducting this research is so that researchers can find out the concept of calligraphy learning at the Wali Songo modern boarding school. Researchers used descriptive qualitative methods in conducting research, using a literature review approach to collect similar data, and conducting interviews with respondents who had a relationship with the Wali Songo modern boarding school. The results obtained from this research are that the Wali Songo modern boarding school uses modern media in the learning process such as blackboards, markers, blackboard rulers, notebooks, reference books, calligraphy special pens, and liquid ink. The students get special guidance from teachers who are competent in the field of calligraphy.

Keywords: Calligraphy, Modern Pesantren, Wali Songo



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E-ISSN: 2988-6686, DOI: 10.59548/jed.v1i2.109

INTRODUCTION

Art is anything created by humans that contains elements of beauty and is able to arouse the feelings of others. (Bagas.putra.pratama, 2018). Art is an explanation of the beautiful taste contained in the soul of every human being, born with the mediation of communication tools into a form that can be perceived by the senses of hearing (sound art), vision (painting), or born with the mediation of motion (dance, drama). (Bagas.putra.pratama, 2018).

The word *calligraphy/Khath* is often associated with the skill of writing beautiful letters or in their visual form (*Khath Hasan Jamil*), rather than content or material. The word *calligraphy* in *English: calligraphy*, which comes from the Latin: *kaliōs*, which means: beautiful. With the word: *graphein*, which means: writing, so the word calligraphy can be interpreted as beautiful writing or beautiful writing skills. *Arabic* beautiful writing or better known as *khat* or calligraphy has given a touch of art in *Arabic* language learning. (Ni'ma, 2022)

Terminologically, Sheikh Sham al-Din al-Afkani said that calligraphy is a field that studies the shape of single letters, their locations, and how to assemble them into a composed writing. or what is written on the line, how to write it and determine which ones do not need to be written, change the spelling that needs to be changed and determine how to change it. In other words, there are eight categories of calligraphy that have developed today: Nashkhi, Tsulus, Raihani, Diwani, Diwani Jali, Farisi, Raihani, Riqi, and Kufi.

However, according to Nurcholish Madjid, calligraphy is actually a consistent phase. In Arabic calligraphy, the notion of an abstract God (i.e., a God who cannot be depicted) is conveyed by emphasizing God's self-revelation through revelation. Most calligraphy is used to express the power of revelation. In Islam, calligraphy uses only Arabic letters and script. This is not only because Arabic letters are used to write Muslim languages, such as Persian, Kurdish, and Urdu, but also because of the flexible nature of Arabic letters that can be easily altered for ornamental and decorative purposes.

A calligrapher can choose the theme that he or she deems most appropriate with a variety of *Khath* options, such as Naskhi, Tsuluts, Riqi, Rayhani, Diwani, Farisi, and Kufi. Calligraphy (*khat*) is the process of student interaction with educators and calligraphy learning resources to learn how to write Arabic letters correctly in accordance with the rules so that the resulting writing is in accordance with the specified *standards so that the* writing can be recognized as correct. (Ni'ma, 2022)

Arabic script spread when Islam entered Indonesia. It is not only used for Arabic or Quranic scripts, but also for pegon, Jawi, or Malay letters in Malay or Indonesian. In schools, especially in Islamic boarding schools, it was used for teaching and writing. During direct warfare between Islamic and non-

Islamic royal forces in the archipelago, Jalalah symbols, such as "*La Ilaha Illa Allah*", *Muhammadar Rasulullah*, were also flown on banners. (Somad, 2006)

Some of the more recent evidence of calligraphy comes from various sources, such as old copies of the Quran or Islamic manuscripts written on paper, lontar (a rough, thick, yellow-colored paper). Calligraphy is the only Islamic art produced purely by Muslims themselves, unlike other types of Islamic art (such as architecture, painting and decorative arts) which have been influenced by non-Muslim art and artists.

It is not surprising that throughout history, Muslim appreciation of calligraphy is much higher than other types of art. (Fitriani, 2014). The art of Islamic calligraphy developed along with the development of Islam brought by the Prophet Muhammad SAW. Islam's dislike for the visual depiction of living things also encouraged the development of calligraphy. Calligraphy or khat is an Islamic art that has received attention from writers of history and culture. Calligraphy has a noble meaning.

For more than 14 centuries calligraphy played a dominant role in the hustle and bustle of Islamic art as a whole. Pre-Islamic Arab societies were nomadic, which did not allow them to grow and develop with the development of literacy, and they generally recognized writing and reading only a short time before the arrival of Islam. (Ni'ma, 2022). Nowadays, it is very easy to learn the science of calligraphy art writing.

Many internet media present calligraphy writing tutorials on various social media platforms, especially *You Tube*. You Tube has provided very easy access for the general public. By watching videos we can learn the basic calligraphy sciences. However, of course learning the art of calligraphy is not enough to just watch videos on social media.

Teachers still play a very important role when someone wants to be proficient in the art of calligraphy, of course, the role of a person is very important in guiding intensively. The existence of Islamic boarding schools is an important aspect in the spread of calligraphy art. Wali Songo modern boarding school is one of the boarding schools that makes calligraphy a compulsory and extracurricular subject for students.

RESEARCH METHODS

Researchers conducted this research by utilizing descriptive methods through a qualitative approach, because the process that occurs in conducting this research does not use numerical calculations. The purpose of researchers using this descriptive qualitative approach is to find out and describe the concepts of calligraphy learning implemented at the Wali Songo modern boarding school.

Researchers use two data models when conducting the research process, namely primary data and secondary data (Ichsan, 2022). Primary data is the

main data that researchers refer to in conducting this research, such as data obtained from respondents' interviews, and several books which are the main data for researchers conducting this research. Secondary data is supporting data that makes the main data stronger. By using literature study as supporting data, researchers can find several references that have a theme related to this research.

This research uses an interview approach method to collect data from respondents who have a relationship with the Wali Songo modern boarding school. Interview is a process of question and answer activities to respondents to find out more about the concepts used in the Wali Songo modern boarding school. The resource person who became the respondent in this study was one of the alumni of the Wali Songo modern boarding school who had been determined by the researcher.

Researchers also use the literature review method or literature study to collect data from various sources. The researcher makes journals, articles and other publications that have a connection with the theme being discussed in this study as a supporting reference. The researcher wants to describe the results of his research on the learning concept used by modern boarding schools in teaching the knowledge of the beauty of calligraphy writing. Related to the problem of the concept of learning calligraphy in modern boarding schools.

In this study, researchers can draw a problem formulation, namely: How is the concept of learning calligraphy at the Wali Songo modern boarding school? By knowing the concept of learning about calligraphy at the Wali Songo modern boarding school, readers and especially researchers can find out the reasons for the proficiency of the alumni of the modern boarding school. Therefore, the purpose of this study is to describe the concept used by modern boarding schools in learning calligraphy.

RESULT AND DISCUSSION

A. Brief History of Wali Songo Ngabar Modern Islamic Boarding School



KH. Muhammad Thoyyib
Founder



KH. Ibrohim Thoyyib
Wakif I



KH. Ahmad Thoyyib
Wakif II

Source: (Ngabar, 2023)

KH. Mohammad Thoyyib is a founder of the Wali Songo Islamic boarding school located in Ngabar village, Siman District, Ponorogo Regency, East Java. (Hayati, 2018). He is a charismatic scholar, a descendant of Bayat Village, Cirebon who migrated to Ponorogo to preach to spread the teachings of Islam. In addition to being a mosque priest, he also taught the Quran in the South *Surau* (*Langgar Kidul*). (Masruroh, 2019).

During the Dutch colonial period in Indonesia, the spread of Islam experienced obstacles and difficulties. Similarly, Ngabar Village was still very backward, both economically, educationally and socio-culturally, especially in terms of practicing Islam. KH. Mohammad Thoyyib, who is a resident of Ngabar Village, tries to find ways to change the deviant behavior of the villagers. To avoid social conflict, KH. Mohammad Thoyyib chose the path of education. (Hayati, 2018).

Cultural preaching through education was then chosen by KH. Mohammad Thoyyib. He sent his sons to salafiyah pesantren around Ponorogo. Among them were the legendary Tegalsari Pesantren, as well as the Joresan Pesantren. His three sons, Ahmad Thoyyib, Ibrohim Thoyyib and Ishaq Thoyyib studied traditionally by studying religious books, then continued their religious education at the Gontor pesantren which had a modern system under the care of K.H. Imam Zarkasyi. After completing their education, they were expected to pioneer the establishment of Islamic educational institutions in Ngabar Village.

The ideals of establishing a more directed educational institution began to be implemented in 1946 by establishing an afternoon early childhood school "Bustanul Ulum al-Islamiyah" led by Ahmad Thoyyib. This establishment became an important milestone, the forerunner of the birth of the Ngabar "Wali Songo" Islamic Boarding School. The initial steps of its establishment did not go smoothly. There were so many challenges and obstacles faced, the strength of the challenges and obstacles faced almost made Ahmad Thoyyib desperate. However, these obstacles and obstacles did not really discourage him, even on the contrary, it increased his enthusiasm to continue. (Masruroh, 2019).

Quoting from the essay of Muhammad Fatkhul Anwarrosid, KH. Muhammad Thoyyib began to pioneer an educational institution by establishing the first Islamic educational institution in the form of Madrasah Diniyah Bustanul Ulum Al-Islamiyah (BUI) in 1946 led by KH. Ahmad Thoyyib. Initially, this madrasah entered in the afternoon and then changed to the morning. Then it changed to Madrasah Ibtidaiyah Mamba'ul Huda Al- Islamiyah in 1958.

To accommodate the graduates of this school, in 1958 an advanced level madrasah was opened called Tsanawiyah lil Mu'allimin. Then it changed to Manahiju Tarbiyatil Mu'allimin / Mu'allimat Al-Islamiyah in 1972. In 1980 it

changed again to Tarbiyatul Mu'allimin Al- Islamiyah and Tarbiyatul Mu'allimat Al-Islamiyah. (Muhammad Fatkhul Anwarrosid, 2020).

After three years of operation, the naming "Wali Songo" was first inaugurated on April 4, 1961. (Hayati, 2018). Historically, the naming of Pondok Ngabar cannot be separated from the first nine students brought by Kiai Ibrahim from Gontor while serving on the admission committee for new students at Pondok Modern Gontor. On that basis, Pondok Ngabar was named Pondok Pesantren "Wali Songo" Ngabar. (Ngabar, 2023).

Not long after the establishment of the Pondok on April 4, 1961 with the level of MTs and MA - which is now known as Tarbiyatul Mu'allimin / Mu'allimat al-Islamiyyah (TMI /TMT-I), KH. Mohammad Thoyyib died in 1963, and the leadership of the pesantren was continued by KH. Ibrahim Thoyyib who was 38 years old at the time. (Ngabar, 2023). Under the leadership of KH. Ibrahim Thoyyib, Pondok Ngabar developed rapidly until it was able to open a female campus for the Mts-MA level in 1980, and the Riyadlotul Mujahidin al-Islamiyyah Islamic Institute (IAIRM) college in 1988. (Ngabar, 2023).

On July 8, 1980, KH. Ibrahim Thoyyib took a very important step, namely donating Ngabar Pondok to Muslims. KH. Ibrahim Thoyyib and KH. Ahmad Thoyyib acted as waqif representing KH. Mohammad Thoyyib, and 15 people acted as nadzir, namely KH. Abdullah Mahmud; KH. Moh. Ishaq Thoyyib; H. Imam Badri, BA; Drs. Nur Syamsuri; Drs. Akrim Mariyat; Baharuddin, BA; Drs. Moh. Syahid; Moh. Bisri, BA; Moh. Tholhah, BA; M. Zainuddin; Imam Hidayat; Imam Syafa'at, BA; Mansur; Taufiqurrahman. (Ngabar, 2023).

KH. Ibrohim Thoyyib passed away on May 5, 2001/12 *Shafar* 1422 H, precisely at 20.45 WIB, he had reached the age of 76 years. Quoting from Ivana Septia Maharani's essay that after the wakif and founder of the cottage died, the Wali Songo modern Islamic boarding school has experienced 3 periods of changing 3 leaders.

In the first period (1980-2001 AD), the boarding school was led by KH. Muhammad Thoyyib, KH. Ibrohim Thoyyib and KH. Ahmad Thoyyib; in the second period (2001-2006 AD), the modern boarding school Wali Songo was led by KH. Zainuddin, Lc, M. Ag, KH. Hariyanto, MA and KH. Imam Hidayat, S. Ag.Ag; in the third period (2006-2011 AD), led by Drs. KH. Moh. Ihsan, M.Ag, KH. Heru Saiful Anwar, MA and KH. Imam Gidayat, S.Ag; in the fourth period, namely from 2011 until now led by Drs. KH. Moh. Ihsan, M.Ag, KH. Heru Saiful Anwar, MA and KH. Moh. Tholhah, S.Ag. (Maharani, n.d.).

B. The Concept of Learning Calligraphy at Pondok Pesantren Modern Wali Songo, Ngabar Village, Ponorogo Regency, East Java

Learning is a process of interaction involving students, educators, and learning resources that take place in a learning environment. It can be concluded that the learning process is a system, which is a unity of

components that are interrelated and interact with each other to achieve an optimal expected result in accordance with the predetermined goals. (Hanafy, 2014).

Learning is the stages of teacher and student activities in organizing learning programs. In the learning process of calligraphy art, there is interaction between students and educators. This can realize the goals of calligraphy art learning, with the interaction between the 3 components, students are able to understand the skills in writing calligraphy art.

The concept of learning is a system or process of planning student-centered learning to achieve maximum results.

As the concept of learning about calligraphy that has been implemented by educators from the Wali Songo modern boarding school with the aim that students and santri of the Wali Songo modern boarding school have skills in calligraphy learning.

Based on information from alumni of the Wali Songo modern boarding school, calligraphy is one of the subjects that must be studied by students. Calligraphy learning is one of the compulsory subjects in formal schools and is carried out once a week for 45 minutes a day. This calligraphy lesson is a compulsory lesson for students in grade 1 tsanawiyah, 2 tsanawiyah, 3 tsanawiyah, 1 intensive, 1 aliyah and 3 intensive.

Modern pesantren Wali Songo holds extracurricular activities for students who have an interest in deepening their *calligraphy/Al-Khat* skills. The students who take part in this calligraphy extracurricular will receive more intensive guidance from the teachers. This activity is carried out on *talent day* on Sunday at 14:00 WIB in a classroom.

Talent day is a special day for students to take part in various extracurricular activities in which every student in grade 1 tsanawiyah to 1 aliyah is required to take part in these activities according to the interests and talents of the students. The students are required to choose one of the extracurricular activities that have been provided by the organization of Santri Wali Songo Putri (OSWAS-PI) according to their interests and talents.

Modern pesantren Wali Songo certainly has several strategies so that calligraphy art learning can run smoothly. By relying on a black marker that has a pointed and slanted eye shape, as well as a blackboard ruler as a tool to draw a line on the blackboard so that the resulting writing becomes neat and straight. As material for learning calligraphy, the teachers at the Wali Songo Modern Islamic Boarding School quote Quranic verses and Arabic pearl sentences from the Mahfudzot book for grade 1 tsanawiyah.

The teachers at the Wali Songo modern boarding school deliver learning materials in a *direct instruction manner*, which is called direct learning to their students. The teachers use whiteboard media, markers and rulers to convey material to the students, then the students practice the material that has been

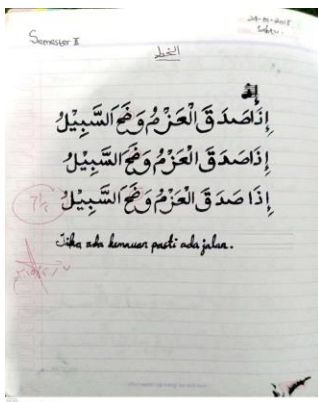
conveyed by the teachers by writing back on the notebook using modern *khat* pens and black ink branded Parker or Hero.

Calligraphy learning begins with writing hijaiyah letters properly and correctly according to the types of calligraphy that have been determined for each class and with predetermined rules. This is done to make it easier for students to write calligraphy with connected letters. The students are given a few minutes to write and submit it to the teacher to be checked one by one and then told how to write well and correctly.

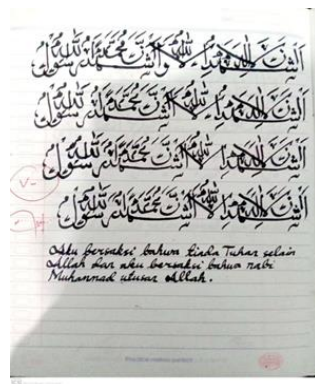
The calligraphy teachers aim for students to be able to write Arabic beautifully in *Arabic-based* lessons such as Hadith, Tafsir and so on. The teaching of calligraphy is certainly carried out by teachers who are competent in their fields. The *Khat* pen is a modern stationery that has various different types that are used as calligraphy writing tools.

C. Documentation of Calligraphy Learning Results of one of the students of the Wali Songo Islamic boarding school.

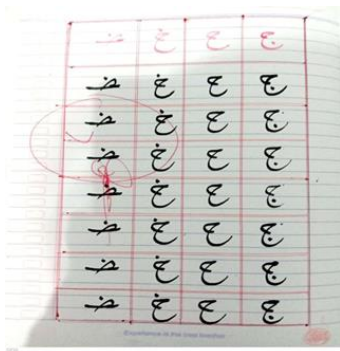
Personal Documentation:



Khat Naskhi grade 1 tsanawiyah.



Khat Naskhi 2nd grade tsanawiyah.



Khat Tsulus 3rd grade tsanawiyah.



Khat Riq'i 1st grade aliyah.

CONCLUSION

Learning calligraphy at the Wali Songo boarding school at the present time has experienced a little progress in terms of learning media. Modern pesantren Wali Songo has followed the development of modern times that are more sophisticated. Using modern tools today has become commonplace for other modern boarding schools. This cannot be avoided by modern boarding schools due to the rise of digital technology.

The use of digital technology can also make it easier for teachers and students to deliver learning and technological skills. However, this change does not occur significantly, the use of technology is only used at certain times. The teachers deliver learning materials by practicing directly to the students. The teacher writes the material directly on the blackboard using markers. Then rewrite the material on the board using *khat* pens and liquid black ink in the notebook of each student. Despite using simple tools, the *Ustad/Ustadzah* can teach their knowledge to the students.

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