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**THE EFFECTIVENESS OF CALLIGRAPHY ON
MAHARAH AL-KITABAH OF QUR'AN MEMORIZERS AT
MADRASAH TSANAWIYAH MA'HAD TAHFIZHIL QUR'AN
ISLAMIC CENTER FOUNDATION OF NORTH SUMATERA**

¹Aqilah Fitriah Jalal ²Nadila

¹Universitas Al-Azhar, Mesir

²Universitas Muhammadiyah Sumatera Utara, Indonesia

Corresponding E-mail: ¹aqilahhrizlah@gmail.com, ²nadilabatubara58@gmail.com

ABSTRACT

Keterampilan menulis atau yang dikenal dengan istilah *Maharah al-kitabah* (*calligraphy*) has a very important role as a support in Islamic educational institutions, especially in the writing of the Qur'an. However, there are problems that are often found among students, they experience difficulties when dealing with writing Arabic script according to calligraphy rules and even the level of writing proficiency is also very low. This is found in the *Ma'had Tahfizhil Qur'an* Islamic Center Foundation SU, one of the modern-based Islamic boarding schools that prints thousands of memorizers of the Qur'an (*Haafizul Qur'an*). This study aims to find a comprehensive understanding according to the title studied by the researcher. The research methodology is a type of qualitative descriptive method, namely literature study by finding sources of references from appropriate journals and theses regarding the effectiveness of *calligraphy* on maharah al-kitabah (*calligraphy*) memorizing the Koran. Data analysis, researchers used data collection techniques which were carried out through observation, direct interviews with resource persons at Mts *Ma'had Tahfizhil Qur'an* Islamic Center SU Foundation & documentation. The results of the study show that students have a fairly high interest in learning about *maharah al-kitabah* (*calligraphy*) but no skills in writing. Keywords: Maharah al-Kitabah (*calligraphy*), Memorizing Al-Quran, Islamic Center



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INTRODUCTION

Ma'had Tahfizhil Qur'an Yayasan Islamic Centre SU is an Islamic educational institution located on Jl. Selamat Ketaren, Medan Estate, Percut Sei Tuan sub-district, Deli Serdang, North Sumatra. It was established in 1982 initiated by the late H. Abdul Manan Simatupang as the secretary of the North Sumatra Regional Secretariat and became the chairman of YIC. (Nova, 2017; *A Brief History of the Establishment of the Islamic Center Foundation of North Sumatra*, 2022).. This development was also initiated by the Indonesian Ulema Council of North Sumatra and activists and scholars of North Sumatra, such as Drs. the late H. Adul Jalil Muhammad (chairman of the MUI of North Sumatra), Drs. H. A. Muin Isma Nasution (head of education & religion kanwil depag), Dr. H. Maratua Simanjutak (lecturer IAIN North Sumatra). H. Probosoetedjo, H. Raja Syahnan, Drs. Alimuddin Simanjutak, Hj. Salmah Lahmuddin Dalimunthe and others. (*A Brief History of the Establishment of the Islamic Center Foundation of North Sumatra*, 2022).

Initially, this institution was only a place of higher education for North Sumatra ulama cadres specifically for pesantren graduates at the madrasah aliyah or equivalent level with a three-year study time per generation. (Nova, 2017). January 1989 the Islamic Center Foundation opened the latest program, namely Tahfizh Al-quran only for men under the name "Madrasah Tahfizhil Quran Islamic Center Foundation North Sumatra" then in 2002 also opened Tahfizh Quran for women. (Nova, 2017). Since the opening of the tahfizh program, the students have only focused on memorizing the Koran and studying religion alone and are not even allowed to study formal education outside the institution, the reason is because the outside world is all fantasy and the negative impact of globalization is rife, fearing that the students will get the bad impact of the outside world and cannot be controlled especially in adolescence which is easily instigated. (Nova, 2017).

The Islamic Center ma'had conducted an analysis & evaluation of the decisions that had been taken, they drew the final decision that students who memorized the Koran at the same time as doing formal study outside the Islamic Center building complex had a low effect on the level of formal education or tahfizh education. (Nova, 2017). To meet the demand of the world of education that santri also need and must complete formal level education not just tahfizh education alone with the support and expectations of the community, the Islamic Center ma'had opened the latest program, namely Madrasah Tsanawiyah Hifzhil Qur'an at the same level as junior high school established in 2009 initiated by H. Sutan Sahrir Dalimunthe, S.Ag, MA is a formal learning platform owned by the Islamic Center Foundation. (*Brief History of the Establishment of the Islamic Center Foundation of North Sumatra*, 2022).

In the perspective of language, *calligraphy* comes from the phrase *kalligraphia* or *calligraphy* 2 different phrases, namely *kalios*, *kallos*, *calios* meaning beautiful, beautiful, good and *graphia*, *graphein*, *graph* meaning scratches, images. (Puji Lestari et al., 2021; Somad, 2006; Yulika, 2016; Zuhri, 2017).. The meaning of the term, calligraphy is a beautiful, beautiful, & good scratch or picture. In terms of Arabic calligraphy is called *الخط* *al-khath* (Puji Lestari et al., 2021; Somad, 2006; Yulika, 2016; Zuhri, 2017).. People who are proficient in calligraphy are known as *calligraphers*. (Puji Lestari et al., 2021; Somad, 2006; Yulika, 2016; Zuhri, 2017).

According to Didin Sirojuddin AR, khat is the activity of writing & completing the Arabic alphabet using a writing instrument. Arabic alphabet as material or material to generate ideas, motivation and creativity. (Zuhri, 2017). Sheikh Syamsuddin Al-afkani said that calligraphy is the science of the structure of individual characters, the position of these characters, the procedure for combining one script with another. (Fahrurrozi & Napitupulu, 2023; Somad, 2006; Zuhri, 2017). Calligraphy is the science of composing and combining Arabic alphabets, the contents of the Koran and good sentences with good. Calligraphy is a decoration or ornament of Muslim places of worship. (Kirom, Syahrul and Hakim, 2020). Calligraphy is a tangible manifestation of the results of abstracting mystical and psychological reality through the contents of the Al-Q'uran and calligraphy is not only a component of writing. (Fitriani, 2012; Kirom, Syahrul and Hakim, 2020). Calligraphy is the work of a pen that is made based on the procedure (Puji Lestari et al., 2021). (Puji Lestari et al., 2021).

Basically, the nature of education when associated with Islamic institutions such as Islamic boarding schools will provide positive value and is very closely related to the learning of the Qur'an. The Qur'an is usually the main learning material provided by the pesantren, including lessons in interpreting the Qur'an and even memorizing. The positive effect of memorizing the Qur'an can be felt in the peace of heart because of the closeness to the Divine, giving effects such as processing the memory ability of students.

Writing *maharah al-kitabah* (calligraphy) requires a specific rule or provision in the preparation of writing on each Arabic script, or when connected between one script and another, be it a single script or a connected script, even in terms of the composition of beautiful elements is also considered, the regularity of the shape of the script and the writing methods as created by the inventors of calligraphic writing or *calligraphers*.

RESEARCH METHODS

The method in this study, researchers used descriptive qualitative methods. Reviewed from the scientific work of Muhammad Rijal Fadli, Walidin, Saifullah & Tabrani said that qualitative research is an observation procedure as a

material for understanding events in society through comprehensive sketches or descriptions, be it through writing, reports and the like. (Fadli, 2021). In Suyitno's writing entitled *Qualitative Research Methods: Concepts, Principles and Operations* Sukmadinata argues that qualitative research is a study that is focused on explaining and analyzing events, something extraordinary, social activities, refutation, independent ideas or human hordes. (Suyitno, 2018).

Data collection techniques using interviews, observation and documentation. An interview is a dialog or discussion conducted by two or more people with the aim of obtaining explanations, facts and data from the source through the questions submitted. In this study, researchers interviewed the principal of the Islamic Center madrasah tsanawiyah hifzhil qur'an, the head of extracurricular development and students. Observation is an activity carried out by humans aimed at finding out from phenomena that are popular based on a previous understanding of these phenomena as research material. Researchers carried out direct observations at Mts Ma'had Tahfizhil Qur'an Islamic Center Foundation SU.

RESULT AND DISCUSSION

Observations were made of several male and female students at MTs Hifzhil Qur'an Islamic Center SU. The interviews carried out involved several male students, female students, the principal and the extracurricular head. The method of implementing activities is the stages or steps that must be carried out to answer the problems to be studied. So, to carry it out there are several stages, namely as follows: *first*, conducting a survey of the state of natural resources which is the object of research, namely santri, *second*, testing the writing of santri and *third*, discussing with the principal, head of extracurricular development and santri. This observation activity was carried out on May 30, 2023.

The results of the research obtained from the process of direct observation to the field about the subject matter that has been formulated into several points, consisting of: good *maharah al-kitabah* (calligraphy) writing, because of the influence of interest or routine Arabic writing in everyday life, why *maharah al-kitabah* (calligraphy) only becomes an extracurricular and how the correlation between *maharah al-kitabah* (calligraphy) with memorization of the Qur'an at MTs Hifzhil Qur'an Islamic Center SU.

A. Influence of Interest or Routine Arabic Writing Becomes Good?

Based on research data generated by researchers at the interview stage and writing trials through each male and female santri writing one verse from surah Al-baqarah from the 5th verse to the 18th verse with a sample of 4 male santri and 10 female santri namely DP, KH, MF, SJ, SS, AS, AA, KF, KA, AB, AZ, BK, SS and SA, therefore researchers did not get satisfactory results. Actually,

all sources have an interest in learning *maharah al-kitabah* (calligraphy), even though all sources do not have talent in this regard, but the sources' interest and attention to *maharah al-kitabah* (calligraphy) that already exists in the sources are very high. In conclusion, if someone's interest or talent already exists, it will go straight and can even become more capable if it is encouraged by factors that can influence it.

Researchers conducted an interview with the head of extracurricular development, Mr. MRS, who said that of the many extracurricular activities provided at Ma'had Tahfizhil Qur'an Islamic Center SU Foundation, calligraphy extracurricular is one of them that is not active or can be said to be dead. This is influenced by the absence of mentors who are experts in various branches of calligraphy, such as decorative, contemporary and other calligraphy branches. Usually, they only get mentors who are experts in one branch only. So they really need mentors who are multi-talented in various branches of calligraphy. So, it is only natural that the researcher did not get satisfactory results from the process of experimenting with the sources. In conclusion, as a form of seeking to increase the learning interest of each student, one of them is by providing motivation gradually and motivation from educators is the best improvement factor for learning interest for students.

B. Correlation between Maharah Al-kitabah and Memorization of the Qur'an

Ma'had Tahfizhil Qur'an, makes the activity of memorizing the *Qur'an* (*Tahfizhul Qur'an*) as one of the compulsory subjects while *maharah al-kitabah* (calligraphy) as extracurricular or self-development is carried out during out-of-school hours. So, the students are more focused on memorizing the Qur'an. And Ma'had Tahfizhil Qur'an Islamic Center SU Foundation, an educational institution that combines the *Tahfizhul Quran* education curriculum with the curriculum under the auspices of the Ministry of Religion. The tahfizh teaching and learning process is carried out outside formal learning hours with a target of fifteen juz within three years.

Based on the experience of the researcher at the time of sitting on the Aliyah Ma'had Tahfizhil Qur'an Foundation Islamic Center SU, actually the correlation between maharah al-kitabah (calligraphy) with tahfizhil qur'an has a very close relationship. One day, the researcher had difficulty in the memorization process and then the researcher tried to write down the verses that were difficult to memorize. As a result, the method had a good impact on the researcher, namely ease in the memorization process and a fairly high memory and even the researcher's Arabic writing became a little good even though previously the researcher had never participated in calligraphy extracurriculars.

PHOTO OF RESEARCH DOCUMENTATION



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ
 وَأَطِيعُوا أَمْرًا مَعْلُومًا عَلَىٰ الْوَجْهِ الْمَعْلُومِ ١٠٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ
 الْمُفْلِحُونَ ١٠٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 رَبِّ الْقُدْسِ مَحْفُوظِ سَمَاءِ وَعِلْمِيهِمْ وَأَمْرِهِمْ
 آمَنَّا بِمَنْزُومَةٍ لَّا يُبْطَلُونَ ١٠٦



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أُولَئِكَ الَّذِينَ اسْتَرَوْهُ لِيُضِلَّوهُم بِأَلْفِ
 مِائَةٍ أَوْ مِائَتَيْنِ ١٠٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَلَمْ تَرَ أَنَّهُمْ لَمَّا جَاءُوكَ أَلْفًا
 مِّائَةً يَدْعُونَكَ لِيُنزِلَ عَلَيْنَا
 الْكِتَابَ الْمُنِيرَ ١٠٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 نُحْيِيكَ عَيْنَ اللَّهِ وَالَّذِينَ آمَنُوا وَمَا نَخِفُ
 عَيْنَ إِلَّا أَنْفُسُنَا وَمَا نَسْعُرُ وَتَدَا ١٠٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَتَدَا عَيْنَ اللَّهِ وَالَّذِينَ آمَنُوا وَمَا نَخِفُ
 عَيْنَ إِلَّا أَنْفُسُنَا وَمَا نَسْعُرُ وَتَدَا ١١٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ
 الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ١١١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لَئِن لَّمْ يَظْهَرِ لَهُمْ لَآئِن يَضْعَبُوا
 فِي الْأَرْضِ وَقَالُوا لَوْ كُنَّا
 نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي
 أَصْحَابِ السَّعِيرِينَ ١١٢

CONCLUSION

From the explanation above, the researcher concludes that the effectiveness of calligraphy on maharah al-kitabah memorizers of the *Qur'an* plays an important role and can help improve the memory of students and become one of the methods in the process of memorizing the *Qur'an* (*Tahfizhul Qur'an*). Based on the results of the observations that have been carried out, it is concluded that male students and female students do not have the ability in the field of maharah al-kitabah (calligraphy) but the male students and female students have a high interest in learning and they have even participated in the calligraphy branch of musabaqah tilawatil quran with their very limited abilities and self-learning through the internet. This happens because there are no calligraphy educators who are multi-talented in various calligraphy fields.

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