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THE ROLE AND CONTRIBUTION OF CALLIGRAPHY IN ISLAMIC EDUCATION

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ABSTRACT

Calligraphy is a beautiful and attractive work of art and has Islamic nuances because it comes from Islamic religious knowledge, namely the Qur'an and hadiths. Its existence is highly valued because it is an Islamic cultural heritage from ancient times to the present which can still be enjoyed for its beauty. Calligraphy has been widely taught in Islamic-based schools, especially Islamic boarding schools, because it is one of the arts that has a major role and contribution to Islamic education. The purpose of this study is to determine the role and contribution of calligraphy in Islamic education. This study uses the library research method, in which researchers conduct research by collecting data from various literature, including journals, books, theses, and others. The results of the study show that the art of calligraphy has a positive role and contribution in Islamic education, therefore the art of which is not only a medium of expression in Islamic education but also a well known propaganda medium. calligraphy is worthy of being passed on and introduced to Muslim generations for the sake of preserving Islamic culture.

Keywords: Role and Contribution, Calligraphy, Islamic Education.



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INTRODUCTION

Art is a skill that appeals to many people because of its extraordinary aesthetics, including calligraphy. Calligraphy is a beautiful, unique, interesting piece of written art with various forms, and is a work of art that is directly related to the source of knowledge in Islam, namely the Qur'an and Hadith, because calligraphy is taken from the Qur'an and Hadith, and can show or illustrate to everyone who sees that calligraphy is one form of Islamic beauty.

Working on calligraphy requires a lot of accuracy, patience, perseverance, persistence, discipline and skill, which can perfect skills and certainly make everyone who learns to make it a better person because it is not easy. It is no wonder that this work of art is a work of art that has a high status among other works of art and characterizes Islam.

Basically there are two things in life that cannot be separated, namely between education and humans, because education is one of the things that is needed in human life. Calligraphy is widely taught in Islamic schools both formal and informal, especially schools with a boarding school background. Because pesantren are included in educational institutions that rely on Islam and play a role in spreading the art of calligraphy.

In addition to the role of Islamic educational institutions that are influential for the spread of calligraphy, calligraphy also has a role and contribution to Islamic education, for students, of course, to write Arabic better and very important is its role that can foster religious nature. Therefore, the contents of this journal Researchers will explain the role and contribution of calligraphy in Islamic education, which many readers may not know.

RESEARCH METHODS

This research case study, using library research methods or also called library research. This library method is done by reading books or magazines or using other sources of information found in the library (Y Chamidah, 2018). Researchers conducted this research by collecting some information from various literatures such as books, both books in the library or pdf, then journals, articles, theses and the like.

Researchers do not have to go to the field to see the situation directly as it is, because this method does not require researchers to go directly to the

field, but is determined by the literature collected by researchers and the review of materials related to the material to be studied.

The data that researchers have collected in this study is qualitative data, namely opinions and thoughts from the literature concerned (Rahman, 2012). In accordance with the method used, the data collection technique that is very suitable for this research is to use documentation techniques, namely data collection carried out through documents called library materials (Rahman, 2012).

After all the data is collected, then the researcher analyzes using content analysis on existing literature. By using this technique, qualitative data is classified into similar data, then analyzed by researchers critically so that the contents arrive at the formulation to be studied. In addition, the results obtained by researchers will be explained in detail in this study.

RESULT AND DISCUSSION

A. Definition of Contribution

The origin of the word contribution is taken from English, namely contribute, contribution which means participation, participation, entrepreneurship and donation (Zamrodah, 2016). Contribution can also be in the form of material or treatment (action), participation in the sense of action, namely individual behavior which then has positive and negative effects on other parties (Zamrodah, 2016). Here are some definitions of contribution according to experts, namely as follows;

First, the definition of contribution according to Seorjono and Djoenaesih, contribution is participating in an activity implementation, be it in the form of information, ideas, or energy, with the aim of achieving something planned, giving a role, giving ideas and so on, according to Seorjono and Djoenaesih about contribution when viewed in general is also known as a role; Second, while contribution according to the opinion of Gross Mason and also Mceachern is part of an expectation of people who are performing certain social tasks (Zamrodah, 2016).

From the explanation listed above, researchers can conclude that what is meant by contribution is the role, ideas and behavior of individuals. Therefore, role means a part of the implementation of activities and tasks carried out in an activity or interest with the aim of achieving something expected.

With contribution, individuals continue to strive to increase effectiveness and efficiency in their lives, this will be done by showing a position in their role, such as contributing in various fields, namely thinking, management, professional, financial and so on. Thus, contribution can also be interpreted as expertise and energy generated from humans that can have various influences, both positive and negative influences on the institution, including Islamic education.

B. Definition of Calligraphy

The meaning of the word calligraphy in language is an expression that comes from simplified English, calligraphy whose word origin is from Latin *calios* "beautiful" and *graphos* "writing", while in Arabic it is also called *تحسين الخط* which means "beautiful writing" which is beautifully carved with a pen and has various forms so that it has its own distinctiveness (Saskia, 2020).

Meanwhile, calligraphy terminology or understanding in terms of Ma'ruf Zureiq's words, calligraphy is a work of art that depicts speech / words with a picture of letter spelling, which starts from the beginning until it stops there in order to know the condition of each letter, when it is placed and how it is placed in a writing (Suharno & Mukhtarom, 2021).

Syamsuddin Al-Akfani in his book *Ersyad Al-Qasid* provides a complete definition of calligraphy, which is as follows: "Khat is a science of presentation in the form of individual letters, their position by means of their arrangement written into a text that is regular and above the line, written with a pen so that it becomes a composed writing (Rispu, 2012)."

This type of Arabic writing that has been popular, especially in Islamic education does not only have one variety of forms but has eight "8" varieties of forms according to Ali Akbar's opinion are as follows;

First, Naskhi, the shape of khat naskhi itself tends to be geometric without any complicated structure; Second, Sulusi, its nature is more directed to monumental and this type of khat is often used to decorate various kinds of manuscripts and wall decorations in a building; Third, Farisi (ta'liq), the main feature of this type of khat is that the letters are slightly tilted to the right while the width of the letters is sometimes not the same; Fourth, Diwani, the script used in official letters in the Ottoman Empire which has now become an ornament; Fifth, Jali Diwani, this type of khat depicts exaggerated decorative patterns and emphasizes decoration

over spelling; Sixth, Riq'I or Riq'ah, is a form of khat writing that is written quickly and tends to be shorthand; Seventh, Kufi, this script is used as decoration on the walls of mosques, and Abbasid government buildings; Eighth, and finally Rayhani, this script comes with a variety of decorations (Saskia, 2020).

From some of the definitions presented above, researchers can conclude that calligraphy is not only a pretty good writing, but calligraphy artwork is also a discipline in its own way. Calligraphy basically refers to the skill or intelligence that can produce a variety of beautiful writings and in Islamic art, these beautiful writings refer to the *qaedah* of writing and the *qaedah* of art that does not damage the message or *ma'na* implied in each writing.

Calligraphy is a painting made to express the beauty of the words of Allah Swt, namely the Qur'an (Hidayah et al., 2021). In doing calligraphy art, you must also follow the rules of calligraphy writing, so that it is in accordance with the meaning of the Koran, so that the writing is not misinterpreted, and in accordance with Islamic law. Practicing calligraphy can indirectly help humans in forming the essence of true Islamic beauty, khat which has a very different level of writing difficulty and the rules of writing and the correct grammatical arrangement can make a person more earnest, patient, persistent and disciplined.

The characteristics of calligraphy in Islamic art are very visible especially since it is the embodiment of the holy words of Allah SWT. Furthermore, calligraphy is the only Islamic art that has been produced by Muslims themselves, unlike other arts (such as architecture, painting, and decoration), which are heavily influenced by non-Muslim artists (Inovasi et al., 2023). So it is not surprising that throughout history Muslims have valued calligraphy more than any other art form (Inovasi et al., 2023).

C. Definition of Islamic Education

There are two things in life that cannot be separated, namely between humans and education, from some education including Islamic education where at this time Islamic education has developed from before. Even experts have many different opinions about the meaning of Islamic education itself.

Islamic education has a long history. In the broadest sense, Islamic education developed along with the emergence of Islam itself. In the context of Arab society, where Islam was born and first developed, the

arrival of Islam complete with educational efforts not to mention the system is a major transformation, because pre-Islamic Arab society basically did not have a formal education system (Nasucha, 2007).

Prior to the arrival of Islam, the Arabs had basically developed a literary activity, especially in the form of poetry although the dominant system of expression and transmission was oral, writing had begun to be recognized in a limited way at least for certain circles (Jews and Christians), structured education, although very simple, had begun to develop (Nasucha, 2007).

In the early days of Islamic development, of course, systematic formal education was not yet organized. Education that took place can be said to be generally informal and even this is more related to efforts to spread Islamic propagation, and naming the basics of Islamic belief and worship (Nasucha, 2007). In this regard, it can be understood why the process of Islamic education first took place in the house of certain companions, the most famous of which was Dār al-Arqam. But when the Islamic community was already formed, then education was organized in the mosque. The educational process in both places is carried out in halaqah, learning circles.

Fachruddin said that during classical Islam, educational institutions consisted of mosques, darul arqam, and shuffah (Nasucha, 2007). Mosques became formal educational institutions at that time. All educational activities take place in the mosque and everyone can access knowledge easily.

In a web by Sayuti Wahdi, Muhammad Athiyah Al-Abrasyi has defined Islamic education (At-Tarbitah Al-Islamiyah), which is an effort to be able to prepare humans to live perfectly, love the homeland, good morals, orderly thoughts, smooth feelings, skillful work, good speech both oral and written (Sayuti Wahdi, 2022).

As for Islamic education according to D.Marimba is education based on Islamic law and spiritual guidance towards the formation of personality according to Islamic law, then M. Yusuf Al-Qardawi argues that Islamic education is the place of education of the whole person, mind and heart, mental and physical, morals and skills (Sayuti Wahdi, 2022). So, Islamic education has prepared humans to live in peace and face societies with various good and bad things as well as bitter sweet (Sayuti Wahdi, 2022).

Still in the same web, Hasan Langgulung defines Islamic education as a process that will prepare the younger generation in order to fulfill its role, transmitting knowledge of Islamic values in accordance with human

activities, so that they can do a lot of practice in the world and achieve results in the hereafter, Azyumard Azra defines Islamic education as only a part of Islamic education as a whole, the purpose of Islamic education cannot be separated from the purpose of human life in Islam, namely to realize the personality of a servant of Allah Swt who always believes and is devoted to Allah and is able to achieve a happy life both in the world and in the hereafter (Sayuti Wahdi, 2022).

From the five opinions of the experts described above, researchers can draw conclusions about Islamic education, namely education that leads, refers to human development, which includes physical and spiritual processes based on Islamic religious teachings, with the aim of forming a good personality in his life in accordance with Islamic principles, so that he can obtain happiness in the world and in the hereafter.

If summarized simply, the function of Islamic education is a means to ensure that the mission of Islamic education itself will be achieved and can run smoothly. According to Kurshid Ahmad, the mission of Islamic education is; first, an intermediary to maintain, expand and integrate the cultural level, traditional values and ideas of society and nation; second, an intermediary to spread change, innovation and development through science, as well as new skills and training of productive human resources to balance socio-economic changes (Sayuti Wahdi, 2022).

Based on the above understanding, it can be stated that the purpose of Islamic education is to form the personality of a perfect human being. The meaning of a perfect human being is that it describes the realization of a person's entire nature as an individual being, a social being, a moral being and a creature with God Almighty. The image or impression of a Muslim is often referred to as a complete human being or a perfect, balanced and harmonious human being (Dradjat, 2017).

The purpose of Islamic education is to be able to guide and be able to shape human personality in order to become servants of Allah Swt who are always devoted, faithful, firm in their stance, obedient to worship and have noble character (Dradjat, 2017). With the deeds, words that he does with his dignity, seeking the pleasure of Allah Swt, obeying all His commands and leaving all His prohibitions, is an act of worship to Allah Swt. Therefore, fulfilling all the obligations of life, both in the form of personal and social obligations, requires learning and being guided continuously by faith and

praiseworthy and noble morals, so that Muslim identity can emerge in all areas of life and have many positive impacts (Dradjat, 2017).

Islamic education is not an institution that has only been formed recently, but Islamic education institutions have existed since the time of the Prophet ﷺ. The beginning of the spread and development of Islam, Rasulullah ﷺ in teaching the Qur'an and As-Sunnah to the people of Mecca using what is now said to be an Islamic educational institution, there are at least four Islamic educational institutions, namely;

First, Dar al-Arqam which is the first educational institution in Islam is a house (Basyit, 2020). In the Makkah phase, the Prophet ﷺ and his companions carried out educational and learning activities in the house of Arqam Ibn Abi Arqam, namely in a secluded house on a sofa hill, chosen since Arqam at the age of 16 had converted to Islam, also so that the companions were not easily smelled by the jahiliyah quraissy princes;

Second, Kuttab, in the pre-Islamic period already recognized an Islamic educational institution called kuttab, which is a place where activities for reading and writing and Arabic poetry are carried out and the majority of historians of Islamic education agree that basic Islamic education teaches reading and writing Arabic then increases to teaching the Qur'an and basic knowledge of Islam;

Third, Suffah which is a room or surau building that is connected to the Prophet's mosque, Islamic religious activities and teaching are carried out regularly and systematically (Basyit, 2020). Suffah is also a residence for the companions, the shape of the suffah is a large stage with a thatched roof, where those who live here are called ashabul suffah;

Fourth, the mosque, the first mosque used for educational activities was the Quba mosque, where the Prophet ﷺ formed a halaqah, namely the companions sat around the Prophet ﷺ and they asked about various problems (Basyit, 2020). Mosques in the history of Islamic education not only function as places of worship, but also function as centers of education and culture.

Islamic education in Indonesia, which was initially carried out informally, through personal contacts between preachers and the surrounding community, in the process of trade, it turned out that at the same time an educational process occurred. With the increasing number of people who are Muslims, Islamic education, although still non-formal, is increasingly being carried out, especially in mosques or langgar (Basyit,

2020). The types of educational institutions in Indonesia are divided into two, namely formal educational institutions and non-formal education.

Formal education is a form of education whose implementation is regular, systematic, graded, and there are clear provisions or conditions (Basyit, 2020). Schools and madrasahs are included in the form of formal education, as formal educational institutions, schools are born and develop effectively and efficiently for the community. Schools are educational institutions that are obliged to provide services to the younger generation in educating them for responsible citizens. Formal Islamic education institutions in Indonesia today include;

First, Pondok Pesantren, in Indonesia the term kuttab is better known as “pondok pesantren”, which is an Islamic educational institution in which there is a kiai (educator) who teaches and educates students (students) with mosque facilities used to organize the teaching, and is supported by the existence of a boarding house or dormitory as a place to live for students;

Second, Madrasah (Ibtidaiyah, Tsanawiyah and Aliyah), madrasah is isim masdar from the word **درس** which means school or a place to learn, in later developments, madrasah is often understood as a religious-based educational institution, which distinguishes it from schools which are often understood as educational institutions with an emphasis on the field of general knowledge (science) (Basyit, 2020). Madrasah as an educational institution is a phenomenon that is evenly distributed throughout the country, both in Islamic countries and other countries where there are Islamic communities; Third, Higher Education (Basyit, 2020).

Non-formal educational institutions are educational institutions that are organized and structured even though they do not strictly follow the applicable rules and regulations (Basyit, 2020). Non-formal education is generally established by the community as a form of concern for improving the quality of human resources in the community, in the national education system, indeed the community is asked to take responsibility for implementing government programs in the field of education so it is not surprising that a lot of non-formal education, both the type of competence and the teaching field, exists in Indonesia, such as; social and religious institutions; mosques, mushollas, langgar, surau, as well as various other educational and social institutions such as; courses in mosques, majlis ta'lim and Al-Qur'an education parks (Basyit, 2020).

Discussing Islamic education, both formal and non-formal, actually depends on educators and students, because formal and non-formal do not guarantee how and which place to produce satisfactory results, but depends on how an educator provides his knowledge to students and how students can apply the knowledge given by their educators.

D. The Role and Contribution of Calligraphy in Islamic Education

Calligraphy is an ancient Islamic cultural heritage that can still be enjoyed today (A. Sahman Irawati, 2020). This Islamic culture is still being studied so that this Islamic culture does not become extinct by the times. Especially in the world of Islamic education, it must be wiser to preserve calligraphic artwork for future generations. Learning calligraphy is not in vain, because calligraphy has various roles and contributions in Islamic education, basically calligraphy is indeed an Islamic culture that continues until now.

It can be concluded from the explanation of Islamic education that has been presented by researchers, Islamic education is in the form of human efforts to be able to change the nature, attitudes and behavior of a person through teaching or by training in life, the goal is to realize humans who always believe and always fear Allah SWT and develop the creative potential of students. The presence of calligraphy work in Islamic education makes students more creative so that anyone who learns it is more accomplished, because calligraphy is an extension of the human mind and a medium that can carry cultural heritage for centuries to the next generation.

Especially at the An-Nida' calligraphy pesantren educational institution located in Medan, North Sumatra, which is also known as the calligraphy house. A lot of people come there to learn calligraphy and it can be seen from the people who want to learn that calligraphy does have a role in education. An-Nida' calligraphy boarding school has several roles, namely; First, most of the people who study at the boarding school only because they want to take part in calligraphy competitions and some others also stay as students there; Second, as a first step in doing business such as for mosque ornament displays, applications, graduations, or at aqiqahan events; Third, to be an addition as teaching material in Islamic education.

Not only does it encourage students' creativity, but in Islamic education, calligraphy can also instill confidence in learning, reading, and writing

Qur'anic verses. Calligraphy is also included in the science of writing that students should learn because knowing and learning the technique of writing the Qur'an will encourage love for the Qur'an, thus fostering Islamic nuances in these students.

Writing, reading and learning calligraphy is a form of worship because calligraphy is closely related to the holy verses of the Qur'an and Hadith. When calligraphy is done with intention and hard work, noble morals will develop that can be influential in everyday life. It can be seen that the value of this moral education is above all, which means; first, hard work, requires hard work to write beautiful calligraphy, for example through practice to achieve the expected results; Second, patience, requires patience and caution when learning calligraphy; Third, Optimism when studying calligraphy, so that the unsatisfactory assessment of the results of his work does not make him despair, but rather becomes a lesson and will remain more optimistic to do even better work in the future.

The art of calligraphy in the context of Islamic education is also a medium of expression for students, because learning calligraphy in Islamic education does not waste the talents of students and makes these students more creative in expressing their talents, and most importantly they are able to express their talents in Islamic nuances so that they get closer to Allah SWT, because calligraphy is better known as the art of the Qur'an.

Regarding the role and contribution of calligraphy in Islamic education in addition to those previously mentioned, namely calligraphy as a medium of da'wah which is very popular among students and the general public, because calligraphy has also spread more widely due to the spread of Islam, and one of worship, devotion to Allah SWT. For people who study calligraphy, it would be nice to learn thoroughly so as not to be misdirected, misunderstood and misinterpreted in the verse of the Qur'an that is written.

CONCLUSION

Calligraphy is a beautiful work of art whose writing is adjusted to the rules of Khat with the aim that the meaning of the verse conveyed does not change. Calligraphy can be used as an Islamic education material or as teaching material because calligraphy basically has an Islamic flavor that is

different from other works of art. Its role in Islamic education makes it an art that has high aesthetics compared to other works of art.

Calligraphy not only plays a role in Islamic education and as a medium of expression, but can also instill confidence in students to read and write the Qur'an, as well as encourage students to increase their love for the Qur'an. Due to its existence associated with Kalamullah, namely the Qur'an, calligraphy also signifies a form of worship and improves the morale of students because of its quality related to Kalamullah, namely the holy verse of the Qur'an.

In connection with the discussion of the role and contribution of calligraphy in Islamic education, calligraphy has a role other than those previously mentioned, namely calligraphy as a means of da'wah which is very popular both among students and the general public because calligraphy has also spread to the wider community for the sake of spreading Islam and it is included in one of the worship, and is a devotion to Allah SWT, therefore calligraphy must also be studied properly so that it is not misdirected.

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