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THE URGENCY OF CALLIGRAPHY IN ISLAMIC EDUCATION

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ABSTRACT

This study aims to describe the urgency of calligraphy in Islamic education. In Islamic education, calligraphy is one of the important components in developing students' character. This is seen in the use of calligraphy to teach and assist students in producing scholarly works that reflect an awareness and deep understanding of Islamic teachings. The method used is a literature study, by collecting data from books, previous research results, journals, and related articles. The results of the study show that calligraphy has a very clear urgency in Islamic education, both in terms of aesthetics and spirituality. Calligraphy art is not only a form of visual art, but also a means to understand and respect the Qur'an. Therefore, the integration of calligraphy in Islamic education is very important to enrich the understanding and appreciation of religious teachings. In addition, Calligraphy is very important in Islamic art because it is a form of "embodiment" of the holy words of Allah SWT.

Keywords: *Arabic Calligraphy, Islamic Education, Urgency*



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INTRODUCTION

Calligraphy plays an important role in Islamic education because it is an integral part of Islamic cultural heritage and has deep spiritual value. In the context of Islamic education, the urgency of calligraphy is reflected in its ability to understand Islamic teachings contained in the Qur'an and hadith. As a sacred language, Arabic is used as a means of communication and science in Islam, so understanding and mastering calligraphy is very important in Islamic education.

In the Quran, the command to read is mentioned three times in the form of Fiil Amar, namely twice in Surah Al-Alaq verse 1 and verse 3, the command to read is very important in human life, as shown by the return of the word "iqra'" in this Surah, Prof. Muhammad Quraish Shihab argues that reading means to examine, read, explore, research, know the characteristics of something, and collect knowledge and information learned. The command to read and write, as indicated in the 4th and 5th verses of the surah, aims to provide humans with knowledge and understanding, in general the command to read aims to prevent people from becoming illiterate and uninformed, as mentioned in the previous verse, Allah provides knowledge through the medium of qalam, two signs that can be found to obtain and expand knowledge are as follows: Allah teaches people with the pen what they knew before, and He teaches people what they did not know before. First, teaching by means of or on the basis of human effort. Second, teaching without human effort and without tools, the explanation shows that Allah provides education (tarbiyah) to humans through qalam, or pen. In this case, humans must try to gain knowledge and information (Mustolehudin, 2011).

In calligraphy, in addition to learning the correct procedure for writing Arabic letters, it also learns the aesthetic value of writing. Calligraphy is very important for anyone who wants to learn to write Arabic properly and correctly (Hafidz, 2018). As a sacred language, Arabic is used as a means of communication and science in Islam, so understanding and mastering calligraphy is very important in Islamic education. In addition, calligraphy

also plays a role in character development and spirituality, as well as promoting aesthetics in Islamic religious learning.

In Islamic education, calligraphy is one of the important components in developing students' character. This is seen in the use of calligraphy to teach and assist students in producing scholarly works that reflect an awareness and deep understanding of Islamic teachings. Therefore, the understanding and mastery of calligraphy is an integral part of Islamic education to understand religious teachings, develop character, and enrich spiritual values.

RESEARCH METHODS

This research was conducted using the Library Research method or better known as a literature study. Library study is a technique of collecting information with a variety of materials such as books, linear previous research results, journals, notes and other articles that have a relationship with the problem being studied (M. Sari, 2020). This research quotes from various sources that are used as materials in making this work in the form of journals, books and others related to the topic in question, namely the urgency of calligraphy in Islam education.

Data analysis in this study uses content analysis, namely using qualitative data in the form of text to make conjectures or hypotheses that are in accordance with the analysis of the researcher's thinking, the researcher looks for and then determines the data sources related to the research problem (Rozali, 2022).

RESULT AND DISCUSSION

A. Position of Calligraphy

Calligraphy is a field of science that studies the location of letters, their shapes, and how to assemble them into arranged 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 how to change it (Rispol, 2012). Calligraphy has a very important position in various aspects.

In the book *Irsyad al Qasid*, Shaykh Shamsudin al Afkani said, “Khat is the science that introduces the shape of single letters, their placement, and how to assemble them into writing or what is written in the line (writing), how to write it and determine what does not need to be written, change the spelling that needs to be changed, and change it.” According to this definition, the science of khat includes the technique of writing letters, arranging them, and assembling them in a certain composition to achieve the harmony and balance required by every work of art (Fitriani, 2019).

Calligraphy is very important in Islamic art because it is a form of “embodiment” of the holy words of Allah SWT. In addition, calligraphy is the only type of Islamic art that is only made by Muslims themselves. This is different from other types of Islamic art, such as architecture, painting, and decorative arts, which are heavily influenced by non-Muslim artists and artisans. It is not surprising that Muslims throughout history have valued calligraphy more than any other type of art.

In the field of education calligraphy holds an important position in Islamic education. This art is considered to have a high existence in Islamic education, because it can be a medium of learning that teaches the beauty of Islam and becomes a means of da'wah. Calligraphy is also considered a form of embodiment of the word of God, because most of his works quote verses of the Qur'an or traditions of the Prophet Muhammad SAW (Aprilia et al., 2022). Calligraphy art plays an important role in forming students with Islamic personalities in accordance with the objectives of Islamic education.

Calligraphy has a high position in Islam in general. The art of calligraphy has a high position and is a picture of the distinctive spirit of Islam. In addition, calligraphy is considered as one of the art forms that can channel messages from the messenger to the recipient, so it has a role in spreading the teachings of Islam and its beauty. Thus, the art of calligraphy not only has aesthetic value, but also its value in spreading the teachings of Islam and beautifying those teachings.

With its existence and important role in Islamic education, calligraphy art becomes an integral part in the formation of students who have Islamic personalities and understand the beauty and teachings of Islam. Therefore, the use of calligraphy art in learning Islamic Religious Education is considered to have a high urgency in achieving the goals of Islamic education.

B. The Development of Calligraphy

The development of calligraphy has undergone various phases and transformations throughout its history. After Abu Aswad ad-Duali wrote down the Arabic grammar and was able to create syakal on Arabic letters, Arabic khat then developed into Islamic art, and then Islamic calligraphy was born, the art of calligraphy occupies a very important place in Islam. This is because the use of calligraphy spread in various forms of media is an expression of the art of Islamic teachings, therefore calligraphy in Islamic art becomes the center of artistic expression that influences the expression of Islamic cultural forms in general (Syafi'i & Masbukin, 2022).

The rapid spread of calligraphy and its adoption by Muslims cannot be separated from the influence of the Qur'an, since its revelation, speaking of the command to read and write (QS Al-'Alaq/96: 1-5), along with other verses about writing, which contributed to its rapid development. The fact that there were only two ancient Arabic script styles-Musnad and Nabati-for about 1,500 years from the Hicroglip period to the arrival of Islam gives a clear picture of how Arabic calligraphy developed slowly before the revelation of the Qur'ān.

Before the arrival of Islam, Arab societies were known to be nomadic, which did not allow them to develop and grow through the development of literacy skills and Before the arrival of Islam, they were usually only familiar with reading and writing for a short period of time. However, after seventy years later at the time of the Abbasid dynasty, calligraphy developed into hundreds of styles since the revelation of the Qur'an, which was the beginning of the Islamic movement. In the book Athlas al-Khath

wa al-Khuthuth by Habibullah Fada'ili, there are six periods of rapid development of calligraphy after the Quran was revealed, namely:

The *First Period* (Development), when khat Kufi was not punctuated, which resulted in the disruption of the reading function. The invention of punctuation was the result of the efforts of Abu al-Aswad al-Du'ali (d. 69 AH) and his successors. The *Second Period*, also known as the “growth of the universe”, lasted from the end of the Banu Umaiyah and the beginning of the Banu Abbas reigns until the reign of Al-Makmun. This period is characterized by a period of modification and formation of various styles, as well as a period of circumvention and compilation of new schools. According to Ibn Nadim (Al-Fihrist 17 and 18), 24 styles of khat were born during this period. However, due to the extraordinary “hunting” spirit of the khattats, this number increased to 36 styles. *Third Period*: The refinement of letter anatomy by Ibn Muqlah and his brother Abu Abdillah (d. 328 AH). It codified calligraphy based on standards for the fourteen schools he had chosen, and then determined twelve rules that served as a handle for the schools as a whole.

The *Fourth Period* involved the development of the khat patterns that had been codified earlier by Ibn Muqlah. Ibn Bawwab (d. 413 AH) supported this endeavor, adding elements of zukhrufah (decoration) to the thirteen khats, which became components of his experiment. Fifth Period, the styles and establishments of al-Aqlam as-Sittah (Six-Sulus, Naskhi, Raihani, Muhaqqaq, Tauqi', and Riq'a') were altered and refined. This period is considered the best work of the Second Period. Yaqut al-Musta'simi (d. 698 AH) led this project. He restored the laws of Ibn Muqlah and Ibn Bawwab to the principles of geometry and points that were popular in his day, while refining the developing style. By this period, calligraphers were eager to discover new things, creating hundreds of types of khat that were extensions of earlier styles. The Sixth Period is characterized by the emergence of three khat styles (Ta'liq, Nasta'liq, and Shikasteh) over a period of thirty years, mainly from the hands of Iranian calligraphers. This generation began in the 6th and 7th centuries A.H. and entered the period

of maturation of the styles in the 8th and 9th centuries A.H. The birth of these three styles did not stop the development, but instead became the starting point for the discovery of new preparations that showed the dynamics of the discovery of new styles were increasingly jarring (Sirojuddin, 2014).

During the Persian Islamic Empire, calligraphy developed better and became a masterpiece. These magnificent works were the pinnacle of calligraphic artistry and a symbol of the Islamic spirit. Some of the famous modern calligraphers include Yahya al Jamali (Ikhaniyah), Umar Aqta (Timuriyah), Mir Ali Tabrizi, Imaduddin Al Husaini, Muhammad bin al Wahid, and others, many high-quality calligraphies were also created at this time. Because many modern calligraphers always want to create new calligraphy every time (Pramesti & Khairunnisa, 2023).

The science of calligraphy has experienced rapid development since the time of the Prophet and the Caliphate, the Umayyad Dynasty, the Abbasid Dynasty, and the successor period after the Abbasid Dynasty. During the Umayyad Dynasty, the interest in science that had grown since that time experienced extraordinary development. During the Abbasid Dynasty, various calligraphy styles developed that had their own character and advantages. In the successor period after the Abbasid Dynasty, calligraphy became an Islamic art that developed so rapidly that it gave birth to various types of calligraphy with their respective characteristics, some of which are still used until this moment continues to grow. The art of calligraphy has a positive contribution to the spread of Islam and can bring its readers to understand and interpret life in accordance with the verses written in calligraphy (Hakim, 2021).

C. The Urgency of Calligraphy in Islamic Education

Calligraphy is unique because it is the word of Allah SWT written by a Muslim without the intervention of a non-Muslim writer, to ensure that it is truly preserved. Calligraphy has a greater value than other Islamic arts, it is increasingly developing as a skill and has a role in human life, as follows.

First, calligraphy can be used as a medium for religious, social, economic, and other cultures because calligraphy is a cultural heritage and carries the legacy of ancestors. Second, calligraphy can be a means to communicate with others. It can also be used as research. Third, calligraphy can be defined as a stroke of human thought with a pen. Fourth, calligraphy is one way to convey information in ancient times. Fifth, calligraphy can be used as an educational tool with high aesthetic value (D. N. I. Sari et al., 2023).

In Islamic education, calligraphy has a very clear urgency for various reasons. First, of course because of the relationship between calligraphy and Islamic science. Calligraphy is closely related to the Qur'an, the holy book of Muslims. Through calligraphy, students can learn how to write Arabic according to the correct rules, can learn to respect and appreciate the beauty of the holy words of the Qur'an. Learning calligraphy can also certainly help deepen understanding of the sacred text.

Calligraphy writing is related to spiritual vision in addition to skill and craftsmanship. Indirectly, calligraphy writing serves as a way to ensure that people's hearts, words, thoughts, and behaviors are maintained, as we automatically read the verse being written while writing, when one learns calligraphy, they will also learn social values. Social values such as emulating others, being professional, obeying the rules, being polite, helping others, and appreciating the work of others.

Modeling the teacher's example, being proficient in calligraphy, obeying and complying with the rules to form calligraphy that conforms to the standard, and having a polite attitude and other moral values. In addition, respecting or not feeling arrogant about other people's work, and benefiting the general public. because they realize that the process of submitting calligraphy work must be difficult. So, this calligraphy knowledge is taught in Islamic religious studies, not only will it provide aesthetic value to students, but it can also shape their overall personality, the purpose of Islamic religious education can also shape the spiritual and religious aspects of students (Ichsan, 2021). In short, taste, reason, and faith can be developed through calligraphy practice.

Calligraphy also certainly contains the value of worship education, because calligraphy is the art of writing verses of the Koran which is the word of God, of course it contains worship commands such as prayer, fasting, zakat, and so on, so it is impossible for someone who writes calligraphy to only write the verse and then practice what he wrote. Calligraphers, of course, must understand and practice what is contained in the verses they write (Hafidhdin, 2023). If so, everything that is done in this world is only for worship and expects the pleasure of Allah SWT.

Therefore, it is clear that the art of calligraphy has more meaning in Islamic education than just the art of beautiful writing. Calligraphy can also be used as a tool to teach good manners and shape students' personalities so that they have good manners. In addition, calligraphy can be used as a means of preaching Islam with aesthetic value, which makes it easier to accept and invite interest. So, if the art of calligraphy is taught in Islamic religious education, students will not only learn about the beauty of the art, but will also learn about the spiritual aspects of religion in accordance with the objectives of Islamic religious education. Thus, calligraphy writing activities can provide development in taste, reason, and faith (Syarofah et al., 2022). The importance of calligraphy art for Islamic education lies in how it can be used and provide value in Islamic education, where it is used as a medium of learning. Therefore, it is important to develop and apply the values of calligraphy art in Islamic education, and the role played by the creator is important.

CONCLUSION

Calligraphy has a high position in Islamic education in surah Al-Alaq Allah not only commands reading but also writing, therefore reading and writing are equally important, calligraphy helps immortalize writing beautifully and correctly. Calligraphy art contains spiritual, worship, and moral values so that it needs to be continuously developed in the application of calligraphy art values in Islamic education. The use of calligraphy art as a learning medium can be one of the factors in achieving

the goals of Islamic education. In learning Islamic Religious Education, calligraphy art can be used as a diverse and fun learning method so that students understand and are interested in participating in learning. Therefore, it is important for formal Islamic education providers to pay attention to calligraphy art material as a medium for Islamic propaganda and as a means of shaping the character of students who learn it.

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