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CALLIGRAPHY ART AS A MEDIUM OF DA'WAH IN THE DEVELOPMENT OF ISLAM

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ABSTRACT

Islamic boarding schools are known by the public because many of the works of students are introduced through culture and religion so that these works are known to the outside community. At Islamic boarding school students are also taught to study religion and deepen efforts to create a generation whose character is shaped in accordance with Islamic law. So it is no longer surprising if alumni of Islamic boarding schools are found who have good scientific character. If a work of calligraphy is found in a shop, the first thing that comes to mind is that the work is one of the works of Islamic boarding school children. So that it attracts the attention of parents to enter their children into Islamic boarding schools because of the works made by these students. Developments that can be seen at this time are the many impacts of the influence of calligraphy in Islamic boarding schools and outside Islamic boarding schools. The impact with the existence of calligraphy has had an influence on the development of Islam. The purpose of writing this article is to find out how the role of Islamic boarding schools is in developing the art of calligraphy as a medium for preaching the development of Islam. In this study the authors used descriptive qualitative methods through a literature study approach, taking reference materials from journals, books, articles, and others, as mandatory material in this research.

Keywords: *Calligraphy Art, Development of Islam, Pesantren*



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INTRODUCTION

Art is a work that is written and created with the aim of describing something beautiful that has an attraction and a sense of admiration for the beauty of the art (Lestari et al., 2021). In art there is beauty in the form of aesthetics so that anyone who sees the beauty of art can feel harmony. Aesthetics and harmony arise when humans look at art in the form of beautiful pictures or paintings. So it is no wonder that when writing art, the attitude that occurs in humans is depicted at that time, if the situation is more stable it will show good and beautiful results (Lestari et al., 2021). Likewise explained by Ki Hajar Dewantara, he argues that in art all forms of behavior that exist in humans are depicted because in art there is a description of the nature of beauty that arises from human feelings so that they are able to move the hearts of humans who see the beauty of art (Nurhayati, 2019).

Calligraphy art is the art of writing in which there is beautiful writing, this beautiful calligraphy art writing is made in such a way as to produce art that can captivate anyone who sees it (Syarofah et al., 2022). In Arabic, the art of calligraphy is called Khatt, which means the art of calligraphy in the form of Arabic writings. Whereas the term calligraphy is actually a general term that can be used for Chinese, Arabic, Latin, Hebrew, Javanese and so on (Sirojuddin, AR, 2015). However, the notion of calligraphy is more interpreted with Arabic art because the development of Arabic calligraphy art is much more rapidly growing than other calligraphy arts. So that at this time the term calligraphy art is used for the art of Arabic writing or Khatt (Sirojuddin, AR, 2015).

There is a slight difference of opinion by experts regarding the term in mentioning Arabic calligraphy or Khatt (A. R., 2020). While some mention with 'Arabic calligraphy', and some mention with 'Islamic calligraphy' (Sirojuddin, AR, 2015). However, these two terms do not affect its development in the Islamic world. Instead, both terms are used to refer to Islamic art in the form of beautiful Arabic writing, which was then developed through the path of Islamic education in various Islamic regions

in Indonesia. It is this educational path that makes the art of calligraphy quickly expand so that it undergoes a process of international integration.

Islamic boarding schools are Islamic educational institutions that have undergone many changes in the Islamic world, for example the art of calligraphy. Apart from being ordinary learning, the art of calligraphy is also used by students as a form of decoration, with these decorations apparently having a major influence on the Islamic world. Like calligraphy is made as a medium for spreading da'wah in the Islamic region (Julhadi, 2019). This impact makes the art of calligraphy will continue to experience good development for Muslims. It can be seen that, Islamic boarding schools are Islamic educational institutions which are the main factor in the spread until the development of Arabic calligraphy art extends to Islamic regions in Indonesia. The relationship between the two became a means of da'wah in the spread of Islam in Indonesia (Julhadi, 2019). With the existence of Islamic boarding schools, it turns out that calligraphy has many roles as a medium for da'wah.

Likewise, Islamic boarding schools are not only a medium for spreading the art of calligraphy to various Islamic regions, just as the art of calligraphy is not only a medium for Islamic propaganda (Muh Abdul Muiz, 1967). In Islamic boarding schools, calligraphy art becomes a medium or tool in beautifying Arabic writing, which is done during Arabic language learning. Arabic language learning will be greatly helped if it is supported by learning the art of calligraphy in it, because as a medium for da'wah calligraphy art gives a role to Arabic language learning in order to form art in the form of beautiful Arabic writing (Muh Abdul Muiz, 1967).

There are six forms or Arabic calligraphy scripts used in Arabic language learning, namely naskhi, tsuluts, riq'AH, muhaqqaq, tauqi, and raihani (Humam, 1991). These six types of calligraphy will be used as a tool that helps in learning Arabic in Islamic boarding schools. From the existing literature, the author uses this system of six types of calligraphy as a medium of propaganda for Islamic boarding schools in the process of developing Islam in the archipelago, in learning Arabic the art of

calligraphy will find its role as a tool of propaganda in Islamic boarding schools and also help the process of writing beautiful Arabic (Humam, 1991).

As for the background that has been discussed previously, the author can take the main problem that exists where the art of calligraphy plays a big role in the development of Islam through the existence of Islamic boarding schools, but many do not know the position of calligraphy art in Islamic boarding schools such as calligraphers. Calligraphers do not know the meaning contained in the art of Arabic calligraphy. So that many forget the meaning implied in calligraphy writing, even though calligraphy has had a major impact on the development of Islam in Indonesia. It can be concluded by the author that the purpose of the existing subject matter is to find out the extent of the role of the boarding school with the art of calligraphy as a medium of da'wah in the development of Islam at this time.

RESEARCH METHODS

In this study, the authors conducted research using a method through a qualitative descriptive approach, because in this study there were no calculations of numbers. The purpose of using this descriptive qualitative approach method is to focus more on the objectives achieved in obtaining maximum results.

In this study the authors conducted two data models that focused on the results of the study, namely using primary data and secondary data (Purwanti et al., 2022). Primary data is the main data that becomes the main reference in the form of calligraphy images as the main data to achieve this research. Secondary data is supporting data that makes primary data stronger, such as supporting data used by the author in the form of literature studies.

The author does not forget to use a method in the form of literature review or literature study. The purpose of using literature review is to find out more about the topic of the problem that has been made so that it can make it easier for the author to find problems that previously existed. While the author's literature study collects data from various sources as a

guide to this research, in the form of books, accredited journals, articles, and others, as supporting data from the main data.

RESULT AND DISCUSSION

A. The Beginning of the Development of the Islamic Boarding School

One of the ways to broadcast and spread Islam in the way of Allah is done by the existence of an Islamic educational institution known as boarding school. The boarding school is not just an ordinary educational institution but its role is extraordinary in broadcasting the religion of Allah. This great role was able to bring great influence to Indonesia in the early days of the spread of Islam.

The beginning of the boarding school was first built in Indonesia by Sayyid Sulaiman who was assisted by Kiai Aminullah in 1718. Then it developed in Java which was founded by Maulana Malik Ibrahim, better known as Sunan Gresik (d. 1419 H). In the early days of the development of Islamic boarding schools, there were many challenges that occurred in Indonesia in the era of Indonesian independence. In 1449 Indonesia faced great challenges because of the Dutch colonial resistance that came to Indonesia. Then the government built public schools as widely as possible for citizens at that time due to the criticality of educational institutions. These efforts resulted in the decline of Islamic boarding schools due to the lack of government attention to Islamic boarding schools. The boarding school used to be in a classical form that others called ancient, the core lessons taught at the boarding school were religious in nature only, such as in the form of bare books used for learning, there was no certificate until finally some people preferred to go to public schools because of the clear assistance from the government. After the passing of this phase, pesantren began to rebuild a unique learning system known as modern boarding schools.

Modern boarding schools are known in the community as a place of educational institutions in the form of uniqueness that follows the era of the times, technology so that students who enter the institution do not

experience outdated so that two learning systems are used to help students optimize their learning seriously: First in the form of yellow books or religious science. Second, learning is universal, such as physics, math, chemistry, culture and other education. With this boarding school, students are no longer moonton in learning. Therefore, pesantren today are much more developed than before, even other public schools are far behind pesantren. So many parents hope to send their children to pesantren, hoping to become scientists who have faith and noble character after graduation.

With the existence of this modern boarding school system, boarding schools in general do not experience lagging anymore, many of the children from teenagers to adults prefer to study in boarding schools rather than in other public schools. Until finally the government also supports the role of boarding schools as educational institutions that shape the character of the nation's children who are knowledgeable and have a religious spirit that is not far from the upbringing they undergo in boarding schools. The following is data on boarding schools that have experienced development (Al-gai, 2021).

Table. 1

Growth of Islamic Boarding Schools In Indonesia From The 16th Century To 2020		
NO	YEAR	NUMBER
1	16th century 613 Islamic boarding schools	613 Islamic boarding schools
2	19th century (Dutch Government)	1835 Pesantren
3	1942 (Japanese Government)	1,872 Pesantren
4	1970s (After Independence)	3,745 Pesantren
5	In 1980	4,200 Pesantren
6	In 1985	6,239 Pesantren
7	In 1998 (After Reformation)	9,700 Pesantren
8	Year 2001	8 Year 2001
9	Year 2003	9 Year 2003
10	10 Year 2006	10 Year 2006
11	11 Year 2009	11 Year 2009
12	12 Year 2012	12 Year 2012
13	13 Year 2020	13 Year 2020

The data has had a good impact on the progress of Muslims in Indonesia. The more boarding schools there are, the more students who go to school there, this is one form of the success of Muslims in forming a good community with the existence of Islamic boarding schools, the progress of Muslims continues to develop.

The role of this boarding school brings happiness to Muslims in addition to being a place to study religion in the boarding school also makes an extracurricular system so that students are not bored in learning knowledge in the classroom as well as outside the classroom. One of the interesting things for students in extracurricular activities is the learning of calligraphy art, as an Islamic art this art also gets great attention for the community. Therefore, many boarding school leaders do not forget to make calligraphy art an important extracurricular to be learned by students. The system of learning calligraphy art is not so difficult, it just takes a long time to learn consistently in order to get good results.

B. Types of Calligraphy and Their Role

1. Khatt Naskhi



Khatt naskhi is one of the calligraphic writing arts that is easy to learn for students in Islamic boarding schools. The history of the origin of this art is that it has existed for a long time at the time of the Prophet, in the Umayyad era. Khat naskhi is very suitable in writing the language of the Qur'an, so since then the author of the revelation of the Qur'an is Sayyidina Muawiyah bin Abi Sufyan (Subhan Hidayat, 2017). So, actually in its

historical connection, khat Naskhi until now has maintained its writing because the previous scientists studied this calligraphy science and then developed throughout the world, until it reached Indonesia.

In the boarding school Khatt Naskhi is very often used and studied by the students, both from the writing and the methods contained in the writing. Usually khat Naskhi is used for beginners for students who want to learn the art of calligraphy, learning khatt Naskhi for beginners will make it easier to learn other arts. The use of khat Naskhi in education is to help in learning Arabic, Arabic has a form of writing in the form of Arabic letters, so if in learning Arabic without knowing the art of calligraphy it will be very difficult for Arabic learners. So, it is necessary to first learn the art of calligraphy in order to make it easier to write Arabic letters.

In addition to being decorations on the walls of mosques, houses, and so on. Calligraphy art can help students to further increase their creativity and innovation, because this calligraphy art helps emotional patience when writing calligraphy. It is very important for educators to pay more attention to inviting students to improve their writing skills and be able to express themselves through the art of calligraphy.

2. Khat Tsulutsu

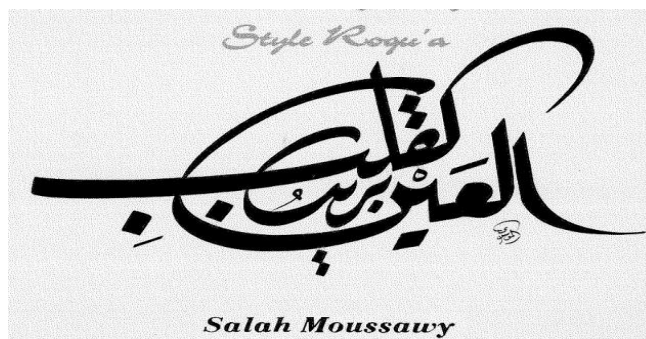


Tsuluts means triangle in Arabic. The number one-third is taken from the Kalam Tumar which is the classic size of 24 horsetails measuring approximately 1.5 cm. In the past, this khatt was written using a pen of approximately 5 mm. It has evolved again but is smaller, written using a nib size of 3-4 mm.

Khatt Tsuluts has the highest level of beauty of calligraphy art than other types of khatt, besides that, khatt Tsuluts is the most difficult level to learn. In the boarding school, khatt Tsulutsu is used by only a few students, in terms of the form of writing this khatt method is more complicated than khatt Naskhi so that only a few students are able to make this art.

Khatt tsulutsu if found is usually used for documentary purposes of writing the name of the letter in the Koran. In contrast to Naskhi which is usually used to make Quran verses. Until finally an article was found that said that khatt tsulutsu is the parent of other types of khatt, and this khatt Tsulutsu is also able to influence other khatt in terms of writing form.

3. Khat Riq'ah



Riq'ah in Arabic means qith'ah (piece). A piece of cloth, wood, or earth is all called ruq'ah. In Islamic calligraphy, Ruq'ah is the name for one type of calligraphy but is more popularly called riq'ah called ruq'ah, because it is commonly written on pieces of leather. Riq'ah writing is the everyday writing of the general public, it is a type of writing that is usually written quickly, writing does not need to bother twirling his hands like writing Tsuluts, they are rarely created in various forms, they are just written straight with a writing motion from top to bottom. Riq'ah is used for ordinary writings only that this khatt is not used as an ornament because there are no waves that need to be made to make it beautiful.

4. History of Khat Muhaqqaq

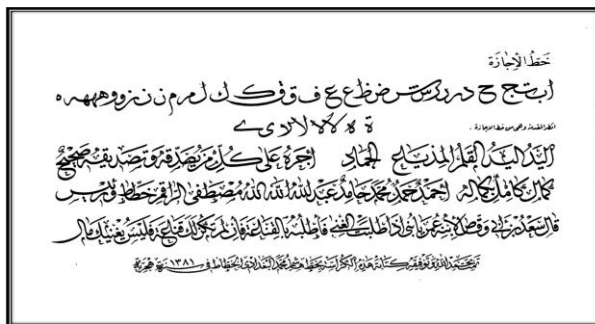


This calligraphy has a uniqueness that is different from the others. Khat Muhaqqoh is the oldest of the other types of khat. Some define it as khat similar to khat Tsultsu, but khat Muhaqqoq is more specifically used to write mushaf Al-qur'an which is more than centuries old.

Khatt Muhaqqoq has long appeared at the time of the caliph Al-makmun (9th century AD) which is known as the khat of writing the Koran Mushaf then spread and developed throughout the Arabian Peninsula from the 13th to the 16th century AD, then perfected by Ibn Muqlah a famous calligrapher in his time until many of his works have been preserved until now, then the calligraphic writing of his Mushaf was found by Ibn Al-bawwab Baha Al-Daulah bin 'Adhud in the city of Shiraz, then brought and sent to Andalusia until now he lives in the Jami 'al-'Udabbas Mosque Seville Spain,

The characteristics of khat Muhaqqoq have a shape that is larger than other khatts. Khat muhaqqoq some call it similar to khat Tsulutsu which can distinguish it only the shape in its designation. Until now, khat Muhaqqoq is often considered part of the variations in khat Tsukutsu which is similar to khat Muhaqqoq called khat Rayhani, except that the size of khat Rayhani is smaller than khat Naskhi.

5. Khat Rayhani

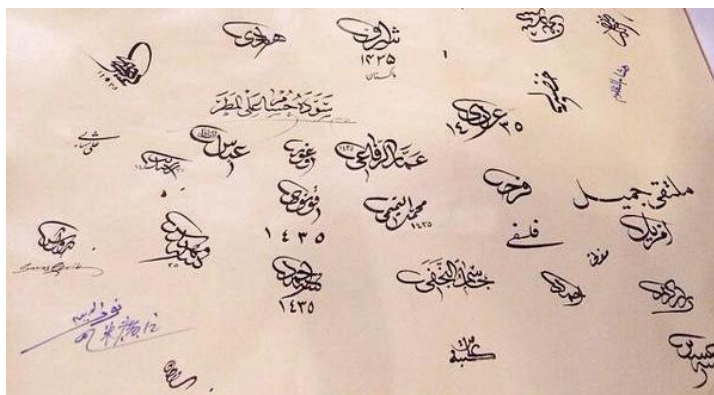


Besides khatt Muhaqqoq, khatt Rayhani also has the same similarity with khatt Tsulutsu which was combined with khatt Naskhi by calligraphers during the Ottoman Empire. A slight difference with Khatt Tsulutsu, Khatt Rayhani letterforms are larger and longer than Khatt Tsulutsu and there is an addition of syakal signs as decoration in writing calligraphy. Khatt Rayhani is commonly used for making diplomas using Arabic letters by a calligraphy teacher to his students, therefore khatt Rayhani is called khatt ijazah.

This khatt was created by a great calligrapher named Ali Ibn Hilal or Ibn Bawaab, who is closely related to Ali Ibn Al-Ubaidah Al-Raihan (d. 834 AD), many people negotiate about taking the name of this khatt from the word Raihan which means (fragrant) because of its beauty and beautiful style of popularity.

In the book *Qawa'id al-Khatti li al-Araby* written by Hashim Muhammad al-Khuttat according to him writing with Rayhani khatt is more exciting and more interesting, and elestik is easy to make and shape according to the conditions of the place without changing its authenticity. Khatt Rayhani is widely made in the form of writing that resembles various styles such as the shape of fruits, animals, boats, plants and glass. Then it is traded among the Islamic community and they are more dominant towards this khatt as a decoration at home to beautify the contents of the room.

6. Khat Tauqi



Khat Tauqi is usually used only for signature making by a calligrapher who has a work written by his own hand. Then it is stored and guarded by other artists. The point is that later khatt Tauqi is not lost from its owner. Other people should not carelessly take the work as their own. Because in addition to being a beautiful khatt, khat Tauqi serves to protect calligraphic works by using their own signatures.

CONCLUSION

The art of calligraphy is a long-established art that has been passed down from generation to generation and then developed in Indonesia and then recognized by the general public. However, it did not experience rapid development. The existence of Islamic boarding schools is proof that Islam is loved and protected. Indonesia was not yet a predominantly Muslim country, many teachers studied abroad to develop Indonesia into an Islamic country. Until many teachers who came from abroad then built boarding schools in Indonesia.

The development of boarding schools in the early days was not so fast because during the era of Indonesian independence there were many hostilities. The Dutch resistance to Indonesia resulted in a lack of consistency in learning. However, after that era no longer exists, Islamic boarding schools continue to experience development due to the existence

of modern-based Islamic boarding schools. Its systematic learning system and the strong concern of Islamic scientists for Islam continue to arouse their souls to introduce Islam to the whole world, including in Indonesia.

With this good learning system there is learning that is favored by the students. The extracurricular learning of calligraphy art as a medium of da'wah which has a great influence on the development of Islam. Of course, many calligraphy art decorations in the form of Arabic letters found in other antique shops are none other than the works of pesantren children. The existence of MTQ (Musabaqoh Tilawatil Al-qur'an) which is held in Indonesia every year makes the development of Islam more developed and better.

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