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CALLIGRAPHY LEARNING SYSTEM IN AR-RAUDLATUL HASANAH ISLAMIC BOARDING SCHOOL MEDAN, NORTH SUMATRA

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Abstract

Calligraphy is a part of Islamic art related to writing. Because it is known as Islamic art, it is important to regenerate calligraphy to the Islamic generation. Calligraphy is usually subject that must be studied by students in Islamic education. However, the calligraphy learning system in each Islamic educational institution must be different. The purpose of this research is to find out the calligraphy learning system at *Ar-Raudlatul Hasanah* Islamic Boarding School in Medan, North Sumatra. This research is qualitative research with a field research approach and literature study. The data collection and analysis used interview techniques, where the researcher conducted interviews related to the discussion to several sources. The results showed that calligraphy learning at *Ar-Raudlatul Hasanah* Islamic Boarding School uses a system with the *Ustadz* or *Ustadzah* wrote examples of letters or sentences on the whiteboard, explained how to write and the rules. After that, the students practiced it directly in *khat* book provided by the pesantren.

Keywords: *Calligraphy, Learning System, Ar-Raudlatul Hasanah Islamic Boarding School.*

INTRODUCTION

Calligraphy or also known as *khat* is the art of writing beautifully. Calligraphy is part of Islamic art that is closely related to writing in particular, and also a manifestation of the visuality of the verses of Allah SWT. in a small scope (micro) (Maryono, 2018). Calligraphy in the development is not only seen as beautiful writing, but calligraphy also has important role in the spread of Islam, namely by making calligraphy one of the methods of spread of Islam. Even now, calligraphy is growing rapidly in mastering various types of fields. Not only as a means of spread of Islam, calligraphy can also be used as a profitable business source.

Apart from being an art that includes the aesthetics, calligraphy also contains various messages and moral values, such as being able to make a person's character religious, creative, honest, disciplined, hard work, independent, communicative, and can make someone being a responsible person (Maryono, 2018).

There are many values contained in *khat*. Therefore, calligraphy is an important element that must always be regenerated to the Islamic generation. In practice,

calligraphy has been rooted and integrated in education of Islamic-based, especially in education of boarding school-based. Due to the daily life of the students in boarding schools that are always related to Islamic media activities such as the *Qur'an* and Arabic language, calligraphy or *kebat* becomes a familiar thing for students.

Islamic boarding school is one of the Islamic educational institutions that have existed for a long time, even developing along with the spread of Islam. In Indonesia, the system and methods of the boarding school are divided into two streams, namely based on the magnitude of the historical influence of the boarding school in Indonesia, including traditional boarding schools (*salaf*) and modern boarding schools (*kehalaf*) (Herman, 2013). Each of the two boarding schools must have their own characteristics that are different in their teaching methods and systems, including this calligraphy learning system.

Ar-Raudlatul Hasanah Islamic Boarding school is a modern boarding school located in Jalan Setia Budi Simpang Selayang, Medan Tuntungan, Medan, North Sumatra. The Islamic boarding school, whose establishment was declared in 1982, still has the same direction as the Gontor Islamic Boarding School, where *Ar-Raudlatul Hasanah* Islamic Boarding School applies the same learning systems and models as the Gontor Islamic Boarding School.

Related to calligraphy or *kebat*, in this study, the researcher wants to describe the results of the research on the calligraphy learning system at *Ar-Raudlatul Hasanah* Islamic Boarding School. For this explanation, the researcher can take a problem formulation; how is the calligraphy or *kebat* learning system at *Ar-Raudlatul Hasanah* Islamic Boarding School? So that it can be known that the purpose of this research is to find out the calligraphy learning system at *Ar-Raudlatul Hasanah* Islamic Boarding School.

RESEARCH METHODS

The method in this research is a qualitative method that uses field research and library research. The qualitative method is a research method that uses a research system and understanding of the behavior of an individual or group, as well as social phenomena with natural conditions, to obtain descriptive data, both the results of the report in the form of oral or written which are then interpreted descriptively as well. (Sutikno, Sobry & Hadisaputra, 2020).

This research seeks to describe systematically, how the calligraphy learning system exists in one of the modern Islamic boarding schools in Medan, North Sumatra, namely *Ar-Raudlatul Hasanah* Islamic Boarding School. The location of this research was conducted in one of classes of the Department of Arabic Language Education, Faculty of Tarbiyah and Teaching Sciences, State Islamic University of North Sumatra. With several informants or sources. They are Maulida Rahmi, Huwaina Rabithah Nur, Lisa Ramadhani Siregar, Ade Dwi Juliani Ritonga and Kiki Haura Shandi.

In the process of collecting data in this study, the researcher used interview techniques aimed at several Arabic Language Education students who were also alumni of students from the *Ar-Raudlatul Hasanah* Islamic Boarding School, to collect

strong data from several existing facts and experiences. Before starting this research, the researcher compiled this paper with several activities. In the first process carried out after obtaining the title, the researcher looked for several references related to the title, either from the library or online books (e-books). After collecting some predetermined materials, the researcher conducted interviews with several Arabic Language Education students of UIN-SU, either it is face-to-face or online on WhatsApp.

RESULT AND DISCUSSION

A. Definition of Calligraphy

Muchlisin mentioned in his writing that calligraphy is the science and art of writing Arabic letters aesthetically or beautifully, namely by arranging the arrangement of these letters, positions and ways of arranging letters into a composed sentence, which series of letters are made in the appropriate shape or size, both in distance and accuracy of writing whose contents are related to verses of the Qur'an or hadith (Riadi, 2021).

In etymology, the word of calligraphy is taken from the word of *kallos* which means 'beautiful', and *grapho* which means 'writing', therefore, there are two elements of calligraphy art, namely writing (script) and beauty (aesthetic aspect) (Riadi, 2021). In Arabic, calligraphy is also called *kebat*, which is pen writing, basic lines, or hand scribbles, so it can be concluded that calligraphy or *kebat* is a writing that has and pays attention to aesthetic value or beauty (Riadi, 2021).

Related to the aesthetic value of calligraphy in the paragraph above, Eva Yanuarti mentioned in her writing that the aesthetic value of calligraphy has several features, among them are. *First*, it can be a decoration; *Second*, it can be an ornament in buildings or architects; *Third*, it can inspire someone to work in Islamic nuances; also *Fourth*, it can be a reminder of the religiosity of Muslims (Yanuarti, 2023). Calligraphy is not just a decoration, but it contains a deeper meaning because calligraphy is inscribed with pieces of the Qur'an, so that every Muslim who sees it will be reminded of the Qur'an (Yanuarti, 2023).

In another reference, namely by Fahrurrozi and Sahril, it is mentioned that calligraphy is the study of hijaiyah letters or Arabic letters, where each discussion of these letters has procedures or methods and rules for placing which letters should be located above the line and which letters are located below the line, and studying single letters and how to write them (Fahrurrozi & Napitupulu, 2023).

Based on several opinions regarding the definition of calligraphy above, it can be concluded that calligraphy is an art of writing beautifully the Hijaiyah letters, where what is prioritized in calligraphy is aesthetic value, by paying attention to the rules and regulations of the writing. However, the value contained in calligraphy is not only aesthetic value, but many other values are contained such as Islamic value, educational value and others.

B. Definition of Modern Islamic Boarding School

In etymology, the word of '*pesantren*' is taken from the word of '*santri*' which gets the prefix '*pe*' and also the suffix '*an*' which shows the meaning of 'place', so from that meaning, *pesantren* Islamic boarding school is also called a place for *santri* (Suparyanto, 2020). Another opinion states that the word of '*santri*' comes from the *Tamil* language which means people who live in a house or religious institution (Suparyanto, 2020).

In terminology, *pesantren* Islamic boarding school is defined as a traditional educational institution in Islam that understands, explores, lives, and studies and practices Islamic teachings by emphasizing that religious morals are important as a guide to daily behavior (Alwi, 2013). The other, Syukri Zarkasyi mentioned the meaning of *pesantren* Islamic boarding school is an educational institution in Islam that has a boarding system and in which there is an educator who is the central figure commonly referred to as *kiai*, *ajengan* or teacher, there are also *santri*, dormitories and study rooms, and a mosque which is the center of the *pesantren*. (Alwi, 2013).

So from some definitions of *pesantren* Islamic boarding school above, it can be concluded that *pesantren* or Islamic boarding school is an Islamic educational institution that has existed for a long time, whose daily life is always based on and applies Islamic teachings, by having several elements, namely *kiai* or teachers, students, dormitories (residence), study rooms and also mosques.

In facing the turmoil of changing times, the world of *pesantren* has experienced a positive shift, namely structurally and culturally related to the leadership system and others, where management principles based on Islamic values are more considered (Bashori, 2017). So in the development, the world of *pesantren* is required to be able to adapt to all changes that arise, such as by equipping students with various abilities that are certainly in accordance with the times without having to discard elements of the classical education system (Hermanto et al., 2020).

The modernization of the *pesantren* world is an attempt by *pesantren* to survive and engage in the midst of competition with other modern educational institutions that present a secular education system as a school education system, which at that time was deliberately established by the Dutch government (Solichin, 2011).

In etymology, modernization comes from the word 'modern' which means up-to-date, or new ways of thinking and attitudes in accordance with the demands of changing times (Setiawan, 2013). So it is stated that the modern era is an era that is more advanced and better, and has more facts than the previous era (Bashori, 2017).

In terminology, modernization is a conscious effort made to adapt to the movement of the world, namely by using scientific progress for the happiness of the life of a person, nation, or humanity (Setiawan, 2013). Another explanation explains the meaning of modernization of Islamic education, which is an important change to be made in producing a new (modern) Islamic civilization or a method used as a long-term solution to the benefits of Muslims at this time and in the future (Solichin, 2011).

Related to the modernization of *pesantren* education, *pesantren* that have followed the flow of modernization are called modern *pesantren* (Alwi, 2013). Modern *pesantren* is an Islamic boarding school that have various new and more advanced facilities, and

have a teaching system such as the implementation of madrasah and public school, starting from the primary level to higher education, and some *pesantren* have skills education and environmental development programs (Alwi, 2013).

From the explanation above, the modernization of *pesantren* or Islamic boarding schools is the development of Islamic education by following the current changes and developments of an increasingly advanced era, especially in science and technology so that Islamic education is not left behind. The modernization process of Islamic boarding schools is carried out by incorporating various new concepts and learning systems for Islamic education, which can be in the form of the inclusion of general learning into *pesantren* or Islamic boarding schools to break the stigma of the community who think that general science and religious knowledge cannot be united.

This can change some ways and methods of learning in *pesantren* or Islamic boarding schools, such as providing better facilities to students so that in their development the role of students is not left far behind. In the fact, *santri* or students are expected to participate in the advancement of science and technology in introducing Islam to the world.

The term of modern *pesantren* or modern Islamic boarding school (*kebalaf*) was first coined by the Gontor Islamic boarding school which adheres to positive modern values such as neatness, discipline, hard work and punctuality, including physical modern values such as the dressing style of Gontor students by wearing suits, ties and short hair like the military (Suparyanto, 2020).

So it can be concluded that modern *pesantren* or modern Islamic boarding school is one of the institutions in Islamic education that incorporates a new teaching system such as combining religious learning with general learning, providing facilities that previously did not exist in traditional *pesantren* or traditional Islamic boarding school, and also exists to spread Islam in the increasingly advanced world of education.

C. History of The Development of *Ar-Raudlatul Hasanah* Islamic Boarding School

The great influence that occurs along with the development of the times and the occurrence of scientific and technological advances occurs in various fields, one of which is in the field of education. The process of modernization or renewal in education affects many things including the education system, learning methods, education curriculum and others. Likewise with Islamic education, the process of modernization in education is an important effort to be made in creating a modern Islamic civilization (Solichin, 2011).

For that reason, the process of modernization or renewal in the field of education has a very long process or history. Muchlis Solichin in his writing mentions, the modernization of education at least spends about two generations, for that modernization in Islamic education requires a conceptual arrangement of plans, as well as clear and definite so that it can provide direction to the process of Islamic education that will be held (Solichin, 2011).

It began with the regular recitation of the Paya Bundung community and its surroundings since the 1970s, where the Paya Bundung community liked to conduct

recitations on Islamic issues (Hasanah, n.d.). However, around Paya Bundung there was still no place for worship and children's education at that time, until finally Mr. H. Ahkam Tarigan started donating his land covering an area of 256.5 m² in 1978, followed by Mr. H. Mahdian Tarigan who also donated his land covering an area of 243 m², then a simple mushalla was built by the surrounding community with mutual cooperation on the waqf land (Hasanah, n.d.).

The descendants of H. Muhammad Saleh Tarigan and H. Ahmad Badawi Tarigan were the first people to embrace Islam in Tanah Karo, in a village called Simpang Pergendangan there is a location called Paya Bundung (Hasanah, n.d.). Nini Sidua's family aspired to establish an Islamic Education Institution, and this aspiration was realized in 1977 when H. Fakhruddin Tarigan donated land on Jalan Binjai to the Dukun Patah Family Foundation in Pergendangan (Hasanah, n.d.).

In 1981, a school was established on the waqf land, although it was not yet operational because the family had a policy to transfer the waqf land to a location in Medan Tuntungan, namely Paya Bundung (Hasanah, n.d.). The waqf land on Jalan Binjai was sold and replaced by the waqf land in Paya Bundung, bringing the waqf land area to $\pm 4,432.5 \text{ m}^2$ (Hasanah, n.d.).

Usman Husni is a graduate of Gontor Islamic Boarding School who graduated in 1976, after his desire to continue his studies in Medina was canceled, he had aspirations to establish a boarding school as his brothers had done (Hasanah, n.d.). H. Hasan Sekedang, the father of Usman Husni, had relations with several families in Tanah Karo, until around the beginning of 1981 Usman Husni came to Paya Bundung, until over time he became the *Ustadz* or the main guide in the recitation in Paya Bundung (Hasanah, n.d.).

At the time of the commemoration of the Maulid of the Prophet Muhammad, namely on January 15, 1981, Usman Husni was invited to give a lecture at the event regarding families who were financially and intellectually capable, but not in the field of religious education (Hasanah, n.d.). From the lecture, the people of Paya Bundung felt encouraged to establish the institution in question, then held a meeting in March 1982 at Sibolangit, to discuss the model and name of the *pesantren* (Islamic boarding school), but the meeting still did not produce an agreement (Hasanah, n.d.).

Until in a *Tafsir* recitation, when discussing *Surah An-Naba'* in the 32nd verse, where on page 16 in the first volume of *Tafsir Al-Shamy* it is mentioned that the meaning of the word '*badaiq*' in the verse is '*Ar-Raudlatul Hasanah*' which means a beautiful garden of heaven, then from there an idea for the name of the *pesantren* (Islamic boarding school), namely *Ar-Raudlatul Hasanah* (Hasanah, n.d.). Until October 18, 1982, which was also the celebration of the Hijri new year on 1 Muharram 1403 H, the establishment of *Ar-Raudlatul Hasanah* Islamic Boarding School was announced (Hasanah, n.d.).

In June 1986, the level of *Kulliyatul Mu'allimin Al-Islamiyah* in *Ar-Raudlatul Hasanah* Islamic Boarding School is began, whose system and curriculum were oriented to KMI at the Gontor Islamic Boarding School in the *pesantren* (Islamic boarding school) with a 6-level education system (Hasanah, n.d.). One of the learning systems of this *pesantren* (Islamic boarding school) is by providing balanced religious and general

subjects to students within a period of 6 years, and there is also sports education, skills, organizations, arts and others in the daily life activities of students in pesantren (Hasanah, n.d.).

D. Calligraphy Learning System at Ar-Raudlatul Hasanah Islamic Boarding School

The learning system is a set of elements that are interconnected and related, it can also contain the way learning is carried out in order to achieve the goals of the learning (Wahyono, 2013). So it can be concluded that the learning system is a systematic way, method, concept and rules carried out during the learning process in order to achieve the initial objectives of the learning.

In this case, will be discussed about the calligraphy learning system in one of the Modern Islamic Boarding Schools in Medan, North Sumatra, namely *Ar-Raudlatul Hasanah* Islamic Boarding School. Previously, it was explained about the definition of calligraphy, which is the study of the procedure for writing hijaiyah letters, with more attention to the aesthetic values or beauty contained in each line of *khat* in calligraphy art.

The subject of calligraphy at *Ar-Raudlatul Hasanah* Islamic Boarding School is called *khat*. This *khat* lesson is applied only at *Tsanawiyah* level or at junior high school level, namely in grades 1, 2 and 3 *Tsanawiyah*. With details, in the 1st and 2nd grade *Tsanawiyah*, the type of calligraphy *khat* taught is *khat naskhi*, while in the 3rd grade *Tsanawiyah* taught is *khat riq'ab*.

Regarding specific characteristics or regulations, several sources mentioned that there were not too many characteristics in calligraphy learning at *Ar-Raudlatul Hasanah* Islamic Boarding School. It's just that the students are taught how to write *khat* starting from the basics along with the procedures for writing good and correct khat, using *khat* pens from the snowman brand with a size of 2.0 inches. Although it is not required, but usually the students of *Ar-Raudlatul Hasanah* Islamic Boarding School use that pen. The students will also be given a *khat* book from the *pesantren* (Islamic Boarding School), so that the students can practice directly how to write *khat* in the book.

The calligraphy learning system at *Ar-Raudlatul Hasanah* Islamic Boarding School is that the *Ustadz* or *Ustadzah* who teaches calligraphy learning will write hijaiyah letters or examples of Arabic sentences or verses of Qur'an on the whiteboard, practicing them by showing how to write the *khat* properly and correctly to the students directly. After that, the students will practice it directly by writing the letters or examples of Arabic sentences in the *khat* book provided by the *pesantren* (Islamic Boarding School) in accordance with the rules explained by *Ustadz* or *Ustadzah* previously. After the students have finished writing the *khat* in the book provided, the *Ustadz* or *Ustadzah* who teaches calligraphy will assess the writing of the students.

At first, the students in grade 1 in *Tsanawiyah* will first be taught how to write single letters using *khat naskhi*, then slowly will be taught how to connect 2 letters, such as connecting the letter *ba'* with other letters, and so on. In grade 2 *Tsanawiyah*, the students will be taught how to write Arabic sentences in *khat naskhi*. Continuing in

the 3rd grade of *Tsanawiyah*, the students will be taught how to write calligraphy using *khat riq'ah*. With the same process, at first the students are taught to write single letters, then they will be taught how to write connected letters, after which the students will be taught to write Arabic sentences using *khat riq'ah*.

This *khat* lesson is taught once a week, and will also be tested like other subjects. As for *santrior* student who have more interest in the field of calligraphy, the *pesantren* (Islamic Boarding School) has provided a special place for those who are interested and talented by holding calligraphy extracurriculars outside the required *khat* subjects. It is in this extracurricular activity that the talent of the students will increase. And usually, if there are celebrations such as Independence Day, *milad* or *Ar-Raudlatul Hasanah* Islamic Boarding School's birthday and others, competitions will be held where calligraphy is one of the categories of the competition.

CONCLUSION

Calligraphy is the art of writing beautifully the *Hijaiyah* letters, where in this calligraphy the priority is the aesthetic value by paying attention to the rules and regulations of the writing. In Islamic education, calligraphy has become one of the subjects that must be followed by students, due to the importance of continuing to regenerate and introduce calligraphy to the Islamic generation.

Including in *madrasah* and Islamic boarding schools, calligraphy or *khat* must be familiar to the students, because the daily lives of students are constantly related to the study of Islam and the Qur'an. However, the calligraphy learning system in several Islamic educational institutions, such as *madrasah* and Islamic boarding schools are must be different. Likewise, the learning system in traditional *pesantren* or traditional Islamic boarding school (*salaf*) with modern *pesantren* or modern Islamic boarding school (*kbalaf*). So in this study, the researcher discussed about the calligraphy learning system at the *Ar-Raudlatul Hasanah* Islamic Boarding School in Medan, North Sumatra.

The modern *pesantren* or modern Islamic boarding school is one of the institutions in Islamic education that incorporates a new teaching system such as combining religious learning with general learning, providing facilities that previously did not exist in traditional *pesantren* or traditional Islamic boarding school, and also exists to spread Islam in the increasingly advanced world of education.

Ar-Raudlatul Hasanah Islamic Boarding School is one of the modern Islamic boarding schools located at Jalan Setia Budi Simpang Selayang, Medan Tuntungan, Medan, North Sumatra. It was declared its establishment in 1982 by one of the alumni of the Gontor Islamic Boarding School, *Ustadz* Usman Husni. Where, the learning system and methods are still oriented to the Gontor Modern Islamic Boarding School.

In this study, the researcher can conclude about the calligraphy learning system at *Ar-Raudlatul Hasanah* Islamic Boarding School, namely calligraphy or *khat* lessons are held once a week and are only taught at the *Tsanawiyah* level, where in grades 1 and 2 *Tsanawiyah* students will be taught *khat naskhi*, while in grade 3 *Tsanawiyah* students will be taught *khat riq'ah*. The learning system is that the *Ustadz* or *Ustadzah* who teaches *khat* lessons will write letters or sentences Arabic on the whiteboard, then they will explain how to write well and correctly and the rules, then the *santri* or students

will imitate and practice it directly by writing the letters in a special book provided by the *pesantren*, using a *khat* pen which is usually a snowman brand measuring 2.0 inches.

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