



**Recoms: Jurnal Penelitian dan Pengabdian**

Vol. 1 No. 1, Juni 2024

E-ISSN: [3048-202X](#)

DOI: <https://doi.org/10.59548>

## **The Concept of Calligraphy Learning In Mushthafawiyah Purba Baru Mandailing Natal (Madina) Boarding School**

**<sup>1</sup>Mulyadi, <sup>2</sup>Jovial Pally Taran**

*<sup>1</sup>Institut Agama Islam Negeri Langsa, Indonesia*

*<sup>2</sup>Sekolah Tinggi Agama Islam Negeri Tengku Dirundeng Meulaboh, Indonesia*

*Corresponding E-mail: [mulyadi@iainlangsa.ac.id](mailto:mulyadi@iainlangsa.ac.id)*

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### **ABSTRACT**

Calligraphy is the art of writing text into a form of painting using a pen, brush, or other writing instrument onto a particular medium. Initially calligraphy was poured onto papyrus paper media, but along with the development of time, calligraphy media were also found in other more varied media such as stones, walls, coins, silk, canvas paper, jewelry, brass plates, glass, ceramics, and others. This research aims to find out the concept of calligraphy learning in Mushthafawiyah Islamic boarding school. The research method used is a qualitative method which includes interviews and data collection from literature sources. Mushthafawiyah Islamic Boarding School Purba Baru Mandailing Natal held its learning process in the classroom and the learning media included a blackboard, khat pen, handam, highlighter and book. The learning material is delivered by means of the teacher providing samples on the blackboard then the santri imitate it.

Keywords: Calligraphy, Learning, Pesantren



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## **Introduction**

Human development from year to year is getting faster, both in terms of technology and knowledge. Humans used to take months to go back and forth outside the country because they still relied on sailing ships to cross the vast ocean and were very dependent on the wind, but humans today have found airplanes as air transportation infrastructure that is much faster than ships with the time needed only hours. Similar to the means of transportation, humans have also made achievements in the field of information technology with the discovery of the internet.

In the past, people only relied on birds and couriers to send letters to their families and it still took quite a long time to reach the recipient, but now humans only need to touch one side of the cellphone screen to send a message and the message can immediately reach the intended person. The scientific field has undergone development due to the increasingly advanced means of transportation and informatics. The development in question is aimed at the ease with which a student can travel to study even if the place of study is hundreds of kilometers from his place of residence.

All aspects of life are inseparable from something called education. Education is a conscious effort to realize a cultural inheritance from one generation to another (Education, 2022). Education is not only focused on the sciences but includes everything that can be passed on through efforts so that something can be passed on to the next generation. For example; the habit of washing hands before eating or before eating is recommended to read a prayer.

From the explanations above, it can be understood that everything has its own educational value that is entitled to be passed on to others or the next generation, as well as in terms of skills, especially art, especially the art of calligraphy. Nowadays the art of calligraphy is increasingly popular, especially among Muslims. Calligraphy that is popular among Muslims is calligraphy in the form of Arabic writing. Islamic schools and boarding schools have recently begun to include Arabic calligraphy as one of the subjects either located in the school curriculum or only limited to extracurriculars. This paper was made to find out a little application of the concept of Arabic calligraphy learning that is applied in schools that take calligraphy as a subject, especially in pesantren.

According to KH. Imam Zarkasih quoted in Riskal defines pesantren as an Islamic educational institution with a dormitory or cottage system, where the kyai is the main figure, the mosque is the center of activity that animates it, and the teaching of Islam under the guidance of the kyai which is followed by students as the main activity (Fitri et al., 2022). It can be understood that pesantren is a place to study lessons based on Islam, there is a kyai as an important figure there, the system applied is a dormitory and many daily activities are carried out at the mosque.

From the delivery above regarding pesantren as one of the educational institutions that apply calligraphy as one of the subjects, this scientific study focuses on a pesantren called Pondok Pesantren Mushthafawiyah Purba Baru Mandailing Natal as the focus of the study because this pesantren has met the criteria of a pesantren.

## **Research Methods**

In a research study, of course, it has gone through a process that makes it called research. These processes are formed in accordance with the research methods used. Quoted in Sukiati that research methods are a set of rules, activities and procedures used by actors of a discipline. The method is also a theoretical analysis of a method or research method is a systematic investigation to increase a certain amount of knowledge, it is also a systematic and organized effort (Sukiati, 2016).

In this case the author compiles his study of literature study analysis via the internet by analyzing *e-books* and journals related to the research and through interviews with sources that have been selected by the author to be willing to provide the information needed by the author.

The research method is carried out by analyzing the data that has been obtained through *e-books* or through scientific articles, then sorting the data needed to complete the research using qualitative methods as the method used in the process. In compiling the writing, the researcher conducted interviews with selected sources who were alumni of the intended pesantren by asking questions about the concept of calligraphy learning at the Mushthafawiyah Purba Baru Mandailing Natal Islamic Boarding School.

## **Results and Discussion**

Mushthafawiyah Islamic Boarding School which is better known as Purba Baru Islamic Boarding School was founded in 1912 by Sheikh Mushthafa bin Hussein bin Umar Nasution Al-Mandaily. This pesantren is located in the Medan-Padang crossing road area, Purbabaru Village, Mandailing Natal Regency (MADINA) North Sumatra Indonesia.

The pesantren was originally established in Tanobato Village, Mandailing Natal Regency. Because Tanobato was hit by a flash flood in 1915, Mushthafawiyah was moved by the founder to Purba Baru Village until today. The founder and first caretaker, who studied religious knowledge for 13 years in Makkah, died in November 1955.

The leadership of the pesantren passed to his eldest son, H. Abdullah Mushthafa. In 1960 a semipermanent study room was built. In 1962, the study room was built from the parents of the students in the form of a piece of papand a sheet of zinc for each person in addition to the savings of H. Abdullah Mushthafa Nasution (Badar, 2016).

Every nation in the world has a language and each language has its own way of writing which can be called calligraphy. Abdul Karim Husain in Kriya states that the word calligraphy comes from Latin which consists of two syllables namely *kalios* (*calios*) meaning beautiful and *graph* (*graph*) which means image or writing (Kriya et al., 2012). D. Sirojuddin AR in Kriya revealed that calligraphy is a science that introduces the forms of single letters, their locations and ways of assembling them into a composed writing. Or what is written on the lines, how to write it and determine which ones do not need to be written; change the spelling that needs to be changed and determine how to change it (Kriya et al., 2012).

The above opinion can be explained that calligraphy exists in every writing because calligraphy focuses on giving shape to each letter. It is not specific to a writing belonging to any language but all writing languages have their own calligraphy. D. Sirojuddin AR, 1985:19 in Kriya expressed, Arabic calligraphy has a second place after the Roman script which has been widely used in various writings until now. When compared to other nations such as Egypt, Babylon or China that have successfully developed a writing system and have very complex calligraphy, it can be said that Arabic calligraphy as a late comer (Kriya et al., 2012). Arabic calligraphy is not limited to writing, Arabic calligraphy plays a major role in its use for writing the Koran. Arabic calligraphy in its form and order can be appreciated according to the imagination. Kriya revealed Arabic calligraphy as a form of Islamic art whose presence can evoke imagination about art that is guided by the values of Islamic teachings, which aims to remind humans about the majesty and greatness of God (Kriya et al., 2012).

Calligraphy is the art of writing text into a form of painting using a pen, brush, or other writing instrument onto a particular medium. Initially, calligraphy was written on papyrus paper, but as time progressed, calligraphy media were also found on other more varied media such as stones, walls, coins, silk, canvas paper, jewelry, brass, glass, ceramics, and others (Islamika, 2017). The 16th century was the beginning of the art of Islamic calligraphy becoming a treatise form, where styles in calligraphy had already found their final formulation. The Quran and Islamic poetry were poured massively into calligraphy with the distinctiveness of calligraphy styles from various schools. Since then the art of calligraphy has played an important role in the development of Islamic culture (Islamika, 2017). The above expressions mark that Arabic calligraphy has become a very influential presence in the development of Islamic civilization.

The history of calligraphy art in Indonesia itself is known since the 11th century. The oldest news reports the formation of a Muslim community, located in Gresik, East Java. This is based on the analysis of the discovery of the tomb of Fatimah bint Maimun. Fatimah's gravestone is written in Arabic

script with the year 1082 AD. Based on the analysis of archaeologists, the gravestone is a sign of the beginning of calligraphic writing in the archipelago (CAHYA, 2020). According to Prof. Muarif Ambary in Cahya, there are quite interesting trends related to the type of *khat* as a symbolization of the gravestone writing. If this is traced further regarding the intention of the gravestone writing style using the *kufi* style. In Sumatra, especially in Aceh, the styles that are often used are *nasakh* and *tsuluts*. In fact, *khat kufi* is less popular or even less known by Muslims in the archipelago. On the contrary, *khat nasakh* and *tsuluts* are loved by the local community. In turn, it gave rise to the term "eating Acehnese type" and so on (CAHYA, 2020).

From the explanation above, information can be drawn that Arabic calligraphy has been around for a long time in the archipelago and it should be noted that calligraphy was found in the archipelago long before calligraphy itself had a major influence on the development of Islamic civilization as previously stated.

#### *The Concept of Calligraphy Learning at Mushthafawiyah Purba Baru Mandailing Natal Islamic Boarding School*

Arabic calligraphy as one of the cultural arts and branches of science has its own way of writing, and for people who want to learn it must go through special methods from the *khat* teachers themselves. According to the Law of the Republic of Indonesia Number 2 of 2003 concerning the National Education System in Hanafy that learning is the process of interaction of students with educators and learning resources that take place in a learning environment (Hanafy et al., n.d.). The learning process in the Law is expressed by the form of interaction that exists between educators and students in a learning environment. So learning is a form of interaction between teachers and students in the learning process in a learning environment.

The calligraphy learning process at Mushthafawiyah Purba Baru Mandailing Natal Islamic boarding school as summarized by the author through selected sources who are alumni of related educational institutions is summarized as follows.

Mushthafawiyah Purba Baru Mandailing Natal Islamic Boarding School enforces calligraphy as one of the compulsory subjects for students in grades 1 to 7. The students in grades 1 to 4, they still experience the learning process with the *khat* teacher who has been determined by the pesantren. The learning process is carried out in the classroom. The *khat* teacher who is responsible for the calligraphy learning process teaches students by writing the material to be learned on the blackboard which requires students to pay attention to the samples that are being made directly in front of them, then after the teacher finishes writing his calligraphy or a calligraphy sample on the blackboard, then the teacher tells the students to copy it back by writing in their respective books. In Mushthafawiyah Islamic Boarding School,

calligraphy is not only used as a subject, but it is also applied in extracurricular activities which aim to develop the talents of students who are qualified in the field of calligraphy and to prepare them for competitions such as *Musabqah Khattil Quran*. For students starting from grades 5 to 7, calligraphy learning in class is no longer carried out, but at the end of each semester calligraphy is still included in the semester exam. Calligraphy learning materials for learning in class do not have mastery targets such as the obligation of students in grade 1 who are required to master the lesson chapters in each lesson. The calligraphy material that is taught is based solely on the teacher's wishes.

Calligraphy learning is carried out in class according to the grade level of the students, while for students who follow calligraphy learning in extracurricular activities, their learning is held in the library. During the calligraphy learning process, the students use book media as a place for them to write. The stationery used by the students varies from special khat pens, handam made of dried ferns or bamboo, highlighters and pens that have thick ink.

## **Conclusion**

Calligraphy has now become a science that deserves to be passed on to the next generation in order to maintain its authenticity and existence. Calligraphy has played a major role in helping Islam spread its civilization throughout the world, even reaching the archipelago. Calligraphy is the shape of each letter that can be assembled in accordance with the writing procedure. Arabic calligraphy can appear in a form that is in accordance with the imagination through a series process that is in accordance with the rules of calligraphy writing itself.

Pondok Pesantren Mushthafawiyah Purba Baru Mandailing Natal applies calligraphy as one of the compulsory subjects for its students. Calligraphy learning is carried out in the classroom and for calligraphy extracurriculars is carried out in the library. The learning media used are relatively simple, relying on blackboards, *khat* pens, handam, highlighters and books.

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