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Comparison Of Calligraphy Learning Methods of Traditional Boarding School Al-Ansor and Modern Boarding School Darul Hikmah TPIMedan-North Sumatera

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ABSTRACT

Traditional boarding schools are learning institutions that use classical books such as the yellow book to serve as learning guidelines. Meanwhile, modern boarding schools are boarding schools that are more dominant to general learning, but these two boarding schools still study calligraphy. Calligraphy is a science that studies the beauty of the art of writing in Islam. The purpose of this research is to find a comparison of calligraphy learning methods in traditional boarding schools and modern boarding schools. This research method uses observation techniques, interviews, and literature sources, where researchers record all information during the research. The results of this study indicate that calligraphy learning is still a subject of interest to students in both traditional and modern boarding schools. However, traditional and modern pesantren do not really focus on calligraphy learning.

Keywords: Calligraphy, Pesantren, Traditional



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Introduction

Since the spread of Islam in Indonesia, pesantren have witnessed the development of the Islamic social progress of the archipelago. Historically, pesantren have documented many historical events of the Indonesian nation. Pesantren are divided into two, namely there are traditional pesantren and modern pesantren (Purnamasari 2016; Rangkuti Suheri Sahputra 2018). Traditional pesantren are pesantren whose learning is more dominant to the yellowclassical books or classical books as core education, usually this pesantren takes the system from madrasah in order to fulfill secondary teaching on the basic yellowclassical books without using secular learning. Modern pesantren is a pesantren where religious education is only 50% and general learning is 50% and prioritizes the use of Arabic and English in daily life (Rangkuti Suheri Sahputra 2018). Calligraphy is one of the branches of art in Islam that is widely discussed today. Calligraphy also shows a beautiful meaning, especially in Arabic writing, especially the Koran. Calligraphy played a dominant role for more than 14 centuries that filled the *hustle and bustle* in the journey of art in Islam as a whole. Calligraphy grew inseparable from the Qur'an which gave a very rapid progress among the Muslims. Before the revelation of the Qur'an, calligraphy used to have only two ancient styles, namely *Nabati* Arabic script and *Musna* (Since the Hiroglip period around 1,500 years until the advent of Islam).

In the book *Athlas al-Khath wa al-Khuthuth* wrote that there were 6 periods of calligraphy development after the revelation of the Qur'an, namely: The first period, the absence of punctuation marks caused stagnant reading, but thanks to the efforts of Abu al-Aswad al-Du'ali (69 AH) and his successors, the difficulties in reading could be resolved; The second period, at the end of the Umayyad rule and at the beginning of the Abbasid rule until the time of Al-Makmun, modified to the shape of the calligraphy style; The third period, the refinement of letters by Ibn Muqlah (328 AH) who determined that there were 12 writing rules that became the guide of all people; The fourth period developed patterns by Ibn Bawwab (412 AH) and added decorative elements to the patterns modified by Ibn Muqlah; The fifth period, the period of dissection is the period of management of styles and the establishment of six writings namely *Sulus, Tauqi', Naskhi, Riq'a', Raihani, Muhaqqaq* (*Al-Aqlam as-sittah*); The sixth period, the emergence of three *khat* signs in three decades from the hands of Iranian calligraphers on writing (*Ta'liq, Nasta'liq, and Shikasteh*).

The art of calligraphy has been popular since the arrival of Islam in Indonesia, so the oldest evidence is found on ancient gravestones and more recent ones such as books, treaty texts and Qur'anic mushaf. So calligraphy is also used as a subject of study in Islamic boarding schools and Islamic educational institutions as an accompaniment to learning the Qur'an, *fiqh, tawhid, Sufism, and others*.

Research Methods

This research uses qualitative research methods. This qualitative research method explains an event, a symptom of an event and an explanation of the phenomenon that occurs to several individuals. This research aims to get an in-depth description of the differences in calligraphy learning methods in traditional and modern pesantren.

In this research, the researcher has a clear definition of the object of research that uses the *Who Ask* function to collect the necessary information. The research methods I used when collecting data are as follows: Observation research method, which is carried out in the environment of Darul Hikmah and Al-Ansor Islamic boarding schools;

The interview research method, namely, conducted by interview via whatsapp with Ustadz Ahmad Rondfiakim Haslih Ridwa Harahap Office of Darul Hikmah Islamic Boarding School and several Alumni from Al- Ansor Islamic Boarding School. The literature research method, namely, as research-based literature, and in the form of books or online sources such as journals (Anas Muhammad Choirul 2022). Researchers use this qualitative method based on literature related to the discussion of calligraphy learning in traditional and modern boarding schools.

Results and Discussion

A. Definition of Calligraphy

In language, the definition of *calligraphy* is a simplified English word, *calligraphy* which comes from Latin *calios* meaning "beautiful", and *graphos* meaning "writing", and calligraphy in Arabic is called "beautiful writing" *etymologically calligraphy* is handwriting that has beauty which becomes a work of art and calligraphy is different from other handwriting only because of its beauty. However, there are some who say that the word calligraphy comes from the Greek, namely *kallos* which means beauty and *graphein* which means writing (Waqfin 2021; Humam 1991; Saskia, n.d.). So according to researchers, the essence of the word calligraphy is proficiency in writing or in short, beautiful writing.

Syamsuddin Al-Akfani defines calligraphy in his book *Irsyad Al-Qasid*, namely: Calligraphy is a science about the shape, location, and how to arrange several single letters into a composed writing, or knowing the rules of writing letters and knowing how to read and change writing according to the rules. And according to some experts there is a slight difference in calling calligraphy, namely: Some call "Islamic calligraphy" and some mention Arabic calligraphy, such as D.Sirajuddin who mentions in his book *Islamic calligraphy*, while other experts such as Jurji Zaidan mention "Arabic calligraphy". Although the two mentions are different, people still accept the

difference in mentioning it well (Humam 1991; Waqfin 2021; Jamaluddin 2022). According to the researcher, both Arabic calligraphy and Islamic calligraphy are the same, because they come from the same structure and form.

As time progresses there are seven or eight types of Arabic writing that are popular and still used today which can be called *Khututh Asasiyyah* (important types of calligraphy), namely:

First. *Naskhi*, because this *khat Naskhi* tends to be geometric, without complicated structures; Second *Sulusi*, because this *khat Sulusi* is more monumental, this type is used to decorate various writings and walls of buildings; Third *Farisi*, (*Ta'liq*), this type of *khat* is the shape of the letter sloping to the right, while the width of the letter is sometimes not the same; Fourth *Diwani*, this *khat* is a writing that is often used in official letters such as Usman's kingdom, which has now become an ornament; Fifth *Jali Diwani*, this *khat* is more about style and excessive decoration; Sixth *Riq'1* or *Riq'ah*, this *khat* has a short and fast writing form; Seventh *Kufi'*, which is a writing that is usually used in mosque decoration (Jamaluddin 2022; Saskia, n. d.). According to the researcher after explaining there are several types of calligraphy that are popular today is a beautiful writing just have to pay attention to the location of each type of calligraphy.

B. Definition of Traditional and Modern Islamic Boarding Schools

According to Daulay, the word boarding school comes from the Arabic word *Funduq* which means lodging. And in terms of boarding schools, it can be interpreted as a place of residence in which there are *kiaiKiyai* and *santri* (Stiawan and Tohirin 2015). So it can be concluded that the boarding school is a place where the *kiaiKiyai* and his students live. Traditional boarding school is a learning that explores the Islamic religion where the learning is directly guided by a *kiaiKiyai* using traditional sources such as yellow books or can be called classical books, where the *kiaiKiyai* in the boarding school usually uses memorization and *muzakarah* methods in order to make the students as future *ustadz* (Stiawan and Tohirin 2015). So it can be concluded that traditional boarding schools are more directed towards learning using books and how to educate students to become people who have good morals and understand Islam.

Modern boarding schools are boarding schools whose education is more complete, and their development is much greater than traditional boarding schools in which there are public schools (Haryanto 2017). Based on the above statement, researchers can conclude that modern boarding schools are boarding schools that study Islamic religion and study other general sciences such as mathematics.

The purpose of Islamic boarding schools in general is to educate and create a generation with a devoted personality, benefit others, and have good morals (R, Haryanto 2017).

C. History and Method of Learning Calligraphy in Al-Ansor Traditional Islamic Boarding School

Al-Ansor Islamic boarding school was originally founded by a community leader named K.H.Sahdi Ahmad Lubis on April 4, 1994 on Ade Irma Suryani Street. After two years of establishment, the pesantren moved to the southeast part of Padang Sidempuan in the Manunggang Julu area. In the first year after the pesantren moved, there were only six students, consisting of five men and one woman. After 11 years the new pesantren had 500 students, but in 2021 until now there are more than 1000 students. This boarding school is one of the Institutions for Islamic Religious Education (*Tafaquh Fiddin*), so that santri and santri can become Ulama, Da'i, *Muballigh* and ustadz whose role is very important in society, especially the environment around them. One of the distinctive characteristics is the deepening of learning about Islam which is learned from various yellow books from various scholars compiled using Arabic (Rangkuti Suheri Sahputra 2018).

This boarding school is also included in the group of modern boarding schools because it not only studies salafi but general ones as well as some lessons included by the boarding school in order to achieve the objectives of the 1945 Constitution in paragraph 4. But until now this boarding school is still called a traditional boarding school by the community. At this boarding school there are 2 levels, namely MTS and MAS, and at the tsanawiyah level Al-Ansor has 3 programs, namely the first program in the superior santri program whose students study more than 10 hours every day, the second program is regular santri whose students only study 6 hours every day but enter on *weekends* to make up for the lack of lesson hours. and the third is the tahfidz program, and the third is the tahfidz program which has only been used as a pesantren program for the past 4 years with a learning period of 6 months. According to researchers, this pesantren should not require teachers to pursue learning targets because not all students can easily understand Arabic language learning (Rangkuti Suheri Sahputra 2018).

This boarding school is also called the best boarding school in the Padang Sidempuan area because of its vision and mission and can be classified as a traditional and modern boarding school, but many people think that this boarding school is still classified as traditional because it is still based on the yellow book as a boarding school curriculum even though now this boarding school combines the Ministry of Religion curriculum by 50% and the boarding school curriculum by 50% (Rangkuti Suheri Sahputra 2018). There

are five things in the development of Islamic boarding schools that are still being applied, namely: First, Teaching and Learning Methods; Second, Deliberation-Based Planning; Third, Da'wah-Based Organizing; Fourth, Arabic and English Language Programs; Fifth, Organizing Santri (Rangkuti Suheri Sahputra 2018).

Al-Ansor Islamic boarding school is focused on studying classical Islamic books and needs maximum innovation so that it can be used. Islamic boarding schools also need to develop *life skills* education such as calligraphy on an ongoing basis so that they can have potential, understand science, development and society and santri (Rangkuti Suheri Sahputra 2018).

There are 3 methods of learning calligraphy at the traditional Al-Ansor Islamic boarding school, namely; First, designing calligraphy learning before learning occurs which includes: learning objectives, auxiliary facilities such as blackboards, chalk, pencils, markers, ink, paper, subject matter, and learning stages such as introduction to learning; Second, the implementation of calligraphy learning consists of six steps: The first step, an educator as much as possible does not demand that calligraphy writing is beautiful and detailed, but requires using coloring and motivating students to be able to imitate as much as possible; The second step, prioritizes how to perfect letters such as perfecting the shape of sin teeth, to the shape of the arch and how to hold a calligraphy pencil; The third step, each student is required to have a *Riq'ah* calligraphy book as material. In this step, the teacher must improve the connection of letters, the difference in the shape of letters and examine in order to increase the sharpness of art in the soul of the students; The fourth step, all students are required to do calligraphy assignments in calligraphy books so that they are trained in writing letters so as to create beautiful writing and provide other tasks such as making ornaments or decorations on writing with colored paint; The fifth step, learning how to beautify writing; The sixth step, learning about the size of the point and adjusting the calligraphy writing tool. Third, the evaluation is carried out before starting the lesson in order to see the students' willingness to learn and the evaluation is carried out while the lesson is in progress so that the teacher can check every writing of the students (tohir Muhammad 2020).

Researchers as alumni regret that calligraphy learning in this boarding school is only once a week, because this boarding school focuses more on the yellow book and *tahfidzil Qur'an*, although calligraphy learning hours are relatively small, the students are quite proficient in calligraphy writing.

D. History and Methods of Learning Calligraphy at Pondok Pesantren Modern Darul Hikmah TPI Medan

This modern boarding school Darul Hikmah was founded by Drs. K.H. Rivai Abdul Manaf Nasution, on the results of the deliberations of the

Regional Leaders of the Islamic Education Park (Rapimda TPI), on May 01, 1950 which is now known as the Teladan Stadium area on Jalan Pelajar No.44, East Teladan Village, Medan City District. The existence of the Darul Hikmah pesantren participated by realizing its philosophy called TRI PROGRAM KARYA (Teaching Education, Tabligh Dakwah Information, Social Worship and Culture), so since 1953, this tri work program has been devoted to the field of education. The leadership of Darul Hikmah has also built several facilities or infrastructure for the implementation of the teaching and learning process specifically for the Darul Hikmah boarding school as an Islamic Education Park. The name of the Darul Hikmah Islamic boarding school has changed three times until now, which was originally named the Arrivaiyah Islamic boarding school which was taken from the founder's name, then later changed to the name of the foundation, and after several years it was finally established the name Darul Hikmah Islamic boarding school on June 1, 1986 which is expected to be a place for the development of Islamic generations who are truly able to produce generations who are faithful and devoted and willing to sacrifice for the nation, state and religion and are able to be self-employed (Sibuea 2019).

The vision and mission of Darul Hikmah modern boarding school is: To educate, foster, and form Muslim people who are devoted to Allah SWT, and the mission of the Darul Hikmah Islamic boarding school is to organize education of various types of quality and based on Islam by Tri Azimah Karya such as: a).Ilmuan, b).Amaliawan, and 3).Maaliawan (Sibuea 2019; Roida Saibatul 2017).

Calligraphy learning is one of the subjects that attracts many students in the modern boarding school Darul Hikmah, but this learning is only studied once a week. The method used in learning calligraphy is called the *taqlib method*, which is a method that is repeated but different options such as, giving examples, then starting to learn how to write properly and correctly. the level of calligraphy learning at Darul Hikmah boarding school is up to level 1 of Madrasah Aliyah, calligraphy in Darul Hikmah boarding school.

Conclusion

Islamic boarding school is an educational institution that is based on Islamic teachings. Along with the times, boarding schools have been divided into two forms, namely traditional boarding schools and modern boarding schools. Traditional boarding schools are boarding schools whose learning still prioritizes yellow books or can be called classical books, while modern boarding schools prioritize general learning such as science, mathematics and others.

Comparing the learning methods of traditional and modern pesantren, we can conclude that traditional pesantren are superior in terms of methods and

teaching calligraphy to students even though both pesantren have the same learning time.

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