

**DEVELOPMENT OF CALLIGRAPHY ART IN INDONESIAN ISLAMIC BOARDING SCHOOLS**

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**ABSTRACT**

Islamic boarding schools are known to the public because many of the students' works are introduced through culture and religion so that these works are known to the outside community. In Islamic boarding schools, students are also taught to study religious knowledge and deepen it in an effort to create a generation whose character is formed in accordance with Islamic law. So it is no longer surprising to find Islamic boarding school alumni who have good scientific character. If you find a work of calligraphy art in a shop, what comes to mind is that this work is one of the works of Islamic boarding school children. So that it attracts the attention of parents to enroll their children in Islamic boarding schools because of the works created by these students. The 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 of the art of calligraphy has had an influence on the development of Islam. The purpose of writing this article is to find out about the art of calligraphy in Islamic boarding schools. In this research, the author used a descriptive qualitative method through a literature study approach, taking reference material from journals, books, articles, and others, as mandatory material for this research.

**Keywords:** Calligraphy art, Development, Islamic Boarding School

**INTRODUCTION**

Art is a work written and created with the aim of depicting something beautiful that has 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 longer surprising that when writing art, the attitudes that occur in humans are depicted at that time, if the situation is more stable it will show good and beautiful results (Lestari et al., 2021). Likewise, as explained by Ki Hajar Dewantara, he is of the opinion that in art all forms of behavior that exist in humans are depicted because in art there is a depiction 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 that it produces art that can attract 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 writing. Even though the term calligraphy is actually a general term, it can be used for Chinese, Arabic, Latin, Hebrew, Javanese and so on (Sirojuddin, AR, 2015). However, the meaning of calligraphy is more closely related to Arabic art because the development of Arabic calligraphy art is developing much more rapidly than other calligraphy arts. So currently the term calligraphy is used for the art of Arabic or Khatt writing (Sirojuddin, AR, 2015).

There is a slight difference of opinion by experts regarding the terms in referring to Arabic or Khatt calligraphy (A. R., 2020). Meanwhile, some say 'Arabic calligraphy', and others say 'Islamic calligraphy' (Sirojuddin, AR, 2015). However, these two terms did not influence its development in the Islamic world. In fact, these two terms are used to refer to Islamic art in the form of beautiful Arabic writing, which was then developed through Islamic education in various Islamic regions in Indonesia. This educational path is what makes the art of calligraphy quickly develop and expand so that it undergoes a process of international integration.

Islamic boarding schools are Islamic educational institutions that have experienced many changes in the Islamic world, for example the art of calligraphy. Apart from being a normal form of learning, the art of calligraphy is also used by students as a form of decoration, with these decorations apparently having a big influence on the Islamic world. For example, calligraphy is used as a medium for spreading da'wah in Islamic areas (Juhadi, 2019). This impact means that 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 and development of the art of Arabic calligraphy to Islamic areas in Indonesia. The relationship between the two has become a means of da'wah in the spread of Islam in Indonesia (Juhadi, 2019). With the existence of Islamic boarding schools, it turns out that calligraphy has many roles as a medium for preaching.

Likewise, Islamic boarding schools are not only a medium for spreading the art of calligraphy to various Islamic regions, in the same way that the art of calligraphy is not

only a medium for Islamic preaching (Muh Abdul Muiz, 1967). In Islamic boarding schools, the art of calligraphy is a medium or tool for beautifying Arabic writing, which is done when learning Arabic. Learning Arabic will be greatly helped if it is supported by learning the art of calligraphy in it, because as a medium for preaching the art of calligraphy plays a role in learning Arabic to create art in the form of beautiful Arabic writing (Muh Abdul Muiz, 1967).

The six forms or characters of Arabic calligraphy used in learning Arabic are naskhi, tsuluts, riq'AH, muhaqqaq, tauqi, and raihani (Humam, 1991). These six types of calligraphy will be used as helpful tools in learning Arabic in Islamic boarding schools. These six types of characters are the material in the author's analysis as examples of writing media for the art of Arabic calligraphy in Islamic boarding schools, from existing literature. The author uses this system of six types of calligraphy as an introduction to the art of Arabic calligraphy in Islamic boarding schools. In learning Arabic, the art of calligraphy will find its role. as a tool to help with writing for anyone who wants to be interested in writing and with this writing it can 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 issue at hand, where the art of Arabic calligraphy plays a big role in the development of Islam through the existence of Islamic boarding schools, but many people do not know the position of calligraphy art in Islamic boarding schools, such as calligraphers. Arabic calligraphy writers do not know the meaning contained in the art of Arabic calligraphy. So many people forget the meaning implied in writing calligraphy, even though calligraphy has had a big impact on the development of Islam in Indonesia. The author can conclude that the aim of the main problem is to find out the extent of the role and development of Arabic calligraphy art in Islamic boarding schools with an effort to understand the current forms of Arabic art writing.

## **METHODS**

This research uses a qualitative-descriptive approach. The aim of using this descriptive qualitative approach method is to focus more on the goals achieved in obtaining maximum results. In this research the author carried out two data models that focus on the results of the research, namely using primary data and secondary data (Purwanti et al., 2022). Primary data is the main data which is the main reference in the form of calligraphy images as the main data for achieving this research. Secondary data is supporting data that makes primary data stronger, such as the supporting data used by the author is in the form of literature study. The author does not forget to use

methods in the form of literature review or literature study. The aim of using a literature review is to find out more about the topic of problems that have already been created so that it can make it easier for the writer to find problems that previously existed. Meanwhile, in the literature study, the author collected data from various sources as a guide to this research, in the form of books, accredited journals, articles, and others, as supporting data for the main data.

## **Findings and Discussion**

### **A. The Beginning of the Development of Islamic Boarding Schools**

One way to broadcast and spread the Islamic religion in the way of Allah is by having an Islamic educational institution known as an Islamic boarding school. Islamic boarding school educational institutions are not just ordinary educational institutions but have an extraordinary role in broadcasting the religion of Allah. This big role was able to have a big influence on Indonesia in the early days of the spread of Islam.

The beginning of the Islamic boarding school was first built in Indonesia by Sayyid Sulaiman who was assisted by Kiai Aminullah in 1718. Then it developed in Java and 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, it turned out that there were many challenges that occurred in Indonesia during the era of Indonesian independence. In 1449 Indonesia faced a big challenge because of Dutch colonial resistance which came to Indonesia. So many students died as a result of the coming colonialism. then the government built as many public schools as possible for the citizens of the country at that time because educational institutions were critical. These efforts resulted in Islamic boarding schools experiencing setbacks due to the government's lack of attention to Islamic boarding schools. Islamic boarding schools used to be classical in form which other people called ancient, the core of the lessons taught in Islamic boarding schools were religious only, such as in the form of bald books that were used for studying without a diploma until finally some people preferred to go to public schools because it was clear that there was assistance from the government. After the passing of this phase, Islamic boarding schools began to rebuild a unique learning system known as modern Islamic boarding schools.

Modern Islamic boarding schools are known in the community as educational institutions with unique forms that follow the times and technology so that students who enter these institutions do not experience being out of date, so two learning systems are used to help students optimize their learning seriously: First, in the form of

yellow book or religious knowledge. Second, learning is universal, such as physics, mathematics, chemistry, culture and other education. With the existence of this Islamic boarding school, students no longer miss out on studying. Therefore, Islamic boarding schools are currently much more developed than before. In fact, other public schools are far behind Islamic boarding schools. So many parents hope to send their children to Islamic boarding schools, hoping to become scientists who believe and have noble character after graduating.

With the existence of this modern Islamic boarding school system, Islamic boarding schools in general are no longer left behind, many children from teenagersto adults prefer to study at Islamic boarding schools rather than at other public schools. Until finally the government also supported the role of Islamic 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 underwent in Islamic boarding schools.

The following is data on Islamic boarding schools that have experienced development.

**Table. 1**

<b>The Growth of Islamic Boarding Schools in Indonesia From the 16th Century to 2020</b>		
<b>NO</b>	<b>YEAR</b>	<b>NUMBER</b>
1	16th Century	613 Islamic boarding schools
2	19th (Dutch Government)	1,835 Islamic boarding schools
3	of 1942 (Japanese Government)	1,872 Islamic boarding schools
4	1970s (After Independence)	3,745 Islamic boarding schools
5	Of 1980	4,200 Islamic boarding schools
6	Of 1985	6,239 Islamic boarding schools
7	Of 1998 (After Reform)	9,700 Islamic boarding schools
8	Of 2001	13,078 Islamic boarding schools

9	Of 2003	14,067 Islamic boarding schools
10	Of 2006	16,000 Islamic boarding schools
11	Of 2009	25,785 Islamic boarding schools
12	Of 2012	27,230 Islamic boarding schools
13	Of 2020	28,194 Islamic boarding schools

This data has had a positive impact on the progress of Muslims in Indonesia. The more Islamic boarding schools there are, the more students there will be. This is one form of success for Muslims in forming a good community. With the existence of Islamic boarding schools, the progress of Muslims continues to develop.

The role of the Islamic boarding school is to bring happiness to Muslims, apart from being a place for religious study. The Islamic boarding school also creates an extracurricular system so that the students do not get bored while studying science in the classroom as well as outside the classroom. One of the things that is interesting for students in extracurricular activities is learning the art of calligraphy, as an Islamic art, this art also gets great attention from the community. For this reason, many Islamic boarding school leaders do not forget to make calligraphy an important extracurricular activity for students to learn. The system for learning the art of calligraphy is not that difficult, it just takes a long time to learn consistently to get good results.

## B. Types of Calligraphy and Their Roles

### 1. Khatt Naskhi



Khatt naskhi is an art of calligraphy that is easy to learn for students at Islamic boarding schools. The history of the emergence of this art is that it has existed since the time of the Prophet, during the Umayyad era. Khat naskhi is very suitable for writing the language of the Koran, so since then the author of the revelation of the Koran has been Sayyidina Muawiyah bin Abi Sufyan (Subhan Hidayat, 2017). So, in fact, in terms of its historical relevance, Naskhi khat is still written to this day because previous scientists learned the science of calligraphy and then it developed throughout the world, until it reached Indonesia.

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

Apart from being decorations on the walls of mosques, houses, and so on. The art of calligraphy can help students to further increase their creativity and innovation, because this art of calligraphy helps emotional patience when writing calligraphy.

This is very important for educators to pay attention to to encourage students to improve their writing skills and be able to appreciate themselves through the art of calligraphy.

## 2. Khat Tsulutsu



In Arabic Tsuluts means triangle. The third number is taken from Kalam Tumar which has the classic size of 24 ponytails measuring approximately 1.5 cm. Previously, this khatt was written using a pen of approximately 5 mm. Developed again but smaller in size, written using a nib size of 3-4 mm (Munasib, 2022).

Khatt Tsuluts has the highest level of beauty of calligraphy art than other types of khatt, besides that, Khatt Tsuluts is also the most difficult level to learn. At the Tsulutsu khatt Islamic boarding school, only a few students use it. In terms of the written form, this khatt method is more complicated than the Naskhi khatt, so only a few students are able to make this art (Munasib, 2022).

Khatt tsulutsu, if found, is usually used for decorative purposes in writing the names of letters in the Al-Quran. This is different from Naskhi which is usually used to create verses from the Koran. Until finally an article was found which said that the Tsulutsu khatt was the parent of other types of khatt, and the Tsulutsu khatt was also able to influence other khatts in terms of writing form (Munasib, 2022).

## 3. Khat Riq'ah





Ruq'ah in Arabic means qith'ah (piece). A piece of cloth, wood, or earth are all called ruq'ah. In Islamic calligraphy, Ruq'ah is the name for a type of calligraphy but it is more popularly known as riq'ah, called ruq'ah, because it is usually 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 require the hassle of twisting one's hand like writing Tsuluts, they are rarely created in various forms, it is enough to just write straight with writing movement from top to bottom. Riq'ah is used for ordinary writing, this khatt is not used as decoration because there are no waves that need to be made to create its beauty (Amrulloh, 2022).

#### 4. Sejarah Khat Muhaqqaq



This calligraphy is unique and different from the others. Khat Muhaqqoh is the oldest khatt of the other types of khatt. There are those who define it as a khatt which is similar to the Tsulutsu khatt, but the Muhaqqoq khatt is more specifically used for writing manuscripts of the Koran which have been around for centuries.



Khatt Muhaqqoq appeared a long time ago during the time of the Caliph Al- Ma'mun (9th century AD), known as the khatt for writing the manuscripts of the Koran, then spread and developed throughout the Arabian peninsula from the 13th century to the 16th century AD, and then perfected by Ibn Muqlah was a famous calligrapher in his time, so many of his works have been preserved until now, then his mushaf calligraphy writing was discovered by Ibn Al-bawwab Baha Al-Daulah bin 'Adhud in the city of Syairaz, then taken and sent to Andalusia until now settled at the Jami' al-'Udabbas Mosque in Seville, Spain (Laily Fitriani, n.d.).

The characteristics of Muhaqqoq khatt are that they are larger in size than other khatts. Some people say that khat muhaqqoq is similar to khatt Tsulutsu, the difference is only in the shape of the name. Until now, Muhaqqoq khatt is often considered to be part of a variation of Tsukutsu khatt which is similar to Muhaqqoq khatt, called Rayhani khatt, only the size of Rayhani khatt is smaller than Naskhi khatt.

## 5. Khat Rayhani



Apart from the Muhaqqoq khatt, the form of the Rayhani khatt also has the same similarity to the Tsulutsu khatt which was combined with the Naskhi khatt by calligraphers during the Ottoman era. Slightly different from Khatt Tsulutsu, Khatt Rayhani has a larger and longer letter shape than Khatt Tsulutsu and there is the addition of a scarf as decoration in writing calligraphy. Khatt Rayhani is commonly used to make diplomas using Arabic letters by a calligraphy teacher for his students, therefore khatt Rayhani is called khatt ijazah (Muti, 2023).

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

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 the elastic is easy to make and shape according to the conditions of the place without changing its authenticity. Khatt Rayhani is often made in the form of writing that resembles various styles such as the shape of fruit, animals, boats, plants and glass. Then it is traded among Islamic communities and they are more dominant in this khatt as decoration at home to beautify the contents of the room (Muti, 2023) .

## 6. Khat Tauqi



Khat Tauqi is usually used only for making signatures by a calligrapher who has a work written by his own hand. Then it was stored and looked after by other artists. The point is that Tauqi's khatt will not be lost from its owner. Other people may not carelessly take the work as their own. Because apart from being a beautiful khat, Tauqi's khat functions to protect calligraphic works by using their own signature(Hakim, 2021).

## CONCLUSIONS AND SUGGESTION

The art of calligraphy is an art that has existed for a long time, namely an art that has been passed down from generation to generation, which then developed in Indonesia and became known to the general public. However, it is not experiencing rapid development. The existence of Islamic boarding schools is proof that Islam is loved and protected. Previously, Indonesia was not yet a country with a majority Muslim religion, many teachers studied abroad to develop Indonesia into an Islamic country. Until many teachers came from abroad and then built Islamic boarding schools in Indonesia. In the beginning, the development of Islamic boarding schools was not very fast because during the era of independence, Indonesia experienced many kinds of hostility. There was Dutch resistance to Indonesia which resulted in a lack of consistency in learning. However, after that era there were no more Islamic boarding schools which continued to develop due to the existence of modern based Islamic boarding schools. Its systematic learning system and the strong concern of Islamic scientists for the Islamic religion continue to awaken their souls to introduce the Islamic religion throughout the world, including in Indonesia. With this good learning system, there is learning that students like. The existence of extracurricular learning in the art of calligraphy as a medium for da'wah has had a major influence on the development of Islam. Of course, many of the calligraphic art decorations in the form of Arabic letters found in other antique shops are none other than the works of Islamic boarding school 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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