

The Process of Learning Arabic Calligraphy at the Guidance Institute in the Aberawan Area

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Abstract

The purpose of this research is descriptive about how to learn Arabic calligraphy at the Tutoring Institute in the area, descriptive about how to train students' Arabic calligraphy skills at the Tutoring Institute in the Aberawan area. The type of research used by researchers is descriptive qualitative research. Data sources include calligraphy instructors, calligraphy teachers, some students at Al-Irshad Islamic Boarding School, and other data sources. Data collection techniques include observation interviews and documentation. Data analysis used is data selection, data collection, content analysis, and conclusion drawing. The researcher concluded from the research conducted by the researcher that the Arabic activities of the Islamic boarding school are very good and have a positive impact on the achievement of students, because it is seen from several elements, namely: learning methods, and the ability of students to write Arabic.

Keywords: Arabic Calligraphy, Area, Process



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INTRODUCTION

The lines referred to in this study are: In Arabic language learning, Arabic calligraphy as a branch of written art has a thick historical side in accompanying the holy book of the Qur'an. Bahasa Indonesia: Art is a manifestation of a sense of beauty that is present in the human soul, born through the medium of communication in a form that can be captured by the senses of hearing (sound), vision (image), or born through the medium of motion.

Islam as a straight religion conveyed by the Quran, is in harmony with human nature. Thus, art has a place in the hearts of Muslims. In other words, Islamic art and Islamic religion are fused in the human soul. All works of art that are in line with the teachings of Islam are called Islamic art. This is in line with Sidi Ghazlba's statement: "Islamic art is the creation of forms that contain aesthetic values combined with Islamic moral values."

In Islam itself, one of the most prominent fine arts is calligraphy. Etymologically, the word calligraphy comes from the Greek calligraphy or calligrapher. Kalos means beautiful and grapho means writing. So, calligraphy can be said to be writing that has beauty. In Arabic, calligraphy is called khat which means line, script, and writing. The verb form is khata which means writing.

While according to the term "Khatt" or Islamic calligraphy, it is a visual manifestation of the crystallization of spiritual reality (truth) contained in Islamic revelation. Calligraphy occupies a very special place in Islam, so it can be called the forerunner of traditional Islamic visual arts and has left a very special imprint on Islamic civilization.

From the point of view of Islamic communication, calligraphy is an effort to convey the teachings of Islam through a beautiful arrangement and series of writings. A good and beautiful performance of Arabic calligraphy was very important in the Islamic era. Because calligraphy is an original art and it contains the spirit of Islamic civilization and philosophy. According to Mr. Hossein Nasr, calligraphy is one of the highest arts, therefore it is a symbol of Islamic art.

In its development, the Arabic alphabet that is the subject matter of calligraphy evolved according to the development of the place where the art of calligraphy originated. Thus, in the 10th century, for example, the Kufic style marked the beginning of the development of a script that had been rather rigid, becoming more flexible and decorative, although still angular. Later, the qat (oblique) dial form also developed, which manifested itself in the arts called solus, naskh, riham, rika, and touqi. At a later stage, the ruq'ah and touqi styles seem to have fallen into disuse.

Based on this description, it is clear that calligraphy has a very high position in Islam. Apart from being a symbol of Islamic art, calligraphy is also an important means of communicating and teaching Islam in the world of education.

The increasing interest of the community, especially the younger generation of West Sumatra, in calligraphy lately is quite extraordinary. Various activities related to Islamic calligraphy have also been organized on various occasions, both Islamic holidays and national holidays. This is a sign that calligraphy in West Sumatra will be more prevalent in the future. In West Sumatra, the development of calligraphy has now spread to every region, and is marked by the existence of a special institution, Pondok Qur'an, which is under the auspices of LPTQ (Institute for the Development of Tilawatil Quran). Pondok Quran is engaged in the development of memorization, recitation, tajweed, Quran calligraphy and so on.

Arabic calligraphy, besides focusing on developing the art of writing the beautiful Quran, also develops the skills of skilled calligraphers. This activity is held twice a week to train students in handwriting.

Modern Islamic Boarding School was established in 1924, Pesantren Thualib Bulan Kamba was originally led by Mr. Labay Khatib and now in 2024 it is led by Mr. Didit Nurul Hamdi. English: Pondok Pesantren Thualib Bulan Kamba Modern is an Islamic educational institution located on Jalan Bulan Kamba Kenagarian Kupang Putia, Panohambu District, Agam Regency, West Sumatra Province. Pondok Pesantren Bulan Kamba Modern is one of the

leading Islamic educational institutions in West Sumatra with various achievements and achievements of students, such as calligraphy competitions, 3-language sermons, and scouting at various levels. There are still many achievements made by students at the Modern Kampa Moon Islamic Boarding School. The curriculum includes various scouting, calligraphy, and memorization of the Quran.

Speech activities as extracurricular activities to lose weight or as additional lessons for students. This activity is carried out twice. Yen On weekdays, namely Tuesdays and Saturdays from morning to evening, this Arabic calligraphy activity is an optional activity for students who want to master this calligraphy field. The venue for this Arabic calligraphy is in the hall of the mosque, as the school is still under construction.

From the description above, it can be seen that Arabic calligraphy activities (Arabic letter writing exercises) are very good for supporting student achievement in this calligraphy field. In addition to students writing calligraphy, students also gain proficiency in writing Arabic. In addition, students are also easier in learning Arabic. Even after preliminary observations and interviews by researchers, it can be concluded that this non-curricular Arabic calligraphy has produced many achievements in the field of Arabic calligraphy.

Based on the previous background, the problems studied in this thesis are how to learn Arabic calligraphy at the Tutoring Institute in the Aberawan area, and how to train students' Arabic calligraphy skills at the Tutoring Institute in the Aberawan area. Based on the problems previously described, the research objectives in writing this thesis are: to describe how to learn Arabic calligraphy at the Tutoring Institute in the Aberawan area, and to describe how to train students' Arabic calligraphy skills at the Tutoring Institute in the Aberawan area.

RESEARCH METHOD

The researcher conducted research at the Asian Institute of Contemporary Religion in Kenajarian Basia, Ampek Angkek, Agam Regency, West Sumatra Province. In this thesis, the researcher used a qualitative approach with a case study method. Qualitative approach is scientific research that aims to understand social phenomena in a natural way by building interaction and communication between the researcher and the phenomenon he wants to study. Therefore, the data format in this message is Interview, observation and documentation of the role of the Arabic preaching program for the speaking skills of students of contemporary religious education institutions in Asia

The data sources used by researchers in this thesis are as follows:

1. Primary data sources

The main information in this study is information obtained from Arabic calligraphy study program students, and calligraphy instructors at the Aberawan Tutoring Institute

2. Secondary data sources

Indirect data sources that provide data for researchers. This data source is additional data from primary data, such as documents and images.

The data collection method used by researchers in this study is observation. Observation is research conducted by observing something, either directly or indirectly. Observation is carried out to find data, information, or phenomena. That is, systematic observation of the

phenomena that appear in the research subject. So what is meant by the researcher's observation is the following is a direct feedback procedure to get about the initial data of the Arabic calligraphy program in the development of writing skills, students have at the Institute, the guide is Agam. Interview is a form of oral communication in the form of a conversation that aims to obtain information. The interview process conducted by researchers is a direct interview with the source. Data to obtain data about the problems in this study. Documentation complements the observation or interview method in qualitative research methodology. Documentation is everything that looks for What needs to be refined in the analysis related to the material under study is the documentation it obtains. The researcher used the form of photographs to implement the Arabic preaching program at Contemporary Religious Institutions in Asia. In this documentation technique, the researcher photographed and recorded data sources.

Data Analysis Researchers also analyzed the research data using descriptive analysis methods, namely: Mills and Huberman said in Sarosa's scientific article The data analysis method consists of four stages: first, data collection, second, data reduction, third, data presentation, and fourth, extraction. The four are interrelated.

To test the validity of data in qualitative research, data reliability and objectivity testing are carried out. In this study, researchers used data reliability testing along with triangulation techniques to test the validity of the data. Data.

Triangulation in credibility testing is data collection from various sources in various ways. And at different times. Triangulation is a technique for controlling the validity of data that benefits from something else. Triangulation techniques are often used to determine whether an officer has obtained data from other sources, such as the example. The researcher will control through interviews through documentation, and there are three types of triangulation: Data triangulation English: Methodological triangulation English: Time triangulation.

RESULTS AND DISCUSSION

In this study, researchers used a type of qualitative research where researchers went directly to the field to understand the phenomena that occurred in the field. This research was conducted at the Asian Institute of Contemporary Religion. The researcher obtained data through three methods: observation, interviews, and documents.

Based on the results of interviews and observations of teachers and students regarding matters related to the role of the Arabic Calligraphy Program for Students at the Asian Institute for guidance Documents can also be displayed in the search results as follows:

How to learn calligraphy at the Tutoring Institute in the Aberawan area

The learning method is a process that is carried out to achieve a goal. Learning methods refer to a framework or method used to teach and learn certain knowledge, skills, and values. Calligraphy learning methods at Al-Irshad Islamic Boarding School in Agam Regency include the following:

1. Methods

There are several methods used by this boarding school, including the lecture method, demonstration method, question and answer method, exercise method, and homework method. The most commonly used method is imitating the teacher writing on the blackboard while the students listen and write in their books.

This method is often referred to as the demonstration method. For example, the researcher interviewed Professor Olya as a calligraphy teacher at Baraka calligraphy studio, the first calligraphy teacher in learning calligraphy is the same as Baraka in Palu and Java, namely the imitation method where the teacher writes in front of the students then the students imitate it and the teacher will correct the students' writing.

This imitation method is also called calligraphic imitation. Imitation is the most important stage in learning calligraphy. Imitation is imitation, so by imitating the good works of calligraphy masters, the spirit of learning will be stimulated and the aesthetic quality of the work will improve.

In addition to imitating the teacher, students are also given a handbook on writing rules. The teacher also provides grammar books for seven popular Indonesian calligraphy styles, namely Naskh, Tsuluk, Ruq'ah, Diwani, Diwani Jali, Farsi, and Kufi, making it easier for students to learn outside of calligraphy class. This method has been applied since the beginning of the calligraphy class in 2014 and has proven so effective that many students have mastered all types of calligraphy and have participated in various calligraphy competitions.

In addition to the imitation or demonstration method, the practice method and the assignment method are also often used in calligraphy learning.

2. Target

In learning calligraphy at this boarding school, the teacher has a target of mastering one type of writing for six months, three months studying letters, and the next three months studying cursive writing continuously. If there are students who have not reached the target, the students will repeat and continue the target, and so on until they reach the target. As the results of the researcher's interview with Professor Olia as a calligraphy teacher there

Learning this script we start with the previous type of Naskh script, to learn Naskh script usually takes about 2 to 3 months at most, then we continue with the other script but to be able to continue with this Naskh script we also need one semester, because to perfect the writing that has been learned.

There are seven types of script to learn, so the goal is to learn the first type, which is the Naskh script which is the most common type of script and is included in the Quran. Then we set a target of three months for the students to be able to write the Naskh script. Within six months, the students mastered one type of writing by connecting it. Then they continue with other writings such as writing thirds, for example. So it is gradual and if the students are not able to achieve the goal, they will repeat until the goal is achieved, and so on until the students master all types of writing.

In addition to students who did not reach the target, there were also some students who were even able to write faster than the target set by the teacher. Students who understand letters faster usually help their friends see which parts of their friends' scribbles are not appropriate.

3. Learning process

The learning process is a stage or interaction between teachers, students, and learning resources to achieve learning objectives. The calligraphy learning process at this boarding school uses the method of the teacher writing on the blackboard, then students imitate it, namely writing it on cardboard, then after completion the teacher corrects and gives an assessment. The first to be taught is the Naskh type of writing. That is writing letter by letter, and the first letters taught are Alif, Kaf, and Lam. Once they were fluent, they continued with the other letters. After being able to write all the letters, continued with continuous writing such

as Bismillah sentences, articles, short hadiths, and Quran verses. Then after that, continue with other types of writing.

4. Including

Media used: Rulebook, cardboard, and paper. HVSD and Handam And punctuation. The grammar book that students and teachers use is the same and it is a writing book. Then the tools used for writing for teachers are markers or chalk depending on the blackboard used and for students it is now recommended to use Handam. Thus, students can develop letter writing skills more quickly. Cardboard, sometimes plywood, and even cloth are used as writing media.

5. Study time and place

Calligraphy time at this boarding school is every Tuesday and Saturday.

6. Assessment

Evaluation will be done every three and six months to find out who passed, who continues to the next stage, and who has not reached the target, resulting in students having to repeat.

7. Supporting factors and obstacles

In learning Arabic calligraphy at Al-Riyal Islamic Boarding School there are many supporting factors, namely:

a. Enthusiastic students in learning calligraphy

The students who take part in this calligraphy extracurricular activity are very enthusiastic in participating in this activity, because for them this calligraphy activity is a hobby and a pride for them. Motivation from teachers and friends

The role of the teacher is very important in learning Arabic calligraphy, because among the students who study calligraphy, there are some students who feel bored or bored because they write the letters on their own.

b. The inhibiting factors are:

Limited facilities and infrastructure

Facilities and infrastructure are very important in learning this path because the learning place is still on the balcony of the mosque which can interfere when the adhan time arrives, the students have to clean the tools

c. for Limited calligraphy tools for some students.

If you pay attention to this calligraphy tool, it can even be said that the price is expensive for students' pockets so that there are those who want to work with paint, but are constrained by the expensive price.

d. Boredom in learning

Boredom in learning calligraphy is a very natural thing for people who are learning calligraphy, because when we learn calligraphy, we will keep repeating letters so that boredom in learning it is very likely to occur.

Arabic calligraphy skills training for students at the Tutoring Institute

Calligraphy according to educational experts is a change in behavior obtained after learning, namely from not being able to write Arabic letters to being able to write Arabic letters, even those that are written very beautifully. According to the students, they experienced changes after taking calligraphy lessons, one of which is that they can write in Arabic letters, and it is very easy to read by teachers who teach Islamic religious subjects. In addition, by learning calligraphy, they are also trained in patience, perseverance, cleanliness and tidiness. Calligraphy skills in this boarding school have three levels, namely:

1. Beginner

Students who are classified as beginners are students who are new to learning, students who only recognize one type of writing, namely cursive writing, and students who are not interested in calligraphy, including students who have not reached the target set by the calligraphy teacher.

The students in this beginner group are first taught how to write letter by letter according to the rules of writing naskh, starting from the letter alif which has five dots, then the letters kaf and lam. After that the letters T, B and Th and so on.

Students who are not interested or have no experience in calligraphy do not participate in learning calligraphy, they still follow it, but not seriously and often repeat themselves. However, this does not mean that they cannot write, these students can still write, but are still far from the established calligraphy writing rules. The following is an example of a researcher's interview with a beginner student:

"I have not been in the pesantren for long and have only mastered one type of writing, namely Naskh, and even that is not fully in accordance with the rules. Therefore, I have to study harder and divide my time to continue to hone my calligraphy skills".

From the previous interview, it can be concluded that between santri who study calligraphy even though they are not diligent and santri who have never studied calligraphy, there is a significant difference in terms of whether their Arabic writing can be read by teachers who teach religious subjects.

2. Average

Intermediate students are those who have mastered three or four types of writing. Students at this level include those who have just reached the goal and those who are not yet on track to reach the goal.

For those students who have just reached the goal that falls into the intermediate category, they are new students who are pursuing this field of calligraphy. They have a strong desire and motivation to be able to write calligraphy, as the researcher interviewed with one of the students,

"I have been in this pesantren for two years because I just entered the Tsanaweya pesantren. I am very interested in calligraphy because I was amazed to see the work of the elders. so I decided to continue this calligraphy lesson. Now, Alhamdulillah, I have mastered two types of writing, namely Naskh and third."

In learning calligraphy, the more diligent and persevering the student, the faster they will master the art of writing. For students who have lived in the hut for a long time, most of them only continue learning calligraphy when they feel the benefits. For example, the researcher interviewed one of the students.

"At first, I thought learning calligraphy was an ordinary skill like others learn. However, when I learned Arabic at school, I wondered why it was so easy for me while my friends who didn't live in the dormitory found it difficult. That's how I started pursuing calligraphy until now.

The number of students who are at the intermediate level is the largest number, because calligraphy learning every week is carried out so that those who are diligent and diligent have gone far and are at the advanced level, while those who follow every week but do not practice outside of calligraphy learning hours will be at that level...

3. Maher

The advanced level is the highest level, where those who are at this level have mastered all seven types of writing and high-level calligraphy techniques. Advanced students are given the mandate to participate in various competitions such as the Quran recitation competition at the provincial and district levels, sports and arts week competitions, and various other competitions related to calligraphy. In addition to participating in competitions, learning calligraphy has many benefits, such as interviewing researchers with students who have mastered it, as follows:

"Besides participating in competitions, the benefit of learning calligraphy is that I can write the Quran correctly and precisely. In addition, because I often write the Quran, I can memorize it gradually. In addition, I can know the origin of learning calligraphy, its purpose and benefits, so I have the opportunity to teach beginner calligraphers."

The calligraphers at this boarding school can not only write the Qur'an, but the regular students also write Hadith and articles with their meanings, thus indirectly increasing their knowledge of Islam.

Calligraphy can also be a counterbalance to students' academic performance if their grades are low. Learning calligraphy teaches students to engage more deeply with teachers and fellow students. When students correct each other, an emotional bond is created, leading to the exchange of ideas and the ability to suggest ideas to develop calligraphy.

CONCLUSION

Based on the results of research that has been conducted by researchers regarding the learning process of sunnah script in Islamic Boarding Schools, it can be concluded as follows:

1. How to learn calligraphy at the Guidance Institute in the Aberawan area

Calligraphy learning activities at Bulan Kamba Islamic Boarding School are carried out twice a week, namely on Saturdays and the implementation of Arabic calligraphy activities is an extracurricular activity chosen by the students.

The way to learn this line is:

- a. Applying a method that is suitable for students to learn calligraphy.
 - b. Give goals so that students are motivated to scratch.
 - c. Correction in the form of assessment of student writing.
2. Arabic calligraphy skills among students at the Aberawan Guidance Institute

We know that learning calligraphy is not an easy thing. Only a person who is diligent and tenacious in scratching will later master the various types of calligraphy. Al-Klawsi is among those students who often understand the rules of letters, but if they are not practiced, they will be useless.

Therefore, students are required to be diligent in scratching knowledge in every situation, and that is why the level of calligraphy ability among students is divided into three types, namely: Beginner 2. Intermediate 3.

AUTHOR CONTRIBUTIONS

Look this example below:

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

CONFLICTS OF INTEREST

The authors declare no conflict of interest

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