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DEVELOPMENT OF LIFE SKILLS THROUGH CALLIGRAPHY DESIGN AT PSKQ 4 YOGYAKARTA

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Abstak- This research aims to investigate the ability of students or students through calligraphy design in the PSKQ 4 Yogyakarta Islamic boarding school. Calligraphy training in guiding students to improve their abilities to the championship stage. The case study was carried out to gain in-depth insight into how calligraphy in various aspects of the educational art at the institution and can produce a global generation of calligraphers. The research method used involves participatory observation and interviews. The results of the study show that the PSKQ 4 Yogyakarta Islamic boarding school has implemented various calligraphy training solutions in time management, including the application of student training with different times, it is hoped that it can be carried out from the easiest to the most difficult level, and is encouraged to continue to work to get used to it. Although facing several obstacles such as the application of calligraphy training to students because a person's personality in grasping the material given is not all quick to respond. This study contributes to the education management literature by presenting concrete findings on the application of calligraphy art training in the context of Islamic education in Indonesia. The practical implications of the results of this study can be a reference for other Islamic educational institutions to improve their time management through calligraphers who are already qualified in this field.

Keywords: Calligraphy Art Implementation, Quality of Islamic Boarding School Education, Time Management

I. INTRODUCTION

One of the language skills that students must master in their entirety when learning Arabic is writing, because it requires a balance of language use between speaking, listening, reading, and writing. Therefore, (Kristiyani, A. (2023, 2023) states that writing is part of active-productive language skills (al-maharat al-intajiyah) that produce written language symbols. (Insaniyah, A. L., & Kumala, 2022) The two components of writing in Arabic are imla', or the rules of writing in Arabic, and ta'birat, or expressing and understanding what is written (fahmul masmu' wa maqru'). The term "writing" refers to the second element, and "dictate" refers to the first element. A person's proficiency in writing Arabic letters is determined by how well he follows the guidelines for writing Arabic characters correctly in the dictation component (imla') of the language, therefore it is called the term Arabic script. (Abulah and Oktavera, 2021). Writing elegantly in Arabic script and accurately identifying the shape and placement of each letter to compose it into a coherent writing is the art of calligraphy. The most significant activity that occurs in various groups and institutions engaged in writing is the art of writing Arabic calligraphy, which has its own peculiarities and is difficult for many people to master. In addition, learning (Kieran, 2014) the art of calligraphy also requires perseverance, honesty, and precision in order to become a proficient writer.

In addition to receiving formal education, students in Indonesia generally participate in informal education which is usually organized by Madrasah Diniyah (Darlis, 2017). In Madrasah Diniyah, teaching is often carried out in the afternoon or evening after the end of the student's official education. Madrasah Diniyah mainly focuses on teaching religious science, which often consists of morality, aqidah, fiqh, and other Islamic activities that are relevant to daily life. One of the sciences that can be taught in Islamic institutions is the art of Islamic calligraphy. (Rahmayani, N., Fatmawati, F., & Ahsan, 2016) The art of Islamic calligraphy can be interesting in a visual and has a greater meaning for Muslims because of the beauty inherent in it



PROFESOR

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There are many benefits and advantages of learning Islamic calligraphy at Madrasah Diniyah. One of them is that students can (Khairiah, 2020) use Islamic calligraphy as a way to love and remember the verses of the Quran, and by learning them, they will receive blessings and rewards from Allah. In addition, the attractiveness of the pesantren building can be increased by using Islamic calligraphy as decoration. (Nurhasanah and Setiawan, n.d.)

(Lyoba, S. M., & Mwila, 2022) Extracurricular activities are defined as activities offered by educational institutions that provide opportunities for students to show their talents. Islamic boarding schools function as comprehensive educational institutions that not only teach religious content but also foster the talents and potential of students (Chandra, 2020). They also serve as an important extracurricular resource and a means of preserving Islamic religious treasures. For this reason, pesantren has the main responsibility for the development of student talents. Calligraphy is very popular. (Misbah, Walidin, and Ulkarnain 2023)

Islamic culture attaches great importance to calligraphy, which is an important aspect of Islamic art and culture. Apart from being an artistic medium, calligraphy has high aesthetic value and is able to give a deep creative meaning to a work of art (Musri, 2022). Calligraphy is called "khat" in Arabic which means "beautiful lines or letters". For students, learning calligraphy offers several advantages. Its objectives include:

1. Practice a skill, including mentoring, careful consideration, and sensitivity in all things.
2. Forming character and habits such as discipline, order, cleanliness, patience, and perseverance.
3. Develop skills and expertise through training to improve your writing skills.
4. After learning the aesthetic elements of good calligraphy, you will develop the ability to criticize and explore the taste of art.
5. You feel the joy of successfully completing a task, and your peace of mind deepens as your training progresses.
6. Developing students' interest in the art of calligraphy to increase interest, entertainment, and career (Juarsih, 2019).

Calligraphy learning requires guidance and training (Zulkarnain, Z., Walidin, W., & Misbah, 2023) from Islamic boarding school ustads, who develop the hidden talents of students intensively with special calligraphy tools need to be carried out. In addition, calligraphy learning activities at Islamic boarding schools also (Arifin, 2021) help increase the creativity, precision, perseverance, and confidence of students. These are all important values that equip our students with the life skills they need, and we strive to stay ahead of the curve.

By providing opportunities and space for students to hone their writing skills and creativity through structured learning, pesantren can increase their talents through calligraphy (Hasyim, 2022). Therefore, (Kuswandi, 2016) the best and practical approach to increase students' enthusiasm for learning and help develop their talents is through calligraphy-based learning activities.

With learning calligraphy as part of human resource development, many students find potential in themselves that they have never known before (Hanifah, 2021). The enthusiasm of the students to learn calligraphy at the PSKQ Islamic Boarding School Branch 4 Yogyakarta is very high, this is reflected in their seriousness and persistence in carrying out educational activities and being selected to participate in various competitions such as the MTQ level in the city, it is clear from the fact that many students participated in calligraphy competitions between Yogyakarta cities, as well as achieved success in Yogyakarta and other cities.

With this background, with the increasing interest and enthusiasm of students in learning calligraphy at the PSKQ Islamic Boarding School Branch 4 Yogyakarta, the researcher is interested in finding out how the talents of students are developed through calligraphy learning in improving the quality of students at the PSKQ Islamic Boarding School Branch 4 Yogyakarta.

II. METHOD

The method used in this study is qualitative. To use a qualitative approach, researchers must collect sufficient data on the subject of their investigation. This research is included in the category of qualitative field research, with an emphasis on understanding emerging phenomena



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in order to provide enlightenment in the teaching and learning process, especially related to calligraphy learning at the PSKQ Islamic Boarding School Branch 4 Yogyakarta. The researcher collected data through interviews using primary data. In this study, primary data refers to materials collected personally by researchers to produce new findings from their research

III. RESULT AND DISCUSSION

Result

(Fauzi, M., & Thohir, 2020) Khat learning is an effort by teachers to develop special learning activities and materials to help achieve certain goals. Calligraphy, also known as Tahsin Arkat (Improvement of Writing), is a type of writing that touches on aesthetic elements in addition to emphasizing the shape and placement of letters in words and sentences (Putra, 2021). As affirmed by Al-Akfani in (Muhammadiyah et al., 2022), calligraphy or khat is a discipline that teaches the position, shape, and way of arranging individual letters into a structured writing. It also (Pandini, 2020) identifies what is written on the line, how it should be written, and which letters are never written. It also addresses spelling errors and suggests appropriate corrections. A writing technique called calligraphy controls the shape of letters, their placement, and how to arrange them into an organized composition (Patriani, 2017). It is said (Octaviani, K. D., Roza, E., & Nopel, 2024) that the art of Islamic calligraphy has made significant progress and shows a high level of artistic originality. Of course, this condition is due to the increasing number of well-known calligraphers who are not only experts in writing calligraphy, but also talented and experienced khat-khat makers (Rohmah and Anwar 2018).

It is undeniable that the influence of the Qur'an on the motivation of Muslims to study it has also led to the widespread adoption of calligraphy art as a trend and favorite among some Muslims. Paper, pen, and ink are the basic tools needed to illustrate calligraphy strokes. Fadilah or the virtue of these objects is mentioned many times in the verses of the Qur'an and the words of the Prophet PBUH. In addition to selecting resources and textbooks for each scheduled khat, teaching khat requires the use of acceptable means. This approach is called the classical method (manhaj taqlidy) in today's learning model. The classical khat learning method refers to an approach adopted and used by previous scholars over the centuries. It begins by writing the sentence "rabi yassir walatu'assir, rabi tammim bi al khair wa bihi al aun," then continues by writing the hijaiyah letter mufradah, connecting it into a sentence, and imitating the writing of the masters under the direction. Qualified teachers who complete each step with important information not found in the book.

Many calligraphy studios and institutes still do not implement calligraphy teaching strategies, but in the PSKQ Islamic boarding school Branch 4 Yogyakarta uses the Indonesian assiry manhaj. This manhaj learning system is taken from the experience of the teacher Al- Ustadz Muhammad Assiry, Revealing the Secrets of How to Write Correct Calligraphy" by KH. Muhammad Assiry (Caretaker of PSKQ 9 Branch Islamic boarding schools in Indonesia). The book covers a variety of up-to-date techniques, some of which can be applied in the field of calligraphy and includes straightforward and helpful writing techniques.

Popular calligraphy or khot:

1. Naskhi Khot

Beginners can easily learn Naskhi-style calligraphy (Isnaini, Rohayah, and Asiah 2022). Khot is also known as khat naskhi because it is used to remove or replace the Kufic khat used to write the Quran. The term "naskhi" is derived from the word "khot". Regarding the history of this khat, it is believed that around the fourth or ninth century AD, Ibn Muqlah was the first person to complete and establish the principles of Naskhi writing. As time went by, Naskhi's writing style continued to evolve. This khat is suspected to be a khat made from the original Arabic script also called the Hijazi script which comes from the Aemani Arabic script, Nabati.

2. Riq'ah Khot

This calligraphy riq'ah is called Riq'ah or Ruq'ah because calligraphers usually write this khat on pieces of leather or wood. In Arabic, Riq'ah means Qith'ah which means piece, while the meaning of riq'ah itself is addition. Ottoman Turkey is the source of the history of the Riq'ah khot.



PROFESOR

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This khot is most similar to the Kufi khat because of its shape which is a combination of the circular shape of the Naskhi khat and the rigid shape of the Kufi khat.

3. Khot Diwani

The Arabic word "diwani" means "office space". The sultan usually writes royal sermons like this to make diplomatic documents, permits, etc. Many people have perfected Diwani Khot over time, resulting in Diwani Jaly Khot. A variation of Diwani's standard khot is Diwani Jaly Khot. This khot is different because it is varied and has many decorations, so it gives the impression of being "busy writing".

Kaligrafi Khot Tsuluts

The term "Khot Tsuluts" means "one-third", referring to the size of the writing that is one-third the size of other writing or a comparison of curved lines and straight lines, which is the size of one-third of the widely used modern script. The Tsulut script has a spiked head and is written in a curved style. These sermons are renowned for their great literary versatility and also their intricate illustrations. The arrangement of the Qur'an, Hadith, or any other book does not use this sermon. Calligraphers often use this speech as a decorative script for titles and other designs.

4. Khat Diwani Aquatic

Diwani's calligraphy style evolved into this. Hafiz Usman, a famous calligrapher in Türkiye during the Ottoman Empire, was credited with introducing this form of calligraphy.

Discussion

Implementation of Khot Learning at the PSKQ Islamic Boarding School Branch 4 Yogyakarta

Based on the results of the interview, the implementation of khot learning at the PSKQ Islamic boarding school Branch 4 Yogyakarta consists of three stages of learning, including

a. Planning

Learning planning is a preparation to carry out teaching and learning activities by carrying out the commitments that have been agreed upon at the beginning. The preacher at the PSKQ Islamic boarding school Branch 4 Yogyakarta gave an explanation to the students about the calligraphy learning process that would be learned and the teacher provided teaching materials (guidebooks), tools that would be used as a reference for learning.

b. Implementation

The sermon taught at the PSKQ Islamic boarding school Branch 4 Yogyakarta is from the most difficult level to the lowest level, for example khot naskhi, khot tsuluts, khot diwani jali then down and the time is carried out every day with a duration of 90 minutes. This khot was chosen to implement the learning because it can arouse the enthusiasm of the students. As stated by the sermon teacher, "it is true that students are trained at the highest level, but if followed regularly and focused, everything will be easy".

Learning several types of these types of sermons is not carried out at the same time. The change of day is the change of the sermon schedule taught to the students. The response of students must be different from one another, students seem interested in training, there are question and answer sessions, discussion sessions and exchange of ideas or sharing experiences, so that new knowledge is open to those who wonder because the coach is obliged to encourage, motivate students to always work so that students are interested during learning. To find out the ability of students in learning calligraphy at the PSKQ Islamic boarding school Branch 4 Yogyakarta by depositing works and corrections, the purpose is to find out the development of students learning and evaluating, and the mistakes that exist in the interaction of students with coaches are done in general only, of course the trainers are easy to approach, easy to ask and easy to discuss. And students are always given the task of scratching because it aims to make students who are used to being fast and can develop, and not all students have enough time during training, because their grasp is different from each other, so students are given the opportunity to discuss and can adjust with other friends.

c. Evaluation

The way the coach selects students to participate in the competition is by taking a test with a feasibility test, if the student passes the test then the student is sent to compete in the competition, when the coach



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Preparing for students who will take part in the competition by means of quarantine which is carried out for several months, students are required to focus on working according to the branches of the competition that are of interest to the students and given special techniques in facing the competition so that the results of the competition can produce the best and champion works. After the students participated in the competition, the coach continued to evaluate the results of the students' work so that the students continued to learn in the future by increasing discussions so that they were motivated to move forward and were printed with students who were professional in their work

Inhibiting and Supporting Factors for Calligraphy Learning was carried out at the PSKQ Islamic Boarding School Branch 4 Yogyakarta.

The supporting factors for the implementation of calligraphy learning at the PSKQ Islamic boarding school Branch 4 Yogyakarta include:

1. Students have a learning manual.
2. Neat and eco-friendly classrooms.

Dedicated calligraphy institute. Therefore, students must be proficient in reading and writing Arabic. This has an impact on the motivation of students to uphold the ideals of the book, especially in compiling sermons in Arabic. In order not to burden the institution with preaching learning equipment, female students provide themselves that can be obtained at the PSKQ Branch 4 Yogyakarta Islamic Boarding School cooperative. In addition, it can also help students become more independent learners. Da'wah teachers' assessment of the elements that encourage calligraphy learning *"The handbook that I conveyed earlier exists because of the media we use, a neat and comfortable workplace, and most importantly an environment that equally respects calligraphy. So, this has a significant impact on the growth and development of his four master's children, writing among them."*

The factors that hinder the implementation of calligraphy learning at the PSKQ Islamic boarding school Branch 4 Yogyakarta:

Due to differences in background, the writing ability of female students is not equal. Various tools are used to write sermons. Therefore, not all stationery is created equal. If the stationery is of good quality, the writing will be easy to read and edit; If the quality is lower, the writing will be more difficult to correct.

Because the paper is too thin, the ink cannot be written. To realize efficient learning, a number of interrelated and interacting components, such as teachers, students, objectives, materials, media, methods, and evaluations, can have an impact on both supporting and inhibiting aspects of learning.

The application of calligraphy learning at the PSKQ Islamic Boarding School Branch 4 Yogyakarta is one way to overcome inhibiting factors.

The following are solutions to the obstacles When learning takes place, give examples to students gradually and often while learning more about their diverse backgrounds. There are students who have mastered the art of writing sermons, but there are also those who have difficulty mastering it because they have never done it before. Therefore, in order for his example to be followed and imitated, teachers must provide it progressively. Stationery alignment. Not all schools can accommodate the needs of their students, especially when it comes to the resources needed to teach sermons. Therefore, stationery must be aligned so that sermon learning can be carried out properly. By choosing a suitable pencil.

Choose whether to write your sermon on thick paper, such as a sketchbook. Students can take advantage of picture books whose paper is thicker than standard notebooks, if the paper used is too thin. So that students do not get bored easily, teachers must improve interesting teaching strategies, such as active, creative, inventive, and fun learning. such as assignment and tracking techniques. In addition, to make it easier for students to write hijaiyah letters and sentences, teachers must provide knowledge about the letters that students will acquire.

IV. CONCLUSION

Based on the results of the above discussion related to the implementation of calligraphy learning at the PSKQ Islamic boarding school Branch 4 Yogyakarta, it is concluded that the implementation of calligraphy learning consists of three stages, which



PROFESOR

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The first stage is the planning stage, at this stage it provides an explanation to the students about the calligraphy learning process that will be learned and the teacher provides teaching materials (guidebooks), tools that will be used as a reference for learning.

The second stage involves implementing the learning process, assessing the quality of students' writing, and measuring their talents. The third stage is called the evaluation stage, and the goal is to measure the level of competitiveness using test results. Calligraphy-based institutions, a neat and comfortable atmosphere, and the availability of guidebooks are supporting factors for the implementation of calligraphy learning. The diverse backgrounds of students, the poor stationery used, the thinness of the paper used, and the lack of explanation from teachers about writing are obstacles. Teaching teachers how to use tools and scratching on thick paper media, as well as giving examples gradually and slowly accompanied by explanations, is a solution to the problem that hinders the application of calligraphy learning.

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PROFESOR

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