



# Development of a Calligraphy Learning Model Based on Imlaiyyah Principles

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## Abstract

This paper discusses the importance of mastering the rules of imlaiyyah in making Arabic Calligraphy; it is useful to avoid writing errors in writing verses of the Quran. Because almost all Muslims have to be written down, the Quran is written in good and beautiful writing, so that it gives an aesthetic and visually appealing impression. In order to avoid mistakes, as Muslims, we must make preventive and preventive efforts by developing a tradition of memorizing and writing. Writing Arabic script without kaligrafi rules will make the writing less beautiful and less interesting to read. Likewise, writing kaligrafi without a good understanding of the imlaiyyah rules will make the writing defective due to the imlaiyyah error, and of course it will affect the meaning. Reading and writing the Quran together should not be your fault.

## Article Information:

Received October 15, 2021

Revised November 28, 2021

Accepted December 20, 2021

**Keywords:** *Learning, Arabic Calligraphy, Imlaiyyah*

## INTRODUCTION

The word of Allah In Surah al-'Alaq verses 1-5 are the revelations that were first revealed to the Prophet Muhammad. From these verses it can be understood that reading and writing are very important for Muslims. Reading has a special place in the Quran, but the act of reading is certainly inseparable from something to read. So, reading follows what is written, using writing tools such as pens or pens, tools that make us know things we didn't know before. Reading and writing also influence the creation of a culture. He also produced new knowledge, and built a dynamic, advanced civilization (Juono, 2017).

In ancient times, the progress and greatness of literature belonged to the Arabs. The manuscripts of Arab poets written using Arabic script are not as beautiful as the sentence structure of verses from the Alquran. Both in terms of pieces of letters per letter, connections between letters, words, and between sentences so that it becomes one complete verse. More than that, just one letter from the many verses of the Alquran has a very broad meaning, not precisely defined. This kind of superiority has been proven in many Islamic studies. The Alquran is the foundation and outlook on life for Muslims. It was written in fine and beautiful writing, printed and distributed throughout the world.

## How to cite:

Vestia, E., Setiawan, A., Deliana, D. (2021). Development of a Calligraphy Learning Model Based on Imlaiyyah Principles. *Diniyyah Jurnal*, 8(2), 12-20.

## E-ISSN:

2810-0050

## Published by:

Diniyyah Jurnal

Reading the Quran for Muslims is a worship whose reward is multiplied, as the Prophet SAW said which means: *"Whoever reads one letter from the book of God (the Quran), then he gets a good, and from one good that multiplies into ten good. I don't say alif lam mim as one letter. But alif is one letter, lam is one letter, and mim is one letter"* (HR. Tirmidhi No. 6469).

In accordance with the meaning of the Hadith above, it has had a very big effect on Muslims from the past until now, Muslims are increasingly competing to read the Alquran, the echo is always heard, both in places of worship and private homes, in order to achieve the goodness mentioned in the hadith. Because all people read it, the Alquran must be written in good and beautiful writing, so that it gives an aesthetic impression and is visually attractive. To prevent mistakes from occurring, Muslims carry out preservative and preventive efforts by developing the tradition of memorizing and writing (Faruqi, 2019; Sopiah, 2020).

Furthermore, education is the key to the progress and civilization of a nation. The better the quality of education provided by a nation, the better the quality of the resources of that society or nation which can then give birth to a high-value civilization built on the foundation of science. Education always responds to community needs and challenges that arise in society, as a consequence of change through education and teaching in formal and non-formal schools (Sinambela, 2017; Subianto, 2021).

Education is basically a forum for channeling planned efforts to create a learning atmosphere and learning process so that students can develop their potential to have religious spiritual strength, good personality, intelligence and skills that are beneficial for themselves, society, nation and state. Developing students' potential is an obligation for an educator. There are three main functions of being an educator, namely: (1) fostering creativity; (2) instilling values, and; (3) develop productive abilities (Ariswanto & Nurnaningsih, 2021).

Students' potential can be developed by providing various learning activities. Writing skills in Arabic can be broadly divided into three inseparable categories, namely *imla* (*al-imla'*), calligraphy (*al-kaligrafi*), and composed (*al-insya'*). dictation (*al-imla'*) is a category of writing that emphasizes the shape/posture of letters in forming words and sentences. According to another definition quoted by Acep Hermawan, *imlak* is writing letters according to their correct position in words to prevent errors in meaning. Calligraphy (*al-khāt*)/ calligraphy or also called *tahsin al-khāt* (improving writing) is a category that not only emphasizes the appearance or posture of letters in forming words and sentences, but also touches on aesthetic aspects (*al-jamal*). While composing skills (*al-insyā'*) is a category of writing that is oriented towards expressing main thoughts in the form of ideas, messages, feelings and so on into written language, not just visualizing the shape or form of letters, words or sentences. So the author's insight and experience have begun to be involved.

Learning calligraphy requires guidance and training efforts (*training*) an instructor or ustad in Islamic boarding schools, schools, madrasas or studios, which is carried out consciously and in a planned manner in order to develop students' potential to be able to write Arabic script correctly and beautifully, through intensive training using calligraphy tools and certain materials. To obtain the ability and quality to write well and beautifully, students need a long time, perseverance and consistency (Khabibah, 2020).

It is so important to learn calligraphy to produce a generation with

Islamic character, so many schools or institutions study it. In addition, this calligraphy is quite taken into account by the government, as evidenced by the inclusion of several branches of calligraphy *event* MTQ held by the Ministry of Home Affairs and the Ministry of Religion, from sub-district to national level, at the Diniyah Sports and Arts Week between TPQ, Islamic Religious Education Skills and Arts Week between middle schools, Madrasa Arts and Sports Skills Event, Sports and Arts Week between National Islamic Boarding Schools (Pospenas), Student MTQ, Scientific Sports, Arts and Research Week (Pioneer) between PTKIN throughout Indonesia, between the Indonesian Civil Servant Corps (MTQ Korpri), MTQ PGRI, MTQ Telkom Group, MTQ PTPN (Sirojuddin, 2015).

Learning calligraphy has many positive impacts on individuals who study it, on institutions where calligraphy is taught, especially for spreading the Islamic religion. Islamic calligraphy is a characteristic and a specialty in Islam, because the holy book of Islam, namely the Alquran, is written in Arabic script, and the Arabic writing in question is good, beautiful and easy to read Arabic writing. Good in terms of the form or style of writing and also good in terms of grammar, so that the Alquran is pleasant to look at and automatically also pleasant to read.

The goal of learning calligraphy is actually different from the goal of learning rules *imlaiyyah*. Learning calligraphy aims to beautify writing according to standard rules, while the aim is to learn rules *imlaiyyah* is to correct the writing of Arabic in accordance with existing imlak rules. When we write calligraphy, especially when we write verses from the Alquran, the calligrapher should also understand the rules *imlaiyyah*. Error *imlaiyyah* this happens due to several things, such as negligence, ignorance and misunderstanding of the rules *imlaiyyah*. However, the focus in this research is errors *imlaiyyah* caused by a lack of understanding of the rules *imlaiyyah*. (Barus, 2021).

Meanwhile, examples of errors that have occurred in the field so far include: *First*, Errors in cutting words. Cutting words in Arabic is not the same as cutting words in Indonesian, in Indonesian we can cut words per syllable as long as we put a dash (-) at the end of the line, but in Arabic it is not allowed, one word must be written with perfect. *Second*, Errors in cutting sentences. In calligraphy, calligraphers are required to be proficient in cutting sentences according to the demands of the field of writing or the type of calligraphy desired. This has similarities to the lesson *he stopped* (stop) and *the beginning* (starting) in the science of recitation, where when you start and when you stop reading the verses of the Alquran you must not be careless, there are provisions called rules *waqaf ibtida'*. Where knowledge of waqf and ibtida' plays an important role in knowing how to read the Alquran to maintain the validity of the meaning of the verses, avoid ambiguity and avoid mistakes. This knowledge requires a deep understanding of various linguistics, qira'at and interpretations of the Alquran, so that the meaning of a verse is not damaged (Shaykh Manna Al-Qaththan, 2004). *Third*, Errors in the appearance or posture of letters in forming words. Errors in the appearance or posture of letters in forming words are usually caused by students' lack of understanding of the procedures for writing letters according to their position, often resulting in excess nibrah (rigids) or deficiencies. *Fourth*, Lack of letters or dots. Lack of letters or dots in Arabic writing, especially in verses from the Alquran, will change the reading and meaning. *Fifth*, Separating the Subject from the Predicate or Object (*maf'ul bih* with *verb* and *fail*). Writing a sentence in Arabic

must be complete with fiil, fail and maful bih, because if it is not complete it cannot be said to be a perfect sentence. *Sixth*, Mistakes in placing dots. Misplacement of dots in Arabic writing will result in incorrect reading, which will automatically result in wrong meaning and interpretation.

Based on the explanation above, proficiency in imlaiyyah rules must be mastered by a calligrapher. If a calligrapher is weak in imlaiyyah rules, then over time he must try to improve his imlaiyyah knowledge. Perfect Arabic writing is one that has good calligraphy rules from a visual perspective and correct imlaiyyah in terms of Arabic grammar. If both have been mastered, then the calligrapher will be recognized as a calligrapher by society, if he is a teacher then his students will also be motivated to beautify their writing and learn the rules of imlaiyyah. If he is a calligrapher, of course he will be even more famous with his calligraphy title, because he will often win the Musabaqah of Alquran Calligraphy in this motherland, in fact quite a few Indonesian calligraphers have won Alquran Calligraphy contests held by countries in the world, starting from ASEAN, Asia Pacific and even international levels.

## METHODS

The method used in this research is the research and development method (*research and development*) or R & D. R & D is a research method that produces certain products and tests the effectiveness of these products. (Purnama, 2016; Elvarita et al., 2020; Muqdamien et al., 2021). This research is aimed at developing a learning model for Al-Quran Calligraphy based on Imlaiyyah rules which produces a product in the form of a learning model that can be used in the learning process in Islamic boarding schools, schools, studios and other places where Alquran Calligraphy is studied.

### Development style

The development model used in this research is a model *four D* (4D) developed by Sivasailam Thiagarajan et al in his book "*Instructional Development for Training Teachers of Exeptional Children*". This model is called the 4D model because it divides the learning model development process into four stages, namely defining (*define*), planning (*design*), planning (*develop*), and disseminate (*disseminate*) (Thiagarajan et al., 1974).

### Defining

The aim of this stage is to determine and determine learning development options (models). This initial stage is a basic analysis. Through this analysis, objectives and constraints can be determined in learning development choices. In other models, this analysis is also called needs analysis, because each product requires a different analysis. Five activities are carried out in stages *define* these are: a) *Front and analysis*, at this stage, the instructor carries out an initial diagnosis to improve learning efficiency and effectiveness; b) *Learner analysis*, At this stage, the characteristics of students are studied, for example: abilities, learning motivation, background experience; c) *Task analysis*, the instructor analyzes the main tasks that students must master so that students can achieve minimum competency; d) *Concept analysis*, analyze the concepts to be taught, formulate the steps to be carried out rationally; e) *Specifying instructional objectives*, write learning objectives, expected behavior changes after learning with operational verbs.

### Planning

At this stage the researcher designs a learning development prototype (model), by following the design stages divided by Thiagarajan (1974) into



four activities, namely: *constructing criterion-referenced test, media selection, format selection, initial design*. The activities carried out at this stage are: a) Developing a criteria test, in this case the researcher groups what errors often occur in students' work as a first action to determine students' initial abilities, and as an evaluation tool after implementing the activity; b) Choose learning media that suits the material and characteristics of students; c) The selection of the form of learning presentation is adjusted to the learning media used. In this case the instructor presents the lesson by explaining directly, and the students pay attention, the instructor gives an example and then the students also practice on their respective papers; d) Simulate the presentation of material with media and learning steps that have been designed.

### **Develop**

This stage aims to modify the learning development prototype. Although many forms of development have been produced since this stage *define*, the researcher considers it to be an initial form of developing Al-Quran Calligraphy learning based on Imlaiyyah rules which must be modified before it becomes an effective final form. At the development stage, feedback (*feedback*) is received through formative evaluation and then the development is adjusted accordingly *feedback* the.

In the context of developing a calligraphy learning model based on imlaiyyah rules, development activities are carried out by following 4 steps (Thiagarajan et al., 1974): a) Validation of the model by experts. Items validated include guidelines for using models and learning model tools; b) Revise the model based on input from experts during validation; c) Limited trials in classroom learning, according to the real situation that will be carried out; d) Revise the model based on trial results; e) Implementation of the model in a wider area. During the implementation process, the effectiveness of the models and model tools developed was tested. Effectiveness testing is carried out using experiments or Classroom Action Research (PTK). The testing method is carried out through experiments by comparing the learning outcomes of the group using the model which is then called the experimental class and the group that does not use the model which is called the control class.

### **Distribute**

Learning materials reach the final results stage when development tests produce consistent results and expert assessments produce positive comments. Next is the final stage *packaging*, in the form of diffusion and adoption is important because it is often overlooked. Manufacturers and distributors are selected and work together to package learning materials in acceptable forms. Special efforts are required to distribute materials widely among instructors and researchers (*trainee*), to encourage adoption and utilization of the materials.

### **Development Procedure**

The development procedure for this learning model goes through three stages, namely: *First*, Development research begins with analyzing needs. At this stage the researcher analyzes what is needed during the learning process, such as analyzing student needs, student characteristics, analyzing student abilities, and analyzing the learning material that will be provided.

*Second*, The development research carried out was developed in accordance with existing learning materials. The first thing to do in this development is determine the concept and material that will be provided. Apart from determining the concepts and learning materials, researchers will

also design a learning model for Alquran calligraphy based on imlaiyyah rules.

*Third*, At this stage a development evaluation will be carried out. A trial will be carried out which will be submitted by experts and students in filling out the questionnaire sheet. Through this questionnaire, suggestions will be obtained from experts and students. For experts, a validity trial will be carried out, and for students there will be three stages, namely small group testing, limited testing and large group testing to see the practicality and effectiveness of the model being developed.

## RESULT AND DISCUSSION

The aim of this research is to create a product in the form of a Alquran calligraphy learning model based on imlaiyyah rules. This development was carried out using four steps or a 4-D model (*Four D Models*). The flow of development of this 4-D model is: *define* (define), *design* (planning), *develop* (develop) and *disseminate* (distribute). Next, we will explain the stages of developing a learning model for Alquran Calligraphy based on imlaiyyah rules.

### Define

In the development stage of the Alquran Calligraphy learning model based on Imlaiyyah rules, it goes through 5 stages according to those developed by Thiagarajan (Thia Garajan et al., 1974), namely: a) Stage *front and analysis* that is, the researcher looks at and analyzes the extent to which students are able to understand the rules of imlaiyyah and to what extent their ability is to apply this understanding in writing calligraphy. The reason is because most of them do not understand the rules of imlaiyyah and Arabic grammar, due to a lack of attention to the rules of imlaiyyah and so far they have only focused on learning the rules of calligraphy; b) *Learner analysis* or student analysis is the study of students as the main target for instructors (*trainee*). Instructor (*trainee*) identify student characteristics that are relevant to the learning design and model being developed. These characteristics include background, academic abilities, cognitive development, affective, and individual skills related to the learning topic, media, format and language chosen; c) *Task analysis* or task analysis, researchers conduct a preliminary study of students' tasks that have been running so far, aiming to measure students' abilities in terms of imlaiyyah principles and as a first step to determine what kind of model will be developed; d) *Concept analysis*, identify the main concepts that must be developed, arrange them in a hierarchical form, and break down individual concepts into which attributes are important and which are not important.

This analysis helps identify a set of examples that are rational and those that are not, to be applied in determining development; e) *Specifying instruction objective* is to summarize the results of student task analysis and concept analysis into development goals expressed in the form of learning behavior. The aim of this development is to minimize imlaiyyah errors that often occur and become the basis for preparing learning designs. Then, it is integrated into the development (model) of calligraphy learning for use by instructors.

### Planning

After passing the stage *define* then integrated into the development (model) of learning Alquranic calligraphy based on imlaiyyah rules for use by instructors. In the form of designing a manual for a Alquranic calligraphy

learning model based on imlaiyyah rules and an instructor's manual for a Alquranic calligraphy learning model based on imlaiyyah rules.

In the context of developing learning models, this stage is filled with activities to prepare the conceptual framework of learning models and tools (materials, media, evaluation tools) and simulating the use of these learning models and tools in a small scope. Before the product design continues to the next stage, then The product design (model, textbook, etc.) needs to be validated.

Product design validation is carried out by colleagues such as lecturers or instructors from the same field of study/expertise. Based on the results of peer validation, there is a possibility that the product design still needs to be improved according to the validator's suggestions.

### **Develop**

In the context of developing teaching materials (model books and instructor's manuals), the development stage is carried out by testing the content and readability of the model books and instructor's manuals to experts involved during design validation, instructors at the research site and students who will use the model and instructor's manual. To determine the effectiveness of the learning model in improving learning outcomes, the activity continued by providing exercises and assessments adapted to the learning model developed.

This means that the KBKI learning model guidebook is suitable to be applied in the learning process. From these scores it can be interpreted that the KBKI learning model is very valid. This means that the KBKI learning model is developed with good quality. In order to obtain a valid model that is suitable for use, revisions are made to the model based on input and suggestions from experts/validators.

After going through a testing phase from experts, the calligraphy learning model based on imlaiyyah rules has been revised based on suggestions and comments given by education experts, calligraphy experts, Al-Quran exegesis experts and methodologists, then a feasibility or practicality test is carried out.

Validation of the Instructor's Guide book for the KBKI learning model at the Lemka Islamic boarding school is adjusted to the assessment aspects: suitability of content, suitability of presentation and suitability of language. The results of the validation of the instructor's guidebook for the KBKI learning model at the Lemka Islamic boarding school are shown in the following table:

Known that the validity test results for each aspect of the validator's assessment are at an average score of 86.67% which is in the very valid category. It can be said that the instructor's guidebook for the KBKI learning model at the Lemka Islamic boarding school can be applied in the learning process. Learning or teaching is an effort to teach students. In this sense, implicitly in teaching there are activities of selecting, determining, developing methods to achieve the desired teaching results. The selection, determination and development of this method is based on existing teaching conditions (Fakhrurrazi, 2018; Ubabuddin, 2020).

Learning is a two-way communication process, teaching is carried out by the educator, while learning is carried out by the students. Learning is a learning process built by educators to develop students' creativity which can improve students' thinking abilities, and can improve their ability to construct new knowledge as an effort to improve good mastery of learning material.

Meanwhile, the estuary of learning is achieving the goals of the learning itself. So, learning objectives are an aspect that needs to be considered in planning learning. Learning objectives are usually directed at one area of the taxonomy.

Calligraphy comes from Greek. (*callous*) means beautiful and (*graph*) which means writing. A person who is skilled in calligraphy is called a calligrapher and he is an artist. The term calligraphy is used for all types of writing, but what is often known so far is all types of Latin. According to Fitriani, (2011) Calligraphy in Arabic is often called *full* which means lines, beautiful writing, and the plural (plural form) *isrush* (Yuzaili, 2018) calligraphic expressions (from simplified English, *calligraphy*) is taken from the Latin word *Kalios* which means beautiful and *graph* which means writing or characters. The full meaning of the word calligraphy is: the ability to write beautifully, or beautiful writing. Arabic itself calls it *full* which means beautiful lines or writing. The equator or equator latitude is taken from the Arabic word *khatt al-istiwa*, beautiful cross section divides the earth into two beautiful parts.

Based on the data above, it can be understood that learning calligraphy is a process of interaction between students and educators and calligraphy learning resources to learn the art of calligraphy. Learning calligraphy is part of learning *mahārahal-kitābah* (*writing skill*) or writing skills in Arabic studies. This study is an important study that cannot be abandoned. Rules *imlaiyyah* is part of *Maharah al-kitabah* or writing skills which is one of the skills in the Arabic language component. Writing skills in Arabic can broadly be divided into three categories, namely dictation (*al-imla'*), calligraphy (*al-khat*) and composed (*al-insya'*) (Wekke, 2015; Solikin & Rahmi, 2017; Suharno & Mukhtarom, 2021).

## CONCLUSION

The development of a calligraphy learning model based on imlaiyyah rules was carried out by following the model development research steps *Four D* of Sivasailam Thiagarajan and Semmel, consists of four stages, viz *define*, *design*, *develop*, and *disseminate*. The development of a calligraphy learning model based on imlaiyyah rules can be used in calligraphy subjects by combining calligraphy rules and imlaiyyah rules. Testing the KBKI learning model development model in Lemka in terms of several aspects, *First*: Validity aspect, based on research data shows that the test results for each aspect of the validator's assessment are at an average score of 88.52% which is in the very valid category. *Second*: Practicality aspect, based on the assessment of the instructor's response to the development of the instructor's guidebook for the KBKI learning model in Lemka, the results of the instructor's response fall within the range of very positive qualifications with very practical criteria. This shows that the instructor is enthusiastic and supports the development of the instructor's guidebook for the KBKI learning model at the Lemka Islamic boarding school. *Third*: Effectiveness: The average experimental class score was higher than the control class, the experimental class pretest score averaged 75.41 from 37 students, while the average posttest score was 85.05 from 37 students. While the average pretest score for the control class was 65.68 from 38 students, the posttest score obtained was 68.84.

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