

REVITALISING AL-QUR'AN LEARNING THROUGH CALLIGRAPHY: AN INTEGRATIVE STUDY AT TPQ SALEH HAMBALI JAYAPURA

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Abstract

Studies on Qur'anic learning in TPQ institutions tend to rely on traditional methods that focus solely on repetition of memorization and recitation, without incorporating innovative or creative approaches. This study aims to analyze the integration of calligraphy in Qur'anic learning, its impact on students' interest and learning motivation, and its contribution to the development of religious character. This research employs a qualitative descriptive method, using interviews, observation, and documentation as data collection techniques, and data analysis based on the Miles and Huberman model. The findings reveal that (1) the integration of calligraphy in Qur'anic learning is proven to be effective in improving the quality of the learning process, as it provides students with a more meaningful, visual, and enjoyable learning experience; (2) calligraphy integration can enhance students' interest in learning, as reflected in their increased enthusiasm, active participation, and motivation during Qur'anic lessons; and (3) the integration of calligraphic art contributes to the development of students' religious character, marked by the emergence of perseverance, discipline, and a deepened love for the Qur'an. These findings affirm that integrating artistic elements into Qur'anic learning can generate positive cognitive, affective, and spiritual outcomes.

Keywords: *Revitalization; Qur'anic learning; Calligraphy integration*

Abstrak

Studi tentang pembelajaran al-Qur'an di lembaga TPQ cenderung menggunakan metode tradisional yang hanya mengulang hafalan dan bacaan, tanpa adanya pendekatan yang inovatif dan kreatif. Studi ini bertujuan untuk menganalisis integrasi kaligrafi dalam pembelajaran Al-Qur'an, dampaknya terhadap minat dan motivasi belajar santri, serta kontribusinya dalam pembentukan karakter religious. Penelitian ini menggunakan metode deskriptif kualitatif, dengan teknik pengumpulan data berupa wawancara, observasi, dan dokumentasi, serta analisis data menggunakan model Miles dan Huberman. Hasil penelitian menunjukkan bahwa 1) Integrasi seni kaligrafi dalam pembelajaran Al-Qur'an terbukti cukup efektif dalam meningkatkan kualitas proses belajar al-Qur'an, karena mampu menghadirkan pengalaman belajar yang lebih bermakna, visual, dan menyenangkan bagi santri. 2) Integrasi kaligrafi juga dapat menumbuhkan minat belajar santri, yang terlihat dari meningkatnya antusiasme, keterlibatan aktif, serta motivasi mereka dalam mengikuti pembelajaran al-Qur'an. 3) Integrasi seni kaligrafi berkontribusi dalam pembentukan karakter religious santri, ditandai dengan tumbuhnya sikap ketekunan, kedisiplinan, dan kecintaan terhadap Al-Qur'an. Temuan ini menegaskan bahwa integrasi seni kaligrafi

dalam pembelajaran Al-Qur'an mampu memberikan dampak positif secara kognitif, afektif, dan spiritual.

Kata Kunci: *Revitalisasi; pembelajaran al-Qur'an; Integrasi Kaligrafi*

INTRODUCTION

The Saleh Hambali Al-Qur'an Education Park (TPQ) is one of the TPQs in the South Jayapura District of Jayapura City. 's existence plays an important role in shaping the Islamic youth generation, not only skilled in reading the Qur'an, but also having religious spiritual depth. In its implementation, Qur'an learning is often carried out using traditional methods that prioritize repetition of memorization and recitation without adapting various innovative approaches that can touch on the affective aspects of students. Traditional methods often result in low interest and motivation among students in participating in learning, thereby hindering the development of skills (Fajra, Syachruraji, & Rokmanah, 2023). Therefore, revitalizing Quran learning is essential to overcome these problems with methods that are more interesting and relevant to current needs, capable of transforming the learning experience of students.

One highly promising approach is the integration of calligraphy into the process of learning the Qur'an. Writing verses from the Qur'an in calligraphic form involves aesthetic, spiritual, and cognitive dimensions simultaneously. This makes calligraphy a learning method that emphasizes not only the end result, but also the contemplative process that accompanies it. Seyyed Hossein Nasr (1987) explains that Islamic calligraphy is a visual form of the spiritual meaning in the revelation of the Qur'an. This art is not only about beauty, but also a way to reveal the deep meaning of God's message. The verses in the Qur'an serve as a gateway to increasing spiritual awareness. The art of calligraphy is not merely a form of artistic expression, but also a manifestation of respect for divine revelation (Kumalasari & Baihaqi, 2021). Through the activity of beautifully writing sacred verses, students learn to appreciate the glory of revelation and build an emotional closeness to the Qur'an. Each stroke and curve of the letters represents the depth of meaning and beauty of Allah's words, which ultimately fosters a strong religious awareness in them (Fadira, Syahputra, & Syafriyeti, 2024).

So far, studies discussing the integration of calligraphy have been diverse in their perspectives. Among these studies, the first study examined calligraphy from the perspective of student talent development (Zulkarnain, Walidin, & Misbah, 2023), calligraphy can enhance children's creativity (Muhadi, Anshori, Nofiyadi, & Winata, 2024; Muyassaroh, Khamim, & Mubin, 2022a), calligraphy can improve children's life skills (Faisal Hidayat, 2019). Second, reviewing from the perspective of improving children's learning achievement (Zakaki, 2021), Third, it can improve students' understanding of Islamic principles and foster a deeper appreciation of their cultural identity (Nasution & Harni, 2023), and Fourth, from the perspective of

cultural preservation (Ashoumi, Masyhuri Malik, Latifatul Maulidiah, & A Wahab Hasbullah, 2022).

Based on several views and studies, it is evident that tends to be very apparent, especially in terms of the role of calligraphy in increasing interest and religious character in the context of learning the Qur'an, which is still quite limited. In fact, interest and character have a significant contribution to the process of internalizing Islamic values in early childhood. This study explores calligraphy not only as a medium of artistic and cultural expression, but also as an effective pedagogical medium for fostering interest in learning the Qur'an and shaping the religious character of students. Therefore, this study contributes to filling the gap in research on the affective and religious aspects that are essential in Quranic learning, especially in the environment of the Quran Education Park (TPQ).

Through an integrative approach to calligraphy in Al-Qur'an learning, this study aims to analyze the integration of calligraphy in the Al-Qur'an teaching and learning process, its impact on students' interest and motivation to learn, and its contribution to the formation of religious character. The results of this study are expected to serve as a basis for the development of more creative, interactive, and relevant methods of teaching the Qur'an to meet the needs of today's students. This effort is particularly important given the declining interest in learning and the weakening of religious character among the younger generation of Muslims today.

METHOD

This research is descriptive in nature with a qualitative approach, in order to provide a deep understanding of the issues under study. Qualitative research is a type of research that aims to understand the phenomena experienced by research subjects, such as behavior, perceptions, motivations, actions, and others. This research is conducted holistically and describes phenomena using words and language in a natural context. The methods used are also natural and not forced (Moleong, 2017).

The research subjects consisted of the head of the TPQ, two ustadz/dzah, and 36 santri. This study used purposive sampling. Data collection techniques were carried out by interviewing several informants, including the head of the TPQ, two ustadz/dzah, and five santri. The interview methods used in this study were 1. semi-structured interviews to gain an in-depth understanding of perceptions and experiences related to calligraphy in Qur'anic learning. 2. The observation used in this study was non-participatory observation. The focus of the observation was on the integration of calligraphy in Quran learning by documenting various activities in the teaching and learning process at the TPQ. 3. Documentation in this study was carried out by collecting data related to teaching and learning activities at the TPQ, especially in the implementation of Quran learning.

Using the data analysis technique developed by Miles and Huberman, as cited by Zulihi et al. (2023), data analysis was conducted in three stages. The first stage of data analysis was data reduction, which involved simplifying information by summarizing, selecting important points, focusing on key aspects, and discarding irrelevant data. The second stage is data presentation, which involves organizing information in the form of brief descriptions, tables, or graphs to show the relationship between categories. The third stage is drawing conclusions and verification, which is done by formulating final findings and testing the validity of the analysis results.

FINDINGS AND DISCUSSION

Integration of Calligraphy Methods in the Qur'an Learning Process

Calligraphy is one of the media that can be used in learning the Qur'an. The process of stringing together Hijaiyah letters one by one until a complete verse is formed is a fun part of learning, especially at the Qur'an Education Park (TPQ) level. Students will have a different learning experience from others. Introducing Hijaiyah letters in a different way leaves a lasting impression on students. This is what TPQ Saleh Hambali does by utilizing calligraphy as a medium in Quran learning. As stated by informant T, who is also a teacher and head of TPQ, he said:

"At our TPQ, in addition to using the Iqra method, Al-Qur'an learning is also enriched with the use of calligraphy as a medium. Students not only learn Iqra' and Al-Qur'an verbally, but are also introduced to the art of calligraphy through special classes held once a week. In the early stages, students learn the shapes of Hijaiyah letters before moving on to writing short verses from Juz 30. During this process, writing activities are always accompanied by repetition of reading and simple explanations of the meaning so that students understand what they are writing. Although they initially struggled because they were unfamiliar with calligraphy, over time their interest increased and they became more enthusiastic because they felt that this activity was similar to drawing."

Several students expressed similar sentiments regarding the calligraphy learning activities at TPQ Saleh Hambali. One of the informants, S, said:

"I enjoy studying here. In addition to learning to read the Qur'an, we also learn to write calligraphy, which is very enjoyable. At first, I found it difficult because I was not used to it. However, gradually I began to feel that drawing something or writing verses was very beautiful and wonderful. We were taught to start by recognizing the shapes of the Hijaiyah letters, then we began to write short verses, and after that the teacher asked us to read and repeat the readings, and then the teacher explained the meaning."

Based on observations, calligraphy activities are conducted once a week. The integration of calligraphy into Quran learning at TPQ Saleh Hambali presents a more lively and enjoyable learning process. The students appear very enthusiastic when copying Hijaiyah letters and short verses, while reciting them simultaneously, which helps improve their reading accuracy. During the activity, the teacher provided careful guidance, starting from writing the letters, placing the harakat, applying the tajwid rules, to understanding the meaning of the verses being written. Observations also showed that although initially some students were not familiar with calligraphy techniques, they gradually began to show increased interest and perseverance, even enjoying the activity as if they were drawing beautiful verses. The calm, orderly, and conducive learning environment also contributed to a meaningful learning experience, in which the students were fully engaged and earnest in completing each stage of calligraphy writing.

This can be seen in the following documentation, where students work together to write short verses from the Quran in calligraphic art. Once completed, they submit their work to the teacher for evaluation.



Figure 1. Students writing verses from the Holy Quran in calligraphic art.

Based on data obtained from observation, interviews, and documentation, it appears that integrating calligraphy into Quran learning greatly supports students in the process of learning the Quran. In addition to learning the shapes of Hijaiyah letters, students then move on to the next step of arranging and writing short verses in the Quran. The final stage in integrating Qur'anic learning into the art of calligraphy is repeated reading and explanation of the meaning of verses, both textual and contextual. This activity creates an active and participatory learning atmosphere. All students are very solemn and enthusiastic in writing each Hijaiyah letter while reciting the letters and verses they write. The ustadz, as a mentor,

patiently accompanies and teaches the students so that what they write is in accordance with the rules of letters and tajwid.

Alip Sugianto (2022) revealed that equipping students with an understanding of the theory of calligraphy and calligraphy skills greatly supports the learning of the Qur'an. Meanwhile, Ade Setiawan (2022) revealed that this educational interaction pattern allows students to gain a broader and deeper understanding of the theory and practice of writing Qur'anic calligraphy. In addition, they can also learn about other aspects related to Qur'anic calligraphy, while increasing their motivation to continue learning and developing their skills.

In learning calligraphy, students are free to create ideas and use their imagination in arranging Hijaiyah letters. The teacher acts as a guide and facilitator in the learning process. For this reason, students are free to explore their imagination to gain interesting experiences, which can develop their cognitive abilities. Thus, the integration of calligraphy in the teaching of the Qur'an becomes a very important medium in providing understanding and experience for students. Piaget highlights the importance of direct experience in children's cognitive development. Children's willingness to actively explore their surroundings. Children acquire knowledge through interacting with objects and conditions around them. In a social context, this means that children must have the opportunity to socialize with their peers and engage in various activities (All Habsy, Fitriano, Sabrina, & Mustika, 2024).

The integration of calligraphy methods in al-Qur'an learning at TPQ Sahleh Hambali shows that the activities of writing Hijaiyah letters, arranging verses, rereading, and understanding meanings are learning processes that are in line with constructivism theory, which emphasizes that the learning process is understood as an activity in which students are considered to have truly learned when they are able to form or construct their own understanding of their surroundings. This is done through gathering information, interpreting it, and connecting it with previous experiences (Suryana, Aprina, & Harto, 2022). Ayu Fadira et al. (2024) explain that constructivism theory in education is relevant to explain how calligraphy learning takes place. This approach views students as active participants who build understanding through direct experience. In the practice of calligraphy, students learn not only from the teacher's explanations but also through interaction with works of art, writing exercises, and reflection on their mistakes and successes. This process reinforces the principle of active learning, where students are at the center of developing their knowledge and skills continuously.

At TPQ Saleh Hambali, calligraphy techniques have been effectively integrated into the Al-Qur'an learning process as part of a strategy to improve the quality of Al- Qur'an learning. The use of this method and approach not only strengthens reading and memorization skills, but also trains precision and fine motor coordination through systematic practice in writing letters and verses.

Calligraphy activities also encourage active student participation, as they learn to recognize letter shapes, harakat, and verse structure in greater depth. This also enriches students' understanding of the content and meaning of the verses they write, making learning easier and more enjoyable.

The Impact of Calligraphy on Students' Interest and Motivation to Learn

The interest of students in learning is an important factor in learning the Qur'an. Students with low interest and motivation will tend to find it difficult to learn the Qur'an. Conversely, students with high interest and motivation will be enthusiastic about learning, so they will not find it difficult to express themselves. Therefore, teachers have an obligation to increase the interest and motivation of students to learn. One of the solutions proposed by TPQ Saleh Hambali to increase interest in learning the Qur'an is to integrate the art of calligraphy into Qur'anic learning. As mentioned earlier, initially the students' interest in learning the Qur'an was very low. This was revealed by informant T, a teacher who teaches the Qur'an and is also a calligraphy instructor. He said:

"I have observed that since we implemented calligraphy in the Qur'an learning method, children who were previously unmotivated or lazy in their studies are now more active and enthusiastic in reading and memorizing the Qur'an. Students who initially found it difficult and took longer to read and memorize are now faster in learning to read and memorize. Students feel very proud to be able to write and arrange the holy verses of the Qur'an beautifully. This is what makes them feel closer to the Qur'an, so that they find it easier and faster to read. This activity began with creatively introducing the basic forms of Hijaiyah letters, followed by writing short words from verses of the Qur'an. The ustadz emphasized that this activity was not just drawing, but also included repetition of the readings and simple explanations of the meanings so that the students would understand what they were writing."

The increase in the students' interest in learning, marked by their enthusiasm and motivation in studying the Qur'an after the introduction of calligraphy, was responded to by several students, including S:

"At first, I felt bored and lazy when asked to read and study the Qur'an, but since I learned calligraphy and was able to arrange the holy verses of the Qur'an, I have become more enthusiastic about learning. I want to know more about the meaning of the verses I write."

Based on observations during the learning process, students showed enthusiasm and high concentration when asked to copy verses from the Qur'an using calligraphy techniques. They did not simply imitate the shapes of the letters, but also recited them at the same time, which helped strengthen their reading skills. Teachers actively guided students to pay attention to harakat, tajwid rules, and

understand the meaning of the verses being written. The activity took place in a calm, orderly, and enjoyable atmosphere, thereby supporting the creation of a conducive and meaningful learning experience for the students.

This was clearly evident in the activity documentation, where Santri S and other students were seen copying short Qur'anic verses in the form of calligraphy with great precision, patience, and diligence. Each stroke they produced reflected a learning process that was not merely mechanical but also involved appreciation and deep reverence for the sacred verses of the Qur'an. This activity demonstrated the students' seriousness in participating in the lessons while also highlighting the effectiveness of integrating calligraphy in enhancing their interest, motivation, and attention during the learning process. Furthermore, the students' active engagement in these activities showed that the visual and aesthetic approach offered through calligraphy was able to create a more enjoyable and meaningful learning atmosphere, as well as foster a sense of pride in the works they produced.



Figure 2. Students practising writing verses from the Qur'an

There is a positive and significant impact on the interest and motivation of students in reading and memorizing the Qur'an after they participate in calligraphy activities. This change can be observed from the changes in enthusiasm, attention, enjoyment, and motivation in participating in Qur'anic studies. This increase in interest is part of the internal influence within the students on the habit of writing Qur'anic verses in the form of calligraphy. This change in interest did not come instantly but was a long and dynamic process, which will be an interesting experience for the students of TPQ Shaleh Hambali. The description of the letters and verses of the Qur'an, arranged in a beautiful and artistic presentation, will be a source of pride and an aesthetic and emotional experience for the students.

The habit of writing in the form of calligraphy not only trains skills, but more than that, it can strengthen the spiritual connection of students with the Qur'an. The practice of writing regularly makes it easier for students to understand the structure of letters, the rules of tajwid, and increases their sensitivity to writing verses. This

activity also provides positive stimulation that helps reinforce memorization, because students not only see and copy verses, but also recite and remember their meanings. From the results of observation, it can be interpreted that the process of writing calligraphy serves as a form of internalization of religious values that occurs naturally. Students learn with their hearts, minds, and actions simultaneously. This activity is an effective stimulus in arousing the enthusiasm, interest, and motivation of students in studying the Qur'an at TPQ Shaleh Hambali, because they feel a more meaningful and enjoyable learning experience.

In this context, Crow and Crow explain that interest can be related to the driving force that encourages us to be attracted to or interested in people, objects, activities, or even effective experiences stimulated by the activity itself (Abror, 1993). Calligraphy learning helps students develop self-confidence and self-esteem. By successfully creating unique and interesting calligraphy works, students will feel proud and satisfied with their achievements (Muyassaroh, Khamim, & Mubin, 2022). In relation to this, M. Alisuf Sabri (1995) explains that interest is a tendency to constantly pay attention to and remember something. This interest is closely related to feelings of pleasure, because when someone enjoys something, it means that they are interested in it. This indicates that visual and creative approaches can stimulate interest in learning, strengthen the emotional involvement of students, and increase their confidence in learning the Qur'an.

Iffah Muyassaroh et al. (2022) found that the use of calligraphy in the process of learning to read and write the Qur'an can increase students' creativity and their appreciation of calligraphic art. This method has proven to be effective and innovative because it emphasizes understanding, reading, and writing the Qur'an correctly, while reducing learning fatigue and encouraging student independence. Saiful Lutfi et al. (2024) explained that learning the art of calligraphy can encourage an increase in students' creativity in writing. Through calligraphy training activities, students are not only trained to master basic writing skills, but also helped to develop their creativity and foster their interest and enthusiasm for writing activities. Zeki Zulkarnain et. al (2023) also state that learning calligraphy not only plays a role in developing students' abilities and talents in this field, but also increases their motivation to learn.

The integration of calligraphy in Quranic studies has been proven to have a significant impact on increasing students' interest and motivation in learning. The process of beautifully writing sacred verses not only strengthens students' understanding of letters, tajwid, and verse structure, but also builds an emotional connection that encourages them to be more diligent and enthusiastic. This visual and creative approach fosters a sense of joy, pride, and confidence when students successfully complete their calligraphy work, creating a fun and engaging learning experience. These findings are in line with the views of Crow & Crow, Sabri, and the research results of Muyassaroh, Saiful Lutfi, and Zulkarnain, which show that

calligraphy activities can increase students' interest, motivation, creativity, and independence in learning. Thus, the integration of calligraphy art is an effective educational strategy to strengthen the internal drive of students to learn and love the Qur'an.

The Contribution of Calligraphy to the Formation of Religious Character Students

Based on the results of research at the Saleh Hambali Jayapura Qur'an Education Park, it was found that the integration of calligraphy in Qur'anic learning not only improves students' understanding of reading and writing the Qur'an. However, calligraphy activities can also shape the religious character of santri. This is in line with what was conveyed by informant E, a female teacher at TPQ Saleh Hambali, who stated the following:

"Calligraphy is part of a method and medium that can train perseverance, precision, and patience. In the process of arranging letters, it is necessary to train one's keen eye and caution in order to produce neat and beautiful results. This process helps shape the perseverance and discipline of the students. Most students take their work home to display on their walls as decoration, and it serves as a reminder to continue reading and practicing its contents."

The results of the observation show that calligraphy activities at TPQ Saleh Hambali contribute to the formation of the religious character of the students. While writing verses from the Qur'an, the students appear diligent, patient, and careful in order to produce neat and correct writing. This process trains their discipline and precision in following each step of the writing process. Some students also took their work home as a source of pride and a reminder to continue reading and practicing the contents of the Qur'an. This can be seen in the following documentation, where students proudly show their work to their friends and parents. In addition, each student's work is displayed on the classroom walls and in their respective homes.



Figure 3. Contemporary calligraphy works by santri are displayed on classroom walls and taken home by the students.

In line with this intention, based on the results of interviews, observations, and documentation, it appears that the practice of calligraphy contributes to instilling religious values in students at the Saleh Hambali Jayapura Quran Education Park (TPQ). The process of arranging letters and verses requires precision, care, persistence, and patience in order to produce neat and beautiful works of art. This process indirectly shapes discipline and responsibility. Through calligraphy, students not only write letters and verses, but they also learn to appreciate the holy verses of the Qur'an not only as words to be memorized, but as works that they experience aesthetically and spiritually. The meaningful advice and examples given by the ustadz regarding patience, perseverance, and precision in applying ink to paper are evidence of the instilling of religious values in the santri. Seyyed Hossein Nasr (1987) in , explains that Islamic calligraphy is a visual form of the spiritual meaning in the revelations of the Qur'an. This art is not only about beauty, but also a way to reveal the deep meaning of God's message. The verses in the Qur'an serve as a gateway to increasing spiritual awareness. Through calligraphy, Muslims are invited to transcend material limitations and reach the spiritual world. Each individual can feel the presence of God according to their level of spirituality.

Strong religious character will grow naturally when a religious culture is formed in the educational environment, so that religious values become an integral part of the lives of students (Zuhri, Mas'ud, & Syukur, 2025). By strengthening religious values, shaping character, enforcing discipline, and setting a good example, Islamic boarding school education has proven to be very effective in shaping students who have good morals, responsibility, and strength in facing changes and challenges of the times (Paramansyah, Judijanto, Trinova, & Rahmah, 2024). The values of discipline and patience are very prominent in the calligraphy learning process. Writing activities that require a long time and a high level of precision train students to work without rushing and to appreciate the process, not just the end result (Fadira et al., 2024).

This is in line with the results of research (Fadira et al., 2024) that the implementation of calligraphy activities has been proven to have a significant impact on the development of educational values in students. This activity not only plays a role in training beautiful writing skills, but also serves as an effective means of instilling spiritual, cognitive, and character values. Through consistent calligraphy practice, students show an increase in spirituality, reflected in a deeper understanding and appreciation of the verses of the Qur'an they write. In addition, this activity also shapes patience, perseverance, and responsibility, as seen in their precision and ability to persevere when facing challenges in the writing process. Rika Ananda Yunisa and Jihan Hijrahani Azizah Brutu (2025) revealed that the art of calligraphy presents visual aspects that can help students understand Islamic teachings more deeply. Through the forms and messages reflected in calligraphic works, their understanding of the verses of the Qur'an becomes richer. In addition,

the practice of calligraphy also plays a role in shaping the character of students by fostering spiritual awareness, strengthening morality, and instilling Islamic ethical values.

The results of the study indicate that the integration of calligraphy in the teaching of the Qur'an at the Saleh Hambali Jayapura TPQ contributes significantly to the formation of the religious character of students. The practice of arranging letters and verses, which requires precision, patience, persistence, and caution, makes calligraphy an effective means of fostering discipline, responsibility, and an attitude of respect for the sanctity of revelation. The process of writing verses not only trains skills but also strengthens the students' spiritual appreciation, as they experience the verses of the Qur'an aesthetically and meaningfully. This finding is in line with the views of experts and previous research results which confirm that calligraphy functions as a medium for internalizing religious values, as well as shaping religious attitudes such as perseverance, patience, and increased spiritual awareness. Thus, the art of calligraphy not only enriches the methods of learning the Qur'an, but also becomes an important instrument in building a strong religious character in students.

CONCLUSION

The results of the study show that the integration of calligraphy in al-Qur'an learning at TPQ Saleh Hambali has proven to be effective in improving the quality of the learning process, as it is able to provide a more meaningful, visual, and enjoyable learning experience for the students. The application of calligraphy also succeeded in fostering interest in learning, as evident from the increased enthusiasm, active involvement, and motivation of students during the learning process. Furthermore, the integration of calligraphy contributed significantly to the formation of the students' religious character, as reflected in their growing perseverance, discipline, and love for the Qur'an. Overall, these findings confirm that incorporating artistic elements into Qur'anic learning not only strengthens cognitive aspects but also has a positive impact on affective and spiritual aspects, making the Qur'anic learning process more comprehensive and meaningful.

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