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The Influence of Learning the East Javanese Pegan Arabic Text in the *Aqidatul Awam* Book on the Understanding of Islamic Values among Students of IAIN Sultan Amai Gorontalo

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ABSTRACT

This study is motivated by the need to strengthen Islamic values education in Islamic higher education institutions through a contextual and culture-based literacy approach. The Arab Pegan tradition, as a legacy of Islamic literacy in the Indonesian Archipelago (*Islam Nusantara*), is believed to possess pedagogical potential that integrates language, values, and culture within the learning process. The purpose of this research is to empirically examine the effect of Pegan-text-based learning on students' understanding of Islamic values at IAIN Sultan Amai Gorontalo. This study employed a quantitative approach using a *quasi-experimental pretest-posttest control group design*. The sample consisted of 60 students equally divided into experimental and control groups. The experimental group participated in learning activities using the *Aqidatul Awam* text (East Java Pegan) for eight sessions through reading, translation, and value discussion methods, while the control group used standard Arabic texts. Statistical analysis revealed a significant improvement in the experimental group (posttest mean score = 86.93) compared to the control group (72.45), with $t = 7.82$ and $p < 0.05$. These findings confirm that Pegan-based learning effectively enhances students' cognitive and affective comprehension of Islamic values. The study concludes that this approach reinforces the relevance of *Contextual Teaching and Learning* (CTL) and locally grounded Islamic literacy in modern Islamic education. Its primary contribution lies in providing empirical evidence of Pegan's pedagogical effectiveness as a medium for value internalization and in offering recommendations for curriculum development and culturally responsive assessment instruments to strengthen value-based education in Islamic universities.



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Introduction

Islamic education in higher education institutions plays a strategic role in shaping students' religious character and instilling moral values [1]. In the context of globalization, which demands a balance between intellectuality and spirituality, the development of Islamic literacy has become an essential instrument for

cultivating Islamic values profoundly and contextually [2]. The concept of Islamic literacy encompasses not only the ability to understand religious texts but also the interpretation of the moral messages and values embedded within them [3]. Therefore, strengthening the learning of Islamic values must be carried out through approaches that engage students' linguistic, cultural, and spiritual dimensions.

Arabic, as the language of revelation and the primary source of Islamic teachings, holds a central role in the internalization of Islamic values [4]. Through proficiency in Arabic, students are able to directly access authentic Islamic sources such as the Qur'an, Hadith, and classical *turath* texts [5]. However, Arabic learning in Islamic educational institutions in Indonesia generally remains focused on structural and grammatical aspects such as *nahwu* and *Sharaf*, which often overlook affective and value-laden dimensions [6]. Previous studies have indicated a positive correlation between Arabic language proficiency and the understanding of Islamic values [7]. This creates space for designing approaches that connect linguistic competence with value internalization.

Within the intellectual heritage of Islam Nusantara, the Arab Pegan tradition represents a form of Islamic literacy rooted in local culture [8]. Arab Pegan uses Arabic script to write local languages such as Javanese, Sundanese, and Sasak [9]. Pegan manuscripts have long served as media for Islamic preaching and education [10]. Philological and historical studies show that Pegan contains deep theological values as well as representations of local wisdom [11]. Its position as a bridge between classical sources and local contexts makes it a strong candidate for pedagogical innovation.

In contemporary Islamic higher education, there has been a growing interest in reintegrating Pegan texts as part of efforts to revitalize Islamic cultural literacy in the Indonesian Archipelago [12]. Pegan-text-based learning models are considered capable of fostering religious awareness, cultural identity, and contextual spiritual attitudes [13]. Several educational experiments rooted in local wisdom have been reported to increase learning motivation and moral value comprehension [14]. This indicates that Pegan has the potential to serve as a meaningful link between tradition and modernity for students.

Thus, the use of Pegan texts as learning media holds strong potential for enhancing the understanding of Islamic values. However, systematic empirical studies within Islamic higher education institutions remain limited [15]. These limitations open research opportunities that are both relevant and significant.

To date, research on the Arabic Pegan has been dominated by philological, historical, and linguistic approaches; pedagogical studies examining its impact on learning are still rare [16]. Some views consider Pegan to be less relevant to modern academic needs due to script literacy barriers [17]. Conversely, several qualitative findings suggest that Pegan fosters spiritual connection and value attachment [18]. This inconsistency underscores the need for objective empirical testing regarding the effectiveness of Pegan in modern learning contexts.

At the global level, there is a growing trend of integrating local cultural literacy into Islamic education, often referred to as Islamic cultural revitalization [19]. Learning based on local language and culture has been shown to strengthen value internalization among younger generations [20]. Within this framework, Pegan is not merely a historical artifact but a creative medium that links classical Islamic values with students' contemporary realities.

This urgency is also driven by indications of moral crises and the degradation of Islamic values among students [21]. Approaches that are overly theoretical and lacking contextualization often fail to deeply instill values [22]. Therefore, pedagogical strategies that transmit knowledge while simultaneously internalizing values through authentic cultural-spiritual experiences are needed; Pegan-based learning offers such a pathway.

Based on this background, the present study was designed to empirically examine the influence of Pegan Arabic text learning on students' understanding of Islamic values at IAIN Sultan Amai Gorontalo. A quasi-experimental pretest-posttest control group design was used to evaluate the effectiveness of the learning intervention [23]. This design was chosen to obtain strong quantitative evidence regarding the contribution of Pegan compared to conventional methods.

The theoretical foundation includes Islamic literacy, Contextual Teaching and Learning, and culture-based education [24]. The hypothesis states that Pegan-text-based learning significantly improves students' understanding of Islamic values compared to conventional learning. Thus, this study is expected to contribute empirical evidence to value-based Arabic language teaching strategies and enrich the scholarship on Islam Nusantara literacy.

Theoretically and practically, this research is expected to broaden understanding of how integrating local literacy traditions such as Pegan can strengthen the spiritual, moral, and intellectual dimensions of modern Islamic education. Its results are intended to serve as a basis for developing value-oriented learning models that are contextual to students' cultural backgrounds while reinforcing Islamic identity rooted in Nusantara traditions.

Method

This study employed a quantitative approach using a quasi-experimental pretest–posttest control group design, which is commonly used to examine the effect of a treatment on two groups that are not randomly assigned [25]. This design enables researchers to compare changes in the level of understanding of Islamic values between the experimental and control groups before and after the intervention [26]. The use of a quasi-experimental design was based on the consideration that the research was conducted in naturally formed classroom settings within a higher education environment, where full randomization would not be feasible without disrupting ongoing academic processes.

The study was conducted at the Faculty of Tarbiyah and Teacher Training, Department of Arabic Language Education, IAIN Sultan Amai Gorontalo during the first semester of the 2025/2026 academic year. The research population consisted of all active students of the Arabic Language Education Study Program, except those in advanced semesters (ninth semester and above). The sample comprised 60 students selected using purposive sampling based on criteria of initial ability homogeneity and willingness to participate. This sampling technique is commonly used in experimental educational research that requires groups with specific characteristics to maintain internal validity [27]. The sample was then divided into two balanced groups: an experimental group and a control group.

The primary instrument of this study was an Islamic values comprehension test developed by the researcher based on Islamic value indicators covering aspects of creed (*aqidah*), worship (*ibadah*), and ethics (*akhlaq*). The instrument had been validated by experts in Islamic education and Arabic language teaching to ensure its content validity and reliability [28]. The test was administered to both groups during the pretest stage to measure baseline ability and again during the posttest stage after the intervention to identify changes that occurred. The intervention in the experimental group consisted of Pegan Arabic text-based learning using the *Aqidatul Awwam* manuscript (East Java Pegan), implemented over eight sessions (approximately one month) through reading, translation, and discussion of Islamic values contained in the text. Meanwhile, the control group received conventional learning using standard Arabic-script texts without Pegan integration.

The research procedure consisted of several stages: (1) preparation and development of instructional materials, (2) administration of the pretest to both groups, (3) implementation of the treatment according to the respective learning designs for eight sessions, and (4) administration of the posttest to measure improvements in students' understanding of Islamic values [29]. During the intervention, the researcher also conducted participatory observation to monitor student engagement and classroom dynamics. Data analysis was carried out using two approaches: descriptive statistics to identify general data patterns, and inferential analysis using an independent samples t-test to examine significant differences between the experimental and control groups [30]. All calculations were performed using SPSS software to ensure objectivity and accuracy.

Ethical considerations included obtaining formal approval from the faculty and department where the study was conducted, as well as implementing informed consent procedures for all participants. The confidentiality of respondents' data was strictly maintained, and participation was voluntary in accordance with educational research ethics [31]. Thus, the study adhered to ethical principles that ensured scientific integrity and participant well-being throughout the data collection process.

Results and Discussions

Data analysis indicated a significant improvement in the experimental group following the Pegan Arabic text-based learning intervention. Overall, the mean score of the experimental group increased from 61.27 on the pretest to 86.93 on the posttest, whereas the control group increased from 60.81 to 72.45. These results demonstrate a strong positive effect of Pegan-text-based instruction on students' understanding of Islamic values.

Table 1. Descriptive Statistics of Pretest and Posttest Results

Group	N	Pretest Mean	Pretest SD	Posttest Mean	Posttest SD	Δ (Increase)
Experimental	30	61.27	6.84	86.93	5.97	+25.66
Control	30	60.81	7.11	72.45	6.52	+11.64

Table 2. Independent Samples t-test Results for Posttest Scores

Variable	t-value	df	Sig. (2-tailed)	Description
Posttest: Experimental vs Control	7.82	58	0.000	Significant (p < 0.05)

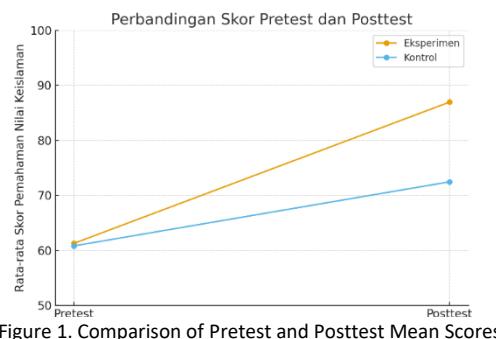


Figure 1. Comparison of Pretest and Posttest Mean Scores

(The figure shows a sharp increase in the experimental group compared to the control group.) The statistical results show that the experimental group experienced a substantially greater score increase than the control group. The t -value of 7.82 with a significance level of $p = 0.000$ indicates a highly significant difference between the two groups. Therefore, Pegon Arabic text-based learning is proven to be effective in enhancing students' understanding of Islamic values. These findings reinforce the assumption that integrating Pegon texts with reading, translation, and value discussion activities contributes positively to the internalization of Islamic values within academic settings. [32], [33]

Discussions

This study fills an empirical gap by providing quantitative evidence, based on a quasi-experimental pretest–posttest control group design, that Pegon Arabic text-based learning significantly enhances students' understanding of Islamic values compared to conventional instruction. Before this, most Pegon-related studies focused on philological, historiographical, or linguistic aspects rather than assessing its pedagogical effectiveness [34]. Thus, the statistical findings (large mean differences and significant t -test results) close the evidential gap concerning whether Pegon contributes to value comprehension, moving beyond mere cultural assumptions. [35], [36]

The findings also address the prevailing contradiction regarding Pegon's relevance in modern classrooms, where it is sometimes considered less suitable due to script literacy barriers. Several qualitative reports have suggested Pegon's affective benefits, yet such claims have lacked rigorous comparative testing [37]. Our results demonstrate not only its acceptability but also its superiority in learning outcomes within the experimental group, thereby reducing the "relevant vs. irrelevant" debate through objective data.

Theoretically, the results expand the application of Contextual Teaching and Learning (CTL) and culturally responsive pedagogy in Islamic education by illustrating that linking learning materials to local symbols and languages accelerates the meaning-making and internalization of values [36]. These findings also align with the framework of Islamic literacy, which views language as a medium that connects intellect ('*aql*) and heart (*qalb*) in the process of understanding values [38]. A specific contribution of this study is demonstrating that contextualization extends beyond using local examples; it can be operationalized through Pegon texts that integrate reading, translation, and value-oriented discussion, enabling both cognitive and affective activation.

Compared to previous culture-based literacy studies that reported improvements in motivation and emotional connectedness, the present research provides an added comparative-quantitative dimension with controlled groups, thereby strengthening claims of instructional effectiveness [39]. In this sense, the study reinforces the broader movement to revitalize local literacy traditions within Islamic education, while offering measurable learning outcomes (means, standard deviations, t -tests) that future researchers and educators can adopt for replication and meta-analysis.

From a practical standpoint, given heterogeneous classroom contexts and persistent challenges in value internalization, the literature calls for innovations grounded in students' cultural experiences [40]. Our findings support the "emergency-to-practice" argument: when purely conceptual approaches fall short, Pegon texts serve as a bridge between classical Islamic teachings and students' lived realities, offering a measurable pedagogical solution rather than merely normative recommendations. [41], [42], [43]

In summary, this study addresses the existing gap by (1) providing quantitative evidence of Pegon's effectiveness, (2) resolving contradictions concerning its modern relevance, (3) extending the application of CTL and Islamic literacy through a local textual medium, and (4) strengthening culturally responsive pedagogy with robust and replicable outcome measures. The results underscore the need to integrate Pegon texts into value-based curricula and to utilize standardized evaluation instruments to ensure that improvements can be monitored across cohorts and learning contexts. [44], [45], [46]

Conclusions

The findings indicate that the PEGON Arabic text-based intervention effectively strengthened students' understanding of Islamic values, as reflected in the significant posttest score differences between the experimental and control groups. This effectiveness underscores the role of PEGON as a medium of knowledge contextualization that connects classical Islamic sources with students' learning experiences, thereby activating both cognitive and affective domains through a sequence of reading, translation, and value discussion activities. Academically, the results contribute to reinforcing the framework of Islamic literacy and contextual learning within Arabic Language Education programs, while offering a measurable and replicable model for improving Islamic value attainment at the program level.

Practically, these results suggest the need for institutions to position PEGON texts as a core component within value-based learning outcome curricula, accompanied by the development of standardized evaluation instruments (pre/posttests with clear indicators) to allow for monitoring improvements across student cohorts. Strengthening lecturers' capacity in culturally responsive pedagogy and PEGON literacy becomes a strategic step through structured training, transliteration guidelines, and value-discussion rubrics to ensure consistent implementation in the classroom. Moving forward, multi-site replication and long-term impact measurement should be prioritized, including variations of PEGON corpora and the integration of digital media to expand accessibility and maintain relevance. Considering the characteristics of the quasi-experimental design and institutional context, generalization must be approached cautiously; nevertheless, the developmental direction proposed, namely the institutionalization of PEGON modules, assessment standardization, and enrichment of student reflective practices, provides a strong operational foundation for enhancing the quality of value-based education in Islamic higher education institutions.

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