

**Journal Proceedings
Virtual International Research and Academic Conference on Arabic)**

ISSN: - (Print) ISSN: - (Electronic)
Journal Home : <https://ejournal.iaingorontalo.ac.id/index.php/viral>

Analysis of Students' Perception of Arabic Language Learning Based on Pegon Kalimantan Arabic Text in the Manuscript of AAT 06 *Treatise on the Law of Impurity* (Quantitative Study on MTs Negeri 1 Bone Bolango)

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Info article

Riwayat article:

Accepted Jun 12th, 2025

Received Aug 10th, 2025

Published Nov 02th, 2025

Keywords:

Pegon Kalimantan

Perception of Learning

Culture-Based Learning

Contextual Pedagogy

Independent Curriculum

ABSTRACT

Arabic language learning at the Madrasah Tsanawiyah level still faces a gap between the demands of contextual religious literacy in the Independent Curriculum and the limitations of the use of local texts such as Arabic Pegon Kalimantan in classroom practice. This study aims to analyze students' perception of Arabic language learning based on the Arabic text of Pegon Kalimantan in the manuscript of AAT 06 *Revised Unclean Law* and its impact on student learning outcomes. The method used was a quasi-experiment with a *pretest-posttest control group design* on 60 students in grade VIII MTs Negeri 1 Bone Bolango, which was divided into two groups: 30 students of the experimental class who learned using the Arabic text of Pegon Kalimantan and 30 students of the control class who studied with a non-Pegon standard Arabic text. Data were collected through pre- and post-treatment learning outcome tests and Likert scale perception questionnaires that included indicators of interest, cultural relevance, ease of understanding, motivation, and learning engagement. Data analysis was carried out descriptively and inferentially through normality, homogeneity, *paired samples t-test*, *independent samples t-test*, and Cohen's effect size calculation d . The results showed that the experimental class experienced a much higher increase in post-test scores (84.47) than the control class (72.27), accompanied by a significant increase in interest scores and cultural relevance, as well as large effect sizes ($d = 1.78$), which confirms the strong influence of text-based learning in Kalimantan Pegon. These findings conclude that the integration of the Kalimantan Pegon Arabic text from the manuscript of AAT 06 *Ritreatil on the Law of Impurity* in Arabic learning effectively strengthens learning outcomes while building students' positive perceptions of learning based on local culture and religious literacy. Theoretically and practically, this study contributes by providing preliminary quantitative evidence regarding MTs students' perceptions of Arabic language learning based on the Pegon Kalimantan text using specific manuscripts, while offering an empirical basis for the development of contextual learning designs that are in line with the direction of the Independent Curriculum.



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Introduction

Arabic language learning in the context of Islamic education in Indonesia is generally positioned as the main instrument for the formation of religious literacy, the internalization of Islamic teachings, and the strengthening of students' Islamic identity. Arabic is not only present as a foreign language learned for the sake of general communication, but also as a religious language that is the main medium for understanding the Qur'an, hadiths, and classical Islamic scientific treasures. Within the framework of the national education policy that continues to develop, including the Independent Curriculum, Arabic language learning is expected to be able to go beyond the mastery of basic linguistic aspects to the ability to relate Arabic texts to the reality of students' lives in a functional, reflective, and contextual way. This expectation places the quality of Arabic language learning as one of the important indicators of the success of Islamic education in formal institutions.

At the institutional level, Madrasah Tsanawiyah (MTs) is one of the main locuses for the implementation of systematic Arabic language learning at the junior high school level. At MTs, Arabic is designated as a compulsory subject with a range of competencies that include listening, speaking, reading, and writing skills. Ideally, these four skills are integrated with strengthening religious attitudes and understanding of basic religious texts. However, various studies illustrate that learning outcomes in many MTs are not fully in line with the demands of the curriculum; some students still have difficulty understanding simple Arabic texts, lack confidence in using Arabic vocabulary, and are not able to relate the subject matter to their daily life experiences. This condition shows that there is a clear distance between the vision of the curriculum and the practice of factual learning in MTs classes.

The Arabic language learning literature in Indonesia consistently reports that the main challenges faced at the MTs level are related to low learning motivation, limited vocabulary, and learning texts that tend to be less contextual with students' lives and socio-cultural environments.[1], [2] Students are often confronted with texts that are abstract themed, use complex sentence structures, and do not touch much on their daily reality. On the other hand, the teacher-centered learning pattern, the dominance of lecture methods, and the lack of exploration of visual and digital media also reinforce the impression that Arabic is a difficult, rigid, and far from practical lessons. These factors contribute to the formation of negative perceptions of Arabic lessons, which in turn has an impact on low active participation and achievement of learning outcomes.

The "less contextual" aspect that is often mentioned in these studies refers to the fact that many Arabic learning texts in MTs do not adequately reflect the social, cultural, and religious world of students. The texts used in textbooks, for example, sometimes represent more generic communication situations or even adopt external contexts that are less relevant to the students' local religious and cultural experiences. As a result, students have difficulty finding the connection between the language they learn and the worship practices, family interactions, or religious traditions they live every day. The literature shows that when learning texts do not provide an anchor of meaning that is close to the student's experience, the process of understanding tends to be mechanical and superficial, limited to memorizing vocabulary and sentence patterns without a clear meaning.[1], [2]

In line with the development of pedagogic paradigms, recent research emphasizes that effective Arabic language learning needs to be designed by integrating the development of Higher Order Thinking Skills (HOTS) along with the mastery of basic linguistic competencies. This approach encourages students to not only memorize vocabulary and grammatical structures, but also to analyze, evaluate, and synthesize the information contained in the text.[3] In this context, learning theories such as Gagné's "Nine Events of Instruction" model are seen as relevant to Arabic language learning because they offer a framework of systematic measures for managing students' attention, conveying goals, facilitating exercise, providing feedback, and conducting targeted evaluations.[4] The application of these kinds of instructional models is expected to shift learning practices from just knowledge transfer to a more structured and meaningful learning experience.

Efforts to improve the quality of Arabic language learning in MTs are also inseparable from the development of varied, interesting, and contextual learning media. Learning media, both traditional and technology-based, serve as a bridge between abstract material and students' concrete experiences. Good media design allows teachers to present Arabic material in a more accessible form, for example, through simplified images, videos, charts, or text without losing the depth of meaning.[5] In many studies, learning media specifically designed to bridge Arabic with the context of students' lives has been shown to increase learning

motivation, strengthen conceptual understanding, and encourage active engagement in the learning process.[1], [5]

It is in this context that literature places learning media based on local culture and traditional religious texts as one of the strategic approaches. Media that associate Arabic with local culture, for example, through religious texts that grow in the local community, is considered to strengthen students' sense of belonging and emotional closeness to the material studied.[1] When students read texts that review worship practices, religious customs, or values they encounter in families and communities, they find it easier to understand the vocabulary and sentence structure in meaningful discourse. In the perspective of religious literacy, the use of local texts allows the learning of Arabic to function not only as a linguistic exercise, but also as a means of reflection and internalization of Islamic values that live in society.

One form of religious text that has a strong affinity with the daily life of Muslims is the fiqh text. Fiqh material regulates various aspects of worship and muamalah practices, ranging from taharah, prayer, to socio-economic relations. In Islamic education classes, fiqh texts are often the main reference for explaining practical laws, including among MTs-age students. Research on the development of fiqh media shows that the packaging of fiqh materials in the form of modules, visual media, or text-based teaching materials can improve students' understanding of complex Islamic legal concepts, because the material directly touches the worship activities they do.[6] Here, fiqh serves as a bridge between language and action: students learn Arabic terms while also understanding how the law is applied in real life.

The literature also underlines that the integration of fiqh materials in Arabic language learning can be an instrument for strengthening holistic religious literacy. Through fiqh texts, students are not only trained to read Arabic texts, but are also invited to reflect on the meaning of the law, ask about the reasons behind a provision, and discuss its implications for daily behavior.[6] In this process, Arabic exists not as a separate system of symbols, but as a means of understanding Islamic values, norms, and ethics. Arabic language learning based on fiqh texts thus has the potential to form a strong relationship between cognitive (knowledge), affective (attitude), and psychomotor (practice) aspects, so that it is in line with the goal of Islamic education that emphasizes the unity of knowledge and charity.

Geographically and culturally, regional contexts are also recognized to have an important role in learning Arabic. Kalimantan is one of the regions that has a strong Islamic tradition with a network of Islamic boarding schools, madrasas, and religious institutions that grow in interaction with local culture. The tradition of religious literacy in this region is reflected in the teaching of the Qur'an, fiqh books, and local religious texts used in recitation and formal education. A study in Balikpapan, for example, showed that the involvement of students in Qur'anic memorization programs had a significant influence on their ability to teach Arabic, confirming that intense interaction with sacred texts favored the formation of the fundamentals of Arabic linguistic ability.[7] These findings indicate that local religious literacy practices can be used as pedagogical capital to strengthen Arabic language learning in the Kalimantan region.

On the other hand, research on the difficulties of learning Arabic in the pesantren and Madrasah Ibtidaiyah environment illustrates that students often face obstacles related to phonology, morphology, syntax, and limited exposure to rich contexts.[2] This obstacle is partly related to differences in mother tongue backgrounds, limited learning time, and variations in students' initial abilities. Although the focus of the study was not always at the MTs level, the findings provide a foundation that Arabic language learning in Islamic educational institutions both in pesantren and madrasas, requires media and approaches that are sensitive to the socio-cultural context and learning experiences of students. In other words, the use of local religious texts, including manuscripts, is seen as an opportunity to bring learning closer to the world of students.

In the archipelago's Islamic educational treasures, the use of modified Arabic script to write local languages, often referred to as Pegon Arabic in some areas, has long been known as a medium of transmission of Islamic teachings and religious values. This script serves as a bridge between Arabic and regional languages, thus allowing people who have not fully mastered Arabic to access the content of religious books. Various studies on the Pegon tradition show that Arabic-scripted texts containing Javanese, Sundanese, Madurese, and other languages have been widely used in non-formal and formal education in Islamic boarding schools and suraus. Pedagogically, the use of Arabic-based scripts to write local languages helps learners recognize Arabic letters, basic vocabulary, and religious terms in the context of their native language.

Kalimantan also has a tradition of religious manuscripts written with variants of Arabic script and texts adapted to the phonology and structure of the local language. These manuscripts contain a variety of Islamic themes, ranging from faith, fiqh, and Sufism to moral advice, and serve as scientific references and teachings in the local community. From the perspective of Arabic learning, the existence of these texts offers great potential as an authentic source of learning, as it brings together elements of Arabic, local languages, and religious contexts that exist in society. When these texts are used as learning materials in madrasas, students can learn to read Arabic letters while tracing the religious values that grow in their own environment, so that the learning experience becomes closer and more meaningful.

One of the themes of fiqh that often appears in local religious manuscripts is the discussion of the law of uncleanness. This material is very relevant to the worship practices and daily lives of Muslims, for example, in maintaining the purity of the body, clothing, and places of worship. Treatises on the law of uncleanness usually describe the types of uncleanness, how to purify, and their implications for the validity or not of worship. In the context of learning, this kind of material has two layers of meaning: on the one hand, it strengthens religious understanding; on the other hand, it provides a rich thematic discourse of vocabulary and sentence structure for learning Arabic. Research on the development of fiqh learning media shows that the use of fiqh texts as a media base can help students understand legal concepts while increasing their attention and interest in the material presented.[6]

More specifically, studies on fiqh learning media confirm that the packaging of fiqh treatises in the form of structured texts, accompanied by visual explanations or contextual examples, is able to improve students' readability and comprehension. When these principles are applied to local fiqh manuscripts written in the Arabic text of Pegan Borneo, such as *Unclean Legal Treatise* in the AAT 06 text, Arabic learning can be designed based on authentic texts that, at the same time, bind students with the scientific traditions of their region. In this situation, Arabic is no longer present as a foreign and distant language, but as a language that brings to life religious texts born from the social space close to the learner. Overall, the series of findings in the literature show several main things that are already "known" about learning Arabic in the madrasah environment, especially in relation to learning media and local contexts: there are still motivational challenges, vocabulary limitations, and lack of contextual media; the importance of integrating HOTS and structured instructional models; and the effectiveness of local culture-based media and fiqh texts in improving students' Arabic and religious literacy.[3]

In the midst of the demands of the Independent Curriculum, which emphasizes the importance of contextual religious literacy, Arabic language learning at the MTs level is still dealing with the dynamics between policy ideals and the reality of implementation in the classroom. The Merdeka Curriculum encourages the integration of cultural and religious contexts into the Arabic language learning design so that local media and texts are an integral part of daily learning practices.[8] However, the use of local texts such as Arabic Pegan Kalimantan in lesson plans and learning activities at MTs is still not taking place in a systematic and structured manner. In many cases, local texts only exist as a complement, not as a primary learning resource designed pedagogically to strengthen the connection between the Arabic language, culture, and students' religious practices. This gap between curriculum orientation and reality in the field shows that there are areas that have not been widely explained by empirical research, especially at the level of student perception.

More specifically, the study of the use of Pegan Arabic texts in the context of MTs is still relatively limited, especially in the design of quantitative research that explicitly measures students' perceptions of Pegan text-based learning in Kalimantan. [9] The existing literature generally focuses on the learning process, improving learning outcomes, or the effectiveness of certain interventions, while the dimension of students' perception of the use of local texts is still rarely touched on in a systematic way. On the other hand, research on Pegan script reading training and the use of ancient texts is more carried out in the pesantren environment, focusing on reading ability and understanding traditional religious texts, rather than on learning Arabic in MTs as a formal education unit.[10] This condition shows that there is still a gap in the literature related to how students respond to the use of the Kalimantan Pegan text as a medium for learning Arabic, especially when the text used comes from certain manuscripts that have peculiarities in content and form.

The research gap is increasingly evident when it is associated with the use of specific manuscripts such as AAT 06 *Unclean Legal Treatise*. The manuscript contains fiqh material that is highly relevant to students' daily religious practices, but quantitative studies examining how the characteristics of the ancient Arabic text of Pegan Borneo affect students' perceptions are almost not found in the literature.[10] In addition, it has not been clearly mapped out how students view key aspects of text-based Arabic learning in Pegan Kalimantan, such as interest in the material, cultural relevance to local identity, ease of understanding of the text, learning motivation, and involvement in the learning process (Sholihah et al., 2020).[11] In fact, these dimensions greatly determine the success of text-based learning and are important indicators to assess the extent to which local media is truly accepted and felt useful by students.

From a policy perspective, there is still a gap between the ideals of the Independent Curriculum which emphasizes the importance of contextual religious literacy and the reality of the implementation of Pegan media in MTs classes. The curriculum mandates the strengthening of literacy that is relevant to the socio-cultural context of students, but there is not much empirical evidence to show how this policy is realized in the form of the use of local manuscripts such as AAT 06 *Unclean Legal Treatise* as a source of learning Arabic.[8] Without mapping students' perceptions, it is difficult to assess whether the integration of Pegan Bornean texts in Arabic learning is in line with their needs, readiness, and learning experiences. In other words, there is a knowledge gap related to how far the practice of text-based learning in Pegan Kalimantan in MTs really implements the spirit of contextual religious literacy that the curriculum wants.

Based on these gaps, this study positions itself to fill the literary gap through the analysis of MTs students' perception of Arabic language learning based on the Arabic text of Pegen Kalimantan taken from the AAT 06 manuscript *Unclean Legal Treatise*. A quantitative approach is chosen so that students' perceptions can be measured in a structured and statistically analyzed manner, resulting in a more objective and accountable picture.[11] The questionnaire instrument was compiled to capture various dimensions of perception, including interest, cultural relevance, ease of understanding, motivation, and engagement, which has been recognized by the literature as an important factor in the success of text-based Arabic learning.[11] At the same time, this study expands the horizon of the use of Pegen texts and ancient texts in learning Arabic in formal educational institutions, not only in the pesantren environment. Previous findings regarding the importance of reading the Pegen script in strengthening Arabic language skills and religious literacy are the initial foothold to develop a Pegen Kalimantan text-based learning design that is more responsive to the context of MTs.[10] By analyzing students' perceptions of learning that utilizes the AAT 06 manuscript *Unclean Legal Treatise*, this research is expected to provide a new understanding of how students receive local media and how these media can be synergized with the policy direction of the Independent Curriculum. [8]

In this framework, Arabic language learning based on the Arabic text of Pegen Kalimantan in the AAT 06 manuscript *Unclean Legal Treatise* is positioned as an empirical effort to understand measurably how MT students perceive the use of local religious texts in Arabic language learning. The Independent Learning Policy emphasizes the integration of local culture, classical texts, and the strengthening of religious literacy as part of an Islamic learning design that is relevant to the context of today's students.[12] Meanwhile, the development of digital literacy and distance/online learning practices also shapes the way students interact with texts and media.[13], [14] In this context, Pegen Kalimantan text-based learning is a meeting point between the tradition of classical manuscripts, the needs of religious literacy, and the dynamics of modern classrooms at MTs.

The novelty of this research can be seen through four main dimensions, namely Contradiction, Trend, Emergency, and Creative. The dimension of contradiction highlights potential results that can confirm or even challenge the common assumption that Pegen texts tend to be difficult to access for digital-generation students. Recent literature on Qur'an-based learning and classical texts shows that students' responses to religious texts are strongly influenced by their diversity of potential, linguistic-cultural backgrounds, as well as their experiences with digital media.[12], [14] Thus, the findings of this study have the potential to show that the Arabic text of Pegen Borneo in the AAT 06 manuscript *Unclean Legal Treatise* can be understood and appreciated positively by students, or, on the contrary, it reinforces the notion that ancient texts still require a certain stage of adjustment. Operationally, this contradiction was tested through a quantitative approach that measured students' perceptions of the convenience, relevance, and engagement in text-based learning of Pegen Kalimantan using structured questionnaire instruments.[13]

The trend dimension confirms that this research is in line with the global and national trend that integrates local culture and classical manuscripts in Islamic learning in the era of Merdeka Belajar. This trend is seen in efforts to combine elements of local jurisprudence, traditional scripts, and the religious literacy practices of local communities as part of culturally and contextually relevant Arabic language learning.[12] On the other hand, strengthening digital literacy encourages the use of classical texts in a more flexible and interactive format, for example, through the digitization of manuscripts, the use of digital reader devices, or the development of manuscript-based LKS.[14]

The emergency dimension refers to the urgent need to map student perceptions before the development of Pegen Kalimantan materials is adopted more widely in the curriculum and learning practices in MTs. Without empirical data on how students perceive Pegen texts, whether they are interesting, relevant, easy to understand, and motivating, the development of teaching materials risks not aligning with the learning needs and characteristics of a generation that is familiar with gadgets. Social media, and online learning.[13], [14] This study provides an empirical basis to assess the factors that facilitate or hinder students' acceptance of ancient manuscript-based learning, especially related to the dimensions of interest, cultural relevance, ease of understanding, motivation, and engagement. The results of the mapping are important as a basis for adjusting curriculum design, text selection, and learning strategies so that the use of Pegen Kalimantan texts really supports the improvement of Arabic and religious literacy of MTs students, not just as a symbol of preserving traditions.

The creative dimension stands out through the unique phenomenon that students in Gorontalo learn Arabic by using the Arabic text of Pegen Borneo from the AAT 06 manuscript *Unclean Legal Treatise*. This cross-regional phenomenon reflects pedagogical creativity that combines fiqh, local scripts, and Arabic language learning in a single instructional design. Conceptually, this approach opens up space for the development of learning strategies that utilize multiple intelligences and digital literacy, for example, by combining reading Pegen texts, fiqh discussions, digital project assignments, and manuscript exploration through online media.[12] Literature emphasizing the importance of Qur'an-based learning and local culture supports the idea that this integration can optimize students' potential while strengthening their religious and cultural identities.[12] On

the other hand, digital literacy provides an ecosystem that allows teachers and students to explore Pergamon texts and classical manuscripts in a more interactive way, for example, through manuscript reader applications, online learning platforms, or manuscript digitization projects. Conceptually, this study not only offers a descriptive understanding of students' perceptions of Arabic language learning based on the Kalimantan Pegon text, but also emphasizes the importance of designing teaching materials that take into account the dynamics of local culture, the character of classical manuscripts, the needs of religious literacy, and learning features in the digital era, with theoretical and practical contributions to the development of learning in MTs

In the operational context, Arabic learning based on the Arabic text of Pegon Kalimantan is basically an effort to preserve the variety of writing and linguistic practices that combine Pegon elements with Arabic in the context of learning at MTs Kalimantan. In the context of the AAT 06 manuscript *Unclean Legal Treatise*, the Pegon text not only functions as a vehicle for language mastery, but also as a medium that raises local cultural, historical, and scientific values, so that it is relevant to strengthening students' religious and cultural identities. However, empirical studies that specifically examine students' perceptions of Pegon Kalimantan text-based learning in MTs are still relatively limited when compared to the literature that emphasizes learning design, media use, and reading skills improvement in general.[15]–[18] This condition indicates that there is a gap that needs to be filled so that the development of text-based learning in Pegon Kalimantan is not only based on theoretical and curricular considerations, but also on the dynamics of student perception living in the local context of Kalimantan.[19], [20]

Filling these gaps is important because student perception is a key factor that mediates the level of motivation, engagement, and learning outcomes in text-based Arabic learning in Pegon Kalimantan text-based learning. Studies on students' perceptions of learning media and texts show that the application of relevant learning designs, for example, through the CIRC model, the use of image media, and Pegon props, can significantly increase reading interest, understanding of Arabic reading content, and writing and reading skills.[15]–[18]

Perception analysis is also important to identify internal barriers, such as interest, confidence in reading Pegon texts, and attitudes towards ancient texts, as well as external barriers such as media availability, facility support, and the role of teachers in facilitating multimodal learning in the digital age.[19], [21] By understanding student perceptions quantitatively, the results of the research can provide policy recommendations and more targeted learning practices for MTs in Kalimantan, including the design of materials, media, and assessment schemes that are aligned with local characteristics and needs.[22]

Based on this foundation, the purpose of this study is to analyze students' perceptions of Arabic language learning based on the Kalimantan Pegon Arabic text in the AAT 06 manuscript *Unclean Legal Treatise* in the MTs environment, with a focus on factors that mediate motivation, interest, and learning engagement. Operationally, this research is directed to answer three main questions, namely: the extent of students' perception of the ease of understanding the Bornean Pegon text in the AAT 06 manuscript *Unclean Legal Treatise* and how it relates to the interest in learning Arabic; what factors, both internal (interest, confidence, involvement) and external (learning media, facilities, teacher support), most affect students' perceptions in the context of learning Pegon Kalimantan texts; and whether there is a tendency to have positive perceptions related to the ease of access to Pegon Kalimantan materials and cultural relevance to the level of student involvement in text learning.[16], [23]

To answer these questions, this study proposes three general hypotheses. The first hypothesis states that students' perception of text-based Arabic learning in Pegon Kalimantan tends to be positive due to the use of relevant learning media and directed learning design, as shown in a study on the CIRC model, image media, and Pegon teaching aids.[15], [16] The second hypothesis states that positive perceptions related to the ease of understanding the Kalimantan Pegon text are positively correlated with the level of student learning involvement in MTs Kalimantan.[19] The third hypothesis states that internal factors (interest, reading confidence) and external factors (media, facilities, teacher support) simultaneously predict variations in students' perceptions of learning Pegon Kalimantan texts.[22] Thus, the analysis of student perception is not only complementary but also an important foundation to ensure that efforts to preserve and develop Pegon Kalimantan Arabic text-based learning in MTs run sustainably, relevant to the local context, and in line with the direction of contextual religious literacy policies in Indonesia.

Research Methods

This study uses a quantitative approach with an empirical orientation to analyze students' perceptions of Arabic language learning based on the Arabic text of Pegon Kalimantan in the manuscript of AAT 06 *Essay on the Law of Impurity* at MTs Negeri 1 Bone Bolango. The quantitative approach was chosen because it allows objective measurement of perceptions through standardized instruments, so that the data obtained can be

statistically analyzed and produce a measurable picture of the attitudes, interests, and involvement of students in the learning process. In this framework, the study was designed as a *quasi-experimental experiment* with two groups, namely the experimental class that obtained Arabic language learning based on the Arabic text of Pegen Kalimantan and the control class that obtained Arabic language learning with non-Pegen standard text. This design provides an opportunity to compare students' perceptions between groups after the learning treatment is given systematically.

The research was carried out at MTs Negeri 1 Bone Bolango, which is geographically and socioculturally located in a community that has a strong Islamic tradition but is not familiar with the use of Arabic text Pegen Kalimantan in formal learning. This context makes the madrasah relevant as a research location because the application of Pegen Kalimantan text-based learning media is a relatively new innovation for students and teachers. The research is carried out in the current semester of the school year when Arabic learning takes place in accordance with the madrasah academic calendar, so that learning interventions can be naturally integrated into teaching and learning activities. This timing is intended so that the data collection process does not disrupt the regular learning rhythm and remains within the school's official schedule.

The research population includes all students in grade VIII MTs Negeri 1 Bone Bolango who take Arabic subjects. All students in grade VIII are seen as relevant populations because they are at relatively uniform levels of cognitive and affective development, and have had experience learning basic Arabic in previous classes. From this population, a sample of 60 students was taken, which was divided into two classes, namely 30 students in the experimental class and 30 students in the control class. The class determination is carried out by taking into account the real conditions of class division in the madrasah and the equality of initial academic ability based on the information of the subject teacher, so that each group has relatively comparable characteristics. The sample determination technique utilizes existing classes (*intact classes*), so this study is categorized as a pseudo-experiment with a group that is not completely random but still controlled through the selection of academically equivalent classes.

The main instrument used in this study was a questionnaire of students' perception of Arabic learning based on the Arabic text of Pegen Kalimantan in the manuscript of AAT 06 *Revised Unclean Law*. The questionnaire was compiled based on indicators that have been described in a theoretical framework, namely students' interest in Pegen Kalimantan text-based learning, the relevance of the material to daily life and cultural identity, ease of understanding of Pegen Kalimantan texts, motivation to learn Arabic, and students' involvement in the learning process. Each indicator is operationalized into several statement items using a five-level Likert scale, ranging from "strongly disagree" to "strongly agree", thus allowing a measure of students' degree of agreement with each aspect assessed. Before being used in primary data collection, the questionnaire was tested for validity and reliability on small groups of students outside the study sample to ensure that each item of the questionnaire had adequate discriminating power and high internal consistency.

The procedure for implementing the research begins with coordination with the madrasah and Arabic teachers to determine the learning schedule to be intervened and ensure the readiness of the required learning facilities. In the early stages, the researcher provides students with an explanation of the general objectives of learning and research activities without affecting their answers to the questionnaire. The experimental class then took part in learning Arabic using the Arabic text of Pegen Borneo, taken from the manuscript of AAT 06 *Ritual on the Law of Uncleanliness*. The teacher integrates the text into the reading activities, understanding the content, and discussing the fiqh values contained in it. Meanwhile, the control class followed Arabic language learning with similar material in terms of fiqh themes, but presented using non-Pegen standard Arabic texts as commonly used in madrasah textbooks. The duration and structure of learning in both classes are sought to be equal so that the differences that arise reflect more the influence of differences in texts and learning media.

After the learning series was completed in several predetermined meetings, the perception questionnaire was distributed to all students in the experimental class and the control class. Students are asked to answer the questionnaire independently with the explanation that their answers are confidential and will not affect academic grades. Filling out the questionnaire is done in the classroom for enough time so that students can read and respond to each statement calmly and reflectively. The questionnaire collection was carried out at the same time in both classes to minimize the influence of external factors that could affect changes in perception. The questionnaire data that has been collected is then checked for completeness and coded for input purposes into the statistical data processing software.

The data analysis techniques in this study include descriptive analysis and inferential analysis. Descriptive analysis is used to describe the perception profile of students on each indicator, including the calculation of average scores, standard deviations, and the categorization of perception levels (e.g. very positive, positive, adequate, or low) based on the set range of scores. This analysis provides a comprehensive overview of how students view English Pegen Arabic text-based learning and how it differs from standard text-based learning. To test whether there is a significant difference in perception between the experimental class and the control class, this study uses appropriate parametric statistical tests, such as *independent samples t-test*, after first

ensuring the fulfillment of the assumptions of normality and homogeneity of variance. The results of this analysis are expected to be able to show whether Pegan Kalimantan text-based learning has a meaningful influence on student perception compared to conventional learning.

Ethical aspects are also an important concern in the implementation of research. All research procedures are carried out after obtaining official permission from the madrasah and the approval of the subject teacher. Students were given an explanation that their participation in filling out the questionnaire was voluntary and that the data collected would only be used for scientific purposes without mentioning the individual's name. The confidentiality of students' identities is maintained by using respondent codes on questionnaire sheets and data files. The researcher also ensured that the research activities did not interfere with students' learning rights and remained within the corridor of reasonable Arabic learning activities. With a structured design, population, sample, instruments, procedures, and analysis techniques, this research method is expected to be able to produce strong empirical findings on students' perception of Arabic language learning based on the Arabic text of Pegan Kalimantan in the manuscript of AAT 06 *Treatise on the Law of Impurity* at MTs Negeri 1 Bone Bolango.

Attachment

(Photo: Faizal Amin, May 2, 2019, Putussibau)

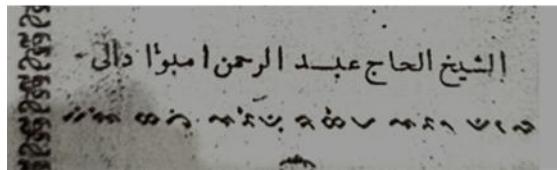


Figure 1. Manuscript Cover AAT 06 – "The Treatise on the Unclean Law that We Purify and Conform to It"

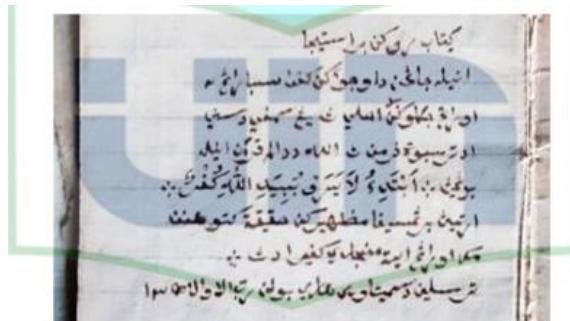


Figure 2. Example of the content page of the AAT 06 Manuscript

Result And Discussion

This section presents the results of a quantitative analysis of students' perception of Arabic language learning based on the Arabic text of Pegan Kalimantan in the manuscript of AAT 06 *Treatise on the Law of Impurity* at MTs Negeri 1 Bone Bolango. Data were obtained from 60 grade VIII students who were divided into two groups, namely 30 students in the experimental class who studied with the Arabic text of Pegan Borneo and 30 students in the control class who studied with a non-Pegan standard Arabic text. The results are compiled in the form of tables and matrices, accompanied by narrative explanations that explain the meaning of the findings descriptively and inferentially.

1. Descriptive Statistics of Pre-test and Post-test Scores

Table 1 presents an overview of the initial and final abilities of students in both groups based on pre-test and post-test scores.

Table 1. Descriptive Statistics Pre-test and Post-test

Class	Pre-test (Rata-rata)	Post-test (Average)
Eksperimen	62,90	84,47

Control	62,20	72,27
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Table 1 shows that before treatment, the average pre-test scores of the two groups were relatively similar (62.90 in the experimental class and 62.20 in the control class), so that the initial ability could be considered comparable. After treatment, the average post-test score of the experimental class increased sharply to 84.47, while the control class only increased to 72.27. A much greater improvement in the experimental class indicates that the use of the Bornean Pegan Arabic text from the manuscript of AAT 06 *Treatise on the Law of Impurity* makes a stronger contribution to the improvement of understanding of Arabic material than learning with standard Arabic texts.

2. Changes in Student Perception Based on Indicators

Students' perception of learning was measured through a Likert scale questionnaire (1–5) with several indicators, including learning interest and relevance to local culture. Table 2 summarizes the change in the perceived average score for the two indicators in the experimental and control classes.

Table 2. Changes in Student Perception Based on Indicators

Indicator	Kelas Experiment Pre-test	Post-test Experiment Class	Pre-test Control Class	Post-test Control Class
Interest in learning	3,2	4,4	3,0	3,5
Relevance of learning to culture	3,1	4,2	3,0	3,4
Interest in learning	3,2	4,4	3,0	3,5

Table 2 shows that the experimental class experienced a marked improvement in both indicators. The average interest score rose from 3.2 (moderately positive category) to 4.4 (moderately positive category), while the control class only increased from 3.0 to 3.5. Likewise, the perception of the relevance of learning to local culture in the experimental class increased from 3.1 to 4.2, while the control class only moved from 3.0 to 3.4.

This pattern shows that Pegan Kalimantan Arabic text-based learning not only improves cognitive comprehension but also strengthens students' interest and sense of cultural relevance to Arabic language learning. The integration of the fiqh theme of the law of uncleanness, which is close to daily religious practice, as well as the use of the Bornean Pegan script, which represents the local scientific tradition, makes the material feel more meaningful and contextual than learning with non-Pegan standard texts.

3. Normality Test

Before the inferential statistical test was carried out, the data were tested for normality to ensure the fulfillment of the assumption of the use of parametric tests. The results of the normality test (Kolmogorov–Smirnov/Shapiro–Wilk) are summarized in Table 3.

Table 3. Normality Test Results

Class	Pre-test (p)	Post-test (p)
Control	0,325	0,383
Eksperimen	0,325	0,502

The significance value (p) in all groups, both for pre-test and post-test, was above 0.05. This shows that the distribution of data for each group can be declared normal. Thus, the assumption of normality is met, and the analysis can be continued using parametric statistical tests such as the *t-test*.

4. Variance Homogeneity Test

The homogeneity of variance between the experimental and control groups was tested using Levene's Test. The results are presented in Table 4.

Table 4. Results of the Variance Homogeneity Test (Levene's Test)

Homogeneity Test	Levene Statistic	df1	df2	Itself.
By Mean	33,348	1	58	0,687

A significance value (Sig.) of 0.687 (> 0.05) indicates that the variance between groups is homogeneous. This means that there is no significant difference in variance between the experimental class and the control class, so the requirement for variance homogeneity is fulfilled for the implementation of the test *t*. Fulfilled.

5. Uji Paired Sample t-test

The difference between pre-test and post-test scores in each group was analyzed using the *Paired Sample t-test* to see the significance of changes after the learning treatment. The results are presented in Table 5.

Table 5. Paired Sample t-test results

Group	t	df
Eksperimen	-7,845	29
Control	-2,562	29

The results of the *Paired Sample t-test* showed that in the experimental group, there was a very significant difference between the pre-test and post-test values ($t = -7.845$; $p = 0.000$). This shows that Pegon Kalimantan Arabic text-based learning provides a great improvement in student learning outcomes. In the control group, the difference between pre-test and post-test was also significant ($t = -2.562$; $p = 0.016$), but the magnitude of the change was smaller than in the experimental group. These findings confirm that although both learning models have an impact on improving learning outcomes, learning with the Kalimantan Pegon text has a much greater influence.

6. Effect Size

To see how much influence Arabic text-based learning Pegon Borneo has practically had, an effect size calculation was carried out using Cohen's d in the experimental group.

Table 6. Effect Size (Cohen's d) for the Experimental Group

Group	Cohen's d
Eksperimen	1,78

Cohen's d value of 1.78 belongs to the large effect category. This value shows that the use of the Kalimantan Pegon Arabic text from the manuscript of AAT 06 *Treatise on the Unclean Law* not only produces a statistically significant difference, but also has a very strong impact practically on improving learning outcomes and changing student perceptions. The large increase in interest, relevance, motivation, and participation as reflected in the questionnaire is in line with this high effect size value.

7. Summary Matrix of Research Results

As a synthesis, Table 7 presents a summary matrix of research results that relates cognitive aspects (test results), affective (perception), and statistical test results. This matrix shows the relationship between the text-based learning of Pegon Kalimantan Arabic, student response, and the strength of the effect produced.

Table 7. Summary Matrix of Research Results (Tests, Perceptions, and Statistical Tests)

Measured Aspects	Indicator/ Statistics	Experimental Classes	Control Class	Brief Interpretation
Learning outcomes (tests)	Rata-rata pre-test	62,90	62,20	The initial abilities are comparable; there is no significant difference.
	Post-test average	84,47	72,27	The improvement was much greater in the experimental class with the Bornean Pegon text.
Perception: interest	Average score (1-5)	Increased from 3.2 to 4.4	Increased from 3.0 to 3.5	Student interest increased very strongly in the experimental class, only moderately in the controls.
Perception: cultural relevance	Average score (1-5)	Up from 3.1 to 4.2	Increased from 3.0 to 3.4	The text of Pegon Kalimantan is felt to be more relevant to the culture and religious context of students.
Normality test	p-value pre/post	p > 0.05 on all measurements	p > 0.05 on all measurements	Normal data distribution meets parametric test requirements.
Variance homogeneity test	Levene's Test (p = 0,687)	Homogeneous variance (combined in the analysis)	Variations homogen	There was no significant difference in variance between the two groups.
Uji Paired Sample t-test	t and p (pre-post in a group)	t = -7.845; p = 0.000 (very significant)	t = -2.562; p = 0.016 (signified)	Both groups increased, but the effect of the increase was much stronger in the experimental class.
Effect size	Cohen's d	1.78 (big effect)	-	Pegon Kalimantan text-based learning has a significant impact practically on

student learning outcomes and perceptions.

The matrix in Table 7 integrates all the main findings of the study: cognitively, text-based learning of Pegan Kalimantan Arabic resulted in a higher increase in test results; affectively, this learning builds a more positive perception of cultural interests and relevance; Statistically, all parametric analysis prerequisites were met, the pre-post differences were significant, and the effect size showed a large impact.

Overall, the results of the study confirm that the integration of the Kalimantan Pegan Arabic text from the manuscript of AAT 06 *Ritreatil Hukum Najis* in Arabic language learning at MTs Negeri 1 Bone Bolango is effective in improving understanding, building positive perceptions, and strengthening the relationship between Arabic literacy, religious literacy, and the local cultural context of students. These findings form the basis for further analysis in the discussion section.

Discussion

The analysis of students' perception of Arabic language learning based on the Arabic text of Pegan Kalimantan in the manuscript of AAT 06 *Ritreatil on the Law of Impurity* places students' perception as a construction influenced by the characteristics of the Pegan Kalimantan text as well as the context of learning based on ancient fiqh texts. In general, students' perceptions can be interpreted in several categories that reflect interests, cognitive challenges, cultural relevance, and perceptions of the authenticity of the material. This discussion integrates empirical findings with a literary framework on Kalimantan manuscripts, text-based learning, and the role of authentic texts in strengthening Arabic language skills and understanding of najis fiqh. This common interpretation is in line with previous findings on how students respond to text-based learning, including authentic texts in Pegan Arabic and the Bornean script, and the challenges that mark their learning process.

Conceptually, one of the most prominent patterns is the emergence of students' positive perceptions of the authenticity of the material and the contextual relevance of learning. Research on text-based learning shows that students tend to respond positively when the material used is considered authentic and relevant to their cultural context and literacy needs, particularly when the learning environment is closely linked to the local culture.[24] In the context of learning the Arabic language based on the Kalimantan Pegan text on the najis fiqh manuscript, a positive perception often arises when students see the relationship between the Kalimantan Pegan text, the content of the AAT 06 manuscript, and their own Kalimantan cultural identity. A study on teacher strategies and text-based learning in Pontianak also confirms that learning strategies that utilize authentic texts can increase student interest and participation. [24] Authentic text-based learning has been linked to increased interest in reading and literacy through the use of culturally relevant texts, including fiqh and religious texts, in the context of Kalimantan.[25] This is in line with the literature that emphasizes the importance of presenting Arabic material in an authentic context for non-Arab students so that they feel that the material is close to the reality of their lives.[26]

On the other hand, students' perceptions are also colored by challenges related to the decoding of the Bornean Pegan script and the interpretation of the form of the script. Students tend to report difficulties when it comes to reading Pegan texts that combine the Arabic writing system with local phonology, especially when the physical condition of the manuscript shows signs of deterioration, such as holes, simple illumination, or colophons that affect readability. The authentication of the Kalimantan manuscript and its codicological condition is often a source of cognitive concern for students in understanding the content of the fiqh text of Najis.[10], [27] Studies on Pegan script reading training show that improving Pegan reading skills requires hands-on practice and practice-based learning of reading ancient texts in a repetitive and directed manner. [28] In addition, the interference between Arabic and the Malay writing system, or Pegan, which is the linguistic background of the manuscript, also affects students' perception of the ease of understanding the content of the text.[29]

The students' perceptions were also influenced by the way they connected the Bornean Pegan text with cultural identity and fiqh values. In Kalimantan culture, fiqh najis manuscripts are not only language material, but also a medium of religious knowledge that contains local cultural values and religious practices. A Study on The Book of the Pillars of Istinjak, emphasizing how Kalimantan texts contribute to the understanding of fiqh within the framework of the local culture of West Kalimantan, so that the relevance of najis fiqh often influences students' perceptions of their daily lives.[30] The contextualization of fiqh texts in learning shows that students tend to view ancient texts as a source of learning that connects the Arabic language with the religious practices they are living, so that positive perceptions can arise from the material's linkage with the cultural identity of Borneo.

In addition to the text's character and cultural context, the learning support and instructional strategies used by teachers greatly influence students' perceptions. The literature on language teacher strategies shows that text-based learning can improve students' thinking skills through text content analysis, the recognition of cause-

and-effect relationships, and narrative construction when supported by data triangulation and a focus on meaning construction. [24] The text-based learning approach is also reinforced through the practice of writing procedural or explanatory texts combined with integrated cooperative learning (such as CIRC) and multimodality learning models, which empirically show increased student participation and motivation.[31], [32] In this framework, positive perceptions usually relate to students' beliefs that texts are used as a means to develop critical thinking skills, Arabic language literacy, and engagement in authentic text-based learning.[25], [33]

The perception of learning is also inseparable from the dimensions of Pegan script literacy and Arabic literacy. Learning Arabic for non-Arab students using the Pegan script requires strengthening the Pegan reading skills, including training in reading the Pegan/Malay Arabic script and understanding the najis fiqh text contextually. Research on Pegan and Malay Arabic reading training on ancient manuscripts shows that Pegan reading skills can be improved through systematically designed intensive exercises, and this improvement has an impact on students' perception of the ability to understand the content of the text.[28] The study also highlighted the importance of teacher support and the availability of adequate learning resources to build a positive perception of Pegan script learning in the context of Kalimantan.

The multimodal and media-rich learning environment also shapes students' perception of learning. Serialization of media, such as chain images, and the use of multimodality have been shown to improve students' writing skills and interests, so that their perception of learning becomes more positive when the material is presented with an interesting variety of media.[34] In addition, the digitization and documentation of Kalimantan manuscripts, for example, South Kalimantan manuscripts, creates a new context that affects students' perception of the practicality and relevance of Arabic learning materials based on ancient manuscripts. The literature on the urgency of digitizing ancient manuscripts in libraries shows that digitization not only plays a role in preserving cultural heritage but also opens up wider and more flexible learning access for students and teachers ("The Urgency of Digitizing Ancient Indonesian Manuscripts in Libraries: A Literature Review, 2024). Thus, a learning environment that utilizes the digitization of Pegan Kalimantan manuscripts has the potential to encourage a more positive perception of learning.

The results of this study also fill in some important gaps in the literature. In terms of geographical and cultural context, this study places students' perceptions in the specific context of Kalimantan, namely Arabic language learning based on the Bornean Pegan text in the AAT 06 manuscript *Unclean Legal Treatise*. This context has historical and cultural characteristics in the manuscript tradition and the use of Pegan as a script matrix. The emphasis on the manuscript of the fiqh najis of Kalimantan adds a new dimension to the Arabic language learning literature, which has so far focused more on standard texts or texts with Arabic-Ottoman script only (Pudjiastuti, 2020). The use of najis fiqh texts as teaching materials allows the analysis of students' perceptions of Arabic material positioned as part of local cultural identity and religious practices.[30]

From a theoretical-methodological perspective, this research combines the perspectives of philology, codicology, and pedagogy. The analysis of students' perception is associated with the physical character of the Kalimantan manuscript (e.g., the presence of holes, simple illumination, colophons) and the codical context of the manuscript, thus enriching the pedagogical dimension of the text with the reality of historical artifacts. Students' reflections on the ease or difficulty of reading Pegan Kalimantan are intertwined with the physical condition of the manuscript and the complex writing system, as described in the literature on Arabic interference in ancient manuscripts and the challenges of decoding Pegan.[27] Pegan script reading training has been proven to be able to improve reading skills and comprehension of ancient manuscripts while improving students' perception and self-confidence.[28]

This research also provides important empirical data for text-based learning policies and practices. Previous studies have shown that text-based learning increases reading interest and language literacy in the Indonesian context. The results of this study add evidence that students' perception of the Kalimantan Pegan text affects their participation, motivation, and willingness to learn. These findings can be used for curriculum design and teacher training that is more sensitive to the Kalimantan context, including the need for teaching material support, Pegan literacy training, and the provision of appropriate learning resources.[25], [35]

Other practical implications relate to teacher training and the development of Arabic teaching materials based on Kalimantan texts. Perception interpretations that highlight the authenticity of the material, decoding challenges, and cultural relevance emphasize the need for special training for teachers to present Kalimantan texts in a structured manner. This includes Pegan's scaffolding decoding strategy, task selection that emphasizes understanding the content of unclean fiqh, the use of multimodality, and the application of a cooperative model that supports students' positive perceptions.[32] This kind of text-based creative approach and local culture is relevant to efforts to increase student involvement in the Kalimantan context, while maintaining the continuity of local scientific traditions.

In terms of conceptual synthesis, students' perception of Pegan Kalimantan text-based learning can be summarized in several main patterns. First, positive perceptions tend to be related to the authenticity of the manuscript material (AAT 06) and the relevance of najis fiqh in the context of Kalimantan culture; students see Pegan Arabic as part of their regional identity.[36] Second, negative perceptions or challenges arise related to the decoding of the Pegan script and the physical quality of the manuscript (holes, minimal illumination) that affect the readability of the text; this requires training in Pegan reading and teaching strategies that facilitate the understanding of ancient manuscripts.[27], [28] Third, perceptions related to instructional support and learning infrastructure, including teaching strategies, teaching materials, and multimodality, strongly determine student motivation. The literature on teacher strategies and text-based learning confirms that appropriate instructional support is capable of increasing student engagement and positive perception.[24], [25], [34], [35] Fourth, perceptions related to cultural identity and najis fiqh values show that Kalimantan text-based learning has the potential to strengthen students' cultural and religious literacy, in line with findings on the importance of cultural context in learning Arabic and local fiqh.[30]

The practical implications of these findings demand a learning design that seriously evaluates the level of accessibility of the Pegan Kalimantan manuscript for students. Scaffolding in Pegan decoding and Bornean script needs to be an integral part of instructional design, with training in reading Pegan and Malay Arabic on ancient scripts as part of teacher development programs. The development of Kalimantan text-based teaching materials ideally combines multimodalities, such as written text, images, interactive annotations, and digital versions of manuscripts, to reinforce students' positive perceptions of ancient text-based Arabic language learning.[33]–[35] Curriculum policies should also emphasize the integration of Kalimantan manuscripts in the context of najis fiqh to enrich the learning experience, while maintaining Arabic language learning standards that are in line with the national curriculum and the principles of modern language competency mastery.[26] Efforts to digitize and preserve Kalimantan manuscripts need to be encouraged as part of the learning strategy, to increase students' access to authentic materials and open up opportunities for research and learning innovation in the future.[37]

If reviewed based on the perception indicators used in the research, the discussion can be mapped to four main domains. The first indicator, namely student interest and motivation, is closely related to the theory of motivation for learning and learning a foreign language. Interest and motivation to learn are key to the success of learning Arabic, especially when the material is based on authentic texts and local culture, such as Pegan Kalimantan. Empirical findings show that learning interest is influenced by a combination of internal factors (intrinsic interest, self-confidence, personal goals) and external factors (classroom environment, teacher support, material relevance).[38], [39] Active, innovative, communicative, effective, and fun learning strategies have been proven to increase students' interest and motivation to learn.[40] The role of the classroom environment and learning interactions, for example, through ice breaking, the setting of the learning atmosphere, as well as the variety of methods, also contribute significantly to motivation. [41] From a motivational theory perspective, interest and motivation can be fostered through relevant, interactive, and goal-oriented learning designs.[40] Research on students' interest in Arabic shows that the perception of difficulty/ease of the material, the fit between the student's goals and learning activities, and empowering experiences have a strong effect on interest.[38], [42] In the context of the Bornean Pegan text, the combination of interactive media such as mobile apps, videos, and visual media, as well as problem-based or product-based activities, has the potential to increase student engagement and motivation to read, understand, and interpret content in *Legal Treatise*.[43]

The second indicator is cultural relevance and identity, which is associated with the theory of cultural literacy and local culture-based learning. Learning Arabic with the Kalimantan Pegan text intrinsically presents elements of local culture and the identity of the Kalimantan community. This is in line with the idea of cultural literacy and learning based on local wisdom, which is integrating elements of culture, values, and community practices into learning materials so that students build cultural identity while mastering foreign languages.[44]–[46] The integration of local cultural contexts reinforces the relevance of the material and facilitates the historical interpretation of Pegan Arabic texts related to local culture and religious practices. Research on teaching materials with local wisdom shows that local contexts can improve the understanding and relevance of the material.[44] Meanwhile, the analysis of the content of the Nahwu book, which considers the cultural dimension, enriches learning motivation.[45] Cultural appreciation strategies are also encouraged as a way to improve Arabic language skills through relevant languages and cultures for students.[47] Thus, learning that utilizes Kalimantan scripts has the potential to strengthen cultural literacy as well as students' Arabic language literacy.

The third indicator relates to the ease of understanding of the Pegan text compared to the standard Arabic text, which is associated with the concept of scaffolding and transition media. Pegan Kalimantan, as a variant of local texts, requires learning adjustments so that students are able to understand the content of fiqh texts effectively. Scaffolding becomes an important concept to bridge students' understanding between Pegan and standard Arabic through gradual support on vocabulary, sentence structure, and context. Related literature shows that the use of digital media, mobile applications, and games, and activity-based approaches is able to

improve the understanding of Arabic vocabulary and texts.[43], [48]–[50] The use of PPT and other digital media has also been shown to increase interest and understanding of Arabic,[51]. In contrast, social media such as Instagram can be used as a means of learning text.[48] Research on mobile technology-based learning and applications shows that digital media plays a role as a scaffolding facilitator to understand complex Arabic texts.[52] In the context of Bornean Pegon, this kind of transitional media can be used to display parallels between Pegon texts, standard Arabic transliterations, and translations, thus facilitating the decoding and comprehension process.

The fourth indicator is student engagement, which relates to the approach of *Contextual Teaching and Learning* (CTL) and active learning within the framework of the Independent Curriculum. Student engagement increases when learning Arabic is oriented towards activeness, real context, and meaningful participation. The literature shows that active learning and contextual learning design increase participation, collaboration, and continuous learning.[39], [40] Learning models that emphasize concrete activities such as project-based learning, educational games, and problem-based discussions have been shown to increase student motivation and engagement in Arabic learning.[43], [50] Within the framework of the Independent Curriculum, relevant, contextual, and participatory learning is the main demand; The use of digital media, collaborative activities, and the integration of project assignments that connect Pegon texts with students' real lives can amplify their engagement.

The relationship between the findings of this study and previous research can be seen from two main scopes, namely the learning of Pegon Arabic and the use of manuscripts as teaching materials, as well as students' perception of local culture-based learning media and digital. Studies on Pegon lessons and Pegon Arabic literacy in madrassas in early madrassas show that the Pegon literacy training program is an important foundation for Arabic literacy that is connected to the local culture.[53] Learning-based studies, *The Yellow Book* emphasizes that ancient manuscripts can be implemented as an authentic learning resource in pesantren by utilizing the Pegon text as the main medium.[10], [54] Another study highlights the role of the Pegon script in the transmission of Islamic knowledge through pesantren, which strengthens cultural identity and the continuity of the Arabic language learning tradition.[55] Training in reading the Pegon and Malay Arabic scripts in ancient manuscripts has also been proven to strengthen religious literacy and Arabic.[28] All of these findings provide a strong theoretical foundation that the learning based on the Bornean Pegon text in the AAT 06 manuscript *Unclean Legal Treatise* is in the line of continuity of manuscript-based learning practices in madrasas and Islamic boarding schools.

In the context of culture-based learning media and digital media, research shows that students tend to have a positive perception of media that relate teaching materials to local culture and their life experiences. The use of YouTube, Kahoot, and Quizizz as learning media has been proven to strengthen positive perceptions of learning effectiveness if designed in harmony with the curriculum context.[56], [57] Local wisdom-based media, such as folklore modules and caricature media, have shown effectiveness in improving students' literacy responses and competencies.[58][59] In the context of Kalimantan, the use of the Kalimantan Pegon text, which is related to Unclean Legal Treatise, can be seen as an embodiment of relevant local culture-based media, which potentially increases student interest, motivation, and participation in madrasas.[60], [61]

Theoretically, positive perceptions of manuscript-based learning and Pegon can be seen as a mediating factor for the success of Arabic language learning in Kalimantan madrasas. The findings of Tika et al. (2023) regarding Pegon literacy in Madrasah Diniyah students show that improving Pegon reading and writing skills contributes to students' confidence in studying religious texts.[53] Likewise, the study of learning-based *The Yellow Book* suggests that ancient manuscripts with the Pegon script can enrich the experience of learning Arabic and local culture.[54], [55] On the other hand, the literature on local culture-based media emphasizes that culturally relevant teaching materials tend to increase positive perception and motivation to learn. Thus, the integration of the AAT 06 manuscript *Unclean Legal Treatise* into the learning of Arabic can be seen as a step in line with two important currents in literature: the preservation of manuscript traditions and the strengthening of local culture-based learning media.

In terms of limitations, this research faces several limitations that need to be acknowledged. First, the sample size is relatively limited and only includes one madrasah with a small number of students, as is common in PTK-based classroom studies or perception studies in madrasas.[62] This limits the generalization of findings to the context of other madrassas that have different characteristics. Second, the context of madrassas that focus on one region in Kalimantan causes the perception that the one built is greatly influenced by local cultural and historical conditions, so that it does not automatically apply in other regions.[30] Third, the perception instruments used still rely on questionnaires as the main tool, so that the validity of the findings will be stronger if, in the future, it is combined with interviews, observations, and document analysis as suggested by the literature on Arabic learning research methodology.[63], [64]

Further research suggestions arise from these limitations. Future research should combine perception measurement with testing the effectiveness of learning outcomes through design *Pretest–Posttest* broader, so that the relationship between perception and learning achievement can be comprehensively mapped.[17], [64] The comparison between the Pegon Bornean text-based learning and the standard Arabic text is also important to uncover the advantages and limitations of each approach, especially regarding the ease, accuracy, and usefulness of the material.[65], [66] In addition, the expansion of the context of madrasas, both at the level of Tsanawiyah, Aliyah, and Islamic boarding schools in various regions, will help test whether the perceptions found are local or have a general pattern.[55], [67]

Triangulation of perception instruments through questionnaires, in-depth interviews, classroom observations, and analysis of Bornean Pegon manuscript documents is also recommended to increase the validity of the findings.[63] Further research can strengthen the focus on transliteration and interpretation of the Pegon manuscript, for example, by examining how the Unclean Legal Treatise influences students' understanding and perception, as well as comparing it with the transliteration approach of other yellow books.[66] On a more macro level, studies of the position of the Pegon script in the modern era, including its relationship to curriculum policies, modernization dynamics, and efforts to preserve local culture, need to be continuously developed to maintain the relevance of Pegon-based Arabic learning in the digital age.[68], [69]

More broadly, findings regarding students' perception of Arabic language learning based on the Arabic text of Pegon Kalimantan in the AAT 06 manuscript *Unclean Legal Treatise* It is also relevant to be read in the context of the development of Pegon Arabic in other regions, especially Gorontalo which developed the Gorontalo Pegon Arabic Orthography (OAPG) as an orthographic variant adapted to the sound and context of the local culture.[70]–[72] The study of OAPG confirms that Pegon is not just a writing system, but a cultural and intellectual artifact that connects local languages, Islamic texts, and learning traditions in madrassas and Islamic boarding schools through phonological and graphemic modifications that record the reality of the sound of the Gorontalo language more accurately.[70], [73], [74]

The pedagogical implication is that students' positive experiences with Pegon Kalimantan text-based learning can be used as a reference for the development of OAPG-based learning in Gorontalo through the integration of Pegon literacy in the curriculum based on local wisdom, strengthening teacher capacity, and utilizing learning technologies such as applications and *Game Educational* to increase Pegon's interest in literacy.[73], [75] Thus, the results of this study not only contribute to the modeling of text-based learning in Pegon Kalimantan but also open up opportunities for synergy with the agenda of preservation and development of Pegon Gorontalo Arabs in the archipelago's religious and cultural literacy ecosystem.

The findings of this study indicate that the development of Arabic language instruction that takes learners' contextual backgrounds into account makes a significant contribution to the improvement of *mahārah qirā'ah* (reading skills). [76] This finding is consistent with previous studies emphasizing that innovative and context-based Arabic language learning media enhance students' engagement and comprehension of Arabic texts. Systematically designed instructional media and teaching materials not only increase learners' motivation but also facilitate more effective understanding of vocabulary and sentence structures in reading activities.[77]

From a linguistic perspective, the improvement of *mahārah qirā'ah* cannot be separated from students' sociolinguistic backgrounds. Research on Gorontalo language interference in Arabic language learning demonstrates that the influence of learners' mother tongue often constitutes an obstacle to understanding Arabic texts, particularly at the lexical level. [78] Such interference may lead to misinterpretation of written texts if it is not addressed through adaptive instructional strategies. Therefore, *qirā'ah* instruction should be designed with careful consideration of learners' linguistic backgrounds to optimize text comprehension processes.[79]

Furthermore, the integration of cultural context and local wisdom has been shown to contribute positively to the development of reading comprehension. Studies on the development of Arabic teaching materials based on local wisdom reveal that texts closely related to students' cultural realities facilitate decoding processes and textual meaning construction. In the context of *mahārah qirā'ah*, the use of culturally grounded texts enables learners to connect reading content with their own experiences, resulting in comprehension that is not merely mechanical but meaning-oriented. [80]

From a theoretical standpoint, these findings are further supported by the Qur'anic perspective on language, particularly the concept of *al-lisān*, which emphasizes language as a medium for conveying meaning rather than merely a system of sounds or symbols. Reading instruction (*qirā'ah*) that prioritizes meaning-making aligns with the Qur'anic view of language as a meaningful and value-laden means of communication. Accordingly, *mahārah qirā'ah* instruction that is contextual, adaptive to learners' linguistic backgrounds, and oriented toward textual meaning has the potential to enhance the overall quality of Arabic language learning more holistically. [81]

Thus, this discussion shows that students' perception of Arabic language learning based on the Pegon Kalimantan Arabic text in the manuscript of AAT 06 *Ritreatil on the Law of Najis* is the result of a complex interaction between the authenticity of the text, decoding challenges, pedagogical support, cultural identity, and

contextual learning design. The findings of the study not only confirm the relevance of the Kalimantan text-based approach in strengthening Arabic and fiqh literacy but also open up space for curriculum development, teacher training, and learning media innovations that are more sensitive to the cultural context and traditions of the archipelago's manuscripts.

Conclusion

This study was conducted to analyze students' perception of Arabic language learning based on the Kalimantan Pegon Arabic text in the manuscript of AAT 06 *Dirty Law Treatise* at MTs Negeri 1 Bone Bolango and see its implications on learning outcomes. In general, these goals are achieved. The results of the pre-test showed that the initial ability of the experimental class and the control class was relatively comparable, while the post-test score showed a much greater improvement in the experimental class (average 84.47) than in the control class (72.27). The calculation of the effect size with Cohen's d of 1.78 indicates that the text-based learning of Pegon Kalimantan Arabic has a great influence, practically on improving the Arabic learning outcomes of students. These findings confirm that the use of the Bornean Pegon text from the manuscript of AAT 06 of the *Unclean Law Treatise* is not only curricularily feasible, but also empirically effective in improving students' cognitive competence.

From the affective side, the results of the questionnaire showed that students' perception of Arabic language learning based on the Arabic text of Pegon Kalimantan tended to be positive. Students' interest scores in the experimental class increased from the "adequate" to "very positive" category, while perceptions of the relevance of learning culture also increased significantly after the treatment. Compared to the control class, the increased interest and sense of cultural relevance in the experimental class were much more pronounced. This shows that the integration of Pegon Kalimantan texts, which are full of fiqh nuances and local culture in Arabic learning, is able to strengthen students' interest, motivation, and involvement. Thus, the hypothesis that students' perceptions of Pegon Kalimantan text-based learning tend to be positive and related to learning engagement gains strong support from empirical data.

Theoretically, this study enriches the literature on Arabic language learning based on local culture and manuscripts by providing quantitative evidence in a context that is relatively rarely studied, namely, the use of the Kalimantan Pegon Arabic text at the MTs level with the specific text source AAT 06 Ritual *on the Law of Impurity*. The finding that Pegon Kalimantan text-based learning can improve learning outcomes while strengthening students' positive perceptions supports the idea of the Independent Curriculum about the importance of contextual religious literacy, authentic text-based learning, and the integration of local culture in Arabic language learning. This research also confirms that the Pegon script and text are not just philological heritage, but have real pedagogical potential as a medium to strengthen Arabic literacy and fiqh in madrasas. This contribution clarifies the position of Pegon Kalimantan in the contemporary Arabic pedagogical discourse that emphasizes HOTS, CTL, and context-based active learning.

Practically, the results of the study provide several important implications for the development of learning in MTs. First, Arabic teachers can make the Arabic text of Pegon Kalimantan from the manuscript of AAT 06 *Ritual on the Law of Najis* as one of the main teaching resources, not just additional materials, with a learning strategy that emphasizes understanding the content of fiqh and training in decoding the Pegon script gradually. Second, the learning design needs to integrate aspects of interest, cultural relevance, and student involvement through reading activities, fiqh discussions, textual projects, and the use of digital media that present Pegon texts in a more attractive and accessible manner. Third, madrasas and curriculum policy makers can consider the development of structured Pegon Kalimantan text-based learning modules or packages, including teacher training on strategies for using local manuscripts as a source of learning Arabic and fiqh. In this way, learning not only supports cognitive achievement but also strengthens students' local religious and cultural identities.

However, this study has some limitations that need to be noted. The research sample was limited to one madrasah with a total of 60 students, so generalization of findings to the context of other madrasas needs to be done carefully. The design used is a quasi-experiment with intact classes, so the control over external variables is not as strong as in pure experiments. The perception instruments used still rely on a single questionnaire without triangulation with in-depth interviews or classroom observations, so that the more subtle dimensions of perception (e.g., emotional dynamics and interactions in the classroom) have not been fully explored. In addition, the text used is focused on one manuscript, namely AAT 06 *Ritreatil on the Law of Uncleanliness*, so that further research can explore other manuscripts or variants of Pegon to enrich the empirical picture.

Based on these limitations, some suggestions for further research can be proposed. Further research is suggested to expand the scope of madrassas and the number of samples, as well as compare different contexts (e.g., MTs in other regions or Islamic boarding schools) to see the consistency of perception patterns and learning outcomes. Future studies may also combine quantitative and qualitative approaches through interviews,

observations, and document analysis to gain a deeper understanding of how students interpret Pegan texts and their learning experiences. Systematic comparisons between Pegan Bornean-based learning and standard Arabic texts, as well as the integration of digital technologies (applications, learning platforms, or digitization of manuscripts), are also promising research agendas. Thus, research on Arabic language learning based on the Arabic text of Pegan Kalimantan in the manuscript of AAT 06 *Ritreatil Hukum Najis* is expected to continue to be developed and contribute to strengthening contextual religious literacy and preserving the tradition of Nusantara manuscripts in the framework of modern Islamic education.

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