Quantitative Descriptive Study on Students' Perception of Madura Pegon Arabs at MTs Al-Islam Telaga Biru Gorontalo

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Article Info	ABSTRACT
	The limited exploration of Pegon literacy in regions outside its cultural origins highlights the necessity to examine how students in non-Pegon environments perceive the use of Arab Pegon Madura within Islamic educational settings. This study aims to describe the cognitive, affective, and practical perceptions of students toward Arab Pegon Madura at MTs Al-Islam Telaga Biru Gorontalo through a descriptive quantitative approach. The research employed a structured Likert-scale questionnaire comprising fifteen items representing three perception dimensions, all validated through expert judgment and empirical item analysis. Data were collected from a randomly selected sample of sixty students, with the instrument's validity assessed via corrected item–total correlations and its reliability tested using Cronbach's Alpha. Descriptive statistical procedures, including mean score and standard deviation calculations for each dimension, were applied to identify the general tendencies of students' responses. Additional categorization techniques were utilized to interpret perception levels across cognitive, affective, and practical aspects. The findings indicate that students possess a moderately positive cognitive understanding, a strong affective appreciation, and sufficiently favorable practical evaluations of Arab Pegon Madura in supporting religious learning activities. These results suggest that Arab Pegon Madura remains pedagogically pertinent and is well received by students, despite its introduction in a region lacking a historical Pegon tradition. The study contributes to the scholarly field by providing empirical evidence regarding the acceptance of culturally rooted literacy practices in non-native contexts and by broadening the geographical and pedagogical scope of Pegon-related research.

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Introduction

Local literacy in Indonesia is one of the important elements that supports cultural sustainability while enriching the formal and non-formal education process. In various regions, forms of local literacy are not only seen as an artistic product, but also as a learning instrument that functions to build character, strengthen identity, and facilitate students' religious and social understanding. Pegon Arabic is one of the prominent forms of local literacy because it combines the Arabic script with the phonological system of the regional language, which makes it unique and relevant in the Islamic scientific tradition of the archipelago. In Madura Island and other parts of Java, Pegon has developed into an important medium for accessing religious texts, including

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interpretation, fiqh, and moral teachings that have been passed down through generations of Islamic boarding schools. It functions not only as a cultural symbol but also as a learning tool that helps students understand religious texts more easily and contextually.[1], [2]

In traditional educational practices such as pesantren, Pegon Madura has become an integral part of the religious learning curriculum. Students were introduced to this writing system from the beginning in order to be able to read yellow books more flexibly, especially when Arabic texts were considered difficult for beginners.[3] The mastery of Pegon is proven to support the internalization of religious concepts because it provides a linguistic bridge that is in accordance with the regional language used by students. This learning experience is strengthened by various activities such as Pegon reading training, rewriting traditional texts, and the use of Pegon as a daily communication medium in the pesantren environment. Through these multiple activities, Pegon has not only learned as a technical skill, but also as part of the identity and intellectual tradition of the pesantren. [4], [5]

The richness of Pegon's literacy function is also reflected in literary traditions such as Macopat or Mamaca, which use Pegon Arabic as a medium for conveying moral, educational, and aesthetic values in Madura society. This tradition demonstrates that Pegon possesses a multidimensional function encompassing religious, ethical, aesthetic, and social aspects. Through these literary works, Pegon contributes to reinforcing the moral values of the community while preserving the richness of local traditions. Simultaneously, the presence of Pegon in various cultural rituals indicates the high level of public acceptance of this script as an integral part of daily social life. [6]

In the contemporary context, Pegon is not solely preserved through traditional means but is also gradually incorporated into technological-based learning and pedagogical innovations. The utilization of Pegon via digital platforms, the development of interactive modules, and its integration within classes based on independent curricula serve as evidence that this indigenous literacy continues to hold relevance in the digital age. Research indicates that the incorporation of Pegon literacy into modern education can enhance students' comprehension and support the sustainability of local traditions as integral components of character and religious education.[7] This affirms that Pegon constitutes a form of adaptive literacy capable of enduring amidst the evolving dynamics of contemporary society.

Furthermore, numerous educational studies conducted in Indonesia emphasize that learning initiatives rooted in local culture significantly enhance the quality of education, reinforce cultural identity, and promote tolerance within multicultural societies. Culturally relevant educational materials have been demonstrated to elevate student engagement, motivation, and comprehension. These findings substantiate the assertion that local literacy, such as Pegon Arabic, possesses considerable potential for broader development as a valuable educational resource, particularly within the spheres of religious education and character development.[8]

Although Madura Pegon has historically been an integral component of the literacy tradition in Java and Madura, scholarly research concerning its application in regions lacking Pegon's historical roots, such as Gorontalo, remains limited. The paucity of literature regarding the usage of Pegon in areas without a historical connection to it results in a knowledge deficiency concerning how students from diverse cultural backgrounds comprehend and accept the writing system. Indeed, the degree to which new instructional materials, particularly those derived from other cultures, are embraced by students significantly influences the quality of learning and the effectiveness of its implementation. The lack of empirical data in non-Pegon regions impedes the ability to evaluate how students' perceptions of Pegon are developed outside their traditional contexts and traditions.[9]

A significant gap exists in the lack of a comprehensive mapping of students' cognitive understanding of the Pegon script in areas where this script has not been traditionally utilized. Previous research has shown that culturally rooted approaches can improve the quality of learning; however, there has been no investigation to determine whether similar outcomes are observed when the introduced culture does not originate from the students' local environment. As a result, it remains uncertain whether students are able to comprehend the fundamental concepts of Pegon, recognize its functions, or appreciate the cultural principles embedded within it.[10]

Furthermore, the affective dimensions of students' perceptions of Pegon have not been extensively examined outside regions where Pegon culture prevails. Students' attitudes, interests, and emotional connections to specific cultural materials are greatly influenced by their learning experiences and the relevance of the culture to their daily lives. Research grounded in emotional learning indicates that positive affective experiences can enhance acceptance of the material; however, no studies have yet investigated whether this holds true when cultures from different regions are incorporated into religious education.[11]

Another significant gap exists in the lack of systematic research regarding the integration of Pegon into religious education within formal institutions outside Java and Madura. Although some linguistic studies address the orthography of Pegon in Gorontalo, they do not consider the perception of students as direct users within the learning context. This situation highlights a noteworthy novelty: the assessment of students' perceptions of Pegon Madura in regions where Pegon is not traditionally used has yet to be conducted using a quantitative methodology.[12][13]

From the perspective of CCTE, there are several compelling reasons why this research is of urgent necessity. The contradiction manifests in the fact that Pegon holds significant relevance in Java-Madura, yet its importance remains largely unrecognized in Gorontalo. Creativity emerges from the application of quantitative instruments to analyze cultural phenomena that are typically explored through qualitative methods. Trends indicate that the integration of local literacy within the Independent Curriculum is increasingly prevalent and necessitates empirical data to validate its effectiveness. Conversely, an emergency arises from the attenuation of local literacy traditions due to the dominance of digital media and global culture, thereby requiring efforts to preserve Pegon to be supported by robust scientific evidence.

Filling this research gap is important because students' perceptions are the main indicators of the success of a learning material, especially when the material comes from different cultures. An understanding of students' cognitive, affective, and practical perceptions provides a comprehensive picture of how Pegon material can be received, utilized, and understood in religious learning. This data is needed to ensure that the introduction of Pegon literacy is not only a symbolic activity, but actually provides pedagogical benefits for students.[14][15]

Furthermore, the findings of this study serve as a significant foundation for the development of a culture-based curriculum in regions outside of Pegon. Should students demonstrate positive perceptions, Pegon may be incorporated as supplementary material in religious education to enhance students' learning experiences. Conversely, if perceptions are generally low, educators and curriculum developers should modify learning strategies to be more contextual and pertinent.[16] This research aims to assist educational institutions in understanding students' needs and preparedness to engage with literacy rooted in various cultures. Given this urgency, the study seeks to describe the perceptions of Gorontalo students towards Arab Pegon Madura across cognitive, affective, and practical dimensions through a quantitative descriptive methodology. Additionally, it intends to test the hypothesis that students maintain positive perceptions despite the material not originating from their local culture.

Method

This study employs a quantitative descriptive design with a survey approach as a means to measure and characterize students' perceptions of Madura Arab Pegon within the context of religious education. This design was selected because it facilitates the provision of an objective empirical overview through score analysis across each perception dimension, namely cognitive, affective, and practical. The quantitative methodology enables researchers to systematically gather data using standardized instruments, analyze the data statistically, and present findings in verifiable numerical categories and trends. Consequently, this approach not only addresses research questions regarding the formation of students' perceptions but also quantifies their acceptance of Pegon as a local literacy introduced outside its original cultural region.

This research was conducted at Al-Islam Telaga Biru Private MTs, located in Gorontalo Regency, which was purposively selected due to its characteristics as an Islamic educational institution that facilitates book-based learning. Notably, it does not possess a Pegon tradition akin to those found in Madura or Java. This condition enables researchers to observe the perceptions of non-Pegon students with greater accuracy. The implementation of the research is scheduled for January to February 2025 and encompasses stages such as literature review, instrument development, expert validation, trial testing, data collection, validity and reliability assessments, and data analysis. This timeline allows researchers to execute each stage methodically and ensures the quality and reliability of the data obtained.

The population in this study encompasses all students of MTs Private Al-Islam Telaga Biru, totaling 120 individuals. The sample was selected utilizing a simple random sampling technique, ensuring that each student had an equal opportunity to be chosen as a respondent. In consideration of representativeness and the requirements of statistical analysis, a total of 60 students were identified as the final sample for the research. This sample size is deemed sufficient for conducting quantitative descriptive research and facilitates proportional generalization of the findings to the entire school population. Furthermore, the application of simple random sampling aids in minimizing selection bias, thereby enhancing the reliability of the results.

The research instrument was a four-level Likert scale perception questionnaire (1 = strongly disagree to 4 = strongly agree), comprising 15 items and organized into three aspects of perception. Five items measured

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cognitive factors related to students' knowledge and understanding of Pegon Madura; five items assessed affective aspects concerning cultural attitudes, interests, and attachments; and five items evaluated practical aspects about the usefulness of Pegon in religious learning. The development of the instrument items was grounded in local literacy theory, student perception, and culture-based learning. Experts in Arabic language education and research methodology subsequently validated it. Furthermore, the instrument was tested on small groups of students to ensure clarity and editorial appropriateness. Data collection involved distributing questionnaires to 60 students in a controlled manner, with the researcher assisting in the completion process to prevent misunderstandings and inaccurate responses.

The data was analyzed through two stages: first, the item validity test using the item–total correlation technique and the reliability test using Cronbach's Alpha coefficient to ensure the internal consistency of the instrument. Second, descriptive analysis was carried out by calculating the mean, standard deviation, and categorizing the perception levels for each aspect. All analyses were performed using statistical software to enhance the accuracy of the calculations. Furthermore, this research adheres to ethical principles, including maintaining the confidentiality of respondent data, obtaining consent from schools and students, ensuring voluntary participation, and guaranteeing that the data collection process does not interfere with educational activities. These ethical considerations ensure that the research is conducted in a professional, humane manner, and in accordance with academic standards.

Results and Discussion

Result

As an initial step in presenting the research findings, a validity test was conducted on the items of the statements within the student perception instrument. This test aims to verify that each item adequately represents the perceptual construct prior to further analysis. A summary of the validity test results for all items is provided in the subsequent table.

Table 1. Results of the Validity Test of Student Perception Instruments

Items	Corrected Item-Total Correlation	Information
Item1	.599	Valid
Item2	.665	Valid
…	…	…
Item15	.731	Valid

The validity test was conducted utilizing Corrected Item–Total Correlation for each statement item within the student perception instrument concerning the Arab Pegon. The analysis results demonstrated that all items exhibited correlation values exceeding 0.30, thereby indicating their validity and suitability for data collection purposes. The correlation coefficients ranged from 0.599 to 0.731, confirming that each item effectively measures the construct of student perception with consistency and accuracy. Consequently, no items were excluded, and all 15 items are retained for subsequent analyses.[17], [18]

Once all items are deemed valid, the subsequent step involves evaluating the reliability of the instrument to confirm the internal consistency of the statement items in measuring the variables related to students' perceptions. The reliability assessment is conducted utilizing Cronbach's Alpha coefficient, a standard measure for evaluating the homogeneity of items within a Likert scale instrument. A summary of the reliability test results is presented in the following table.

Table 2. Results of Student Perception Instrument Reliability Test

Variable	Number of Items	Cronbach's Alpha	Information
Students' Perceptions of Arab Pegon	15	0.933	Highly Reliable

The results of the reliability test demonstrated that the student perception instrument achieved a Cronbach's Alpha value of 0.933, significantly exceeding the minimum threshold of 0.70. This statistic indicates that the

instrument possesses an exceptionally high degree of internal consistency, ensuring that all statement items effectively measure the construct of student perception in a consistent and dependable manner. Therefore, the instrument is deemed highly reliable and appropriate for use in subsequent data analysis without necessitating revision or reduction of items.[19], [20]

Once the instrument has been validated for accuracy and reliability, the subsequent phase involves elaborating on the results of the descriptive analysis to elucidate the tendencies of students' perceptions of Arab Pegon across each measured aspect. This descriptive analysis is presented discretely according to the three principal dimensions of perception: (1) cognitive aspects, which pertain to students' knowledge and comprehension; (2) affective aspects, encompassing cultural attitudes, interests, and pride; and (3) practical aspects, which demonstrate the usage and utility of Pegon in religious education. This segmented presentation is conducted to furnish a more comprehensive understanding of student perception patterns within each domain and to facilitate easier identification of response characteristics and tendencies across different aspects. A summary of the descriptive analysis results for each dimension is provided in the following three tables.[21], [22]

Table 3. Descriptive Statistics of Cognitive Aspects

Items	Mean	Std. Deviation
Item1	2.54	.652
Item2	2.61	.588
Item3	2.58	.593
Item4	2.59	.529
Item5	2.51	.626
Total	12.83	2.198

The results of the descriptive analysis on the cognitive aspect indicated that students' perception of their understanding and knowledge of Pegon Arabic was categorized as moderate, with a tendency towards positivity. The average scores for the five items of the statement ranged from 2.54 to 2.51, culminating in a total mean of 12.83 and a standard deviation of 2.198. These findings suggest that students' responses were relatively homogeneous and did not exhibit significant variation. This pattern demonstrates that the majority of students perceive themselves as possessing a basic level of knowledge of Pegon Arabic, albeit not at an advanced level.[23], [24]

The highest mean value is observed in Item 2 (2.61), indicating that students perceive they possess adequate comprehension of the fundamental functions of Pegon Arabic in their learning process. Conversely, Item 5 (2.51) records the lowest mean score, reflecting students' doubts or uncertainties regarding a profound understanding of the form and structure of Pegon writing. Overall, these findings suggest that students' cognitive development is at a moderate level, thereby underscoring the necessity to systematically enhance Pegon literacy within teaching and learning activities.[25], [26]

Following the examination of the cognitive aspects, the subsequent phase involves investigating the outcomes of students' perceptions of affective components, which encompass their attitudes, interests, and cultural pride concerning Arab Pegon. This facet holds significant importance as it influences students' engagement in the learning process and their connection to the local culture under examination. In this investigation, the affective dimension was assessed through five statement items that gauged the degree to which students felt a sense of affiliation with Pegon Arabs as an integral part of their cultural identity and religious education.

Table 2. Descriptive Affective Aspect Statistics

Items	Mean	Std. Deviation
Item1	2.61	.588
Item2	2.59	.698
Item3	2.58	.563
Item4	2.59	.619
Item5	2.71	.645
Total	13.08	2.473

The descriptive analysis of affective aspects reveals a tendency among students to exhibit relatively positive attitudes towards Arab Pegon as an integral component of cultural identity and religious educational materials. The mean scores for each item ranged from 2.58 to 2.71, with a comprehensive mean of 13.08 and a standard deviation of 2.473. These findings suggest that students generally displayed a favorable emotional response, attitude, and interest in Arab Pegon.

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The item with the highest average score was identified as Item 5 (2.71), reflecting the students' acceptance and appreciation of Pegon's cultural values. This observation confirms that students perceive Pegon not merely as an academic resource but also as a symbol of local identity deserving preservation. Conversely, Item 3 (2.58) recorded the lowest mean score, suggesting that not all students possess a strong interest in acquiring a deeper understanding of Pegon. Overall, the affective dimension indicates that students' feelings, attitudes, and cultural pride towards Arab Pegon are maintained at a positive level, albeit not yet at an optimal standard.

Table 3. Descriptive Statistics: Practical Aspects

Items	Mean	Std. Deviation
Item1	2.44	.726
Item2	2.56	.595
Item3	2.69	.623
Item4	2.61	.644
Item5	2.61	.644
Total	12.92	2.479

From a practical perspective, the descriptive results indicated that students' perceptions of the use and utility of Arabic Pegon in religious education were categorized as quite good, although there was greater variability in responses compared to the previous two aspects. The mean values ranged from 2.44 to 2.69, with an overall mean of 12.92 and a standard deviation of 2.479. This suggests that students comprehend the role of Pegon in learning practices, although its immediate application in educational activities appears to remain inconsistent.

The highest mean scores are observed in Items 4 and 5 (2.61), suggesting that students perceive Pegon as still relevant in supporting the religious learning process. Conversely, Item 1 (2.44) received the lowest score, indicating that some students may not be accustomed to using Pegon in reading or copying religious texts. Additionally, the variation in data concerning practical application demonstrates that, although students generally possess a fairly positive understanding and attitude, the actual utilization of Pegon within the madrasah environment remains an area for improvement, necessitating a more contextual and application-oriented pedagogical approach.

Discussion

This discussion was prepared to elucidate how the findings of the research regarding MTS students' perception of Arab Pegon contribute to addressing the research gap identified in the introductory section. The focus on the context of MTS Al-Islam Telaga Biru in Gorontalo is particularly pertinent, given that this region remains relatively unexplored in Pegon's literacy studies. The majority of prior research has emphasized the application of Pegon within the Java and Madura regions, particularly in the context of the yellow book education, Islamic boarding schools, and traditional literacy practices of the local communities.[27], [28] Therefore, it is essential to examine how the findings of this research can offer a novel perspective on how students beyond the Pegon cultural sphere interpret and react to the presence of the writing system.

By focusing on the perceptions of MTS Al-Islam Telaga Biru students, this study offers a comprehensive empirical overview of how Pegon Arabic is comprehended and employed within an educational community that differs culturally from Pegon's native region. Prior research on Pegon in Gorontalo has been addressed through various linguistic studies, including an orthographic analysis of Pegon Gorontalo and its incorporation into a curriculum rooted in local wisdom.[12], [13] Nevertheless, these studies have not directly addressed the aspect of student perception; therefore, there remains an opportunity to evaluate the extent to which the younger generation in Gorontalo comprehends, accepts, and utilizes Pegon within the context of religious education. This gap is what this research aims to address through a cognitive, affective, and practical analysis of student perceptions.

Furthermore, this discussion also demonstrates that the research findings possess significant implications both theoretically and practically. From a theoretical perspective, the results of the research offer a new understanding of the dynamics of local literacy amidst educational modernization and cultural development transformation.[15], [29] Meanwhile, from a practical perspective, the results of the research can be utilized by educators, curriculum developers, and education policymakers to devise a more contextual and adaptable Pegon preservation strategy. Prior research has demonstrated that learning rooted in local culture can enhance students' motivation, comprehension, and cultural awareness identity.[30], [31] Therefore, understanding students' perceptions of Pegon is a critical step to ensure that the integration of local literacy aligns effectively with their needs and learning experiences.

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The cognitive component of this study assesses the comprehension and knowledge of students at MTS Al-Islam Telaga Biru concerning Arabic Pegon. Based on the findings from the descriptive analysis, the average score attained by students in this cognitive domain was classified as moderate, with a mean score of 12.83 and a standard deviation of 2,198. This indicates that the students of MTS Al-Islam Telaga Biru possess a reasonably adequate understanding of Pegon Arabic, albeit not at an advanced level. This research addresses a gap in existing scholarly literature regarding students' perceptions of Pegon beyond the Java and Madura regions. It is noteworthy that previous studies related to Pegon, as documented by Mawaddah (2022) and Ulyan et al. (2020), predominantly focused on the utilization of Pegon within Javanese pesantren, without a comprehensive exploration of student perceptions outside this geographical scope.[27], [28] The findings of this study indicate that students in Gorontalo perceive Pegon in a manner that exhibits distinctive characteristics, setting them apart from students in Java or Madura. Students at MTS Al-Islam Telaga Biru possess a fundamental understanding of Pegon; however, additional reinforcement is necessary to enable them to utilize it more effectively within their religious education.

To enhance the elaboration of the objects evaluated in the cognitive domain, the following exemplifies a Pegon manuscript utilized in educational settings.

Figure 1. Arabic Pegon in the Safinatun Najah

"Fragments of Arabic writings are found in a book entitled "Safinatun Najah," which discusses matters related to corpses. The inscriptions were authored by Syeh Salim bin Syeih Samir Hadhri (also referred to as Syeh Salim bin Sheikh Samir Hadhri) and include a Madurese translation along with Arabic Pegon script, written diagonally, by Ustadz Umar Faruq, a scholar from Bangkalan, Madura. The pronunciation of the Madurese translation of the Pegon Arabic script is as follows: 1) kaangghuy (Indonesian: for), 2) adua' (pray), 3) paneka (the), 4) deming the dead, and 5) The Death of a Loved One, at least."

Cognitive literacy theory posits that students' comprehension of material is not solely contingent upon their ability to memorize information, but also on their capacity to understand, organize, and apply the information (Bloom, 1956). In this context, the cognitive component evaluates the extent to which students can grasp the fundamentals of utilizing Pegon within the scope of religious education. These findings align with the Cognitive Learning theory, which highlights the significance of a profound understanding of instructional content. Although the results indicate that students of MTS Al-Islam Telaga Biru possess adequate comprehension, achieving a higher level of understanding necessitates reinforcement through increased contextual practice and learning experiences.[32][33]

Furthermore, the affective aspects in this study focus on students' attitudes, interests, and cultural pride towards Arab Pegon. The results of the descriptive analysis showed that students' affective perceptions were in the category of quite positive, with an average score indicating an emotional response and attitudes that were conducive to the use of Pegon in religious learning. This research succeeded in filling the gap in the literature regarding the affective aspects of students' perception of Pegon, especially in areas that are not Java and Madura. So far, the study of Pegon has been predominantly focused on the cultural context of Javanese and Madura, while the emotional responses and attitudes of students outside the two regions have rarely been raised in the research. The results that show the positive attitude of Gorontalo students towards Pegon are an important finding, because it reveals that Pegon is still valued as part of the identity of Islamic literacy, despite being in an

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area with different Arabic traditions. Thus, this study opens up a new understanding of how Pegon is appreciated by the younger generation in areas that have not been widely researched.

These findings are pertinent to the affective domain theory proposed by Krathwohl, Bloom, & Masia (1964), which emphasizes that students' attitudes, interests, and acceptance of a learning object influence the success of the educational process. A positive affective response to Pegon indicates that students exhibit emotional acceptance (receiving), engagement (responding), and the initial stage of valuing Pegon as a form of traditional literacy. Furthermore, the cultural identity theory posits that emotional attachment to cultural elements enhances participation in the preservation and practice of that culture. The favorable attitude of Gorontalo students towards Pegon demonstrates that Pegon is perceived not merely as stationery, but also as a significant component of local religious and cultural identity that they hold in high regard.[34]

The practical aspect of this study evaluates the extent to which students perceive the utility of Arab Pegon in religious education, particularly within the context of MTS Al-Islam Telaga Biru in Gorontalo. The descriptive findings indicate that students' perceptions of practicality are notably positive, suggesting that they believe Pegon continues to serve a function and provides benefits in facilitating their comprehension of religious material. This finding addresses a gap in research concerning the application and utility of Pegon outside the regions of Java and Madura, which have historically been the epicenters of Pegon development. Consequently, these results expand the understanding of how Pegon is interpreted and utilized by students beyond its traditional cultural origins. The discovery that students in Gorontalo still find Pegon useful is a notable new insight, demonstrating that the pedagogical relevance of Pegon persists even outside its original socio-cultural context.

The findings of this research align with the theory of practical literacy, which posits that literacy is not solely defined as the ability to read and write but also as a tool that facilitates real-world activities within a specific social context. In the realm of religious education, Pegon serves as a medium that enhances students' comprehension of religious concepts and texts, thereby rendering Pegon literacy a practical and functional skill. These results corroborate the findings of Setiawan et al. (2020), indicating that Pegon writing and training in learning can enhance students' understanding of religious materials.[35] The concordance between the findings of this study and those of Setiawan et al.'s research reinforces the assertion that Pegon warrants recognition as an efficacious educational instrument, not solely within the framework of its native cultural context but also in other regions lacking established Pegon traditions.

The perception of students who evaluate Pegon as a valuable literacy skill holds significant implications for the development of a curriculum rooted in local context wisdom.[36] These findings serve as a foundational reference for madrassas and educators to reevaluate the role of Pegon within educational practices. The targeted application of Pegon, particularly in religious materials such as the elucidation of Arabic vocabulary, fundamental interpretation, or the reading of basic texts, has the potential to enhance students' comprehension. Moreover, these results may facilitate the development of more modern and contextually relevant Pegon teaching modules or media, thereby ensuring the preservation of Pegon literacy practices while also adapting them to meet the needs of the current generation students.[37]

An integrative analysis was conducted to understand how the three cognitive, affective, and practical aspects interact with each other in shaping students' overall perception of Arab Pegon at MTS Al-Islam Telaga Biru. The results showed that although each aspect had different assessment characteristics, all of them moved in a consistent direction, i.e., demonstrating a positive tendency towards Pegon. In the cognitive aspect, students exhibit a commendable understanding of the fundamental functions of Pegon and its role in religious education. This comprehension further contributes to the enhancement of the affective aspect, wherein students not only acquire theoretical knowledge of Pegon but also develop a positive attitude and a cultural attachment to it.[38] Accordingly, the affective component assumes a crucial role in connecting cognitive understanding with practical implementation.

This research makes a noteworthy contribution to the advancement of studies on Arab Pegon, particularly due to its focus on a previously unexamined context—the Gorontalo region. To date, research on Pegon has predominantly concentrated on Java and Madura, recognized as the primary areas for the development of the Pegon literacy tradition. By directing attention to MTS Al-Islam Telaga Biru in Gorontalo, this study broadens the geographical and cultural scope of Pegon investigations, thereby offering a novel understanding of how Pegon is received, comprehended, and utilized beyond its traditional domain. This represents a significant advancement as it demonstrates that Pegon not only belongs to a specific cultural sphere but also possesses the capacity to adapt and function within diverse sociocultural environments.[39][40]

This study concludes that the perception of MTS Al-Islam Telaga Biru students towards Arab Pegon is predominantly positive across all three examined dimensions: cognitive, affective, and practical. Regarding the cognitive dimension, students possess an adequate understanding of the function of Pegon within religious education. The affective dimension reflects a positive attitude and a profound sense of cultural attachment to Pegon. Furthermore, in the practical dimension, students perceive Pegon as fairly useful for understanding religious materials. Collectively, these perceptions are mutually reinforcing and demonstrate that Pegon remains relevant in religious education at madrasas, despite its association with regions where Pegon traditions are less prevalent.

Conclusion

This research successfully addressed the primary inquiry regarding the perceptions of students at MTs Al-Islam Telaga Biru towards the Madura Arab Pegon across three critical dimensions: cognitive, affective, and practical. The analysis indicated that students demonstrated a commendable understanding of the functional aspects of Pegon, exhibited a positive attitude as evidenced by their appreciation of Pegon's cultural significance, and regarded Pegon as moderately beneficial in facilitating religious education. Consequently, this study convincingly affirms that students in regions where Pegon is not traditionally utilized are nonetheless capable of receiving and comprehending culturally rooted material outside their immediate environment.

These findings hold significant importance for the advancement of local literacy and Islamic education in the future. The persistence of Pegon, despite being taught outside its original cultural context, demonstrates that local literacy functions not solely as a traditional legacy but also as a potential pedagogical medium in modern religious education. This indicates that integrating local wisdom into educational practices can enhance students' learning experiences, facilitate a more contextual understanding of religious materials, and concurrently reinforce cultural identity in the face of globalization.

Furthermore, the results of this study convey a strategic message to the educational sector: the preservation of indigenous literacy, such as Pegon, must be actively maintained through adaptive approaches that are consonant with advancements in information technology. Systematic reinforcement of Pegon literacy can facilitate students not only in mastering academic content but also in comprehending the values of local wisdom that are pertinent to character development. These findings affirm that educational modernization need not be incompatible with tradition; rather, they can coexist effectively if approached with creativity and contextual awareness.

Based on these considerations, several recommendations are proposed. Firstly, madrassas should consider the systematic integration of Pegon Arabic into the local content curriculum and religious education to diversify students' literacy levels. Secondly, educators need to receive specialized training to effectively utilize Pegon as an instructional medium in pedagogical practices. Thirdly, the development of digital-based learning media incorporating Pegon serves as an innovative approach to adapting cultural materials to meet the needs of students in the digital age. Lastly, further research is advisable to investigate additional factors influencing student perceptions and to evaluate the effectiveness of Pegon across various educational models.

Overall, this study indicates that the Arab Pegon Madura possesses significant potential for broader development within educational settings, including regions lacking Pegon traditions. These findings create opportunities to reinforce culturally-based education that is inclusive, adaptable, and capable of bridging the gap between local traditions and the requirements of modern curricula. Through these strategic initiatives, local literacy is anticipated to persist, evolve, and contribute meaningfully to religious education and the shaping of Indonesian students' identities in the future.

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