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The Effectiveness of the Aceh Pegon Arabic-Based Learning Model on the Book of Mir'at al-Thullab on the Understanding of Maharah Qira'ah of MTsN 1 Students of Gorontalo City

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ABSTRACT

Background. The integration of teaching materials in Pegon Arabic script is projected to enhance students' engagement and comprehension of reading (maharah qirā'ah) in madrasas. This study evaluates the effectiveness of a learning model based on Pegon Arabic, utilizing the Mir'atul Thullab manuscript at MTsN 1 Gorontalo City. Methodology. The study employed a quasi-experimental pretest–posttest control group design involving 60 students who were purposively selected and divided into experimental (n=30) and control (n=30) groups; implementation took place in the even semester of 2024/2025 (March–April 2025). The instrument was a qirā'ah comprehension test validated through content validity; data analysis included descriptive statistics, prerequisite testing (normality and homogeneity), paired t-tests, and independent samples t-tests on gain scores. Results. Initial conditions were comparable, with the experimental group's pretest mean at 57.22 and the control groups at 56.56. Post-intervention, the experimental group scored an average of 87.48 (SD 2.52), while the control group averaged 69.70 (SD 2.76). The average gain was 30.26 for the experimental group and 13.14 for the control group. The normality and homogeneity tests were satisfied; the independent t-test revealed highly significant differences, $t(58)=26.071$; $p<0.001$, with a mean difference of approximately 17.78 (95% CI 16.41–19.14). Conclusion. The Pegon Arabic-based learning model utilizing Mir'atul Thullab proved effective in enhancing students' understanding of maharah qirā'ah, surpassing conventional methods both statistically and substantively within the experimental group. Practically, this model warrants recommendation as an alternative, contextually relevant approach to qirā'ah learning in madrasas.



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Introduction

Maharah qira'ah (the ability to read and interpret Arabic texts) is a core competency in learning Arabic in madrassas because it is the basis for understanding religious texts and the yellow book, which has been an important part of the traditional religious learning curriculum in Islamic boarding schools and madrassas.[1] Research investigating literacy acquisition in madrassas and pesantren indicates that challenges associated with mastering letter forms, pronunciation, punctuation, and reading fluency constitute the primary linguistic barriers influencing the efficacy of qira'ah instruction.[1] Furthermore, Qur'a'ah instruction in numerous Islamic educational institutions continues to depend on the bandongan method and the utilization of the yellow book, which necessitates proficiency in reading Arabic texts through a traditional approach. This reliance presents challenges for students whose literacy backgrounds differ from the pesantren environment.[1] Intervention studies examining the development of reading media, such as the utilization of pop-up books, also confirm that selecting suitable media and methods can enhance the motivation and mahfahim (understanding) of Qira'ah among madrasah students.[2]

In the context of students of madrasah tsanawiyah (MTs), these challenges appear in the form of concrete linguistic barriers, such as difficulties in recognizing Arabic letter forms, phonetics, and pronunciation, the use of punctuation, and understanding complex grammatical structures (nahwu) in classical texts.[3] In addition to linguistic constraints, there are also non-linguistic barriers related to teaching methods, the quality of teaching media, and teacher competence that directly affect reading ability and understanding the context of Arabic texts.[4] Research on the problems of learning nahwu with the Pegen Arabic method shows that traditional approaches that focus on transliteration or translation into local languages (e.g., Javanese) have the potential to cause pedagogical problems in the modern era, because they do not always encourage systematic mastery of Arabic grammar structures, making it difficult to understand the textual context for MT-level students.[3]

The literature on learning practices in Islamic boarding schools and madrasas also emphasizes the duality between the modern curriculum and the treasures of turats (the heritage of classical texts of the archipelago).[5] Many Islamic educational institutions still maintain traditional learning models, such as the bandongan method and the use of the yellow book, centered on classical Arabic texts and local texts, while modern formal teaching materials often fail to associate the learning materials with local writing traditions such as Pegen Arabic.[6] This condition creates a gap between official school materials and the local treasures of Islamic boarding schools, so that the continuity between traditional Islamic learning and the local religious context becomes less optimal.[3] In the context of educational modernization, the disintegration between modern teaching texts and the treasures of the archipelago risks weakening the internalization of local Islamic intellectual values and traditions among the younger generation.

In the history of Islamic education in the archipelago, Arab Pegen, which is the writing of local languages (such as Javanese, Sundanese, Madura) with adapted Arabic letters, has strong historical roots as a means of religious literacy and teaching media. Research on the history of Islamic culture and the study of the Pegen movement show that Pegen Arabic has been taught from the early levels, such as madrasah ibtidaiyah and madrasah diniyah, to facilitate the understanding of Arabic writing, access the content of the Pegen book, and train the ability to read and write the yellow book at a higher level.[7] The study of the Pegen movement also notes the continuity of its use from the colonial era to the digital era, which confirms the role of Arab Pegen as a medium for transmitting the treasures of the archipelago and a pedagogical strategy to connect classical Arabic texts with local languages to facilitate the understanding of the archipelago's Muslim community (Rosyid, 2019). Research on Pegen literacy assistance in madrasah diniyah shows that systematic training can produce good Pegen mastery at the elementary level, thus confirming its position as an important local religious literacy competency.[7]

In the tradition of Nusantara fiqh literature, fiqh texts of the early modern centuries compiled or copied by local scholars became an important source in the teaching of the yellow book. Studies of fiqh manuscripts, such as "As-Sittīna Mas'alah" copied by Nusantara scholars, show how these texts were circulated, copied, and studied in the local religious educational environment. One of the works that occupies an important position in this tradition is Mir'atul Thullab by Shaykh Abdur Rauf al-Singkili, a 17th-century Acehnese scholar who is widely known in the Islamic scientific network in the archipelago.[8] This work has great potential as a teaching material, both because of its position in the tradition of Nusantara fiqh literature that is relevant to the curriculum of Islamic boarding schools and madrassas based on books, and because of the richness of fiqh material that can be adapted into learning material for maharah qira'ah and strengthening the understanding of nahwu/fiqh based on the local context.[9] In line with the study of Islamic intellectual history in the coastal and sultanate of the archipelago, which emphasizes the network of scholars and the circulation of local fiqh works, Mir'atul Thullab deserves to be considered as a teaching material that can bridge the learning of Arabic, maharah qira'ah, and the

introduction of local turats treasures through an approach that integrates Arabic texts, local Pegan/transliteration, and the historical-cultural context of the archipelago.[3]

Previous discussions show that the maharah qira'ah, Arabic Pegan, and treasures of the turats of the archipelago have been widely studied from the perspective of history, philology, and learning practices in general. However, the synthesis of literature on the preservation of the Pegan script, classical manuscript studies, qira'ah learning practices, and experimental quantitative methodologies in madrasah education indicates that there are still gaps in the study that have not been adequately filled.[10] This gap is the basis for the formulation of the gap between research and novelty in the study of the effectiveness of the Arabic-based learning model Pegan using the Mir'atul Thullab manuscript at MTsN 1, Gorontalo City.

Studies of Pegan Arabic in philological literature and manuscript studies generally focus on historical descriptions, local characters, and efforts to preserve the script, for example, through research on Pegan interpretation, Pegan writing traditions, and its role in local Islamic culture.[11] Although it is important to map the historical and cultural dimensions, such studies are almost entirely qualitative or historical and rarely test pedagogical interventions quantitatively that assess learning outcomes, such as qira'ah ability with standardized measures. In other words, empirical evidence based on experimental designs on the effectiveness of teaching models that utilize Pegan Arabic in the state madrasah environment is still very limited.[12].

A more specific gap is seen in the use of Mir'atul Thullab's manuscript as teaching material in formal classrooms. The collection of Nusantara turats studies does show many descriptive and philological studies of various local books and nazams, including comparative studies of texts and manuscript edits. Still, empirical documentation that makes a particular text, such as Mir'atul Thullab, a source of learning in a state madrasah setting and tested through experimental quantitative design is practically not found in the available literature.[13] The main focus of such philological studies generally lies in the analysis of texts, written conventions, and the context of manuscript copying, not on the evaluation of the pedagogical effectiveness of the text when implemented in qira'ah learning in the classroom.[14]

On the other hand, research on improving the pedagogic competence of madrasah teachers and the effectiveness of learning methods in madrasah environments shows that quasi-experimental or experimental quantitative designs, such as the application of PBL, RADEC, and other learning models, can reveal causal effects on teacher competence and student learning outcomes[15]. However, the concrete application of the quantitative approach to the learning model that explicitly utilizes Arabic Pegan and turats as a qira'ah learning medium, especially at the MTs/MTsN level, is almost underreported. Thus, there is a clear empirical gap. There have been no experimental, or very few, quantitative experimental studies that assess the effectiveness of the use of Arabic Pegan and Mir'atul Thullab's manuscripts on the qira'ah competence of students in state madrassas such as MTsN 1, Gorontalo City.[16] Therefore, testing the Pegan model at MTsN 1, Gorontalo City, is a relevant and urgent research agenda.[6] The context of state madrassas makes the results have strong external relevance for cross-regional replication. Previous literature has not shown comprehensively equivalent design and context configurations[17]

Another limitation that appears in the literature is the dominance of historical and philological approaches. Many studies of Pegan and Turat's texts emphasize aspects of history, philology, and cultural context, for example, the study of the preservation of the Pegan script, the interpretation of Pegan, and the analysis of the structure of the text that are important for understanding the cultural background of the texts. Still, they do not provide empirical evidence of how they function in language learning practices or qira'ah in the classroom.[11] These studies generally use literature review methods or text analysis that are rich in qualitative data, so they do not focus on measuring learning outcomes quantitatively.[14]

In addition, studies that examine qira'ah or maharah al-kalam teaching strategies do show that there are various practical approaches, such as halaqah, classical text reading exercises, or script-based training programs, that are beneficial for the development of reading skills and understanding of classical texts. However, such studies are often case-based or service-based, and do not always use quantitative experimental designs that allow for causal inferences about the effectiveness of a method in a controlled manner.[15] The integration of historical contexts or Islamic narratives into qira'ah learning has also been shown to improve critical thinking skills, but findings that distinguish between impacts on active and passive groups of students indicate the need for more systematic quantitative measurements to assess the actual impact on qira'ah understanding.[18]

On the other hand, evidence from quantitative research in the madrasah environment, such as the implementation of the PBL model, RADEC, and cooperative strategies such as Think-Pair-Share, shows that quasi-experimental and experimental designs can identify the significant influence of a pedagogical intervention

on the ability of teachers and students if applied with the right design.[19] This confirms that the quantitative approach is very feasible to test the learning model in madrasas. However, the literature has not applied much of a similar design to turats or Pegon script-based materials, so there are still methodological opportunities as well as empirical needs to apply quantitative experimental designs to learning based on Pegon turats scripts.[16]

Based on the gap above, the research that tested the Pegon Arabic-based learning model using the Mir'atul Thullab manuscript at MTsN 1, Gorontalo City, offers a number of scientific and practical novelties. First, this study integrates Pegon Arabic and Nusantara turats (Mir'atul Thullab) in qira'ah learning as a contextual approach.[20] The use of the Pegon script as teaching materials aims to bridge the heritage of local literacy with modern learning practices, thus combining the cultural preservation orientation of traditional texts with the educational goal of developing reading skills and understanding religious texts. The study of preservation and the study of Pegon interpretation support the linguistic and cultural relevance of this approach, while showing that these texts have pedagogical potential if used appropriately.[10] This integration can be seen as an innovation because previous literature has positioned the manuscript more as a philological object, rather than as a learning medium that has been quantitatively tested for effectiveness.[14]

Second, this study explicitly applies an experimental quantitative or quasi-experimental design, for example, a nonequivalent control group design, to measure the impact of the Pegon-based Arabic-based learning model on students' qira'ah mastery, both in terms of reading fluency, accuracy, and comprehension of text content.[17] The application of the design directly fills the methodological gaps that have been identified in previous script studies and qira'ah learning that tend to be qualitative or non-experimental[15]. Given that the madrasah education literature has shown that experimental quantitative design can provide stronger causal evidence for the effectiveness of pedagogical interventions, the application of this approach to Pegon-based learning models becomes relevant and significant.[16]

Third, this study offers an alternative learning model that is contextual and based on local traditions with the potential for replication. If the Arabic-based learning model of Pegon with the Mir'atul Thullab manuscript proves to be quantitatively effective, this model can be one of the pedagogical alternatives for qira'ah learning in state madrasas by utilizing local turats materials that have strong cultural power and community acceptance. The model also has the potential to be replicated in other madrassas that have a tradition of teaching the yellow book, so that it becomes an example of integrating local traditions into modern curricula. The combination of halaqah practices or classical text-reading practices that have been documented in the study of the teaching of the Yellow Book and the quantitatively tested structured learning approach can strengthen the justification for adopting this model in various contexts.[18] The literature on maharah implementation and interactive learning strategies also supports the idea that contextual teaching materials can increase student engagement when combined with appropriate teaching methods.[21]

Fourth, in terms of theoretical and practical contributions, this study seeks to bridge the gap between philological and manuscript history studies with empirical pedagogical research. Theoretically, this study presents evidence of how traditional sources (Pegon/turats) can be used as a vehicle for the transfer of language skills and qira'ah in the setting of state madrasas. In practical terms, the findings of the study are expected to provide concrete recommendations for curriculum developers and teacher training providers on how to utilize local texts as an effective means of learning, in line with the findings of various learning intervention studies in madrasas that affirm the relevance of quantitative design for learning policy-making.[15]

Method

This study employs a quantitative methodology utilizing a quasi-experimental design characterized by a pretest–posttest control group framework. Within this design, two distinct groups are subjected to different instructional treatments: the experimental group, which receives instruction via the Arabic-based Pegon learning model utilizing the Mir'atul Thullab manuscript, and the control group, which continues with traditional instructional methods typically employed by teachers in madrasas. Initially, both groups were administered a pretest to assess their baseline proficiency in maharah qira'ah, followed by a posttest after the intervention, employing standardized instruments to evaluate improvements in ability. This research was conducted during the even semester of the 2024/2025 academic year, spanning approximately two months from March to April 2025, in accordance with the academic calendar of MTsN 1 Gorontalo City and the designated subject schedule.

The population in this study comprises all students of MTsN 1 Gorontalo City. The research sample consisted of 60 students, purposively selected and divided into two groups: 30 students assigned to the experimental class and 30 students to the control class. The division of classes was based on the equivalence of initial abilities, as determined by available academic data and pretest results. This approach ensures that any differences in learning outcomes at the conclusion of the study can be more confidently attributed to variations in the learning models employed, rather than to disparities in students' foundational abilities.

This study involves two primary variables: the independent variable and the dependent variable. The independent variable (X) pertains to an Arabic-based Pegan learning model utilizing the Mir'atul Thullab manuscript, operationalized as a series of qira'ah learning activities. These activities incorporate Mir'atul Thullab texts in Pegan Arabic script through structured stages of reading, translating, explaining, and discussing fiqh content. The dependent variable (Y) is the student's comprehension of maharah qira'ah, operationalized as the student's ability to understand the content of Arabic/Arabic Pegan texts, which is measured via qira'ah comprehension test scores. Indicators of comprehension include, among others, the ability to recognize explicit information, grasp the general meaning of the text, answer content-related questions, and relate the reading material to pertinent religious contexts.

The primary instrument employed in this study is the maharah qira'ah understanding test, which was developed by the researcher based on a grid referencing core competencies and learning indicators applicable in madrasas. The test is administered in written format and is designed to assess reading comprehension abilities using a text that is appropriate to the material being taught at the time of administration. Prior to deployment, the instrument underwent content validation by experts in Arabic/PAI and pedagogical studies to ensure that the questions aligned accurately with the targeted ability indicators. Additionally, the instruments were piloted on a small sample outside the research participants to evaluate the level of difficulty, question item differentiation, and the reliability of the test, thereby ensuring that the instruments used in this study were of sufficient quality to measure qira'ah comprehension ability effectively.

The procedure for implementing the research commences with the preparatory phase, which encompasses the development of Arabic-based learning tools utilizing Pegan script, the selection and adaptation of Mir'atul Thullab texts as educational materials, the formulation of assessment instruments, and the acquisition of permits from the madrasah. During the implementation phase, both groups initially undertake a pretest to assess their preliminary proficiency in understanding maharah qira'ah. Subsequently, the experimental group engaged in a series of qira'ah learning sessions employing the Arabic-based Pegan learning model using Mir'atul Thullab, while the control group participated in qira'ah instruction employing the conventional model, which is predominantly used by educators. The learning activities were conducted over several meetings in accordance with the schedule established for the subject during the research period. Upon completion of all instructional sessions, both groups were administered a posttest to evaluate their comprehension of maharah qira'ah following the intervention. Throughout the research process, the researcher meticulously adheres to ethical standards in educational research, including obtaining approval from the madrasah, safeguarding the confidentiality of students' identities, and ensuring that students are not subject to harm during the learning activities.

The data obtained from the results of the pretest and posttest were subsequently analyzed using two types of analysis: descriptive and inferential. Descriptive analysis was employed to characterize the data profile concerning students' maharah qira'ah comprehension ability, including average scores, standard deviations, minimum scores, and maximum scores in both the control and experimental groups. To evaluate the effect of the Arabic-based Pegan learning model on enhancing the understanding of maharah qira'ah, an inferential analysis utilizing an independent sample t-test on the gain scores (the difference between pretest and posttest scores) of the two groups was conducted. Before executing the t-test, prerequisite analyses, namely normality testing and homogeneity of variance testing, were performed to confirm that the data satisfied the assumptions required for parametric testing. The entire data analysis process was supported by statistical software to ensure greater accuracy and reliability of the results.



Figure 1. Manuscript of the Book of Miratu At-Tullab

Results and Discussions

The data for this study were collected from 60 students of MTsN 1 Gorontalo City, divided into two groups: 30 students served as the control group and 30 as the experimental group. Both groups completed an understanding test of maharah qira'ah prior to treatment (pretest) and subsequent to treatment (posttest). The test scores ranged from 0 to 100.

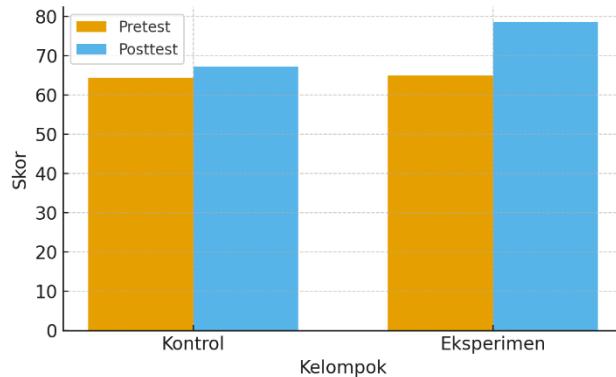


Diagram 1: Average pre-test-post-test results

In general, the average pretest scores of the two groups are within a relatively comparable range, indicating that the initial levels of qira'ah comprehension ability between the control and experimental groups are quite similar. Following the intervention, scores in both groups increased; however, the improvement observed in the experimental group appears to be greater than that in the control group. A summary of the descriptive statistics for pretest and posttest scores is provided in Table 1.

Table 1. Descriptive Statistics Table: Pre-test and Post-test (experimental & control class)

Descriptive Statistics

	N	Minimu m	Maximu m	Mean	Hours of deviation
Pre-test Experiment	30	52.90	61.60	57.2233	2.25047
Post-Test Experiment	30	82.50	92.80	87.4800	2.51963
Pre-Test Control	30	52.80	62.30	56.5600	2.57154
Kntrol Post-tests	30	65.40	76.80	69.7033	2.75662
Valid N (listwise)	30				

Based on descriptive analysis, each group consisted of 30 individuals, both during the pre-test and post-test phases. During the pre-test phase, the mean *qirā'ah* proficiency of students in the experimental group was 57.22, with a minimum score of 52.90, a maximum score of 61.60, and a standard deviation of 2.25. Conversely, the control group had an average pre-test score of 56.56, with a minimum of 52.80, a maximum of 62.30, and a standard deviation of 2.57. These data indicate that the initial capabilities of the two groups were relatively comparable and homogeneous, suggesting that there was no significant difference between the experimental and control groups prior to the administration of the treatment.

Following the implementation of the Pegan Arabic-based learning model in the experimental group, a notable enhancement was observed in post-test outcomes. The mean post-test score for the experimental group rose to 87.48, with a score range of 82.50–92.80 and a standard deviation of 2.52. Conversely, the control group, which did not receive the same treatment, achieved a mean post-test score of 69.70, with a score range of 65.40–76.80 and a standard deviation of 2.76. Comparing these results to the initial scores, the experimental group experienced an average increase of approximately 30.26 points, whereas the control group showed an increase of around 13.14 points. These findings suggest, descriptively, that the Pegan Arabic-based learning model is more effective in enhancing students' *maharah qirā'ah* abilities in comparison to the conventional learning methods employed in the control classes.

To elucidate the extent of the increase, a gain score (the difference between posttest and pretest scores) is utilized for each student. Descriptive statistics of gain scores for both groups are provided in Table 2.

Table 2. Descriptive Statistics Table of Gain Score (N-Gain)

Descriptive Statistics		N	Minimu m	Maximu m	Mean	Hours of deviation
GianPost	30	22.90	35.40	30.2567	3.20481	
GianPre	30	4.50	20.00	13.1433	4.21906	
Valid N (listwise)	30					

Based on Table 2, based on the descriptive table of gain scores (N = 30): The average gain of the experimental class was 30.26 with a minimum score of 22.90 and a maximum of 35.40, and a standard deviation of 3.20. This showed that after the treatment, students in the experimental class experienced a large and relatively uniform increase in reading ability (the score distribution was not very wide).

The average gain of the control class was 13.14 with a minimum score of 4.50 and a maximum of 20.00, as well as a standard deviation of 4.22. This means that the increase in reading ability in the control class was much smaller, and the variation in the improvement between students was greater than in the experimental class.

Descriptively, the score increase in the experimental class was more than double that of the control class (30.26 vs 13.14). This indicates that Pegan Arabic-based learning contributes a much greater improvement to students' *maharah qirā'ah* ability than the learning used in the control class.

A. Prerequisite Test Results

Before conducting the hypothesis test employing the t-test, an initial prerequisite assessment was performed. This assessment included a normality test and a variance homogeneity test. The normality test aimed to verify that the data conformed to a normal distribution. In contrast, the homogeneity test was utilized to confirm the similarity of variances between the control and experimental groups. In this study, the prerequisite assessment specifically targeted the gain score, defined as the difference between posttest and pretest scores, concerning the understanding of *maharah qirā'ah*.

1. Normality Test

The normality test was conducted utilizing the Kolmogorov–Smirnov test on the gain scores of both the control and experimental classes. A summary of the results from the normality test is provided in Table 3.

Table 3. Normality Test Table (Kolmogorov–Smirnov and Shapiro–Wilk)

Tests of Normality

	Class	Kolmogorov-Smirnova			Shapiro-Wilk		
		Statistic	df	Itself.	Statistic	df	Itself
Student Learning Outcomes	Pre-Test	.091	30	.200*	.974	30	.663
	Experiment						
	Post-Test	.094	30	.200*	.983	30	.906
	Experiment						
	Pre-Test Control	.122	30	.200*	.954	30	.222
	Post-Test Control	.112	30	.200*	.957	30	.258

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Based on the results of the Kolmogorov-Smirnov and Shapiro-Wilk normality tests, all data on student learning outcomes in the pre-test and post-test, both in the experimental and control classes, exhibited a significance value (Sig.) greater than 0.05. Specifically, in the Shapiro-Wilk test, the Sig. Value for the experimental pre-test was 0.663, the experimental post-test was 0.906, the control pre-test was 0.222, and the control post-test was 0.258. Correspondingly, in the Kolmogorov-Smirnov test, the entire group attained a Sig. Value of 0.200* (exceeding 0.05).

Referring to the decision-making criteria (with data considered normally distributed if $\text{Sig.} > 0.05$), it can be concluded that the distribution of student learning outcome scores across the four groups adheres to normality. This indicates that the assumption of normality necessary for the application of parametric statistical tests, such as t-tests, has been satisfied, thereby enabling subsequent inferential analyses to be conducted with accuracy.

Table 4. Table of Paired Samples Test (Pre-test and Post-test in each group)

Paired Samples Test							
Paired Differences							
		Mean	Hours of deviation	Std. Error Mean	95% Confidence Interval of the Difference	t	d f
Pair 1	Pre-test	-	3.20481	.58512	-29.05997	-	2
	Experiment - Post-Test	30.25667			31.453	51.7	9
Pair 2	Pre-test	-	4.21906	.77029	36	11	
	Control - Post-test	13.14333					
	Kntrol						

The results of the paired samples t-test showed that there was a very significant difference between the pre-test and post-test values in the two groups. In the experimental class (Pair 1), the average difference between pre-test and post-test was -30.26 with a standard deviation of 3.20. A negative sign indicates that the post-test score is consistently higher than the pre-test score. The value of t obtained was -51.711 with a degree of freedom (df) = 29 and a significance value of $p < 0.001$. In addition, the 95% confidence interval for the average difference is in the range of -31.45 to -29.06, which does not cross the zero number. These findings indicate that the increase in the learning outcomes of maharah qirā'ah in the experimental class after the application of the Pegon Arabic-based learning model is statistically significant.

In the control class (Pair 2), the mean difference between pre-test and post-test was -13.14 with a standard deviation of 4.22, which also indicates an increase in scores from pre-test to post-test. The obtained t value was -17.063 with $df = 29$ and the significance value of $p < 0.001$, and the 95% confidence interval for the average difference was in the range of -14.72 to -11.57. Thus, the improvement in learning outcomes in the control class was also statistically significant, but the magnitude of the increase was much smaller than in the

experimental class. Overall, the paired samples t-test confirmed that although both groups experienced improvements, the Pegan Arabic-based learning model in the experimental class resulted in a much greater improvement in students' maharah qira'ah abilities.

2. Variance Homogeneity Test

The variance homogeneity test was carried out using the Levene test on the gain score of understanding maharah qira'ah between the control class and the experimental class. The results of the homogeneity test are presented in Table 4.

Table 5; Tabel Tests of Homogeneity of Variances (Levene's Test)

		Tests of Homogeneity of Variances			
		Levene Statistic	df1	df2	Itself.
Student	Based on Mean	.014	1	58	.905
	Based on Median	.015	1	58	.903
Learning	Based on Median and with adjusted df	.015	1	55.779	.903
Outcomes	Based on the trimmed mean	.022	1	58	.883

Table 4 shows that based on the variance homogeneity test (Levene's Test) on student learning outcome scores, the Levene statistical value used is based on the mean, which is 0.014 with $df1 = 1$ and $df2 = 58$ and significance value (Sig.) of 0.905. Because the Sig. The value of 0.905 is greater than 0.05; the variance in learning outcome score between the experimental class and the control class is declared homogeneous.

Thus, the assumption of variance homogeneity for the use of parametric statistical tests, specifically the t-test of two independent samples, has been fulfilled so that the analysis of the mean difference between the two groups can be performed using the line "Equal variances assumed" on the output of the t. test.

B. Hypothesis Test Results

Hypothesis tests in this study were carried out to find out whether there was a significant difference between the improvement of maharah qira'ah understanding of students who were taught using the Arabic-based learning model of Pegan with the *manuscript of Mir'atul Thullab* (experimental class) and students who were taught using the conventional learning model (control class). The test was carried out using the t-test of two independent samples (*independent t-test*) on the *gain score* (difference between posttest and pretest scores), understanding maharah qira'ah.

Statistically, the hypotheses tested can be formulated as follows:

- H_0 : There was no significant difference in the score of gaining understanding of maharah qira'ah between students of the control class and students of the experimental class.
- H_1 : There is a significant difference in the score of gaining understanding of maharah qira'ah between students of the control class and students of the experimental class.

A summary of the results of the t-test on the gain score of maharah qira'ah understanding is presented in Table 5.

Table 6. Independent Samples Test Table of Student Learning Outcomes (Post-test)

Independent Samples Test	
Levene's Test for Equality of Variances	t-test for Equality of Means

		F	Itself.	t	df	Sig. (2- tailed)	Mean Differenc e	Std. Error Differe nce	95% Confidence Interval of the Difference	Lower	Upper
Student Learning Outcome s	Equal variances assumed	.01 4	.905	26. 071	58	.000	17.77667	.68185	16.41180	19.14153	
	Equal variances not assumed.			26. 071	57.53 8	.000	17.77667	.68185	16.41157	19.14177	

Referring to Table 5, which presents the results of the Independent Samples Test on student learning outcomes, the initial step involves examining the variance homogeneity test (Levene's Test). The test yields an F value of 0.014 with a significance level (Sig.) of 0.905, which exceeds the threshold of 0.05. Consequently, the variances of the two groups are considered homogeneous. Accordingly, the t-test interpretation is based on the assumption of equal variances.

In the t-test conducted on two independent samples, a value of $t(58) = 26.071$ was obtained, accompanied by a significance level of $Sig. (2\text{-tailed}) < 0.001$. The mean difference in learning outcomes between the experimental and control groups was 17.78 points (Mean Difference = 17.77667), with a standard error difference of 0.68185 and a 95% confidence interval ranging from 16.41 to 19.14. Given that the p-value is less than 0.05 and the confidence interval does not include zero, it can be concluded that there exists a statistically significant difference between the learning outcomes of the experimental and control groups, with the experimental group demonstrating significantly higher results. This finding substantiates the effectiveness of the Pegon Arabic-based learning model in enhancing students' maharah qirā'ah learning outcomes.

Therefore, it can be concluded that there exists a statistically significant difference in the scores of students' maharah qira'ah understanding when taught using the Pegon-based Arabic learning model with Mir'atul Thullab's manuscript, as compared to those taught through conventional methods. Both descriptively and inferentially, these findings indicate that the Pegon Arabic-based learning model is more effective in enhancing the understanding of maharah qira'ah among students of MTsN 1 Gorontalo City than traditional learning approaches.

DISCUSSION

A. Interpretation of the Main Results

The results of the study indicated that the initial understanding of Maharah Qirā'ah among students in both the experimental and control groups was relatively comparable. The mean pre-test score for the experimental group was 57.22, whereas the control group recorded a mean score of 56.56. The minimal difference between these scores, combined with the outcomes of the normality test and the homogeneity of variances, which were satisfied, suggests that both groups possessed an equivalent baseline before the administration of the Pegon Arabic-based learning model. Consequently, any differences observed at the final stage can be more confidently attributed to the distinct instructional treatments administered.

Following the treatment, a substantial enhancement was observed in the experimental group. The mean post-test score of the experimental group reached 87.48, whereas the control group achieved a score of only 69.70. The independent samples t-test produced a value of $t(58) = 26.071$ with a $Sig. (2\text{-tailed})$ of less than 0.001, indicating a highly significant difference in the learning outcomes between the two groups. The mean difference of approximately 17–18 points demonstrates that students engaged with the Arabic-based Pegon model exhibit a considerably higher level of understanding of maharah qirā'ah compared to those following conventional instructional methods.

Regarding the augmentation of scores, the results of the paired samples t-test indicated that both the experimental and control groups experienced statistically significant improvements from pre-test to post-test. Nonetheless, the extent of these enhancements varied considerably. The experimental group demonstrated an average increase of approximately 30.26 points, whereas the control group exhibited an increase of merely 13.14 points. Statistically, both improvements were significant ($p < 0.001$); however, it is substantively evident that the increase within the experimental group was more than twice that of the control group. This substantiates that the Arabic Pegon learning model not only yields higher final scores but also facilitates a greater rate of progress in ability.

Overall, the combination of descriptive and inferential findings demonstrates that the Pegan Arabic-based learning model is effective in enhancing the understanding of maharah qirā'ah among students of MTsN 1 Gorontalo City. This model successfully elevates students from comparable initial abilities to markedly different final results, with consistent benefits observed in the group receiving the treatment. These findings substantiate the premise that the application of Arabic Pegan as an approach to qirā'ah learning can be regarded as a pedagogical innovation that substantively contributes to the improvement of learning outcomes.

B. Relationship with Learning Theory and Qira'ah

The study's findings indicate a significantly greater enhancement in understanding of maharah qirā'ah within the experimental group, consistent with the characteristics of the Pegan Arabic-based learning model, which inherently employs local language, scripts, and scientific traditions as foundational elements. This model not only presents classical religious texts in a manner familiar to students but also adheres to contemporary educational principles such as constructivism, contextual learning, and the reinforcement of religious text literacy.[22] Thus, the empirical findings of this study can be understood as a logical consequence of the alignment between Pegan-based learning design and learning theories.

From the perspective of early knowledge activation, the utilization of Pegan Arabic and turats texts such as Mir'atul Thullab delineates a process of linguistic and scriptural privatization that effectively bridges the gap between students' local knowledge structures and classical Arabic pedagogical materials. The practice of writing and reading religious texts in the Pegan script preserves the Arabic scientific content while modifying the form of writing and pronunciation to suit the cultural context of the archipelago, thereby serving as a cognitive bridge that facilitates the activation of initial schemas when students are introduced to new material.[23] Research on the vernacularization of theological terminology within Javanese literature indicates that variations in spelling or pronunciation during the transliteration process do not diminish meaning. Instead, they aid in the dissemination of knowledge and the acceptance of material by local communities.[23] In this context, the Pegan-based learning model employed in the experimental classroom facilitates students' ability to connect the fiqh content in Mir'atul Thullab with their religious experiences and everyday language, thereby enabling relevant prior knowledge to be more readily activated during the qirā'ah process.

Enhancing Pegan literacy at the fundamental level also fosters students' cognitive preparedness for engaging in classical text-centric qirā'ah education. The implementation of Pegan reading and writing support at Madrasah Diniyah demonstrates that this technical proficiency enhances students' ability to access and internalize indigenous religious texts, thereby promoting the activation of prior knowledge when confronted with more complex materials texts.[7] The findings align with the book reading training program (qirā'ah), which develops maharah qirā'ah among tahlidz students and demonstrates that structured training in classical text reading skills enhances students' cognitive and religious engagement within the domain of traditional texts literacy.[15] Within the framework of constructivism, this situation exemplifies how the cognitive structure developed through Pegan literacy and the yellow book serves as the foundation for constructing new meanings when students engage with the texts of Mir'atul Thullab during experimental classes.

The connection of the Pegan model with religious literacy can also be observed from its capacity to create space for local interpretation. Proficiency in religious text literacy extends beyond mere technical reading skills to include the ability to interpret and incorporate textual messages within daily experiences. The research regarding the enhancement of literacy related to the yellow book underscores that this literacy capacity constitutes an epistemic asset that influences how classical texts are comprehended and internalized by students.[24] By employing local language and symbols, Pegan-based learning activates interpretive frameworks that are deeply embedded within the traditions of Islamic boarding schools and communities. Consequently, students' understanding of qirā'ah extends beyond mere linguistic comprehension to encompass a more contextual and meaningful interpretation.

From the perspective of contextual learning theory, the advantages of the Pegan Arabic model in this study can be elucidated through the model's capacity to link instructional materials to the real-world experiences of students. The contextual approach underscores the significance of integrating subject matter with students' life experiences, thereby rendering learning more meaningful. The Pegan model incorporates the local context of regional languages, pesantren, and community religious practices into the classroom environment, ensuring that the fiqh text in Mir'atul Thullab does not appear as an alien text but as an integral part of the cultural reality familiar to students. Research on the implementation of contextual learning within religious education indicates that connecting educational content with students' tangible experiences enhances their comprehension and their ability to apply religious teachings effectively.[25] This aligns with the findings of this study, wherein students

in the experimental class demonstrated a greater enhancement in qira'ah comprehension following engagement in Pegon-based instruction.

The constructivism framework additionally offers a robust theoretical foundation for the interpretation of the results obtained in this study. Constructivism regards learning as an active process of constructing meaning derived from prior experiences and schemas. In the Pegon-based learning model, students are encouraged to develop text comprehension through interaction with scripts, local languages, and teacher explanations, which diverge from the traditional pesantren approach. Structured qira'ah activities, including reading exercises, translation, meaning discussion, and clarification with teachers, establish a learning environment that enables students to gradually and reflectively reconstruct their understanding.[7] A notable improvement in gain scores within the experimental class indicates that the model-facilitated meaning construction process is more effective than the traditional learning approach employed in the control class.

Finally, from the literacy dimension of religious texts, the Pegon-based learning model supports three main aspects of literacy, namely the technical ability to read texts, contextual comprehension, and hermeneutical-critical competence. Strengthening yellow book literacy in pesantren has been associated with a more moderate and productive quality of understanding and interpretive insight tendencies.[26] By facilitating linguistic and cultural access to classical texts, the Pegon model enables students to enhance their reading skills, comprehend the local implications of the content, and progressively develop the capacity to interpret meanings within the context of contemporary life. The findings of this study, which demonstrate the efficacy of the Pegon Arabic-based learning model in improving maharah qira'ah comprehension, align with the literacy framework and affirm that the integration of local traditions into the learning design can substantially contribute to strengthening the qira'ah abilities of madrasah students.

C. Relevance to Previous Research

1. Comparison with research that examines the effectiveness of other qira'ah learning models
 - a) Summary of empirical comparisons

The findings of this study indicate a substantial enhancement in the comprehension of maharah qira'ah within the experimental group, aligning with the prevailing trend of research that adapts the instruction of the yellow book or qira'ah via innovative methodologies. The implementation of the flipped classroom-based Al-Miftah method, for instance, has been reported to augment the efficacy of learning the yellow book by incorporating technology and promoting self-directed learning before face-to-face sessions. Consequently, classroom time can be dedicated to discussion and the practical application of the material.[27] Similarly, research on the development of educational aids such as pegon flip charts showed a significant improvement in the Arabic Pegon writing skills in students after the intervention, indicating that appropriate instructional media and design can improve literacy competencies related to traditional religious texts, including skills that support qira'ah.[28]

In this context, the Pegon Arabic-based learning model with the Mir'atul Thullab manuscript examined in this study can be regarded as part of the framework of pedagogical innovations aimed at enhancing elements of teaching methods, media, and strategies to improve qira'ah learning outcomes. While Al-Miftah's flipped classroom differentiates itself through the utilization of technology and the reorganization of learning activities, the Arabic-based Pegon model in this study emphasizes strengthening the local linguistic and cultural foundations and integrating turats texts into the qira'ah learning design.

- b) Consistency or differences in findings

The results of this study indicate a significant enhancement in the ability to comprehend maharah qira'ah within the experimental group. This finding aligns with the research conducted by Fathurrohman et al. (2024) and Firdaus et al. (2022), which suggest that innovations in methods and media can contribute to improved learning outcomes of the yellow book/qira'ah. Similarly, flipped classrooms and Pegon flip charts have demonstrated effectiveness when designed and implemented systematically. The Arabic-based Pegon model proposed in this research also exhibits efficacy when supported by structured learning tools, appropriate text selection, and intensive teacher mentoring.

The distinctions that may emerge primarily pertain to the focus and context of the intervention. Prior research has accentuated various aspects such as technology integration, the development of visual media, or the enhancement of Pegon writing skills. Conversely, this study concentrates explicitly on the improvement of understanding maharah qira'ah through the utilization of Pegon turats texts within the context of state madrasas. Consequently, this research complements the existing scholarly landscape by providing evidence that innovation is effective not only within pesantren or specialized training settings but also in MTsN environments, characterized by differing curricula and student demographics.[27]

2. Comparison with research using the Turats or the Arabic Pegon texts in learning
 - a) Summary of empirical comparisons

The literature concerning the utilization of Arabic Pegan and turats texts in educational contexts generally affirms their effectiveness as tools for preserving the intellectual tradition of pesantren, whilst also enhancing access to the Yellow Book for students who speak the local language. Research focused on the development of instructional materials based on Pegan's script indicates that these products possess high validity and are regarded as practical for use in learning the Yellow Book.[29] Conversely, Pegan Arabic literacy training programs across various Islamic boarding schools have demonstrated enhancements in writing, reading, and the application of reading skills in the interpretation of religious texts.[30]

Other research underscores the significance of Arab Pegan in safeguarding indigenous intellectual heritage and connecting the minimal Arabic text of the yellow book with students who have a regional language background, thereby positioning Pegan as an intermediary medium that facilitates access to classical literature texts.[31] These findings demonstrate that the Arabic Pegan and turats texts are not solely of historical significance but also possess substantial pedagogical potential for enhancing religious literacy competencies.

b) Consistency or differences in findings

The findings of this research demonstrate that the Pegan Arabic-based learning model, utilizing Mir'atul Thullab manuscripts, enhances students' comprehension of maharah qira'ah. Subsequently, it reinforces prior conclusions regarding the efficacy of Pegan-based instructional and training materials.[32] Nevertheless, this study advances by evaluating its effectiveness within an experimental quantitative framework in the context of state madrasah environments, extending beyond training programs in Islamic boarding schools or non-formal settings.

If, on the other hand, this study identifies certain limitations, such as the effectiveness of Pegan being more prominent in enhancing mechanical reading skills and initial comprehension, yet not optimal for achieving deeper mastery of Nahwu-Sharaf rules, then the findings offer significant nuances to the assertion of universal effectiveness. This nuance aligns with studies emphasizing the challenges associated with the Pegan Arabic transformation in contemporary times, as well as the necessity for adaptation and integration within a more systematic approach to Arabic language education. Consequently, this research aligns with prior studies, while emphasizing new aspects related to quantitative measurement and the context of state madrassas.[29]

3. Assessment of consistency, reinforcement, and new contributions

a) Consistency and reinforcement of previous studies

From a methodological perspective, this study corroborates the findings that pedagogical interventions systematically designed through method innovations such as flipped classrooms and specialized media like Pegan flip charts tend to enhance learning outcomes in qira'ah and the Yellow Book. Concerning materials, the evidence that Pegan-based teaching resources can augment students' comprehension skills reinforces research and development efforts highlighting the high validity and practicality of Pegan's educational materials, as well as the effectiveness of Pegan-based literacy training in elevating students' capabilities.[30]

b) The differences and nuances of the new contribution

If this study indicates that the efficacy of the Arabic-based Pegan model is more pronounced in specific aspects, such as enhancing comprehension of fiqh texts and increasing fluency in qira'ah, yet has not comprehensively addressed mastery of nahwu-sharaf rules or advanced textual analysis skills, then the findings contribute valuable nuances to the discourse on the effectiveness of Pegan-based education. This aligns with findings that underscore the necessity of integrating the Pegan literacy approach with a more systematic study of Arabic grammatical rules.[33]

Furthermore, this research has the potential to demonstrate that contextual elements such as teacher competence, institutional preparedness, and media accessibility influence the efficacy of interventions. Such findings contribute methodologically by elucidating the conditions necessary for success, which are frequently referenced in prior studies, particularly concerning the importance of mentoring, training, and validation of instructional materials prior to large-scale deployment.[29]

c) The location of the special contribution of this research

Based on the synthesis with prior research, the specific contribution of this study can be summarized as follows. First, this research extends the empirical evidence regarding the effectiveness of qira'ah learning models tailored to the local context of state madrasas by integrating turats (Mir'atul Thullab) and Arabic Pegan texts within a structured pedagogical framework. This work complements existing studies that have predominantly concentrated on methodological or media innovations in isolation.[27]

Secondly, this research affirms the role of the Arab Pegon not only as an archive of local culture and identity but also as a pedagogical bridge. This role has been quantitatively evaluated in terms of aiding the interpretation of the yellow book and enhancing the comprehension of qira'ah, thereby supporting and simultaneously expanding the findings related to the development of teaching materials and Pegon training.[29]

Third, by highlighting moderation factors such as teacher readiness, student response, and media availability, this study provides a practical contribution for curriculum designers and managers of Islamic educational institutions in formulating realistic and sustainable strategies for the implementation of turats and Pegon-based learning models.[27] Within a comprehensive framework, the findings of this research may serve as a foundational basis for the formulation of recommendations concerning curriculum development and teacher training initiatives. These initiatives should aim to integrate indigenous scientific traditions with the contemporary requirements of learning in madrassas and pesantren.[34]

4. Analysis of Factors Affecting Effectiveness

The findings of the study indicate a significant enhancement in the understanding of maharah qira'ah within the experimental cohort. This enhancement is inherently linked to the supportive and inhibitive factors associated with the implementation of the Pegon Arabic-based learning model, utilizing the text of Mir'atul Thullab. Conceptually, this effectiveness can be elucidated through three principal dimensions: the relevance of the cultural and religious context, the engagement and attractiveness of the material, and the active participation of students in the learning process. It is also important to consider obstacles such as unfamiliarity with the Pegon Arabic and the constraints of limited learning time.[35].

1. Factors suspected to support effectiveness

a) Relevance of the material to the cultural and religious context of the students

The significance of Mir'atul Thullab's content in relation to the cultural and religious contexts of students is believed to be a principal factor supporting the effectiveness of learning. Literature on religious and multicultural education underscores that linking instructional materials with students' socio-cultural environments can enhance the meaningfulness of learning, reinforce the development of religious identity, and promote greater engagement of students with the lesson content.[35] Research concerning the integration of religion and culture within empowerment programs further indicates that activities specifically tailored to the local context, demonstrating harmony with the community's cultural and religious practices, are more readily internalized and applied in everyday life.[36]

In this framework, Mir'atul Thullab, which contains a discussion of fiqh with the nuances and context of Islam in the archipelago, provides space for students to connect qira'ah material with religious practices that they are familiar with, such as ritual worship and socio-religious relations in the community. This connection aligns with research findings indicating that students in experimental classes not only demonstrate a quantitative increase in scores but also exhibit greater activity and enthusiasm in participating in learning. This suggests that the cultural and religious relevance of the material has significantly contributed to the enhanced effectiveness of the applied learning model.[35]

b) The appeal of Mir'atul Thullab's text (practical fiqh and relevance of life)

The content of Mir'atul Thullab, which concentrates on practical fiqh and issues closely related to everyday life, is believed to enhance students' motivation and cognitive engagement. Research concerning the study of fiqh education and curriculum development indicates that materials that are applicable and pertinent to the students' real-life experiences, such as those related to worship practices, muamalah, and social ethics, are more effective in fostering interest in learning and improving educational outcomes compared to highly abstract materials.[37].

In the context of this study, students of the experimental class were exposed to texts that not only hone the technical skills of qira'ah, but also presented content that they could relate directly to their religious practices and social life as madrasah students. This connection theoretically strengthens the task value in learning motivation, namely, students' perception that the learning tasks done are valuable and useful. Therefore, a significant increase in the maharah qira'ah comprehension score in the experimental class can be understood as a consequence of the encounter between the Pegon-based learning design and the attractiveness of the practical fiqh material presented by Mir'atul Thullab[38].

c) Active involvement of students in reading, translating, and understanding Pegon Arabic texts

The Pegon Arabic-based learning model implemented in this study also places students as active agents in the qira'ah process, not merely as recipients of information. The activities involving reading, translating, discussing meanings, and analyzing the language structure within Mir'atul Thullab's texts align with the principles of meaningful and active learning. Research on Arabic

language instruction and thematic approaches indicates that students' active engagement, along with structured activities such as reading, translation, and discussion, significantly enhances language comprehension and the recognition of the cultural contexts embedded in the texts.[39].

Furthermore, educational models that prioritise integrated classroom activities, including student participation during implementation and comprehension phases, have demonstrated enhancements in engagement and learning outcomes across diverse contexts, such as the deployment of flipped classrooms and collaborative learning.[40]. This study demonstrates that the integrative learning pattern, which combines qira'ah practice, Arabic-Pegon translation, and discussion of fiqh content, facilitates the gradual and reflective construction of understanding by students. Consequently, the active engagement of students in the processing of Pegon Arabic texts is deemed a crucial factor that enhances the efficacy of the tested learning model.[41].

2. Factors that may hinder effectiveness

a) Students who are not familiar with Pegon Arabic

Behind the quantitatively proven effectiveness, there are potential obstacles that need to be observed, one of which is the unfamiliarity of some students with the Arabic-Pegon script and structure. Research on the problems of learning nahwu using the Pegon Arabic method states that for generations of students in the modern era, the transition from bare Arabic texts to Pegon forms can present its own difficulties, especially if it is not preceded by the gradual introduction of the script system.[3]

The study on the application of the Arabic formulas and rules of Pegon also confirms that, without intensive training and consistent mentoring, the use of Pegon has the potential to become a barrier to mastering the rules of nahwu and the deeper structure of the Arabic language.[42] In the context of this study, these barriers may arise in the early phases of learning, when some students are still adapting to Pegon's distinctive letterforms, vocalizations, and writing conventions. If not anticipated, this unfamiliarity can reduce the effectiveness of interventions, especially for students with limited basic reading skills.[3]

b) Limited learning time

The limited allocation of instructional time within the classroom also constitutes a factor that may impede the efficacy of implementing the Mir'atul Thullab-based model. The existing literature on the effectiveness of qira'ah and fiqh pedagogical methods indicates that comprehensive activities such as reading, translation, discussion, and practical exercises require sufficient time to facilitate effective teacher feedback, repetition, and reflection.[37] When the duration of classroom learning is constrained, educators frequently face the dilemma of selecting between covering the target curriculum and providing students with adequate opportunity to thoroughly process the material.

Under such circumstances, the intensity and quality of reading and translating activities for the text of Mir'atul Thullab may be diminished, thereby preventing the full potential of the Pegon-based learning model from being fully harnessed. This consideration is particularly pertinent in the context of state madrassas, which typically operate under a densely packed curriculum and limited weekly lesson hours dedicated to Arabic or fiqh subjects.[37]

c) Mitigation implications and strategies

The above analysis shows that the effectiveness of the Pegon Arabic-based learning model is greatly influenced by the learning design's ability to maximize supporting factors and minimize barriers. The low Arabic-Pegon literacy, for example, can be overcome through strengthening script recognition and systematic scaffolding. Studies of Arabic Pegon learning recommend the development of gradual modules that integrate script explanation, reading and writing exercises, and slow introduction of rules, accompanied by consistent mentoring.[42]

Meanwhile, the limitation of learning time can be partially mitigated by implementing an approach such as a flipped classroom, wherein portions of the initial comprehension of the text or the fiqh context are conducted outside the classroom through autonomous reading assignments. Consequently, face-to-face sessions can be dedicated to analysis, discussion, and clarification of meanings.[41]. The implementation of portfolio assessments and ongoing evaluations can further optimize the utilization of available time by evaluating the learning process in a more comprehensive manner.[43]

Simultaneously, enhancing the religious cultural dimension within educational materials and methodologies, particularly through the incorporation of local examples and worship practices that resonate closely with students' experiences, will sustain the significant relevance and appeal of Mir'atul Thullab in the learning process.[35] Therefore, the efficacy of the Pegon Arabic-based

learning model relies not solely on its conceptual benefits but also on the degree to which supporting factors can be optimized and potential obstacles mitigated through meticulous instructional design.[44]

5. Learning Implications

1. Practical implications for Arabic/PAI teachers in madrasas

a) Contextual qira'ah model as an alternative to qira'ah learning

The results of this study, which show the effectiveness of the Arabic-based learning model Pegon with the text of Mir'atul Thullab, indicate that the model can be used as an alternative to contextual qira'ah learning in madrasas. The integration of the practice of reading Tura's texts with the local context allows teachers to overcome the limitations of classical learning approaches that are often separate from the students' daily experiences.[45]

Studies on the implementation of the yellow book learning and the Pegon Arabic show that the use of the turats texts directly increases the involvement of students through the linkage of reading practices with the local cultural context and the use of traditional methods that are familiar in Islamic boarding schools.[46] Similarly, the training to read classical texts (qirā'ah) has been shown to strengthen the maharah qirā'ah and encourage critical thinking and a depth of understanding of the classical Islamic scientific heritage.[15] In line with these findings, this study provides an empirical basis for Arabic/PAI teachers to adopt a contextual qira'ah model that combines the practice of reading Qur'an texts with contextual learning strategies in learning in madrasas.[46]

b) Enrichment of teaching strategies: a combination of traditional methods and technology

The findings of this study also imply the need to enrich teaching strategies through the combination of traditional pesantren methods with modern learning media and technology. Learning practices that utilize a variety of classical techniques such as qirā'ah murtafi'ah, tiktār, istimā', muhādatsah, and discussion, are effective in improving Arabic reading skills and comprehension in the context of community learners[47]. On the other hand, the development of Android-based interactive media for Arabic reading skills shows that the use of digital media can strengthen the practice of qira'ah, mastery of mufradāt, and fahm al-maqrū' in a more interesting and structured way.[48]

In the context of Pegon's Arabic-based model, teachers can combine the advantages of traditional methods (reading and sharia of Mir'atul Thullab texts, Pegon translation exercises, and fiqh discussions) with the support of digital media to enrich students' learning experiences. This combination gives practical implications that teachers need to design learning that remains rooted in the turats tradition, but at the same time responsive to the learning needs of the 21st century.[47]

c) Improving teachers' competence in turats and the Pegon Arabic texts

The effectiveness of the Arabic-based learning model Pegon in this study also emphasizes the importance of teachers' competence in reading, understanding, and teaching Nusantara turats texts. Teachers are required not only to master Arabic grammar, but also the Pegon script, the local cultural context, and how to relate it to the purpose of learning qira'ah in madrasahs.

Pegon literacy training programs and ancient manuscript readings that have been held in various Islamic boarding schools show that structured training can significantly improve Pegon literacy skills and the interpretation of religious texts, as well as allow the transfer of these skills to the madrasah classroom.[49] The practical implication of these findings is the need for a professional development program (training) for Arabic/PAI teachers to strengthen philological and pedagogical competencies related to Pegon Arabic and local turats, so that the contextual qira'ah learning model can be optimally implemented.[50]

2. Implications for curriculum development

a) integration of Nusantara turats into formal teaching materials

The findings that Mir'atul Thullab-based learning and Pegon Arabic are effective in improving the understanding of maharah qira'ah provide a strong foundation for the integration of Nusantara turats into formal Arabic/PAI teaching materials. The development of a curriculum that includes Pegon scripts and local works in the pesantren tradition as teaching materials allows for the preparation of materials that are more contextual and in harmony with local cultural identity and religious practices.

The analysis of Arabic textbook material emphasizes the importance of selecting the right text and aligning teaching materials with the demands of the curriculum so that learning objectives are effectively achieved.[51] On the other hand, the study of the conservation of local heritage underscores the need to make living heritage, including the practice of traditional reading and manuscripts, part of formal educational practices to maintain the sustainability of these traditions.

Therefore, a curriculum that integrates Nusantara turats has the potential to increase the relevance of learning, enrich cultural-religious content, while maintaining the continuity of local intellectual traditions.[52]

b) Curriculum components: objectives, content, methods, and assessments

The integration of turats into the curriculum requires a systematic arrangement of curriculum components. Learning objectives need to be formulated not only in terms of mastery of qira'ah skills, but also in understanding the local cultural context and the ability to interpret classical texts. Curriculum content should include a selection of relevant turats texts, such as *Mir'atul Thullab*, as well as supporting Arabic materials. The learning method can adopt a contextual approach, text-based learning, and the use of digital media that supports qira'ah activities and meaning.

The contextual teaching material development model with the ADDIE approach and contextual learning components in other fields shows that needs analysis, material design, development, implementation, and evaluation carried out systematically are able to produce valid and effective teaching materials (Agustin et al., 2021). The implication for the development of the Arabic/PAI curriculum is the need to follow similar stages so that the integration of Nusantara turats is not sporadic, but is present as part of the planned curriculum design [53].

c) Synergy between formal institutions and Islamic boarding schools in curriculum preparation

Because Nusantara turats and Pegan literacy practices are largely maintained and developed in the pesantren environment, the preparation of a formal curriculum that integrates turats ideally involves pesantren as a strategic partner. Islamic boarding schools are positioned as centers of expertise in reading the yellow book and the Pegan script, while state madrasas bring a national curriculum perspective and competency achievement standards.

The study of the role of pesantren in the preservation of Pegan traditions confirms that pesantren is an important actor in maintaining and passing on Pegan's reading and writing skills and accompanying cultural practices.[54] The synergy between madrassas and pesantren in curriculum formulation allows for a more natural integration between local heritage and the national education system, while facilitating the regeneration of local scientific traditions in the midst of the dynamics of educational modernization.[54]

3. Implications for the preservation of Pegan Arabs and local religious literacy

a) Preservation of the Pegan characters through structured learning practices

The effectiveness of the Arabic-based learning model of Pegan in this study strengthens the argument that the preservation of Pegan cannot be done enough through manuscript conservation but must be through structured and sustainable learning practices. Incorporating Pegan Arabic learning into the curriculum of madrassas and pesantren makes it part of students' daily literacy activities, not just an object of historical study.

The study of the urgency of the preservation of Pegan highlights the historical and functional value of this script as a medium for storing local religious works.[10]. The structured Pegan literacy training program has been proven to improve students' literacy of traditional texts and the ability to interpret local religious texts.[50] Thus, the integration of *Mir'atul Thullab* and Arab Pegan in qira'ah learning, as this study shows, can be seen as a form of education-based active conservation.[10]

b) Strengthening local religious literacy and cultural-religious identity

Turats Nusantara-based learning not only preserves scripts and manuscripts, but also strengthens local religious literacy, namely the ability to understand, interpret, and practice local religious traditions. Studies on local interpretations and cultural identities show that local religious works contain the integration of cultural values in religious understanding, making them relevant as a source of learning contextual religious values.[55].

Analysis of cultural terms in Arabic-Javanese texts also shows that the association of religious concepts with the context of the local language enriches the religious understanding of local peoples and strengthens their cultural-religious identity.[56] Within this framework, the Pegan Arabic-based learning model with *Mir'atul Thullab* contributes to strengthening the local religious literacy of madrasah students while helping them recognize the roots of the archipelago's Islamic scientific tradition.[55]

c) Living heritage and regeneration of local wisdom through education

Turats and the practice of reading the book, including the use of Arabic Pegan, can be understood as a living heritage that is still practiced and lived in the community. The living heritage

preservation approach emphasizes the importance of interventions involving education, community participation, and adaptation to social change[52]

Research on the regeneration of local wisdom through education shows that the integration of local arts and cultural practices into learning can maintain the continuity of values and traditions in the midst of generational changes.[57] In line with that, this study indicates that the integration of Mir'atul Thullab and Arabic Pegon in qira'ah learning in madrassas can be part of the strategy of regeneration of local wisdom: students not only study texts as academic materials, but also inherit the archipelago's religious literacy traditions as part of their identity and life practices.

This study has several limitations that need to be noted so that the reading of the findings and their implications remains proportional. First, in terms of context, the research was only conducted in one institution, namely MTsN 1 Gorontalo City, with a sample of 60 students divided into two classes (control and experiment). This condition limits the generalization of research results, because the characteristics of students, madrasah culture, and pedagogical conditions in MTsN 1 Gorontalo City do not necessarily fully represent other madrasas with different social, cultural, and institutional backgrounds. Thus, the results obtained are more accurately understood as a strong empirical picture for the context of the madrasah, but still require confirmation in other settings before being drawn as a broader conclusion.

The second limitation is related to the instrument and duration of treatment. The qira'ah understanding test instrument, even though it has been compiled and tested, still has limitations in measuring all dimensions of qira'ah ability and understanding complex fiqh texts. Tests tend to emphasize certain aspects (e.g., literal and partially inferential understanding), while analytical and critical abilities of fiqh texts may not be thoroughly defined. In addition, the treatment time (number of meetings and duration of learning) is relatively limited, so the long-term effects of the Arabic-based learning model Pegon with Mir'atul Thullab have not been observed, both in terms of comprehension retention and its impact on the ability to read more diverse classical texts.

Based on these limitations, several recommendations can be submitted for further research. First, future research is recommended to use a wider sample, both in terms of the number of students and class variations, so that statistical analysis becomes stronger and the generalization power of findings increases. Second, it is necessary to expand the research context to other madrasas, both public and private madrasas, in various regions with different socio-cultural backgrounds, so that the effectiveness of the Arabic-based learning model of Pegon and Mir'atul Thullab can be tested in a more heterogeneous environment.

Third, further research can develop variations of the models and materials used. In addition to Mir'atul Thullab, other Nusantara turats texts that have different characters—for example, in the field of faith, morals, or local Islamic history—can be adapted as teaching materials to see if the pattern of effectiveness is similar or different. Variations of learning models can also be studied, for example, by combining cooperative approaches, flipped classrooms, or project-based learning with the use of Arabic Pegon and turats texts. Further research also has the potential to enrich the approach by combining quantitative and qualitative methods (mixed methods) to capture not only changes in qira'ah ability scores, but also students' and teachers' learning experiences, attitudes, and perceptions of turats and Arabic Pegon-based learning. Thus, future studies are expected to provide a more comprehensive picture of the potential and limitations of this learning model in various Islamic education contexts.

Conclusions

A quasi-experimental study involving 60 students from MTsN 1 in Gorontalo City during the even semester of 2024/2025 (March–April 2025) demonstrated that the Arabic-based learning model utilizing Pegon with the text Mir'atul Thullab was significantly more effective in enhancing understanding of maharah qira'ah compared to conventional methods. The mean post-test score of the experimental group was 87.48 (SD 2.52), with an average gain of approximately 30.26 points. In contrast, the control group achieved a mean score of 69.70 (SD 2.76), with an increase of approximately 13.14 points. These descriptive results substantiate a more than twofold increase within the experimental cohort.

Inferentially, the t-test of two independent samples yielded $t (58) = 26.071$; $\text{Sig. (2-tailed)} < 0.001$, with a mean difference of approximately 17.78 points (95% CI: 16.41 to 19.14), thereby confirming a highly significant difference between the experimental and control groups. The assumptions for the analysis (normality and homogeneity) are satisfied, allowing for valid conclusions regarding the efficacy of the model.

Considering the relatively balanced baseline abilities between the groups, with an average pre-test score of 57.22 for the experimental group and 56.56 for the control group, and the structured intervention procedures—including device design, instrument validation, and pre-post test administration—the observed improvement in

the experimental group's results can be more appropriately attributed to the implementation of the Arabic Pegan-based model. Substantially, these findings strengthen the literature that the integration of turats texts in Pegan Arabic script that is relevant to the cultural-religious context of students is able to increase the involvement and comprehension of reading in qirā'ah learning, while providing a practical basis for teachers and madrasah managers to adopt a similar model as an alternative to contextual learning.

Consequently, the Arabic-based learning model of Pegan, utilizing Mir'atul Thullab, was declared effective in enhancing the comprehension of maharah qirā'ah among students of MTsN 1 Gorontalo City, in comparison to traditional methods, as evidenced by both descriptive indicators and statistical analyses.

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