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## **The Influence of Pegon Arabic Learning on the Understanding of Islamic Values in Yusuf's Lontar Manuscript in Class X of MA Al-Khairat Bintauna**

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### **ABSTRACT**

This study aims to analyze the influence of Pegon Arabic learning on the understanding of Islamic values in the Lontar Yusuf Manuscript among grade X students of MA Al-Khairat Bintauna. The background of the research originates from the necessity to incorporate local Islamic Nusantara literacy into modern education, while addressing the limitations of traditional approaches that fail to connect students with their cultural context. The study employed a quantitative approach with a quasi-experimental pretest-posttest control group design involving 60 students divided into experimental and control groups. The experimental group received instruction based on Pegon Arabic texts, whereas the control group received conventional instruction aligned with the madrasa curriculum. The research instrument consisted of a five-point Likert scale questionnaire measuring four indicators of understanding Islamic values: knowledge, meaning, appreciation of values, and application. The analysis results demonstrated that the initial capabilities of the two groups were relatively comparable, with pretest averages showing no significant difference. Following the intervention, the experimental group exhibited a highly significant improvement, achieving a posttest average of 90.90.63, compared to 75.60 in the control group. An independent samples t-test produced a t-value of 13.13.063 with a significance level of 0.000, corroborating the effectiveness of Pegon Arabic instruction. Furthermore, Cohen's effect size value  $d = 3.07$  indicates a very substantial practical impact. These findings suggest that learning Pegon Arabic can enhance the comprehension of Islamic values in a manner that is more profound, contextual, and pertinent to local literacy culture. This research has important implications for the integration of Pegon Arabic into the Islamic education curriculum as a strategic measure to reinforce religious literacy grounded in local wisdom. Future studies are recommended to explore the application of Pegon texts from various regions within different learning contexts.



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## Introduction

The study of the Arabic language in Indonesia, particularly within the framework of Islamic education, assumes a significantly important role in the dissemination and instruction of Islamic values to the younger generation.[1], [2] One of the methods employed to enhance comprehension of classical Islamic texts involves the utilization of the Arabic Pegan script, a variant of Arabic writing used within the archipelago, particularly in pesantren traditions. Pegan Arabic enables the writing of Arabic by employing modified Arabic characters that accommodate the phonetic requirements of local languages, such as Javanese, Madurese, and others.[3] In this context, learning Pegan Arabic not only provides linguistic understanding but also fosters students' connection to religious texts that hold profound cultural significance.

Furthermore, the Lontar Yusuf Manuscript is regarded as one of the classical texts that encompasses narratives concerning the Prophet Yusuf, imbued with moral values and Islamic religious teachings. Typically inscribed in the Pegan script, this manuscript plays a significant role in the dissemination and comprehension of Islam among the populace of the archipelago.[4] Through the study of texts such as Lontar Yusuf, students are able to enhance their comprehension of Islamic moral principles, including patience, honesty, and resilience in confronting life's challenges.

Although numerous studies have examined the acquisition of Arabic in general and the comprehension of Islamic values through religious texts, there has been no specific research dedicated to exploring the impact of Pegan Arabic education on the understanding of Islamic values within classical texts such as the Lontar Yusuf Manuscript.[5] This gap prompts a significant inquiry: can learning Pegan Arabic enhance the comprehension of Islamic moral values and teachings among class X students in the Lontar Yusuf Manuscript?

This gap is vital to address, considering that Pegan Arabic constitutes an integral element of the rich yet frequently undervalued local cultural heritage within contemporary education. Incorporating Pegan Arabic into the curricula of public schools and madrasas not only safeguards local cultural traditions but also provides students with the opportunity to explore Islamic texts more profoundly and in a manner that is pertinent to their context.[6] This study seeks to address this gap by investigating the impact of learning Arabic Pegan on students' comprehension of Islamic values as depicted in the Lontar Yusuf Manuscript among Grade X students at MA Al-Khairat Bintauna.

This study introduces an innovative approach by investigating the use of Pegan Arabic as a means to enhance comprehension of Islamic principles within classical texts composed in the Pegan script, notably the Lontar Yusuf Manuscript. Typically, the application of Arabic Pegan in Arabic language instruction is regarded as supplementary material or an auxiliary resource; however, its effective utilization in fostering religious understanding has not been extensively realized, particularly within formal educational settings.[7] Therefore, this study aims to address the discrepancy between conventional pedagogical approaches that emphasize standard Arabic and the more unique utilization of Pegan Arabic within the cultural context. Additionally, this research innovatively proposes the incorporation of Arabic Pegan into educational practices in public schools and madrasas, a practice more commonly linked to traditional pesantren education.

There is a trend in education that is increasingly leading to the use of learning methods and media that are more contextual and in accordance with local wisdom.[8] The use of Pegan Arabic in learning Arabic in public schools and madrassas may be a new trend in connecting local traditions with modern education.[9] The use of Pegan Arabic in learning Arabic in public schools and madrassas may be a new trend in connecting local traditions with modern education. This research is expected to contribute to the development of more relevant learning methods rooted in local cultural and religious values.

There is also an urgency to integrate Pegan Arabic learning into the formal education system, given that more and more students are less familiar with the Pegan script and the religious texts that use it.[10] With the rapid globalization and the influence of technology, many students are connected to foreign languages and cultures, which can reduce their awareness of the local values and Islamic cultural heritage contained in traditional texts. Therefore, learning Pegan Arabic has become very important to preserve and reintroduce this heritage in modern education.

The main purpose of this study is to evaluate whether learning using Arabic Pegan can improve students' understanding of Islamic values contained in the Lontar Yusuf Manuscript.[11] This study aims to find out whether the use of Arabic Pegan in learning can deepen the understanding of Islamic morals and teachings among students. This research also identifies whether Pegan Arabic as a learning medium can connect students with classical Islamic texts that are difficult to understand if they only use standard Arabic. By filling this gap, this study is expected to provide empirical evidence on the effectiveness of the use of Pegan Arabic in

the context of formal education, particularly in improving students' understanding of Islamic values contained in classical texts.[12]

## Method

This study uses a quantitative approach with a *quasi-experimental* design of the *pretest–posttest control group design*, which allows researchers to compare changes in the understanding of Islamic values between two groups with different treatments. The location of the research is MA Al-Khairat Bintauna in North Bolaang Mongondow Regency, which is an important context because this institution applies local culture-based learning in religious education. The study was carried out for one semester of learning, including the licensing stage, instrument development, trial, treatment implementation, and data collection. The research population consisted of all students of class X, and as many as 60 students were selected as samples through the total sampling technique, then divided into two groups, namely the experimental class (30 students) who received the treatment of Pegan Arabic learning and the control class (30 students) who followed conventional learning according to the madrasah curriculum.

The main instrument in this study is in the form of a five-point Likert scale questionnaire with 24 statements prepared based on indicators of understanding Islamic values in the Lontar Yusuf Manuscript, covering aspects of knowledge, meaning, value appreciation, and application in daily life. This instrument was developed through a content validation process by Islamic education experts and reliability measurement to ensure the suitability, consistency, and stability of the items. The research procedure began with giving a pretest to both groups to measure initial ability. Treatment was carried out in the experimental class using Pegan Arabic-based learning, which was focused on the analysis of the Lontar Yusuf text. At the same time, the control class received learning by the lecture and discussion method without the use of the Pegan text. After the learning process was completed, both groups were given a posttest using the same instrument to find out the change in the understanding of Islamic values.

The data obtained was analyzed using descriptive statistics to describe the mean, standard deviation, minimum value, and maximum in the pretest and posttest. Next, a normality test (Shapiro–Wilk) and a homogeneity test (Levene's Test) were carried out to ensure that the data distribution met the requirements for the use of parametric analysis. The difference in pretest and posttest scores in each group was analyzed through a *paired samples t-test*, while the difference in posttest results between the experimental class and the control class was tested using an *independent samples t-test* to determine the effectiveness of the treatment. Ethical considerations are fulfilled through the granting of official permission from the school, providing information to students related to the purpose of the research, ensuring the confidentiality of the identity of the participants, and conducting research without putting pressure or risk on all respondents.

## Results and Discussion

### Result

This study aims to determine the influence of learning Arabic Pegan on the understanding of Islamic values in Yusuf's Lontar Manuscript in grade X students of MA Al-Khairat Bintauna. The analysis was carried out by comparing the results of the pretest and posttest in the experimental group and the control group through a quantitative approach based on descriptive statistics, prerequisite tests, t-tests, and effect size calculations. The use of two research groups allowed researchers to assess the effectiveness of the treatment objectively and to see the difference in the level of improvement in understanding between Pegan Arabic-based learning and conventional learning.[13], [14]

The results of the descriptive analysis showed that before the treatment was administered, the initial abilities of the two groups were at a relatively balanced level. The average pretest score of the experimental class was **74.50**, while the control class had an average of **75.97**, so there was no fundamental difference in the students' initial understanding of Islamic values in the Lontar Yusuf Manuscript. This equivalent initial condition ensures that the improvement that occurs after treatment is the impact of the learning method given and not influenced by the student's initial ability. After the learning took place, there was a very noticeable difference in improvement between the two groups. The average posttest score of the experimental group rose to **90.63**, while the control group reached only **75.60**, indicating no significant improvement in the class that did not receive the Arabic Pegan treatment.

Table 1. Descriptive Statistics: Pretest and Posttest of Understanding Islamic Values

Group	N	Average Pretest	Posttest	Average Difference (Gain)	Baku Junction
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Group	N	Average Pretest	Posttest Average	Difference (Gain)	Baku Junction
Experiment (Arabic Pegan)	30	74,50	90,63	16,13	3,65–3,84
Control (Conventional)	30	75,97	75,60	-0,37	3,28–4,99

The data presented in the table indicates that the experimental group demonstrated a notable enhancement in comprehension of Islamic values. An average gain of 16.13 points signifies that incorporating Pegan Arabic texts into the educational process substantially contributes to augmenting students' understanding of the Islamic values embedded within the Lontar Yusuf Manuscript. Conversely, the control group experienced a marginal decline, with a gain score of -0.37, suggesting that traditional instructional methods do not yield significant improvements in students' comprehension. The substantial disparity in gain scores between the two groups clearly underscores the pedagogical superiority of Pegan Arabic instruction.

To ensure that the observed increase is not attributable to random variation, prerequisite assessments are undertaken in the form of normality and homogeneity tests. The results of the normality assessment, utilizing the Shapiro-Wilk test, indicated that all pretest and posttest values had significance levels above 0.05, confirming the data's normal distribution and suitability for analysis via parametric statistics. Furthermore, the homogeneity of variance was examined through Levene's Test, which yielded a significance value of 0.119 (> 0.05), thereby indicating that the variances of the two groups are homogeneous and satisfying the assumptions required for conducting a t-test.

Moreover, the results of the independent samples t-test indicated a significant difference between the posttest scores of the experimental and control groups. The calculated t-value was 13.063 with a p-value of 0.000 (two-tailed), signifying that Pegan Arabic learning demonstrates a statistically significant advantage over traditional learning methods. The complete data are presented in the table below.

**Table 2. Independent Sample t-Test Results**

Variable	t-value	Df	Sig. (2-tailed)	Information
Posttest Experiment vs Control	13,063	58	0,000	Significant (p < 0.05)

Furthermore, to ascertain the extent of influence exerted by the Arabic Pegan learning intervention, an effect size calculation was performed utilizing Cohen's d formula. The results indicated a Cohen's d value of 3.07, categorizing it as a very large effect size. This evidence demonstrates that Pegan Arabic instruction not only yields statistically significant differences but also exhibits a substantial practical effect in enhancing students' comprehension of Islamic values. Such a sizable effect size substantiates the proposition that employing Arabic Pegan can serve as a highly efficacious strategy for value education and learning predicated on classical Islamic texts.

A visualization of the results of the comparison of the pretest and posttest between the two groups can be seen in the following diagram. This graph shows that the increase in students' scores in the experimental group was much higher than in the control group, thus supporting the quantitative findings obtained through statistical analysis.

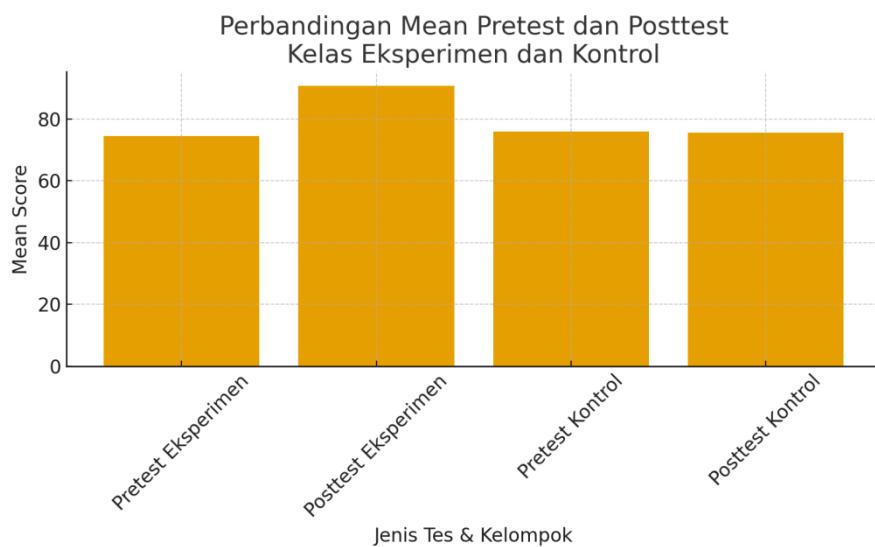


Figure 1. Pretest and Posttest Average Score Comparison Bar Chart

## Discussion

The results of this study show that Pegan Arabic-based learning has a significant influence on increasing the understanding of Islamic values in the *Lontar Yusuf Manuscript* among students of class X of MA Al-Khairat Bintauna. These findings fill in the gaps of previous research that generally focused on the teaching of modern Arabic without paying attention to local literacy-based approaches. The average increase of 16.13 points in the experimental group shows that the use of Pegan Arabic is not only a medium to improve students' linguistic abilities, but also as a contextual means that facilitates a deeper understanding of Islamic moral values contained in classical texts.[15], [16]

The success of learning based on Arab Pegan cannot be separated from the characteristics of Pegan as an adaptive writing system. Pegan is designed to transcribe local languages using the Arabic script, enabling students to access religious texts more easily. Hula et al. (2022) emphasize that the Arab Pegan has historically developed through a process of modifying Arabic letters to suit the phonological needs of Nusantara societies, thereby facilitating readers in understanding religious texts. These findings support the principle that local literacy-based learning can strengthen students' learning experiences.[17]



Figure 2. *Lontar Yusuf* manuscript in Arab Pegan script.

In classroom practice, the texts used in the experimental class were not limited to modern copies, but also referred to traditional *Lontar Yusuf* manuscripts written in Arab Pegan script, as shown in Figure 2. The manuscript presents a sequence of poetic stanzas beginning with the *basmalah* and is equipped with clear vowel markings, making it easier for students to read and chant the text. The presence of this manuscript in the learning process strengthens the nuance of Islamic Nusantara literacy, as students interact directly with the original form of the written tradition that has long lived in society. Thus, the use of Pegan manuscripts not

only enhances cognitive understanding of Islamic values but also fosters a sense of historical and cultural closeness to the local religious heritage.

It is important to note that learning Pegan Arabic in this context is able to bridge the gap between linguistic competence (language skills) and religious understanding.[18] This learning process is in line with the theory of social constructivism put forward by Vygotsky, which emphasizes that the learning process will be more effective when the material learned is related to the real experience and cultural context of the learner.[19], [20] Through the use of Pegan Arabic texts, students can connect directly with the Islamic literacy of the archipelago, which is strongly attached to their cultural identity. This makes this learning not only cognitive, but also affective and socio-cultural, which strengthens their understanding of the Islamic teachings contained in the text. In other words, this learning does not only focus on linguistic comprehension, but also involves the emotional and spiritual involvement of students in understanding the moral message in the text.[21]

On the other hand, these findings also support the view that language teaching based on local culture has enormous potential in enriching the internalization of religious values.[22] Pegan Arabic-based learning serves as an instrument that connects students with the treasures of classical Islamic literacy contained in texts such as *Lontar Yusuf*, *Suluk Wujiland Centhini Fiber*. These texts not only serve as a source of knowledge, but also contain Islamic moral and spiritual values that are very relevant to the development of students' character.[23] Thus, Arab Pegan plays an important role in the cultural revival process or the revival of the archipelago's Islamic literacy culture in religious education in madrasah.[24], [25]

When compared to previous research, such as that conducted by Rahman and Sholihah (2023), which showed that classical Arabic text-based learning improves students' understanding of thematic interpretations, this study makes a new contribution by emphasizing the importance of the Pegan script as a contextual form of local literacy. This fills a gap in the literature on how local literacy can be used to deepen Islamic values, not just through standard Arabic texts.[26] This research also strengthens the results of a study by Alwi et al. (2022), which highlights the relevance of value-based learning in shaping students' ethical and spiritual awareness in madrasas. Thus, learning Arabic Pegan not only serves as a medium for improving language skills, but also as a means of character formation based on Islamic values that students live.[27], [28]

In addition, this study supports the findings of Ikhsanuddin, Anshory & Abbas (2023) who examined the learning of the yellow book using Pegan Arabic in one of the Islamic boarding schools in Central Java. They found that Pegan increased students' active learning, confidence, and analytical ability of religious texts. In the context of this study, a similar influence was seen when the students of the experimental group not only understood the content of the text, but also showed increased interest and enthusiasm in learning the values contained in the story of the Prophet Joseph. This suggests that the use of Pegan provides a more communicative, participatory, and interactive learning experience, as students feel they are in a learning situation that is relevant to their culture.[29]

The active involvement of students during the learning process is an important factor that strengthens the results of this study. Based on the results of the questionnaire, most of the students stated that Pegan Arabic helped them understand the moral message contained in the story of the Prophet Yusuf, such as patience, honesty, and steadfastness of faith.[30] This shows that Pegan text-based learning has the potential to build moral engagement, which is students' emotional and spiritual involvement with Islamic teachings through texts that they understand directly.[31] Thus, this learning not only improves the cognitive aspect of students but also enriches their affective dimension, deepens their appreciation of Islamic teachings, and strengthens their moral commitment.[32], [33]

Furthermore, the results of this study show that value-based learning can play an important role in shaping students' character. Pegan Arabic learning allows students to not only understand religious teachings textually, but also relate them to the context of their lives.[34] This contextual and experiential learning is in line with the contextual religious learning approach, which emphasizes the relationship between texts, values, and students' life experiences in the learning process. This reminds us of Pierre Bourdieu's concept of cultural capital, which states that education should not only introduce universal knowledge, but also explore and appreciate the local cultural values inherent in learners.[35]

The results of this study also have important implications for the development of the Islamic education curriculum in madrasas. The integration of Pegan Arabic-based learning as a learning medium can be a very valuable innovation in developing students' religious literacy in more depth. The use of Pegan texts is able to strengthen students' cultural identity, as well as instill Islamic values in a contextual and meaningful way.[36] In a long-term perspective, the implementation of this strategy can be an adaptive learning alternative to the independent curriculum, which emphasizes learning independence, contextuality, and respect for local wisdom. Pegan Arabic-based learning offers a more personalized approach and is close to students' life experiences, which is not only limited to the cognitive aspect, but also strengthens their moral and spiritual character.[37]

Theoretically, the results of this study also expand our understanding of the function of language and writing in education. Language, especially through writing, is not only a means of communication but also a

vehicle for internalizing values.[38] Pegan Arabic, which was previously seen only as a traditional writing system, has proven to have great pedagogical potential in deepening religious understanding. Therefore, the integration of Pegan in Arabic language learning can be seen as an effort to restore the function of language as a means of moral and spiritual formation, not just a linguistic tool.[39] Pegan-based learning provides an opportunity to revitalize the archipelago's Islamic literacy culture that is relevant to the challenges of modern times.[40]

Thus, this study emphasizes that Pegan Arabic-based learning can be a creative and contextual solution in strengthening the understanding of Islamic values among madrasah students. This approach not only answers the gap in existing literature but also opens up space for the revitalization of Islamic literacy in the archipelago in modern education, as well as strengthening the relationship between linguistics, cultural values, and moral education.

## Conclusion

The results of the study show that Pegan Arabic text-based learning has a significant and strong influence on improving the understanding of Islamic values in the *Lontar Yusuf Manuscript* in grade X students of MA Al-Khairat Bintauna. The very striking difference in posttest values between the experimental class and the control class, reinforced by the significant t-test results as well as the *effect size* value in the very large category, confirms that the use of Arab Pegan is not only statistically effective but also has a substantial pedagogical impact. Thus, this study succeeded in answering the problem formulation and proving that the use of Arabic Pegan is a relevant, contextual, and meaningful learning strategy in deepening students' religious literacy.

The findings of this study have important implications for the development of Arabic language learning and Islamic education in general. The integration of Pegan Arabs shows that learning based on local wisdom can strengthen students' religious understanding while increasing their connection with the archipelago's Islamic literacy heritage. The success of this approach signals the need to reorient learning towards a more contextual, participatory, and rooted model of local literacy that has long been part of the treasure trove of Islamic education in the archipelago.

In the future, this study recommends that Arabic-based learning be integrated more systematically into the curriculum of madrassas and public schools as part of pedagogical innovations based on local culture. Teachers are advised to develop modules, worksheets, and other supporting media that utilize Pegan texts as the main and companion learning resources. In addition, advanced research can be conducted by expanding the study object, using Pegan texts from different regions, or combining this approach with other learning strategies to see its effectiveness in various educational contexts. This approach is expected to encourage the revitalization of Islamic literacy in the archipelago while strengthening the character and understanding of religious values among the younger generation.

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