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Correlation Between the Intensity of Use of the Book of *Masā'il Ta'lim* Rembang (Pegon Version) and the Improvement of Arabic Learning Achievement of Grade VIII Students of MTs Negeri 1 South Bolaang Mongondow

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ABSTRACT

This quantitative correlational study investigates the relationship between the intensity of using the *Masā'il Ta'lim* textbook (Pegon version from Rembang, Central Java) and the improvement of Arabic language achievement among eighth-grade students at MTs Negeri 1 Bolaang Mongondow Selatan, Indonesia. The Pegon script—an adaptation of Arabic letters for the Javanese language—has historically served as a medium of Islamic education and cultural preservation in Rembang. This study aims to explore whether the pedagogical use of Pegon-based materials correlates with students' Arabic learning outcomes in a modern madrasah context. Sixty students were selected as the research sample using purposive sampling. Data collection employed a Likert-scale questionnaire to measure the intensity and frequency of Pegon text usage and documentation of students' Arabic language scores. Data analysis used Pearson's Product Moment correlation via SPSS 26. The results revealed a significant positive correlation ($r = 0.527$, $p < 0.05$) between the intensity of *Masā'il Ta'lim* Pegon utilization and Arabic achievement. This indicates that students who engage more actively with Pegon-based learning resources tend to achieve higher Arabic proficiency. The study underscores the pedagogical relevance of Pegon literacy as a bridge between traditional Islamic education and modern language learning, affirming its potential role in enhancing students' comprehension and cultural identity within Indonesia's madrasah system.



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Introduction

The Pegon script is one of the important adaptations of the Arabic script used to write local languages in the archipelago, especially in the pesantren environment. In the tradition of Islamic education in Indonesia, this script is not just an alternative graphic system, but a literacy medium that unites the local language with the treasures of Arabic science, thus facilitating the process of transmitting Islamic knowledge to students[1]. Literature examining the history and practice of basic education in madrassas and pesantren shows that

modified variations of Arabic writing, including Pegon, have historically been part of the literacy curriculum in madrassas ibtidaiyah and similar institutions[2]. Ethnographic research on the literacy culture of pesantren also places the modified Arabic script as a key element in the formation of students' scientific practices, as well as showing its role in maintaining the continuity of tradition and scientific identity. Thus, the claim that Pegon is an adaptation of Arabic letters for local languages and used historically as a medium of pesantren education has strong support from empirical studies as well as institutional case studies[2].

Among the texts familiar to the pesantren community, Kitab Masā'il Ta'līm occupies a distinctive position as a teaching material that bridges the traditions and needs of contemporary learning. The Pegon/Rembang version of this book is not solely an object of philological study, but a source of learning that is always alive in religious classes. Reports on the practice of teaching classical books indicate that ancient Arabic books along with local writing variants such as Pegon are still the main sources of religious and traditional science teaching[2]. At the basic education level, the introduction of Pegon from an early age in madrasah ibtidaiyah serves as a pedagogical foothold: students are prepared to read the "yellow book" while maintaining their connection with traditional literacy practices that are part of the identity of the pesantren. Therefore, the relevance of the Pegon version of the Book of Masā'il Ta'līm does not stop at the transmissive function, but also strengthens the cultural identity of students in the midst of the modernization of learning.

With this change, man can think about an object, even though the object is not sensed when the man thinks. As is known that the position of man is *animal symbolicum*, meaning that humans are creatures that use symbols. If we analyze this expression more closely and carefully, then the position of man is more than a theory *Homo sapiens* found in the theory of evolution. In fact, the uniqueness of humans does not only lie in the ability to think but also in the ability to speak.[3]

In the context of formal Islamic educational institutions, Arabic language achievement is typically measured through a relatively standard set of skills[4]. The literature describes a competency framework that emphasizes the division of language skills into the four standard components of reading (qirā'ah), writing (kitābah), speaking (kalām), and listening (istimā') as well as understanding texts as an integral part of the evaluation process[5]. This framework has a direct impact on the development of teaching materials and assessment methods: traditional teaching materials such as Pegon texts can be integrated with explicit learning objectives, for example Pegon text reading exercises to reinforce qirā'ah, transliteration exercises to reinforce kitābah, and text-based discussions to improve kalām and comprehension[6]. In other words, even though it is rooted in the heritage of classical literacy, the use of Pegon can be functionally combined with modern competency standards in madrassas

In line with that, various theoretical and practical evidence confirms that learning based on local wisdom tends to increase student engagement and understanding.[7] Contextual learning interventions and models, which connect material to students' cultural experiences or environments, are reported to increase motivation, participation, and learning outcomes[8]. In the context of Islamic boarding schools and Arabic language education, culturally relevant approaches show a positive impact on language skills[9], thus supporting the hypothesis that Pegon literacy as part of the cultural ecology of learning in pesantren can increase student involvement[10]. In addition to the pragmatic contribution to the mastery of language skills, Pegon integration is also related to the formation of students' cultural identity and religious moderation, as noted in the study of Islamic boarding school literacy culture[2]. Thus, the integration of Pegon into the learning process is not only pedagogically relevant, but also socioculturally meaningful[8]

Departing from this explanation, previous studies on formal Islamic institutions (MI/MTs/MA) show that Arabic learning outcomes are influenced by managerial, methodological, institutional background, and learning media variables[11]. However, a quantitative study that emphatically tested the relationship between the intensity of Pegon use translated into frequency, duration, and interest with Arabic language achievement[12], especially in the context of state madrasas and the case study of MTsN 1 South Bolaang Mongondow with Pegon Rembang teaching materials, are still rare or even not found in standardized literature[4]. These claims are in line with the general finding that successful Arabic language learning depends on good planning, implementation, and assessment, but there has not been much research that has focused operationally on the intensity of use of certain traditional mediums and their impact on achievement[11].

The lack of quantitative evidence seems more evident when reviewing state madrasas. Many empirical studies and reports on Arabic learning practices at various levels (MI/MTs/MA and Islamic boarding schools) discuss common factors such as madrasah management, pesantren background, teaching methods, and media[11] but did not specifically examine the correlation between the intensity of Pegon use and Arabic

achievement scores in certain madrassas in certain countries[12] such as MTsN 1 South Bolaang Mongondow, As for the study of the existing Pegan, it focuses more on historical, cultural, and scientific transmission aspects[13] in pesantren rather than on the quantitative relationship between the intensity of its use and the results of learning Arabic in state madrassas[14].

As number of supporting evidence from similar studies confirms the need for appropriate learning design and evaluation. Studies on the implementation of Arabic language learning in madrassas emphasize the importance of measurable methodological management, planning, and strategies[11]. However, many evaluations of the effectiveness of methods or media still measure the results of learning Arabic in general[12], not a special effect of Pegan as a teaching material with frequency, duration, and interest indicators[15]. On the other hand, literature on Pegan is often in the form of cultural and historical studies that are of great value for heritage preservation[16], but has not provided a quantitative answer as to whether the intensity of the use of Pegan has a direct impact on the academic achievement of students in state madrasas[17].

The literature also presents a contrary view of the relevance of traditional materials such as Pegan to modern Arabic proficiency targets[18]. Some camps consider traditional materials to be less compatible with the demands of contemporary communicative competence, for example due to differences in registers, discourse structures, or the need for modern language practice[19]. On the other hand, the study of the culture and practice of pesantren reports that traditional materials such as Pegan actually clarify understanding due to cultural proximity, space of context, and continuity of scientific transmission, so that it can support Arabic language learning in the local environment. This contradiction emphasizes the need for standardized quantitative research in the context of state madrassas such as MTsN 1 South Bolaang Mongondow so that both claims can be tested empirically

In terms of contextual factors, a study that assesses the influence of pesantren education background on Arabic competence and motivation shows that the religious and linguistic environment ecosystem has implications for learning outcomes. These findings provide a solid basis for testing whether traditional media such as Pegan will play a similar or different role—when applied to state madrassas that have distinctive institutional characteristics and more heterogeneous student demographics[20]. In other words, there are sufficient theoretical reasons to estimate that the effect of Pegan is not universal, but rather context-bound: the extent to which the intensity of Pegan use is seen as meaningful, supported by teachers, and accepted by students will affect the learning outcomes achieved.

The methodological aspects proposed in this study also offer novelty. Studies that explicitly measure the "intensity of Pegan use" are still rare. Therefore, the definition of intensity through three standardized dimensions of frequency (how often Pegan is used in learning), duration (length of exposure to Pegan in units of learning time), and interest (motivation/affection for Pegan use) is both a conceptual and operational contribution[21]. The three dimensions were then measured with validated quantitative instruments, and were associated with the measurement of Arabic language achievement. If necessary, the item analysis and calibration of the instrument can use the Rasch model to ensure the reliability and validity of the measurements[22]. Thus, this study combines the measurement of local heritage-based media use with modern psychometric evaluation procedures a combination that is expected to provide a sharper empirical picture.

The need for standardized instruments and test item analysis to assess Arabic language achievement in MTs is supported by research using the Rasch model on tashrif (Arabic morphology) test items as well as learning effectiveness evaluation studies that measure changes in literacy and academic achievement[21]. Therefore, combining Pegan intensity instruments and performance measurements compatible with Rasch not only strengthens the methodological foundations of the research, but also contributes to the practice of educational evaluation that is increasingly demanding accountability [22]

At the same time, the discourse of Pegan literacy revitalization within the framework of Nusantara Islam shows a new trend of interest in integrating this heritage into the formal Islamic education curriculum. The discourse of cultural preservation and pedagogical relevance of Pegan emerged in line with efforts to integrate local wisdom into modern education policies[14]. This trend is relevant to assess the academic effects of Pegan-based teaching materials in madrasas, as curricular initiatives that adopt a local context-based approach are expected to become more widespread[19]. Thus, an empirical evaluation of the impact of the intensity of Pegan use on Arabic achievement is not only scientifically important, but also strategically policy-oriented.

Nevertheless, the literature also highlights the dilemma of Pegan's modernization: on the one hand there is a push to maintain and revitalize the heritage of literacy as a scientific identity; on the other hand, there is a demand to align learning with the needs of modern Arabic literacy and contemporary communicative competence. Policy and curriculum discussions often place Pegan at the center of this debate, while emphasizing the need for empirical research that can assess the real implications of its use on learning outcomes[14]. In the

realm of preliminaries, studies on the transmission of knowledge in pesantren show that Pegon is still actively used in religious teaching, thus providing an empirical basis that this medium is not just an artifact of past culture[13].

In addition to the context of Javanese Islamic boarding schools and Javanese-language religious books, the dynamics of Pegon literacy are also seen in other variants in the archipelago, such as Pegon Gorontalo. The study of the Arabic orthography of Pegon Gorontalo shows that this script undergoes a distinctive phonetic and graphemic adaptation through the adaptation of the letters to local sounds, the selection of some standard Arabic letters, and the formulation of writing rules that are different from the standard Arabic orthography.[23] Local religious manuscripts such as dikili, me'raji, and jabu that use this system are now generally only mastered by the older generation and have not been integrated into the curriculum of formal educational institutions, so they are in a vulnerable position to extinction. The study emphasized the urgency of standardization, digitization, and documentation of regional Pegon variants as a preservation step as well as a potential teaching material for religious literacy for the younger generation. These findings reinforce the view that various variants of Pegon are not just cultural artifacts, but pedagogical mediums that can be integrated into Arabic language learning and Islamic studies in madrasas, so it is relevant as a conceptual basis for testing the role of the Pegon version of *Masā'il Ta'lim* in this study.[24]

The urgent need to improve the quality of Arabic learning outcomes at the MTs level reinforces the relevance of research like this. Madrasah management principles, effective pedagogical strategies, and the selection of appropriate media are important determinants for student achievement). Empirical classroom-based studies also suggest that reading-focused instructional methods can improve students' reading performance. For example, the reading aloud method is described as reading by voicing the text with appropriate pronunciation and intonation so that meaning and information can be captured effectively by both the reader and listeners. Such a method is often proposed as a practical solution when classroom instruction becomes monotonous and students become less active in learning.[25] In that context, empirical testing of the role of Pegon as a local teaching material that has the potential to increase motivation and understanding is important for both academic and policy interests. If the intensity of Pegon utilization is shown to correlate with Arabic language achievement, the results can be the basis for designing more targeted interventions, for example by considering the dose of use (frequency-duration) and the reinforcement of affective aspects (interests) in the learning design[12].

If Pegon literacy serves as a bridge between religious traditions and modern pedagogy, then the intensity of the use of the book *Masā'il Ta'lim* (the Pegon version) has the potential to increase the achievement of students' Arabic language competence. This claim is supported by two groups of findings. First, studies on language learning show that reading interest and access to relevant materials are consistently positively correlated with language learning outcomes in both reading and writing skills in various subjects and contexts[26]. Second, reviews and research on Arabic teaching strategies confirm that learning media that are contextual, culturally relevant, and integrated with traditional practices of education (e.g. familiar religious texts) can increase motivation, interest, and learning outcomes[27]. In other words, if the Pegon version of *Masā'il Ta'lim* is able to combine traditional values with culturally familiar text formations, and is used intensively, then it is theoretically reasonable to suspect a positive contribution to the Arabic language achievement of students[28].

Within the framework of this study, the objective was formulated operationally, namely to test the correlation between the intensity of use of the Book of *Masā'il Ta'lim* (Pegon version) and the Arabic language achievement of grade VIII MTsN 1 Bolaang Mongondow Selatan[29]. The intensity of use was operationalized through three constructs of frequency, duration, and interest measured by a questionnaire based on the Likert scale as a quantitative instrument approach that is commonly used to measure usage behavior and affectation in educational research[30]. The Arabic language achievement is operationalized as a report card score in aspects of language skills[31] which is in harmony with integrated language learning (reading, writing, understanding texts, speaking, and listening), according to the measurement tendency in schools/madrasas[32]. With this design, the relationship between the intensity of Pegon use and academic achievement can be statistically tested to produce valid empirical evidence[22].

Conceptually, correlation testing will not only show the presence or absence of a linear relationship, but also provide an indication of the direction and strength of the association that can be acted upon in learning policy. If a positive and significant correlation is found, the madrasah can consider a strategy to increase the intensity of Pegon use gradually and measurably, for example through a special allocation of time for reading and writing Pegon (duration), increasing the frequency of use at several core meetings (frequency), and strengthening students' motivation and interest through meaningful literacy activities (interests). On the other hand, if the

correlation is not significant or even negative, the findings are still useful for reviewing the suitability of Pegan with student profiles, teacher readiness, and the design of the learning activities applied.

In addition, this study has methodological implications that can enrich similar studies. The frequency-duration-interest construct-based measurement approach allows replication in other traditional teaching materials or in different school contexts. Validation of the instrument through both internal reliability tests and Rasch analysis will strengthen the quality of the measurements and increase confidence in the inferences generated. In this way, the research not only contributes to the substance of "Pegan and the achievement of the Arabic language", but also contributes a widely adaptable measurement model to the study of the intensity of the use of learning media in language education.

Finally, this research also targets broader practical relevance. Amid efforts to integrate local wisdom into the curriculum, empirical evidence on the effectiveness of traditional mediums such as Pegan will help stakeholders weigh between cultural preservation and the demands of modern Arabic language proficiency. If the findings are supportive, madrassas can design a systematic and measurable Pegan literacy program, integrating it into the Arabic language learning design, while maintaining the continuity of scientific identity. If the findings are not supportive, the madrasah also obtains a rational basis to develop alternative strategies that are more targeted, without having to completely abandon the traditional values that are the wealth of Islamic education in the archipelago.

Based on theoretical foundations and empirical findings related to literacy, reading interest, and the role of media and the context of Arabic language learning, the main hypothesis of this study is: H1—There is a positive and significant correlation between the intensity of the use of Kitab Masā'il Ta'lim (Pegan's version) and the Arabic learning achievement of grade VIII MTsN 1 students of South Bolaang Mongondow. This hypothesis is supported by evidence showing a positive relationship between interest/access to learning materials and language learning outcomes[33] and findings that emphasize that culturally relevant learning media increase motivation and learning outcomes[28].

Method

This study uses a correlational quantitative approach, which aims to test the relationship between two variables, namely the intensity of use of the Pegan version of *the Masā'il Ta'lim* book and the Arabic learning achievement of grade VIII students of MTs Negeri 1 South Bolaang Mongondow. This approach was chosen to obtain statistically analyzable data and provide a clear picture of how much the independent variable (intensity of use of the book of Pegan) has on the bound variable (students' Arabic learning achievement). This study focuses on measuring these variables and empirically testing the relationship between them.

The population targeted by this study is all grade VIII students at MTs Negeri 1 South Bolaang Mongondow, who are registered in the even semester of the 2024/2025 school year. From this population, a total of 60 students were selected as samples using purposive sampling techniques. This technique was chosen because the selected students are expected to actively use the Pegan version of *the Masā'il Ta'lim* book in learning Arabic, so that the data obtained is more relevant to answer the research objectives. This sample represents students who have experience learning using the book of Pegan and have variations in the level of achievement of Arabic language achievements.

This study measures two main variables. The first variable is the intensity of use of the Pegan version of *Masā'il Ta'lim*, which is measured through a questionnaire given to students. This questionnaire contains 20 questions designed to measure the frequency, duration, and interest of students in using the book of Pegan in learning Arabic. A 5-point Likert scale is used to gauge the intensity of the book's use, with answer options ranging from very rare to very frequent.[34]

The second variable is the student's Arabic learning achievement, which is measured based on even semester report card scores which include aspects of students' ability to read, write, and understand Arabic texts, as well as the ability to speak and listen in Arabic. This data is obtained from the grade archive available at the school. These two variables are expected to provide a clear picture of the extent of the influence of the use of the Pegan version of *the Masā'il Ta'lim* book on the achievement of students' Arabic language achievements.

The data collection procedure begins by distributing questionnaires to students who have been selected as research samples. This questionnaire is filled out by students under the supervision of a researcher to ensure accuracy and consistency in filling. After the collection of questionnaire data was completed, the researcher continued to collect data on student learning achievement through documentation of Arabic report card scores obtained from the school.[35]

To ensure the quality of the research instruments, the questionnaires used were tested for validity and reliability. The validity of the questionnaire is tested using the content validity and construct validity techniques, which ensure that the questionnaire measures things relevant to the research objectives. In addition, the reliability of the questionnaire was tested with Alpha Cronbach to ensure the internal consistency of the instrument.[36]

Once the data is collected, the analysis is carried out using descriptive statistics to describe the characteristics of the research sample. To test the relationship between the intensity of use of the Pegan *version of Masā'il Ta'lim* and Arabic learning achievement, Pearson Product-Moment correlation analysis was used. This test is used because the two variables studied are in the form of interval data (questionnaire scores and report card scores) and allow researchers to measure the strength and direction of the relationship between the two variables. The test was carried out using SPSS software version 26 with a significance level of 0.05. If the p value < 0.05, then it can be concluded that there is a significant relationship between the intensity of the use of the Pegan book and the achievement of learning Arabic.

This research is also carried out by paying attention to the ethical principles of research. Prior to data collection, all students involved were given an explanation of the research objectives and the procedures to be followed. They were asked to voluntarily consent to participate in the study. In addition, all data obtained will be kept confidential and only used for research purposes. The identities of the students involved will not be published in this research report, thus ensuring that the privacy and rights of students remain protected.

By using the correlational quantitative research method, this study is expected to provide a clearer understanding of how much the use of the Pegan *version of the Masā'il Ta'lim* book affects the Arabic learning achievement of students at MTs Negeri 1 Bolaang Mongondow Selatan. In addition, the results of this study can contribute to the development of Arabic learning models that are more contextual and based on local wisdom.

Results

This study aims to examine the relationship between the intensity of the use of the Pegan version of the *Masā'il Ta'lim* book and the Arabic learning achievement of grade VIII students of MTs Negeri 1 South Bolaang Mongondow. The study population was 120 students, with 60 students as a sample selected through purposive sampling techniques. The presentation of the results of the study includes: data description, reliability test, normality test, and Pearson Product-Moment correlation test between the two variables.

Tabel 1. Descriptive Statistics

Variabel	N	Minimum	Maximum	Mean	Hours of deviation
kitab_pegon	60	58	90	75.58	7.788
bahasa_arab	60	73	95	83.68	5.649

Information:

The descriptive table shows that *kitab_pegon* score has an average of 75.58, while *bahasa_arab* has an average of 83.68. The variability of the data can be seen from the standard deviation values of 7,788 and 5,649, respectively.

Table 1 shows that the number of respondents for both variables was 60 students. The *kitab_pegon* score ranged from 58 to 90 with an average of 75.58 in the moderate-good category, while the *bahasa_arab* score ranged from 73 to 95 with an average of 83.68 in the good category. The standard deviation value (Std. Deviation) shows that the distribution of pegan data (7.788) is slightly more spread than Arabic (5.649), so that the variation in scores on *kitab_pegon* variable is relatively larger.

Based on this initial picture, it appears that both the intensity of use of the Pegan book and the achievement of learning Arabic show a good enough distribution of values to be analyzed further. Therefore, the next step is to ensure that the instrument used to measure the intensity of use of the Pegan book is really reliable (reliable) before it is used as a basis for drawing conclusions.

Table 2. Results of the Kolmogorov Smirnov and Shapiro Wilk Normality Test

Variabel	K-S Statistic	df	Sig. (p)	Shapiro Wilk Statistic	df	Sig. (p)
Kitab pegon	0.103	60	0.175	0.977	60	0.303
Arabic	0.092	60	0.200	0.975	60	0.268

Information:

All $p >$ values are 0.05, both for Kolmogorov-Smirnov and Shapiro-Wilk.

→ Data is normally distributed, so parametric analysis can be used (Pearson correlation and linearity test).

Based on Table 2, the significance value (Sig.) of the Kolmogorov Smirnov and Shapiro Wilk tests on both variables was greater than 0.05. This shows that the data distribution for the variables of the pegon book and Arabic is normally distributed. Thus, the assumption of normality is fulfilled so that further analysis can use parametric statistical tests (e.g. Pearson correlation and regression/linearity analysis).

Table 3. Linearity Test The relationship between kitab_pegon and bahasa_arab

Source of Variance	Sum of Squares	df	Mean Square	F	Itself.
Between Groups (Combined)	975.567	24	40.649	1.568	0.110
Linearity	523.780	1	523.780	20.203	0.000*
Deviation from Linearity	451.787	23	19.643	0.758	0.755
Within Groups	907.417	35	25.926		
Total	1882.983	59			

Information:

The value of $p = 0.000 < 0.05 \rightarrow$ there is a linear relationship between kitab_pegon and bahasa_arab.

The value of Deviation from Linearity $p = 0.755 > 0.05 \rightarrow$ the linear relationship does not deviate from linearity, so the Pearson correlation test is valid to use.

Table 3 shows that the significance value on the linearity line is $0.000 < 0.05$, which means that there is a significant linear relationship between the variables of the pegon book and the Arabic language. Meanwhile, the significance value on the Deviation from Linearity line is $0.758 > 0.05$, indicating that the deviation from linearity is not significant. Thus it can be concluded that the model of the relationship between the book of pegon and the Arabic language meets the assumption of linearity, so Pearson's correlation analysis is worth using.

Table 4. Pearson's Correlation between kitab_pegon Mastery and bahasa_arab Ability

Variabel	kitab_pegon	bahasa_arab
kitab_pegon	1	0.527**
bahasa_arab	0.527**	1
Sig. (2-tailed)	—	0.000
N	60	60

Information:

The correlation of $r = 0.527$, with $p = 0.000 < 0.05 \rightarrow$ significant.

This means that there is a positive, significant, and moderate-strength relationship between the ability of the pegon book and the ability of the Arabic language.

Table 4 shows that the Pearson correlation coefficient between the mastery of the pegon book and the Arabic language ability is $r = 0.527$ with a significance value of $\text{Sig. (2-tailed)} = 0.000 < 0.05$. This shows that there is a statistically significant positive relationship between the two variables: the higher the mastery of the pegon, the higher the Arabic language proficiency of the students. The power of correlation is in the medium category – strong enough, so it can be concluded that the mastery of the pegon book has an important role in improving Arabic language skills.

These findings provide evidence to support that the integration of the *Mass'The Ta'lim* Pegon version in Arabic learning can improve students' Arabic language skills. This can be explained through a learning approach based on local culture that supports student involvement in the learning process. The book of Pegon, which uses Arabic script but is written with Javanese phonology, bridges students in understanding Arabic in a more familiar way.[37]

The application of the Pegon book not only improves the understanding of the Arabic language, but also strengthens the Islamic values and local culture contained in the book. By utilizing language and script that are more easily recognizable for students, this method creates learning that is more contextual and relevant to their cultural experiences. Therefore, students who interact with the Pegon book more often have a better understanding of the Arabic language as well as the values contained in the teaching materials.

However, despite the significant correlation found, there were some students who showed high achievement despite their low use of the Pegon book. This shows that in addition to the use of Pegon's book, other factors such as personal motivation, teacher support, and family environment also play a role in Arabic learning achievement. Therefore, it is important to consider additional factors that influence student learning in subsequent studies.[38]

One of the factors that affect a student's Arabic learning achievement is intrinsic motivation. Students who have high motivation to learn Arabic tend to be more active in using learning resources, including the book of Pegon. They strive to understand Arabic not only as an academic obligation, but as a part of their spiritual and intellectual needs. This motivation makes them more active and involved in the learning process.[39]

On the other hand, the teacher competency factor also plays a very important role in improving student achievement. Teachers who have good pedagogical skills and are able to relate learning materials to students' daily lives will be able to facilitate a deeper understanding of Arabic. Engaging and creative teaching methods will make students more enthusiastic about learning, which in turn will improve their learning outcomes.[40]

The results of this study also show the importance of teaching quality in improving Arabic language achievement. The Pegon Book can be an effective tool if it is accompanied by quality teaching. Arabic teachers who are able to teach the material with a contextual approach and relate the Arabic language to students' daily lives will improve their understanding of the material being taught.[41]

In addition, learning facilities also affect learning outcomes. Madrasas that have adequate facilities, such as comfortable classrooms and access to various learning resources, will support students in understanding the material better. Therefore, further research involving these variables will provide a more comprehensive picture of the factors that affect students' learning achievement in Arabic subjects.[42]

Discussions

The results of the analysis showed a significant positive relationship between the intensity of use of the Pegon version of the *Masā'il Ta'lim* book and the Arabic learning achievement of grade VIII students of MTs Negeri 1 South Bolaang Mongondow with a correlation coefficient $r = 0.527$ and a significance value of $p < 0.05$. These findings directly place Pegon not only as a legacy of religious literacy, but as a factor that is clearly related to the academic achievement of the Arabic language. At the level of scientific studies, this condition fills the void that previously emerged because most of the discourse on Pegon emphasizes the historical, cultural, and philological dimensions, while its relationship with the achievement of learning Arabic in state madrassas has not been quantitatively proven. Thus, this study provides an empirical answer that the intensity of students' interaction with the Pegon version of *Masā'il Ta'lim* is closely related to the variation in their Arabic report card scores, thus enriching the understanding of the role of Pegon in the context of contemporary formal education.

Theoretically, these findings strengthen the concept of contextual learning and literacy based on local wisdom. The Pegon version of the *Masā'il Ta'lim* book presents Islamic material with Arabic letters adapted to local phonology, so that it functions as a linguistic bridge between the student's mother tongue and standard Arabic. The positive correlation between the intensity of the use of the Pegon book and Arabic language

achievement shows that the use of teaching materials that are close to the linguistic and cultural realities of students contributes to the ease of understanding and internalization of the target language. This finding is in line with the framework developed in the study of the development of teaching materials based on Pegon writing for students of the Riyadhus Badi'ah Islamic boarding school, where the use of Pegon has been proven to increase the affordability of the material and the proximity of students to Arabic religious texts.[43] In this context, the results of the research not only support contextual learning theory in general, but also add a specific empirical dimension that Pegon literacy can be operationalized as a relevant pedagogical instrument in Arabic language learning in madrasas.

Previous studies on Pegon have generally been in the realm of textual, historical, and cultural studies, so that more attention has been directed to Pegon's position as a medium of transmission of Islamic knowledge in the archipelago. The development of teaching materials based on Pegon writing carried out at the Riyadhus Badi'ah Islamic boarding school marks an important shift from just cultural studies to the use of Pegon as the basis for systematic learning material design. This research continues in this direction with a different methodological step, namely making Pegon a pedagogical variable that is measured quantitatively. The intensity of the use of the Pegon version of the Masā'il Ta'lim book is operationalized as an independent variable which is then linked to the achievement of learning Arabic as a bound variable. Thus, the study of Pegon was expanded from the position of "developable teaching materials" to "learning factors that are proven to correlate with academic achievement". This expansion fills a void in the literature that has not been linked to Pegon literacy, Arabic learning strategies, and student learning outcomes in one measurable empirical analysis model.[25]

At the practical level, these correlation findings make an important contribution to learning practices in madrasas and the potential for education policy development. The positive and significant relationship between the intensity of use of the Pegon book and the achievement of the Arabic language indicates that Pegon deserves to be placed as one of the main learning media, not just a complement to the tradition. For MTs Negeri 1 South Bolaang Mongondow, this data can be the basis for integrating the Pegon version of the Masā'il Ta'lim book more systematically in learning planning, starting from the preparation of lesson plans to madrasah literacy programs. The experience of developing Pegon teaching materials in Islamic boarding schools shows that Pegon can be packaged as a structured teaching material, this study adds evidence that the intensive use of Pegon texts is related to an increase in Arabic language achievement in the state madrasah environment. From a policy perspective, these findings provide scientific legitimacy for initiatives that encourage the use of local wisdom and Nusantara Islamic literacy traditions in the Arabic curriculum, both at the level of education units and higher regulatory levels. [44]

From a methodological perspective, this study used a correlational quantitative design with a sample of 60 students from a population of 120 grade VIII students. This design allows mapping the linear relationship between the intensity of use of the Pegon book and Arabic learning achievement, and provides information on the strength and direction of the relationship based on the correlation coefficient $r = 0.527$. However, the correlation design is not designed to assert one-way causal relationships, so the results obtained should be understood as a strong indication of a significant correlation, not a final evidence of causality. Methodologically, this study complements the Pegon-based teaching material development approach that was previously carried out with a research and development model. If the development of teaching materials shows that Pegon can be compiled into valid and feasible teaching materials, this study shows that the intensity of the use of these teaching materials is correlated with students' Arabic language achievement. The combination of these two approaches provides a fuller picture of the potential of Pegon as a learning medium: it can be developed systematically and, when used intensively, relates to higher learning outcomes.

Practical recommendations for MTs Negeri 1 Bolaang Mongondow Selatan can be formulated based on correlation findings and literature support on the development of Pegon teaching materials. Strengthening the Pegon literacy program in madrasas is an important step, for example through directed reading activities, content studies, and discussion of the meaning of the Pegon version of Masā'il Ta'lim texts that are integrated with basic Arabic language competencies. The development of Pegon-based internal teaching materials inspired by the teaching material development model in Islamic boarding schools, but adjusted to the context and needs of MTs students, will enrich learning resources while maintaining continuity with local literacy traditions. In addition, Arabic teachers need to be supported to design learning activities that not only place Pegon as a text to be read, but also as an object of linguistic analysis that connects vocabulary, sentence structure, and comprehension of standard Arabic texts. Collaboration with Islamic boarding schools or institutions that have experience in developing Pegon teaching materials can also be considered to strengthen the capacity of madrasas in managing and utilizing Pegon literacy resources.

In summary, the correlation result of $r = 0.527$ with $p < 0.05$ shows that the intensity of use of the Pegon version of Masā'il Ta'lim is closely related to students' Arabic learning achievement. These findings fill

knowledge gaps in three main domains. In the theoretical realm, these results confirm the importance of contextual learning and literacy based on local wisdom by presenting empirical evidence that is specific to the context of Pegan. In the field of research, this study expands the field of Pegan study from the dominance of historical and cultural themes to the use of Pegan as a pedagogical variable that is measured quantitatively and associated with academic achievement. In the realm of practice, this finding provides a scientific basis for madrassas to integrate Pegan more seriously in Arabic learning strategies, so that Pegan functions as well as a vehicle for preserving tradition and a means of improving learning achievement.

Conclusion

This study revealed a significant positive relationship between the intensity of the use of the Pegan version of the *Masā'il Ta'lim* book and the increase in Arabic learning achievement of grade VIII students of MTs Negeri 1 South Bolaang Mongondow. The results of data analysis using the Pearson Product-Moment correlation test showed a value of $r = 0.527$ with $p = 0.000 < 0.05$ which showed that the more often students used the Pegan book in learning Arabic, the better their performance in the subject. The correlation found showed a moderate relationship, meaning that the intensity of use of the Pegan book played an important role in improving students' Arabic comprehension and skills.

These results provide evidence that local tradition-based learning methods, such as the use of the book of Pegan, can be applied effectively in the context of modern education. By connecting Arabic language learning with students' local cultures, the Pegan book provides a relevant and engaging way for students to understand Arabic in their religious and cultural contexts. The application of this method also increases students' interest and engagement in the learning process, which contributes to their academic achievement.

However, although the relationship between the use of the Pegan book and students' Arabic achievement is significant, there are still other factors that affect learning outcomes, such as student motivation, teaching quality, and family environment support. Therefore, this study opens up opportunities for further studies that not only measure the influence of Pegan's book, but also consider other factors that can affect students' learning achievement.

Practically, this study suggests that learning methods based on the book of Pegan can be introduced more widely in other madrasas, especially those who have a cultural background of pesantren or who want to strengthen the teaching of Arabic based on Islamic values and local culture. The integration of the Pegan book in the Arabic curriculum can also be an effort to preserve the Pegan script, which is part of the Islamic cultural heritage of the archipelago.

Thus, the application of the Pegan version of *Masā'il Ta'lim* in learning Arabic not only improves students' learning achievement, but also enriches their educational experience with deep cultural values. In the future, further research involving more madrassas in various regions will provide a more comprehensive insight into the effectiveness of this method in the context of Arabic language education in Indonesia.

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