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The Influence of Understanding Pegon Surakarta Arabic Writing on the Awareness of Cultural Identity of Madrasah Students: A Quantitative Study on Grade VIII Students MTsN 2 Gorontalo Regency

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ABSTRACT

This study aims to examine the influence of students' comprehension of the Arabic Pegon script on their awareness of cultural and religious identity within the context of Islamic education in Indonesia. The research is grounded in the need to revitalize traditional literacy as a medium for character formation and the preservation of Islamic-Nusantara values amid globalisation. A quantitative correlational design was employed involving 60 eighth-grade students from MTsN 2 Gorontalo Regency, selected using a total sampling technique. Data were collected through a Likert-scale questionnaire measuring two main variables: Pegon comprehension (independent variable) and cultural-religious identity awareness (dependent variable). Statistical analysis was performed using SPSS version 26, including descriptive statistics, Pearson's correlation, and simple linear regression. The findings indicate a strong and significant positive relationship between the two variables ($r = 0.672$; $p < 0.05$), with the Pegon comprehension variable explaining 45.1% ($R^2 = 0.451$) of the variance in students' identity awareness. Students with higher Pegon mastery showed greater awareness of Islamic values, cultural pride, and attachment to the Islamic-Javanese heritage. The study affirms that Pegon serves not only as a linguistic system but also as a pedagogical and cultural instrument for identity formation. Pedagogically, integrating Pegon into project-based and digital learning enhances Islamic literacy, moral development, and cultural continuity. The study recommends embedding Pegon literacy in madrasah curricula as a strategic model for sustaining Islamic Nusantara identity in the digital era.



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Introduction

Pegon Arabic writing is a heritage of Islamic literacy in the archipelago with strong historical-cultural value. As an adaptation of Arabic letters to write the Javanese language, Pegon functions not only as a means of communication, but also as a symbol of identity and cultural expression of the Javanese Muslim community, especially in Surakarta which glues language, spirituality, and social identity through educational practices and religious traditions [1], [2].

In the madrasah ecosystem, Pegon is positioned as a potential learning medium to strengthen linguistic competence as well as internalize religious-moral values. Nevertheless, pedagogical challenges are still visible: Arabic-Javanese phonetic differences and limited textual exposure in the curriculum often hinder students' understanding. Studies have shown that differentiated and contextual learning strategies are able to improve Pegon reading skills [3], [4]. Thus, an effective learning approach not only helps students understand the writing system, but also fosters an appreciation of the cultural and religious values it contains.

The relevance of Pegon is increasingly prominent in the midst of globalization that has the potential to erode local traditions. The integration of Pegon into educational practices has been shown to correlate with the formation of cultural pride, national character, and Islamic literacy rooted in the local context [5], [6], [7].

At the praxis level, students' interaction with Pegon texts (ta'lim, prayer, advice) not only hone the structure of the language, but also instills ethics, honesty, and spirituality as the basis of moral education [8], [9]. In line with that, education based on local cultural values is seen as effective in forming students who are critical, have integrity, and respect diversity [10], [11].

Departing from the theoretical foundation and previous findings, this study specifically shifts the focus from qualitative description to quantitative testing on the influence of understanding of Pegon Surakarta Arabic writing on the awareness of cultural identity of madrasah students. The empirical context was placed on grade VIII students of MTsN 2 Gorontalo Regency, namely populations outside Java to assess the extent to which the mastery of the Pegon writing system was associated with the strengthening of the Islamic identity of the archipelago in learning groups with different cultural backgrounds. Operationally, the Pegon Comprehension variable was positioned as a predictor (X) and Cultural Identity Awareness as an output (Y). With a survey design and correlation-regression analysis, this study tested the hypothesis of a positive and meaningful relationship between X and Y, and estimated the amount of X's contribution in explaining Y variance.

The contribution of this research is twofold. First, presenting quantitative evidence on the role of traditional literacy (Pegon) in the formation of students' religio-cultural identity, complementing the literature that has been dominant in qualitative. Second, it provides pedagogical implications for the integration of Pegon in the project-based madrasah curriculum and digital media to maintain the sustainability of the Islamic identity of the archipelago in the midst of global discourse competitions [12], [13]. Thus, this study places Pegon not just a philological artifact, but a measurable and relevant cultural education variable for strengthening the character of the younger generation.

Method

This study uses a correlational quantitative approach to examine the relationship between the understanding of Pegon Arabic writing and the awareness of cultural and religious identity of madrasah students. The research was carried out in MTsN 2 Gorontalo Regency with a total of 60 respondents in grade VIII who were taken using the total sampling technique, because the entire population was used as a research sample.

Data were collected through a four-level Likert scale questionnaire which was compiled based on two variables, namely the understanding of Pegon as an independent variable and the awareness of cultural-religious identity as a bound variable. Each indicator on the instrument has been tested for validity and reliability to ensure measurement accuracy.

Data analysis was carried out with the help of SPSS using descriptive statistics to determine the tendency of scores, as well as Pearson Product Moment correlation tests and simple linear regression to test the relationships and influences between variables. The results of the analysis were then interpreted descriptively by linking them to the context of madrasah education and the value of Islamic literacy in the archipelago.

Discussion

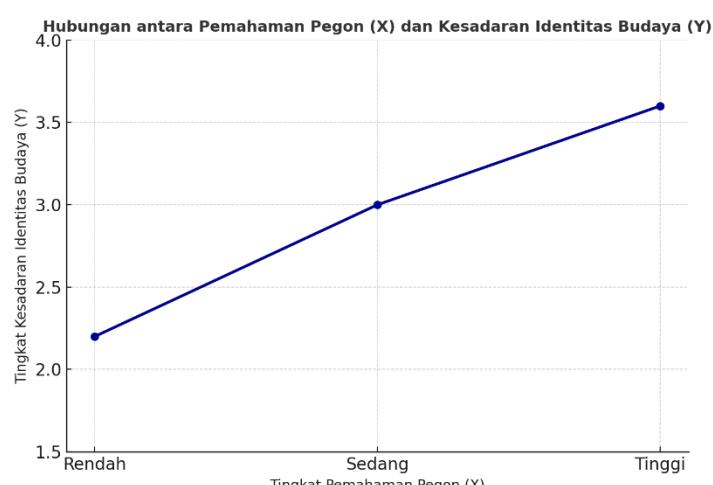
The results of the data analysis showed that the level of understanding of Pegon Arabic writing had a significant relationship with the awareness of cultural and religious identity of madrasah students. Descriptive analysis using SPSS showed that 33.3% of students had a high level of understanding of Pegon's writings, 41.7% were in the medium category, and 25.0% were in the low category. The distribution illustrates that most students are familiar with the basic forms and meanings of Pegon, although a deep understanding of its philosophical and historical value still needs to be improved.

Table 1. Distribution of Students' Level of Understanding of Pegon Arabic Writing

Categories of Comprehension	Number of Students	Percentage	Qualitative Description
Tall	20	33,3%	Be able to read and write Pegon correctly and understand the religious values behind it.
Keep	25	41,7%	Recognize the shape of the Pegon letter but have not yet understood its philosophical meaning in depth.
Low	15	25,0%	Unfamiliar with Pegon and found it difficult to use.
Total	60	100%	

The Pearson Product Moment correlation analysis showed a value of $r = 0.672$ with $p = 0.000 < 0.05$, which means that there is a positive and significant relationship between the understanding of Pegon (X) and the awareness of the student's cultural-religious identity (Y). This means that the higher the level of students' understanding of Pegon's writings, the stronger their awareness of Islamic identity and local culture. A visualization of those relationships can be seen in the following graph.

Figure 1. Graph of the Relationship between Understanding Pegon Writing and Cultural Identity Awareness



The result of a simple linear regression results in the equation:

$$Y = 35,21 + 0,59X$$

with $R^2 = 0.451$, which means that Pegon comprehension contributes 45.1% to the variation in students' cultural and religious identity awareness variations. The value of t-calculation = $6.87 > t$ table = 1.67 ($p < 0.05$) showed that the variable of Pegon understanding significantly affected the awareness of cultural identity.

Table 2. Summary of Simple Linear Regression Analysis Results

Variabel	Regression Coefficient (B)	Std. Error	t count	Sig. (p)	R ²
Konstanta	35,21	3,18	-	-	0,451

Understanding Pegan (X)	0,59	0,086	6,87	0,000	
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Figure 2. A linear regression table display in SPSS-style format, displaying the values of B, Std. Error, t count, Sig. (p), and R² for the Constant variable and Pegan (X) Comprehension.

Coefficientsa
Dependent Variable: Kesadaran Identitas Budaya (Y)

Variabel	Koefisien Regresi (B)	Std. Error	t hitung	Sig. (p)	R ²
Konstanta	35.21	3.18	-	-	0.451
Comprehension Pegan (X)	0.59	0.086	6.87	0.0	

Cultural identity Awareness (Y) with p = 0.000 and R² = 0.451 (45.1% variance contribution). These results indicate that an increase of one unit in the Pegan comprehension score will increase the cultural and religious identity awareness score by 0.59 units. Empirically, students with a high level of understanding of Pegan have an average identity awareness score of 3.6 (scale 1-4), while students with low understanding only achieve an average of 2.2.

These findings support the research of Hakim and Darojat (2023) who stated that the use of the Pegan script in madrassas significantly strengthens the Islamic identity and cultural pride of students [14]. These results are also in line with the research of Larasati et al. (2025) which shows that culturally based collaborative education is able to improve the religiosity and social character of students [15].

Furthermore, the descriptive analysis showed that students interpreted Pegan not only as a means of communication, but also as a symbol of spirituality and Islamic identity of the archipelago. As many as 45% of students associate Pegan with Islamic and moral identity, 30% with local culture, and 15% with historical values. The data strengthens Pramartha's (2025) findings that the preservation of cultural symbols plays an important role in building national identity awareness in the era of globalization.

Diagram 1. Students' Perception of the Value of Pegan Writing Identity



In addition, the results of the follow-up survey showed that 63.3% of students rated.

This graph shows that most students associate Pegan with Islamic and moral identity (45%), followed by local culture (30%), and historical heritage (15%), which emphasizes the function of Pegan as a religious symbol as well as a cultural symbol in madrasah learning. Pegan strengthens religiosity, 50% foster cultural pride, and 43.3% consider it a means of preserving traditions. This percentage emphasizes that the integration of Pegan in the madrasah curriculum not only has an impact on the cognitive aspect (comprehension of writing), but also on the affective aspect (values, attitudes, and character). [16]

The positive correlation obtained shows that Pegan literacy is able to function as a character education medium based on local culture. [17] Pegan became the link between Arabic texts and the cultural context of the archipelago, reinforcing Islamic values that were tolerant, moderate, and down-to-earth. This is in line with the idea of Khakim (2025) that cultural heritage-based education is able to shape the identity of the young generation rooted in tradition without losing global relevance [18].

From a pedagogical perspective, these findings affirm the need to revitalize Pegan learning in madrassas through a project-based, collaborative, and digital-based learning approach [4], [12]. The integration of Pegan in the learning of Arabic language and Islamic cultural history can strengthen religious character while preserving local cultural values.

Thus, quantitatively, it can be concluded that Pegan Arabic writing has a significant influence on the formation of the cultural and religious identity of madrasah students. Pegan not only serves as a traditional writing system, but also as an effective instrument of Islamic character education in the midst of globalization dynamics [19], [20].

Conclusion

This study quantitatively proves that the level of understanding of Pegan Arabic writing has a significant effect on the awareness of cultural and religious identity of madrasah students. The results of statistical analysis through Pearson correlation ($r = 0.672$; $p < 0.05$) and simple linear regression ($R^2 = 0.451$) showed a strong positive relationship, where 45.1% of the variance in students' cultural identity awareness was explained by their level of understanding of Pegan's literacy. [21] Students with a high understanding of Pegan tend to have a stronger awareness of Islamic values, cultural pride, and a sense of attachment to the Islamic heritage of Javanese Nusantara. [22] These findings confirm that traditional literacy such as Pegan writing is not solely a linguistic heritage, but also an effective pedagogical instrument in strengthening the formation of Islamic character and cultural literacy in the era of globalization [23][24]. The integration of Pegan in project-based, collaborative, and digital technology learning can deepen moral awareness, foster appreciation for local wisdom, and strengthen the continuity of Islamic civilization in the modern educational environment [25][26]. The contribution of this research is conceptual and practical. Conceptually, this study offers empirical evidence regarding the relationship between traditional literacy and the construction of religio-cultural identity of the younger generation of Muslims. Practically, these results provide a direction for the development of madrasah curricula that are responsive to local cultural values without losing global relevance [27]. [28] Further research is recommended to use a multisite and longitudinal approach to explore more deeply the interaction between Pegan-based learning, digital literacy, and the formation of cross-regional Islamic identity in Indonesia. [29][30]

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adalah seorang bilingual yang memiliki kemampuan transfer . Masalahnya , sering kali sebuah teks terjemahan tidak terlepas dari pengaruh atau interferensi struktur bahasa sumber . 3 Penerjemahan adalah suatu kegiatan mengalih bahasakan makna teks sumber ke dalam teks sasaran . Menurut Newmark penerjemahan yaitu menerjemahkan makna suatu teks ke dalam bahasa lain sesuai dengan yang dimaksud pengarah . 4 Menurut Nida dan Taber bahwa menerjemahkan merupakan kegiatan menghasilkan kembali di dalam bahasa penerima barang yang secara sedekat-dekatnya dan sewajarnya sepadan dengan pesan dalam bahasa Sumber , pertama mengungkapkan makna dan yang kedua mengungkapkan gaya . 5 bahasa tersebut , yaitu membaca , menulis , menyimak dan berbicara . Masing-masing aspek berhubungan satu sama lain . Dalam pembelajaran bahasa Indonesia , keempat aspek tersebut terangkum sedemikian rupa di dalam kelas sehingga memungkinkan tercapainya penggunaan bahasa Indonesia dengan baik dan benar . Sedangkan dalam pembelajaran bahasa asing , pada kasus ini adalah bahasa Arab , pembelajaran memerlukan waktu untuk dapat beradaptasi dengan bahasa baru yang dipelajarinya dan untuk menguasai keempat aspek tersebut secara maksimal . Ketika membaca sebuah teks , sesungguhnya sedang melakukan penerjemahan . Berkaitan dengan hal ini misa...,” vol. 1, no. 1, 2022.

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