*A*rabiyatuna
Jurnal Bahasa Arab

The Implementation of the *Utawi Iki-Iku* (*Pegon* Symbols) Formula Method in Basic Syntax Courses at Islamic Higher Education

Mochamad Chobir Sirad[1*], Refki Rusyadi[2], Choiruddin[3], Sulaiman[4]
Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia[1,2]
Sekolah Tinggi Agama Islam KH. Muhammad Ali Shodiq, Indonesia[3]
Alrefak University, Libya[4]
siroj29@gmail.com[1*], refqi27@gmail.com[2], choiruddinmail@gmail.com[3],
sulaimann.hsn@gmail.com[4]

Abstract

This study aimed to find out the implementation of the utawi iki-iku (Pegon symbols) formula method in basic syntax (*nahw*) courses in Islamic higher education. This study used a qualitative approach with a type of phenomenological study to understand and explain the phenomenon of the research subjects. The techniques of data collection in this study used in-depth interviews with 4 respondents with certain criteria as well as tests on students' learning outcomes in terms of giving *i'rab* and reading Yellow Books through three stages of tests. The results of this study showed that the implementation of the Pegon symbol formula method in basic *nahw* courses at Islamic higher education began by the planning stage that all students re-perceived the lessons they had learned; the process stage in *nahw* learning used the classical Arabic Pegon method by reading the contents of the book; and the post-teaching stage referred to the evaluation in away that the students read one by one in front of the class to find out their abilities to use Arabic Pegon. Then, the impact of the Pegon symbol formula method in basic *nahw* courses was shown by the increase in students' abilities to give *i'rab* and read Yellow Books revealed from the test and depth interviews with the students.

Keywords: Pegon symbol, basic syntax, Islamic Higher Education

Introduction

The development of Arabic learning methods in Indonesia and Arab countries is still far behind from other foreign language learning methods. The foregoing is due to the domination of the use of the Translation Grammar Method and the assumption that learning Arabic as a foreign language can only be done actively if it is done in Arab country. As time progresses, experts in the Arabic language have come to acknowledge the significance of pioneering approaches to Arabic language education in Indonesia. From this phenomenon, the researchers want to conduct further studies regarding the development of aspects of teaching Arabic. Supriyanti revealed that there are four models of developing language teaching, namely the Spolsky model, the Imigram model, the Mackey model, and the Streven model. In this regard, the researchers focus on the Mackey model which identifies five main variables in language learning, namely M (method and material), G (what the teacher does), P (what the learner gets), S (sociolinguistic and sociocultural), Pb (what the learner does). In this model there is a lot of contact with socio-cultural, as well as socio-linguistic conditions of students as well as Javanese people who are familiar with teaching using the Pegon symbol formula which will be studied in this study.[1]

In the context of learning, it is imperative for teachers to adopt an effective approach in facilitating learning. Selecting an appropriate method can lead to active and enjoyable learning experiences, enabling students to comprehend the concepts taught and apply them proficiently, and vice versa. Students who encounter constraints in this course are liable to face difficulties in comprehending subsequent courses, as this course serves as a prerequisite for comprehending diverse Arabic studies, such as *balaghah* (which emanates from syntax or *nahw*)[2], ma'ani, badi', bayan, as well as supporting various language skills that include *istima', kalam, qira'ah*, and *kitabah*. The most commonly used and straightforward method is the grammatical translation method or *qawaid wa tarjamah*. Nevertheless, this method poses a challenge in terms of effectiveness, as it may result in students failing to comprehend the complexities discussed in the learning materials, which predominantly focus on rules and vocabulary without any further elaboration. Moreover, this approach is often executed using inflexible Indonesian grammar, adhering to the same pattern as the subject-predicate object in Indonesian, which does not adequately reflect the cohesiveness of *Nahw*.[3]

---

[1] Nury Supriyanti, "Perkembangan Kerangka Kerja Teori Dan Pelaksanaan Pembelajaran Bahasa," *Diksi* 23, no. 1 (2015), https://doi.org/10.21831/diksi.v23i1.6625.

[2] Noza Aflisia, "Teaching Balaghah for the Purpose of Appreciation of Al-Quran Language," *Lughawiyyat: Jurnal Pendidikan Bahasa Dan …* 4 (2021): 156–72.

[3] Mohamad Jazeri, Kojin Kojin, and Dwi Astuti Wahyu Nurhayati, "Pragmatics Approach in Teaching 'Maharah Kalam' at Pondok Modern Darul Hikmah

Nahw as an important part of the substance of learning Arabic, has various methods, media, and evaluations that are implemented in learning[4]. At all levels of education, *Nahw* knowledge presents its own set of challenges, which cannot be overlooked, especially among students enrolled in the Arabic Education study program at both public and private Islamic Higher Education institutions in Indonesia.[5] This predicament arises due to various factors, including the motivation of students towards learning *Nahw*, the utilization of appropriate media, and the implementation of effective methodologies to facilitate learning. Furthermore, the heterogeneous background income of students enrolled in this program contributes to discrepancies in their levels of mastery in this subject matter.[6]

Therefore, the researchers would like to find out if the method could be easily understood by students in basic *nahw*. The researchers posit that the *utawi iki-iku* formula method can facilitate easy learning, given that it employs the regional language (Javanese) which is the predominant language of the students enrolled in the Arabic Education study program at UIN Sayyid Ali Rahmatullah Tulungagung, who mostly belong to the Javanese tribe. Consequently, it becomes easier for them to comprehend the codes or symbols utilized in this formula, including the Pegon symbol. According to Umam, the term "Arabic Pegon" refers to Arabic writing or script that lacks symbols, punctuation, or diacritical marks. This expression is solely used by the Javanese community, and the Arabic-Malay script, also known as the Arabic letter Pegon, is written using Arabic letters while incorporating local language elements.[7]

The term "local language" is attributed to the fact that Arabic Pegon writing is not solely limited to the Javanese language but is also prevalent in other regions. The presence of Arabic Pegon in the Indonesian archipelago is closely tied to the Islamic culture and heritage.[8] This is one of the ways done by

---

Tulungagung," *OKARA: Jurnal Bahasa Dan Sastra* 12, no. 2 (2018), https://doi.org/10.19105/ojbs.v12i2.1949.

[4] Noza Aflisia et al., "Komparasi Pembelajaran Nahwu Di Pesantren Dan Madrasah," *Al-Fathin: Jurnal Bahasa Dan Sastra Arab* 5, no. 1 (2022): 97–110.

[5] M A Wahab, "KontroversiI Di Seputar Otentisitas Nahwu," *Repository.Uinjkt.Ac.Id*, n.d., http://repository.uinjkt.ac.id/dspace/handle/123456789/33920.

[6] Aflisia et al., "Komparasi Pembelajaran Nahwu Di Pesantren Dan Madrasah."

[7] Saiful Umam, "God s Mercy Is Not Limited to Arabic Speakers: Reading Intellectual Biography of Muhammad Salih Darat and His Pegon Islamic Texts," *Studia Islamika*, 2013, https://doi.org/10.15408/sdi.v20i2.388.

[8] Mahmood Kooria, "The Dutch Mogharaer, Arabic Muharrar, and Javanese Law Books: A VOC Experiment with Muslim Law in Java, 1747-1767," *Itinerario*, 2018, https://doi.org/10.1017/S016511531800030X.

scholars as an effort to spread Islam.[9] Furthermore, the utilization of Arabic Pegon in madrasas, deeply rooted in the local community's culture, has been sustained.[10] So far, madrasas are still widely regarded as highly successful in producing a cadre of scholars. The use of Arabic Pegon in madrasas, especially in the implementation of the Yellow Book, proves to be very beneficial for students who are studying the contents of the book.[11]

The *utawi iki-iku* formula, which employs applicative symbols, can be utilized to convey Arabic language learning materials in a written form that contains short sentences. These symbols serve as markers to interpret words and determine their positions, functions, and meanings in a sentence. Each symbol represents a specific syntactic structure such as subject, predicate, time description, object, and so forth.[12]

According to a study initiated by Bolgun, it was found that teaching Foreign Grammar (*nahw*) directly or in its original form can be an effective way of learning. This method also has a positive impact on the learners' abilities to achieve a high level of language proficiency.[13] He also said that one of the main things in teaching elements of foreign grammar is that the description of these elements is often not enough to be accurately captured by grammatical rules. The description of the grammatical elements of many foreign languages, when taught as a second language, will become less deep and wide. There are a million main linguistic elements that can be found.[14]

A similar study of piracy using the Pegon symbol was also cited by Munip. He discussed the study descriptively about the learning of Arabic in

---

[9] Ronit Ricci, "Prophets, Pegon, and Piety The Javanese Layang Ambiya," *Wacana* 22, no. 3 (2021), https://doi.org/10.17510/WACANA.V22I3.1081.

[10] Lestari Nurhajati and Adam J Fenton, "The Use of Arabic Terms as a Form of Cultural Hegemony in Political Communication by Muslim Fundamentalist Groups in Indonesia," *Journal of Indonesian Islam* 14, no. 2 (2020), https://doi.org/10.15642/JIIS.2020.14.2.287-308.

[11] Sidney Jones, "Arabic Instruction and Literacy in Javanese Muslim Schools," *International Journal of the Sociology of Language* 1983, no. 42 (1983), https://doi.org/10.1515/ijsl.1983.42.83.

[12] Mohammad 'Ulyan, Nurti Budiyanti, and Shepta Adi Nugraha, "Islamic Education Based on Arabic Pegon Letters in Madrasah Diniyah Al Barokah Watuagung Tambak Banyumas," *Jurnal Iqra': Kajian Ilmu Pendidikan* 5, no. 1 (2020), https://doi.org/10.25217/ji.v5i1.576.

[13] Ahmad Baidowi, "Pégon Script Phenomena In The Tradition Of Pesantren's Qur'anic Commentaries Writing," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 21, no. 2 (2020), https://doi.org/10.14421/qh.2020.2102-12.

[14] M Ali Bolgün, "The Significance of Data-Driven Descriptions of Forms in Explicit Grammar Instruction," *Procedia - Social and Behavioral Sciences* 70 (2013), https://doi.org/10.1016/j.sbspro.2013.01.081.

general, which has special characteristics in Indonesian Muslims. In his study, he revealed that this mode of education is generally in the pesantren environment to improve the proficiency and ability to speak Arabic. However, in this study, he discussed the effectiveness of the symbol Pegon formula method, when applied in the class.[15]

The *utawi iki-iku* formula method enables a comprehensive and accurate understanding of grammatical elements, tailored to the existing grammar in the curriculum. According to Aziz and Saihu, an inadequate explanation of grammatical elements leads to confusion among students and lecturers.[16] Based on this phenomenon, the researchers intend to collect information that detail about the expectations and realities that exist in the field which has a significant level of validity with the assessment of action class with the theme that the researchers carried. There are several considerations in choosing the school with the argument, including the existence of the location factor that is not far away, so that in terms of time, energy, opportunity, and existing funds can be conditioned. The consideration that has is because there is an Arabic Education department that has several problems such as in the background of different student income education so that it is feasible to be treated.

This research was a qualitative descriptive study that aimed to identify and explain the phenomena experienced by the research subjects. The study employed a phenomenological design, which involved conducting in-depth interviews with four participants who met certain criteria, making observations, and administering a three-stage test to evaluate their abilities to give *i'rab* and read the Yellow Books *(Hujjah al-Nahdliyin* book). According to Furchan, phenomenology is a way of looking at what symptoms or things appear.[17] While in a narrow sense, it means the knowledge of phenomena which are the characteristics of awareness either as lay people or especially for researchers.[18] The phenomenological qualitative approach was chosen because the object under study took place in a reasonable setting, and this study sought to know, understand, and live it carefully and in more depth.

---

[15] Abdul Munip, "Tracing the History of the Arabic-Javanese Language Translation Books in Nusantara Islamic Education," *Jurnal Pendidikan Islam* 5, no. 1 (2016), https://doi.org/10.14421/jpi.2016.51.43-67.

[16] Abd Aziz and Saihu Saihu, "Interpretasi Humanistik Kebahasaan: Upaya Kontekstualisasi Kaidah Bahasa Arab," *Arabiyatuna : Jurnal Bahasa Arab* 3, no. 2 (2019), https://doi.org/10.29240/jba.v3i2.1000.

[17] A Furchan, "Pengantar Metoda Penelitian Kualitatif: Suatu Pendekatan Fenomenologis Terhadap Ilmu-Ilmu Sosial," *Surabaya: Usaha Nasional*, 1992.

[18] Dimyati, *Penelitian Kualitatif: Paradigma, Epistimologi, Metode, dan Terapan*, (Malang:IPTPI IKIP Malang, 1997),

The researchers conducted a study on Arabic Education students at UIN Sayyid Ali Rahmatullah Tulungagung. The study was conducted due to the lack of creative learning models, resulting in boredom during learning, which ultimately affected students' learning outcomes. The study was carried out between July and November in the 2021/2022 academic year, specifically in Class II A and II B of the Arabic Education study program at UIN Sayyid Ali Rahmatullah Tulungagung. The data analysis method used the latest Miles and Huberman's interactive analysis model, which consisted of three elements, namely data condensation, data presentation, and verification/conclusion.[19]

Findings and Discussion

The Implementation of the Utawi Iki-Iku (Pegon Symbols) Formula Method in Basic Syntax Courses at Islamic Higher Education

The implementation of the Pegon symbol formula in basic *Nahw* courses was divided into three stages: the planning stage, the teaching process stage, and the post-teaching stage. During the planning stage, all students reviewed the lessons they had learned at the previous meeting through a guided question and answer session with the lecturer. The process of teaching stages in *Nahw* learning utilized the classical Arabic Pegon method by reading the book or material's contents accompanied by Javanese meanings. Students then wrote the meanings using Arabic Pegon, and the Arabic Pegon translation also utilized special signs or formulas to identify the position or role of the word in the sentence structure. Finally, during the post-teaching stage, an evaluation was conducted where students read aloud one by one in front of the class to assess their abilities and success in understanding basic *Nahw* learning using Arabic Pegon.

Learning in Arabic terms is known as *at-ta'lim* which means conveying knowledge from lecturers to students with appropriate methods as mentioned by Mahmud Samani in the book *"At-Taujih Tadrisil Lughotul Arabiyah"*.[20] Thus, learning means the activity of conveying knowledge done by lecturers to students using certain methods that are following students' abilities to achieve the desired goals. A method for teaching Arabic should have the following characteristics: (1) comprehensive, meaning that it applies to the general public, both in public schools and in schools with Islamic characteristics, and also

---

[19] M B Miles and A M Huberman, "Miles and Huberman," in *Qualitative Data Analysis: An Expanded Sourcebook*, 1994.

[20] A Dardiri and M A Wahab, "Ahamiyah Al-Qamus Al-Aroby Fi Tadris Al-Lughah Al-Arobiyah Inda Latamiz as-Shofi Tsalis Bi Madrosah Darunnajah Jakarta Ulujami," *Repository.Uinjkt.Ac.Id*, n.d., http://repository.uinjkt.ac.id/dspace/bitstream/123456789/20182/1/AMRULLAH-FITK.pdf.

oriented towards Language Competence and Linguistic Competence, (2) interactive, meaning between one element and another, (3) multifactor view, meaning that it includes all learning factors, such as government, schools, teachers, learners, materials, media, teaching and learning activities, evaluation and so on, (4) a multidisciplinary approach, meaning that language teaching is based on various disciplines, such as education, linguistics, psycholinguistics, sociolinguistics, and its various variants.

From a comprehensive perspective, the current Arabic learning model at the basic education level falls short of expectations. It remains fixated on language competence, while neglecting linguistic competence. Furthermore, there exist discrepancies between elementary schools that operate under the Ministry of National Education and those under the Ministry of Religion. Despite being children of the nation and the primary target of the National Education System, students in these two departments face vastly different learning experiences.

Differences like this, of course, will hinder some students and hinder the achievement of national education goals. Based on Mackey's model in language learning, that the five main variables in language learning, namely; method and material, what the teacher does, what the learner gets, sociolinguistic and sociocultural, and what the learner does, depending on political, social, and educational factors. Therefore, the performance model for teaching Arabic in the National Education System does not have comprehensive characteristics. This is where obstacles arise in applying the second characteristic, namely the principle of interaction between one element and another.

Basically, Arabic Pegon is an Arabic script, or letters without symbols or punctuation, or sound.[21] Arabic Pegon is usually written in Arabic or hijaiyah letters which use Javanese. In other areas, it is called Arab Malay because it uses Malay or Indonesian, or other local languages written in Arabic letters. Arabic Pegon is writing, script, or Arabic letters without symbol or punctuation, or sound. Pegon denotes something that is out of the ordinary. The term originates from the Javanese language, where it signifies a peculiar way of pronouncing Javanese. This peculiarity may stem from the fact that numerous Javanese words are transcribed in the Arabic script, resulting in their sounding unfamiliar when spoken. According to Pigeaud, Javanese written texts transcribed in the Arabic script are referred to as Pegon texts, indicating something that is

---

[21] Nur Hizbullah, Iin Suryaningsih, and Zaqiatul Mardiah, "Manuskrip Arab Di Nusantara Dalam Tinjauan Linguistik Korpus," *Arabi : Journal of Arabic Studies* 4, no. 1 (2019), https://doi.org/10.24865/ajas.v4i1.145.

unconventional. This appellation might have arisen because the Javanese script has fewer characters compared to the Arabic script on which it is modeled.[22]

It is necessary to emphasize here why it becomes strange, and deviant, of course, the most appropriate is that the Javanese language is written in its script, namely the Javanese script. Suluk literature, and recitation of the Yellow Book in the *nadhoman* form, *nadhoman* translations, beard translations as well as types of literature in the form of *syi'iran*, are all written in Pegon script. Pegon Arabic learning is the use of Pegon Arabic as the target language in translating in a hanging/beard manner in Arabic (source language). The process of translating the Yellow Book into Javanese involves analyzing each word, phrase, and various grammatical elements present in the original Arabic text. The crux of Arabic Pegon learning lies in deciphering the message from Arabic to Javanese while considering various text components, including linguistic elements such as vocabulary, syntax, morphology, rhetoric, and more. Additionally, extra-linguistic elements such as the content of the Yellow Book text being translated must also be taken into account.[23]

In this translation, the message and elements of the source language text receive balanced attention for translation. Both of these must be displayed in the target language. So what is translated in this traditional translation is (1) the content or message, (2) the linguistic elements of the text, and (3) the extra-linguistic elements of the text.[24] Usually, the method used in learning the Yellow Book is the conventional method, as well as the method used in learning the Yellow Book, namely by using the sorogan and bandongan methods. The sorogan method is done through students coming forward one by one to read and describe the contents of the book.

In learning the Yellow Book using this method, the teacher instructs his students to read the book with the Arabic translation of Pegon as the teacher did. The bandongan method is a learning method in which the teacher reads and translates Arabic Pegon and students listen to while giving meaning to their book. The classical method is the main method used in the study of the Yellow Book. According to the confession of one of the students, the meaning activity or giving meaning to this book is indeed felt to be a little difficult for students who have never touched the world of Islamic boarding schools, coupled with

---

[22] Muhammad Khabibullah, Ahmad Shofiyuddin Ichsan, and Muh. Subhan Ashari, "Peningkatan Kualitas Bacaan Kitab Kuning Bagi Santri Desa Di Pondok Pesantren Wali Songo Pleret Bantul," *Musala : Jurnal Pesantren Dan Kebudayaan Islam Nusantara* 1, no. 1 (2022), https://doi.org/10.37252/jpkin.v1i1.176.

[23] Lina Marlina, *Pengantar Ilmu Ashwat*, *Fajar Media Bandung*, vol. 1, 2019.

[24] Noriah Mohamed, "Aksara Jawi: Makna Dan Fungsi," *Sari (ATMA)* 19 (2001).

the spacing between the lines in the book which is not so tenuous that sometimes it is not enough to write all the translations read from the teacher.[25]

The method used in learning the Yellow Book is the conventional method, as well as the method used in learning the Yellow Book, namely by using the sorogan and bandongan methods. The sorogan method is done using students coming forward one by one to read and describe the contents of the book. However, over time this is no longer an obstacle for students because students are used to struggling with learning the Yellow Book. The pedagogy involved in teaching the Yellow Book with Arabic Pegon is essentially based on a traditional approach, where the target language is Arabic Pegon, which is written in a suspended manner within the source language (Arabic). Learning the Yellow Book through this approach involves the use of Arabic Pegon as the medium of instruction. The learning process is by reading the translation of each word, phrase, and various existing grammatical elements. Reading traditional translations with Arabic Pegon involves deciphering the message of the original Arabic text into Javanese, while considering the elements that make up the text. These elements comprise of linguistic elements, such as vocabulary, syntax, morphology, rhetoric, and others, as well as extra-linguistic elements, such as the content of the Yellow Book text that is being translated.[26]

There are various challenges associated with mastering the Javanese language, particularly when it comes to reading Arabic Pegon. The script used for Arabic Pegon is derived from the Arabic script, but the language used is Javanese, which is commonly used in traditional Islamic boarding schools in Java. While Javanese speakers and individuals who have a grasp of the language may not face any difficulties, those who are unfamiliar with Javanese vocabulary may find it to be a major obstacle. Based on the research conducted by several students, it has been found that individuals who have not attained proficiency in Javanese language encounter difficulty in understanding certain vocabulary words. For instance, words such as *malar mandar, supoto, bejo kumayangan*, and others may pose a challenge to comprehend.[27] The pedagogical approach employed to learn the Yellow Book consists of both conventional as well as the

---

[25] Ubadah Ubadah, "Metode Pembelajaran Bahasa Arab Untuk Meningkatkan Kemampuan Membaca Kitab Kuning Mahasiswa Jurusan Pendidikan Bahasa Arab Fakultas Tarbiyah Dan Ilmu Keguruan IAIN Palu," *Albariq: Jurnal Pendidikan Bahasa Arab* 1, no. 2 (2020), https://doi.org/10.24239/albariq.v1i2.6.

[26] Abdul Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis: A Study of Sālih Darat's Fayd Al-Rahmān," *Al-Jami'ah* 55, no. 2 (2017), https://doi.org/10.14421/ajis.2017.552.357-390.

[27] Gatot Krisdiyanto et al., "Sistem Pendidikan Pesantren Dan Tantangan Modernitas," *Tarbawi : Jurnal Ilmu Pendidikan* 15, no. 1 (2019), https://doi.org/10.32939/tarbawi.v15i1.337.

Sorogan and Bandongan methods. The Sorogan method involves having students take turns reading and explaining the contents of the book, one by one.

Subsequently, the process of comprehending the Yellow Book requires a significant amount of time and effort. A student must repeatedly read and analyze translations, focusing on various linguistic elements such as *Nahw*-Sharf (Arabic grammar) and vocabulary, as well as the content of the book itself. One of the reasons for this is the abundance of Javanese cultural heritage encapsulated in the dense Arabic Pegon script. Despite being centuries old, traditional Islamic boarding schools still use it, while modern Islamic boarding schools tend to eliminate it, leading to a debate between the pros and cons of each approach.[28]

The supporting factors for learning Pegon Arabic in reading books are the display of all elements of the text in the target language, so that translated sentences can make students understand the grammatical structure in more detail, and students can find out the position of sentences in each writing. Using certain linguistic symbols makes it easier to know the position of the sentence. Get lots of vocabulary.[29] This can be observed because reading just one chapter of the book, reaches hundreds of vocabularies, especially if there are several chapters. Students can live up to *dzauqul Arabiya* (sense of language). This will greatly affect students' understanding of the meaning and values contained.[30]

The Impact of the Utawi Iki-Iku (Pegon Symbols) Formula Method in Basic *Nahw* Courses at Islamic Higher Education

The effectiveness of the utawi iki-iku formula (Pegon symbols) in improving learning outcomes in basic *Nahw* courses at State Islamic Universities was demonstrated through a study on Arabic Education students at UIN Sayyid Ali Rahmatullah Tulungagung. The implementation of the Pegon symbol formula led to an increase in learning outcomes in basic *Nahw* courses, specifically in the aspects of i'rab and reading the Yellow Books. The effectiveness of the formula was measured by comparing test results before and after the implementation of the formula. The class average scores were calculated for each test, and the results were as follows: after the implementation

---

[28] hizbullah, Suryaningsih, And Mardiah, "Manuskrip Arab Di Nusantara Dalam Tinjauan Linguistik Korpus."

[29] Andi Holilulloh, Sugeng Sugiyono, and Zamzam Afandi, "Taisir Al-Nahw Al-'Arabi: The Analysis of Mahdi Al-Makhzumi's Thoughts in the Reform of Nahwu/Taisir Al-Nahw Al-'Arabi: Analisis Pemikiran Mahdi Al-Makhzumi Dalam Pembaruan Nahwu," *Arabiyatuna : Jurnal Bahasa Arab* 5, no. 1 (2021), https://doi.org/10.29240/jba.v5i1.2102.

[30] Hizbullah, Suryaningsih, And Mardiah, "Manuskrip Arab Di Nusantara Dalam Tinjauan Linguistik Korpus."

of the Pegon symbol formula, the average score in test III increased from 72.82 to 80.30. In test IIII, the average score further increased to 83.96, indicating a continued improvement in learning outcomes. Thus, the study concluded that the implementation of the Pegon symbol formula was effective in enhancing students' learning outcomes in basic *Nahw* courses at PTKIN. In detail, the student learning outcomes can be presented in the following table:

Table 1. Completeness of Learning Outcomes in Test I, Test II, and Test III

Score	Category	Test I		Test II		Test III	
		F	P(%)	F	P(%)	F	P(%)
≥75	Complete	28	33	68	81	82	96
<75	Not Completed	49	58	15	19	2	4
Total		84	100	84	100	84	100
Average		72		80		84	
Minimum		40		45		55	
Maximum		70		80		95	

Description:
F = Frequency
P = Percentage

Referring to the table, it is evident that there is a consistent increase in the learning outcomes, including learning completeness, minimum value, maximum value, and average value of test I, test II, and test III, particularly in the aspects of providing i'rab and reading Yellow Books. The improvement of students' learning outcomes in the Basic *Nahw* course is demonstrated by the completeness of test I, test II, and test III, as elaborated in Figure 1 below:
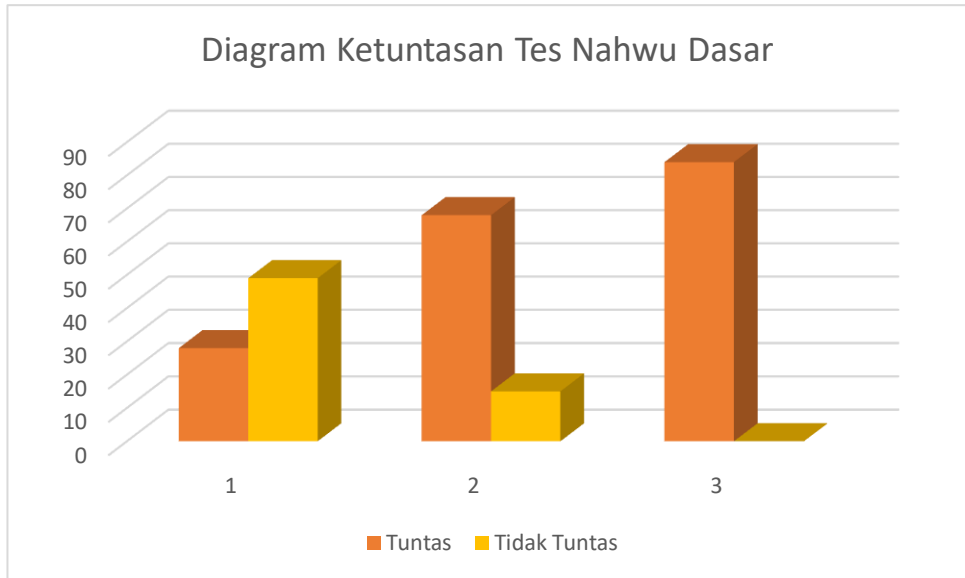
Figure 1. Diagram of Tests Completeness

Based on the interview results with students from UIN Sayyid Ali Rahmatullah Tulungagung on the impact of the utawi iki-iku (Pegon symbols) formula method in Basic *Nahw* courses at Islamic higher education, a positive impact was observed. In the following example, a student with a significant background in language education shared her experience and responded to a question about the impact of the utawi iki-iku formula method. Anisa, a student in this study, explicitly referred to the interruptive nature of the question and stated:

> The results are very good, students can read sentences in Arabic books easily. We quickly understand when we are asked or when there are questions. Our background, which is from the Javanese community, makes us more familiar with understanding the language structure in Arabic.

In the following passage, she claimed that the visibility of the learning method in her position required her to see the method, and in what followed (and preceded), she accepted the positive impact in this learning. For example, the other student, Hady, said the following:

> I only studied grammar before this lecture, while at the previous school I was not so good at it. With the method applied by this lecturer, it made me understand more about grammar.

Thus, these two previous examples, taken some what show how positions are taken with respect with the method, which are then developed in a similar respond throughout the interview. The other student, Muna also noticed

in the other learning activities suggested by the lecturer out of the classroom as follows;

> Yes, because we can share our understanding and improve our understanding of Arabic sentence structures that may not be quite right. The delivery time in class was indeed short, but the lecturer directed us to be more active in discussing it, even though we and our discussion partners both lacked proficiency in Arabic grammar. We didn't understand the same thing at first, but with a method close to our everyday language it became effective. It's not easy for me because I don't really understand even though it's difficult to understand Arabic grammar.

The significance of these responses, including those of other interviewees, is that they originate from students who learned in a closely collaborative environment with a consistent methodological vision and classroom practices implemented in the institution, based on the socio-cultural background of the majority. As mentioned by a student named Rico, as follows:

> Using the Pegon formula method really helps students improve their language skills. It was especially helpful for me because I have a background in teaching using a similar method. Additionally, this method is very effective for helping students understand *Nahw.*

From the study above, there is some indication in the language of interviewees and in the substantive comments of one key participant that gender seems to drive the subjective 'needs-based' discourse of classroom practice as alluded to in the above quote. At the time of the interviews most of those interviewed were peers who had studied for several years and used this background as a resource both in accessing and interviewing them. Considering the shared background knowledge of the respondents, the question of the method's effectiveness is not just an abstract concept for practitioners, as they interact with it on a daily basis through social interactions in the classroom. In fact, the researchers examined this method of learning in the following chapter by analyzing teacher talk as a naturalistic source of data. The interview question about the impact of the utawi iki-iku (Pegon symbols) formula method in basic *nahw* courses at Islamic higher education also demonstrated the superiority of this method over similar methods in other institutional practices.

Conclusion

The implementation of the Pegon symbol formula in basic *nahw* courses is divided into three stages, namely the planning stage, the teaching process stage and the post-teaching stage. In the planning stage all students re-perceive the lessons they have learned at the previous meeting, with questions and

answers guided by the lecturer. The *Nahw* learning process involves several stages of teaching, which include the use of the classical Arabic Pegon method. This method entails reading the book or materials along with their Javanese meanings. Students then write down the meanings using Arabic Pegon, and the translation also involves the use of special signs or formulas to determine the position of words in sentence structures. Finally, at the post-teaching stage, an evaluation was done for students to read one by one in front of the class to find out the ability or success of students regarding understanding basic *nahw* learning using Arabic Pegon. Then, the positive effect of the utawi iki-iku formula (Pegon symbols) on enhancing the academic performance in basic *nahw* courses at State Islamic Universities is evident from the academic results of Arabic Education students at UIN Sayyid Ali Rahmatullah Tulungagung in Basic *Nahw* courses, which improved after the integration of the Pegon symbol formula in providing *i'rab* and reading Yellow Books. Moreover, the increase in comprehension in giving *i'rab* and reading Yellow Books was also reflected in the test scores and in-depth interviews conducted with the students.

References

'Ulyan, Mohammad, Nurti Budiyanti, and Shepta Adi Nugraha. "Islamic Education Based on Arabic Pegon Letters in Madrasah Diniyah Al Barokah Watuagung Tambak Banyumas." *Jurnal Iqra' : Kajian Ilmu Pendidikan* 5, no. 1 (2020). https://doi.org/10.25217/ji.v5i1.576.

Aflisia, Noza. "Teaching Balaghah for the Purpose of Appreciation of Al-Quran Language." *Lughawiyyat: Jurnal Pendidikan Bahasa Dan …* 4 (2021): 156–72.

Aflisia, Noza, Hendrianto, Nurwadjah Ahmad E.Q, and Andewi Suhartini. "Komparasi Pembelajaran *Nahw* Di Pesantren Dan Madrasah." *Al-Fathin: Jurnal Bahasa Dan Sastra Arab* 5, no. 1 (2022): 97–110.

Aziz, Abd, and Saihu Saihu. "Interpretasi Humanistik Kebahasaan: Upaya Kontekstualisasi Kaidah Bahasa Arab." *Arabiyatuna : Jurnal Bahasa Arab* 3, no. 2 (2019). https://doi.org/10.29240/jba.v3i2.1000.

Baidowi, Ahmad. "Pégon Script Phenomena In The Tradition Of Pesantren's Qur'anic Commentaries Writing." *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 21, no. 2 (2020). https://doi.org/10.14421/qh.2020.2102-12.

Bolgün, M Ali. "The Significance of Data-Driven Descriptions of Forms in Explicit Grammar Instruction." *Procedia - Social and Behavioral Sciences* 70 (2013). https://doi.org/10.1016/j.sbspro.2013.01.081.

Dardiri, A, and M A Wahab. "Ahamiyah Al-Qamus Al-Aroby Fi Tadris Al-Lughah Al-Arobiyah Inda Latamiz as-Shofi Tsalis Bi Madrosah Darunnajah Jakarta Ulujami." *Repository.Uinjkt.Ac.Id*, n.d. http://repository.uinjkt.ac.id/dspace/bitstream/123456789/20182/1/AM

RULLAH-FITK.pdf.

Furchan, A. "Pengantar Metoda Penelitian Kualitatif: Suatu Pendekatan Fenomenologis Terhadap Ilmu-Ilmu Sosial." *Surabaya: Usaha Nasional*, 1992.

Hizbullah, Nur, Iin Suryaningsih, and Zaqiatul Mardiah. "Manuskrip Arab Di Nusantara Dalam Tinjauan Linguistik Korpus." *Arabi : Journal of Arabic Studies* 4, no. 1 (2019). https://doi.org/10.24865/ajas.v4i1.145.

Holilulloh, Andi, Sugeng Sugiyono, and Zamzam Afandi. "Taisir Al-Nahw Al-'Arabi: The Analysis of Mahdi Al-Makhzumi's Thoughts in the Reform of *Nahw*/Taisir Al-Nahw Al-'Arabi: Analisis Pemikiran Mahdi Al-Makhzumi Dalam Pembaruan *Nahw*." *Arabiyatuna : Jurnal Bahasa Arab* 5, no. 1 (2021). https://doi.org/10.29240/jba.v5i1.2102.

Jazeri, Mohamad, Kojin Kojin, and Dwi Astuti Wahyu Nurhayati. "Pragmatics Approach in Teaching 'Maharah Kalam' at Pondok Modern Darul Hikmah Tulungagung." *OKARA: Jurnal Bahasa Dan Sastra* 12, no. 2 (2018). https://doi.org/10.19105/ojbs.v12i2.1949.

Jones, Sidney. "Arabic Instruction and Literacy in Javanese Muslim Schools." *International Journal of the Sociology of Language* 1983, no. 42 (1983). https://doi.org/10.1515/ijsl.1983.42.83.

Khabibullah, Muhammad, Ahmad Shofiyuddin Ichsan, and Muh. Subhan Ashari. "Peningkatan Kualitas Bacaan Kitab Kuning Bagi Santri Desa Di Pondok Pesantren Wali Songo Pleret Bantul." *Musala : Jurnal Pesantren Dan Kebudayaan Islam Nusantara* 1, no. 1 (2022). https://doi.org/10.37252/jpkin.v1i1.176.

Kooria, Mahmood. "The Dutch Mogharaer, Arabic Muharrar, and Javanese Law Books: A VOC Experiment with Muslim Law in Java, 1747-1767." *Itinerario*, 2018. https://doi.org/10.1017/S016511531800030X.

Krisdiyanto, Gatot, Muflikha Muflikha, Elly Elvina Sahara, and Choirul Mahfud. "Sistem Pendidikan Pesantren Dan Tantangan Modernitas." *Tarbawi : Jurnal Ilmu Pendidikan* 15, no. 1 (2019). https://doi.org/10.32939/tarbawi.v15i1.337.

Marlina, Lina. *Pengantar Ilmu Ashwat. Fajar Media Bandung*. Vol. 1, 2019.

Miles, M B, and A M Huberman. "Miles and Huberman." In *Qualitative Data Analysis: An Expanded Sourcebook*, 1994.

Munip, Abdul. "Tracing the History of the Arabic-Javanese Language Translation Books in Nusantara Islamic Education." *Jurnal Pendidikan Islam* 5, no. 1 (2016). https://doi.org/10.14421/jpi.2016.51.43-67.

Mustaqim, Abdul. "The Epistemology of Javanese Qur'anic Exegesis: A Study

of Sālih Darat's Fayd Al-Rahmān." *Al-Jami'ah* 55, no. 2 (2017). https://doi.org/10.14421/ajis.2017.552.357-390.

Noriah Mohamed. "Aksara Jawi: Makna Dan Fungsi." *Sari (ATMA)* 19 (2001).

Nurhajati, Lestari, and Adam J Fenton. "The Use of Arabic Terms as a Form of Cultural Hegemony in Political Communication by Muslim Fundamentalist Groups in Indonesia." *Journal of Indonesian Islam* 14, no. 2 (2020). https://doi.org/10.15642/JIIS.2020.14.2.287-308.

Ricci, Ronit. "Prophets, Pegon, and Piety The Javanese Layang Ambiya." *Wacana* 22, no. 3 (2021). https://doi.org/10.17510/WACANA.V22I3.1081.

Supriyanti, Nury. "Perkembangan Kerangka Kerja Teori Dan Pelaksanaan Pembelajaran Bahasa." *Diksi* 23, no. 1 (2015). https://doi.org/10.21831/diksi.v23i1.6625.

Ubadah, Ubadah. "Metode Pembelajaran Bahasa Arab Untuk Meningkatkan Kemampuan Membaca Kitab Kuning Mahasiswa Jurusan Pendidikan Bahasa Arab Fakultas Tarbiyah Dan Ilmu Keguruan IAIN Palu." *Albariq: Jurnal Pendidikan Bahasa Arab* 1, no. 2 (2020). https://doi.org/10.24239/albariq.v1i2.6.

Umam, Saiful. "God s Mercy Is Not Limited to Arabic Speakers: Reading Intellectual Biography of Muhammad Salih Darat and His Pegon Islamic Texts." *Studia Islamika*, 2013. https://doi.org/10.15408/sdi.v20i2.388.

Wahab, M A. "KontroversiI Di Seputar Otentisitas *Nahw.*" *Repository.Uinjkt.Ac.Id*, n.d. http://repository.uinjkt.ac.id/dspace/handle/123456789/33920.