

## **The Role of the Pegon Script as Islamic Pedagogy in Supporting Religious Education, Local Identity, and Faith-Based Literacy in Banten Islamic Boarding Schools**

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**Abstract:** This study aims to examine the role of the Pegon Arabic Script in Islamic Religious Education learning at the Banten Islamic Boarding School, where in the process of translating the yellow book, mastery of nahwu and sharaf is absolutely necessary. However, both are considered difficult lessons for students to understand, including the translation process. This study uses a qualitative descriptive analytical approach through the case study research method. Data collection techniques through interviews, observations, and documentation, through data analysis techniques in the form of data reduction, data display, and data verification. From the results of the study, findings were obtained, where in the Islamic Religious Education learning process at the Banten Islamic Boarding School, including planning, implementation and evaluation. The Pegon Arabic Script plays a role and helps students in Islamic Religious Education learning, especially the process of translating the yellow book as teaching materials. Among its advantages, namely: all elements of the text are translated in more detail, vocabulary is wider, through symbols it can be easier, easier to understand the contents of the Yellow Book, appreciate the sense of language, and uniqueness that must be preserved. While the disadvantages are that it takes a long time to understand and requires a lot of teaching staff. Thus, the Pegon Arabic script can play a role and contribute to students in understanding the yellow book as a reference material for PAI learning at the Banten Islamic Boarding School.

**Keywords:** Pegon arabic script; Learning; Islamic religious education; Islamic boarding schools.

## INTRODUCTION

Pesantren is one of the Islamic educational institutions in Indonesia. According to Mastuhu (1994) pesantren is a traditional Islamic educational institution that practices Islamic teachings (*tafaqquh fi al-ddin*) (Anis Humaidi et al., 2021). The pesantren education system is referred to by Abdurrahman Wahid as 'subculture', and Zamakhsari Dhofier as 'pesantren tradition' (Fahham, 2020), an original Islamic educational institution created in Indonesia (Dhofier, 2019), can be seen from its components, such as kiai, mosque, students, pondok, and yellow books.

The yellow book (*al-kutub al-qadimah*), is the main curriculum material in the learning process at Islamic boarding schools (Fitri, 2022). The content is very relevant to the purpose of Islamic boarding schools to educate and teach Islamic religious knowledge. Islamic boarding schools are taught 24 hours a day through a dormitory system, a mosque as a place of worship and a classroom as a study room. According to Imam Al-Zarnuji, this is a prerequisite for achieving the blessing of knowledge so that it is not in vain (Fathonah et al., 2020), so that the religious knowledge practiced in the lives of students is more valuable, sustainable and has developed to this day through scientific disciplines.

Among these sciences are the science of tools, through Arabic including the science of nahwu (syntax), the science of sharaf (morphology), and the science of balaghah or other very important books (Kariyanto, 2019; Maunah, 2009), as a means to acquire the ability to read and understand yellow books. In other words, Islamic boarding schools transmit Islamic religious knowledge from Arabic books under the guidance of a teacher (*kiai*). To understand it, in addition to Arabic language skills, special skills are required (Ritonga, 2021), and the book must be labeled with the letter "gundul" which is identical to the Arabic symbol "pegon", because it does not contain harakat.

The teaching of the books by the leader of the Islamic boarding school (*kiai*) or ustaz usually uses the sorogan, wetonan and bandongan systems, with the books taught at the Islamic boarding school in eight groups (Dhofier, 2019), which in practice are not absolute (Masykhur, 2010). Pesantren can teach more popular books, the time of which is determined by the kiai, teachers, and education department through learning activities called 'ngaji' or 'pengajian', or 'mengaji' (Arifai, 2018; Pikri, 2022). Most yellow books are a method of learning and religious learning (Munir & Nor, 2021), where when studying the book, the students first learn to write Pegon, then continue by studying the yellow book material from their teacher.

The Arabic Pegon script system through nahwu and sharaf plays an important role as a medium for translating Arabic books, especially Islamic

religious education materials. Nahwu is a rule that explains the function of each word, the final sound of the word, and the way of *I'rab* each word in a sentence (Ni'mah, n.d.). Apart from being a tool to help with religious knowledge (fiqh, tauhid) and in Arabic (Shofwan, 2007), it is also the initial material taught in translating Arabic books as textual reading (Hamid, 2001), by using the yellow book, namely the book *Matan Jurumiyah* (Nahwu) and book *Matan Binâ wal Asas* (Sharaf) (Harahap & Zainuddin, 2023). Both books are taught in Islamic boarding schools in Indonesia as a curriculum or compulsory subject.

In addition to the books *Matan Jurumiyah* (Nahwu) and *Matan Bina wal Asas* (Sharaf), the book *Safinatun Najah* is also a subject of fiqh in Islamic religious education at Islamic boarding schools. As a practice, most students translate the yellow book with the terms 'nyoret' or 'ngabsahi' or 'ngalogat', or 'ngesahi' (Hidayah, 2019; Afifah & Sirojudin, 2022). In the meaning of pegon, special symbols are used to determine the position of words in the sentence structure (Sa'adah, 2019). For example:

كَتَبَ زَيْدُ الرِّسَالَةِ

*Kataba Zaidun ar-Risalâta. 'Kataba'* ('wis'/already written) '*Zaidun*' ('sape'/who is Zaid) *ar-Risalâta* ('ing'/with letter). The symbols used in the example are فا for '*fa'il*' which is the word '*Zaidun*', and مف for the word '*al-Risalata*' which occupies the position of '*maf'ul*'.

The Pegon Arabic script is written from right to left, not much different from the Hijaiyah script because it is not an original Arabic script (Hidayani, 2020; Elmubarak & Qutni, 2020). The written text was initiated by Syarif Hidayatullah or Sunan Gunung Jati Cirebon and Imam Nawawi Banten (Fikri, 2020) functions as a language symbol and reading to understand the meaning contained therein, even students who are not yet fluent in Arabic can easily understand it.

The Pegon script has many names. In Malaysia, it's called Jawi. In Islamic boarding schools, it's called Arabic Pegon. However, more broadly, Arabic Pegon is known as Arabic Pegon Melayu because this Indonesian script is widely used in Malay regions, from Terengganu (Malaysia), Aceh, Riau, Sumatra, Java (Indonesia), Brunei, and southern Thailand. Therefore, it's not surprising that when buying food products in Malay regions (Malaysia, Southern Thailand, Brunei, and several regions in Indonesia), the packaging will definitely contain Arabic Pegon writing, albeit in a different language. This language is adapted to the location or country where the product was produced (Rohman et al., 2022).

In this regard, the use of the Pegon Arabic script, to some extent, signifies our efforts to preserve the archipelago's cultural heritage, particularly the Javanese language. Its role in Islamic boarding schools (*pesantren*) in Banten even enriches our understanding of how regional scripts support religious education, local identity, and faith-based literacy, thus advancing literature on language and religion in Southeast Asia.

Thus, the Pegon script, an adaptation of Arabic script for writing Javanese and Malay, plays a crucial role in the construction of meaning and diglossia, as well as in cross-cultural pedagogy in Southeast Asia. Relevant theories include functional linguistics, diglossia, and cross-cultural pedagogy. The Pegon script demonstrates how language and culture influence each other, and how writing systems can serve as tools for the transfer of knowledge and cultural identity. The Arabic Pegon method is considered quite effective as a medium for understanding the yellow books studied in Islamic boarding schools. Where Arabic Pegon is a method for interpreting the texts of the yellow books studied in Islamic boarding schools (Wahyuni & Ibrahim, 2017).

By translating Javanese using the Pegon Arabic script, it can speed up the understanding of translated texts that do not match the text. The students gain additional knowledge in each lesson, although studying fiqh books will gain information about Arabic script, especially *nahwu* and *sharaf*. Therefore, the use of the Pegon Arabic script in translating Arabic texts is considered to have a very effective role in teaching Islamic Religious Education in Banten Islamic boarding schools, so it is interesting to study and research.

## RESEARCH METHODOLOGY

This study uses qualitative research with an analytical descriptive approach. By describing in depth, in detail, clearly, and bound (Moleong, 2018, 4; Sugiyono, 2018, 206), so that it is further validated before being crowned as a theory (Azwar, 2013, 5-7; Alwasilah, 2012, 59). Researchers are able to formulate problem categories as comparative data concepts, to provide explanations and arguments (Firdaus, 2012, 35; Kurniawan, 2012, 22-23). So that through this type of case study research through descriptive analysis, it is possible to systematically describe the facts or characteristics of a particular population in a particular field factually and carefully regarding certain symptoms (Azwar, 2013, 7; Arikunto, 2018, 120).

The research location was conducted at Banten Islamic Boarding Schools, namely: (1) Raudlatul Solihin Cisalam Salafi Islamic Boarding School, Lebak Regency led by KH Badrudin; (2) Cempaka Nahdlatul Ulum (NU) Salafi Islamic Boarding School, Tangerang Regency led by KH Imaduddin Ustman;

and (3) At-Thohiriyah Moderate Islamic Boarding School, Pelamunan, Serang Regency, led by KH Muhammad Robi. The research was conducted for 4 (four) months starting from the date of issuance of the research permit. Primary data and sources (Ahyar et al., 2020, 401), were obtained directly from informants as the first informants by conducting in-depth interviews, and secondary data containing research results and information sources that did not provide data directly to data collectors. Secondary data were obtained from books, previous surveys, and photographic documents (Rahmadi, 2011, 41; Sugiyono, 2018, 225).

In Islamic boarding schools, several key elements are involved: santri (students), kiai/ustadz/guru (teachers), and classical books (lesson texts). Furthermore, various learning activities and social interactions involve all of these parties. From the population in this study consisting of Ustadz/Kiai/Guru (teachers) and santri (students) at each Islamic boarding school totaling 12 people, a sample of 3 Ustadz/Kiai/Guru (teachers) and 15 santri (students) was taken at each Islamic boarding school.

The texts involved in Islamic boarding schools refer to various classical books (Kitab Kuning) which are studied by the students. These books cover various religious disciplines such as Matan Bina wal Asas (Nahwu), Amil (Shorof), Buku Safinatunnaja (fiqh), (aqidatul awwam (tawhid), Sufism, tafsir, hadith, Arabic, etc. Apart from that, there are also texts related to the vision, mission and goals of Islamic boarding schools, as well as texts that explain the function of Islamic boarding schools as educational, social and religious institutions preaching.

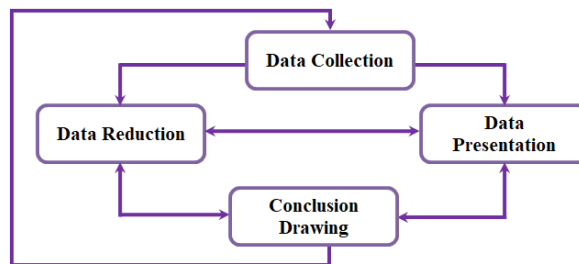
Data collection in this study was conducted through various methods, including interviews, classroom observations, script-based reading assignments, and document analysis. Coding was conducted axially, grouping data into broader categories and connecting related themes and concepts through several yellow books studied by the students.

Researchers conducted interviews with caregivers, teachers, and students, and analyzed official documents and Islamic boarding school archives to gain a comprehensive picture. This resulted in narratives about students' experiences inside and outside the classroom regarding the role of the Pegon Arabic script and explained the causal relationships between these factors.

To collect the required data, data collection techniques are carried out so that the evidence and facts obtained are objective, valid data and there is no deviation from the actual situation. Data collection techniques are carried out through observation, interviews and documentation. In qualitative research data

analysis, three stages are carried out, namely data reduction, data presentation, and drawing conclusions or verification.

The following is a diagram of the data analysis component flow based on the opinions of Miles and Huberman.



**Figure 1.** Components in Data Analysis (*interactive model*) (Moleong, 2018)

This research will collect data through three activities: interviews with various sources; field observations; and audio, video, and photo documentation. Furthermore, the data obtained will be filtered and data that contradicts the research will be removed from the three activities above to ensure that the focus of the research does not expand.

Data that is in accordance with the research focus is then presented with several available alternatives, which serve to make it easier to read the research description, and draw final conclusions after the data is in accordance.

## RESULTS AND DISCUSSION

### The process of learning Islamic Religious Education at the Banten Islamic Boarding School

The process of learning Islamic Religious Education at the Banten Islamic Boarding School, students are taught the science of nahwu, sharaf and balaghah as teaching materials for reading and understanding yellow books. At the Salafi Islamic boarding schools of Raudlatus Solihin Cisalam, Nahdlatul Ulum (NU) Cempaka, and At-Thohiriyah Pelamunan, they still use the Pegon Arabic script in their teaching, including in Islamic religious education materials.

In the process of acquiring Pegon language literacy, which is able to bridge Arabic and local phonology, harokat is no longer used, but is replaced by vowels. Unless there is confusion in reading, then it is necessary to assist with harokat. In addition, the Pegon script also recognizes Arabic loanwords, that is, every word derived from Arabic may not be written as Pegon, meaning it must be written as it is originally, for example the word “Islam” is written as it should be. With the modification of letters in the Arabic Pegon script, in essence this

script is able to complement the Arabic script or hijaiyah letters when interacting with the phonological system of languages that are not found in the Arabic phonological system.

The Arabic Pegon script, in its functional role, enables the reading of yellow books, Quranic commentaries, and local religious texts by adapting the Arabic script to Javanese (the local language). This enables the Javanese people to better understand the Islamic teachings conveyed through these texts.

Thus, preserving the Pegon Arabic script essentially honors the noble works of our ancestors, which contain Islamic principles and historical portraits of the seeds of nationalism against colonialism, to be passed down amidst the glittering world of millennials. Learning the Pegon Arabic script facilitates the recognition, reading, and writing of Arabic script, making it useful in studying other Islamic content sourced from Arabic-language references (Rosyid, 2020).

The Pegon Arabic script has great potential to strengthen Javanese (Bantenese) cultural identity, particularly in preserving religious heritage. Therefore, it is understandable that Pudjiastuti calls Pegon the identity of Javanese Islam (Pudjiastuti, 2015). However, challenges such as declining interest among the younger generation, the dominance of the Latin script, and a lack of teacher training need to be addressed. With concerted and sustained efforts, the Pegon script can continue to preserve and strengthen Bantenese cultural identity amidst globalization and modernization (Ramdhani, 2024).

In the three Islamic boarding schools, the use of the Pegon Arabic script has been going on for a long time and is still used consistently. The aim is to preserve and continue the cultural heritage of the predecessors. The reason for using the Pegon Arabic script in this Islamic boarding school is because of the meaning of the book in everyday language (Banten Javanese) so that the Pegon Arabic script is considered to play a very important role and is effective in understanding the classical book being studied (interview with M. Robi, Head of the At-Thohiriyah Pelamunan Islamic Boarding School).

Studying and reading yellow books such as hadith books and Al-Quran interpretations is not easy. It requires perseverance and knowledge of Arabic, nahwu, sharaf, and others. Therefore, if studied traditionally, it takes a long time, five to fifteen years to be able to read and understand it well. Therefore, Islamic boarding schools need to create innovative methods in learning yellow books to be more effective and efficient without requiring a long time and students have enough time to study other fields.

The procedures for learning the yellow book can be implemented as follows: (1) the teacher assigns several students to take turns going to the front

and reading the yellow book (without harakat and meaning) that has been prepared in the '*halaqah*' room in front of the teacher and other students; (2) a learning system in which students go forward one by one to read and explain the contents of the book in front of the teacher; (3) other students translate their respective books into Pegon Arabic script; (4) after reading, students are given the opportunity to reflect on and conclude the meaning of the text of the book that has been read; (5) the teacher/ustaz appoints several students and asks them to explain the contents and meaning of the text of the book that was read; (6) the teacher/ustaz corrects errors in the summary of the contents of the book and provides an opportunity for questions and answers about the topic of the book being discussed.

Therefore, the Pegon Arabic script plays an important role in the material of Islamic Religious Education at the Banten Islamic Boarding School because writing can be a tool to help understand religious knowledge. Through writing, students can maintain the purity of their knowledge and can study it again at any time. The basic competencies that students must have are knowing the Hijaiah script, the rules for writing the Pegon Arabic script and its application as a basis for interpreting the yellow books.

### **Pegon Arabic script is used in Islamic Religious Education learning at Banten Islamic Boarding Schools**

One of the factors that encourages the rise of translations of Arabic books in Indonesia is because there are still many Indonesian people who cannot directly understand Islamic texts that are still written in Arabic (Munip, 2015). This is what seems to encourage several Indonesian scholars to translate several selected yellow books into local languages, both Javanese, Malay, and other regional languages.

Translation method is a common choice. The choice of this method also determines the overall style and color of the translated text. Translation of yellow books is used as a medium in order to understand and deepen the contents of the yellow books (classics). Theoretically, the purpose of language learning means the purpose of developing Arabic language skills. This demonstrates the familiarity of the Pegon Arabic script among students (*santri*).

Familiarity with the Pegon script supports students' understanding of the yellow books and other religious texts, as this script serves as a tool for translating and understanding Arabic into Javanese or other regional languages, which are more easily understood by students. By mastering Pegon, students can delve deeper into the religious teachings and traditions of Islamic boarding schools, as conveyed through classical texts.



Pegon cultural preservation policies, particularly in the context of digitalization and education, require an integrated approach. National efforts must encompass raising public awareness, developing learning materials, utilizing technology, and providing support from various parties. Effective educational design will encompass training, relevant curricula, and learning communities, including innovations in training to ensure the survival and development of Pegon script.

Innovation in Pegon script training is crucial to ensure its sustainability and relevance in modern society. Pegon script writing training has the potential for further development, for example by: (1) creating a more comprehensive training module: the training module could be supplemented with more diverse Pegon script writing examples and more challenging exercises; (2) establishing a Pegon script writing community: this community could serve as a forum for participants to continue practicing and developing their Pegon script writing skills; (3) collaborating with other institutions: collaboration with other educational or cultural institutions could expand the reach of the training program.

By implementing these steps, we can ensure that the Pegon script is not only preserved but also evolves in line with the needs and challenges of the times. These efforts can have a broad positive impact on society and enrich local cultural heritage, particularly in the study of classical texts in Islamic boarding schools.

With the aim of understanding and studying classical books, several translation methods were created that can make it easier for students to study yellow books and hone their reading skills. In translating yellow books, there are several translation methods that tend to be used, such as the meaning '*gandul*' method through the Pegon Arabic script and the grammatical translation method, in accordance with the development of learning materials.

Pegon Arabic script is used for Islamic religious education learning in Banten Islamic boarding schools as a basic skill for students in translating yellow books. According to Tajuddin et al., this is what creates a stigma in society that learning Arabic is difficult. Therefore, Arabic language textbooks must be developed according to the level of language ability of students (Tajuddin et al., 2019).

Educational institutions that still preserve and maintain the Arabic Pegon script in Islamic religious education learning at Islamic boarding schools in Banten include: Salafi Raudlatul Solihin Cisalam Islamic Boarding School, Nahdlatul Ulum (NU) Cempaka, and At-Thohiriyah Pelamunan. The tradition of translating using the Arabic Pegon script at Banten Islamic boarding schools

is very useful for students to develop the four main '*maharah*' in Arabic, especially the '*maharah*' nahwu. This tradition also helps the students to develop the habit of reading and writing Pegon Arabic script and other Arabic texts. Therefore, the tradition of translating Pegon Arabic script plays a very important role and has a place among students in Banten Islamic boarding schools.

In Islamic boarding schools (*pesantren*) in Banten, the integration of Pegon into the curriculum can be achieved through teacher capacity development, which includes training, provision of learning resources, and ongoing support. This will ensure teachers have sufficient understanding and skills to teach Pegon effectively.

Provision of learning resources can be achieved through: (1) developing Pegon textbooks and learning modules aligned with the curriculum; (2) creating interactive applications or digital media for Pegon learning; (3) providing comprehensive Pegon dictionaries and glossaries to assist teachers and students; and (4) providing a variety of Pegon texts, such as classical texts, manuscripts, and literary works, for study and analysis.

Translation of Pegon Arabic script is a tradition of local wisdom and Islamic textual studies that have been immortalized in the education system of traditional Islamic boarding schools in Java, including Islamic boarding schools in Banten. The translation of Pegon Arabic script into Arabic was developed by scholars in Banten based on the characteristics of yellow books and the characteristics of students who are far from the Arabic oral communication environment. Pegon Arabic script is also often used in teaching and learning activities in Banten Islamic boarding schools. This is because most of the teaching materials used in Islamic Religious Education learning in Banten Islamic boarding schools come from Arabic yellow books. In practice, according to KH Imaduddin, Pegon Arabic script is a translation of students written word for word when the *kiai* or *ustaz* gives or delivers the translation (Interview, January 4, 2024).

The Salafi Islamic Boarding Schools of Raudlatul Solihin Cisalam, Nahdlatul Ulum (NU) Cempaka and At-Thohiriyah Pelamunan have translated the yellow books using the Pegon Arabic script and Jawi language in the implementation of Islamic religious education learning. As Islamic educational institutions that study religious sciences with several references to yellow books, several of these Islamic boarding schools aim to produce graduates who have the ability to understand Arabic texts, especially yellow books.

Pegon Arabic Script and Jawi Language are compulsory subjects taught to students from Madrasah Diniyah to Madrasah Aliyah. This is intended to

make it easier for them to understand how to translate yellow books and is an effort so that students can participate in yellow book learning activities carried out through the imla' or dictation method, namely the teacher reads the translation and summary of the yellow book, then the students write it using Pegon Arabic script.

The quantitative impact of Arabic language proficiency with the Pegon script can be measured through several aspects, such as increasing the ability to read and write Javanese with the Pegon script, as well as its impact on reading comprehension of Arabic books. Furthermore, general Arabic language proficiency can also be measured, because the Pegon script is often used to write tafsir or translations of Arabic books. In this way, students are able to recognize the Pegon Arabic letters, pronounce them well and correctly, and write the symbols in a written form that is regular and easy to read according to predetermined rules. This can be seen when students interpret the meaning correctly according to the Arabic sentence (Khofifah & Prianto, 2022).

Meanwhile, if we look at the phenomenon in Banten Islamic boarding schools that use classical methods, in my opinion there are valid and invalid aspects. The valid aspect here is the important role of the Pegon Arabic script in helping students to better understand the meaning contained in Arabic texts such as yellow books and other Arabic books. The effectiveness of this method tends to be in the form of word-by-word meaning, so that the '*tarkib*' process (students' term) in reading yellow books can be said to be complete.

In addition to the validity mentioned above, there is also invalidity in this method. Where modern or contemporary books emerge over time and the language used is very different from the classical books. Modern or contemporary books use more modern terms that cannot be interpreted or translated using the Arabic Pegon script.

### **The Process of Translating Arabic Books at Banten Islamic Boarding Schools Using the Pegon Arabic Script**

The process of translating yellow books with Pegon Arabic script includes translating Arabic words, sentences, and grammar into regional languages written according to the original text. At the Salafi Islamic boarding schools of Raudlatul Solihin Cisalam, Nahdlatul Ulum (NU) Cempaka, and At-Thohiriyah Pelamunan, all teachers and students are required to translate books with Pegon Arabic script. Where the books are written horizontally from right to left, so that they appear neater and easier to read. This can be seen in the following picture:



use of these symbols is not just a summary of words without any special provisions in its application.

In the activity of translating yellow books with Pegon Arabic script, it is done through the guidance of ustaz/ustazah (teacher). The students interpret the yellow books by translating words, sentences, and various elements of Arabic grammar into the regional language or Banten Javanese language. The translation results are written under each Arabic word translated with Pegon Arabic script. The practice of translating yellow books with Pegon Arabic script in the pesantren environment in Banten is with the term 'nyoret' or 'ngemaknani'.

Related to the way students translate the yellow book with Pegon Arabic script at the Raudlatul Solihin Cisalam Islamic Boarding School, the Salafi Nahdlatul Ulum (NU) Cempaka Islamic Boarding School, and the At-Thohiriyah Pelamunan Islamic Boarding School. Where the learning method at the Islamic boarding school is through the sorogan and bandongan methods. Basically, the purpose of using the Pegon Arabic script as a learning medium for Islamic religious education is to make it easier for students to understand and interpret the Arabic texts in the yellow books.

The process of learning the yellow book with the Pegon Arabic script method at the Banten Islamic boarding school can be described as follows: *First*, the preliminary or introduction stage. Where at this stage the learning of the Pegon Arabic script is carried out at the '*i'dadiyah*' level. The students are first introduced to various Pegon Arabic scripts and '*tarkib-tarkib*' (learning about the arrangement of words and sentences in Arabic) which are used in interpreting the book.

*Second*, the preparation stage. Where in this preparation stage, what the students do is hold a halaqah, which is a joint study activity with the students which is carried out in the evening to prepare the book material that will be studied the next day in class.

*Third*, the learning stage. Where the learning time at the Banten Islamic boarding school starts in the afternoon according to the schedule using the sorogan method which is then translated using the Pegon Arabic script method which is adjusted to the learning procedures or procedures.

The final stage is the evaluation stage. Evaluation is the process of providing information on the extent to which activities have achieved their targets. The evaluation stage is carried out after each chapter has been translated and discussed. This provides information on the extent to which students have understood the contents of the yellow book they are studying.



original Arabic (Rosidin et al., 2022). Furthermore, transliteration and translation of yellow books developed rapidly, especially from Arabic script to Latin script and from Arabic to Indonesian.

Pegon Arabic script is often used in teaching and learning activities in Islamic boarding schools and is very effective in translating Islamic religious education learning. This is because most of the materials used in Islamic Religious Education learning in Islamic boarding schools come from Arabic yellow books.

In Banten Islamic boarding schools, the translation of yellow books with Pegon Arabic script is one of the teaching materials and means to facilitate students in the translation process. Therefore, Pegon Arabic script is always used in every learning and is the most effective method to train students to study yellow books independently under the guidance of teachers. This is what distinguishes yellow books from other books.

The things that distinguish yellow books from other books are the way to study them. As is known, there are two methods that have developed in the pesantren environment in studying yellow books, namely the '*sorogan*' and '*bandongan*' methods. In the first method, the students read the yellow books in front of the kiai and ustaz who directly witness the validity of the students' reading, both in terms of meaning and language (nahwu and sharaf). In the second method, the students together listen to the reading and explanations of the Kiai and Ustaz, while the students make notes in their respective books in the form of '*iyakal*', vocabulary and '*iyarah*' along with their explanations. In Salafi Islamic boarding schools there are special readings called '*utawi-iki-iku*', namely readings that are strict in grammar (nahwu and sharaf).

The existence of the use of Arabic Pegon script in Banten Islamic boarding schools is still maintained until now. Because so far Islamic boarding schools are considered to still bring many successes in achieving the Arabic language teaching and learning process. The application of translating yellow books with Arabic Pegon script in teaching is usually called '*nyoret*' or '*ngemaknani*' (Hidayah, 2019; Afifah & Sirojudin, 2022) in translating and giving meaning to the yellow book.

The ease of using Pegon Arabic script and Javanese language is very effective in translating yellow books. Javanese symbols and letters as written language symbols function as reading aids to understand the meaning contained therein. Pegon script writing skills are used to understand the meaning and contents of yellow books so that readers can understand their essence. The use of Javanese in writing Pegon Arabic script in yellow books, as a system applied in Banten Islamic boarding schools, as an effort to better understand the

contents of yellow books that use Arabic and Javanese culture, is a symbol of recognition and assimilation.

In this way, the Pegon Arabic script makes it easier for students to translate teaching materials. When translating yellow books, teachers read them very quickly. So that students do not lag behind, they summarize the translated words in the form of certain symbols or signs. These symbols not only facilitate translation, but also develop and improve knowledge of grammar and word usage. This is because the use of these symbols not only summarizes words that are not specifically mentioned in their application.

### **Advantages and Disadvantages of Using Pegon Arabic Script in Islamic Religious Education Learning at Banten Islamic Boarding Schools**

Islamic religious education learning in Banten Islamic boarding schools is focused on the ability of students to read Arabic texts in the target language into Banten Javanese, but not yet fully on the ability to write books in Arabic. In the grammar translation method, the mother tongue or Banten Javanese is the language material used to illustrate new topics and subjects that make it easier to make comparisons between foreign languages and Banten Javanese. Therefore, in Islamic boarding schools, Banten Javanese is used for translating and teaching classical books in Islamic religious education learning.

As with the use of Arabic Pegon script, each learning method certainly has advantages and disadvantages. The following are some of the advantages of implementing Arabic Pegon script for Islamic religious education in Banten Islamic boarding schools, namely: *First*, in learning Islamic Religious Education in Banten Islamic Boarding Schools, all elements of the text in the target language are displayed, so that the translated sentences can make students understand the grammatical structure in more detail, including students can know the location of each letter in a sentence, this can certainly make it easier for students in learning Islamic religious education.

*Second*, students gain a wider vocabulary by knowing the position of sentences in each writing; *Third*, using certain linguistic symbols or letters, making it easier for students to know the position of a sentence; *Fourth*, increasing vocabulary. This can be seen by just reading one or part of a book, especially if the book consists of several chapters or articles, then the vocabulary owned can reach several hundred.

*Fifth*, students find it easier to understand the contents of the yellow book text. *Sixth*, students can internalize '*dżauqul arabiyah*' (sense of language). This will greatly influence students' understanding of the meaning contained in the book; and *Seventh*, the uniqueness that should be preserved. By using the



Pegon Arabic script, it means that to some extent, we have made an effort to preserve the cultural heritage of the archipelago, especially the Javanese Banten language culture.

Meanwhile, the disadvantages of using the Pegon Arabic script to understand the contents of Islamic religious education materials include: *First*, it takes a long time to be able to understand just one paragraph. Because students have not mastered Arabic grammar, a student is required to read and translate using various elements, including elements of language structure (nahwu-sharaf), vocabulary, balaghah, and its contents.

*Second*, it requires a lot of teaching staff. If the process of learning the yellow book is expected to provide a full understanding to students on Islamic religious education material, then it is clear that a lot of teaching staff is needed for the large number of students. Because if you look at the existing teaching system, namely bandongan and sorogan, then the one that is considered more thorough in providing teaching to students is sorogan recitation. However, sorogan requires a long time, a lot of teaching staff and high discipline in learning.

## CONCLUSION

After describing and analyzing the role of the Pegon Arabic script in learning Islamic Religious Education at the Banten Islamic Boarding School, it can be concluded that the PAI learning process at the Banten Islamic Boarding School lasts for 24 hours, students are taught the science of nahwu (syntax), sharaf (morphology) and balaghah or other books that are absolutely necessary as a tool to acquire the ability to read and understand yellow books, according to planning, implementation and evaluation. In Banten Islamic boarding schools, the Pegon Arabic script is used as teaching material in Islamic Religious Education learning. The aim is to master the yellow book through four aspects: (1) Fahm Al-Masmu' (understanding what is heard), (2) Fahm Al-Maqr'u' (understanding what is read), (3) Ta'bir Syafahi (communicating thoughts verbally); (4) Ta'bir Tahriri (communicating thoughts in writing). The basic ability of students is knowing how to write the Hijaiah script, the Pegon Arabic script, and how to apply it as a basis for interpreting the yellow books. The process of translating yellow books with Pegon Arabic script at the Banten Islamic Boarding School was carried out under the guidance of a teacher. The students translated classical Arabic books by translating words, sentences, and various elements of Arabic grammar into the regional language. The translation was written under the Arabic word which was translated horizontally from right to left. Pegon Arabic script can make it easier for students to translate teaching materials. When translating yellow books, teachers give them very quickly.

Therefore, students summarize the translated words in the form of certain symbols or signs. These symbols not only make it easier, but also train and increase knowledge of grammar and grammar. This is because the use of these symbols is more than just summarizing words that do not have special provisions in their application. The advantages of using the Pegon Arabic script in Islamic Religious Education learning for students have advantages, including detailed grammar, wider vocabulary, and easier understanding of classical books. This also helps develop a sense of language and maintain uniqueness. However, this takes a long time to understand and a lot of teaching staff. Thus, the Pegon Arabic script can play a role as a teaching material in Islamic Religious Education learning at the Banten Islamic Boarding School and contribute to students' understanding of the yellow books. Students' understanding of Islamic texts through the Pegon Arabic script has the potential to demonstrate how incorporating local scripts like Pegon can enrich Islamic education, strengthen cultural identity, and enhance the pedagogical relevance of learning. Integrating Pegon into Islamic education not only preserves cultural heritage but can also enhance students' understanding of Islamic teachings through a more contextual and meaningful approach. ■

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