

The Pegon Script and Integrated Islamic Education in Yogyakarta: Study of the Alala Book Subject in Al-Qodir Islamic Boarding School

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ABSTRACT

The Alala book, which contains simple and essential content for the students and its translation in the Javanese Pegon script, is the main factor why the Alala book was chosen. Talking about the narrative of the Alala book—assuming that it can be expanded to a broader and systematic scope—this research tries to look back to what extent the Alala book intersects with the ideas of integrated education. The authors also observe at the level of teaching-learning practice, namely how the portrait appears when studying the Alala book at Al-Qodir Islamic boarding school with an integrated lens concerning the Alala's natural form. The integrated framework includes simultaneous models, attention to the cultural identity domain, and the connection between knowledge and experience. The results show that the Alala book's nature supports ideas of simultaneity, culture-identity, participation with direct experience, and heart involvement. It can demonstrate an integrated learning model in the educational program of Islamic boarding schools when the students study it properly.

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1. INTRODUCTION

The controversy over learning in Islamic boarding schools in the 19th century was about learning the Alala book in the Javanese Pegon with the accusation that Arabic was higher than other (local) languages. Initially, the Alala book was a classical book in informal education. The students studied it at the mosque. Then, the students learned it in formal education in the formal school classroom. Various Islamic boarding schools got a rejection because most students previously studied the Alala book in informal educational environments. Muhammad Salih bin Umar al-Samarani (Mbah Salih Darat) directly experienced this incident when he decided to teach the Pegon book in a formal educational environment (Umam, 2013). However, Zaim Elmubarok & Darul Qutni emphasized that Mbah Salih Darat used the Pegon script not only for Islamic education but also for the preservation of Javanese culture as a symbolic message in the Alala book is an important part (Elmubarok, Zaim, 2020). Salfia

Rahmawati's statement contextualizing local culture through Islamic education is an effective learning method (Rahmawati, 2020).

Based on studies on the Pegon script as an educational frame in Java, several scholars have traced that Alala with Arabic-Pegon characters is an education that integrates cultural values and local culture. Afahal Misbah shows that Mbah Salih wrote the Alala book; one of the characters can communicate Middle Eastern teachings to Islamic boarding schools and integrate boarding schools into the community according to the character and culture of the community (Misbah, 2018). Books written in the Pegon script are a form of cultural acculturation to make it easier for Javanese people to understand and recite the teachings in the book (Hidayani, 2020; Wahyuni & Ibrahim, 2017). Likewise, the study by Khoirun Nisa'il Fitriyah mainly focused on the technical context of the Pegon script (Elmubarak, Zaim, 2020; Fitriyah, 2020; Surrisyad & Yazid, 2018). So far, there are no more specific studies on the existence of the Alala book using the Pegon script.

This article aims to reveal the transformative aspect of the education and teaching process that emphasizes cultural concepts. Therefore, this study will explore the extent to which the application of the Alala book in the Pegon script at the al-Qodir Islamic boarding school in Yogyakarta and how the form of an integrated Islamic education by prioritizing cultural-based education. In both aspects, this article will contribute to the education process toward integrating Islamic knowledge, religion, and local cultures of the community.

Likewise, education with a cultural framework is the most substantial aspect of countering modern and postmodern hegemony. Al-Qadir Islamic Boarding School in Yogyakarta openly legitimizing the Alala book is a positive transformation of the ability to unite culture and Islamic teachings. Then, considering the education style that puts forward the Alala book with its Pegon script, the form of education cannot be separated from the integrated education system. Thus, the integrated conception and the education of al-Qodir Islamic boarding school includes simultaneous learning, aspects of culture and identity, direct involvement, and habituation. Likewise, the contribution of this article will be a reference to the transformation of education and teaching towards cultural values and local identities for the advancement of education per the geographical characteristics of each region.

2. METHODS

This research aims to describe the issue of the Alala book in Arabic-Javanese Pegon, integrated education in al-Qodir Islamic boarding school, Sleman Yogyakarta. This case study aims to identify the level of participation and orientation in studying classical books compiled by Indonesian scholars. Similarly, the data collection technique of this study used direct interviews with informants as primary data. The informants were the principal, teaching staff, students, and alumni of Al-Qodir Islamic Boarding School. The data collection process aims to identify information about the Alala book as the main subject in Islamic boarding schools and examine the integrated Islamic education applied in the Islamic boarding school al-Qodir Yogyakarta.

3. FINDINGS AND DISCUSSION

Description of the Alala book manuscript

The dynamics of the Alala book manuscript received a response from the Governor of Surabaya Charles Olke Van der Plas (1891 – 1977) because he considered it would affect and threaten public stability regarding the books circulating in book shops that use the Arabic Pegon script (Mustopa et al., 2019). Scholars from the Middle East and Nusantara wrote many books in the Pegon script. It caused a massive sale of the books in the Pegon script. The majority participated in the development and writing of books based on the context of the cultural values of society as an integrated Islamic education goal (Lestari, 2016).

The massive printed book of Nusantara scholars happened in 1950 (Hakim, 2017). One of the popular books is *Amsilah al-Tasrifiyah* by KH. Ma'shum bin Ali Gresik. Most students in Islamic boarding schools studied it. This book had obtained legality and included an introduction from the

Ministry of Religion Affairs at that time, who was KH. Saifuddin Zuhri. Salim Nabhan published it in 1965 (Ali, 1965). Moreover, Salim Nabhan published many books such as *Kifayah al-Thullab* by Kiai Abul Fadl from Senior and *Fath al-Qadir fi Ajaib al-Maqadir* by Kiai Ma'sum Ali Jombang (Gusmian, 2020). However, among the many books published by Salim Nabhan, Gasmian did not mention the book as the publication of Salim Nabhan. It is the Alala book which is in Arabic Pegon script.

Based on this information, IM (Initial), an alumnus of the Darussalam Summersari Kediri Islamic Boarding School, the Alala book was founded only in 1979 from Muhammad bin Ahmad Nabhan, which had a relation with the publisher Salim Nabhan. IM emphasizes that when he studied at Darussalam boarding school in 1979, all students learned the Alala book (Personal Communication with Mahmudah; 2020). However, the time to find its book is pretty long, around 29 years (1950-1979), including collecting data and information to validate our purity before becoming a reference to the Islamic boarding school.

The Learning of the Alala book in Yogyakarta

One of the Islamic boarding schools that implements a curriculum and refers to the Alala book as a primary reference is Al-Qodir Islamic Boarding School, nurtured by KH Masrur Ahmad in Yogyakarta. From elementary to senior high school focuses on studying the Alala book in the Pegon script (Personal Communication with Adi; 2020). This Islamic boarding school refers to the Alala book publicly. It even became a curriculum after the Minister of Religion Decree (hereafter called KMA) no 183 of 2019 revealed, which includes the freedom of formal schools in Islamic boarding schools to focus on their teaching and curriculum. Thus, in 2020, the learning of the Alala book will begin to be carried out at the level of formal education, such as Islamic junior high school and Islamic senior high school integrated with an Islamic boarding school program.

The Alala book, as the main subject at Al-Qodir Islamic junior and senior high school, is related to the direction of the Islamic boarding school program that focuses on learning the Qur'an and the Pegon. According to the leader of the Islamic boarding school, both are characteristic of the Islamic boarding school. Students who have graduated from an Islamic boarding school are always attached to the community as someone who master religious sciences, at least good at reading the Qur'an, so that the Qur'an and the Pegon become the soul of the Islamic boarding school program. The principal of Al-Qodir Islamic senior high school, Zaki Albana, said, "*There is great hope, even though the children are only three years studying at Al-Qodir, at least they can read and write the Qur'an, thankfully they can write the Pegon*" (Personal Communication With Zaki Albana & Dzul Fahmi; 2020).

Mustafa, a teacher at Al-Qodir, explained that the Alala book is an easy-to-understand book, a simple book, and the translation uses the Pegon script. Therefore, the Alala book is a special subject in the Islamic boarding school program (Personal Communication with Mustafa; 2020). Then, during the learning process, most students are happy learning it because the book has its rhythm, and they like singing a song.

Likewise, the substantial component in the Alala book contains two main things: content and narration. The content of the Alala offers basic and simple discussions, such as the content of learning etiquette for Islamic boarding school students. According to Abdurrahman Wahid, ethics is everything, either ethics to knowledge or the teacher, so learning is like the initial ladder before going up to the next (Wahid, 2001). Meanwhile, the narrative of the Alala book naturally provides a direct example of the use of Javanese Pegon script to preserve local community identity (Personal Communication with Mustafa; 2020).

Students, history, and the Alala book

The issues that arise regarding learning the Alala book at the level of policymakers and teachers are the ease of content and its convenience. They refer to the discussion around the Pegon script and the resistance of some Muslim groups in the early second half of the 19th century AD to colonialism. In contrast, the discourse that develops among the students is different. They pay more attention to the

material of cultural history and togetherness. They refer to how they are eager to chant *nadzam* (song) of the Alala book at the beginning of every class.

Nur, a student of class XII at Al-Qodir senior high school, explains that studying the Alala book with Javanese Pegon script also includes learning about local Javanese culture. So "*Language is not just a grammatical rule, but it also contains elements of culture and our identity as the Indonesian nation*" (Personal Communication with Nur; 2020). Wahyu emphasizes that this Alala book makes it easier for teachers to discuss the histories of Islam and Indonesian culture in its local context (Personal Communication with Wahyu; 2020).

Due to their learning experience, Sinta and Maya explain that the learning process with the Alala book is like people singing, so the text in the Alala book is easy to memorize even though it is not easy to understand deeper (Personal Communication With Sinta and Maya; 2020). Further, Putri states that learning like singing includes the etiquette of a teacher and student, as well as etiquette and knowledge that show us how to behave and respect the compilers of the Alala book as the heart and essence of learning at the al-Qadir Islamic boarding school (Personal Communication with Putri; 2020).

Therefore, integrating Islamic values and cultural contexts is the essence of education. Ki Hadjar Dewantara shows that the soul represents the power to feel (in Javanese *ngroso*) and practice (in Javanese *nglakoni*), and the body represents the power to understand (in Javanese *ngerti*) or cognitive (Henricus Suparlan, 2015). Likewise, cultural-based education should become a unique identity, characteristic, and symbol for the Islamic boarding school and even the student involved in the educational process by studying the Alala book in Pegon script.

Esbjorn-Hargens stress that education must have alignment (weaving together the domains of self, culture, and nature). It means that the image of education is most important if every educational institution, in this case, an Islamic boarding school, creates its domain (Esbjörn et al., 2010). One of the essential domains is cultural-based education, such as the al-Qadir Islamic boarding school that puts forward the Alala Book learning, which is identical to the local language and local characters.

The Natural Form of the Alala Book and Integrated Education

The verses, al-Zarnuji, and the creativity of the compilers

The Alala book has 36 (thirty-six) lines in Arabic (*nazam*) arranged alternately with translation lines. Several Islamic boarding schools, such as Tegalrejo Magelang, state that the lines in the book are adapted from *Ta'lim Muta'allim* by Al-Zarnuji. There is a significant difference based on tracking and comparing the lines of the Alala book with *Ta'lim Muta'allim* (Al-Zarnuji & Asbahal, 2020). The 36 lines found 15 in the Alala book do not contain in the book of *Ta'lim Muta'allim* by Al-Zarnuji. It can be found on pages 61, 67, 75, 76, 79, 89, 95, 131, 125, 135, and 137 books *Ta'lim Muta'alim* Tariq al-Ta'allum (Al-Zarnuji, 1981).

Furthermore, some editorials differ between 21 lines in the Alala book and *Ta'lim Muta'allim*. (1) In the 3rd line, the compilers of the Alala book chose the word *wa sal*, while the *Ta'lim Muta'allim* used the word *wa Abshir* (T.N, n.d.). (2) In the 11th line, Al-Zarnuji in *Ta'lim Muta'allim* used the word *li al-amin*, while the compilers of Alala used *fi al-Alamin* (T.N, n.d.). (3) the 26th line, between *sa'a* and *sa'at* (T.N, n.d.). (4) the 32nd line. The compilers of Alala used the diction of *alaisat min al-khusrani*, while al-Zarnuji used *alaisal min al-khuzni* (T.N, n.d.). (5) the 25th line, which is between *an tasytahiya* and *nafsan tasytahiya* that the Alala book used the first diction (T.N, n.d.). Adi bin Zaid's narration explains the editorial differences between the compilers of the Alala book and *Ta'lim Muta'allim*. It is a consideration of the editorial suitability between the words of both books. Another diction referred to as *la tas'al was al'an qarinihi* and *la tas'al wa abshir 'an qarinihi*. The difference in diction dues to the aesthetic message in the book *Ta'lim Muta'allim*.

The Pegon and Javanese Ngoko

The Alala book is translated using Javanese Ngoko with Pegon script writing. The teachers often used the history of this Javanese Pegon Ngoko as a medium of Islamic education for their students who

are not Islamic students in the formal curriculum. They used Ngoko language for teaching Islamic knowledge because most people are not fluent in Arabic. However, when the teachers apply this method to the Islamic boarding school environment as a forum for learning communication, most Islamic boarding schools criticize and reject the existence of the Ngoko language with its Pegon script. However, the development of the Ngoko language and books with Pegon script are now getting the attention and looking for sources of books that use Pegon script (Saiful Umam, 2013).

The existence of the Alala book in the Pegon script, due to the density of Arabic grammar, observing the 31st and 35th lines of the arrangement of meaning in the Alala book, the authors of the book strive at the level of interpretation, not just translating. The aim of interpreting is painstakingly for the rhythm to be found and not to stumble and sing. The 31st line stated *tegese ojo males olo kang dilakoni* (i.e. do not repay the bad deeds). It differs from the primary source from the Arabic line that said *da' al-mar'i la tajzi' ala su'i fi'lihi* (T.N, n.d.).

Then, in the Alala book, the sentence "*nyebabke bungah*" interprets the word *ilm*. So here, if the purpose of the compilation is solely for Islamic knowledge, it is sufficient only to use an ordinary translation. However, at a glance, the purpose of the Alala book is much considered, including rhythm and adding explanations so that it is more precise and quickly consumed by students and the wider community. Likewise, the compilation's interpretation process is also inseparable from the cultural tendency of the community so that the majority of them contextualize rather than end up on the normative (textual) side.

The idea of integration, anonymity, and togetherness

Sean Esbjorn-Hargens, Jonathan Reams, and Olen Gunnlaugson, when describing how integrated education is different in defining. There are at least four signs of integration in education: the simultaneous learning model, aspects of culture and identity, direct involvement, and habituation (Esbjörn et al., 2010). Sean Esbjorn-Hargens, Jonathan Reams, and Olen Gunnlaugson presented simultaneous and integrated models, including the Alala book's character. Because there is a tendency for learning such as chorus, it is easy for students to catch and pronounce the Pegon script.

Education in a culture-based Islamic boarding school environment should be an instrument to preserve culture as self-identity and mental. It can connect culture and main Islamic teachings based on cultural values. Thus, the ongoing education of local culture and Islam can form a new domain for the world of education. Therefore, the decision of the compilers of the Alala book to use the Javanese Ngoko language is a distinct cultural identity of the local community, so the educational process takes place in a local style to convey Islamic treatises in the Alala book (Arzu Sosial Altugan, 2015).

Likewise, in learning the Alala book, every student must experience directly what they learn from the book. Freud explained that a cultural-based learning model stimulates a person. Thus, the method makes it easier to understand the contents of the Alala book in the form of a writing pattern or the message contained therein. Experiencing direct learning in the Alala book aims to hone memory so that it sticks to the mind and heart. Moreover, this Alala book is attached to its natural identity, so it is easy to shape students' character because it follows their culture.

Integrated education has a variety of simultaneous learning models, including the implementation of education, students, habituation, and the educational environment that supports students' daily life. Therefore, the principles contained in the Alala book have presented all integrated education based on the condition of the text so that learning activities are easy to realize and effective for students and the surrounding community.

Learning the Alala Book: A symbol of integrated education in Islamic boarding schools

Of course, the book is set as a text, positioning the Alala book as teaching material in the Islamic boarding school education curriculum. Ricouer explained that text is different from writing. Text is something that lives and develops in writing, while writing is a form of text that is frozen in written form. Therefore, looking at the Alala book with the two-component approach, Alala can be categorized

as a form of integrated education that is plurally understood so that the text in the Alala book refers to its practical implementation in society.

Likewise, the education component prioritizes the concept of the Alala book, so the substantial areas in its content include simultaneous, cultural, direct involvement, and students' habituation to the cultural value of the book. So referring to integrated education can offer education that makes it easier for students to understand the content, practice books, and the correlation between Islamic education and cultural issues, as well as a climate of togetherness in the learning process between teachers and students. Understanding and absorbing quickly and swiftly is an effective curriculum because it prioritizes the development of knowledge and understanding of students.

Therefore, constructing a curriculum based on cultural values with the concept of Islamic education, the absorption of participants is an achievement in developing both formal and non-formal education. Thus, the teachers familiar with the Alala book and the Pegon script must support the text and writing to optimize the simultaneous naturalness of the Alala book. There are essential components that the students must learn, including the regional language (Javanese) and the aims and objectives of the Alala book. It is not enough to only be proficient at pronouncing the text without fully understanding it as a form of culture and identity. Because of the educational output, the concept of the Alala book and the Pegon script are the characters of our students who have finished studying at the Al-Qadir Islamic Boarding School in Yogyakarta.

4. CONCLUSION

The Alala book in the Pegon script reflects the Islamic world's future education. Implementing learning based on classical books with the integration of the national curriculum is a positive transformation to build the world of education without losing the existing local identity. Integrated learning education, among others, that this Alala book has a natural form because it involves traditional texts (culture, identity, and Pegon). Then, the students experience education directly in the original Pegon language and immediately recite (practice) it. Of course, this aspect is a transformation of the world of education, which initially students studied outside the classroom and has now become the curriculum at the al-Qodir Islamic boarding school in Yogyakarta. Nevertheless, this research has shortcomings that have not been shown in detail, including the history of the Alala book with Pegon script, integrated Islamic education, and the integration of modern education and the treasures of local science. Besides these limitations, it is recommended to follow up on research with integrating traditional into modern education as a characteristic, so integrated education is also studied further and more profoundly.

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