

Reviving the Legacy of Islamic Nusantara: A Study of *Pegon* Script in Traditional *Pesantren* Communities in Java

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Abstract

This study aims to explore the dialectics of Pegon script within traditional pesantren communities in Java. Using a sociolinguistic approach, the researcher collected data from seven traditional pesantren communities in Central Java and East Java: PP Roudhotut Tholibin Rembang, PP Roudhotut Thullab Magelang, PP Al Balagh Tuban, PP Fathul Ulum Kediri, LP Al Ma'arif NU Jepara, KOPISODA (Community of KH Sholeh Darat Lovers), and Rifa'iyyah Community Semarang. The findings of this study show that Pegon script in traditional pesantren communities in Java serves several functions, namely: as an identity for traditional pesantren in Java, as a symbol of resistance against colonizers and transnational Islamic movements, as a medium for the transmission of knowledge and the translation of classical Arabic texts, as a gateway for Arabic loanwords into Javanese, and as a preserver of religious traditions and old Javanese language. The preservation pattern of Pegon script in traditional pesantren communities in Java involves producing and disseminating Pegon texts, studying classical Turats using the method of Pegon translation, using Pegon texts as teaching materials, and encouraging community members to write using Pegon script. The motivations for preserving Pegon are as follows: spreading knowledge and preaching, seeking blessings from the righteous, meeting the demands of the community, seeking blessings from the letters of the Qur'an, and economic motivations.

Keywords: *Pegon*, Traditional *Pesantren* Communities, Sociolinguistic Approach

Introduction

Javanese Arabic script, or Pegon, is an indigenous script unique to the archipelago that emerged from the process of the acculturation of Islam and Javanese culture. In terms of form, Pegon uses Arabic script. However, in terms of content, the language used is Javanese. Pegon is the Arabic script used to write the Javanese language (Indonesian Dictionary, 2008, p. 1011). Several researchers, such as Saifuddin Zuhri, Ahmad Baso, Ahmad Ginandjar Sya'ban, and Nur Ahmad, believe that Pegon script appeared as early as the 15th century (Zuhri, 1987), (Baso, 2012), (Sya'ban, 2017), and (Ahmad, 2020). Zuhri and Baso even mention that Sunan Ampel used this script as a medium for the transmission of knowledge with the method of "*Utawi Iki Iku*" meaning, at the

pesantren he led in Kembang Kuning, Surabaya (Zuhri, 1987, p. 32) and (Baso, 2012, p. 153). Pegon script then significantly developed in Java during the 19th century and the early 20th century, which was before Indonesia's independence. This is evidenced by the large number of Javanese Muslims using Pegon script during this period. Jamaluddin states that during this time, many publishers emerged, printing and disseminating religious manuscripts written in Pegon script, including Menara Kudus and Toha Putra Semarang (Jamaluddin, 2018). Munip asserts that during this period, a massive movement of translating Arabic texts into Javanese through Pegon script took place (Munip, 2016, p. 65). These Pegon manuscripts were then spread across the archipelago, and even abroad, as several international publishers printed Pegon-script books, including: Mushtafa al-Halabi Publisher in Egypt, Haji Amin Publisher in Singapore, Mumbai Publisher in India, and others.

Post-independence, the use of Pegon script has declined. In the second half of the 20th century to the present, in Java, Pegon is only used on a limited basis by the pesantren community, particularly by traditional pesantren communities and those with connections and affiliations with traditional pesantren. The word *Pesantren* is derived from the Javanese word "Santri", "Sashtri" or "Cantrik", which means a student or pupil. In terms of definition, *Pesantren* refers to a place where students live to seek knowledge from the *Kiai* (Madjid, 1977, p. 20).

Pesantren, in terms of methodology or teaching methods, can be categorized into three types: Traditional Pesantren, Modern Pesantren, and Pesantren that integrates traditional and modern systems. First, Traditional Pesantren, because it applies a traditional system of teaching. One characteristic of traditional teaching is the use of *makna gandul* or the Pegon translation method "Utawi Iki Iku" in the process of studying the *kitab kuning*. Second, Modern Pesantren, which uses a modern learning system, including accommodating the use of Arabic and English as the daily languages of communication. Third, Pesantren that combines both traditional and modern systems (Saleh, 1982, p. 20).

These traditional pesantren communities still maintain the use of Pegon, especially in the method of teaching the *kitab kuning* (classical Islamic texts). Although for some beginner students, the method of learning the *kitab kuning* using Pegon script can be difficult, traditional pesantren communities continue to use it (Aziz et al., 2022) and (Rakhman et al., 2023). The preservation of Pegon within traditional pesantren communities is an interesting issue to

research. Besides the fact that Pegon is a unique script—where the letters are Arabic but the content is in Javanese—it is also interesting that most Javanese people no longer recognize this script, yet it is still used and preserved in traditional pesantren in Java. The use of Pegon in these traditional pesantren certainly carries meanings and purposes that are worth exploring. Pegon, as a written language, not only functions as a communication tool but also contains culture and social practices, which makes it intriguing to study and research. Language, both spoken and written, is not merely a tool for communication but also a cultural nexus that contains much meaning and significance (Sarah, 2018). Language is one of the vital cultural assets that can change according to its context (Bourdieu & Passeron, 1990).

Based on this background, the researcher will focus the study on the dialectical process between the traditional Javanese pesantren community and Pegon script using a sociolinguistic approach. The study will focus on two main areas: First, the use of Pegon script and its functions in traditional Javanese pesantren. Second, the patterns of preservation and the motivations of the traditional Javanese pesantren community in preserving and maintaining Pegon script. The researcher will take research samples from nine communities in Java that still use, preserve, or produce Pegon-script books, namely: PP Roudhotut Tholibin Rembang, PP Roudhotut Thullab Magelang, PP Al Balagh Tuban, PP Fathul Ulum Kediri, PC LP Al Ma'arif NU Jepara, KOPISODA Semarang, and the Jama'ah Rifa'iyyah Semarang. In this study, the researcher will use a sociolinguistic approach that examines the relationship between language and social communities (Sayyid, 1995, p. 18), with a focus on studying Pegon script in traditional pesantren communities in Java, using a qualitative descriptive field research method.

Results and Discussion

Pegon Script: Definition and Characteristics

Etymologically, *Pegon* comes from the Javanese word "*Pego*" which means: "*Ora lumrah anggone ngucapake*" (Not common in pronunciation), "*Gagap*" (*Stammer*), "*Ngomong ora lancar*" (*Speaking unclearly*), atau "*Ora pas suarane*" (Not matching in sound) (Pudjiastuti, 2006, p. 3). The Pegon script is named as such because its form is not typical, as is usually the case. Generally, languages are written with the letter and script systems of the language. Arabic is written with the hijaiyyah letters or Arabic script. Javanese is written with Javanese script. However, Pegon is not typical because Javanese is written using Arabic letters.

Since Javanese is written with Arabic letters, some Javanese sounds cannot be accommodated by Arabic script. This has led to the creation of new Arabic letters adapted to accommodate the phonological system of Javanese, such as the letters: "ڠ" to write the sound "nga", "چ" for the sound "ca", "ي" for the sound "nya", "ڳ" for the sound "ga", "ڦ" for the sound "pa", and others (Hasani, 2011, p. 5). To make it easier to understand, refer to the following table, which presents the Pegon letters originating from the Javanese phonological system, their comparison with Jawi Script (the Arabic letters used for writing the Malay language in Malaysia), and their comparison with Arabic transliteration for Javanese phonological sounds.

Table 1: *Pegon* Letters, Javanese Script, IPA Symbols, Pegon Transliterations in Jawi Script and Arabic Letters

No	<i>Pegon</i> Letters	Javanese Script	IPA (International Phonetic Alphabet) Symbol	Pegon Transliterations in Jawi Script Malaysia	Pegon Transliterations in Arabic Language
1	ا، ء = همزة	ا	\a\	ء	ء
2	ه = هاء	ه	\h\	ه	ه
3	ن = نون	ن	\n\	ن	ن
4	چ = چ	چ	\tʃ\	چ	تشاش
5	ر = راء	ر	/r/	ر	ر
6	ك = كاف	ك	/k/	ك	ك
7	د = دال	د	/d/	د	د
8	ت = تاء	ت	/t/	ت	ت
9	س = سين	س	/s/	س	س
10	و = واو	و	/w/	و	و
11	ل = لام	ل	/l/	ل	ل
12	ڦ = ڦ	ڦ	/p/	ڦ	ب
13	ڊ = ڊا	ڊ	/d/	-	-
14	ج = جيم	ج	/dʒ/	ج	ج
15	ي = ياء	ي	/j/	ي	ي
16	ڦا = ڦا ي	ڦا	/ɲ/	ڦا	ڦا
17	م = ميم	م	\m\	م	م
18	ڳ = ڳا ڳ = ڳا	ڳ	\g\	ڳ	ڳاڳا

19	ب = باء	ب	\b\	ب	ب
20	ط = طا	ط	/t/	-	-
21	غ = غا	غ	\ŋ\	غ	نج\ نق

In terminology, the *Pegon* script refers to Arabic letters used to write the Javanese or Indonesian languages (Indonesian Dictionary, 2008, p. 1011). In the archipelago and surrounding regions, there are several Arabic letters that have been modified to write local languages, including: Pegon Javanese, Pegon Sundanese (Arabic letters used to write Sundanese), Pegon Madurese (Arabic letters used to write Madurese), Malay Arabic script (Arabic letters used to write Malay in Sumatra and Kalimantan), and Jawi Script (Arabic letters used to write Malay in Malaysia and surrounding areas) (Mahfudh, 2017). Thus, it can be understood that the Pegon script is an Arabic script that has been modified to write Javanese, Sundanese, Madurese, and Indonesian languages. The phonological system of the Pegon script is based on the phonological system of the Javanese script "*Hanacaraka*", so its consonant letters number twenty-one, and its vowel letters number seven.

The Pegon script has similarities and differences with the Arabic script and Jawi script that developed in Malaysia, Brunei, Singapore, and Pattani, Thailand. The similarities are as follows: (1) The script is written from right to left. (2) In its system, the letters are connected to each other. (3) There are dots and diacritical marks (*harakat* or *syakal*). (4) The shape of the letters changes depending on whether they are at the beginning, middle, or end of a word. (5) Letters are only connected within a single word, not between words. (6) In one word, several letter connections may be interrupted. (7) Numbers are written from left to right. The differences are: (1) The Pegon script's writing system is based on the phonological system of the Javanese language. (2) The vowel letters in the Pegon script are more numerous than those in the Arabic or Jawi scripts. (3) The Pegon script contains syakal (diacritical marks), while the Jawi script does not. (4) The Pegon script includes letters such as چ, ف, د, ی, ک, ط, غ, which are not found in the Arabic script. (5) The Pegon script has the letters ڀ and ڄ, which are not present in the Jawi script. (6) The /g/ sound is written with the letters گ in Pegon, while in Jawi, it is written as گ. (7) The /ɲ/ sound is written with the letter ڀ in Pegon, while in Jawi, it is written as ڀ (Mahfudh, 2017).

The Role and Function of the *Pegon* Script in Traditional *Pesantren* Communities in Java

As a script born from traditional *pesantren* communities, *Pegon* has several roles and functions within these communities, including:

First, the *Pegon* script serves as an identity for traditional *pesantren* in Java in the 21st century. In the previous centuries, especially in the 19th and 20th centuries, *Pegon* became a distinctive identity of Javanese Muslims. Many Javanese scholars and people from various social classes used the *Pegon* script as a medium for communication, correspondence, preaching, and spreading knowledge. Today, in the 21st century, the *Pegon* script is used only within traditional *pesantren* communities and their sub-communities. Specifically, *Pegon* is used as a method for reading the "*kitab kuning*" (classical Islamic texts), which is still preserved in traditional *pesantren* in Java. According to Kiai Maimoen Zubair, *Pegon* is the spirit of the traditional *pesantren*. He believes that interpreting the texts using *Pegon* translations is the essence of the traditional *pesantren*, and if the current Kiais can no longer read the "*kitab kuning*" with the "*Utawi Iki Iku*" interpretation in *Pegon* style, then the spirit of the *pesantren* will be lost (Excerpt from the lecture of the late KH Maimoen Zubair Sarang at Pondok Pesantren Mansyaul Huda Tuban on October 28, 2008).

Second, the *Pegon* script became a symbol of resistance against colonialism in the early 20th century and a symbol of resistance against transnational Islamic movements in the 21st century. In the 20th century, Javanese scholars ignited the spirit of resistance against colonialism. One form of resistance promoted by these scholars was their opposition to the culture, behavior, clothing, and language used by the Dutch colonizers. The Javanese scholars of this era believed that anyone who imitated the Dutch colonizers would be considered part of their group. Therefore, Javanese scholars used the *Pegon* script as a symbol of resistance against the language and writing system used by the Dutch. Among the scholars who explicitly declared their resistance to the Dutch in this context were KH Ahmad Rifai Kalisalak and KH Sholeh Darat (Rifa'i, n.d.) and (Darat, 1984). In the 21st century, *Pegon* has become a symbol of resistance against transnational Islamic movements, particularly the Salafi Wahhabi movement. This has been expressed by, among others, KH Fathul Huda, the Chairman of LP Ma'arif NU Jepara, who consistently produces religious teaching materials in the *Pegon* script to ensure that the current generation is not exposed to Salafi Wahhabi radicalism. According to him, *Pegon* reflects an Islam that is "*rahmatan lil alamin*" (a mercy to all the

worlds) and is a tangible result of the dialogue between Islam and local culture (Huda, interview, June 20, 2022).

Third, the Pegon script serves as a medium for the transmission of knowledge within traditional pesantren communities in Java. There are several models of using the Pegon script as a medium for knowledge transmission in traditional pesantren communities, including:

- 1) Using Pegon-script books as teaching materials or modules in educational institutions under the umbrella of traditional pesantren.
- 2) Making Pegon the written language used in the process of studying the "kitab kuning" (classical Islamic texts) in traditional pesantren, both in the bandongan (group reading) and sorogan (individual study) methods. Bandongan is a method of studying the *kitab kuning* where a *Kiai* reads and interprets the book with *makna gandul* Pegon, while the *santri* writes the meanings explained by the *Kiai* in their respective books. Sorogan is a method where a *santri* steps forward one by one to recite the *kitab kuning* in front of the *Kiai*, who listens and corrects any mistakes.
- 3) Pegon as a medium for writing Javanese poetry (*syiir*) that is sung and memorized by the students, such as: the "*Syiir Ngudi Susila*" by KH Bisri Mustofa Rembang, the "*Syiir Ra'sun Sirah*" by KH Zubaidi Hasbullah Pati, and others.

Fourth, the Pegon script has become a method for translating classical Arabic texts. There are several patterns of translating classical Arabic texts using Pegon, which include:

- 1) The direct translation of the text, where a *Kiai* (religious leader) or *Santri* (student) reads a classical text and provides its meaning using the distinctive Pegon interpretation "*Utawi Iki Iku.*"
- 2) The translation of classical Arabic texts or "*kitab kuning*" into Pegon-script books. Among the Javanese pesantren scholars who frequently translated classical Arabic texts into Pegon books are: KH Bisri Mustofa Rembang, founder of Pondok Pesantren Roudhotut Tholibin Rembang, KH Misbah Zainal Mustofa, founder of Pondok Pesantren Al Balagh Tuban, and KH Asrori Ahmad, founder of Pondok Pesantren Roudhotut Thullab Magelang.

Fifth, the Pegon script has become one of the gateways for Arabic vocabulary to enter the Javanese language. The Pegon script acts as a major gateway for Arabic vocabulary, especially Islamic terms, to enter Javanese.

Examples include words like syahadat, shalat, zakat, shiyam, hajji, rukun, syarat, and many others.

Sixth, the Pegon script helps preserve Islamic religious traditions in Java, such as the Tahlil, Manaqiban, Kenduren, and others. Several religious traditions organized by traditional Javanese pesantren communities still use Pegon-script books as references, such as the "Kitab Imamuddin" by KH Bisri Mustofa, which was written as a guide for becoming a Modin (Islamic religious leader) in Javanese society (Mustofa, n.d.).

Seventh, the Pegon script preserves ancient Javanese vocabulary. In the Pegon dictionary by Ibrahim Al Fateh, there are 1,033 ancient Javanese words that are accommodated in the Pegon script, which is used as the written language for religious texts in traditional pesantren in Java (El-Fateh, 2020).

Patterns of *Pegon* Script Preservation in Traditional *Pesantren* Communities in Java

1. Pesantren Al Balagh Bangilan Tuban and the Production of Pegon Texts

Pesantren Al Balagh Bangilan Tuban is a pesantren founded by KH Mishbah Zainal Mustofa (1916-1994). Kiai Mishbah was one of the most prolific Javanese scholars in writing books in Pegon script. He authored approximately 200 Pegon-script books. Some of his well-known Pegon books in the field of Tafsir include: *Tafsir al-Iklil* (30 volumes), *Tafsir Taj al-Muslimin* (4 volumes), and *Nibras al-Muslimin fi Tarjamah Tafsir al-Jalalain*. Among Kiai Mishbah's Pegon books in the field of Hadith are: *Tarjamah Pegon Riyad al-Shalihin*, *Tarjamah Pegon al-Jami' ash-Shaghir*, *Tarjamah Pegon Bulugh al-Maram*, and *Tarjamah Pegon Arba'in an-Nawawiyah*. In the field of Fiqh, Kiai Mishbah wrote the following Pegon translations: *Tarjamah Pegon Fathul Qarib*, *Tarjamah Pegon Fathul Mu'in*, *Tarjamah Pegon Matan al-Ghayah wat Taqrib*, *Tarjamah Pegon Safinatun Najah*, *Fasholatan an-Nur al-Mubin*, *Masail ar-Rijal*, *Masail an-Nisa*, and *Masail al-Janaiz*. In the field of Arabic grammar, Kiai Mishbah's Pegon books include: *Tarjamah Pegon Alfyyah ibnu Malik*, *Tarjamah Pegon Imrithi*, *Tarjamah Pegon Jurumiyah*, *Tarjamah Pegon Uqud al-Juman*, *Tarjamah Pegon Sullam an-Nahwi*, and *Sullam ash-Sharfi*. His Pegon books in the field of ethics (akhlak) include: *Tarjamah Pegon Ta'lim al-Muta'allim*, *Tarjamah Pegon Nashaih al-Ibad*, *Tarjamah Pegon Ayyunhal Walad*, and *Tarjamah Kitab Bidayat al-Hidayah* (Musthofa, n.d.).

At Pesantren Al Balagh, there are three publishing houses that have consistently published Pegon-script texts over time. These three publishers are Penerbit Al Mishbah, Penerbit Al Balagh, and Penerbit Majelis Ta'lim wal Khattath. All

three were founded by KH Mishbah Zainal Mustofa. Each of these publishers has produced around 90 titles in Pegon, so the total number of Pegon books published by *Penerbit Al Balagh*, *Al Mishbah*, and *Majlis Ta'lif wal Khattath* from Bangilan Tuban is approximately 270 titles. These books cover a wide range of Islamic religious sciences, including Tafsir and the Science of Tafsir, Hadith and the Science of Hadith, Fiqh and Ushul Fiqh, Ethics (*Akhlak*), Sufism (*Tasawwuf*), *Nahwu* (Arabic grammar), *Sharaf* (morphology), *Tawhid* (monotheism), History (*Tarikh*), and more (Asas and Nadhiroh, Interview, April 9, 2022). Since the mid-20th century until today, the three publishing houses established by Kiai Mishbah have continued to publish and distribute Pegon manuscripts throughout the archipelago, particularly in Java and Sumatra.

The steps taken by *Penerbit Al Balagh*, *Penerbit Al Mishbah*, and *Penerbit Majlis Ta'lif wal Khattath* in publishing Pegon religious texts are as follows:

Ta'lif stage (Composition of Pegon Books). The first step is the *Ta'lif* stage, which involves composing the Pegon books. This stage is carried out by the authors of the books (*Muallif*). The majority of the books published by the three publishers are written by KH Misbah Zainal Mustofa and some of his sons, such as Kiai Nafis Misbah, Kiai Badik Misbah, and others. KH Misbah was known for being highly productive in writing, especially Pegon books. He dedicated most of his time to writing. He held the principle of "al-Waqtu Atsmanu min adz-Dzahab," meaning that time is more precious than gold. Because of this, Kiai Mishbah highly valued time and allocated a significant portion of it for writing. On a daily basis, Kiai Misbah could routinely write no less than 100 pages (Gusmian, 2016, p. 121).

Qiraah wa Tashih stage (Reading and Editing). The second stage is *Qiraah wa Tashih*, which involves reviewing the text intended for publication, as well as editing or verifying its accuracy. This task was carried out by KH Mishbah Zainal Mustofa and individuals selected by him who were deemed competent to verify the texts that were to be published.

Kitabah bi Khatth al-Khattath stage (Writing by Calligraphers). The third stage is *Kitabah bi Khatth al-Khattath*, which involves writing by calligraphers. *Penerbit Al Balagh*, *Al Mishbah*, and *Majlis Ta'lif wal Khattath* each have a team of calligraphers (*al-Khattath*) who are responsible for copying manuscripts with beautiful, legible handwriting. These calligraphers transcribe the manuscripts from the authors into clear, readable texts. Each team of calligraphers consists of around 20 members.

Thiba'ah wan Nasyr stage (Printing and Publishing). The fourth stage is *Thiba'ah wan Nasyr*, which involves the printing and publication of the *Pegon* works. On a technical level, each of the three publishers is only able to print a maximum of around 2,000 copies per day, as the printing machines used by these publishers are still considered old-fashioned. Despite this, the *Pegon* books published by these three publishers have successfully enriched the scholarly heritage in Java.

2. Pesantren Fathul Ulum Kwagean and the Production of Makna Books

Pondok Pesantren Fathul Ulum Kwagean in Kediri was founded by KH Abdul Hannan Ma'shum in 1980. Since its establishment, the pesantren has been known as a *salafi* or traditional pesantren, which steadfastly maintains the tradition of studying classical religious texts (*kitab kuning*) using the *makna Pegon* method, known as "Utawi Iki Iku." In this pesantren, all types of *kitab kuning* are studied and interpreted in the *Pegon* style, from short texts to thick ones. These include works like *Tafsir Jalalain*, *Tafsir Munir*, *Tafsir Baidhawi*, *Shahih Bukhari*, *Shahih Muslim*, *Sunan Tirmidzi*, *Sunan Nasaiy*, *Fathul Wabhab*, *I'anatut Thalibin*, *Hasyiyah al-Bajuri*, and even the *Ihya' Ulumiddin*, which is part of the regular liturgical reading performed directly by Kiai Hannan (Muslim, Interview, July 6, 2022).

There are several methods applied by the community of Pesantren Fathul Ulum in studying the *kitab kuning* using the traditional *Pegon* interpretation method, including:

First, *Bandongan* Method: In this method, the Kiai reads the *kitab kuning* using the *Pegon* interpretation, while the santri listen and interpret the text according to the meanings shared by the Kiai, using the *Pegon* script.

Second, *Sorogan* Method: In this method, a santri recites the *kitab kuning* text with *Pegon* interpretation in front of the Kiai, while the Kiai listens and provides corrections or *tashih* if there are mistakes in the recitation made by the santri.

Third, *Musyawarah and Bahtsul Masail* Method: In this method, the santri engage in discussions and debates with one another, discussing issues and seeking solutions, all while using *Pegon* interpretations of the *kitab kuning*.

Fourth, Guidance from Senior to Junior Santri: Typically, junior santri who are new to the pesantren face difficulties adapting, especially in learning the *kitab kuning* using the *Pegon* interpretation method "Utawi Iki Iku." Many beginner santri struggle to write or interpret with *Pegon*, leaving parts of the text

without interpretation. This reality encourages junior santri to learn from senior santri, particularly in filling the gaps (or *makna gandal*) of the *Pegon* interpretation in the parts of the text that are left incomplete.

Fifth, Independent Study Method: Some santri engage in independent study, where they either read the *kitab kuning* with the *Pegon* interpretation or write the *makna gandal Pegon* on their own text. The process of carefully and accurately adding the *Pegon* interpretation to the *kitab kuning* texts eventually leads to the creation of the *Kitab Makna ala Kwagean* model (Muslim, Interview, July 6, 2022).

Pesantren Fathul Ulum Kwagean is a pesantren that places great emphasis on the *makna gandal Pegon* in the *kitab kuning*. In the Kwagean pesantren tradition, a santri is considered 'Alim when they master the pesantren heritage (*turats*) and *kitab kuning* and possess complete *kitab kuning* that have been fully interpreted, which is proof that they have studied the texts under the guidance of a Kiai. This tradition has led to the creation of the *Kitab Makna Kwagean*, which refers to the *kitab kuning* that have been printed and carefully and neatly annotated with *makna gandal Pegon* by the senior santri of Pesantren Kwagean. To date, around 80 *Kitab Makna Kwagean* titles have been printed by Pesantren Kwagean through the BUMP (Badan Usaha Milik Pesantren) PP Fathul Ulum Kwagean (Muslim, Interview, July 6, 2022).

3. Pesantren Raudhatut Thalibin Rembang and the Pegon Writers Network

Pesantren Raudhatut Tholibin Leteh Rembang was founded by KH Bisri Mustofa (1915-1977) in 1945 during the Japanese occupation of Indonesia. Kiai Bisri Mustofa was a complete figure. When delivering speeches and giving *Mau'idhah Hasanah* (Islamic advice), he was famous as a podium lion, able to mesmerize his audience with every word he spoke. In addition to being known as a charismatic orator, Kiai Bisri Mustofa was also recognized as a highly productive writer of religious texts. He is considered one of the most influential figures, especially in the fields of religious education and the Arabic-Javanese script (*Pegon*) (Murtadha, 2015, pp. 19–20). During his lifetime, he wrote about 170 titles of books, the majority of which were written in the *Pegon* script. Among the *Pegon* books authored by Kiai Bisri Mustofa that are well-known and often used are: the *Tafsir al-Ibriz*, *al-Iksir fi Ilmi at-Tafsir*, *Tarjamah Bulugh al-Maram*, *Tarjamah Arba'in an-Nawawiyah*, *Tarjamah Alfyyah Ibnu Malik*, *Kitab Aqidah Ahlussunnah wal Jama'ah*, *Kitab Imamuddin*, *Kitab Ngudisusila*, *Kitab Mitra Sejati*, and others (Huda, 2019, pp. 72–73).

Over time, Kiai Bisri Mustofa and the pesantren he founded, Pondok Pesantren Raudhatut Tholibin Leteh Rembang, played an important role in the preservation of the Pegon script. In addition to being highly productive in writing works in Pegon script, Kiai Bisri Mustofa was also active in motivating his students to write in Pegon. It was from here that a network of Pegon writers began to form, with Kiai Bisri Mustofa as its driving force. Kiai Bisri Mustofa encouraged his family and students to write. Among his family members was Kiai Mishbah Zainal Mustafa from Bangilan Tuban, who was Kiai Bisri Mustofa's sibling. Kiai Mishbah was known as a highly productive Kiai in writing Pegon books. He, in turn, motivated his family to write Pegon texts, including Kiai Nafis Mishbah and Kiai Badik Mishbah. Among the family members of Kiai Bisri Mustofa was also Kiai Asrori Ahmad, who, according to his mother Ibunyai Sintok Nabilah Asrori, was motivated to write Pegon by Kiai Bisri Mustofa. Kiai Asrori then encouraged his children to write in Pegon as well, including Kiai Said Asrori, Kiai Harun Asrori, Kiai Labib Asrori, and Ibunyai Sintok Nabilah Asrori, all of whom wrote Pegon texts. One of Kiai Bisri Mustofa's sons who also wrote Pegon texts is Kiai Ahmad Mustofa Bisri, who now continues the leadership of Pondok Pesantren Raudhatut Tholibin Leteh Rembang. From among Kiai Bisri Mustofa's students, several wrote works in Pegon script, the most famous of whom is Kiai Ahmad Sunarto Rembang, who has written over a hundred Pegon books (Sunarto and Mustofa, Interview, August 24, 2022).

In addition to having a central role in the network of Pegon text-writing Kiais, Kiai Bisri Mustofa was truly focused on meeting the community's need for books written in the Javanese Pegon script. This is evidenced by the numerous works of his that became teaching materials in religious studies at various traditional pesantren, madrasah diniyyah, and ta'lim assemblies across Java. One of the most famous Pegon books by Kiai Bisri is *Tafsir Al Ibriz*. This book is studied and discussed in many places, both offline and online. For example, it is taught by Kiai Ahmad Mustofa Bisri at Pondok Pesantren Raudhatut Tholibin Rembang, Kiai Said Asrori at Pondok Pesantren Raudhatut Thullab Magelang, Kiai Haris Shodaqoh at Pondok Pesantren Al Itqon Bugen Semarang, and Kiai Ahmad Mu'adz Thohir at Pondok Pesantren Raudhatut Thohiriyyah Kajen, as well as in various other locations across Java. These study sessions are often attended by thousands of participants from various places. This is one of the real contributions of Kiai Bisri Mustofa and his pesantren, *Pesantren Raudhatut Tholibin*, in preserving the *Pegon* script.

4. Pesantren Raudhatut Thullab Magelang and the Preservation of Pegon in the Community

Pesantren Raudhatut Thullab Wonosari Tempuran Magelang, Central Java, was founded by KH Asrori Ahmad (1923-1994) in 1976. Since its establishment, the pesantren has upheld the traditional approach to Islamic education, focusing on the turats curriculum (classical Islamic texts) with the method of interpretation using the *Utawi Iki Iku* system in the Pegon script. Kiai Asrori, the founder, was one of the most prolific Javanese scholars in writing books using the Pegon script. In general, Pondok Pesantren Raudhatut Thullab Magelang offers three types of traditional education: First, it provides traditional diniyyah takmiliyyah education at the Madrasah Diniyyah Salafiyyah. Second, it offers Qur'anic education and tahfidz (memorization) of the Qur'an. Third, it organizes diniyyah education and in-depth study of classical Islamic texts using the *Bandongan*, *Sorogan*, and *Musyawarah* methods, all of which utilize the Pegon script for interpreting these texts (Asrori, Interview, February 15, 2022) and (Asrori, Interview, January 6, 2022).

Kiai Asrori Ahmad and the pesantren he founded have played an important role in the preservation of the Pegon script. During his lifetime, he wrote over 100 books using the Pegon script. Not only Kiai Asrori, but also his children—Kiai Said Asrori, Kiai Harun Asrori, Kiai Labib Asrori, and Ibunyai Sintok Nabilah Asrori—also wrote several works in Pegon. Thus, the family of Kiai Asrori Ahmad became a family of Pegon writers. Among Kiai Asrori's famous Pegon works in the field of Fiqh are: *Kitab Nur ad-Duja fi Tarjamah Safinat an-Naja*, *Kitab Tashil ar-Rafiq fi Tarjamah Sullam at-Taufiq*, *Tarjamah Irsyad al-'Ibad* (10 volumes), *Risalah al-Inarah wal-Ifadhab fi Masail ath-Thabarab*, *Risalah al-Jum'ah*, *Sa'adat az-Zaujain fi Tarjamah Uqud al-Lujain*, *Tarjamah Majmu' Musytamil 'ala Arba'i Rasail*, *Tarjamah Risalah al-Mu'awanah* (3 volumes), and *Majmu'ab Tsalats Rasail*.

In the field of Hadith, Kiai Asrori's Pegon works include: *Tarjamah Riyadh ash-Shalihin* (15 volumes), *Tarjamah Durrat an-Nashibin*, *Tarjamah Tanqih al-Qaul*, *Tarjamah al-Adzkar an-Nawaniyyah*, and *al-Aqthaf ad-Daniyyah fi Idhbab al-Mawa'idz al-'Ushfuriiyyah*. In the field of Ethics, he wrote: *Kitab Masail at-Ta'allum wat-Ta'lim fi Bayan Ta'lim al-Muta'allim*, *Tarjamah Nashaih al-'Ibad*, *Kitab al-Bayan al-Mushaffa fi Washiiyyat al-Mushthafa*, and *Kitab al-Mar'at ash-Shalibah*. His works in the field of Tawhid include: *Kitab al-Kawakib al-Lamma'ah fi Bayan al-Jawahir al-Kalamiyyah*. In Sufism, he wrote: *Tarjamah Kitab Ihya' Ulumiddin* (7 volumes), *Kitab Fadhail al-A'mal*, and *Kitab Intikhab an-Nafais fi al-Fadhail wal-Fawaid*. In the

field of History, Kiai Asrori wrote: *Kitab Munyat al-Murtaji fi Tarjamah al-Maulid al-Barzanji*, *Kitab Khulashah al-Manaqib li Asy-Syaikh Abdul Qadir al-Jailani*, and *Kitab al-Hikayat al-Badi'ah*. His work on Friday sermons is: *Kitab al-Mau'idhab al-Hasanah fi Khutbah al-Jum'ah* (3 volumes).

Kiai Asrori's children also followed his example, writing Pegon texts. Kiai Harun Asrori wrote *Kitab Tarjamah Pegon 'ala Sullam al-Munajat* and *Kitab at-Tuhfah as-Saniyyah fi Khutbah al-Jumu'iyah*. Kiai Said Asrori wrote *Kitab Tarjamah Kifayat al-Atqiya* and *Kitab Khutbah Jum'ah as-Sa'idhiyyah*. Ibunyai Sintok Nabilah Asrori wrote *Kitab Fasholatan* for the general public.

Kiai Said Asrori explained that one of the main purposes of writing Pegon books, both by Kiai Asrori Ahmad and his children, was: First, to provide Pegon texts as reference materials for village Kiais in preaching to rural communities. Many village Kiais from various regions in Java have asked for permission from Kiai Asrori or Kiai Said Asrori to teach their books. Typically, these Kiais would bring their congregation to visit Kiai Asrori and his children after completing the study of their works. Second, some of the Pegon books, especially the translations, were created as translations of classical texts that were studied together in the pesantren and the local communities. For example, the *Tarjamah Riyadh ash-Shalihin* by Kiai Asrori Ahmad and *Tarjamah Kifayat al-Atqiya* by Kiai Said Asrori. In response to requests from study groups, Kiai Asrori and his children wrote these translations in Pegon to make it easier for community members to study the texts at home (Asrori, Interview, February 15, 2022) and (Asrori, Interview, January 6, 2022).

Ultimately, the Pegon books written by Kiai Asrori and his children became a bridge for the general public, especially in rural areas, to better understand Islamic teachings.

5. LP Ma'arif NU Jepara Central Java and the *Pegon* Teaching Modules

The Ma'arif NU Educational Institute in Jepara is one of the autonomous bodies under the umbrella of the Nahdlatul Ulama (NU) organization. In Jepara, LP Ma'arif NU oversees educational institutions affiliated with NU. Among the institutions managed by LP Ma'arif NU is the Madrasah Diniyyah Takmiliyyah (Madin Takmiliyyah). Madin Takmiliyyah is a non-formal diniyyah educational institution that provides religious education using traditional methods. LP Ma'arif NU Jepara oversees 730 Madin Takmiliyyah institutions, with a total of 43,287 students/santri.

In practice, all these Madin Takmiliyyah still implement religious education with a traditional pesantren system, using classical Islamic texts (*kitab kuning*) that are interpreted and read using the Pegon translation method. The Madin Takmiliyyah institutions in Jepara under the coordination of LP Ma'arif

NU Jepara each use teaching materials or modules written in the Pegon script. These modules are produced by LP Ma'arif NU Jepara. Every year, LP Ma'arif NU Jepara prints around 50,000 copies of each title to meet the module needs of Madin Takmiliyyah institutions (Huda, Interview, January 6, 2022).

Madin Takmiliyyah has several levels: The Awwaliyyah level is intended for beginners, the Wustha level for intermediate students, and the Ulya level for advanced students. The majority of Pegon texts are used as teaching materials at the Awwaliyyah level to help students easily understand classical Islamic texts through Pegon books. Below are some of the Pegon texts used in Madin Takmiliyyah in Jepara, Central Java:

Table 2: The Use of Pegon Books in LP Ma'arif NU Jepara

Subject of <i>Akhlak</i>		
No	Pegon Book	Function
01	<i>Kitab Ngudisusilo</i> by Kiai Bisri Mustofa	Becoming a moral education module for Grade 1 of <i>Madin Takmiliyyah Awwaliyyah</i>
02	<i>Kitab Khairul Adab</i> by Kiai Farih Masyhadi Robayan Jepara	Becoming a moral education module for Grade 2 of <i>Madin Takmiliyyah Awwaliyyah</i>
03	<i>Kitab Terjemah Pegon Taisirul Khollaq</i> by LP Ma'arif NU Jepara	Becoming a moral education module for Grade 3-4 of <i>Madin Takmiliyyah Awwaliyyah</i>
04	<i>Kitab Tarjamah Washaya al-Aba' lil Abna'</i> by LP Ma'arif NU Jepara	Becoming a moral education module for Grade 5-6 of <i>Madin Takmiliyyah Awwaliyyah</i>
Subject of <i>Tawhid</i>		
No	Pegon Book	Function
01	<i>Kitab Risalatut Tauhid</i> by LP Ma'arif NU Jepara	Becoming a <i>Tawhid</i> module for Grade 1-2 of <i>Madin Takmiliyyah Awwaliyyah</i>
02	<i>Kitab Terjemah Pegon Aqidatul Awam</i> by LP Ma'arif NU Jepara	Becoming a <i>Tawhid</i> module for Grade 3 of <i>Madin Takmiliyyah Awwaliyyah</i>
03	<i>Kitab Terjemah Pegon al-Khoridatul Babiiyyah</i> by Kiai Muhammad Shiddiq Jepara	Becoming a <i>Tawhid</i> module for Grade 4 of <i>Madin Takmiliyyah Awwaliyyah</i>
04	<i>Kitab Maslakul Abid fi Tarjamah Jauharotut Tauhid</i> by Kiai Subki Pekalongan	Becoming a <i>Tawhid</i> module for Grade 5-6 of <i>Madin Takmiliyyah Awwaliyyah</i>
Subject of <i>Fiqh</i>		
No	Pegon Book	Function
01	<i>Kitab Fasalatan Pegon</i> by Raden Asnawi Kudus	Becoming a <i>Fiqh</i> module for Grade 1-2 of <i>Madin Takmiliyyah Awwaliyyah</i>
02	<i>Kitab Terjemah al-Mabadi' al-Fiqhiyyah</i> by LP Ma'arif NU Jepara	Becoming a <i>Fiqh</i> module for Grade 3-4 of <i>Madin Takmiliyyah Awwaliyyah</i>

03	<i>Kitab Tarjamah Pegon Matan al-Ghayah wat-Taqrīb</i> by Kiai Misbah Zainal Mustofa Bangilan Tuban	Becoming a <i>Fiqih</i> module for Grade 5-6 of <i>Madin Takmilīyyah Anwalīyyah</i>
Subject of Tahaji & Imla': Method of Reading and Writing Arabic & Pegon		
No	Pegon Book	Function
01	<i>Kitab Tahaji</i> by Kiai Alfian Jepara	Becoming a <i>Tahaji</i> module for Grade 1-2-3 of <i>Madin Takmilīyyah Anwalīyyah</i>
02	<i>Kitab Yanbu'a: Method of Reading and Writing Arabic & Pegon</i>	Becoming a <i>Tahaji</i> module for Grade 1-2-3 of <i>Madin Takmilīyyah Anwalīyyah</i>
03	<i>Kitab Qiraati: Method of Reading and Writing Arabic & Pegon</i>	Becoming a <i>Tahaji</i> module for Grade 1-2-3 of <i>Madin Takmilīyyah Anwalīyyah</i>
Subject of Tajweed		
No	Pegon Book	Function
01	<i>Kitab Nurul Bayan tarjamah Hidayatush Shibyan</i> by Kiai Zahwan Anwar	Becoming a <i>Tajweed</i> module for Grade 3 of <i>Madin Takmilīyyah Anwalīyyah</i>
02	<i>Kitab Nailul Anfal Tarjamah Tuhfatul Athfal</i> by Kiai Ahmad Muthohhar Mranggen Demak	Becoming a <i>Tajweed</i> module for Grade 4 of <i>Madin Takmilīyyah Anwalīyyah</i>
03	<i>Kitab Annul Majid Tarjamah Hidayatul Mustafid</i> by Kiai Ma'shum Dahlan Demak	Becoming a <i>Tajweed</i> module for Grade 5-6 of <i>Madin Takmilīyyah Anwalīyyah</i>
Subject of Tafseer		
No	Pegon Book	Function
01	<i>Kitab Tafsir Al Ibriz</i> by Kiai Bisri Mustofa	Becoming a <i>Tafseer</i> module for Grade 5-6 of <i>Madin Takmilīyyah Anwalīyyah</i>
Subject of Hadith		
No	Pegon Book	Function
01	<i>Kitab Mukhtar al-Ahadits an-Nabawiyyah</i> by LP Ma'arif NU Jepara	Becoming a <i>Hadith</i> module for Grade 3 of <i>Madin Takmilīyyah Anwalīyyah</i>
02	<i>Kitab al-Azḥad al-Musthafawīyyah Tarjamah al-Arba'in an-Nawawīyyah</i> by Kiai Bisri Mustofa Rembang	Becoming a <i>Hadith</i> module for Grade 4-5-6 of <i>Madin Takmilīyyah Anwalīyyah</i>
Subject of Arabic Language		
No	Pegon Book	Function
01	<i>Kitab Ro'sun Sirah</i> by Kiai Zabidi Hasbullah Kembang Pati	Becoming a Arabic Language module for Grade 5-6 of <i>Madin Takmilīyyah Anwalīyyah</i>
Subject of Nahwu Sharaf		
No	Pegon Book	Function

01	<i>Kitab Risalah Falahiyah Tarjamah Jurumiyyah</i> by LP Ma'arif NU Jepara	Becoming a <i>Nahwu</i> module for Grade 4-5-6 of <i>Madin Takmiliiyyah Annwaliyyah</i>
02	<i>Kitab Risalah Shorfiyyah</i> by LP Ma'arif NU Jepara	Becoming a <i>Sharaf</i> module for Grade 4-5-6 of <i>Madin Takmiliiyyah Annwaliyyah</i>
Subject of Tarikh		
No	Kitab Pegon	Fungsi
01	<i>Kitab Tarikh Nabi Muhammad SAW Pegon</i> by Kiai Thoha Mahshun	Becoming a <i>Tarikh</i> module for Grade 3-4 of <i>Madin Takmiliiyyah Annwaliyyah</i>
02	<i>Kitab Sirah Khulafaurr Rasyidin Pegon</i> by LP Ma'arif NU Jepara	Becoming a <i>Tarikh</i> module for Grade 5-6 of <i>Madin Takmiliiyyah Annwaliyyah</i>

6. KOPISODA Semarang and the Curriculum of Mbah Sholeh Darat's Pegon Books

One of the religious communities in traditional pesantren (Islamic boarding schools) in Java that uses Pegon texts as educational materials is the "Kopi Soda" association, which stands for "*Komunitas Pecinta Kiai Sholeh Darat*" (Community of Lovers of Kiai Sholeh Darat). This association was established in 2016 in the city of Semarang and has since developed in Semarang and the surrounding cities (Ikhwan, Interview, January 15, 2023).

Kiai Muhammad Sholeh bin Umar al-Samarani, popularly known as Kiai Sholeh Darat (1820-1903), was one of the prominent scholars of Java who wrote his books in the Pegon script. He authored fifteen books in Pegon, including: *Tafsir Faydh al-Rahman fi Tarjaman Tafsir Kalam al-Malik al-Diyan*, *Majmu'ah al-Shari'ah al-Kafiyah lil 'Awam*, *Tarjamah Sabil al-Abid 'ala Jawhar al-Tawhid*, *Al-Munjiyat Methiek Sangking Kitab Ihya' Ulum al-Din*, *Tarjamah wa Sharh Matn al-Hikam al-'Ataiyyah*, *Latha'if al-Tabarrah wa Asrar al-Salat*, *Minhaj al-Atqiya' fi Sharh Ma'rifah al-Azkiya'*, *Al-Murshid al-Wajiz fi 'Ilm al-Quran al-'Azziz*, *Sharh Qasidah al-Burda*, *Manasik al-Hajj wa al-'Umrah*, *Fashalatan*, *Tafsir Hidayat al-Rahman*, *Hadith Ghayth Tafsir al-Barzanji*, *Haqiqah al-Tajwid*, *Alfiyyah al-Tawhid* (Dzahir, 2000, p. 14).

The Kopi Soda association was established to revive the legacy and writings of Kiai Sholeh Darat, using his works as a curriculum for teaching and learning. This association has a methodology for teaching Kiai Sholeh Darat's writings. There are educational materials for beginners in understanding and reading Arabic religious texts, as well as materials for intermediate and advanced learners. The association has made Kiai Muhammad Sholeh Darat's works a curriculum and educational materials in the educational gatherings it organizes. The Pegon works of Kiai Muhammad Sholeh Darat that have become

educational materials in this association are as follows (Ikhwan, Interview, January 15, 2023):

Table 3: Curriculum of Pegon Books by Kiai Sholeh Darat for Javanese Communities

Teaching Materials in <i>Pegon</i> Books for Javanese Communities at the Beginner Level		
No	Pegon Book	Function
01	<i>Kitab Fasholatan</i> by Kiai Sholeh Darat	A hand book in the science of Fiqh explaining the methods of prayer for Javanese beginners in educational sessions organized by the "KOPISODA" (Community of Mbah Sholeh Darat Enthusiasts).
02	<i>Kitab Majmu'ah as-Syari'ah al-Kafiyah lil 'Awam</i> by Kiai Sholeh Darat	A hand book in the science of Fiqh for Javanese beginners in educational sessions organized by the "KOPISODA" (Community of Mbah Sholeh Darat Enthusiasts).
03	<i>Kitab Latha'if al-Tabarab wa Asrar al-Salat</i> by Kiai Sholeh Darat	A hand book in the science of Fiqh covering the methods of purification and prayer for Javanese beginners in educational sessions organized by the "KOPISODA" (Community of Mbah Sholeh Darat Enthusiasts).
04	<i>Kitab Haqiqah al-Tajwid</i> by Kiai Sholeh Darat	A hand book in the science of Tajwid on the correct recitation of the Qur'an according to the reading of Imam Asim ibn Abi Al-Nujud through the narration of Imam Hafs ibn Sulayman for Javanese beginners in educational sessions organized by the "KOPISODA" (Community of Mbah Sholeh Darat Enthusiasts).
05	<i>Kitab Alfyyah at-Tawhid</i> by Kiai Sholeh Darat	A hand book in the science of Tawhid and Aqidah for Javanese beginners in educational sessions organized by the "KOPISODA" (Community of Mbah Sholeh Darat Enthusiasts).
06	<i>Kitab Al-Munjiyat Methiek Sangking Kitab Ihya' Ulum al-Din</i> by Kiai Sholeh Darat	A hand book in the science of ethics and Sufism for Javanese beginners in educational sessions organized by the "KOPISODA" (Community of Mbah Sholeh Darat Enthusiasts).
07	<i>Kitab Tafsir Hidayat ar-Rahman</i> by Kiai Sholeh Darat	A hand book in the science of Tafsir for Javanese beginners in educational sessions organized by the "KOPISODA" (Community of Mbah Sholeh Darat Enthusiasts).
Teaching Materials in <i>Pegon</i> Books for Javanese Communities at Intermediate and Advanced Levels		
No	Pegon Book	Function
01	<i>Kitab Tarjamah Sabil al-'Abid 'ala Jaw'harat at-Taubid</i>	A hand book on Tawhid Science for Intermediate and Advanced Javanese Communities in the Education Gatherings Organized by the Community of Lovers of Kiai Sholeh Darat "KOPI SODA"

	by Kiai Sholeh Darat	
02	<i>Kitab Minhaj al-Atqiya' Syarh Ma'rifat al-Adzkiya'</i> by Kiai Sholeh Darat	A hand book on Ethics and Sufism for Intermediate and Advanced Javanese Communities in the Education Gatherings Organized by the Community of Lovers of Kiai Sholeh Darat "KOPI SODA"
03	<i>Kitab al-Mursyid al-Wajiz fi Ilmi al-Qur'an al-'Aziz</i> by Kiai Sholeh Darat	A hand book on Qur'anic Sciences for Intermediate and Advanced Javanese Communities in the Education Gatherings Organized by the Community of Lovers of Kiai Sholeh Darat "KOPI SODA"
04	<i>Kitab Tarjamah Matan al-Hikam</i> by Kiai Sholeh Darat	A hand book on Sufism for Intermediate and Advanced Javanese Communities in the Education Gatherings Organized by the Community of Lovers of Kiai Sholeh Darat "KOPI SODA"
05	<i>Kitab Tafsir Faidh ar-Rahman</i> by Kiai Sholeh Darat	A hand book on Tafsir for Intermediate and Advanced Javanese Communities in the Education Gatherings Organized by the Community of Lovers of Kiai Sholeh Darat "KOPI SODA"

7. Jama'ah Rifa'iyyah and The Tarajjumahan Book *Pegon* Kiai Rifa'i Kalisalak

One of the religious and social associations that has developed significantly in Java Island and uses Pegon texts is the "*Rifa'iyyah*" association, which follows the teachings of Kiai Ahmad Rifa'i Kalisalak Batang/Kendal and his followers. This association has grown and developed in several cities on the island, including Kendal, Batang, Wanasaba, Temanggung, Pekalongan, Semarang, Pati, and others. It was officially established on December 25, 1991 (Anas, Interview, August 3, 2023). Kiai Ahmad Rifa'i Kendali (1786-1875) was one of the prominent scholars of Java who authored his books in Pegon script. Members of this Rifa'iyyah association study and teach religious sciences through the Pegon texts written by Kiai Ahmad Rifa'i, known as the "Tarjamah" books, which are translated texts in Javanese Pegon (Djamil, 2001, p. 12). The Pegon books that have become educational materials in the Rifa'iyyah association are as follows:

Table 4: The Pegon Translation Books "Tarajjumahan" by Kiai Rifa'i Used as Reference Texts in the Rifa'iyyah Community

No.	Book Title	Description
1	Tafsir al-Qur'an	A translated commentary of the Quran in Jawi to facilitate understanding of the Quranic verses for the community.

2	Fiqh al-Sunnah	A book teaching Islamic jurisprudence according to the Sunnah of Prophet Muhammad SAW, translated into Jawi Pegon.
3	Akhlak al-Muhsin	A book discussing noble character and methods for its improvement, translated into Jawi Pegon.
4	Aqidah al-Sunnah	A book teaching the fundamentals of Islamic belief according to the Ahlus Sunnah wal Jama'ah, using Pegon.
5	Tasawwuf al-Kamil	A book that discusses Sufism and spiritual teachings in Islam, translated into Jawi Pegon.
6	Doa dan Dzikir	A book containing various prayers and remembrances (dzikir) to enhance worship and closeness to Allah.
7	Ilmu Kalam	A book discussing theology to strengthen the understanding of Islamic beliefs and practices.
8	Sirah Nabawiyah	A book recounting the life of Prophet Muhammad SAW as an example in daily life.
9	Munajat dan Doa	A book containing special prayers for seeking Allah's help, in accordance with Kiai Rifa'i's teachings.
10	Tadzhkirah al-Ulama	A book teaching the importance of knowledge and scholars in Islam, as well as respecting them.

This table presents several key Pegon translation books written by Kiai Rifa'i that are used by the Rifa'iyah community. These books serve as educational tools for the community's religious studies and spiritual practices. Each book is translated into Jawi Pegon to make traditional Islamic knowledge more accessible to Javanese-speaking Muslims, while also adapting it to modern learners' needs.

Conclusion

The *Pegon* script, as one of the Islamic hettirage of the Archipelago, is still preserved by traditional pesantren communities in Java. These traditional pesantren communities include: First, traditional pesantren, such as: Pondok Pesantren Raudhatut Thalibin Rembang, Pondok Pesantren Raudhatut Thullab Magelang, Pondok Pesantren Al Balagh Tuban, and Pondok Pesantren Fathul Ulum Kediri. Second, Madrasah Diniyyah Takmiliyyah, a non-formal religious educational institution under the Ministry of Religious Affairs of the Republic of Indonesia, where students are not residing in dormitories. Third, community-based organizations rooted in traditional pesantren, such as KOPISODA and the Jama'ah Rifa'iyah. This research concludes that although the Pegon script is no longer widely used by the Javanese community today, these communities are still striving to preserve it. The findings of this study show that Pegon script in traditional pesantren communities in Java serves several functions, namely:

as an identity for traditional pesantren in Java, as a symbol of resistance against colonizers and transnational Islamic movements, as a medium for the transmission of knowledge and the translation of classical Arabic texts, as a gateway for Arabic loanwords into Javanese, and as a preserver of religious traditions and old Javanese language. The preservation pattern of Pegon script in traditional pesantren communities in Java involves producing and disseminating Pegon texts, studying classical Turats using the method of Pegon translation, using Pegon texts as teaching materials, and encouraging community members to write using Pegon script. The motivations for preserving Pegon are as follows: spreading knowledge and preaching, seeking blessings from the righteous, meeting the demands of the community, seeking blessings from the letters of the Qur'an, and economic motivations.

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Interviews and Observations:

Interview with Kyai Asas, Head of the Islamic Institute of Balagh Bangilan Tuban, currently the grandson of Kyai Misbah Zain al-Mustafa, and Mrs. Alif al-Nadhira, Head of the Balagh Printing Press, Bangilan Tuban, wife of Kyai Misbah Zain al-Mustafa's son, on April 9, 2022, and January 9, 2023.

Interview and observation with Kyai Fath al-Huda, Head of the Educational Committee of Ma'arif Jember, on June 20, 2022.

Interview and observation with Kyai Ahmad Sonarta Rembang, at his home on August 24, 2022.

Interview with Kyai Ahmad Saeed Asrari on February 15, 2021, and interview with his son Agus Labid Saeed Asrari on January 6, 2023.

Interview and observation with Agus Muhammad Mulla al-Nam Mu'adh bin Kyai Ahmad Mu'adh Taher on June 8, 2021.

Interview and observation with Agus Muhammad Labid Saeed bin Ahmad Saeed Asrari on June 27, 2021.

Interview and observation on the Tafseer Ibriz Reading Session at Kyai Ahmad Mustafa Bashri Rembang's house on August 26, 2022.

Interview with Agus Muhammad Muslim bin Kyai Abdul Hanan Ma'sum on July 6, 2022, one of the managers at the Pesantren Fathul Ulum and an employee at the commercial company owned by Pesantren Fathul Ulum on July 6, 2022.

