LEARNING THE YELLOW BOOK WITH THE ARABIC MEANING OF PEGON AS PRESERVING THE INTELLECTUAL WORK OF INDONESIAN ULEMAS

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Abstract: The era of disruption is spurring the digitalization process in various aspects of life and showing the beginning of the democratization of knowledge, which gives individuals the opportunity to be creative and use productive technology. In this era, the pegon script began to be unrecognized by the millennial generation in Indonesia. This research focused on "The existence and implications of learning the yellow book with the Arabic meaning of pegon as preserving the intellectual work of Indonesian ulama in the era of disruption." A qualitative model with a historical approach was used in this research. The results of this research: (a) the emergence of the era of disruption had a major impact on changes in lifestyle, social patterns, business, and technological digitalization, as well as the world of education. This changing trend demanded effectiveness and efficiency in energy, time, and costs; (b) Implications of learning the yellow book in Islamic boarding schools with the meaning of Pegon Arabic in this era of disruption was very useful and can be used as a means of preserving the intellectual work of Indonesian ulama.

Keywords: Yellow Book, Pegon Arabic, Disruptive Era, Intellectual Works, Indonesian Ulama

INTRODUCTION

The world is entering an era of great change, facing a phenomenon known as "*disruption.*" *Disruption* In the context of KBBI, it means something uprooted from its roots (KBBI, 2008:306). This era is called the "era of overturning," or in the form of unilinear conditions of job competition or movements in the industrial world, namely the pace of change in the industrial world is fundamental and fast in forming a new order.

With technological developments, the pegon script is now becoming unrecognizable to the millennial generation, and the central and regional governments are paying less attention to the development of this script. This script has been painstakingly developed because of acculturation from indigenous culture. Many Islamic manuscripts, literature, and documentation of Indonesian history use Pegon Arabic writing (Farhanudin & Muhajir, 2020), but without Pegon Arabic skills, the document would be meaningless. The current phenomenon is that fewer and fewer millennial generations are fluent in reading and writing Pegon Arabic because Pegon Arabic is considered less interesting and complicated to write.

Various educational institutions in Indonesia have emerged, both formal and non-formal. Each institution has a crucial role in encouraging the intelligent life of the nation. One of them is an Islamic boarding school. Islamic boarding schools are the oldest and non-formal educational institutions in our country. Learning the Yellow Book is essential in forming students' morality, piety, and intellectual intelligence. Classical books are used as references in the teaching and learning process (Qomar, 2007). Learning the yellow book is generally done by interpreting it in the local language, written using pegon Arabic obliquely. Pegon Arabic is a Javanese language written in *hija'iyah*/Arabic text (Fikri, 2015). Another opinion is that Pegon Arabic is an Arabic alphabet that uses Javanese, Malay, Sundanese, Bugis, and Madurese. Arab pegon is a vital treasure as evidence of Islamic intellectual development in Indonesia (Noordiyanto, 2016).

Pegon Arabic is one of the influences of Arabic and Islam in Indonesia, although some letters have been modified. The ulama initially used Arabic books to spread Islam, but they realized that language as a means of communication must be close to the community. Pegon Arabic is considered to speed up and make it easier for the wider public to learn about Islam brought by the ulama and to transfer Islamic religious knowledge (Elmubarok, 2020). Thus, pegon Arabic exists in Indonesia and is closely related to spreading Islam.

The research entitled "Learning the Yellow Book in Islamic Boarding Schools with the Meaning of Pegon Arabic in the Disruptive Era as Preserving of the Intellectual Works of Indonesian Ulama" is very important as an analytical tool in reading phenomena in society regarding the

development of the meaning of Pegon Arabic in the study of the Yellow Book in the contemporary era in the world of Islamic boarding schools.

Furthermore, if the enthusiasm of the millennial generation is strong in using Arabic pegon to interpret the Yellow Book, the intellectual work of Indonesian ulama will be more protected. The current phenomenon is that Arabic pegon is starting to be unrecognized by the millennial generation in the archipelago and is becoming a rare sight for the young generation of Indonesia who has reading and writing skills. In this era, Islamic boarding schools must continue to maintain the model of teaching the meaning of the Yellow Book using Arabic pegon, even though there are no regulations in the Islamic boarding school law to require this. Once again, Islamic manuscripts, historical literature, documents, and written works by Indonesian ulama need to be secured and preserved.

Several researchers have researched the yellow book with Pegon Arabic, including Asyhari Anwar: 2011 and Moh. Irfan: 2021. Meanwhile, studies on Pegon Arabic have been researched by Ibnu Fikri, M.Si: 2014, Zaim Elmubarok et al.: 2020, Muhammad Abdurrohman et al.: 2022., and Islah Gusmian: 2015. Some of these studies discuss the study of the Yellow Book and Pegon Arabic, but none of them discuss learning the Yellow Book with the meaning of Pegon Arabic in the era of disruption. After searching previous research with the same theme, I found that this research takes a different study area. This research is titled "Learning the Yellow Book in Islamic Boarding Schools with the Meaning of Pegon Arabic in the Disruptive Era as Preserving of the Intellectual Works of Indonesian Ulama." This research aims to learn how to learn the yellow book with the Arabic meaning of pegon in Islamic boarding schools in the era of disruption and the implications of the yellow book with Arabic pegon in Islamic boarding schools in the era of disruption.

METHODS

The method used in this research was qualitative. This research examined the learning of the yellow book using the Arabic meaning of pegon that applied in Islamic boarding schools in the era of disruption as an effort to preserve the intellectual work of Indonesian ulama. Then, this research used a historical approach to portray the era of disruption as a condition related to learning the yellow book in Islamic boarding schools from the perspective of beliefs, perceptions, and thoughts on the subject.

In this research, the researcher takes the phenomenon of learning the yellow book in Islamic boarding schools with the meaning of pegon Arabic in the disruptive era as a data source. Using the qualitative method means the researcher will generate or collect data primarily in words, not numbers. This research will collect the data and supporting information by observation and documentation.

Since qualitative research uses verbal data, which involves a lot of personal judgment, it is considered subjective. This research used deductive and inductive reflective thinking to conclude (Moehajir, 1990). Learning the yellow book in Islamic boarding schools can be stated as empirical evidence to be analyzed and explained comprehensively, systemically, and rationally to obtain quality studies. A critical analytical method provides responses, explains existing facts, and interprets many opinions.

RESULTS AND DISCUSSIONS

Islamic Boarding School

1. Islamic Boarding School and Yellow Book Learning

a. Definition of Islamic Boarding School

Islamic boarding schools (Indonesian: *Pesantren*) were generally where students lived. The word *pesantren* comes from *santri*, which gets the suffix "*an*" and the prefix "*pe*" (Mastuhu, 1989). Zamkhsyari Dhofier explained the origins of Islamic boarding schools from experts, including the explanation from C.C Breg that the origin of the Indian term "*shastri*" means someone who knows the sacred books of the Hindu religion. At the same time, Prof. Jhons, namely "*santri*," has its origin in the Tamil language, which means "*tutor*," and there were also those who explained that it came from the word *shastra,* which means books related to science (Dhofier,1982).

The terminological definition of an Islamic boarding school is a traditional Islamic educational institution that practices, appreciates, deepens, understands, and studies Islamic teachings with daily behavioral guidelines oriented toward religious morals (Nizar et al., 2013). Islamic boarding schools had several elements, namely Kiyai, teaching classical Islamic books, Santri, Pondok, and Mosque (Arifin, 1993).

b. Definition of Yellow Book

In terms of terminology, the yellow book (Indonesian: *kitab kuning*) had the meaning of the word "*kitab*" or had the origin of the *Kataba (fi'il madhi) Yaktubu (fi'il mudhori') Kitaaban (masdar)* from Arabic, which means writing/book/kitab (Munawwir, 1997). Therefore, the word "*kitab*" was generally used for all things in standard or written form, whether using *Ajam* language (other than Arabic) or Arabic.

The word "yellow" in "yellow book" indicates the type of color, such as red, blue, black, and so on. The element of color added to the noun was intended to make the object easily recognizable according to its special characteristics.

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Etymologically, the definition of a yellow book is a book written by an ulama, which was printed on yellow paper. There were other terms for referring to this among Islamic boarding schools, namely "classical books" and "bald books" because they were generally not given *syakal*/harakat, the book's meaning. Apart from that, some call it an "ancient book" because it has been published or compiled for a very long time (Qomar, 2007).

It could be concluded that the Yellow Book was a book that was always based on the Al-Qur'an and Hadith, and was written by previous ulama.

1)   Yellow Book Learning Method in Islamic Boarding School

The position of methods was crucial in achieving the Islamic education process (Ihsan, 2001) because methods could provide meaning to the subject matter, such as in the composition of the educational curriculum.

Learning methods concerning Islamic boarding schools were both new and traditional. The traditional method was old learning, which Islamic boarding school institutions usually use with non-classical teaching and education systems, and was often called *wetonan*, *sorogan,* and *bandongan*. There were some methods that kiyai and ustadz usually used to study the yellow book at Islamic boarding schools:

a)   *Sorogan* Method

The word sorogan originated from Javanese *("sorog")*, which means thrusting. Each student presented their book in front of the kyai individually. The students directly faced the teacher/kyai; between the two, they got to know each other and interacted (Mastuhu, 1989). This system had the main characteristics, namely:

(a)   Provide opportunities for students to progress at their own pace;

(a)   Using feedback and evaluation;

(b)   Striving for active involvement of students;

(c)   Goals are formulated;

(d)   Prioritizing the learning process is more important than teaching (Nasution, 2005).

b)   *wetonan/bandongan* method

The *bandongan* system was often called the *weton* system. Etymologically, *bandongan* itself was taught in the form of a class (Surakhmad, 2001). A group of students in this system would listen to the teacher, reading, reviewing, explaining, and translating the yellow book. All students noted

down words that were considered difficult, namely the meaning of *mudrofaat* or *syakl* or additional information (explanation).

Apart from the *sorogan* and *wetonan/bandongan* methods, the seminar method (*halaqah*) and group discussion methods (*jalsah*) had also developed in the Islamic boarding school sphere.

Apart from this method, there was a method that involved several people verbally interacting regarding certain targets or objectives through exchanging information, solving problems, or defending opinions (Taniredja, 2014).

The *musyawarah* method synonymous with *mudzakarah* (Daulay, 2004) was a scientific meeting specifically intended to discuss diniyah issues such as aqidah (theology) and worship (ritual), as well as religious issues in general (Arifin, 1993). The *musyawarah* method aims to support developing, deepening, and understanding the subject matter (Anwar, 2008).

Pegon Arabic

1. History of Pegon Arabic in Indonesia

The pegon script, as an Indonesian script, has a long history. In one opinion, the pegon Arabic letter emerged around 1400 AD during the Wali Songo era. Most kyai and santri agreed that Sunan Ampel was the initiator of this pegon script, and it was taught at the Ampel Denta Islamic Boarding School, Surabaya. Then, it spread to various corners of Indonesia, using writing procedures, pronunciation, and dialects according to the local area. Another opinion said Syarif Hidayatullah, or Sunan Gunung Jati Cirebon, originated the Pegon Arabic letters (Rahman et al. 2022).

Since the 16th century AD, the pegon script has been used for everyday purposes such as writing religious books, treaties, legal regulations, and tax letters. At that time, people in their daily lives used two scripts when writing something: the Javanese script and the pegon Arabic script. Likewise, before independence, the Indonesian Muslim population used the pegon Arabic script rather than *ha na ca ra ka* (Javanese script). Since the colonialists came to Indonesia, the characters used in government used Latin letters, so the Pegon Arabic letters were isolated in the world of Islamic boarding schools (Elmubarok, 2020).

Arabic writing in Indonesia was divided into two parts, namely *Jawi* writing and pegon Arabic writing. Jawi writing is Malay Arabic writing and not Javanese *caraka* (*ha na ca ra ka*) writing. In contrast, pegon Arabic writing is Arabic letters, scripts, or writing without sounds, punctuation, or symbols (Partanto and Al Barry, 1994). The description of Arabic writing could be seen as follows:

a.   Arabic writing of Hijaiyah Arabic letters in the Arab world.

Arabic writing is written from left to right and consists of 29 letters in three ways: One, *awaliyyah* letter, *wastiyyah* letter, and *akhiriyyah*. Some writing experts say that there were 28 Arabic letters minus the letter ء (همزه) (Pudjiastuti, 2001).

b.   Local Arabic Writing in Indonesia.

Pegon writing or script was an Arabic script designed for the Javanese language, while Jawi writing was an Arabic script to represent the Malay language. People use Javanese writing to pronounce words such as *ha na ca ra ka*. (Masyhudi, 2019)

c.   Jawi writing (Malay Arabic), according to Syed Muhammad Naquib Al-Attas.

In short, Jawi writing was an Arabic writing that had been adapted to the Malay language, both in Indonesia and Malaysia. Malays in Indonesia were in Kalimantan and Sumatera. Jawi writing was not the same as writing *ha na ca ra ka* (Jawa carakan).

Arabic writing and alphabets came into their possession with the arrival of Islam to Malay. Based on the Arabic letter nun (ن), kaf (ك), fa' (ف), ain (ع), and Jim (ج), gradually five new letters were created, each of which denoted sounds common to the Malay tongue; nya (ث), ga (ك), pa (ڤ), nga (ݞ), and Ca (چ). As in Islamic and Persian Barber, scripts also appeared formed for local needs. The origin of Ca /C (چ) was the combination of the characters Jim (ج) and ta' (ت); in Jim's script, two dots are not placed. Ga (ك), (jim and Kaf). The letter kaf (ك) was given the dot jim (ج). Nga (ݞ) is the combination of ga (ك), ghain (غ), and a nun (ن) to become ain (ع) which has three dots at the top. Pa (ڤ), a combination of ba and fa.' To be different from qof, a dot was added to make three points above fa.' Nya (ث) (ya' and nun), above the character nun, were placed three dots (Al-Attas, 1972:61-62). Something important to emphasize was that the sounds t{a (ط {) and d{a (د}) were not known in the Malay tongue, and thus the writing did not exist.

d.   Jawi's writing is based on the explanation of Titik Pujiastuti.

To adapt Arabic writing to be used in writing Javanese, which contained 20 letters, seven of the 29 hijaiyah letters could not be used to write Arabic. The explanation from Syed Muhammad Naquib Al-Attas, quoted by Titik Pujiastuti, was that by adding the letters tha (ط) and da (د), which did not exist in Jawi writing (Pudjiastuti, 2001).

2.   The Meaning of Yellow Book with Pegon Arabic in Islamic Boarding Schools.

a.   The Meaning of the Yellow Book

"*pemaknaan*" originated from "*makna*" by acquiring the suffix *an* and prefix *pe*. Referring to the KBBI, "meaning" means "significance." Another meaning was sense (https://kbbi.web.id/makna (downloaded 19 April 2023), while another meaning of the word "meaning" was the intention of the writer or speaker, giving definitions to linguistic forms; thus, meaning can be meaningful *giving meaning*. Interpreting texts from Arabic to Indonesian or using regional languages in Arabic writing *pegon* had its own difficulties and uniqueness, including knowing and understanding the writing of Arabic letters, the language used to interpret Arabic books, and the meaning of what was written (Saudah, 2002).

The meaning of the yellow book takes into account the elements that make up the text, both in the form of linguistic elements, namely rhetoric, morphology, syntax, vocabulary, and the like, as well as extralinguistic elements in the form of the content of the yellow book that was to be translated.

Three important things to pay attention to when giving meaning to a text are the message or content, extralinguistic elements, and linguistic text (Basalamah, 2005). The following was an example of the process of interpreting the yellow book with Pegon Arabic by students;

<div dir="rtl">

طلبُ ألعلم فريضةٌ على كلّ مسلم

</div>

Javanese meaning: "*talab al-ilmi*": utawi nuprih ilmu- "*faridatun*": iku wajib, "*ala kulli muslimin*": ing atase saben-saben wong muslim" (Seeking knowledge is a must for all Muslims).

The word "*utawi*" in the translation above showed that the status of the word was *mubtada'* (noun, isim, subject) and marked with the letter م(*mim*). Also, the letters *mim* is written above the word *tabu*. *Mubtada'* here consisted of the *tarkib* "*idhafat*" or a compound word, which was a set of words consisting of isim *mudhaf* and *mudhaf ilaih*. The word "*talabu*" had the status of mudhaf, and the word *al-ilmi* became *mudhaf ilaih*. The lexical meaning of the words *talabu al-'ilmi* was seeking knowledge. The extra-linguistic meaning of the word *al-film* is the knowledge that must be studied in a *fardlu ain* manner, such as tauhid science and Fiqh science, which every Muslim must know and understand.

The translation "*iku*" on the word "*faridatun*" became news or a predicate, which was usually marked with the letter خ (*kha'*) and placed above the word *faridatun*. Then the word "*ala kulli muslimin*" is status as *takmilah* or sentence completion.

In the sentence above, the meaning included elements of the message or text content and extralinguistic and linguistic text formation. The elements included in linguistics (grammar) were *mubtada,' "utawi," khabar, "iku," al lil'ahdi* in the word *al-ilmi, "*compulsory knowledge must be learned *wajib 'ain."* While from the lexical element was the word "*talabu al-'ilmi* = nuprih ilmu, and *faridhatun* = obligatory. In studying the yellow book, students gave meaning to the book they own according to the Islamic boarding school's meaning.

Several symbols in the meaning of the yellow book with *Pegon Arabic* (Nurcholis et al., 2015) that was:

Table 1. Several symbols in the meaning of the yellow book with Pegon Arabic.

No.	Reading Symbols	Position	Grammatical Variations	Structure Placement
1	2	3	4	5
1.	با *Bayane*	Above	Sign „ atf bayan/bayan (lexical)	يوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُوْنَةٍ
2.	بد *Rupane*	Above	Sign badal (lexical)	اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
3.	تم *Apane*	Above	Sign tamyiz (lexical)	اشتريتُ عشرينَ كِتاباً
4.	ج *Piro- piro*	Under	Sign jamak (morphological)	اشتريتُ الكُتبَ
5.	ج *Mongko*	Above	Sign reply (lexical)	إنْ تَنْصُرُوا اللهَ يَنْصُرْكُمْ
6.	مع *Sertane*	Above	Sign maful ma'ah (lexical)	ماانتَ وزيداً
7.	ما *Hale*	Above	Sign hal (lexical)	اكلَ محمدٌ جالساً
8.	خ *Iku*	Above	Sign khabar (lexical)	الاستاذُ ماهرٌ
9.	ص Kang	Above	Sign characteristic (lexical)	قَرأ تُ الكتابَ الابيضَ
10.	ظر Ing dhalem	Above	Sign zarf zaman (lexical)	يَصومُ محمودٌ يومَ الاتنين
11.	مل *Krono*	Above	Sign maf"ul liajlih (lexical)	دخلتُ الى المكتبة قراءةً
12.	ظم Ing ndalem	Above	Sign dhararaf makan (lexical)	قام المدرّسُ امام السبورة
13.	غ *Senajan*	Above	Sign ghayah (lexical)	كان ذو العلم شيخا و لو فى سنّ الصغر

No.	Reading Symbols	Position	Grammatical Variations	Structure Placement
1	2	3	4	5
14.	ف *Opo*	Above	Sign *fa''il* not people (lexical)	خرج الطيرُ من القفص
15.	فا *Sopo*	Above	Sign *fail* people (lexical)	قرأ عليٌّ الكتابَ
16.	م *Utawi*	Above	Sign *mubtada''* (lexical)	المدرسةَ واسعةً
17.	مف *Ing*	Above	Sign *maf''ul bih* (lexical)	ضرب زيدٌ الكلبَ
18.	نف *Ora*	Above	Sign *nafi* (lexical)	و ما أنا بظلاَم للعبيد
19.	مط *Kelawa n*	Above	Sign *maf''ul mutlaq* (lexical)	ضرب زيدٌ الكلبَ ضرباً
20.	تعق	Above	Sign *ta'alluq*	تعلمتُ العربيةَ فى المدرسة

Symbolic language was often used for meaning yellow book with pigeon Arabic, among them were (Basamalah, 2005);

1) *iku = khabar=* syntax = that

2) *ing dhalem = zarf =* syntax = in

3) *Hale = hal =* syntax = the situation

4) *Bayane = bayan =* syntax = jelasnya

5) *Angling pristine = qasr =* rhetoric = only

6) *Apane = tamyiz =* syntax = what

7) *Kelowna = maf''ul* Mutlaq =syntax= with

8) *kang = sifat naat =* syntax = which

9) *ing = maf''ul bih =* syntax = object

10) *utawi = mubtada' =* syntax = as for

11) *propane = badal =* syntax = form

12) *opo/sopo = fa'il =* syntax = what/who

3.   Several Intellectual Works of Indonesian Ulama**.**

According to Laffan, the 19th century to the early 20th century AD was a period of strengthening Indonesian Islamic intellectualism, especially in the context of the Islamic boarding school scope, because during this time, many ulama produced written works in Arabic and Pegon Arabic (Laffan, 2003). Many ulama studied in the land of *Haramain*, and they spread their knowledge through Islamic boarding school education to students and the public using the bandongan and sorogan methods (Fadal, 2018).

Several centuries earlier, many Indonesian ulama had become famous for their works. Among the works of these Ulama are:

a.   Abdur Ra'uf al-Sinkili (1024-1105 H/1615-1693 M)

b.   Syekh Nuruddin al- Raniri (1620-1693).

c.   Muhammad Arsyad bin Muhammad al-Banjari (1710-1812)

d.   'Abd al-Shamad al-Falimbani (1714-1782 M)

e.   Kiai Ahmad Rifa'i (1786-1871 M)

f.   Syekh Nawawi al- Bantani (1813-1897 M)

g.   Kiai Khalil Bangkalan or Kiai Khalil bin Abdul Lathif (1820-1925) and Mbah Salih Darat Semarang (1820-1903)

h.   Syeikh Mahfudz Termas (1868-1919 M)

i.   Kiai Ahmad Sanusi (1988-1950) and Kiai Hasyim Asy'ari (1871-1947).

Some of the works that had circulated in Islamic boarding schools in Java, Madura and Indonesia, especially Islamic boarding schools at the end of the 19th century AD (Sunarwoto, 2008), were classified by Van den Berg as covering several categories, namely tafsir of the Al-Quran, tasawuf, akidah, Arabic language knowledge, general Fiqh, as well as the field of applied Fiqh (Steenbrink, 1984).

According to R.A. Kern, the concentration of Indonesian santri was in the study of Fiqh (Bull Ronald, 2010). Van den Berg emphasized this opinion after he mapped approximately 900 books in the Islamic boarding school environment (Damanhuri, 2017).

4.   Pegon Arabic in Islamic boarding schools in the era of disruption

The emergence of the era of disruption had a major impact on *lifestyle*, social lifestyle, business, and technological digitalization. This reality has led to digitalization in all areas, including in

education. The perspective of dynamics in the era of disruption was considered a necessity. This changing trend demands effectiveness and efficiency in energy, time, and costs (Astuti et al., 2019).

Samsudin believed in facing this phenomenon, Islamic boarding schools were required to adapt their education system and maximize their potential, as well as optimize teaching resources in the form of the Yellow Book as a potential for Islamic boarding school education through interconnected digitalization of technology (Samsudin, 2019). Islamic boarding schools in this era must maintain the model of teaching the meaning of the Yellow Book using Pegon Arabic, even though there were no regulations in the Islamic boarding school law to require this. In this way, Islamic boarding schools did not lose their Islamic boarding school characteristics. This was in line with the principles/rules:

اَلْمُحَافَظَةُ عَلَى الْقَدِيْمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيْدِ الْأَصْلَحِ

" *Preserving good old traditions and adopting new, better traditions.*"

Implications of the meaning of Yellow Book with Pegon Arabic in the disruptive era

1. Challenges and benefits of learning the yellow book with the Pegon Arabic meaning in the disruptive era.

Learning in Islamic boarding schools was characterized by studying classical Arabic books (Yellow Book). Three types of classical books were mostly studied in Islamic boarding schools, namely the type of book *Hasyiyah*, type of book *syarh*, and type of *matan*. This showed a level of difficulty and depth. The Matan book was the one that could be mastered the easiest. The book complicated was the most Hasyiyah, while the book Syarh was

This yellow book learning model with the Pegon Arabic meaning at least had shortcomings, which were also challenges for Islamic boarding schools, including:

a. It took a long time.

b. A lot of teaching staff is required (Irfan, 2021).

c. Contemporary books that appeared with contemporary terms still could not be interpreted using Pegon Arabic.

d. Too long-winded in terms of disclosure.

Despite the shortcomings above, learning the yellow book, which had the pegon Arabic meaning, had several advantages, including:

a. All text elements in the target language become visible.

b. Students can appreciate *dzauq al-arabiyyah*.

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c.	It can produce a lot of Arabic vocabulary.

d.	Using a linguistic symbol makes it easier to see the position of the sentence.

e.	The Javanese language, in its use with pegon Arabic writing, becomes a symbol of entry and mixing with Javanese culture to better understand the contents of the Arabic yellow book.

f.	This method of interpreting means more research word by word and can help students better understand the meaning of Arabic texts (Irfan, 2021).

g.	Learning the yellow book with the meaning of pegon Arabic has contributed to maintaining the preservation of the cultural treasures of Indonesia, as well as the intellectual work of Indonesian ulama.

2.	Learning the yellow book with the meaning of Pegon Arabic in the era of disruption as a preserver of the intellectual work of Indonesian Ulama.

The Language Congress in Singapore in 1950 strengthened the position of Roman and Latin letters. One of his decisions was to form the Malaysian Language and Library Council as a pioneer in using the Latin alphabet. At this time, almost all publishers, books, magazines, and newspapers were forced to change to Latin letters. Congress (Rahman et al. 2022). The 2nd Indonesian Ulama Ijtima in Malaysia in 2007, KH. Maimoen Zubair expressed concern about the condition of *Salaf* traditions that need to be preserved. The teachings of the Salaf were starting to be forgotten, one of which was using the Pegon Arabic script, which society slowly abandoned.

The pegon Arabic letter was an Arabic letter that had been given a sign and undergone transliteration, which was used in Islamic boarding schools to interpret the yellow book with sorogan and wetonan/bandongan. This model of meaning was not known in Arab society. For this reason, pegon Arabic has become a symbol of the culture and social identity of the Indonesian Muslim community (Nurcholis, 2015).

In this era of disruption, the reality of human life has entered the technological revolution, which has changed how humans live in various aspects of human life. The use of the pegon Arabic script was still preserved and maintained by Islamic boarding schools. This was because it still brings success in studying texts in Arabic or the Yellow Book. Islamic boarding schools were the only institutions that still maintained this culture. Many Islamic manuscripts, literature, and documentation of Indonesian history use Pegon Arabic script. These documents will become meaningless without the ability to read and write Pegon Arabic.

Pegon Arabic had several features, including symbolizing the Indonesian Islamic community. This was due to the existence of pegon Arabic since Islam entered Indonesia. Apart from that, it also

included symbols of social identity and cultural symbols. Based on this, there needs to be efforts to preserve pegon Arabic in Indonesia in several ways, including encouraging the community to do the following things:

a.   Get to know the history of Pegon Arabic;

b.   Get to know the function and purpose of Pegon Arabic;

c.   Know and understand the pegon Arabic alphabet; and

d.   Study the yellow book with the meaning of pegon Arabic.

Santri and people who love culture and science in the era of disruption must be able to maintain and preserve Arab Pegon. This was intended so that the roots of regional languages with Islamic nuances were not lost as intellectual property of Indonesian ulama (Nurcholis, 2015:4). If the Pegon Arabic tradition were forgotten, then Muslims in Indonesia would have lost the history of Islam that entered Indonesia and documents that read Pegon Arabic.

In line with the current digital era, the digitalization policy of Pegon Arabic and the written works of Indonesian ulama, as well as Islamic manuscripts, will help save documents based on Pegon Arabic (Hendrawati, 2018:24). Apart from that, there needs to be a policy that favors learning using Pegon Arabic media from those in power as an effort to preserve the intellectual work of Indonesian ulama.

CONCLUSION

From the various discussions above, this research produced a conclusion, namely that the emergence of the era of disruption had a major change in lifestyle, social patterns, business, and digitalization of technology, including the world of education. This changing trend demands effectiveness and efficiency in energy, time, and costs. The world of Islamic boarding schools continues to maintain the model of interpreting the Yellow Book with Pegon Arabic - in the learning process - so that it did not lose its characteristics as an Islamic boarding school even though it had to adapt to the circumstances. The implications of learning the yellow book in Islamic boarding schools with the meaning of Pegon Arabic in this era of disruption were very beneficial. They could be used to preserve the intellectual work of Indonesian ulama.

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