

The Role of Pegon Script as a Medium of Cultural Da'wah: A Study of the Teaching of the Book *Ri'ayatul Himmah* in the Rifa'iyah Community in Dukuh Pengampon, Wonopringgo, Pekalongan

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis peran aksara Pegon dalam pengajaran Kitab *Riayatul Himmah* sebagai media dakwah kultural pada komunitas Rifa'iyah di Dukuh Pengampon, Wonopringgo, Pekalongan. Penelitian ini menggunakan pendekatan kualitatif dengan desain fenomenologi interpretif (Interpretative Phenomenological Analysis/IPA) untuk memahami pengalaman subjektif kiai dan jamaah dalam praktik literasi Pegon dalam pengajian kitab. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif dalam kegiatan pengajian, serta analisis tekstual terhadap naskah Pegon. Hasil penelitian menunjukkan tiga temuan utama. Pertama, aksara Pegon berfungsi sebagai media penerjemahan kultural yang memudahkan pemahaman konsep teologis melalui bahasa Jawa lokal. Kedua, penggunaan Pegon memperkuat identitas komunitas dan membangun kohesi sosial melalui praktik literasi yang bersifat kolektif. Ketiga, pembelajaran Pegon berlangsung melalui mekanisme non-formal yang terintegrasi dalam ritual pengajian, yang dalam penelitian ini dirumuskan sebagai konsep "literasi organik". Kontribusi penelitian ini terletak pada penegasan bahwa aksara Pegon menjadi media pembentukan makna keagamaan dan identitas sosial dalam praktik dakwah kultural. Penelitian ini terbatas pada satu komunitas lokal dan bergantung pada perspektif informan. Oleh karena itu, penelitian selanjutnya disarankan untuk memperluas lokasi studi serta memanfaatkan pendekatan digital humanities untuk mengkaji variasi penggunaan Pegon dalam konteks yang lebih luas.

Kata Kunci: Aksara Pegon, Dakwah Kultural, *Riayatul Himmah*, Rifa'iyah, Pengampon

ABSTRACT

*This study aims to analyze the role of Pegon script in the teaching of the book *Ri'ayatul Himmah* as a medium of cultural da'wah within the Rifa'iyah community in Dukuh Pengampon, Wonopringgo, Pekalongan. This research employs a qualitative approach with an Interpretative Phenomenological Analysis (IPA) design to understand the subjective experiences of the kiai and congregation in the practice of Pegon literacy during kitab study sessions. Data were collected through in-depth interviews, participatory observation in religious study gatherings, and textual analysis of Pegon manuscripts. The findings reveal three main points. First, Pegon script functions as a*

medium of cultural translation that facilitates the understanding of theological concepts through the local Javanese language. Second, the use of Pegon strengthens community identity and fosters social cohesion through collective literacy practices. Third, the learning of Pegon occurs through non-formal mechanisms integrated into ritual study activities, which in this research is conceptualized as "organic literacy." The contribution of this study lies in affirming that Pegon script serves as a medium for constructing religious meaning and social identity within cultural da'wah practices. This study is limited to a single local community and relies on the perspectives of informants. Therefore, future research is recommended to expand the study area and to employ a digital humanities approach to examine variations in the use of Pegon in broader contexts.

Keywords: *Pegon Script, Cultural Da'wah, Ri'ayatul Himmah, Rifa'iyah, Pengampon*

INTRODUCTION

The literacy tradition within Indonesian society, particularly in the Rifa'iyah community in Java, represents a cultural and religious phenomenon that places texts as the primary medium for transmitting Islamic teachings. In this context, Pegon script is used to represent the Javanese language in Arabic characters, thereby enabling Islamic teachings to be conveyed within a local linguistic framework. However, in contemporary developments, the use of Pegon script has declined due to the dominance of the Latin script in formal education systems and digital media. (Hasan, 2025, p. 9)

This phenomenon indicates that issues surrounding Pegon literacy are also closely related to the sustainability of religious knowledge transmission and cultural identity. Within the Rifa'iyah community, the book *Ri'ayatul Himmah* by K.H. Ahmad Rifa'i holds an important position as a medium for religious learning that continues to employ Pegon script (Muhammad Abdul Hanif, 2025, p. 5). This text serves as a means of internalizing religious values within a local cultural context, as reflected in the intellectual tradition of Islam Nusantara, which accommodates local languages and practices in the process of da'wah.

Several previous studies have discussed the role of ulama and local literature in the Islamization of Java, emphasizing the importance of cultural media in the dissemination of Islamic teachings (Anggraina & Fidia, 2025, p. 2). Other studies indicate that the tradition of *kitab kuning* functions as an important means of

maintaining social cohesion and the continuity of pesantren scholarly traditions (Muhammad Abdul Hanif, 2025, p. 4).. In addition, research on K.H. Ahmad Rifa'i has generally focused on historical aspects, socio-religious movements, and Islamic thought within the context of Javanese society (Rahmawati, 2024, p. 2). More specific studies on the Rifa'iyah community also show that religious practices based on *kitab tarajumah* and distinctive teaching traditions serve as primary media for preserving both teachings and community identity. However, studies that specifically examine the role of Pegon script in cultural da'wah practices remain limited, as most research tends to position Pegon as an object of philological study rather than as a socio-religious practice (Hasan, 2025, p. 3).

These limitations highlight a research gap, particularly in understanding the subjective experiences of *kiai* and congregants in the practice of “ngaji Pegon,” as well as how the script is interpreted within the process of cultural da'wah. Field-based research that explores direct practices remains relatively scarce, especially studies that focus on the interaction between texts, teachers, and congregants in Pegon-based kitab learning (Muhammad Abdul Hanif, 2025, p. 5). Therefore, an approach capable of capturing the experiential and meaning-making dimensions of such literacy practices is needed.

Based on this gap, this study aims to analyze the role of Pegon script in the teaching of *Ri'ayatul Himmah* as a medium of cultural da'wah in the Rifa'iyah community of Pengampon, Wonopringgo, Pekalongan. This research employs a phenomenological approach to understand how Pegon is practiced, interpreted, and sustained in everyday religious life. Specifically, this study seeks to explain the contribution of Pegon to the process of understanding Islamic teachings, the formation of community identity, and the continuity of scholarly traditions (Sari, 2025, p. 2).

This study argues that Pegon script functions as a cultural medium that plays a significant role in shaping religious meaning and strengthening community social cohesion. Through the teaching practices of *Ri'ayatul Himmah*, Pegon becomes an integral part of the da'wah process, enabling Islamic teachings to be understood contextually within a local cultural framework (Husni, 2025, p. 4). Thus, traditional

literacy practices such as Pegon remain relevant in sustaining religious education amid ongoing social change.

METHOD

This study employs a qualitative approach with an Interpretative Phenomenological Analysis (IPA) design to understand the subjective experiences of *kiai* and congregants in the use of Pegon script in teaching the book *Ri'ayatul Himmah*. This approach is chosen because it enables the researcher to explore the meaning of lived experiences within the context of cultural da'wah (Sari, 2025, p. 1).

The research was conducted in Dukuh Pengampon, Galangpengampon Village, Wonopringgo District, Pekalongan Regency. The site was selected purposively as it represents an active base of the Rifa'iyah community that continues to preserve Pegon-based learning traditions. This location is considered significant because Pegon literacy practices are still regularly carried out in study sessions at Aqomadin Mosque, allowing for direct observation of learning processes and the transmission of knowledge within a socio-religious context.

The data in this study consist of primary and secondary sources. Primary data were obtained through in-depth interviews and participatory observation, while secondary data include documents, Pegon manuscripts, and records related to study practices. The research involved eight participants consisting of religious figures (*kiai* and *ustadz*) and active congregants, selected using purposive sampling techniques. The criteria for selecting informants included active participation in the study of *Ri'ayatul Himmah* for at least five years, the ability to read Pegon script, and involvement in the transmission of religious knowledge within the study circle (Moh. Tasi'ul Jabbar, Wahidul Anam, 2017, p. 44). These participants served as key informants, providing in-depth data on Pegon literacy practices in the context of cultural da'wah.

The research process was carried out in several stages, including preliminary observation to understand the field context, data collection through in-depth interviews and participatory observation, and documentation of study activities and Pegon texts (Nafisatur, 2024, p. 102).. The collected data were analyzed using the IPA approach, which includes stages of repeated reading of the data, initial coding,

theme development, and interpretation of the informants' experiences informan (Herlina, 2025, p. 57). Data validity was ensured through source and technique triangulation, as well as confirmation of findings with field practice contexts (Malik et al., 2025, p. 8). This approach enables the researcher to gain a deep understanding of the role of Pegon script in teaching practices and cultural da'wah within the Rifa'iyah community.

Table 1. Informant Profile (Informant Background)

Informant Code	Institution (Pseudonym)	Role Authority	Literacy Experience	Relevance in Cultural Da'wah
P1-KM-P	Pengampon Assembly	Head of Rifa'iyah Branch	> 30 Years	Acts as an "Institutional Anchor"; manages social policies and preserves the organization's literacy ecosystem.
P2-KW-P	Pengampon Assembly	Instructor of Ri'ayatul Himmah	> 35 Years	Acts as a "Guardian of Orthography"; ensures accuracy of meaning (murad) and transmission of Pegon script lineage.
P3-KHR-P	Pengampon Assembly	Kiai / Elder	> 30 Years	Acts as a "Wisdom Keeper"; source of philosophical validity regarding intergenerational stability of teachings.
P4-MF-P	Pengampon Assembly	Ustadz Teacher	20 Years	Acts as a "Pedagogical Bridge"; bridges technical reading-writing challenges of Pegon for younger congregants.
P5-SM-P	Pengampon Assembly	Ustadz Teacher	15 Years	Focuses on "Linguistic Preserver"; maintains Arabic-Javanese language as protection of community creed.

P6-ATR-P	Pengampon Assembly	Senior Congregant	40 Years	Acts as a “Cultural Anchor”; holds lived experience of Pegon as a form of identity and resistance in the past.
P7-AR-P	Pengampon Assembly	Adult Congregant	15 Years	Acts as a “Resilience Agent”; maintains loyalty to traditional literacy amid the dominance of Latin script.
P8-HD-P	Pengampon Assembly	Adult Congregant	12 Years	Acts as a “Somatic Learner”; experiences inner synchronization through visual and auditory rituals in kitab study.

Source: Field Data (Processed Results), 2026

DISCUSSION

Pegon as a Medium of Cultural Translation in the Teaching of *Ri'ayatul Himmah*

The research findings indicate that Pegon script, in the teaching of *Ri'ayatul Himmah* within the Rifa'iyah community of Pengampon, functions as a medium of cultural translation in conveying Islamic teachings (Rohmah, 2022, p. 33). Informant P2-KW-P explained that the use of Pegon enables Arabic theological terms to be communicated in Javanese, making them more accessible to the congregation. Through this process, concepts such as *tawhid* and *ikhlas* are connected to everyday life practices. This demonstrates that the use of local language in religious instruction plays a significant role in the internalization of teachings (Hasan, 2025, p. 10).

Observations at Aqomadin Mosque show that the structure of text presentation in the form of *nadhom* (poetry) helps congregants understand and memorize the study material (Azmi 2024, p. 4). Although written in Arabic script, the text is read in Javanese, thereby creating linguistic and cultural proximity between the text and the congregation. One example of a *nadhom* form presented in the study session is as follows:

Pegon Text:

علم توحيد كودو ديفاهامي
سويابيا ايمان تتب لستاري
نعباده كودو نغو اتي
سويابيا اوريف لببه سجاتي

Latin Transliteration:

*Ngèlmu tauhid kudu dipahami,
Supaya iman tetep lestari,
Ngibadah kudu nganggo ati,
Supaya urip luwih sejati.*

English Translation:

*The knowledge of tawhid must be understood,
So that faith remains enduring,
Worship must be performed with the heart,
So that life becomes more meaningful and true.*

This example illustrates how theological concepts are conveyed in a simple, rhythmic, and contextual form of language. Informant P4-MF-P stated that the use of Pegon facilitates the delivery of material by bridging the language of the text with the social context of the congregation. Thus, the use of *nadhom* in Pegon serves as a means to simplify understanding and strengthen the collective memory of the congregation.

In addition, the teaching practices of *Ri'ayatul Himmah* demonstrate a pattern of knowledge transmission that is structured, continuous, and multi-layered (Mahrusillah, 2025, p. 16). Learning activities are conducted regularly, ranging from basic instruction for children to study sessions for adult congregants. Informants noted that these sessions take place on a daily, weekly, and large-scale basis, often led by a *kiai*. This pattern indicates that Pegon literacy is taught through repeated religious practices that are integrated into the daily life of the community.

Within the study sessions, the process of interpreting the text reaches a deeper level through the practice of “*ngaji murad*,” which involves explaining the intended meaning of the text by a *kiai* or *ustadz*. Informant P4-MF-P explained that *murad* helps congregants understand the contextual meaning of the text, enabling religious teachings to be applied in social life. The interaction between Pegon texts and oral explanations creates a learning process that engages both the social and religious experiences of the participants. Therefore, the use of Pegon in the teaching of *Ri'ayatul Himmah* plays a significant role in fostering a contextual and sustainable

understanding of Islamic teachings within the Rifa'iyah community. (Sari, 2025, p. 16).

Community Loyalty and Pegon as a Marker of Identity

The findings of this study indicate that the use of Pegon script within the Rifa'iyah community in Pengampon functions as an integral part of community identity. Informant P6-ATR-P explained that the ability to read and understand Pegon is perceived as a form of engagement with the Rifa'iyah scholarly tradition (November & Kunjorowesi, 2024, p. 6). For the congregation, Pegon is closely associated with efforts to maintain the continuity of teachings inherited from K.H. Ahmad Rifa'i. In this context, Pegon serves as a social marker that distinguishes the Rifa'iyah community from other religious groups, while simultaneously strengthening internal bonds among its members. This is consistent with the view that text-based religious practices can function as a medium for identity formation and social cohesion (Rachman, 2025, p. 4).

Historically, the use of Pegon script in the Islamic intellectual tradition in Java developed within specific socio-political contexts, including the period of colonialism (Nurrizqi et al., 2021, p. 17). The literature shows that religious practices and local literacy have often served as means for communities to maintain cultural autonomy amid social change (Rahmawati, 2024, p. 7). In the context of Pengampon, the findings reveal that the practice of "ngaji Pegon" is understood by some congregants as an effort to preserve scholarly traditions amid the dominance of the Latin script and digital media. Informant P7-AR-P emphasized that the use of Pegon provides a deeper sense of understanding of religious teachings compared to more instant sources found on social media.

The use of Pegon in religious study sessions also contributes to the formation of a sense of togetherness within the community (Tri et al., 2025, p. 49). Access to Pegon texts is generally obtained through a continuous learning process within the study circle, creating a collective experience that strengthens relationships among congregants. Informants noted that there is a particular sense of satisfaction when they are able to understand Pegon texts independently, which in turn enhances their involvement in study activities. In this regard, Pegon can be understood as a cultural symbol that supports the formation of social cohesion within the community,

similar to the use of shared symbols and practices in religious traditions that reinforce group solidarity (Muhammad Abdul Hanif, 2025, p. 12).

Cultural Preservation through Organic Literacy Practices

The findings of this study identify a learning pattern conceptualized as “organic literacy,” referring to the transmission of Pegon reading skills that develops through routine religious practices rather than formal education systems. Within the Rifa’iyah community of Pengampon, Pegon learning takes place in study sessions integrated with daily religious activities. Informant P8-HD-P explained that the learning process occurs repeatedly through the recitation of *nadhom* by the *kiai*, followed by direct observation of the text in the kitab (Husna, 2018, p. 114). The interaction between auditory input (what is heard) and visual input (what is seen) helps congregants both understand and retain the material. This indicates that literacy processes involve repeated auditory and visual experiences within the context of religious practice (Rachman, 2025, p. 9).

The findings show that the use of Pegon script is perceived by the congregation as part of an effort to preserve scholarly traditions that have been passed down through generations. Informant P5-SM-P stated that Pegon helps maintain a mode of understanding religious teachings that remains aligned with the traditions of the Rifa’iyah community (Sulistiani et al., 2023, p. 46). In this context, concerns regarding the use of Latin-based sources are more closely related to differences in modes of delivery and interpretation, particularly in terms of depth of explanation and connection to local context. Therefore, Pegon literacy practices are maintained as part of a learning system considered more appropriate to the community’s traditions (Irsyad & Zahro, 2024, p. 6).

As a synthesis of the research findings, the role of Pegon script in cultural da’wah within the Rifa’iyah community of Pengampon can be understood through three main dimensions: linguistic, social, and pedagogical (Sulistiani et al., 2023, p. 116). Linguistically, Pegon functions as a medium for translating religious concepts into a more accessible local language. Socially, its use contributes to the formation of identity and community cohesion. Pedagogically, Pegon is utilized in a learning process based on recurring and sustained study practices. These three

dimensions demonstrate that Pegon script is embedded within socio-religious practices that support the continuity of scholarly traditions.

Overall, these findings indicate that Pegon literacy practices in Pengampon play a significant role in sustaining religious learning within the community context. Through mechanisms of organic literacy, congregants are engaged in a collective and continuous learning process. Thus, the use of Pegon script can be understood as part of a community strategy to preserve scholarly traditions and religious practices amid ongoing social change.

As a synthesis of the findings, the role of Pegon script in cultural da'wah within the Rifa'iyah community of Pengampon can be summarized in the following table:

Table 2. The Role of Pegon Script in Cultural Da'wah within the Rifa'iyah Community of Pengampon

Dimension	Practices in Study Sessions	Impact on the Community
Linguistic	Translation of Arabic terms into Javanese through Pegon reading and <i>murad</i> explanation	Facilitates contextual understanding of religious teachings
Social	Use of Pegon in routine study sessions and interactions among congregants	Strengthens community identity and social cohesion
Pedagogical	Learning through <i>nadhom</i> and repeated study sessions (organic literacy)	Supports a continuous and experience-based learning process

Source: Field Data, 2026

The table above shows that the role of Pegon script encompasses linguistic, social, and pedagogical dimensions within the practice of cultural da'wah in the community.

Berdasarkan temuan penelitian di komunitas Rifa'iyah Pengampon, analisis terhadap peran aksara Pegon sebagai media dakwah kultural dapat dibedah melalui tiga perspektif utama: epistemologis, sosiopolitik, dan pedagogis.

Pegon as a Medium of Religious Meaning-Making

The analysis of the teaching practices of *Ri'ayatul Himmah* in the Rifa'iyah community of Pengampon shows that Pegon script plays a significant role in the process of constructing religious meaning. The findings indicate that Pegon serves as a medium for bridging the gap between Arabic texts and the social experiences of the congregation. Through the use of the Javanese language written in Pegon script, theological concepts can be conveyed in a more contextualized and accessible form. In this regard, the local language functions as a medium for meaning-making in religious practice (Arofik et al., 2025, p. 10).

In the practice of “*ngaji murad*,” the *kiai* or *ustadz* not only reads the text but also provides explanations that relate its meaning to the everyday lives of the congregation. Informant P4-MF-P explained that understanding the text cannot rely solely on reading, but requires interpretive explanations that connect the text to social reality. This process demonstrates that meaning-making is inherently interpretive, where texts are understood through the interaction between language, the authority of the teacher, and the lived experiences of the congregation. This aligns with the view that text-based religious practices in local Islamic traditions often involve contextual interpretation rather than purely textual understanding (Rachman, 2025, p. 7)

From a phenomenological perspective, this practice illustrates that religious understanding is formed through repeated experiences within specific social contexts. Congregants do not merely receive information from texts, but actively construct understanding through their engagement in study practices. In this context, the use of Pegon script contributes to creating an integrated learning experience that combines text, practice, and social interaction. This indicates that literacy in the pesantren tradition cannot be separated from the social and cultural contexts in which it operates (Hasan, 2025, p. 12)

These findings can also be understood within the broader framework of the relationship between religion and culture, where religious practices are often mediated by local language and symbols. The use of Pegon script in the teaching of *Ri'ayatul Himmah* demonstrates how Islamic teachings are contextualized through a local medium that enables deeper understanding. This perspective is consistent

with Geertz (1960), who argued that religion in society can be understood as a system of meaning shaped through symbols and cultural practices (Wiyani, 2024, p. 41). Therefore, Pegon script in this context can be understood as an epistemological medium that connects religious texts with the lived experiences of the congregation in a contextual manner.

Pegon and the Formation of Community Identity (Sociocultural Dimension)

The findings of this study indicate that the use of Pegon script within the Rifa'iyah community in Pengampon plays a significant role in the formation of the community's social identity. Based on the narratives of informants P6-ATR-P and P7-AR-P, the ability to read and understand Pegon is perceived as part of active participation in the Rifa'iyah scholarly tradition. In this context, Pegon functions as a social marker that distinguishes this community from other religious groups. This suggests that text-based literacy practices can contribute to the construction of social boundaries while simultaneously strengthening internal community cohesion (Muhammad Abdul Hanif, 2025, p. 9).

Historically, religious practices and local literacy traditions in Javanese society have developed within complex social dynamics, including the context of colonialism. Studies indicate that locally rooted religious traditions often function as a means of preserving cultural identity amid social change (Anggraina & Fidia, 2025, p. 15). In the context of Pengampon, the findings show that the use of Pegon is understood by congregants as part of an effort to sustain the continuity of scholarly traditions in the face of the dominance of the Latin script and the expansion of digital media. Informant P7-AR-P emphasized that learning through Pegon provides a deeper level of understanding compared to more instant forms of religious content (Husna, 2026, p. 11).

The use of Pegon in study sessions contributes to the development of solidarity and a sense of togetherness within the community. Access to Pegon texts is generally obtained through a continuous learning process within the *majelis*, creating a shared experience that strengthens bonds among congregants. From this perspective, Pegon can be understood as a cultural symbol that binds community members through repeated shared practices. This aligns with the view that the use

of shared symbols and religious practices plays a crucial role in building social cohesion within pesantren traditions (Sari, 2025, p. 17).

Thus, the role of Pegon script in the Rifa'iyah community of Pengampon also encompasses a broader social dimension. Pegon becomes part of religious practices that support the formation of collective identity while sustaining the continuity of tradition. In this context, the use of Pegon script can be understood as a way for the community to respond to social change without losing its attachment to inherited scholarly traditions.

Organic Literacy as a Model of Religious Learning

The findings of this study identify a learning pattern conceptualized as “organic literacy,” referring to the transmission of Pegon reading skills that develops through routine religious practices rather than formal education systems (Sulistiani et al., 2023, p. 19). In the Rifa'iyah community of Pengampon, Pegon learning takes place within study sessions that are integrated with daily religious activities. Informant P8-HD-P explained that the learning process occurs through the recitation of *nadhom* by the *kiai*, followed by direct observation of the text in the kitab, enabling congregants to gradually understand the teachings through repeated experience.

From a phenomenological perspective, this practice demonstrates that the learning process involves both auditory and visual experiences occurring simultaneously. The interaction between what is heard and what is seen helps congregants to both understand and retain the study material. Informant P5-SM-P noted that comprehension of Pegon texts is achieved through continuous engagement in study practices. This indicates that literacy in this context develops through collective experiences embedded in religious practice.

Moreover, organic literacy in this community functions as a mechanism for sustaining scholarly traditions. The learning process takes place gradually and repetitively, beginning with basic recognition and progressing toward deeper understanding through the practice of “*ngaji murad*.” In this process, meaning is constructed through the interaction between the *kiai*, the congregation, and everyday life contexts. These findings align with the view that traditional Islamic

education in Indonesia occurs through direct interaction, allowing for deeper internalization of values (Muhammad Abdul Hanif, 2025, p. 12).

Furthermore, the concept of organic literacy identified in this study broadens the understanding of literacy in a religious context. While formal literacy is generally defined as the ability to read and write, organic literacy demonstrates that such abilities are also linked to processes of meaning-making shaped through social practices and religious experiences. This is consistent with findings that the *kitab kuning* tradition in pesantren serves as a means of fostering social cohesion and continuity of scholarly traditions (Sukur, 2025, p. 7).

In a broader context, the practice of organic literacy in Pengampon shows that the use of local scripts remains relevant in supporting the sustainability of religious learning amid changes in modern literacy systems. Congregants engage in a learning process that is collective, repetitive, and contextual (Arofik et al., 2025, p. 17). This suggests that community-based literacy practices can serve as an alternative model for preserving scholarly traditions without relying entirely on formal education systems.

These findings also indicate that the sustainability of Pegon script usage is closely related to the community's ability to maintain the social practices that support it. In the context of coastal communities that are open to various cultural influences, such literacy practices function as adaptive mechanisms that enable the community to preserve tradition without resisting change. Thus, Pegon script can be understood as part of a social practice that supports the continuity of both community identity and scholarly traditions.

As an implication, the preservation of Pegon script should be carried out by maintaining community-based spaces of practice, such as study circles and religious assemblies. A community-based approach, as reflected in the concept of organic literacy, can serve as an alternative model for sustaining local scripts amid the development of modern literacy. Future research may adopt digital humanities approaches to examine variations in the use of Pegon across different communities, thereby providing a more comprehensive understanding of its development and dynamics.

CONCLUSION

This study concludes that Pegon script within the Rifa'iyah community in Pengampon functions as a medium of cultural da'wah that supports a contextual understanding of Islamic teachings. Through the teaching of *Ri'ayatul Himmah*, Pegon serves as a means of translating religious concepts into the local language, thereby enabling congregants to more easily understand and internalize these teachings in their daily lives.

In addition, the use of Pegon contributes to the formation of community identity and social cohesion. The ability to read and understand Pegon is considered part of participation in the Rifa'iyah scholarly tradition. In this context, Pegon functions as a cultural symbol that strengthens internal solidarity while sustaining tradition amid social change.

The main finding of this study is the concept of organic literacy, a learning pattern that develops through routine religious practices and social interaction. This form of literacy is shaped through repeated experiences in study sessions, such as the recitation of *nadhom* and the explanation of *murad*, enabling congregants to develop a deeper and more contextual understanding of religious teachings. This concept contributes to expanding the understanding of literacy within religious and cultural contexts.

More broadly, this study demonstrates that literacy practices based on local scripts remain relevant in supporting the sustainability of religious education and scholarly traditions. Therefore, the preservation of Pegon script is important as part of the community's social and cultural practices.

As an implication, this study recommends that efforts to preserve local scripts should consider the dimension of living community practices, such as religious study circles and assemblies. A community-based approach, as reflected in the concept of organic literacy, can serve as an alternative strategy for sustaining the use of local scripts amid the development of modern literacy. Future research is encouraged to adopt digital humanities approaches to examine variations in the use of Pegon across different communities, thereby providing a more comprehensive understanding of its development and dynamics.

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