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Implementation of Kyai Policies in Improving a Culture of Reading and Writing in Islamic Boarding Schools Lirboyo Kediri Indonesia

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ABSTRACT

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The background of this research is the process of implementing policies into actions that aim to strengthen literacy culture. Students at the Lirboyo Islamic boarding school, Kediri. This study aimed to find the implementation of Kyai's policies in improving the culture of reading and writing at the Lirboyo Islamic boarding school, Kediri. This study uses a qualitative approach. The research design used was field research using a case study design where the subject studied was leadership and literacy culture at the Lirboyo Islamic boarding school, Kediri. Data collection is used through participant observation, in-depth interviews, and documentation. Data analysis was carried out inductively, which included condensing data, presenting data, and drawing conclusions. Checking the validity of the data provides credibility, dependability, and confirmability. The results of the study show that the implementation of the cleric's policy in strengthening the culture of reading and writing at the Lirboyo Islamic Boarding School, Kediri is (1) the cleric gives a mandate to the sections that handle it, (2) instructs the teacher to oversee the implementation of the program, (3) carried out by students with supervised by administrators, advisors, and teachers.

KEYWORDS:

Leadership, Literacy, Islamic Boarding School.

A. RESEARCH CONTEXT

Literacy generally refers to reading and writing skills, meaning that a literate person has mastered reading and writing skills in a language. However, generally, a person's reading skills are better than his writing skills, even other language abilities or skills that precede the two. From the point of view of ease and mastery, these skills are the ability to listen and speak.

In general, literacy among Islamic boarding schools is experiencing a setback. This setback was caused partly by advances in technology and information. The positive impact of advances in technology and information for Islamic boarding schools is that it is easy to find learning resources or Islamic literature needed by accessing the internet quickly and inexpensively. In addition to having these positive impacts, advances in technology and information also have a negative impact, namely the laziness of Islamic boarding schools to read and even more

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so to write, even though these two things are typical traditions of Islamic boarding schools. Rusyidah's research results show that the teacher's involvement influences the adoption of a literacy culture in madrasahs with good female principals in getting students to write and read. For this reason, it is necessary to strengthen the literacy culture in Islamic boarding schools. (Evi Fatimatur Rusydiyahm, 2017)

To strengthen literacy, it is necessary to have a policy because this is a direction of action set by the Kyai to overcome a problem or problem, in this case, strengthening the culture of reading and writing. The existence of precise policy implementation because with the implementation of the policy, the action or implementation of a plan that has been prepared in a mature and detailed way will be able to achieve the goal effectively. In addition, the Kyai also acts as a coach. Carried out in a planned, directed, and responsible manner to grow, guide, and develop the basics of strengthening reading and writing.

Literacy is an exciting topic that is widely discussed. The rapid development of technology is changing the concept of literacy itself. Starting from the concept of literacy is only interpreted as the ability to read and write text (Burnett, 2010). However, at this time, the concept of literacy is developing so that it is divided into several types of literacy, one of which is digital literacy. The beginning of the concept

Bagus Ahmadi et al, Implementation of Kyai Policies in Improving a Culture of Reading and Writing in Islamic Boarding Schools Lirboyo Kediri Indonesia

of digital literacy emerged in the 1990s, with one of the well-known figures, namely Gilster. Gilster said that digital literacy is the capacity to explain and apply sources from various other technological sources (Kurnianingsih et al., 2017). Therefore, it is not only the scope in reading, but also requires an ability to think deeply and critically in assessing information obtained from internet sources.

Along with developments in society, the development of digital literacy is experiencing changes that initially only often occur in formal education. However, at this time, digital literacy is also experiencing developments towards non-formal education, both from the government and society's development. The existence of digital literacy in non-formal educational institutions is an exciting thing to study or study more deeply and develop in a more advanced direction. In addition, non-formal education has opportunities for different qualifications in harmony with the surrounding environment.

Technological developments have significantly impacted various Islamic boarding schools, which have begun to be widely felt, such as using the internet as a learning medium, both using the web and preaching through social media and online systems. Islamic boarding schools broadly have two differences, namely modern Islamic boarding schools and conventional Islamic boarding schools or commonly referred to as *salafiyah* Islamic boarding schools. One Islamic boarding school that uses digital literacy for learning for students and female students is the Al Amin People's Islamic Boarding School in Sumberpucung District, Malang Regency, East Java (Tamami et al., 2013).

The characteristics of these Islamic boarding schools have a unique characteristic that can differentiate them from other Islamic boarding schools. The Islamic boarding school has a populist-level mission, applies a populist curriculum, learns about people's needs, populist-style economy, has populist-based discussions, populist-based education, folk-style association, populist-based management, people-style clothing, and various kinds of joint life activities to civic base. The people's boarding school has the Islamic teachings of *ahlussunnah wal jamaah*. The Islamic boarding school uses cultural-level learning models or local wisdom and empowers the surrounding environment (Tamami et al., 2013).

Digital literacy is closely related to obtaining information and how to explore and evaluate it. Another definition of digital literacy is about being skilled in finding solutions to problems that occur, starting from compiling, creating, using, finding, identifying, and communicating (Septiyantono, 2014). The same thing was also explained that digital literacy is the ability to utilize information tools to obtain information (Nurfadhilah et al., 2012). From these three definitions, finding a solution requires managing digital literacy using devices such as the internet, social media, and other supporting software.

B. LITERATURE REVIEW

Implementation is an action or implementation of a plan that has been prepared carefully and in detail. In simple terms, implementation can also be interpreted as implementation or application. Browne and Wildavsky argue that implementation is an expansion of activities that adjust to each other. Van Meter and Van Horn say that implementation is actioned by individuals/officials, government, or private groups to achieve the goals outlined in policy decisions. (Browne and Wildavsky, 2004)

The word implementation boils down to activity, the action, action, or mechanism of a system. Mechanism implies that implementation is not just an activity planned and carried out based on specific references or norms to achieve particular activity objectives. The Big Indonesian Dictionary (KBBI) defines implementation as implementation or implementation. That means every activity will be carried out in an actual implementation to achieve the goal.

Harsono believes that implementation is a process of implementing policies into policy actions from politics to administration. Policy development to improve a program. (Harsono, Hanifah, 2002). In this study, policy implementation is an action taken by the Kyai to achieve literacy-strengthening activities.

The policy is an action that leads to the goals of a person, group, or government in a particular environment in connection with certain obstacles while looking for opportunities to achieve or realize the desired goals (Carl Friedrich, 1963). This is reinforced by the opinion of Syafaruddin, in the book Education Policy Effectiveness has defined that policy (policy) is etymologically (word origin) derived from Greek, namely "Polis" which means city (city). It can be added that policy refers to how all parts of government direct to manage their activities. In this case, the policy relates to the idea of organizational regulation. It is a formal pattern that is equally accepted by the government or institutions so that they try to pursue their goals. (Nur Hidayat, Maghfur: 2008).

According to Anderson, policy is a direction of action with a purpose set by an actor or several overcoming a problem or issue. This policy concept has implications, namely: (1) the point of attention in discussing policies is oriented towards aims and objectives, (2) a policy does not stand alone, (3) the policy is what the government dot what the government wants, (4) policies can be positive and negative, and (5) policies must be based on the law so that he t people have the authority to comply with them (Anderson, 1979). The idea of managing Islamic boarding schools is a formal pattern that is equally accepted by Islamic boarding schools so that they try to pursue their goals, namely a strong literacy culture. This policy will work well if it is implemented.

Definition of literacy In Indonesia, people's reading habits are ranked 60th. This position is on the same level as

Bagus Ahmadi et al, Implementation of Kyai Policies in Improving a Culture of Reading and Writing in Islamic Boarding Schools Lirboyo Kediri Indonesia

developing countries such as Albania (54), Panama (55), and Botswana (61). (Muhit, Abdul, 2019). The reality of this lack of literacy is in stark contrast to the word of God, which encourages people to read, as the word of God in surah al 'Alaq means: "(1) Read in the name of your Lord who created. (2) He has created man from a clot of blood. (3) Read, and your Lord is Most Gracious (4) Who teaches (humans) using *qalam* (writing instrument). (5) He taught man what he did not know." (QS. Al 'Alaq).

Surah Al 'Alaq above emphasizes the importance of literacy. Literacy is a skill possessed by a person from the results of thinking, speaking, reading, and writing. The term literacy generally refers to skills to read and write, meaning that a literate person has mastered the skills to read and write in a language. However, in general, a person's reading skills are better than his writing ability, even other language abilities or skills that precede the two; the skill from the point of view of convenience and most is the ability to listen and speak. (Lizamudin Ma'mur, 2010).

According to Kern, as quoted by Bahrul Hayat and Suhendra Yusuf, literacy is the ability to think and learn to survive in the social and cultural environment. Mc Kenn and Robinson stated that literacy is a medium for individuals to interact with their social environment, primarily related to writing skills. (Bahrul Hayat and Suhendra Yusuf, 2010).

Reading is a complicated activity that involves many things; in reading, it is not just reciting written words, but it also involves visual activities, thinking, psycholinguistics, and metacognitive. As a thought process, reading includes word recognition activities, literal understanding, interpretation, critical reading, and creative understanding.

In general, literacy among Islamic boarding schools is experiencing a setback. This setback was caused partly by advances in technology and information. The positive impact of advances in technology and information for Islamic boarding schools is that it is easy to find learning resources or Islamic literature needed by accessing the internet quickly and inexpensively. In addition to having these positive impacts, advances in technology and information also have a negative impact, namely the laziness of Islamic boarding schools to read and even more so to write, even though these two things are the typical traditions of Islamic boarding schools. (Maskur, Abu, 2019). For this reason, it is necessary to strengthen the literacy culture in Islamic boarding schools.

The word "Culture" comes from the Sanskrit "Buddhaya," which is the plural form of "Buddhi" (mind). So, culture is everything related to reason. In addition, the word culture also means "mind and power" or the power of the mind. So culture is all the power of the mind, namely creativity, taste, and intention. (Ary H. Gunawan: 2000). Meanwhile, according to the Big Indonesian Dictionary, culture means thoughts, intellect, results, customs, or something that has become a habit difficult to change. (Ministry of National Education, 2000). Culture is everything

that results from creativity, taste, and intention that has become a habit difficult to change.

Islamic boarding school literacy culture is a process of getting used to reading and writing in a boarding school environment. This literacy culture is a commandment of the Qur'an, as contained in surah Al-'Alaq verses 1-5 and surah Al-Qalam verse 2. Even Rasulullah SAW managed to build a civilization in Arab society and general Muslim civilization through reading culture. (Maskur, Abu. 2019)

C. RESEARCH METHODS

This study used a qualitative approach with a multiple-case study design. (Ma'atul Jannah, 2004). Qualitative research methods are used to examine the conditions of natural objects (as a starting point for experiments) and researchers as critical instruments. (Sugiono, 2007) This research is classified as field research, namely the type of research directly and collects the data. (Sarjono, et al, Guide 2008)

Data in this study means "information or facts obtained through observation or research in the field that can be analyzed to understand a phenomenon or support a theory." (Jack. C. Richards, 1999). The data collected in this study is data that is under the research focus, namely about the leadership of the clerics of the Lirboyo Islamic Boarding School, Kediri, in strengthening literacy culture.

Creswell divides data collection techniques in qualitative research into four types: qualitative observation, qualitative interviews, documentation of qualitative documents, and audio and visual materials. (Creswell, 2015). Meanwhile, to be able to obtain data holistically and integratively, data collection in research uses three techniques, according to Bogdan and Biklen, namely: "1) in-depth interviews (in-depth interviews); 2) participant observation (participant observation); and 3) documentation study (study document)". (Bogdan and Biklen, 1998).

Data analysis was carried out inductively. Researchers go to the field to study, analyze, interpret and draw conclusions from the phenomena in the field. (Margono, 2004). However, data analysis in qualitative research can also be carried out by researchers before entering the field, while in the field and after finishing in the field. (Sugiyono, 2007)

Qualitative research is declared valid if there is no difference between the data reported by the researcher and what happened to the object under study. (Sugiyono, 2007). Test the validity of the data in qualitative research includes testing the internal validity, external validity, reliability, and objectivity. (Sugiyono, 2007).

The researcher checked the data validity according to the opinion of Moleong, who added that the validity of the data in qualitative research is an attempt to increase the degree of data trust. (Lexy J, Moleong, 2000). According to Moleong's opinion, there are four criteria to maintain the validity of the data. At the same time, in this study,

Bagus Ahmadi et al, Implementation of Kyai Policies in Improving a Culture of Reading and Writing in Islamic Boarding Schools Lirboyo Kediri Indonesia

researchers used three criteria: credibility or degree of trust, dependability or dependence, and confirmability or certainty.

D. DISCUSSION

Policy implementation is a business process to realize a policy that is still abstract into tangible reality. Implementation of a policy is an activity to generate results (outputs), impacts (outcomes), and benefits (benefits), as well as impacts (impacts) that can be enjoyed by the target group (target groups). According to Darwin, at least four critical things need to be prepared in the implementation process: resource utilization, involving people or groups in implementation, interpretation, program management, and providing services and benefits to the public.

The implementation of the Kyai's policies in improving the culture of reading and writing at the Lirboyo Islamic boarding school is as follows: 1), Kyai gives a mandate to the sections that handle it; 2) Instructs the teacher to oversee the implementation of the program; 3) The *santri* carries it out under the supervision of administrators, advisors, and teachers.

The implementation of Kyai's policy in increasing literacy culture is number one, namely, giving a mandate to the sections that handle it so that the Islamic boarding school administrators are also involved in implementing the policy. In addition, policies made based on the results of deliberations can run well. After the literacy strengthening program was mandated to the sections, the Kyai instructed the teachers to oversee the program's implementation, and the *santri* carried out the program under the supervision of administrators, advisors, and teachers. This follows Northouse's opinion regarding collective leadership, which involves interested parties in making decisions and implementing them by prioritizing a spirit of togetherness. (Northouse, P.G. 2016).

E. CONCLUSIONS/SUGGESTIONS

Conclusion

The implementation of the Kyai's policy in improving the culture of reading and writing at the Lirboyo Islamic Boarding School is (1) The Kyai gives a mandate to the sections that handle it; (2) Instructs the teacher to oversee the implementation of the program, and (3) Students carry it out under the supervision of administrators, advisor, and teacher.

Suggestion

The following suggestions can be given based on the research results, discussion, and conclusions.

1. To strengthen the culture of reading and writing, the Kyai should strengthen policies on book correction. Reciting the holy Qur'an with *masyayikh* and *mustahiq*, recording every material taught in a class apart from interpreting the book, writing scientific papers, writing in wall

magazine, carrying out the book of *sorogan* program, and intensely organizing *bahtsul masail*.

2. Kyai should spend special and structured time to motivate students related to reading and writing, accompanied by direct examples in *istiqomah* and giving *uswah* in reading and writing.
3. Kyai should often have discussions with sections that handle reading and writing activities and directly monitor the program's implementation.
4. Kyai should strengthen charismatic, collective, moral, visionary, transformational, transactional, and paternalistic leadership so that they can strengthen students' reading and writing culture.
5. *Asatidz* should assist the Kyai in implementing policies at the Lirboyo Islamic Boarding School, especially with reading and writing activities, so that they become a culture.
6. *Santri* should be active in reading and writing activities, publish their work in Islamic boarding school publishers, and convey it to the community so that the knowledge gained benefits the general public.

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Implementation of Kyai Policies in Improving a Culture of Reading and Writing in Islamic Boarding Schools Lirboyo Kediri Indonesia

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