

## DEEPENING CONVICTIONS; LEADING FOR RELIGIOUS LITERACY BASED ON PESANTREN

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**Abstract** : *The flood of information due to the emergence of information technology makes it easier for someone to view and study any information obtained without meeting the author face to face. The impact of authenticity on whether the information obtained can be accounted for. The effort to answer this challenge is a person's literacy skills to avoid getting caught up in wholly inauthentic and irresponsible disinformation. Based on this, this research aims to understand the strategies of Islamic boarding school leaders in building religious literacy skills. This research was conducted using a qualitative approach with a case study type. The research results show that leaders' strategies for building religious literacy skills are carried out through establishing religious literacy policies in the vision and mission and developing religious literacy based on local characteristics. Religious literacy based on local characteristics is implemented by reading the al-Qur'an and kitab kuning daily, using various learning methods to improve reading skills, collaborating with other Islamic boarding schools, having a well-equipped library, regular library visits, and promotions. An inclusive oral culture that encourages open and respectful discussion.*

**Keywords** : *Leading Behaviour; Religious Literacy; Pesantren.*

**Abstrak** : *Banjir informasi sebagai akibat dari munculnya teknologi informasi memudahkan seseorang untuk melihat dan mempelajari informasi apapun yang didapat tanpa bertatap muka secara langsung dengan pengarang. Hal tersebut, berdampak pada otentisitas informasi yang didapatkan apakah dapat dipertanggungjawabkan atau tidak. Upaya menjawab tantangan tersebut adalah kemampuan literasi seseorang agar tidak terjebak pada disinformasi yang sama sekali tidak otentik dan tidak dapat dipertanggung jawabkan. Berdasarkan hal tersebut, penelitian ini bertujuan untuk memahami strategi pemimpin pesantren dalam membangun kemampuan literasi beragama. Penelitian ini dilakukan dengan menggunakan pendekatan kualitatif dengan jenis studi kasus. Hasil penelitian menunjukkan bahwa strategi pemimpin dalam membangun kemampuan literasi beragama dilakukan melalui penetapan kebijakan literasi beragama dalam visi dan misi serta melakukan pengembangan literasi beragama berbasis kekhasan local. Implementasi literasi beragama yang berbasis pada kekhasan local dilakukan dengan pembacaan al-Qur'an dan kitab kuning setiap hari, penggunaan pelbagai metode pembelajaran yang dapat meningkatkan untuk meningkatkan keterampilan membaca, inisiatif kolaboratif dengan pesantren lain, perpustakaan yang lengkap, kunjungan perpustakaan secara teratur, dan promosi budaya lisan inklusif yang mendorong diskusi terbuka dan saling menghormati.*

**Kata Kunci** : *Perilaku Memimpin; Literasi Beragama; Pesantren.*

## INTRODUCTION

According to the Program for International Student Assessment (PISA) report organized by the OECD, in 2022, Indonesia ranked 62nd out of 70 countries, making it one of the 10 countries with low literacy rates (National Center for Educational Statistics, 2022). This is further supported by the Literacy Activity Index (IKLM) report, which indicates that out of the 34 provinces in Indonesia, 9 provinces (26%) fall into the category of moderate literacy activity (with an index between 40.01 and 60.00), 24 provinces (71%) fall into the low literacy activity category (with an index between 20.01 and 40.00), and 1 province (3%) falls into the very low literacy activity category with an index between 0 and 20.00 (Agustina, 2022). This means that the majority of provinces in Indonesia have low levels of literacy activity, and none of the provinces fall into the high or very high literacy activity levels (with index values between 60.01 and 80.00 and 80.01 to 100.00).

Literacy is not just about reading and writing per se. It demands critical thinking skills in evaluating knowledge sources from various mediums, including print, visual, digital, and auditory (Keefe & Copeland, 2011). Literacy skills are expected to develop a positive attitude (Zua, 2021). Currently, literacy has a complex and wide-ranging meaning, including basic literacy, financial literacy, digital literacy, scientific literacy, and religious literacy (Luna, Solsken, & Kutz, 2020).

The term "religious literacy" was introduced by Prothero, as cited by Enstedt, when discussing a new direction in education reform in secular countries that advocate for the integration of religious education into their national education systems (Enstedt, 2022). This concept was further developed by Gallagher, who explained that religious literacy encompasses not only the mastery of basic religious knowledge but also insights into how individuals use that knowledge to shape their orientations in the world and provide direction and meaning to their communal life (Welsh, 2017). In religious literacy, individuals are not only assessed on their abilities or expertise in the teachings and practices of a particular religion but also on their capacity to use and apply those religious teachings in various contexts and times for the purpose of social harmony (Hannam, Biesta, Whittle, & Aldridge, 2020).

The concept and goals of religious literacy developed by Gallagher align with the objectives of Islamic educational institutions in Indonesia, such as Pondok Pesantren (Zuhdi & Sarwenda, 2020). Pondok pesantren shares the same goals as religious literacy, which is to shape individuals who have the ability to learn, understand, delve into, internalize, practice, and implement Islamic teachings, emphasizing the importance of moral and ethical behavior in daily life (Badruzzaman, Najamuddin, & Miharja, 2023).

Pondok pesantren, with its formal education and Islamic madrasah, has its unique characteristics in the development of religious literacy, particularly in the leadership dimension based on the personal characteristics and professionalism of the kyai, the structural elements of the pesantren, and the specific religious or belief systems followed. Research on the professionalism of kyai also plays a role in improving the quality of

education in pesantren, as previous studies (Fanani, 2022) and (Fauzi, 2018) have shown that the professionalism of kyai in decision-making involves a collective-collegial and situational approach, including instructive, supportive leadership, and participative methods. Another policy implemented by kyai is the leadership cadreship policy, which is carried out through the delegation of authority, task delegation, and position rotation (Zarkasyi, 2021).

According to Peter Drucker, a professional is someone who possesses "systematic knowledge" in a specific field and uses that knowledge ethically to assist others (Enstedt, 2022). Eliot Freidson states that a professional is someone who has authority in a specific field and is considered an expert by society (Basilotta-Gómez-Pablos, Matarranz, Casado-Aranda, & Otto, 2022). This aligns with Weber's notion that authority is the ability to make others willing to accept and perform what we want, even if it may not be agreed upon or opposed (Porfírio, Carrilho, Felício, & Jardim, 2021). Kyai, as leaders of pesantren, must have professional competence, and their policies are followed by the entire organizational structure because they are seen as individuals with competencies, serving as mediators, catalysts, and motivators for the communities they lead (Safi'i, 2020). Kyai's professionalism is fundamental to ensuring that the policies and implementation of religious literacy set by kyai are effective and oriented towards sustainable quality (Bashori, 2019; Mundiri, 2011).

Among the characteristics of religious literacy in Islamic education are; 1) a focus on the study of texts, including sacred texts like the Quran and hadith, as well as religious texts resulting from religious reflection, known as "kitab kuning"; 2) These texts are studied and transmitted across generations with a sanad (chain of transmission) from teacher to teacher; 3) Sacred religious texts (holy books) become a part of rituals and religious activities, and 4) Religious texts, both sacred and profane, become a part of collective and individual identity (Hatika, 2021). Therefore, through these characteristics of religious literacy, the position of Pondok pesantren as a traditional Islamic educational institution that focuses on religious knowledge (*tafaqquh fi al-dîn*) and emphasizes the formation of moral and ethical values in students is clear, aligning with the goals of religious literacy (Haryanti, Hufad, & Leksono, 2022; Jafar, 2022).

One of the pesantrens that has characteristics in developing the quality of graduates with religious awareness and literacy is Pondok Pesantren Terpadu Al-Fauzan in Lumajang. This pesantren was selected as the research locus due to its creativity and innovation in developing the knowledge of its students through a culture of literacy. The leaders of Pondok Pesantren Terpadu Al-Fauzan recognize the importance of religious literacy in sharpening the students' abilities, given that religious literacy is crucial for fostering critical and creative thinking in understanding various phenomena, both within and outside the pesantren environment. Through the religious literacy program implemented in Pondok Pesantren Terpadu Al-Fauzan, it is expected to produce students who are sensitive to the

developments in science and technology, enabling them to survive and contribute to the advancement of knowledge within and beyond the pesantren (Observation, 2022).

Previous research on religious literacy has been conducted by various researchers, including studies by Nurpratiwi and Yasin, concluding that literacy strategies in education can shape critical thinking skills in understanding various religious content (Nurpratiwi, Effendi, & Amaliyah, 2021), which affects the quality of religious literacy in students in terms of belief, practice, knowledge, and implementation dimensions (Yasin & Khasbulloh, 2022). Similarly, research by Sapdi & Ali (2022), and Kadi (2020) suggests that religious literacy policies implemented by higher education leaders can also shape students' attitudes and personalities to appreciate differences in religious beliefs, thus preventing hate speech. Research by Zuhdi on religious literacy among 28 religious education teachers in Jakarta, Banten, and West Java concluded that not only religious education teachers but also teachers of other subjects should be role models in enhancing the religious literacy of students to promote harmony in interactions among people of different faiths (Zuhdi & Sarwenda, 2020). Specific efforts to enhance religious literacy in Pondok Pesantren, as per the research of Badruzzaman and Baharun, include regular reading activities, the presence of study groups (Badruzzaman et al., 2023), the provision of library facilities and e-libraries (Baharun & Rizqiyah, 2020), and the evaluation of learning outcomes. Based on these previous studies, the focus was on the role of an organization (higher education institutions and schools) in enhancing religious literacy among students and the impact on moderate religious attitudes.

Based on the description of contemporary issues and previous research, this research must explore effective methods and training programs to improve the qualifications and understanding of Kyai in the context of sustainable literacy education through the professionalism of Kyai in building religious awareness at the Madrasah Tsanawiah and Integrated Madrasah Aliyah Al-Fauzan Regency. Lumajang, East Java Province.

## METHOD

In this study, the researcher used an exploratory qualitative approach as the research method with a descriptive pattern (Richey & Klein, 2015). The reason for using qualitative methods is because they want to understand in depth the problem under study rather than explaining causal relationships as quantitative research does. Interpretation of the data can only be made if the depth of the facts obtained is obtained (Maxwell et al., 2015). The research locus was Pondok Pesantren Terpadu Al-Fauzan Lumajang, located on Jalan Laban, Ditotrunan, Labruk Lor, Lumajang Regency, East Java 67316. The focus of the research was on the authority of the kyai in constructing religious literacy awareness within the pesantren environment. The research was conducted from December 2022 to February 2023.

Data collection techniques were carried out through interviews, observations, and documentation with informants supporting this study, including leaders (kyai), educators, and educational staff, as well as students at Pondok Pesantren Terpadu Al-Fauzan

Lumajang (Absari, Djunaidy, & Susanto, 2022). Participatory observation was also conducted for activities and phenomena that could be observed, with an emphasis on meaning, reasoning, and specific situational definitions (Usmeldi, Amini, & Trisna, 2017). Data collection techniques also involved gathering and analyzing documents, including written documents, images, and electronic files. The obtained documentation was then analyzed, compared, and synthesized to form a systematic, cohesive, and comprehensive research outcome (John W. Creswell, 2017). In this study, researchers used several stages of data analysis. The stages in question follow the Miles, Huberman, and Saldana pattern is the condensation stage, data presentation stage, making temporary conclusions, and verification activities (Miles, Huberman, & Saldana, 2014). Data condensation is done by sorting data that is not needed. In this case, reduction is done to make it easier for researchers to draw temporary conclusions. The selected data is clarified and rewritten naturally. Second, the data presentation stage (data display) is done by organizing the data into a particular form. Thus, the presentation of data is done to read the data comprehensively. When rewriting, the researcher made an interpretation or analysis related to the research question (Creswell & Poth, 2016). Thus, data analysis after leaving the field was carried out to organize and review the analysis results, ensuring that the researcher had found complete and optimal data to describe the focus of the final research report. Ensuring data validity in this research was based on four criteria: credibility, transferability, dependability, and confirmability (Calfee, 2019).

## **RESULT AND DISCUSSION**

Several stages of findings from the study were carried out by the leaders of Pondok Pesantren Terpadu Al-Fauzan Lumajang in constructing religious literacy awareness among the students, thus making it a literacy-based pioneering institution, as detailed below;

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### **1. Establishment of Religious Literacy Policy in the Vision and Mission**

The policy established by KH. Imron Zamzami, the leader of Pondok Pesantren Terpadu Al-Fauzan Lumajang, related to the religious culture, was carried out through several stages as follows: Firstly, by raising the issue of low literacy culture in Indonesia to strengthen and embed the culture of reading awareness into the vision of the Pondok Pesantren, and then implicitly incorporating it into the mission of the Pondok Pesantren. KH. Imron Zamzami explained;

"I once read the results of a comparative study on the productivity of students worldwide in reading books. The average high school graduates in Germany read 32 books per year, in the Netherlands 30 books, Russia 12 books, Japan 15 books, Singapore 6 books, Malaysia 6 books, Brunei 7 books, while Indonesia reads zero books per year. I refer to this condition as a 'literacy disaster,' which is a generation

that does not read a single book in a year, a generation that is visually impaired in reading, and paralyzed in writing. This condition has made me realize that the development of Pondok Pesantren Terpadu Al-Fauzan as an educational institution to produce excellent human resources needs to establish a vision and mission in managing the pesantren based on religious literacy." (KH. Imron Zamzami, 2023).

Furthermore, KH. Imron Zamzami explained that the formulation of the pesantren's vision and mission involves the following steps: selecting individuals suitable for their roles and responsibilities within the pesantren, involving stakeholders as much as possible in the development of the vision and mission statements because through involvement, people become committed to the pesantren. This is followed by the formation of a team that is aligned with the vision and mission to be achieved by the organization. This team then determines the religious literacy programs that are tailored to the functions of each component within the pesantren and the competence of personnel who can fulfill their roles in establishing and implementing policies, activities, and further development within the pesantren.

During the policy-making process, the leadership of Pondok Pesantren Terpadu Al-Fauzan recognizes the need for the involvement of the pesantren community to express their ideas and suggestions in order to reach a collective agreement. This ensures that future plans can be implemented with enthusiasm and effectively achieve their goals. After a brainstorming process involving all stakeholders, Pondok Pesantren Terpadu Al-Fauzan establishes its vision with the following statement:

"As an educational institution dedicated to shaping self-leadership, the community, and the environment, and serving as a place for worship, transmission, and transformation of Islamic knowledge, Pondok Pesantren Terpadu Al-Fauzan has a mission to nurture and develop an outstanding and high-achieving generation towards the formation of a comprehensive Muslim community. The mission includes educating and developing Muslim generations with spiritual depth, Islamic character, scholarly discipline, scholarly insight, and beneficial contributions to family, society, the nation, and religion. It also involves teaching Islamic cultural knowledge, life skills, and applied knowledge to nurture a generation of truthful leaders and to preserve Islamic traditions and values that are oriented towards life" (Documentation. Profile of Pondok Pesantren Terpadu Al-Fauzan, 2023).

Based on this explanation, several policies set by the school make it possible for students to have literacy awareness in religion. Possession of these competencies is expected to be accompanied by demonstrating wise, creative, and responsible attitudes from all students. Schools, parents, and the community should not get bored of reminding students of their religious literacy competencies in this context.

KH. Imron Zamzami, the leader of Pondok Pesantren Terpadu Al-Fauzan Lumajang, has implemented a comprehensive policy aimed at fostering religious literacy culture within the institution. This initiative is grounded in the recognition of the low

literacy culture in Indonesia, particularly the alarming statistics regarding book reading among students in the country. To address this issue, KH. Imron Zamzami has strategically integrated the promotion of reading awareness into the vision and mission of Pondok Pesantren Terpadu Al-Fauzan.

The foundation of this policy is based on a comparative study revealing the substantial disparity in book reading habits between Indonesian students and their counterparts in other nations. On average, high school graduates in Germany read 32 books per year, while those in the Netherlands read 30, Russia 12, Japan 15, Singapore 6, Malaysia 6, and Brunei 7. In stark contrast, the study indicated that Indonesian students read zero books per year. This concerning statistic led KH. Imron Zamzami to describe the situation as a "literacy disaster," emphasizing that the absence of book reading among the younger generation hampers their visual and writing skills. Consequently, the policy-making process within Pondok Pesantren Terpadu Al-Fauzan involved the establishment of a vision and mission that prioritizes religious literacy as a fundamental element of education. This process was executed through a systematic approach, beginning with the identification of individuals suitable for their roles and responsibilities within the institution. Additionally, stakeholders were actively engaged in shaping the vision and mission statements, as their involvement fosters commitment and dedication to the pesantren's goals.

To facilitate the implementation of this vision and mission, a dedicated team was formed, aligned with the objectives of the organization. This team was tasked with designing religious literacy programs tailored to the specific functions of each pesantren component and ensuring that personnel possessed the necessary competencies to execute their roles effectively. In doing so, Pondok Pesantren Terpadu Al-Fauzan aimed to develop a generation of students who not only excel in religious literacy but also display wisdom, creativity, and responsibility. Crucially, the policy formulation process involved the active participation of the pesantren community, allowing them to contribute their ideas and suggestions. This collaborative approach ensured that the collective agreement was reached, paving the way for enthusiastic implementation of future plans and the achievement of their educational objectives.

As a result of these efforts, Pondok Pesantren Terpadu Al-Fauzan Lumajang has established a clear vision and mission statement. The institution is dedicated to shaping self-leadership, community engagement, environmental responsibility, and serving as a center for the transmission and transformation of Islamic knowledge. Their mission involves nurturing and developing an outstanding and high-achieving generation with spiritual depth, Islamic character, scholarly discipline, and insight. This is aimed at fostering beneficial contributions to family, society, the nation, and religion. Furthermore, the institution imparts Islamic cultural knowledge, life skills, and applied knowledge to cultivate truthful leaders and preserve Islamic traditions and values



oriented towards life. In conclusion, Pondok Pesantren Terpadu Al-Fauzan Lumajang, under the leadership of KH. Imron Zamzami, has taken significant steps to promote religious literacy culture within its institution. Through a well-structured policy-making process and active involvement of the pesantren community, they have established a vision and mission that prioritize religious literacy as a cornerstone of their educational approach. By instilling these values and competencies in their students, the institution aims to shape a generation that not only excels in religious literacy but also demonstrates wisdom, creativity, and responsibility in all aspects of life.

## **2. Implementing the Development of Religious Literacy Based on Local Particularities**

To ensure the realization of Pondok Pesantren Terpadu Al-Fauzan's vision and mission in enhancing religious literacy awareness, a multifaceted strategy has been implemented. This strategy encompasses various approaches and initiatives aimed at nurturing a culture of reading, particularly in the context of religious texts and literacy skills development. To develop the religious literacy based on local particularities, pondok pesantren AL-Fauzan have used the strategies, such as; 1) Habituation Strategy. The leadership of Pondok Pesantren Terpadu Al-Fauzan has established a policy that mandates students, educators, and educational staff to engage in daily Quran reading sessions followed by reading books for 15 minutes each, from 06:15 to 06:30 AM. This deliberate habituation approach is designed to cultivate and enhance the reading and writing potential of the students. Educators employ effective methods such as reading and writing questions about the material, providing questions and answers, and conducting compulsory Quran reading sessions to instill a reading culture. This consistent practice creates a routine that reinforces the importance of religious literacy and book reading in the daily lives of the school community; 2) Teaching Methods. Educators at Pondok Pesantren Terpadu Al-Fauzan actively utilize teaching methods that support religious literacy. These methods include storytelling, guided reading, surveys, and question-reading-recitation-review (QRR). These pedagogical approaches aim to boost concentration in reading, improve reading speed, enhance comprehension of content, and foster critical and comprehensive reading skills among students. By employing a variety of interactive teaching techniques, educators make the learning experience engaging and effective; 3) Collaborative Initiatives: Educators at Pondok Pesantren Terpadu Al-Fauzan actively collaborate with other pesantrens in the region to develop comprehensive religious literacy programs. These collaborations manifest through engaging activities such as literary competitions including poetry recitation, storytelling contests, theater performances, academic debates, and other programs that promote religious literacy among students from various pesantrens in Lumajang Regency. This collaborative spirit fosters a sense of community and shared commitment to religious literacy; 4) Library Resources: The pesantren's leadership recognizes the



importance of a well-equipped library and has invested in creating a conducive learning environment. The library features organized and clean book collections, reading huts, literacy cafeterias, bulletin boards, and a wide range of interesting reading materials for students. This commitment to library resources aligns with the 2013 Curriculum, which encourages students to read non-textbook materials, fostering a broader knowledge base; 5) Regular Library Visits: To further support literacy skill development, the pesantren facilitates activities within its library and arranges visits to city/regional libraries. These activities include the establishment of reading corners in classrooms, creation of reading nooks, literary cafeterias, and opportunities for students to watch short videos. Such activities expose students to various forms of text, be it print, visual/digital, or internet-based. Students are encouraged to respond to these texts through activities like drawing, creating concept maps, discussions, and conversations about books. This holistic approach ensures that students engage with diverse materials and develop multifaceted literacy skills, and; 6) Inclusive oral culture, as mentioned in the context of Pondok Pesantren Terpadu Al-Fauzan Lumajang's literacy policy, refers to a deliberate and nurturing environment within the educational institution that encourages open and respectful discussions among students. This culture is designed to promote dialogue and exchange of ideas, particularly centered around books and reading materials, while emphasizing respect for diverse perspectives, opinions, and beliefs.

Inclusive oral culture encourages active classroom discussions about books and reading materials. Students are encouraged to express their thoughts, interpretations, and reactions to what they have read. These discussions provide a platform for students to engage with the content on a deeper level and share their understanding with their peers. Within this culture, there is a strong emphasis on respecting differing opinions and beliefs (Arifin, Maragustam, Muqowim, & 'Aziz, 2021; Mundiri, 2016). Students are taught to listen attentively to their classmates' viewpoints, even if they differ from their own. It creates an atmosphere where diverse perspectives are valued, and healthy debates can take place without hostility or judgment. Inclusive oral culture fosters critical thinking skills. By engaging in discussions, students learn to analyze and evaluate the content critically. They are encouraged to ask questions, challenge ideas, and provide evidence to support their arguments. This critical thinking process contributes to a deeper understanding of the material. In the context of digital literacy, inclusive oral culture extends to online interactions. Students are taught to be aware of the diversity of opinions and beliefs present on the internet and to engage respectfully in online discussions. This awareness helps them navigate the digital world with respect and tolerance. Reading materials within this culture are carefully selected to reflect the richness of Indonesian culture and multicultural experiences (Dakir, Mundiri, Yaqin,

Niwati, & Subaida, 2022). This ensures that students are exposed to a variety of perspectives and backgrounds, fostering cultural awareness and empathy.

Overall, the concept of inclusive oral culture goes beyond mere reading and literacy; it promotes a holistic approach to education that values open dialogue, respects diversity, encourages critical thinking, and nurtures a sense of empathy and cultural awareness among students. It creates a positive learning environment where students feel comfortable expressing their ideas and learning from others, contributing to their overall growth and development. Thus, the pesantren al-Fauzan has used a development strategy based on local characteristics as follows:

**Tabel 1: Local Particularities in Improving Religious Literacy**

Strategy Based on Local Particularities	Description
Habituation	<ul style="list-style-type: none"> <li>- Mandating daily Quran reading and book reading sessions from 06:15 to 06:30 AM.</li> <li>- Fostering reading and writing skills through effective methods and compulsory Quran sessions.</li> </ul>
Teaching Methods	<ul style="list-style-type: none"> <li>- Utilizing pedagogical methods such as storytelling, guided reading, surveys, and QRR.</li> <li>- Enhancing reading concentration, speed, comprehension, and critical thinking.</li> </ul>
Collaborative Initiative	<ul style="list-style-type: none"> <li>- Actively collaborating with other pesantrens for religious literacy programs.</li> <li>- Engaging in literary competitions and events to promote literacy.</li> </ul>
Library Resources	<ul style="list-style-type: none"> <li>- Establishing a well-equipped library with organized book collections and conducive learning spaces.</li> <li>- Providing reading huts, literacy cafeterias, and diverse reading materials.</li> </ul>
Regular Library Visits	<ul style="list-style-type: none"> <li>- Facilitating activities in the pesantren's library, including reading corners and watching short videos.</li> <li>- Arranging visits to city/regional libraries to expose students to diverse texts.</li> <li>- Encouraging students to respond to texts through various activities.</li> </ul>
Inclusive Oral Culture	<ul style="list-style-type: none"> <li>- Promoting classroom discussions about books with respect for differing opinions and beliefs.</li> </ul>

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- Developing digital literacy that fosters awareness of diversity and respect for differences through literacy activities.
  - Ensuring reading materials reflect the richness of Indonesian culture and multicultural experiences.
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In summary, the literacy policy implemented by Pondok Pesantren Terpadu Al-Fauzan Lumajang is a comprehensive and well-structured strategy aimed at promoting religious literacy and broader reading skills. It emphasizes the importance of cultivating a reading culture through habituation, effective teaching methods, collaborative initiatives, well-equipped libraries, and regular library visits. Moreover, it highlights the value of fostering an inclusive classroom oral culture that encourages respectful discussions and embraces diversity, reflecting the richness of Indonesian culture in its reading materials. This multifaceted approach ensures that students not only excel in religious literacy but also become well-rounded individuals with a deep appreciation for the written word. The development of religious literacy at Pondok Pesantren Terpadu Al-Fauzan is a meticulously planned and closely monitored process. This educational institution places a significant emphasis on monitoring activities to ensure the successful implementation of their religious literacy programs.

Based on the findings of the research, it can be concluded that the leadership of the pesantren with its authority and professional capabilities is able to formulate policies through the vision of religious literacy as one of the goals of developing the quality of students in Pondok Pesantren Terpadu Al-Fauzan. This leadership behavior is briefly referred to as Kyai's authority. Kyai is the person most responsible for everything that happens in the pesantren (Fauzi, 2018).

The effectiveness of the education process in the pesantren will be optimal if Kyai can manage and guide the educators well so that they can carry out their duties responsibly. Legitimate authority status, according to Weber, occurs when the applied power is considered valid, with the indicator being that those under authority voluntarily comply. Based on this ruler-ruled relationship, Weber classified the following types of legitimate authority: (1) Traditional Authority; (2) Charismatic Authority; and (3) Legal-Rational Authority (Fanani, 2022).

The implementation strategy for the development of religious literacy aligns with the five strategy indicators outlined by Porter, which include specific phases or activity plans. The strategy involves specific and well-defined phases or activity plans. These plans encompass activities such as mandatory Quran reading sessions and pre-lesson book reading (Zua, 2021). These specific plans ensure a systematic approach to literacy

development. Assigned Responsibility: Clear responsibilities are designated for each phase or action. Educators and staff members are responsible for executing literacy programs and activities. The leadership of Pondok Pesantren Terpadu Al-Fauzan, particularly KH. Imron Zamzami, plays a vital role in setting the vision and mission related to religious literacy and overseeing its implementation. A schedule is established for each phase or action. For example, the Quran reading session and book reading sessions have specific time slots in the morning. This timetable ensures consistent execution of religious literacy activities. Allocated Resources: Resources required for each phase or action are allocated. These resources include physical facilities like libraries, reading corners, and literary cafeterias, as well as educational materials and books that support religious literacy development. Feedback Mechanism: A feedback mechanism is in place to monitor each phase or action. Educators and leaders actively engage with students, assess their progress, and make adjustments as needed to ensure the effectiveness of literacy programs. This feedback loop helps refine the strategy and make continuous improvements (Keefe & Copeland, 2011). Program monitoring, on the other hand, is carried out periodically by the leadership of Pondok Pesantren Terpadu Al-Fauzan to assess the effectiveness of various programs implemented by educators in managing their teaching classes to enhance the religious literacy skills of students. In addition to weekly monitoring, educators also conduct monthly monitoring, which takes place once a month in the institution's office through focus group discussions (FGD). A Focus Group Discussion (FGD) was conducted to assess the success and challenges faced by both educators and students during the one-month literacy program (Welsh, 2017). The caretakers of Pondok Pesantren Terpadu Al-Fauzan and the educators collaboratively sought alternative solutions to address the identified issues.

The primary focus of monitoring activities at Pondok Pesantren Terpadu Al-Fauzan revolves around various indicators such as teacher performance, the availability and updating of reading materials for students, literacy support strategies or methods, and teaching media. The results of the monitoring, once reported, serve as a reference for the pesantren to develop ongoing programs. These sustainable programs include counseling, motivation, and various problem-solving initiatives led by the leadership, particularly KH. Imron Zamzami, as the manager at Pondok Pesantren Terpadu Al-Fauzan.

Based on the research findings, KH. Imron Zamzami's role as the authority figure and leader at Pondok Pesantren Terpadu Al-Fauzan in constructing religious literacy awareness among the students involves his responsibilities in program development, organizing the pesantren's activities, mobilizing educators and staff, optimizing the pesantren's resources, and overseeing activities through process monitoring and the achievement of religious literacy programs. The research findings are further detailed in the following table:

**Table 2: Research Findings of Sustainable Literacy Education**

No	Activity Name	Activity Conducted
1	The establishment of Religious Literacy Policy within the Vision and Mission of Pondok Pesantren	The leader of Pondok Pesantren Terpadu Al-Fauzan, with their authority, involves the pesantren community in expressing ideas and thoughts to achieve a collective agreement, thereby enabling the future plan's implementation with enthusiasm and effectiveness. In this context, the leadership of the Kyai in Pondok Pesantren can be categorized as charismatic authority due to the Kyai's ability to inspire others to join the "power of change" from Zero Literacy towards a civilization. literasi agama
2	Establishment of the strategy for implementing religious literacy development.	First, through the habituation strategy. In the habituation phase, the leadership of Pondok Pesantren Terpadu Al-Fauzan established a policy to require students, educators, and educational staff to read the Quran together for 15 minutes from 06:15 to 06:30 WIB, followed by reading books for 15 minutes before the first lesson begins. Second, through the strategy of regular visits to the library. The leadership of the pondok also provides supportive facilities and infrastructure, such as reading huts and literacy cafeterias, bulletin boards (mading), and the provision of interesting reading materials for students.
3	Monitoring the process and program of religious literacy support.	Monitoring involves program supervision and process supervision. Process supervision is carried out by delegated teachers who take shifts on scheduled days. The form of supervision includes overseeing the progress of activities and finding solutions in case of any obstacles. On the other hand, program supervision is conducted periodically by the leadership of Pondok Pesantren Terpadu Al-Fauzan to measure the effectiveness of various programs implemented by educators in managing their classrooms to enhance the religious literacy skills of the students.

The findings of this research strengthen the studies by Sapdi & Ali (2022) and Kadi (2020), which suggest that religious literacy policies implemented by university leaders can

also shape the attitudes and personalities of students to respect religious differences and have a preventive impact on students' tendencies towards hate speech. The strategies implemented at Pondok Pesantren Terpadu Al-Fauzan are consistent with the research by Yasin & Khasbulloh (2022), and Nurpratiwi et al. (2021), which emphasize the need for a variety of teaching strategies and methods to enhance the motivation and religious literacy awareness of students, ultimately fostering critical thinking skills in understanding various religious content.

Furthermore, the specific efforts undertaken by Pondok Pesantren Terpadu Al-Fauzan to boost religious literacy enthusiasm align with the findings of Badruzzaman et al. (Badruzzaman et al., 2023) and Baharun & Rizqiyah (Baharun & Rizqiyah, 2020), which highlight that regular reading activities, the presence of study groups, the provision of library facilities and e-libraries, and the evaluation of learning outcomes can enhance the religious literacy of students.

## CONCLUSION

The study conducted at Pondok Pesantren Terpadu Al-Fauzan Lumajang reveals several key findings and strategies aimed at constructing religious literacy awareness among students. These findings and strategies are; 1) Establishment of religious literacy policy in the vision and mission. The leadership, led by KH. Imron Zamzami, recognized the low literacy culture in Indonesia and integrated the promotion of reading awareness into the vision and mission of Pondok Pesantren Terpadu Al-Fauzan. This process involved stakeholder involvement, team formation, and the development of tailored religious literacy programs. The vision and mission prioritize religious literacy as a fundamental element of education; 2) Implementing the development of religious literacy based on local particularities. The institution implemented a multifaceted strategy to enhance religious literacy based on local characteristics. This strategy includes habituation through daily Quran and book reading sessions, various teaching methods to improve reading skills, collaborative initiatives with other pesantrens, well-equipped libraries, regular library visits, and the promotion of an inclusive oral culture that encourages open and respectful discussions among students.

KH. Imron Zamzami plays a pivotal role in formulating policies, organizing activities, mobilizing staff, optimizing resources, and overseeing program implementation. Monitoring activities are carried out to assess teacher performance, resource availability, teaching methods, and teaching media. Feedback mechanisms are in place to make continuous improvements. The strategies implemented at Pondok Pesantren Terpadu Al-Fauzan align with previous research findings. They enhance students' motivation and religious literacy awareness, ultimately fostering critical thinking skills in understanding various religious content. So, Pondok Pesantren Terpadu Al-Fauzan Lumajang, under the leadership of KH. Imron Zamzami, has taken comprehensive steps to promote religious literacy culture within its institution. Through a well-structured policy-making process and active

involvement of the pesantren community, they have established a vision and mission that prioritize religious literacy as a cornerstone of their educational approach. By instilling these values and competencies in their students, the institution aims to shape a generation that not only excels in religious literacy but also demonstrates wisdom, creativity, and responsibility in all aspects of life. Their strategies align with previous research findings on enhancing religious literacy and critical thinking skills among students.

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