TRANSFORMATION LEADERSHIP MODEL IN IMPROVING THE LITERATURE CULTURE OF SANTRI IN PP AL-BIDAYAH JEMBER

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Abstract:

Literacy culture in pesantren is a process of habituation to reading and writing. This activity is a requirement for students as a provision for learning at the pesantren. It takes a strong and visionary transformation paradigm so that it can lead the institution to be born as an institution that has a strong advantage in a particular discipline or field. This kind of indicator was found by the caregivers of the PP Al-Bidayah in Jember in offering a specification of literacy advantages in reading the kitab kuning with various supporting literature. One of the interesting things that the researcher heard and found was the statement he always echoed to the students, namely "read, read, read. Memorize, memorize, memorize." That's a statement that contains the commitment of the caregivers of the PP Al-Bidayah in motivating the students to study hard. The nature of this research is descriptive-qualitative which seeks to provide descriptions of the background, characteristics and distinctive characters in the field. Data in the form of a description of the activities or behavior of the subject and other documents obtained through interviews, observation and documentation. The results of this study indicate that there are several aspects that are emphasized in the transformational leadership model of the Al-Bidayah pesantren caregivers, namely: policy, role model/uswah, learning innovation (implementation of the Al-Bidayah method). Literacy culture can be seen in various daily activities of santri in pesantren, including reading the basic books of the basic theory of nahwu until memorizing; tatbiq activities (analysis of Arabic text by word from the nahwiyyah and shorfiyyah aspects), reading selected nadhoms in the basic theory book for every maktubah prayer, reading nahwiyyah and shorfiyyah dialogue books in every afternoon activity.

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INTRODUCTION

The government is always trying to improve the quality of education. One of them is the school literacy program. This program will help students enjoy reading and writing. In its implementation, the program encountered various obstacles, including; 1) student; 2) the books in the library is less; 3) less strategic library space; 4) less number of libraries; 5) Low competence of librarians. As a leader, you must have a strategy or solution to apply the literacy movement in schools.[1]

Developing transformational leadership policies in schools/madrasahs requires policy formulation in a technical order. Starting from root cause awareness with a policy theory approach, policy formulation through advocacy theory brings together local leaders as well as local bureaucrats and teachers on issues, madrasa leaders to discuss ideally. The development of these policies is related to the development of a literacy culture for the community in schools in accordance with the law, principals interact with teachers and school staff using inspirational motivation In order for teachers and staff to be inspired and feel the importance of achieving the School Literacy Movement, teachers must also intellectually stimulate teachers in madrasas so that their teaching skills are ready to compete with the new policies. Stimulus can be in the form of teaching, education or training in language, and it is necessary to change teaching methods to suit students' literacy skills, manage and integrate madrasa curriculum comprehensively, be able to compete and evaluate policy implementation and leadership.[2]

Therefore, the future vision of educational institutions is influenced by the presence of leaders. The leadre has full authority and responsibility for the effectiveness of the institution management, in accordance with the

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[1] Moh Chairil Asmawan, 'Kepemimpinan Transformasional Kepala Sekolah Dalam Mendukung Gerakan Literasi Sekolah', *Jurnal Pendidikan Ilmu Sosial* 28, no. 1 (7 June 2018): 46–57, https://doi.org/10.2317/jpis.v28i1.6771.

[2] 'Aabidah Ummu 'Aziizah and Suwadi Suwadi, 'Pengembangan Kebijakan Dan Kepemimpinan Transformatif Pendidikan Agama Islam Di Madrasah Dalam Menjawab Isu Literasi Membaca', *Evaluasi: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (12 March 2021): 148–65, https://doi.org/10.32478/evaluasi.v5i1.605.

level of leadership. Leaders have a strong decision-making role and must execute decisions correctly and purposefully. This role can increase the change and development of education in the future. In essence, this condition is the hope of the community as users of the institution's output and must become the paradigm of thinking of institutional stakeholders.[3]

Related to this, the researcher is interested in one of the *pesantren* that implements a literacy culture in Jember, namely PP Al-Bidayah. From the initial observations, the researchers found that the caregivers of the PP Al-Bidayah in Jember offered a specification of literacy advantages in reading *kitab kuning* with various supporting literature.

Literacy culture cannot be separated from the role of *pesantren* which have a wealth of literature and scientific references. Literacy traditions among the *santri* and the world of *pesantren* have contributed to the development of Islamic thought in the archipelago.[4]

Starting from the data and phenomena above, the researcher is interested in conducting research on his transformative leadership in fostering a literacy culture in the PP Al-Bidayah Jember. The nature of this research is descriptive-qualitative which seeks to provide descriptions of the background, characteristics and distinctive characters in the field. Data in the form of a description of the activities or behavior of the subject and other documents obtained through interviews, observation and documentation.[5]

Therefore, this paper discusses the transformative leadership model in fostering a literacy culture in PP Al-Bidayah Jember; Supporting and inhibiting factors in its implementation as well as implications related to transformative leadership in fostering a literacy culture.

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[3] Hanik Fauziyah, 'Manajemen Kepemimpinan Transformasional Di Bidang Pendidikan Terhadap Kedisiplinan Mutu Pendidikan', *Realita : Jurnal Penelitian Dan Kebudayaan Islam* 15, no. 1 (15 March 2017), https://doi.org/10.30762/realita.v15i1.465.

[4] Angga Teguh Prastyo and Isna Nurul Inayati, 'Implementasi Budaya Literasi Digital Untuk Menguatkan Moderasi Beragama Bagi Santri (Studi Kasus Di Mahad UIN Maulana Malik Ibrahim Malang)', *INCARE, International Journal of Educational Resources* 2, no. 6 (28 April 2022): 665–83.

[5] Sugiyono, *Metode Penelitian Manajemen* (Bandung: Alfabeta, 2013), 375–417.

RESULTS AND DISCUSSION

Transformative Leadership

Leadership and leaders are objects and subjects that continue to be studied, analyzed, and reflected by many people from the past to the present. The term leadership comes from the word leader which was only used in the early 1300s. The word leadership was not used until the 17th century either in writing in the political field or at the British parliament. While the word lead comes from the *Anglo Saxon* word which is commonly used in Northern European languages and means the way or route of a ship's journey.[6]

In terms of terminology, leadership has many definitions that are quite diverse from experts. This difference in definition cannot be separated from the paradigm used by each expert which is of course greatly influenced by educational, social, cultural background, and of course the interests of the person providing the definition. Among them, such as the definition of leadership in the 1920s, put forward by Gill in Husaini Usman, leadership is the ability to influence the leader to direct subordinates so that there is an attitude of obedience, respect, loyalty, and cooperation to the leader.[7]

Muhaimin, Suti'ah and Sugeng explain that leadership is a process of leadership in the form of giving social influence to others, so that other people can follow the process desired by the leader. Bass & Bass also offers a definition of leadership, namely the interaction of two or more people in a structured or restructured group of situations, perceptions and expectations of group members. The purpose of the interaction is to create a common perception between superiors and subordinates regarding the mindset, attitude pattern, and action pattern in achieving shared expectations.[8]

From some of the definitions above, the researcher did not choose one theory, but the researcher gave reinforcement to these theories that leadership is the ability of an organizational leader to influence

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[6] Husaini Usman, *Manajemen : Teori, Praktik, Dan Riset Pendidikan*, 4th ed. (Jakarta: Bumi Aksara, 2013), 307, http://library.stik-ptik.ac.id.

[7] Usman, 308.

[8] Muhaimin, Suti'ah, and Sugeng Listy0 Prabowo, *Manajemen Pendidikan (Aplikasinya Dalam Penyusunan Rencana Pengembangan Sekolah / Madrasah)* (Jakarta: Prenada Media, 2015), 29.

organizational members in order to create solidity of human resources in realizing organizational goals.

Then for transformational leadership, there are also many definitions from experts. As explained by Anderson in Husaini, transformative leadership is a leadership pattern that can plan, communicate and take creative actions that have a positive impact on a group of people in the organization in order to achieve clear and measurable goals that have been set.[9]

Furthermore, Mintzberg as quoted by Muhaimin provides an interesting definition of transformational leadership, according to him, leadership is the ability of a leader to move out of established traditions and culture towards a more adaptive process of evolutionary change. Mintzberg argues that leadership must be transformational that is able to harmonize human resources and other resources in order to create an organizational culture that is fertile for the expression of ideas and is able to empower people in the organization to actively contribute to the progress of the organization.[10]

Husaini himself provides criteria regarding transformational leaders with five inherent things, namely: (1) self-management (personal skills), (2) interpersonal communication, (3) mentoring and problem management, (4) team and organizational development, and (5) is flexible in style, role, and skill.[11]

Bernard M. Bass, Ronald E. Riggio explained that transformational leaders are leaders who can stimulate and inspire their subordinates to achieve maximum results which in the process also improves the quality of their own leadership. This can be seen in the following statement: "Transformational leaders, on the other hand, are those who stimulate and inspire followers to both achieve extraordinary outcomes and, in the process, develop their own leadership capacity".[12]

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[9] Usman, *Manajemen*, 372.

[10] Prabowo, *Manajemen Pendidikan (Aplikasinya Dalam Penyusunan Rencana Pengembangan Sekolah / Madrasah)*, 29.

[11] Usman, *Manajemen*, 373.

[12] Bernard M Bass, *Handbook of Leadership* (New Jersey: Lawrence Erlbaum Associates, 2006), 3.

Covey and Peter in Husaini provide an understanding of transformative leadership with leadership capable of being an agent of change or transformation in an organization. The primary function of a transformation leader is to act as a change catalyst, not as a charge controller. A transformational leader has a clear vision, has a holistic picture of the organization in the future when all goals have been achieved.[13]

From the various theories on transformational leadership above, researchers tend to agree with the definition offered by Mintzberg. The consideration of researchers preferring Mintzberg's theory is because Mintzberg's definition of transformative leadership has a stronger transformational character than others, namely the courage of a leader in stepping out of the old tradition or culture that has been established in an organization towards adaptive evolutionary change.

Transformational Leadership Criteria

A transformational leader who can move as well as have the ability to make positive changes in the organization must have several criteria. Some of them are described by Bernard M. Bass and Avolio below : Idealized influence, Inspirational motivation, Intellectual stimulation and Individualized consideration.[14]

Ideal influence means that a transformational leader must be authoritative who is able to "influence" subordinates to react to the leader. In a concrete form, this charisma is shown through the behavior of understanding the vision and mission of the organization, having a strong stance, being committed and consistent in every decision taken, and respecting subordinates. In other words, transformational leaders become role models that their followers admire, respect, and follow.

Inspirational motivation means the character of a leader who can apply high standards but at the same time can encourage subordinates to achieve these standards. This kind of character can generate optimism and

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[13] Usman, *Manajemen*, 383.

[14] Bernard M Bass and BJ Avolio, 'Bass, B.M. & Avolio, B.J, "The Implication of Transactional and Transformational Leadership', *Journal of Eroupean Industrial Training*, 1994.

high enthusiasm from subordinates. In other words, transformational leaders always inspire and motivate their subordinates.

Intellectual stimulation is the character of a transformational leader who is able to encourage his subordinates to solve problems carefully and rationally. In addition, this character encourages subordinates to find new, more effective ways to solve problems. In other words, transformational leaders are able to encourage (stimulate) subordinates to always be creative and innovative.

Individualized consideration means the character of a leader who is able to understand the individual differences of his subordinates. In this case, transformational leaders are willing and able to listen to the aspirations, educate, and train subordinates. In addition, a transformational leader is able to see the potential achievements and developing needs of subordinates and facilitate them. In other words, transformational leaders are able to understand and appreciate subordinates based on needs.[15]

Transformative Leadership Characteristics

Tichy and Devanna suggested that transformational leaders have the following characteristics: 1) Identify himself as a change agent. They identify themselves as change agents. His personal and professional image is to differentiate and transform his organization. They are responsible for leading the company throughout the transformation by design or opportunity. They articulate themselves as taking on the role of change agents with an attractive self-concept; 2) Brave person. Courage is not stupidity. They risk takers are careful and brave to face challenges and dare to face the status quo. In behavior Courage has an intellectual component and a component emotional. Intellectually a brave person has perspective and can confront reality even though may be painful and unpleasant. Emotionally can state the truth to others who may don't want to hear about it; 3) They trust people. Transformational leaders, not a dictator. They are powerful though they are sensitive to others and they strive to empower others. They understand and use the principles of motivation, emotion, pain, trust, and loyalty of people. To empower people they often use humor, symbolism, rewards, and punishments; 4) They are value pullers.

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[15] Bass and Avolio, 47.

Every transformational leader able to decipher a core set of values and demonstrate behavior appropriate to the position; 5) Life long learner. All leaders' transformation can talk about mistakes and the mistakes they made. However, they don't view the failure as a failure but as a learning experience. As a group, members have taste, commitment to self-study, and continuous self-development. They are people who renew something that never finished. From generating energy for change continuously; 6) They can deal with complexity, ambiguity, and uncertainty. Every leader's transformation can confront and frame problems in a complex and changing world; 7) They are visionaries. Transformational leaders can dream, able to describe dreams and images so that people share with them.[16]

Santri Literacy Culture

The term literacy in Indonesia appears in various aspects of life. One of the domains is integrated for the advancement of literacy is at every level of education, from early childhood education to university. Along with the rapid development of literacy, a deep understanding is required.

UNESCO in Ibadullah, Dewi, and Apri gives an understanding Etymologically, literacy comes from the Latin *littera* which has the meaning of the accompanying writing system. Literacy is a fundamental human right and the foundation for lifelong learning. It is essential to social and human development in its ability to transform lives.[17]

Goody argues in Ibadullah, et al. that literacy is the ability to read and write. This opinion is in accordance with the meaning of literacy listed in the Merriam Webster online dictionary, which explains that literacy comes from Latin literature and English letters. Literacy is the quality or ability of literacy includes to read and write. Although in its development, "literacy" is meant not only to dwell on a person's understanding to recognize or read and interpret symbols of letters and numbers, but also the ability to

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[16] Letti Rahma, 'Hubungan Kepemimpinan Transformasional Terhadap Disiplin Kerja Pegawai Di Balai Pendidikan Dan Pelatihan PUPR Wilayah IV Bandung' (other, Universitas Pendidikan Indonesia, 2017), https://doi.org/10/S_ADP_1303863_Appendix.pdf.

[17] Ibadullah Malawi, Dewi Tryanasari, and Apri Kartikasari HS, *Pembelajaran Literasi Berbasis Sastra Lokal* (Magetan: Cv. Ae Media Grafika, 2017), 6.

recognize and understand ideas conveyed visually in the form of images, videos, and scene.[18]

UNESCO Declaration in the Master Design of the School Literacy Movement which states that Literacy includes how a person communicates in society. Literacy also means practices and social relations related to knowledge, language and culture. Information literacy is also related to the ability to identify, determine, find, evaluate, create effectively and be organized, use and communicate effectively and in an organized manner, use and communicate information to solve problems. These abilities need to be possessed by each individual as a condition for participating in the information society, and it is part of the conscious human right regarding lifelong learning.[19]

Literacy culture is very important in the lives of students. Introducing literacy culture is not an instant job, but is a long process and is carried out in several stages. Each stage is carried out through several literacy-based activities according to the literacy level to be achieved. Here are the literacy levels : 1) Beginning level: Understand that symbols have meaning, Able to connect between spoken and written language signs/symbols, Recognizing and starting to read familiar signs in their environment, Start reading some words for example own name, Start writing your letters or names; 2) Beginner level: Begin to understand that words are made up of different sounds, Understand the relationship between letters and sounds and can read them with correct pronunciation, Understanding pictures in books, short reading in picture books, Understanding frequently occurring syllables/sight vocabulary, Able to arrange words to compose simple sentences, Able to develop ideas in a logical order, Write about your own topic in various ways (stories, notes, etc.); 3) Intermediate level: Start reading for fun and to be informed, Write your ideas, Answering about reading text, Reading alone within a certain time, Able to organize ideas in writing, Able to interact and ask questions in writing, Produce writings and works of art that express personal answers to express understanding; 4) d. Advanced: Reduced assistance in doing new tasks, Feeling something

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[18] Malawi, Tryanasari, and HS, 7.

[19] Pangesti Wiedarti, *Desain Induk Gerakan Literasi Sekolah*, Cetakan 1 (Jakarta: Direktorat Jenderal Pendidikan Dasar dan Menengah, Kementerian Pendidikan dan Kebudayaan, 2016), 7.

through reading, Reading for information, Understanding increases, Fix the error yourself.[20]

Strategies in encouraging literacy culture activities are as follows: 1. Designing programs for the development of science, the nature of science and its application in the field of technology, and its impact on the environment and society 2. Partnering with the community (parents, committee, graduate) to get books from the library 3. Contextual learning strategies help balance learning activities inside and outside the classroom.[21]

The growth of literacy culture is an effort made to influence, grow, and develop one's reading interest. About *pesantren*, the development of a literacy culture is very dependent on the efforts of *pesantren* in increasing *santri'* reading interest.[22]

Since the establishment of the *pesantren*, it has its characteristics in learning methods which can be divided into two methods, namely the *sorogan* method and the *wetonan* or *bandongan* method. *Sorogan* is a teaching and learning process that is carried out individually by a *santri* with a *kyai*. Sorogan is usually carried out by students who have mastered the reading of the Qur'an to further explore the religious sciences. while *wetonan* or *bandongan* is a collective learning method carried out by a group of students with a *kyai* as the teacher, where the kiai reads while the students interpret the book and note important things explained by the *kyai*.[23]

Literacy is very important for students because literacy skills will affect the success of learning and their lives. Good literacy can help students understand spoken and written language. In addition, literacy can also hone students' critical thinking. Therefore, the literacy level of santri will determine their position in the future.[24]

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[20] Ni Nyoman Padmadewi and Luh Putu Artini, *Literasi di Sekolah, dari Teori ke Praktik* (Nilacakra, 2018), 2.

[21] Asmawan, 'Kepemimpinan Transformasional Kepala Sekolah Dalam Mendukung Gerakan Literasi Sekolah'.

[22] Muhammad Iqbal Anwar, 'Meningkatkan Budaya Literasi Santri Pada Pesantren Terpadu Di Aceh', *Ibrah* 1, no. 01 (28 June 2020): 17–33.

[23] Muhamad Abdul Manan and Mahmudi Bajuri, 'Budaya Literasi Di Pesantren Salafiyah Syafi'iyah Sukorejo', *Jurnal Pendidikan Islam Indonesia* 4, no. 2 (15 April 2020): 116–23, https://doi.org/10.35316/jpii.v4i2.194.

[24] Anwar, 'Meningkatkan Budaya Literasi Santri Pada Pesantren Terpadu Di Aceh'.

Transformative Leadership Model in Fostering a Literacy Culture

Transformative leadership models in fostering a literacy culture need to do the following: 1) Leaders of educational institutions need to develop authority. The development of authority is described as an attempt to evoke strong emotions and identify agency staff with leadership. Leaders work with students' emotions to create a conscious institutional ecosystem. Leaders need to be role models to understand what students need to do. For example, the head of the institution must not only provide instructions on literacy culture but also demonstrate it by concrete examples. This is indicated by the behavior of leaders who like to read, write, and access the latest information; 2) Transformative leaders must pay attention to personal factors that cannot be generalized, because of differences, differences in interests, and personal development. A leader who cares, motivates, guides and trains each staff member of the institution specifically and individually. This type of leader will be seen by colleagues and subordinates as an effective and satisfying leader. For example, leaders are interested in encouraging, guiding, and training teachers on how to create a literacy culture based on key concepts of the institutional literacy movement and other sources of information using interactive media (video, images, multimedia). Thanks to that, the teachers are more interested and understand what the leader is saying. In addition, leaders encourage educators and education personnel to develop their skills. For example, send librarians to attend training courses, seminars, and workshops related to professional library management. For teachers leaders can encourage teachers to attend training classes, seminars and workshops on how to grow, develop and familiarize a culture of reading and writing in learning; 3) Transformation of leaders will provide intellectual stimulation to the citizens of the institution. This element of leadership is in the leader's ability to create, interpret and construct symbols that come to life, inviting institutional members to think differently. It is clear that leaders have the ability to increase intelligence, rationality, and overall problem solving abilities. Leaders can seek to improve intelligence, rationality to create a literate institutional ecosystem, and leaders can conduct regular and continuous discussions both individually and in groups about what must be prepared, done, and achieved in the institutional literacy movement.

Through this discussion, the transformation leader will get the all picture and consider the problem. The leader can then use this information to make the best decisions; 4) Transformative leaders can communicate high expectations to their followers. Leaders can use symbols to focus different efforts on achieving goals and communicate key goals to subordinates in a simple but directed. To realize the leader's expectations in creating an institutional ecosystem that has a literacy culture, the leader communicates with stakeholders in the institutional literacy program. Constant and strong communication will lead to a clear understanding and understanding of the leader's expectations. In this way communication will be collected information on the extent to which stakeholders understand their mission for the success of the institutional literacy movement.[25]

Transformative Leadership Model in fostering a santri literacy culture of PP Al-Bidayah Jember

Transformative leadership is what describes a leader's ability to move beyond established traditions and cultures towards a more adaptive process of evolutionary change. The courage of a leader's attitude in leaving the old tradition that has been considered established, the researchers found in the figure of *kyai* Abdul Haris, the caretaker of the PP Al-Bidayah, Jember, East Java.

The attitude he took as the sole caretaker of the PP Al-Bidayah to create a reading and writing culture for the students of the PP Al-Bidayah was his brilliant idea in initiating a method of reading the yellow book which he named the Al-Bidayah method. In this method, the researchers also found a transformative leadership model that at the same time penetrated the tradition of learning the yellow book in various salaf *Pesantren* in Indonesia. The Al-Bidayah method also has implications for the creation of a very strong literacy climate or culture among santri Al-Bidayah.

Based on the *Al-Bidayah* method as a form of leadership policy, the author finds the growth of a literacy culture in *santri*. This can be seen in the steps of learning to read *kitab kuning* with the *Al-Bidayah* method,

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[25] Didik Susilo, 'Transformational Leadership Of Principal In Making A Literatic School Ecosystem', 6 December 2017.

namely *al hifdzu*, *al fahmu*, and *at tatbiq*. In the first step, *al-hifdzu*, is in the form of memorizing the basic theory of *nahwu* and *sharf* by kyai Abdul Haris. The activity of memorizing the basic theory of *nahwu* and *sharf* is carried out by means of the santri reading it over and over again and depositing the memorization to the tutor who has been appointed by the education administrator. Literacy culture in the form of a reading tradition grows in every *santri* with the obligation to memorize the nahwu and sharf basic theory books.

In memorizing the book on the basic theory of *nahwu* and *sharaf*, a very interesting scene emerges in the form of students who seem to never be separated from the book in their daily lives. In every corner of the PP Al-Bidayah, you can find children who, on average, are still in junior high school, so eager to memorize the book. The acquisition of memorization of the basic theory of *nahwu* and *sharf* is very decisive in their understanding of the various basic theories of nahwu and sharf in the second step of the *Al-Bidayah* method. *Santri* who only gets a little memorization will be in the study group as a low class even though they are already in high school or college age.

Next, the santri carry out a memorizing book for the basic theory of *nahwu* and *sharf* at night to the tutor. The deposit activity which generally lasts for 2 hours presents repeated reading activities until memorized in front of the tutors. This activity shows how important reading activities are for students so that they can be embedded in the heart (memorized). the tutors recap the *santris*' memorization in a simple control book. The tutors are appointed by the management of the education sector.

The activity of reading repeatedly until memorizing also occurs in the basic theory dialogue book which is a practical and operational form of the basic theory book of *nahwu* and *sharf*. This basic theoretical dialogue book is also the work of kyai Abdul Haris which cannot be separated from the book package on the implementation of the *Al-Bidayah* method. The activity of reading repeatedly until memorizing the basic theory dialogue books is carried out every day except Sundays and is accompanied directly by Kyai Abdul Haris as the caregiver. At the momentum of repeated reading activities to memorize the basic theory dialogue books, the kyai always gives advice on the importance of reading and memorizing knowledge as an absolute requirement for understanding science.

This basic theory dialogue book is a practical presentation of the basic theory of *nahwu* and *sharf* which is packaged in the form of a dialogue between teachers and students. In its implementation, *santri* are conditioned to sit in pairs with the division of reading tasks in turn by playing the role of teacher and student. The teacher in the book will always ask students questions while students will provide answers according to the questions asked. This dialogue continues to be carried out by reading it repeatedly until they are memorized. The activity of reading and memorizing the basic theory dialogue book is carried out every after Asr, from 03.30 pm to 04.30 pm. In practice, the kyai gives time for the *santri* to read repeatedly until they are memorized, then the kyai randomly appoints who the students will be tested directly. The *santri* who happened to be appointed by the kyai will play the role of *santri* who will be asked questions by the kyai as the teacher in the dialogue book. In the activity of reading to memorizing the basic theory dialogue books, it appears the strengthening of literacy culture in the form of reading as in the activity of reading repeatedly on the basic theory books of *nahwu* and *sharf* which are deposited with the tutor.

The activity of reading repeatedly until memorizing also occurs in the habituation activities of the *nadzom-nadzom* choices of *nahwu* and *sharf* which are carried out by students after every maghrib after reading *Q.S. al-Waqi'ah*. This selected *nadzom* was compiled directly by kyai Abdul Haris and included at the beginning of the book on the basic theory of *nahwu* and *sharf*. This activity also emphasizes how important it is to read to memorize the basic theories of *nahwu* and *sharf* as an absolute requirement for skilled students to read the yellow book. The habit of continuous reading of selected *nadzom* and *sharf* is carried out in the PP Al-Bidayah prayer room with the assistance of the education department administrators. As for this habituation guide, one of the students is scheduled alternately by the administrator.

Then the second step of implementing the *Al-Bidayah* method to foster a literacy culture is *al fahmu*. This *al fahmu* activity in principle is carried out with the third step, namely *at tatbiq*. The implementation of *al fahmu* and *at tatbiq* is by carrying out Arabic text analysis without harokat. In practice, there are two models, namely guided tatbiq and unguided tatbiq. Guided Tatbiq is the process of analyzing Arabic texts with material that has been

determined or informed by the administrator of the education sector. Meanwhile, tatbiq is not guided by the analysis of Arabic texts whose material is randomly generated without any prior information. The material in this activity is an empty *kitab kuning* that must be studied by the *santri* in preparation for them to be randomly appointed by the *kyai*. This activity is also a momentum for the implementation of basic theory books and basic theoretical dialogues which they have read repeatedly to memorize the previous steps of the *Al-Bidayah* method.

This *tatbiq* activity or Arabic text analysis was fully prepared independently by the *santri* with the Al Munawir dictionary as a support for the *mufrodat* or Arabic vocabulary of the *santri*. Meanwhile, their Arabic text reading skills are equipped with basic theory and basic theoretical dialogue which they memorize every day. This *tatbiq* activity has a strong literacy culture because the students are required to read the munawir dictionary, translation, and supporting books to prepare *mufrodat*. In addition, there is also a literacy tradition in the form of writing Arabic texts which will be analyzed in santri notebooks as a medium for tinkering with Arabic texts which are analyzed as a testing ground for various possible readings and mufrodat on Arabic texts that have been determined as *tatbiq* material.

Supporting And Inhibiting Factors in The Application Of Literacy Culture at PP Al-Bidayah

The application of literacy culture for santri certainly provides many benefits, but in applying it there are supporting and inhibiting factors.

Factors that support literacy culture in PP Al-Bidayah include 1. *Santri* awareness of the importance of literacy culture. 2. Adequate facilities. 3. Active participation of santri. 4. Budget Allocation 5. Many activities or events introduce literacy. 6. Involvement of parents or guardians of *santri*. 7. Good communication between *pesantren* and parents to ensure the success of the *Pesantren* literacy movement program. 8. There are many strategies to implement the literacy culture program so that the ta'lim process is not boring. 9. Make the best use of existing facilities to restore and operate the Literacy culture in *pesantren*.

Eruin mentions factors that can hinder the implementation of literacy culture, among others: 1. There is no special time to read books in the

reading corner. 2. The location of the library is considered limited to students I and II. 3. Not all teachers can accompany students in reading activities. 4. There are no literacy activities for teachers.[26] Meanwhile, Ummu mentioned the factors that hindered literacy culture as follows: Facilities and infrastructure are still limited. This makes it difficult for teachers to manage the School Literacy Movement program; The support from the Education Office (Ministry of Religion) has not been maximized for the improvement of the School Literacy Movement program; Lack of student-friendly reading books, so students tend to get bored of reading the same book over and over again; There is no specific time (such as a special 15-minute schedule) for literacy activities. Therefore, literacy activities are tailored to the teacher of each class; a Minimum fee provided to get a book worth reading.[27]

From some of the opinions above mentioned related to inhibiting factors in literacy culture, from the results of the data found in PP Al-Bidayah not many were found, only a few, including: some santri had difficulty reading, shyness, and lack of interest in reading. In implementing a literacy culture, careful preparation is needed, from planning to monitoring and evaluation. This implementation requires an implementing team so that literacy activities in *pesantren* can be maximized. In this case, it was also found in PP Al-Bidayah.

Implications of Transformative Leadership on the Literacy Culture of Santri at PP Al-Bidayah

Low-level problem "literacy" especially in the education path is not only the responsibility of the government. All of this requires serious and ongoing synergy, both in the family, schools, universities, and even the public to realize it. Literacy is a must become the main culture. Because reading can enhance the quality of thinking as the saying "reading is the window of knowledge" by reading insight is broad.

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[26] Eruin Endaryanta, 'Implementasi Program Gerakan Literasi Sekolah Di SD Kristen Kalam Kudus Dan SD Muhammadiyah Suronatan', *Spektrum Analisis Kebijakan Pendidikan* 6, no. 7 (2017): 732–44.

[27] Ummu 'Aziizah and Suwadi, 'Pengembangan Kebijakan Dan Kepemimpinan Transformatif Pendidikan Agama Islam Di Madrasah Dalam Menjawab Isu Literasi Membaca'.

Likewise in *pesantren*, literacy culture has existed since the *pesantren* was founded because of traditions and learning concepts that use literacy culture. Therefore, the literacy culture that has taken root in *pesantren*, of course, has positive implications. Moreover, this literacy culture is supported by the presence of a transformative leader, so that it has a significant impact. Found the following implications at PP Al-Bidayah : 1) growth and high interest in reading santri; 2) the creation of a conducive and directed literacy culture from Kyai; 3) improve the ability of santri, especially in understanding the kitab kuning which is one of the learning resources for students to understand religious knowledge; 4) the increase in santri achievement, as evidenced by several santri of PP Al-Bidayah who won the kitab kuning reading competition both locally and nationally and PP Al-Bidayah was known as the champion *pesantren*.

CONCLUSION

Kyai's transformative leadership model in cultivating a literacy culture of students at PP Al-Bidayah through the *Al-Bidayah* method as a form of leader policy, researchers found the growth of a literacy culture in students. This can be seen in the steps of learning to read the *kitab kuning* with the *Al-Bidayah* method, namely *al hifdzu, al fahmu, and at tatbiq*. The implementation of literacy culture in PP Al-Bidayah is influenced by the main supporting factor, namely the Kyai, and in its implementation several obstacles were found, but these did not have much negative impact. The literacy culture implemented at PP Al-Bidayah has good implications for the students, such as: growing it and increasing reading interest, getting better reading yellow books, becoming champion santri and the formation of a conducive literacy culture.

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