Leadership Models in Islamic Boarding Schools to Improve Literacy Supervision

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Abstract

The development of Islamic boarding schools is seen from the number of students and members of the community who study Islamic religious knowledge. Students themselves can understand Islamic teachings perfectly thanks to the support of a culture of reading and writing developed and facilitated by the kiai as the main manager in the Islamic boarding school. The role of the kiai does not stop at the form of support and provision of facilities, but also has a high interest and habit in reading and writing. This leadership model inspires a culture of reading and writing in the Islamic boarding school environment. This research is qualitative supported by a phenomenological approach. Data collection techniques include in-depth interviews, participant observation, and documentation. Data analysis was then conducted, including data condensation, data presentation, and conclusion drawing. Data validation was conducted through credibility, transferability, defendability, and confirmability tests. This research focuses on the supervision model developed by the kiai at the Al Falah Islamic Boarding School. The supervision model implemented by the Al Falahh Islamic is inspired by the leadership of the kiai as the primary administrator of the Islamic boarding school, over the structural officials within the Annuqayah area. It also inspires supervision by the library manager through coordination with other regional libraries. It also includes internal and external supervision in selecting students' writings before publication. It also includes supervision within the educational institution.

Keywords: Leadership Model, Islamic Boarding School, Supervision, Literacy.

Introduction

Educational institutions with significant potential for fostering literacy are Islamic boarding schools (pesantren). In these institutions, students have ample time to study the yellow texts, study together, discuss religious issues, memorize, and engage in other scholarly

activities developed within the pesantren. Among the learning methods that have long been prevalent in pesantren are the wetonan, sorogan, and bandongan methods (Azyumardi Azra: 2023). All of these methods are developed by each pesantren as a response and innovation in developing literacy in accordance with the conditions of the community. This is as stated by KH. Mostofa Bisri, who stated that initially, Islamic teachings were introduced to the community by kiai (Islamic scholars) in pesantren through various writings developed according to their respective academic disciplines (Bulitin Sidogiri: 2012).

Educational institutions in this context are called Islamic Boarding Schools, which must always synergize with the community and government as a strategic and innovative step (Siti Rodiah and Triana Rosalina: 2024). The presence of Islamic boarding schools in a historical perspective is crowned as an Islamic educational institution that has a large contribution to the development of the Indonesian nation, because of its contribution and high recognition from the community (Hadi Purnomo: 2017). Its attention to the progress of the nation has never waned by always actively striving, overseeing and facilitating the improvement of the quality of Human Resources to become people with high integrity and supported by spirituality and emotion (Munirah Saining: 2025). Islamic boarding schools and the Indonesian nation are a unity that must continue to exist and run synergistically in order to realize an educative and dedicated community life (Nelawati: 2019). A social order that has attention to the need for knowledge will then give birth to a society that can devote itself to family, society, nation, state and religion.

Islamic boarding schools (pesantren) as Islamic educational institutions possess characteristics that have long been accepted and recognized by society. This response distinguishes them from other educational institutions. These characteristics are the result of the role of the kiai (Islamic scholars) as researchers, filters, and simulators of external cultural aspects and the creation of culture within the pesantren. Thus, their presence is not merely as founders but also as cultural brokers (Septuri: 2021).

These strong characteristics demonstrate that pesantren were founded by kiai with expertise in Islamic religious studies. With their knowledge, the leadership of a kiai as a pesantren manager has a significant influence on the development and progress of the pesantren's programs. Within this context, the kiai is able to oversee activities within the pesantren, particularly in the area of student literacy development. The ideas and concepts developed by a kiai have great potential and inspire administrators and students to foster an interest in reading and writing.

From the leadership model of the kiai, this study aims to explain the strength of the management of Islamic boarding schools managed by kiai which has a major impact on the growth of students' awareness in reading and writing. Therefore, the researcher raised the influence of a kiai's leadership model in encouraging students of the Al Falah Pamekasan Islamic boarding school to be aware of reading and writing, by focusing on the supervision developed within the Islamic boarding school environment towards the areas and educational institutions that are growing and developing in the Al Falah Pamekasan Islamic Boarding School.

Literature Review

Eni Rohmawati (2021), Implementation of Qira'ati Method Management in Improving Al-Qur'an Reading and Writing: A Study at TPQ in Jakenan District, Pati Regency. The results of this study can be concluded that the qiro'ati learning activity was carried out for one hour and fifteen minutes, the learning steps started from the marching stage filled with praying and memorizing short letters, continued with the teacher giving examples and the children imitating then in the final stage continued with the listening method and repeating the material that had been delivered. From these activities, it was assessed that they were able to improve the Al-Qur'an reading and writing of TPQ throughout Jakenan District, Pati Regency. The supporting and inhibiting factors include implementation, activeness, and infrastructure.

Saifaddin Idris (2025) conducted a study on Evaluating Organizational Commitment Within Education through Models Analysis. This study highlights the importance of commitment within an organization as a benchmark in building member character. With this commitment, it is hoped that members can monitor how they carry out their duties in accordance with the desired expectations. This study concludes that the organizational commitment model includes moral commitment, calculative commitment, and alienative commitment. Other terms for the three are: effective, sustainable, and normative. These three models have great potential in controlling the tasks of organizational members in carrying out their duties to achieve the expected goals.

Muh. Hamzah et al (2022), Reading Clinic Management in Stimulating Students' Reading Interest in Madrasah. This study aims to analyze and examine the stimulation of reading culture with a 'reading clinic' program carried out in elementary schools. This study was conducted at an elementary school, specifically at MI Nurus Salam Kotaanyar Probolinggo. This study used a qualitative approach. Data analysis techniques include data reduction, data display, and descriptions or conclusions. The results of the study show that; first, MI Nurus Salam uses a program called a 'reading clinic' to stimulate a reading culture in students; second, the presentation is carried out by planning program identification, implementing the reading clinic program, and evaluating the program. The implications obtained in stimulating reading culture in madrasahs through the reading clinic program game are that students are able to develop reading comprehension and are more enthusiastic and enthusiastic in carrying out activities in the clinic with the creativity of the teachers.

Ach. Nizam Rifqi (2021), Implementation of Information Literacy and the Role of Libraries in the Learning System in Islamic Boarding Schools in the Information Society Era. The problem formulation in this study is how to implement literacy and the role of libraries in the learning system in Islamic boarding schools. The results of the study are innovations in introducing students to the integration of information with libraries, training in the use of library information sources, and the integration of libraries with the Islamic boarding school curriculum.

Ahmad Hariyadi (2020), Charismatic Leadership of Kiai in Building Organizational Culture of Islamic Boarding School. This study aims to describe the charismatic leadership of Kiai in building organizational culture of Islamic boarding school. This study was conducted

using a qualitative approach with a case study design. Data collection was carried out using the following techniques: in-depth interviews, participant observation, and documentation studies. The determination of informants as data sources was carried out using purposive sampling techniques. Data analysis was carried out using interactive data patterns. Data validity was checked using the degree of credibility, transferability, and confirmability. The results of the study show that: (1) organizational culture in Islamic boarding schools is implemented through student activities, which include daily, weekly, monthly, and additional activities; (2) the leadership of charismatic kiai in Raudlatut Thalibin and Al-Anwar Islamic Boarding Schools has differences. KH. Ahmad Mustofa Bisri applies a democratic leadership system in running the Islamic boarding school, while KH. Maimoen Zubair applies guided leadership; and (3) charismatic kiai have a strategic role in efforts to develop organizational culture.

Beti Maria and Anisa Miftahur Rohmah (2023), Strategy for Developing Digital Literacy of Students Through Mahrusy Press at Lirboyo Islamic Boarding School. The object of this research is digital literacy developed by Lirboyo Islamic Boarding School. In this case, it is coordinated by Maharusy Press which is in the Islamic boarding school environment. The results of this research, that digital literacy facilitated by Maharusy Press can provide affirmation and facilitate the development of digital literacy among students, so that students are motivated to get used to reading, hold journalistic recitations and follow up in the form of written literacy (Sriwani: 2025).

Muhammad Abdul Mannan (2020), Literacy Culture at the Salafiyah Syaif'iyah Sukorejo Islamic Boarding School. The results of this study indicate that the Salafiyah Syafi'yah Sukorejo Situbondo Islamic Boarding School implements Permendikbud No. 23 of 2015 by fostering reading interest through three stages: 1) the habituation stage, 2) the development stage, and 3) the learning stage. This Islamic boarding school implements a 15-minute book reading for students who participate in the Isha prayer congregation, either in congregation at the mosque or the prayer room. This aims to overcome the decline in students' interest in reading and it is proven that with this implementation, their interest is increasing and increasing the quality of the students' knowledge.

Research Method

The researcher used a descriptive qualitative research method to generate descriptive data in the form of statements or writings and behaviors taken from the individuals or subjects themselves (Rifa'i Abubakar, 2021). The approach employed a phenomenological approach, which attempted to capture the students' reading and writing literacy activities at the Annuqayah Islamic boarding school. This effort implemented Alfred Suchtz's assertion that phenomenology is intersubjective in the facts of everyday human activities and experiences (Suchtz, 1991). The researcher chose phenomenology to explore the meaning of the events that occurred, which then gave rise to a researcher's interpretation (Akrim: 2022).

Data collection techniques used were observation, in-depth interviews, and

documentation analysis. Primary data sources included data obtained from observations and interviews (Qomar, 2015) at the Al Falah Islamic Boarding School in Pamekasan. Secondary data sources were obtained from literature reviews, books, and academic data sources in accordance with the research focus (Zuchri Abdussamad, 2021). The researcher then conducted data analysis in the form of data condensation, data presentation, and drawing conclusions (Sugiono, 20216). The researcher then described this data in narrative form to facilitate readers' understanding of the context of the research results and to provide an opportunity for all readers to critique the data to find insights that need to be followed up by subsequent researchers.

Result and Discussion

Kiai Leadership and Supervision Model

Al Falah Islamic Boarding School was first founded by Kiai Muhammad Thoha Jamaluddin in 1346 AH/1924 AD (Moh. Kurdi and Moh. Zakki: 2024, 24). Since its founding, the Islamic boarding school has continuously transformed according to the needs of the community and the evolving situation at the time. Kiai Thoha's leadership has successfully made Al Falah Islamic boarding school a reference and representative center for the community in religious and social matters (Radif Khotamir Rasul: 2022). As a figurehead and leader of the Islamic boarding school, Kiai Thoha not only strives to advance the boarding school and the community, but also actively studies Islamic religious knowledge, from fiqh (Islamic jurisprudence), morality, Sufism, to the field of thariqah (traditional Islamic teachings). Apart from being active in studying, he was also active in writing several books, including a biography of his teacher, Kiai Abdul Hamid bin Muhammad Sholeh (Moh. Zakki et al.: 2023, 159).

The leadership of the Al Falah Islamic boarding school was then continued by his sons. This leadership model later gave rise to the formation of regions/areas, each with a son of Kia Thoha as administrator. The leadership developed refers to the era of the caliphs, which prioritized generosity, wisdom, and concern for the people, in this context referred to as students and the community (Imama Fuadi and M. Zakki: 2024). The Al Falah Islamic Boarding School in Pamekasan is Islamic boarding schools are divided into three regions: Al Qurtubi, As Syafi'i, and Nurut Thoha. However, among these emerging and developing regions, supervision policies are indirectly controlled and recognized by the kiai, the central administrator (Interview: 2024). In daily practice, supervision of students' reading and writing literacy within the Al Falah Islamic Boarding School is generally carried out by each region, dormitory, and by internal and external supervision. This supervision refers to the supervision models of steering controls, concurrent controls, and feedback supervision.

Literacy Monitoring Model for Each Region and Dormitory

All reading and writing literacy activities carried out by students, such as how to quickly read the Almiftah and other books, and how to write Arabic correctly, which are centered on the pesantren in general, are monitored and assessed by the boarding school administrators. This greatly facilitates and simplifies oversight. If these activities are implemented in each

region, supervision is the responsibility and responsibility of the regional administrators. However, there is no such model for intensive supervision of each activity. Both regions and Islamic boarding schools have established programs, activities, and regulations that students are expected to follow. When students violate these rules, they are generally referred to the regional administrators (Observation and Interview: 2023).

The effectiveness of student literacy supervision is strongly supported by the policies of the kiai as guardians and/or as the board of the Islamic boarding school family. This effectiveness cannot be separated from the ideas of the kiai conveyed to all administrators and regional heads within the Al Falah environment. This is strengthened by a strong leadership model that can encourage the realization of superior human resources, facilitate certain activities within the educational institution environment, and programs initiated to achieve the goals of the educational institution (Maria Santos et al: 2025). Student literacy activities can be implemented when there is intensive supervision from each region and the Islamic boarding school administrators.

Literacy-oriented activities within the Al Falah Islamic Boarding School are supervised by regional and dormitory administrators. Literacy, as previously described, includes journalism and reviews, discussions on current issues, writing books, opinion pieces, bulletins, and other scholarly works. The term "region" in Islamic boarding schools refers to sections or classifications formed for the efficiency of activities within the boarding school (Zamakhsyari Dhofier, 2011). In addition to efficiency, it also facilitates supervision by administrators of the students as targets (those being managed).

The development of literacy can be influenced by the number of students who build competition in increasing interest in reading and writing. Zamakhsyari Dhafier assesses that large Islamic boarding schools with 5,000 or more students, medium-sized Islamic boarding schools with 1,000-3,000 students such as Al Falah Islamic Boarding School, have several regions as mentioned above. Dhafier chose the term or designation "block", the purpose of forming a region or block according to him is to facilitate organization. Generally, the name of the region or block starts from the alphabet or is based on the names of figures inside or outside the Islamic boarding school (Zamakhsyari Dhofier:: 2011). This block also has inspiration and motivation for the birth of a culture of reading and writing. Such as Imam al Ghazali and Imam Nawawi al Bantani, a scholar who was very productive in producing monumental writings.

Supervisory Model: Steering Controls, Concurrent Controls, and Feedback Supervision

The supervisory model implemented at Al Falah Islamic Boarding School is a three-stage supervision model. This model aligns with the concept proposed by Makmur, which includes three steps: steering controls, concurrent controls, and feedback supervision (Dinul Qoyyimah, 2022). Steering controls are implemented before activities. This relates to planning to anticipate problems. As Rahmawati stated, this supervision can identify potential deviations (Makmur, 2011, 117). Concurrent controls are implemented concurrently with activities. Feedback involves all regional administrators to report on the results of the activities.

In addition to deepening the internal supervision model within the region, supervision is also carried out organizationally, namely by establishing coordination between regions,

including within the Al Falah Islamic Boarding School environment. This organizational coordination aims to identify weaknesses and needs that must be addressed immediately. Needs in the context of reading literacy include the availability of reading books, a strategic library, and other facilities. Writing needs, in addition to references, also include a forum and a place to publish. Unfacilitated needs can undermine the objectives of literacy supervision. As stated by Suhardi, weaknesses in an organization are a shared responsibility that must be resolved (Suhardi: 2018, 210). Any form of weakness always hinders the effectiveness of certain activities. Because the function of an organization, according to Fathurrohman and Sulistyorini, is to manage a business or activity to achieve a common goal (Muhammad Fathurrohman and Sulistyorini: 2012, 217).

Literacy supervision within the Al Falah Islamic Boarding School environment is crucial to optimize, ensuring that regionally managed activities can run effectively and efficiently. The management, consisting of senior students, is tasked with regional management. The trust placed in them by the kiai as top manager and the boarding school administrators as middle managers ensures they are trained in carrying out their duties. Regarding the importance of responsibility, Mujamil Qomar stated that every office holder must be aware that they are constantly supervised by the Almighty, Allah SWT, in carrying out their duties (Mujamil Qomar: 2022). This paradigm is crucial for every employee, especially students living in an Islamic environment, namely the Annuqayah and Al Falah Islamic Boarding Schools.

Regarding the relationship between teachers and students, Dhafier emphasized that it is reciprocal between the two. Islamic students seem to consider their teachers as their own fathers who have great services in guiding and educating, while kiai or teachers always consider students as God's entrustment and trust that must be protected (Zamakhsyari Dhofier: 2011). With this relationship, it is hoped that the students will feel supervised by Allah as humans who have received the task of managing, building and even developing the traditions or culture inherited by the kiai. The legacy in question is the legacy of reading and writing literacy. Apart from being a legacy of Islamic boarding school kiai, these two literacy models are also God's commands as in the Koran QS. al'alaq verses 1-5, QS. Yasin verse 12, and QS. al-Qolam verse 1.

Literacy monitoring by librarians

One facility that encourages students to develop a reading and writing culture is the library. Libraries at the Al Falah Islamic Boarding School are found only in some formal educational institutions. The library buildings are strategically located for easy access by students. Furthermore, each library has a designated librarian to manage the library (Supriadi: 2024). This is crucial for several boarding school administrators to maximize library availability, given that the library's function is to provide a reference for the scientific disciplines that students will explore. As this is the result of evaluation and supervision of steering and concurrent controls, it should be presented to the main administrators in each region, ensuring that the library's existence has significant potential to facilitate students' literacy.

A culture is not simply formed or born spontaneously, but the birth of culture begins with traditions implemented by people who lived before and then continued by the next generation (Mohammad Rizal: 2021). The completeness and presence of the library as a facilitator of the birth of the reading and writing culture of students. Fathurroham and Sulistyorini emphasize that culture does not have to be formed from the art and creativity of a group or organization, but a culture can be born from the manifestation of the life of an individual or organization (Nyoma Suarta: 2024). The organization in this context is a region or area that grows and develops within the Al Falah Islamic Boarding School environment, which is initiated and continues to receive supervision from the kiai as the main manager. Therefore, supervision of reading and writing activities within the Al Falah Islamic Boarding School environment must be maximized so that it runs effectively and efficiently.

Libraries are institutions tasked with providing and facilitating literacy activities. Given the crucial function and role of libraries, these institutions require ongoing maintenance and supervision. Generally, supervision is carried out by a designated party. The officer referred to in this supervision is a librarian. The librarian's job is to manage the library professionally. Regarding the importance of supervision, Angelliza explains that a supervisor's role in an organization is to monitor the work of individuals or organizations and the results of that work (Jessy Angelliza Chantica: 2022). This is further reinforced by Suhardi, who emphasizes that the function of supervision is to anticipate errors (Suhardi: 2018, 211).

Based on the librarian's role as a monitor, the librarian must frequently monitor library activities. Important things to monitor include:

a. Library contents, including book collections and various reading materials needed by students.
b. Knowing the number of visitors per visit to gauge students' reading interest.
c. Scheduling journalism activities, book reviews, and scientific writing competitions to motivate students in reading and writing literacy.
d. Frequently updating the latest books and literature.
e. Facilitating the publication of students' writings, both in print and online.

From the explanation above, it can be seen that librarians have control over the library's function as a reading and writing medium within the Al Falah Islamic Boarding School. A library can fulfill its function if it is well-managed. One form of management is the implementation of supervision through control models, monitoring, activity agendas aimed at improving reading and writing literacy, and other facilities that can motivate and facilitate library visitors.

Internal and External Supervision Model for Students' Writing

Every student's writing, whether in the form of leaflets published in bulletin boards, magazines, books, or mass media, must be vetted before publication. Steering controls play a crucial role in overseeing articles for publication. Those responsible for this are appointed students based on their capacity and experience, known as internal proofreaders. For students'

writing published outside the Islamic boarding school, such as in mass media and journals, the responsibility lies with editors and journal managers, known as external proofreaders.

The supervisory model carried out by the internal supervisor of Al Falah Islamic Boarding School is a preventive control and repressive control model. Rahmawati and Rizka emphasized that this model strongly supports steering controls, because it is related to controls carried out before the activity takes place to determine the process of implementing the activity, making regulations and guidelines for implementation, organizing and determining positions or job descriptions (Rahmawati and Rizki Amalia: 2020, 52). Librarians or managers of the Latee Putra, Lubangsa Raya, Lubangsa Selatan and Latee Putri Regional libraries make regulations regarding the publication of leaflets and bulletins. Written leaflets are published on the Wall Magazine every week. While the bulletin is published twice a year. The manager also carries out a repressive control model, namely checking the work of students who are submitted to the librarian team before being published on the wall magazine or in the bulletin (Lawrish M. Josep: 2015).

In general, the supervision model often applied in the Al Falah environment is tentative supervision, a supervision that is carried out at any time or is not continuous. This supervision model is said by Makmur as sudden supervision, namely supervision carried out when things are found that are not in accordance with regulations. Ineffective supervision in the Al Falah environment is contrary to the opinion of Nanang Fattah who said that the function of supervision is to measure the suitability between implementation and the desired results (Makmur: 2011, 176). This is reinforced by Masrokan who stated that an activity that is not controlled will hinder and/or slow down the achievement of the desired goals (Prim Masrokan: 2017, 220).

The model for monitoring the reading and writing literacy of students at the Al Falah Islamic Boarding School can take into account another name for the Qur'an, namely al-Furqan. Linguistically, it means a differentiator or, more profoundly, distinguishing between right and wrong, and so on. This is emphasized in the Qur'an, which means "Glory be to Allah who has sent down al-Furqan (the Qur'an) to His servant (Muhammad) that he may be a warner to all the worlds" (QS. Al Furqan: 25). All important writings are reviewed by an internal and external proofreading team, to maintain the quality and integrity of the authors themselves. Because the quality of a writing reflects its knowledge and integrity. Therefore, the theory of al-Furqan is very relevant to the steering controls and concurrent controls supervision models.

The textual diction of al-Furqan, as stated above, is a differentiator, refinement, and warning. This can also be interpreted contextually, that al-Furqan serves as a model of supervision in the context of literacy within the Al Falah Islamic boarding school environment and all areas within its vicinity. In the context of reading and writing literacy, it can be used as a model of supervision in selecting and sorting written manuscripts before they are declared suitable for publication (at-tanzil). This supervision is to select and ensure that a piece of writing is suitable for publication, posted on the wall magazine, disseminated to other students and/or more widely to the general reader, so that its substance can be accounted for.

Conclusion

Supervision of student literacy is influenced by the leadership model of the kiai (Islamic boarding school) as the primary administrator in the Islamic boarding school. This leadership is able to inspire students' enthusiasm for reading and writing, and to read books/scriptures according to their duties and/or academic interests. The supervision model is controlled by the kiai, as the primary administrator of the Islamic boarding school, through continuous coordination between the central administrator and the kiai, as regional administrators. In each region or area, the supervision model is controlled by the boarding school administrators and each dormitory. Furthermore, supervision of students' reading and writing in educational institutions is also largely controlled by teachers as internal parties, and sometimes by teams outside the educational institution as external parties.

The supervisory model developed by the kiai and each regional, dormitory, and educational institution administrator within the Islamic boarding school (pesantren) environment refers to the steering controls, concurrent controls, and feedback models. These three models have a significant impact on the effectiveness of students' literacy and foster their interest in reading and writing. The supervisory model, largely inspired by the kiai as the primary administrator of the Islamic boarding school, will be more effective if supported by library facilities and productive reading content on each bulletin board within the school.

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