



Literacy Activities at Islamic Boarding Schools in Banyumas Regency in the Perspective of Gordon Wells

Kholid Mawardi^{1*}, Endang Sartika²

^{1,2}UIN Professor Kiai Haji Saifuddin Zuhri Purwokerto

Corresponding Author: ¹kholidmawardi@uinsaizu.ac.id,

²Sartika_endang@uinsaizu.ac.id

Article History:

Submit:
2023-01-05

Publish:
2023-02-08

Abstract

Research on literacy activities at Islamic boarding schools is important because in terms of scientific development, learning at Islamic boarding schools is not only related to religious education but other knowledge including soft skills. This has significance in terms of accusations that Islamic boarding schools have significance for radicalism thinking because education is only focused on religious issues. The purpose of this study is to describe art and literacy activities in Islamic boarding schools throughout Banyumas Regency. The theory used is the literacy model of Gordon Wells which includes performative, functional, informational, and epistemic aspects. This research method is descriptive qualitative. The results showed: 1. There are 196 Islamic boarding schools in Banyumas Regency which are divided into 27 sub-districts; 2. Forms of literacy activities in Islamic boarding schools throughout Banyumas Regency include sermons, writing literary works, writing scientific reasoning, and acting; 3. Literacy levels in Islamic boarding schools throughout Banyumas Regency: performative relates to the reading and writing

skills of Latin and Arabic pegon scripts, functional relates to the ability to bilingual between Javanese Ngapak and Indonesian, informative is the ability of the students to analyze information from readings and lectures, and epistemic in terms of creating new literacy both in the field of literature and acting which originates from the learning process.

Keywords: literacy, Islamic boarding schools, throughout Banyumas Regency

1. Introduction

Based on data from the Indonesian Ministry of Religion published in 2019, the number of Islamic boarding schools in Banyumas Regency is 196 Islamic boarding schools ¹. Administratively, the Islamic boarding schools are spread across 27 sub-districts in Banyumas Regency.

Islamic boarding schools as Islamic religious education institutions, historically and culturally have a significant role in the life of Indonesian society, especially Java ². Its role in motivating young people to study Islam has made it one of the *Candradimuka* craters for generations of people who have chosen boarding school as a way of life to seek knowledge, both worldly and hereafter. Several studies with a focus on literacy in Islamic boarding schools include. ³⁴⁵

The basis of thought and theory in this study is based on Gordon Wells' literacy concept (1987). Literacy is a theory for classifying various activities as

¹ P Ministry of Religion, "Islamic Boarding School Data," 2019, <https://ditpdpontren.kemenag.go.id/pdpp/statistik?id=33>.

² Mustofa, "The Arrival of Islam and the Growth of Islamic Boarding Schools in Indonesia," *An-Nuha* 2(1) (2015): 1-15, <https://doi.org/http://ejournal.staimadiun.ac.id/index.php/annuha/article/view/39>.

³ A. Hamid, "Developing Reading Culture of Madrasas and Islamic Boarding Schools in Surabaya City through the Literacy Student Volunteer Program," *Vicratina* 01(2), no. In General National Energy Plan (Issue 73) (2017), <https://doi.org/https://peraturan.go.id/common/kode/ln/2017/uu5-2017bt.pdf>.

⁴ N. Aeni, *Management of Media Literacy Education*, 2020.

⁵ Woro Wuryani dan Via Nugraha, "Pendidikan Keluarga dalam Penguatan Literasi Dasar pada Anak," *Semantik* 10, no. 1 (2021): 101-110, <https://doi.org/10.22460/semantik.v10i1.p101-110>.

material objects. ⁶ Quoting Wells⁷ states that there are four levels of literacy, namely performative, functional, informational, and epistemic. The level of performative literacy refers to a person's ability to read and write and speak with the symbols used (language). Furthermore, at the functional level, a person is expected to be able to use language to meet daily needs, be able to access knowledge at the informational level and be able to transform the knowledge he has at the emotional level.

The definition of literacy ('literacy' or 'being literate') according to Cambridge Assessment⁸ "sometimes refers only to reading, sometimes to reading and writing and sometimes, more rarely, to reading, writing and speaking and listening". The quote explains that literacy is often interpreted as the ability to read-only, or the ability to read and write only, or sometimes it is interpreted as the ability to read, write, speak and listen. Meanwhile, The National Literacy Trust in the same book explains that "literacy is the ability to read, write, speak and listen well. A literate person can communicate effectively with others and to understand written information"⁹. Thus, literacy can be understood not only as the ability to read and write, but also includes the ability to communicate and understand written information effectively, including the ability to speak and listen.

Abidin explained that literacy includes the ability to listen, speak, read, and write. Listening is the skill of understanding information that develops in-depth to broaden insight and knowledge. While the ability to speak is related to the ability to produce and convey ideas orally in the right way. The ability to read is defined as an effort to understand, use, reflect on, and involve various types of texts to achieve goals. While writing ability is meant as the ability to express and communicate ideas to others in writing. Further, Kern (2015)¹⁰ states that "literacy involves communication" which involves oral skills (listening and

⁶ S. Fitriyah, L., Marlina, M., & Suryani, "Literacy Education in Learning the Yellow Book at the Nurul Huda Sukaraja Islamic Boarding School," *Science Titian: Scientific Journal of Multi Sciences* 11(1) (2019), <https://doi.org/https://doi.org/10.30599/jti.v11i1.351>.

⁷ G Wells, "Apprenticeship in literacy," *Interchange* 18(1) (n.d.): 109-23, <https://doi.org/https://doi.org/10.1007/BF01807064>.

⁸ Cambridge Assessments, "What is literacy? An investigation into definitions of English as a subject and the relationship between English, literacy and 'being literate' A Research Report Commissioned by Cambridge Assessment," *Cambridge Assessment* 24 (2013).

⁹ Assessments.

¹⁰ R Kern, "Language, literacy, and technology," *In Language, Literacy, and Technology.*, 2015, <https://doi.org/https://doi.org/10.1002/j.1545-7249.2008.tb00130.x>.

speaking) and writing (reading and writing). A person is said to be literate if he masters these four skills.

Documenting literacy activities at Islamic boarding schools in Banyumas Regency is a form of preserving and promoting local culture and wisdom. Several studies have shown that soft skill activities including literacy can have a positive impact on a person's psychology, assist in managing emotions and improve communication skills. Darmiany¹¹ quoting Goleman (2006) explains that soft skills are the ability to work with other people who have different backgrounds, the ability to communicate effectively, and the ability to solve problems. The development of soft skills related to literacy activities has a correlation with government policies in the Law for the Advancement of Culture No. 5 of 2017 which several points regulate the promotion, protection, development, utilization, coaching and cultural strategy (Indonesia, 2017). It is hoped that this paper can support the implementation of the law because the literacy activities in Islamic boarding schools in this article are more on activities outside of learning the scriptures, but rather developing aspects of soft skills.

Based on the description above, this paper will map literacy activities in Islamic boarding schools throughout Banyumas Regency. The hope is that it will become a reference for the government, to address the condition of Islamic boarding schools and can be used as a basis for taking strategic steps in encouraging the development of Islamic boarding schools that do not only focus on religious learning activities. However, it also supports cultural arts-based soft skills development activities and is expected to become the government's embryo in involving Islamic boarding schools that have relevance to the Culture Advancement Law No. 5 of 2017.

2. Literature Review

In addition to indicting Islam in a peaceful and polite manner, the main task of a pesantren is to carry out educational functions. That is, although in its course various functions are also carried out by this institution, but the identity of the pesantren is an educational institution: the role as an educational institution is the main one. According to Abdurrahman Wahid (Gus Dur), as long

¹¹ A. Darmiany, "Development of a Soft-Skills Training Model for State Junior High School (Smpn) Students in the City of Mataram," *Journal of Guidance and Counseling Studies* 1(2) (2016): 47-54, <https://doi.org/https://doi.org/10.17977/um001v1i22016p047>.

as pesantren can carry out educational functions that are relevant to people's lives, during that time pesantren can maintain their existence and survival. From the description above, it can be understood that pesantren in the early days had established itself as a literate community; i.e. a community that has the ability to access information (science) from Islamic literature (classical books in foreign languages—Arabic) to further make selections, critical-analytical studies, find and/or give birth to new theories, and narrate the information/knowledge that has been mastered in the form of scientific works (books; articles; etc.) that are systematic. In short, pesantren intellectuals have long had a tradition of extracting science from authoritative sources and henceforth they reproduce that science into new theories and written in a separate book.

From various previous studies, there have been a lot of da'wah and also the development of literacy traditions in Islamic boarding schools, such as research conducted by Ali Romdhoni related to Da'wah and Literacy Traditions in Islamic Boarding Schools: A Case Study at Al-Anwar Islamic Boarding School, Sarang, Rembang, Central Java. Hail from his research shows that the tradition of proselytizing and literacy carried out by students is by writing books and scientific papers.¹² Another research was conducted by Qurrota A'yuni, Devy Habibi Muhammad related to Strengthening the Literacy Culture of Students in the Digital Era at the Zahrotul Islamic Boarding School. The results of this study show that the Zahrotul Islam Dringu Islamic boarding school by implementing a business curriculum with materials provided in accordance with the needs of students in improving digital skills and the process of learning activities carried out every day.¹³

Another research conducted by Taslim Syahlan, Ali Imron, Laila Ngindana Zulfa, Ma'as Shobirin related to Santri Assistance to Build Literacy Traditions at Al-Mubarak Mranggen Demak Islamic Boarding School. The results of his research show that mentoring is carried out to build a tradition of student literacy at the Al Mubarak Mranggen Demak Islamic Boarding School. The

¹² Ali Romdhoni, "Da'wah and Literacy Traditions in Islamic Boarding Schools: A Case Study at Al-Anwar Islamic Boarding School, Sarang, Rembang, Central Java," *Journal of the Islamic Milky Way* 9(1) (2016), <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/137/94%0A> Qurrota A'yuni, Devy Habibi Muhammad, Penguatan Budaya Litera%0A.

¹³ Devy Habibi Muhammad Qurrota A'yuni, "Penguatan Budaya Literasi Santri Di Era Digital Pada Pondok Pesantren Zahrotul Islam," *AL-AFKAR: Journal for Islamic Studies* 6(1) (2023), <https://doi.org/https://doi.org/10.31943/afkarjournal.v6i1.435>.

service activities include literacy seminars, writing training and assignments for making student books. several institutions become cooperation partners, including the Center for the Study and Development of Sciences Islamic and Gisaf Central Java. Through this community service program is expected to be able to produce writing students who are able to document thoughts through writing.¹⁴

Similar research was also conducted by Abdullah Botma and Abdurrahman Wahid Abdullah regarding Strengthening Literacy as a Preventive Effort against Religious Radicalism-Extremism at the Assalaam Islamic Boarding School Manado. The results show that the efforts of the Assalam Manado Islamic boarding school in counteracting radicalism are mostly carried out through the role of the media and literacy. In addition, efforts are made by instilling the spirit of *ukhuwah* by working together; building coordination and social relations among leaders, employees, teachers, parents / guardians of students, the community, and students, ; interpreting extracurricular activities of students; doing a routine of recitation of the book for students.¹⁵ From various previous studies, it can be seen that the culture of literacy in Islamic boarding schools is an important aspect for students in the process of self-development and as a provision in the era of globalization. Departing from this, researchers are interested in conducting research related to literacy activities in Islamic boarding schools, especially in the Banyumas area.

3. Method

The title of the paper is centered 17.8 mm (0.67") below the top of the page. Qualitative research, according to Moleong¹⁶, quoting Bogdan and Taylor explains qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behaviour. This research is field research (field research), which is research

¹⁴ Ma'as Shobirin Taslim Syahlan, Ali Imron, Laila Ngindana Zulfa, "Pendampingan Santri untuk Membangun Tradisi Literasi Di Pondok Pesantren Al-Mubarak Mranggen Demak," *Jurnal DIMAS* 19 (2019), <https://doi.org/DOI: 10.21580/dms.2019.191.4144>.

¹⁵ Abdullah Botma and Abdurrahman Wahid Abdullah, "related to Strengthening Literacy as a Preventive Effort against Religious Radicalism-Extremism at the Assalaam Islamic Boarding School Manado," *Iqra Scientific Journal Faculty of Tarbiyah and Teacher Science [FTIK] IAIN Manado* 16(1) (2022), <https://doi.org/DOI: http://dx.doi.org/10.30984/jii.v16i1.1887>.

¹⁶ Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Rosdakarya, 2016).

conducted intensively, in detail, and in-depth on a particular object by studying it as a case.¹⁷ The subjects involved in this study were Islamic boarding schools throughout Banyumas Regency, which were represented by IAIN Purwokerto partner schools selected using purposive sampling. Meanwhile, the object under study is literacy activities in these boarding schools.¹⁸

Based on data from the Islamic Boarding School Database, Ministry of Religion in 2019, there are 196 Islamic boarding schools in Banyumas Regency with more than 15,000 students both living and non-resident at Islamic boarding schools¹⁹. The population of this study were 196 Islamic boarding schools, while the objects in this study were selected by purposive sampling. This research focuses on partner Islamic boarding schools in collaboration with IAIN Purwokerto because the research was carried out during a pandemic which did not allow for high mobility. Data collection was carried out by distributing questionnaires to students at IAIN Purwokerto via Google Forms. Questionnaires were distributed to collect data on students who currently live or have lived in IAIN Purwokerto partner boarding schools. Data were obtained from 76 respondents from various faculties at IAIN Purwokerto. The data was then classified and found 24 partner Islamic boarding schools as the object of this research.

Collecting data in this study includes observation, interviews, and documentation. Observations in this study involved students who were also santri or female students in each Islamic boarding school to collect data, both observing literacy activities and the documentation process. In the next stage, the research was conducted by interviewing each student who was also a santri or female student at the Islamic boarding school.²⁰ The results of interviews with students were then used as initial data to map arts and literacy activities in each Islamic boarding school. In the next stage, the students were delegated to collect data on arts and literacy activities in their respective boarding schools. The next process is documentation, in which researchers collect and present data based on collected documents, related to the research object, namely literacy activities in Islamic boarding schools in Banyumas Regency. The documentation process in this study was carried out by students who were involved in the research.

¹⁷ H Nawawi, *Social Research Methodology* (University, 1995).

¹⁸ H. Abidin, Y., Mulyati, T. & Yunansah, *Literacy Learning: Strategies to Improve Literacy in Mathematics, Science, Reading, and Writing*. (Script Earth, 2017).

¹⁹ Ministry of Religion, "Islamic Boarding School Data."

²⁰ D. van der Meij, *The Politics of Islamic Intrusion* (Newsletters, 2019).

Several documentations of arts and literacy activities at Islamic boarding schools were taken from activities before the pandemic period, bearing in mind that there were many Islamic boarding school activities that could not be carried out during the pandemic in 24 point font. Right below the title (separated by single line spacing) are the names of the authors. The font size for the authors is 11pt. Author affiliations shall be in 9 pt.

4. Result and Discussion

Based on the results of the data presentation, will be analyzed with the literacy theory put forward by Wells²¹ regarding the four levels of literacy, namely performative, functional, informational, and epistemic. The forms of literacy activities that exist in Islamic boarding schools in Banyumas Regency are not the same between one boarding school and another. As has been described in the research theory section, Wells²² explained that the level of performative literacy refers to a person's ability to read and write and speak with the symbols used (language). Furthermore, at the functional level, a person is expected to be able to use language to meet daily needs, be able to access knowledge at the informational level and be able to transform the knowledge he has at the emotional level.

a. Literacy Performative in Islamic Boarding Schools throughout Banyumas Regency

The level of performative literacy refers to a person's ability to read and write and speak with the symbols used, namely language. In this context, literacy activities at Islamic boarding schools in Banyumas Regency, one of which is at the Wathoniyah Islamiyah Kebarongan Islamic boarding school located in Kemranjen District, Banyumas Regency. Has a community for literacy activities in the form of KIR (Youth Scientific Work). The group's routine agenda for activities is every Friday, which is usually held in the form of a santri art week.

Literacy activities in the pesantren are divided into two groups, namely pesantren (religious) and general literacy. Islamic boarding school literacy includes bahtsu masail, khitobiyyah, the yellow book which is

²¹ Wells, "Apprenticeship in literacy."

²² Wells.

usually incorporated in the jam'iyyah students, and regular rituals 2 to 3 times a week, depending on the Ustadz/ustadzah's free time. While general literacy, including routine activities of the santri reading movement, routine visits to the al-wathony library, KIR community (scientific work), workshops, and journalistic training, which are usually held regularly weekly, monthly and depend on work programs from intra-college student organizations. -madrasas and madrasas themselves. Similar activities were also held at the Islamic Boarding School of Salafiyah Syafi'iyah Sukorejo in a one-hour program with books where they implemented Permendikbud²³.

Based on the results of the interviews, on July 27 2021, the aim of literacy activities at the boarding school was to make MWI a research-based madrasah. Regarding the routine visit agenda, it is usually the ustadz or ustadzah who gives assignments, including moving classes to the al-wathony knowledge lake, namely the library at the cottage. The students visited the library because there were many references to studying Islamic boarding schools and general subjects. In addition, because the library card is digital, it makes it easier for students to visit the library. Each student knows the number of visits to the library, so it becomes a special enthusiasm for some students because they don't want to be outdone as diligent as other students.

As a boarding school student who is also pursuing formal education at the MTS, MA, and tertiary level, of course, the performative aspects related to reading and writing are certainly not a problem. This competence is a basic thing as stated by Wells, in the field of literacy. Islamic boarding schools as institutions that teach religious education are not only required to be fluent in reading and writing but also convey the knowledge they have in the form of lectures. Long before the students were fluent in lecturing, they were also required to be able to speak well as a reflection of morals originating from Islamic values.

As Wells has explained, aspect Performative in the field of literacy, this level refers to a person's ability to read and write and speak with the symbols used (language). Thus, this level can be said to be the basic level

²³ & Mahmudi Bajuri Muhamad Abdul Manan, "Literacy Culture at the Salafiyah Syafi'iyah Islamic Boarding School Sukorejo," *Journal of Indonesian Islamic Education* 4(2) (2020): 116-23, <https://doi.org/https://doi.org/10.35316/jpii.v4i2.194>.

related to the field of literacy, namely the ability to read and write and a person's ability to communicate with others. In observation through this research, this matter has certainly been well mastered by the students in Islamic boarding schools throughout Banyumas Regency. Both for the MTS, MA, and students in the boarding schools. In fact, many of them are not only in using Indonesian as the national language but also in the ability to use Arabic which is identical to its use in Islamic boarding schools. In another explanation, many huts in Banyumas Regency teach the yellow book which is synonymous with traditional huts. The yellow book contains religious sciences written using the Arabic pegon script, which is an Arabic script that does not use a vowel. While the language written in it is usually in the form of Malay or using Javanese.

The ability to read and write Pegon Arabic certainly shows that the students already have other skills in literacy issues at the performative level, which are not only mastery of the Latin script for the channel of language symbols in Indonesian or according to the context of using the regional language which is identical to the Ngapak language in speaking. daily. Santri can distinguish how to read Arabic pegon which does not have a vowel which is sometimes confusing because the language written is not Arabic. The students must be skilled in understanding vowel writing because there is no definite language symbol to distinguish vowels (a, i, u, e, o). This ability certainly shows a high level of performative literacy, and not only in one channel of the script or language they use.

With regard to the performative aspect, there is a possibility that students' literacy skills will decrease, especially in the pandemic era where teaching and learning activities are dominated by online models. Not only for Islamic boarding school students, but this ability also has an impact on general students who study in government institutions. This makes sense because of the lack of intensity of the teaching system carried out during the pandemic which certainly has significance in decreasing the quality of literacy, especially at the performative level which is synonymous with reading and writing activities.

b. Functional Literacy in Islamic Boarding Schools throughout Banyumas Regency

The second literacy level is the level functional, Someone is expected to be able to use language to meet their daily needs. Of course, when they speak with the teachers or caretakers of the boarding school they will use Indonesian, especially in the educational process, as well as use the Javanese Krama language which is considered more polite when speaking with a teacher compared to the Ngapak language. This certainly shows that there is a functional ability, especially in the use of spoken language symbols which they master based on the mastery of literacy that they acquire at the boarding school and can distinguish between language choices when speaking.

In another condition, the santri are also faced with the problem of switching languages when they speak with their colleagues in the Islamic boarding school. They tend to use Javanese Ngapak when speaking with colleagues who also come from the Ngapak area. This is a characteristic of the language culture of the Banyumasan people who use the Ngapak language when speaking every day. Areas included in the Ngapak category include the former Banyumas Residency, Wonosobo Regency, western Kebumen, and the former Tegal Residency. That is, when they speak with friends who come from these areas, they will use the Ngapak language and will switch to Indonesian when speaking with students who do not come from that area. Even they will switch to Javanese Krama or also Indonesian when speaking with teachers or caretakers of Islamic boarding schools.

Students who are not from the Ngapak area of origin as explained above, tend to use Indonesian when speaking. This happened because of their limitations in using the Ngapak language, even though many of them also understood when their friends spoke in the Ngapak language. In addition, students who come from areas of Ngapak origin usually choose to speak Indonesian rather than forcing their colleagues who do not have Ngapak origins to speak Ngapak. This certainly shows skills in terms of literacy, especially at the functional level for students in Banyumas.

The condition of being bilingual is not only owned by the students who live in Islamic boarding schools. Banyumasan people in general, especially those who live in cities, are also relatively bilingual. When they talk to their

neighbours or people they think can speak Ngapak, they will certainly use the Ngapak language. However, when they speak to people who come from outside the Banyumasan area of origin or people they just know, they will usually use Indonesian or Javanese Krama. This also applies to children who are getting used to switching in language to distinguish who they are talking to in everyday speech, which of course becomes a habit when they are at school, both public and boarding schools.

The people of Banyumasan, especially students who have migrated from the area of origin Ngapak, are still used to being bilingual. When they migrate to other areas, they tend to use Indonesian when speaking to people who do not come from the Ngapak origin area. However, they will switch to the Ngapak language when meeting or speaking with people from the Ngapak origin area. In fact, they tend to have a special group consisting of people from the Ngapak origin area. They have a motto "Don't do it, don't miss it" (Not Ngapak Not Enak), as a form of fulfilling the need to continue using the Ngapak language when not in the area of origin.

c. Informational Literacy at Islamic Boarding Schools throughout Banyumas Regency

At a rate informational, At the literacy level of this phase students have the ability to access knowledge. In this case, it is certainly related to reading and listening and being able to understand the contents of the reading they read or understand the contents of the conversation. The students certainly have literacy activities in terms of reading texts and oral literacy which they get a lot of in the educational process at the Islamic boarding school. Of course, there are many lectures given by teachers and caretakers of Islamic boarding schools with various information they obtain, especially in the field of religion and in general education which is also available at Islamic boarding schools and public schools for those who do not have a package of religious education and formal schools at Islamic boarding schools.

Apart from the religious field, literacy in Islamic boarding schools is also closely related to general science. For example, students at the Madrasah Islamic boarding school Wathoniyah Islamiyah Kebarongan, Kemranjen District. Literacy at the pesantren in the pesantren includes bathsu masail,

khitobiyah, and the yellow book which are usually incorporated in the santri jam'iyah, held regularly 2 to 3 times a week. While general literacy, including routine activities of the santri reading movement, routine visits to the al-wathony science lake, the KIR community (scientific work), workshops, and journalistic training, usually held regularly weekly, monthly and depending on the work program of intra-madrasah and madrasah student organizations.

Based on the research data above, of course, the focus of these activities is in the form of put, or in terms of Wells' theory in the form of informational levels, namely in terms of accessing knowledge. Both knowledges is related to the religious field and the general field. Of course, this does not only apply to the Islamic boarding school, but also to other boarding schools where the teaching model is not much different, namely combining education in the religious and general fields. Even other Islamic boarding schools such as Darul Abror and An Najah Islamic boarding schools have literary literacy activities that are synonymous with artistic knowledge such as reading literary works and watching performances of both musical poetry and theatre performances. This is of course related to the level of informational literacy, namely doing the put information they can get from these activities.

In addition to input from reading directly as is the case with the Al Watony Science lake above, in technological developments, students can also access information from social media such as Instagram and YouTube. Instagram is relevant to the acquisition of knowledge from students for writing activities, especially literature, whether the account is specifically for their Islamic boarding school group such as the one at the Darul Abror Islamic Boarding School, as well as general Instagram accounts owned by many famous writers or just looking for pearls of wisdom. Meanwhile, the YouTube account is identified as a medium for seeking information or knowledge for artistic activities such as theatre arts and the Saman dance training model as practised by students at the Al-Qur'an Al-Amin Islamic Boarding School in Purwanegara Village, Purwokerto Utara District.

Regarding the level of informational literacy, of course, there are many conditions that allow students in Islamic boarding schools throughout Banyumas Regency to obtain various information for the learning process.

Not only is the official curriculum of each Islamic boarding school and the facilities provided as media for information input, such as through the library, but they can also obtain information as a form of input from various non-curriculum activities that have been devoted to learning by the Islamic boarding school. Many of them earn inputs information from personal and group initiations in reading books in the library, obtaining information from formal and religious schools, lectures and discussions, as well as obtaining information from social media such as Instagram and YouTube. At this level, it will usually continue to the next phase, which in Wells' terms is known as epistemic, namely carrying out literacy production based on the knowledge they already have. Both are still in the same scope or have been transformed into other forms.

d. Epistemic Literacy in Islamic Boarding Schools throughout Banyumas Regency

The next level of literacy is literacy epistemic namely the ability of literacy to transform the knowledge they have into out put new one. This phase is certainly closely related to artistic and literacy activities held by Islamic boarding schools in Banyumas Regency, specifically those that have been chosen as research objects in this study. In the phase epistemic, Santri is not only capable of reading and writing skills or listening to conversations to obtain information, but is already in the phase of utilizing their knowledge. Distributing their knowledge in the form of "literacy products", such as making works or in carrying out forms of academic literacy such as KIR and other scientific writing activities.

The majority of Islamic boarding schools that have been selected as research objects produce literacy products. Both in the form of writing and its implementation into art such as performances. As previously discussed, performing arts in the context of literacy level epistemic can be categorized as a form of literacy. That's because this level focuses on inputs literacy owned by someone who can be transformed and produce new literacy products. In this case, as explained in the previous sections, the creation of creations in art goes through a process that inputs science in general, through the process of listening to directions as a form of literacy at the informational level, along with the ability to read and understand it. This

includes the ability of the students to study and understand the tutorials presented in the recordings on youtube.

Literacy level epistemic present in various forms of activities in Islamic boarding schools in Banyumas Regency. Pondok At Taujeh Al Islamy 2 Andalusia for example, literacy epistemic in the cottage produces art *khitobah* (drama) which is staged on a specific agenda. This activity shows that the performance of the *Khitobah* does not necessarily take place, but rather through a process of practising, studying the script, and transforming it into a performance. With another explanation, the art performance went through various stages of the literacy process until it finally gave birth to an art performance.

Activities at Pondok Darussalam also show the same thing. The lodge has a theatre group that is active in the process of presenting performances. The group is divided into two groups which are members of KOPINIAN (Contemporary Thinking Community) and Writing Literacy. As is the case in the context of the At Taujeh Al Islamy 2 Islamic boarding school, this activity is also part of epistemic level literacy because it goes through various processes until finally, it can present a performance.

As explained by Wells²⁴ related to epistemic, at this level, literacy refers to a person's ability to transform the knowledge he has to produce new things. Thus, one form of literacy is in the epistemic stage, not only in terms of the ability to read and write and speak and use it in everyday conversation, including in terms of accessing information but being able to transform knowledge into other forms.

One of the Islamic boarding schools that has a level of literacy at the epistemic stage is the An Najah Student Islamic Boarding School. The Islamic boarding school is located on Jl. Moh. Major of Hamlet II Prompong, Baturraden under the tutelage of KH, DR. Mohammad Roqib, M. Ag., who is the Chancellor of IAIN Purwokerto. The image of An Najah Student Islamic Boarding School is indeed known as a boarding school that adheres to Islamic teachings while at the same time carrying local culture. In teachings at the Islamic boarding school, the students can see how religion and culture can coexist simultaneously. Based on the interview on July 23, 2021, there are

²⁴ Wells, "Apprenticeship in literacy."

arts and literacy activities which include music, martial arts, dance and literary writing training.

With regard to writing literacy activities, the An Najah Islamic boarding school has a Pondok Pena community which is quite well-known for producing many authors and works. The Pondok Pena Community is engaged in writing poetry, short stories, articles, and others which are guided by Mr Dimas Indiana, who is a lecturer at IAIN Purwokerto. Pondok Pena community activities are usually also filled with poetry musical performances and poetry dramatizations. The following is one of the documentation of poetry musicalization activities by the Pondok Pena An Najah community. The musical performance is certainly a form of epistemic literacy because it transforms poetry and written form into staging art in collaboration with musical and theatre skills.

The regular schedule for Pondok Pena community activities is on Sunday afternoons. The supervisor will provide material and Wednesday night is a schedule for collecting works such as poetry or just for discussion. It has been proven that several works by the Pondok Pena An Najah community have been recorded, one of which is the book *Pitutor Luhur*, which is a collection of dawah abah Roqib (boarding school leaders) packaged in the form of quotes. Several other works have also been published in mass media and other print media. Below are some published works by the Pondok Pena community.

Another interesting activity is literacy in the field of literature, especially as an effort to produce writers. This is a literacy product from the An Najah student boarding school with activities called Pondok Pena. The orientation of this activity is to create literary works, both in the form of poetry, short stories and other works with a weekly routine agenda. This activity is certainly a pioneer for Islamic boarding schools in Banyumas Regency because it has not existed before. The management of literacy activities at the An Najah Islamic Boarding School has also previously been studied by Tamrin²⁵ in his thesis which emphasizes the pattern of management of literacy activities in PP An Najah.

²⁵ A Tamrin, "Management of the Religious Literacy Program at the an-Najah Islamic Boarding School, Rancamaya Village, Cilongok District, Banyumas Regency," Essay, 2018.

Other epistemic-level literacy activities that are quite interesting are methodological training (research methodology) at the Manbaul Khusna Islamic boarding school and KIR (Youth Scientific Work) activities at the Madrasah Wathoniyah Islamiyah Kebarongan Islamic boarding school. In terms of segmentation, it is clear that the method is intended for students, namely of course the students in the boarding school. With another explanation, the cottage is a boarding school for students and female students with a student age range. Meanwhile, KIR training is of course intended for high school students who will often take part in KIR competition activities from various fields of knowledge. These two extra activities seem to provide support and encouragement for the students to master the field of scientific reasoning.

Other forms of literacy activities owned by Islamic boarding schools throughout Banyumas Regency are relatively general. The activities they carry out include discussions on religion, book reviews, a reading community, and other activities that can be reached by the students from each Islamic boarding school. The diversity of literacy activities in Islamic boarding schools throughout Banyumas Regency shows that basically these boarding schools also pay attention to the development of soft skills, especially in reasoning for the students in the boarding schools, according to ability and segmentation.

The Darul Abror boarding school is located in Watumas, Purwanegara Village, North Purwokerto District. Based on the results of the interview on July 20 2021, literacy activities at the Darul Abror Islamic boarding school are under the auspices of an association consisting of students who are interested in writing. The name for the literacy extracurricular at the Darul Abror boarding school is Lentera Darul Abror or often abbreviated as Lentera DA. Usually, these activities require students to write short stories and poetry. In this case, writing literary works is certainly literacy in the epistemic stage, because they are required to transform ideas, and insights, many of which come from reading and life experience, into the crystallization of literary works.

The trainers for this activity were senior Darul Abror students who had writing skills. Never also brought a famous book author to the cottage. So that many students are interested, the seniors conduct authorship

discussions via Instagram and there is a question and answer session. The following is documentation of literacy activities at the Darul Abror Islamic boarding school.

With regard to literacy activities, during the pandemic, it was not active. This is also because the driving force for these activities is seniors who are busy because they are in the final semester. On the other hand, there is no further mover yet, so for now offline activities are not active. Regarding the schedule, there is no routine agenda but is conditional and uses live Instagram media with a question-and-answer session:

5. Conclusion

Based on the results of the research and discussion in the study, several conclusions were found that could be put forward. The forms of literacy that exist in these boarding schools are literary arts, scientific writing, research methodology, and acting. In relation to the level of literacy activities in the perspective of Gordon Wells, the first level is performative, the ability to read and write students is supported by general education and religious education. The second level is functional, students can sort out the use of Indonesian and Javanese Ngapak when speaking in a boarding school which is synonymous with bilingual abilities. The third level is informative, the students have the ability to understand the good information they get from public schools, books, or lectures. While the epistemic level.

Reference

- Abdullah, Abdullah Botma and Abdurrahman Wahid. "related to Strengthening Literacy as a Preventive Effort against Religious Radicalism-Extremism at the Assalaam Islamic Boarding School Manado." *Iqra Scientific Journal' Faculty of Tarbiyah and Teacher Science [FTIK] IAIN Manado* 16(1) (2022). <https://doi.org/DOI: http://dx.doi.org/10.30984/jii.v16i1.1887>.
- Abidin, Y., Mulyati, T. &Yunansah, H. *Literacy Learning: Strategies to Improve Literacy in Mathematics, Science, Reading, and Writing*. Script Earth, 2017.
- Ali Romdhoni. "Da'wah and Literacy Traditions in Islamic Boarding Schools: A Case Study at Al-Anwar Islamic Boarding School, Sarang, Rembang, Central Java." *Journal of the Islamic Milky Way* 9(1) (2016). <https://jurnalbimasislam>.

- kemenag.go.id/jbi/article/view/137/94%0A Qurrota A'yuni, Devy Habibi Muhammad, Penguatan Budaya Litera%0A.
- Assessments, Cambridge. "What is literacy? An investigation into definitions of English as a subject and the relationship between English, literacy and 'being literate' A Research Report Commissioned by Cambridge Assessment." *Cambridge Assessment* 24 (2013).
- Darmiany, A. "Development of a Soft-Skills Training Model for State Junior High School (Smpn) Students in the City of Mataram." *Journal of Guidance and Counseling Studies* 1(2) (2016): 47-54. <https://doi.org/https://doi.org/10.17977/um001v1i22016p047>.
- Fitriyah, L., Marlina, M., & Suryani, S. "Literacy Education in Learning the Yellow Book at the Nurul Huda Sukaraja Islamic Boarding School." *Science Titian: Scientific Journal of Multi Sciences* 11(1) (2019). <https://doi.org/https://doi.org/10.30599/jti.v11i1.351>.
- Hamid, A. "Developing Reading Culture of Madrasas and Islamic Boarding Schools in Surabaya City through the Literacy Student Volunteer Program." *Vicratina* 01(2), no. In General National Energy Plan (Issue 73) (2017). <https://doi.org/https://peraturan.go.id/common/kode/ln/2017/uu5-2017bt.pdf>.
- Kern, R. "Language, literacy, and technology." In *Language, Literacy, and Technology*, 2015. <https://doi.org/https://doi.org/10.1002/j.1545-7249.2008.tb00130.x>.
- Meij, D. van der. *The Politics of Islamic Intrusion*. Newsletters, 2019.
- Ministry of Religion, P. "Islamic Boarding School Data," 2019. <https://ditpdpontren.kemenag.go.id/pdpp/statistik?id=33>.
- Moleong, Lexy J. *Metodologi Penelitian Kualitatif*. Bandung: PT Rosdakarya, 2016.
- Muhamad Abdul Manan, & Mahmudi Bajuri. "Literacy Culture at the Salafiyah Syafi'iyah Islamic Boarding School Sukorejo." *Journal of Indonesian Islamic Education* 4(2) (2020): 116-23. <https://doi.org/https://doi.org/10.35316/jpii.v4i2.194>.
- Mustofa. "The Arrival of Islam and the Growth of Islamic Boarding Schools in Indonesia." *An-Nuha* 2(1) (2015): 1-15. <https://doi.org/http://ejournal.staimadiun.ac.id/index.php/annuha/article/view/39>.
- N. Aeni. *Management of Media Literacy Education*, 2020.

- Nawawi, H. *Social Research Methodology*. University, 1995.
- Qurrota A'yuni, Devy Habibi Muhammad. "Penguatan Budaya Literasi Santri Di Era Digital Pada Pondok Pesantren Zahrotul Islam." *AL-AFKAR: Journal for Islamic Studies* 6(1) (2023). <https://doi.org/https://doi.org/10.31943/afkarjournal.v6i1.435>.
- Tamrin, A. "Management of the Religious Literacy Program at the an-Najah Islamic Boarding School, Rancamaya Village, Cilongok District, Banyumas Regency." *Essay*, 2018.
- Taslim Syahlan, Ali Imron, Laila Ngindana Zulfa, Ma'as Shobirin. "Pendampingan Santri untuk Membangun Tradisi Literasi Di Pondok Pesantren Al-Mubarak Mranggen Demak." *Jurnal DIMAS* 19 (2019). <https://doi.org/DOI:10.21580/dms.2019.191.4144>.
- Wells, G. "Apprenticeship in literacy." *Interchange* 18(1) (n.d.): 109-23. <https://doi.org/https://doi.org/10.1007/BF01807064>.
- Wuryani, Woro, dan Via Nugraha. "Pendidikan Keluarga dalam Penguatan Literasi Dasar pada Anak." *Semantik* 10, no. 1 (2021): 101-10. <https://doi.org/10.22460/semantik.v10i1.p101-110>.