

STRENGTHENING LITERACY MANAGEMENT AMONG PESANTREN-BASED MADRASAH TEACHERS THROUGH THE *GERAKAN SATU MADRASAH SATU BUKU* PROGRAMME

Ahmad Ihwanul Muttaqin^{1*}, Atmari²

¹Universitas Islam Syarifuddin Lumajang, Indonesia

²Institut Al Azhar Menganti Gresik, Indonesia

*Email: ihwanmuttaqin@gmail.com

Abstract: This study addresses Indonesia's critically low literacy, evidenced by PISA scores below OECD averages and a reading culture index of 0.001. It examines the *Gerakan Satu Madrasah Satu Buku* or "One Madrasah One Book Movement" (GSM SAKU) in Lumajang Regency as a participatory intervention to strengthen literacy management among *pesantren*-based *madrasah* teachers. Employing Participatory Action Research (PAR), the program engaged 254 participants, including teachers and administrators, in a structured cycle of collaborative planning, book writing, intensive mentoring, and reflection, supported by a multi-stakeholder network. The intervention successfully positioned teachers as knowledge producers, resulting in published books documenting pedagogical practices and transitioning literacy activities from ad hoc to managed institutional programs. Outcomes included enhanced teacher professional confidence, the formation of school literacy teams, and strengthened collaborative networks. The study concludes that a systematic, PAR-based model supported by institutional collaboration can effectively transform literacy management. It provides a replicable framework for improving Islamic education quality and contributes to discourse on knowledge management and teacher professional development in religious educational contexts.

Keywords: Islamic Education, Participatory Action Research, Literacy Management, *Pesantren*-Based Madrasah

Introduction

The persistently low literacy levels in Indonesia continue to pose a significant challenge to the nation's educational development. The 2022 Programme for International Student Assessment (PISA) results indicate that Indonesian students' performance remains below the Organisation for Economic Co-operation and Development (OECD) average across all assessed domains. Indonesian students scored 366 in mathematics (OECD average 472), 359 in reading (OECD average 476),

and 383 in science (OECD average 485).¹ This performance consistently places Indonesia among countries with low literacy proficiency.² These results underscore that reading comprehension, critical thinking, and text-based problem-solving skills remain major challenges for the education system.³

The weak literacy rates achieved at the school level in Indonesia are commensurate and reflective of the low levels of literacy in the country. UNESCO studies estimate Indonesia's literacy and related reading culture at around 0.001 where it is concluded that only 1 of 1,000 would be classified as an active reader.⁴ The 2016 World's Most Literate Nations report issued by Central Connecticut State University illustrates the gap by ranking Indonesia 60th out of 61 countries, surpassing only Botswana, while the 2016 Report from the Central Connecticut University ranked it as 60th out of 61 countries in the literacy index.⁵ This level of ranking illustrates the gap being wider than mere reading and literacy level mastery as in the case of weak literacy prevails in the reading ecosystem, including the reading materials available, family culture with reading, school and country policies related to literacy.⁶

In addition to the above, Nugroho and Nasionalita corroborate the literacy gap noting that Indonesia's digital literacy is approximately 62%, while the total average literacy across ASEAN is at 70%; Digital literacy gap within an environment where technology is highly accessible but weak digital literacy has the potential of exposing

¹ Organisation for Economic Co-operation and Development, *PISA 2022 Assessment and Analytical Framework* (Paris: OECD Publishing, 2023)2023, <https://doi.org/https://doi.org/10.1787/dfe0bf9c-en>; Riki Nasrullah and Puteri Asmarini, "Meningkatkan Literasi Indonesia Melalui Optimalisasi Peran Buku," 2024.

² John W Miller and Michael C. McKenna, *How Countries Rank and Why It Matters*, 1st Editio (New York: Taylor & Francis, 2016)2016, <https://doi.org/https://doi.org/10.4324/9781315693934>.

³ C Afrina and S R Zulaikha, "Low Digital Literacy in Indonesia: Online Media Content Analysis," *Record and Library Journal* 10, no. 2 (2024): 374–87, <https://doi.org/10.20473/rlj.V10-I2.2024.374-387>.

⁴ Tim Publikasi Kemenkominfo, "Teknologi Masyarakat Indonesia: Malas Baca Tapi Cerewet Di Medsos," 2020.

⁵ Miller and C. McKenna, *How Countries Rank and Why It Matters*.

⁶ A R G Gatcho, C M Titar-Improgo, and I Papadopoulos, *Literacy Policies for Equity and Inclusion, Literacy Policies for Equity and Inclusion* (Hunan Institute of Science and Technology, China: IGI Global, 2025)2025, <https://doi.org/10.4018/979-8-3693-8427-5>; A W A Wijaya et al., "Literacy Improvement for Remote Primary School Students in Papua, Indonesia: The Wahana Literasi Program," *Issues in Educational Research* 35, no. 1 (2025): 395–421.

the masses to misinformation, hate speech, cyber bullying, online fraud and other forms of crime, and digital radicalism.⁷

As a result of these events, the Indonesian government initiated the School Literacy Movement (*Gerakan Literasi Sekolah*/GLS), which was later reversed by the Ministry of Education and Culture Regulation No. 23 of 2015 regarding Character Building.⁸ Nevertheless, a number of studies have shown that the implementation of GLS in practice still encounters different challenges such as the presence of reading materials, teachers' preparedness, and the administration of literacy programs in schools.⁹

The library archives of the National Library of the Republic of Indonesia highlight what they call a "darurat buku" situation. At the national level, statistics reveal that the number of published titles between the years 2015-2020 was only 404,037, a publication figure by 8,969 active publishers.¹⁰ The National Library Regulation No. 7 of 2025 on Library Community Literacy Development Index attempts to enhance the function of libraries to support literacy.¹¹ This figure however, in relation to the population and the needs of reading materials in the whole of Indonesia, is relatively small. The disparity between the demand for reading materials and the rate of book

⁷ Catur Nugroho and Kharisma Nasionalita, "Digital Literacy Index of Teenagers in Indonesia," *Pekommas* 5, no. 2 (2020): 215–23, <https://doi.org/https://doi.org/10.56873/jpkm.v5i2.2670>; G Gondwe et al., "Misinformation and Digital Inequalities: Comparing How Different Demographic Groups Get Exposed to and Engage with False Information," *Mass Communication and Society*, 2025, <https://doi.org/10.1080/15205436.2025.2474139>; Sri Rahayu et al., "Peningkatan Kesadaran Kritis Melawan Berita Palsu Dan Ujaran Kebencian Melalui Literasi Digital," *Absyara: Jurnal Pengabdian Pada Masyarakat* 4, no. 2 (2023): 292–301, <https://doi.org/https://doi.org/10.29408/ab.v4i2.23110>; Amilia Tresnawati, Arief Darmawan, and Adhie Surachman, "Peran Penting Literasi Digital Dalam Memerangi Hoaks Dan Ujaran Kebencian Di Media Sosial Sebagai Tantangan Komunikasi Di Masyarakat Digital," *Omnicom: Jurnal Ilmu Komunikasi* 9, no. 2 (2023).

⁸ Heru Supriyanto, "Implementasi Gerakan Literasi Sekolah Dalam Menumbuhkan Minat Membaca Siswa," *Wiyata Dharma: Jurnal Penelitian Dan Evaluasi Pendidikan* 5, no. 2 (2017): 68–82, <https://doi.org/https://doi.org/10.30738/wd.v5i2.3376>.

⁹ Febrina Dafit and Zaka Hadikusuma Ramadan, "Pelaksanaan Program Gerakan Literasi Sekolah (GLS) Di Sekolah Dasar," *Jurnal Basicedu* 4, no. 4 (2020): 1429–37, <https://doi.org/https://doi.org/10.31004/basicedu.v4i4.585>; Khusnul Khotimah, Sa'dun Akbar, and Cholis Sa'dijah, "Pelaksanaan Gerakan Literasi Sekolah," *Jurnal Pendidikan: Teori, Penelitian Dan Pengembangan* 3, no. 11 (2019): 1488—1498, <https://doi.org/http://dx.doi.org/10.17977/jptpp.v3i11.11778>.

¹⁰ Hanna Meinita, "Kondisi Darurat Buku Di Indonesia," Perpunas, 2022.

¹¹ Alditta Khoirun Nisa, "Renstra Perpunas 2025–2029: Transformasi Menuju Perpustakaan Transformatif Indonesia Emas 2045," 2025.

publication is particularly striking in the outskirts, as well as in the religious instruction units like madrasahs and pesantrens, which are the portions of the region that do not have well-established publishing houses.

Madrasahs and pesantrens form part of the vast and deep legacy of Islamic education, centered on the study of religious texts (*kitab*) and traditional text-based pedagogy.¹² Some studies indicate that certain pesantrens have been able to establish a literacy culture that has trained students to be creative and productive.¹³ However, in a number of instances, the writing and reading culture that exists has not been organized as part of an integrated institutional structure. Teachers seem to be more book consumers than producers of knowledge, documenting teaching and learning, reflections on pedagogy, the advancement of the institution, and so on, in books.¹⁴

Teachers have been portrayed in school literacy movements as primary characters.¹⁵ Teachers have been portrayed as change agents building a culture of reading, writing, and thinking critically in educational units.¹⁶ Educators with strong literacy skills and writing habits are better at creating text-rich learning surroundings, providing diverse reading materials, and acting as exemplars. Other scholars recognize the significant impact of educators in the structure of learning content, supplying

¹² A Karim et al., “Islamic Spiritual Leadership of Kyai in Fostering Santris’ Entrepreneurial Spirit and Independence in Boarding School,” *Social Sciences and Humanities Open* 12 (2025), <https://doi.org/10.1016/j.ssaho.2025.101817>; Muhammad Jauhari Sofi, Sofwan Manaf, and Jauhar Ali, “Pesantren in Dynamic Transformation: Harmonizing Classical Roots and Modern Practices,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 49, no. 2 (October 7, 2025): 333–53, <https://doi.org/10.30821/miqot.v49i2.1459>.

¹³ Zawaqi Afdal Jamil et al., “Program Evaluation Study on Islamic Religious Education in Pesantren: Addressing Educational Degradation in the Digital Era,” *Jurnal Pendidikan Agama Islam* 22, no. 1 (2025): 122 – 139, <https://doi.org/10.14421/jpai.v22i1.11358>.

¹⁴ A Stockman, *The Writing Teacher’s Guide to Pedagogical Documentation: Rethinking How We Assess Learners and Learning, The Writing Teacher’s Guide to Pedagogical Documentation: Rethinking How We Assess Learners and Learning* (Taylor and Francis, 2024)2024, <https://doi.org/10.4324/9781003333241>.

¹⁵ Hurriyatul Ifadhah, Hilmi Qosim Mubah, and Ali Nurhadi, “Manajemen Budaya Literasi Di Madrasah” (Penerbit KBM Indonesia, 2025)2025.

¹⁶ Abdul Latief et al., “Optimalisasi Peran Guru Dalam Menerapkan Metode Pembelajaran Untuk Meningkatkan Literasi Siswa Di Era Digital,” *Nusantara Educational Review* 3, no. 1 (2025): 93–100, <https://doi.org/https://doi.org/10.55732/ner.v3i1.1603>; Rina Nurhasanah Nurhasanah and Dea Mustika, “Peran Guru Dalam Kegiatan Literasi Untuk Menumbuhkan Minat Baca Siswa,” *Jurnal Educatio: Jurnal Pendidikan Indonesia* 10, no. 1 (2024): 318.

reading materials, and promoting ongoing literacy initiatives on students' literacy skills.¹⁷

Concerning teacher professional development, Marwanto and Widyastuti (2024) indicate that participation in writing communities fosters teachers' writing literacy and confidence in their work.¹⁸ This suggests that teacher literacy enhancement needs to go beyond policy socialization to include social mentoring, communities of practice, and program management. At the Madrasah level, there are several studies regarding the management of educational management of literacy that demonstrate the success of literacy programs depends on how educational institutions systemically manage the planning, organizing, implementing, and evaluating of the literacy program.¹⁹

Lumajang Regency boasts a significant pondok pesantren-based madrasah ecosystem. There are 138 Islamic Junior High Schools (Madrasah Tsanawiyah / MTs) and 86 Islamic Senior High Schools (Madrasah Aliyah / MA), out of which 36 MA and 54 MTs are in the pesantren. Consequently, almost half of the secondary level educational institutions in Lumajang operate within the pesantren ecosystem. Thus, the strengthening of madrasah teachers' literacy within this regency became a pivotal element in the strengthening of pesantren education management. However, initial observations showed that the literacy programs that were conducted in madrasah are more incidental, ceremony oriented, and not yet integrated into a cohesive literacy management model, especially regarding the production of teachers' writings in book form.²⁰

Given the academic issues of the low national reading culture; insufficient book availability; and the unregulated writing culture of pesantren-based madrasah teachers, a collaboration effort has been started involving the Madrasah Education

¹⁷ Mochammad Ricky Rifa'i, Trapsilo Prohandono, and Singgih Bektiarso, "Peran Guru Dalam Meningkatkan Kemampuan Literasi Digital Siswa Di Era Merdeka Belajar," *Mubtadi: Jurnal Pendidikan Ibtidaiyah* 5, no. 2 (2024): 106–16.

¹⁸ Marwanto Marwanto and Widyastuti Widyastuti, "Peran Komunitas Penulis Dalam Meningkatkan Kemampuan Literasi Menulis Pada Guru Perguruan Muhammadiyah Salatiga," *Journal of Smart Education and Learning* 1, no. 3 (2024): 141–52.

¹⁹ Ifadhah, Mubah, and Nurhadi, "Manajemen Budaya Literasi Di Madrasah."

²⁰ Hasanudin, "Data Wawancara Kasi Pendma Kantor Kementerian Agama Kabupaten Lumajang," 2024.

Section of the Lumajang Regency Ministry of Religious Affairs Office and Syarifuddin Islamic University of Lumajang, termed the *Gerakan Satu Madrasah Satu Buku* (GSM SAKU, “One Madrasah One Book Movement”). The purpose of the movement is aimed to enrich the teacher literacy management by transforming each madrasah into a unit of knowledge production, and setting a target of producing at least one book by teachers per program cycle.

Most stakeholders that make up GSM SAKU include the policy makers and the head of the Lumajang Regency Ministry of Religious Affairs Office and the head of Madrasah Education Section. For technical coordination there is the head of the Supervisor Working Group (*Pokjamas*) who is the program coordinator. During the program, the partner university, represented by the Rector and expert lecturers serving as trainers and writing mentors, contributed to the program. To guarantee the quality of the manuscript, 19 educators and practitioners of the dice formed an editorial team. This program collaborated with 86 teachers of MA and 138 teachers of MTs, and also added 15 administrators of MA and MTs Madrasah Working Group (KKM) to enhance the supervision at the clusters.

In an operational sense, GSM SAKU was not a one-off training event, but rather a disseminate series of activities, such as program launching, dissemination of training materials for MA and MTs teachers, preparation of instruments and book models, an intensive almost two months coaching clinic and mentoring period, drafts preparation, editorial review, and design and structural formatting, copy editing and proofreading by the partnering publishing company, launching and distributing the printed books, and finally, tracking, assessing, and granting teacher Literacy Award. This whole series was intended not only to produce books, and to create an alternative framework for the administration of literacy programs in madrasahs and pesantrens. It is in light of these features that GSM SAKU is correctly captured within the framework of Participatory Action Research (PAR). According to the PAR approach, teachers, supervisors, and policymakers are regarded as joint collaborators in the successive stages of design, implementation, observation, and evaluation of modifications in social practice.

Method

This community engagement research utilized a Participatory Action Research (PAR) approach with descriptive qualitative design complemented with some quantitative data. The PAR approach is most suitable to the specific purpose of the activity which is to augment the teacher literacy management through participatory and reflective change process as researchers, stakeholders, and the community of pesantren-based madrasah teachers engage with one another. This model is aligned with community engagement research tradition.

The activities were performed in Lumajang Regency with primary partners being Lumajang Regency Ministry of Religious Affairs Office (Head and Madrasah Education Section), Syarifuddin Islamic University of Lumajang, Supervisor Working Group Head (*Ketua Pokjawas*) as program coordinator, and an editorial team of various madrasahs and expert consultants. The beneficiaries of the activity were the community of pesantren-based madrasah teachers which comprised 86 Islamic Senior High School (Madrasah Aliyah / MA) teachers, 138 Islamic Junior High School (*Madrasah Tsanawiyah / MTs*) teachers, and 15 MA and MTs Madrasah Working Groups (*Kelompok Kerja Madrasah / KKM*) administrators to enhance the management of the clusters.

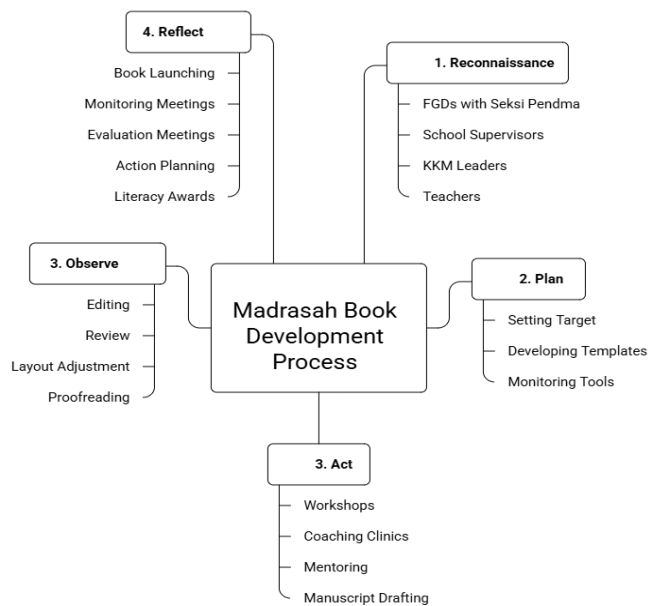


Figure 1. Participatory Action Research (PAR) cycle of the GSM SAKU programme

Through the PAR cycle, the first cycle of Activity 1 begins with reconnaissance (preliminary study) developed through focused group discussions with the representatives of the Madrasah Education Section, Pokjawas, KKM, and teachers to snapshot the initial condition of literacy management, the teachers' obstacles in writing, and the mentoring needs.

To begin with, planning, consists of designing the GSM SAKU Programme, setting the "one madrasah one book" target, scheduling activities and developing book instruments and templates as of October 3, 2024. To begin, the action phase of the process is composed of a string of activities which consists of program inauguration, the delivery of materials to MA and MTs teachers, and the intensive coaching clinics and mentoring for book preparation. This can be substantiated on the following date, September 23, 2024, for the program inauguration, October 4 to 30 November 2024, and draft writing by teachers between September 27 to November 30 2024. This is consolidated by the fourth phase of the process which is the observation phase, which occurs concordantly with the manuscript editing by the editorial board from December 1 to 6 2024, book draft review on December 7 - 10 2024, design and format editing on December 11 - 16 2024, proofing by the partner publishing team on December 17 - 19 2024, and final book publishing and print on December 20 - 31 2024. As for the final phase of the process, consisting of book launching on January 3 2025, and joint monitoring and evaluation on January 8 2025, with subsequent action planning on January 15 2025, as well as GSM SAKU Literacy Award, which is presented to teachers on February 18 2025 for motivation of program sustainability and its continued reinforcement as explained.²¹

Participatory observation during the PAR cycle, document reviews (including activity schedules, attendance forms, book products, evaluation notes, program reports), interviews, and focus group discussions with teachers, KKM, administrators, supervisors, and Lumajang Ministry of Religious Affairs Office officials were used for

²¹ Sunoko Setyawan et al., "Empowering Elementary School Teachers through AI and Deep Learning Training Based on Participatory Action Research: Pemberdayaan Guru Sekolah Dasar Melalui Pelatihan AI Dan Deep Learning Berbasis Participatory Action Research," *Darma Diksani: Jurnal Pengabdian Ilmu Pendidikan, Sosial, Dan Humaniora* 5, no. 4 (2025): 99–108.

data collection. Simple quantitative data were used to characterize the levels of participation and the products (number of manuscripts and books published). The data were analyzed qualitatively descriptively through the stages of reduction, presentation, and conclusion drawing. The data were categorized into three categories: processes of enhancing literacy management; changes in the practices of organizations; and the formation of a model to strengthen literacy management of madrasah teachers in pesantren centers based on the PAR cycle.

Results and Discussion

Profile of the Target Community and Participant Engagement

In Lumajang Regency, the target demographic of the “One Madrasah One Book” (GSM SAKU) activities focused on the community of the madrasah teachers within the scope of the pesantren. Lumajang Regency has 86 Madrasah Aliyah (Islamic Senior High Schools) and 138 Madrasah Tsanawiyah (Islamic Junior High Schools) (data received from the Madrasah Education Section). There are 36 MAs and 54 MTs with the specialisation co-located with a pesantren. This distribution ensures madrasah remain a strategic focal point that can enhance the management of education within the pesantren and the formal educating level.

Program participants were part of this community with a total of 254 teachers, 86 of whom taught in the MAs, 138 taught in the MTs, and 15 served as KKM (Kelompok Kerja Madrasah) administrators for both the MA and MT levels. Engaging teachers from both religious and general subjects across diverse years of teaching and professional experience was undertaken. This was a key activity undertaken in integrating KKM administrators to provide the required locational managerial support and to assure the program's sustainability on the cluster level.

Policymakers and their affiliated organizations offered an ‘extensive’ support to the project as well. The program director and accountable executive were the Head of the Lumajang Regency Ministry of Religious Affairs Office along with the Head of the Madrasah Education Section, the Head of the Supervisor Working Group (*Pokjawas*), and the Rector of Syarifuddin Islamic University Lumajang. In addition, 19 teacher-lecturers served as editors and contributed to improving the manuscripts

through the various stages of editing. Such configuration of players signifies that GSM SAKU was conceived and executed as a collaborative inter-institutional program, and not as a purely technical training adjunct.

Program Implementation under a Participatory Action Cycle Approach

The GSM SAKU implementation began with the opening and literacy sensitization ceremony. The ceremony took place on September 23, 2024, and was attended by all project stakeholders at the Hall of Lumajang Regency Ministry of Religious Affairs Office. The presenters to this module outlined a snapshot of the national literacy situation and literacy related challenges, including the PISA results, literacy indices, the low production of books, and its relevance to teaching and learning in the madrasah during their presentation. In the discussion, teachers voiced their concerns and the challenges they encounter on a daily basis: students' low reading comprehension skills, the library is under-resourced, and the student's over reliance on their gadgets.



Figure 2. Opening and Literacy Sensitisation Ceremony of the GSM SAKU Programme

On that same day, a special material session was conducted with MA teachers, which was followed by a session with MT's teachers on September 24, 2024. The topics presented included the theory and management of literacy, the necessity of teachers as knowledge producers, popular-scientific books structure, and writing management for

overloaded teachers. This session also acted as the first forum to profile the participants with respect to their writing abilities and literacy experiences.



Figure 3. Training Sessions on Literacy Management and Book Writing for MA and MT's Teachers

October 3, 2024, was the technical planning stage of the program, which focused on the development of book instruments and models. Along with teachers and KKM representatives, the implementation team formulated: 1) a manuscript template with a standard systematic structure (title, introduction, main chapters, conclusion, references); 2) a writing content guide (types of writing, language style, intended target readers); and 3) a writing draft monitoring sheet for teachers and KKM to monitor their draft. During this stage of the program, each madrasah reaffirmed its commitment to producing at least one book manuscript within the program period.

The main action stage carried activities from the intensive clinics and mentoring for the books and preparation for the period from the end of September to November 30, 2024. Mentoring activities included face-to-face meetings, small group conversations, and online discussions. Presenters and editors advised the mentoring participants on selecting topics, outlining chapters, structuring paragraphs, keeping a narrative coherent, and self-editing. The teachers were shepherded to discover the contextual themes that have emerged from their teaching, and classroom management, the students' character development, and the fusion of the Islamic and general sciences.



Figure 4. Focus Group Discussion with Editors Representing Each Madrasah Level

KKM administrators acted as the Primary Support Contact and the teachers of other clusters. They gathered the writing monitoring sheets, arranged the writing meetings at the KKM level, and assisted in removing the administrative bottleneck. Based on our internal documentation, most of the participants were regular attendees of the mentoring sessions. However, there were some differences in the rate at which the drafts were completed. Several teachers, as soon as they completed their drafts, started to assist other teachers and gained the status of co-mentors.

This stage was completed from December 1, 2024, to December 19, 2024. During this stage, the manuscripts that had been collected were edited by nineteen editors. The first stage of editing during the period December 1 to December 6, 2024, was editing for language, minor spelling, and formatting issues. Then, a review session that concentrated on substance, that is, the relevance of the themes, the depth of discussion, the cohesion and logical flow of the presentation, and the alignment of the discussion with the purposes of the book was held during December 7 to December 10, 2024. The review comments were then explained to the authors both orally and in writing to guide the participants in the revision of their manuscripts.



Figure 5. Editing and Review Sessions of GSM SAKU Book Manuscripts Involving the Editorial Team

Book design and formatting were then done during the period December 11 to December 16, 2024. This design and formatting included cover design, layout of the pages, choice of decorative and illustrative images, and other features that could improve the visual appeal of the book. The final proofreading during December 17 to December 19, 2024 was done by the partner publisher to ensure that the book had no remaining typographical, printing and other technical errors. The period during December 20 to December 31, 2024 was set aside for the publishing and printing of the first edition of the books authored by the teachers.



Figure 6. Presentation of Literacy Awards to Stakeholders

Grade Reflection and Follow-Up Activities Reflection and follow up activities were done through some activities like organizing launching ceremony of the book on January 3, 2025, which marked the last of the first cycle of the program. During this event, teacher representatives gave testimony on the experience of writing the book, the difficulties encountered, and the intentions to use the book to teach and learn. On January 8, 2025, the Ministry of Religious Affairs (Kemenag), Pokjawas, KKM, and teacher representatives participated in a collaborative session to monitor and evaluate

the program to find out its effectiveness and the areas which need improvement. Follow up activities were done on January 15, 2025, to plan for program replication and institutional strengthening at the madrasah and KKM levels. On February 18, 2025, a GSM SAKU Literacy Award was given to teachers and madrasahs, who were the most outstanding in the writing and in the management of the literacy programs for the writing and reading activities.

Program Outputs and Concrete Changes in the Field

Region-wise outputs show that GSM SAKU has attained the terminal output of publishing book manuscripts that are now in print, courtesy of the partner publisher. Each participating madrasah was asked to write one book, culminating to a collection of diverse manuscripts of the experiences and perceptions of Lumajang madrasah teachers. The books cover a variety of themes, including: teaching Qur'an and Hadith in a pesantren madrasah; teaching integration; techniques for the development of religious character in the pesantren; and teacher reflections on the challenges of digital literacy for educators.

There were also other concrete changes, including, first, improved professional self-efficacy, self-awareness and self-esteem of individual teachers. Reflection showed that teachers wrote books for the first time and as a result of the writing experience came to the realization that they were able to transform, not only the experiences of their teaching from a theoretical perspective, but also to create a new teaching experience.

Second, at the madrasah level, the program stimulated the development of a literacy structure and culture. Some madrasahs formed literacy teams or appointed literacy coordinators who scheduled and organized writing activities, organized libraries, and advocated for the teaching of writing. Some madrasahs, as part of their annual work plans and teacher evaluation performance indicators, aimed for the publication of popular science or books. The published books began to be used as supplementary teaching materials, and as resources for libraries and reading programs.

Third, at the network level, MA and MTs KKM used the GSM SAKU experience to consolidate their collaborative learning centre roles. For KKM regular

meetings, in addition to the administrative and supervision discussions, the administrators started to allocate sessions for the sharing of experiences and the discussion of writing in planned future collaborations. This suggests that the consolidation of literacy management did not stop after a single program cycle as it started to be internalized in the collective work processes at the madrasah cluster level.

The evidence gathered from the GSM SAKU implementation proves beyond a reasonable doubt that the systematic participatory approach had a significant impact on the literacy practices and literacy management on the pesantren-based madrasahs. The program moved beyond the creation of books encouraging the formation of a new ecosystem of structures, practices, and networks that will serve the purposes of the literacy management on a continuing basis. The following section will consider the theoretical implications of these findings and situate the GSM SAKU model within the broader framework of the education management development of the pesantren.

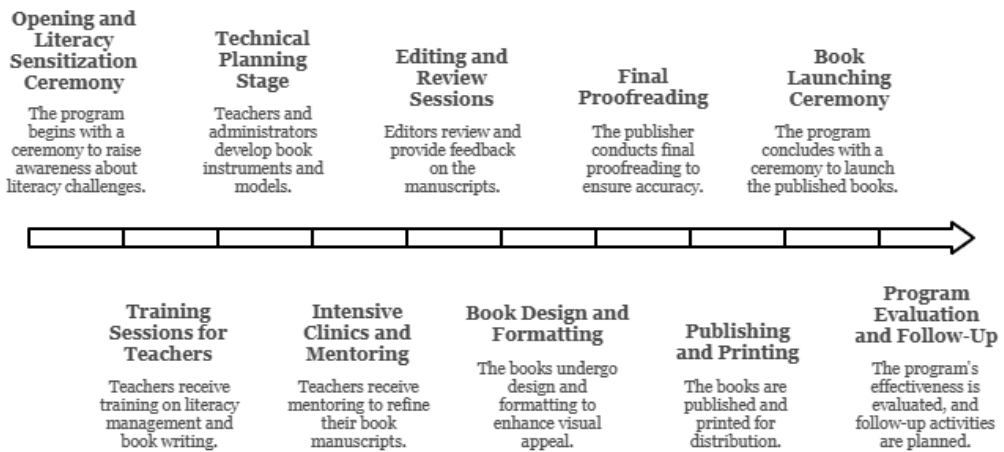


Figure 7. Stages in the Implementation of the GSM SAKU Programme

The results of the implementation of the One Madrasah One Book Movement (GSM SAKU) in the Lumajang Regency shows that consolidation of literacy management for fuqaha- based madrasah teachers is a tangible action to national literacy management as in the introduction. PISA 2022 results present's Indonesia as below the OECD average in all dimensions of literacy, reading activities and interest

are at an alarming rate and literacy severely lacks²². This has mostly been viewed as alarming and has changed little at the unit of education level. The GSM SAKU program shows that problematic data when used for collective reflection and combined with thoughtful design of a purposeful intervention program can result in positive change at the level of professional communities for teachers.

In theory, GSM SAKU implements the initiatives of the National Literacy Movement (*Gerakan Literasi Nasional*) and the School Literacy Movement (*Gerakan Literasi Sekolah / GLS*) in a more specific and concentrated manner. GLS has been popularized due to the 15 minutes of reading before the start of the lesson; however, GSM SAKU has shifted the emphasis from “reading” to “writing” as a form of knowledge production by teachers. Regulation No. 7 of 2025 discusses the National Library and the necessity for a cross partnership which is also highlighted in the Community Literacy Development Index as a sign of practical literacy programs. Here, with respect to GSM SAKU, the collaboration of the Ministry of Religious Affairs Office, Syarifuddin Islamic University, KKM, and the madrasahs is a direct application of the regulation. This program closes the gap between the prescription of regulation and the ground level implementation.

As for the teachers’ role, the results of the program confirm and enrich the scope of the previous findings. Existing literature recognizes teachers as key players and protagonists of the literacy advocacy and changemakers in the schools²³. Prior to the intervention, the majority of pesantren-based madrasah teachers in Lumajang were primarily book users. With the participation of 86 MA teachers, 138 MT’s teachers, and 30 KKM administrators in the entire GSM SAKU cycle, this role changed: teachers not only became users of textbooks, but also author books from their pedagogical and pesantren experiences. This change also strengthens Rifa’i et al. assertion, which states

²² Development, *PISA 2022 Assessment and Analytical Framework*; Kemenkominfo, “Teknologi Masyarakat Indonesia: Malas Baca Tapi Cerewet Di Medsos”; Miller and C. McKenna, *How Countries Rank and Why It Matters*; Wijaya et al., “Literacy Improvement for Remote Primary School Students in Papua, Indonesia: The Wahana Literasi Program”; Afrina and Zulaikha, “Low Digital Literacy in Indonesia: Online Media Content Analysis.”

²³ Ifadhah, Mubah, and Nurhadi, “Manajemen Budaya Literasi Di Madrasah”; Latief et al., “Optimalisasi Peran Guru Dalam Menerapkan Metode Pembelajaran Untuk Meningkatkan Literasi Siswa Di Era Digital”; Nurhasanah and Mustika, “Peran Guru Dalam Kegiatan Literasi Untuk Menumbuhkan Minat Baca Siswa.”

that the quality of literacy among the students is primarily determined by the role of the teacher in organizing the pedagogy, the provision of the reading materials, and the establishment of continuous literacy activities. The books produced from GSM SAKU, which centered on teaching practices and student character development, and the integration of knowledge, are alternative teaching materials that are the products of the local wisdom of pesantren madrasahs. Therefore, not only were teachers' writing skills improved by this program, but the materials for teaching in madrasahs were also boosted.

The Participatory Action Research (PAR) strategies used in this community engagement research accurately fit the desired change to be effect on the practical and managerial levels. In the PAR, teachers, and supervisors and policymakers are participants in planning, acting, observing and reflecting²⁴. In GSM SAKU, this was shown during the reconnaissance to reflection stage when the unit of Madrasah Education Section, Pokjawas, KKM, and teachers collaborated to map issues on the management of literacy, set the target "one madrasah one book", manuscript templates, mentoring mechanisms, and evaluations followed by plans for the next steps.

The PAR cycle model implemented in GSM SAKU went beyond the transfer of knowledge, in contrast to the traditional training models. Educators received literacy materials and also went through the writing process, editing, and manuscript revisions, and subsequently publishing and using the materials. This was conceptually supported by Marwanto & Widyastuti, which stated the importance of writing communities to foster mastery in writing and the confidence to publish. This is further supported by the GSM SAKU initiative, which showed that the writing communities can be supported through the formal arrangements of KKM and Pokjawas, which allows the program to sustain itself beyond individuals or temporary interventions.

Regarding educational management and literacy management, the results of the GSM SAKU programme illustrate the importance of considering literacy as an

²⁴ Setyawan et al., "Empowering Elementary School Teachers through AI and Deep Learning Training Based on Participatory Action Research: Pemberdayaan Guru Sekolah Dasar Melalui Pelatihan AI Dan Deep Learning Berbasis Participatory Action Research."

institutional programme, rather than an ancillary activity, and governed under management functions, i.e., managerial planning, organizing, implementing, and evaluation.²⁵ At the outset, the literacy activity conducted in the participating madrasahs was mostly ceremonial and did not feature in the annual work plans.²⁶ Through the GSM SAKU program, tangible outcomes were achieved, namely, differentiated targets per madrasah, the establishment of literacy teams or appointment of literacy coordinators, integration of book writing into the performance indicators of teachers, and teacher-authored books being used as learning resources and part of the libraries.

This change is also pertinent within the construct of the “book emergency” as described by Meinita, i.e., the low publication output in the country in the face of an overwhelming need for reading material. GSM SAKU is a local response in this regard. Instead of waiting to receive books from the educational center, the pesantren-based madrasahs in Lumajang wrote and published books to address their specific needs. From a knowledge management standpoint, the program enables the conversion of teachers’ tacit knowledge (an amalgamation of experience in teaching, learning strategies, and local knowledge of the pesantren) into explicit knowledge that is documented, thereby making it accessible for others to critique and build upon.

In Islamic education and pesantrens, GSM SAKU attempts to integrate classical scholarship and modern literacy. Sofi et al. and Jamil et al. highlight that pesantren has textual scholarship traditions and, in some instances, nurtures students’ creativity. However, this tradition of reading and writing has not been integrated in a cohesive manner into the institutional management system. Initial observations in Lumajang found that the literacy initiatives in the pesantren madrasahs were cumulative programs that were not theoretically structured around a model of literacy management, especially on the provision of teacher writings.

GSM SAKU closes this gap by integrating the scholarship customs of the pesantrens into a contemporary management framework. Teachers were motivated to draft books that document their lessons and daily activities in the pesantren, which

²⁵ Ifadhah, Mubah, and Nurhadi, “Manajemen Budaya Literasi Di Madrasah.”

²⁶ Hasanudin, “Data Wawancara Kasi Pendma Kantor Kementerian Agama Kabupaten Lumajang.”

were supported by the Ministry of Religious Affairs, the universities, and publishers. KKM and Pokjawas acted as coordinators and guardians of the programs' sustainability. Hence, this initiative can be seen as a precursor to "literacy-based pesantren education management." It allowed the pesantrens to be not merely consumers of literature, but also creators of literature and frameworks of original and contextual Islamic education.

Theoretically, the contribution GSM SAKU findings go to three domains. In the first area literacy development and educational policy this program shows that deepening literacy strengthening can be achieved through educational interventions that view teachers as knowledge producers rather than as reading habit facilitators. This is particularly the case in Indonesia which is characterized by low reading and digital literacy²⁷ as strengthening teachers' critical writing will promote students' critical and selective thinking.

Another area is in educational policy, teacher professional development, and PAR. In these domains, the GSM SAKU illustrates the potential of an action–reflection cycle, combined with formal structures (the Ministry of Religious Affairs, Pokjawas, KKM) and teacher communities, to create dual change in praxis and policy. Teachers' participation goes beyond being passive recipients of training; they become active participants as they negotiate the project's goals, control the writing process, and decide on the sustainability of the project.

As for Islamic education management, GSM SAKU has pioneered a model for the enhancement of the management of literacy in the pesantren-based madrasahs that entails the integration of the scholarly traditions, state policy, and the practice of knowledge management. This model, of course, is still contextual to Lumajang Regency and needs to be tested in other locations. However, the general model of synergy between the Ministry of Religious Affairs, universities, KKM, madrasahs, and publishers within a PAR framework in the production of teacher-published books offers a direction for other replication and development initiatives.

²⁷ Nugroho and Nasionalita, "Digital Literacy Index of Teenagers in Indonesia"; Gondwe et al., "Misinformation and Digital Inequalities: Comparing How Different Demographic Groups Get Exposed to and Engage with False Information."

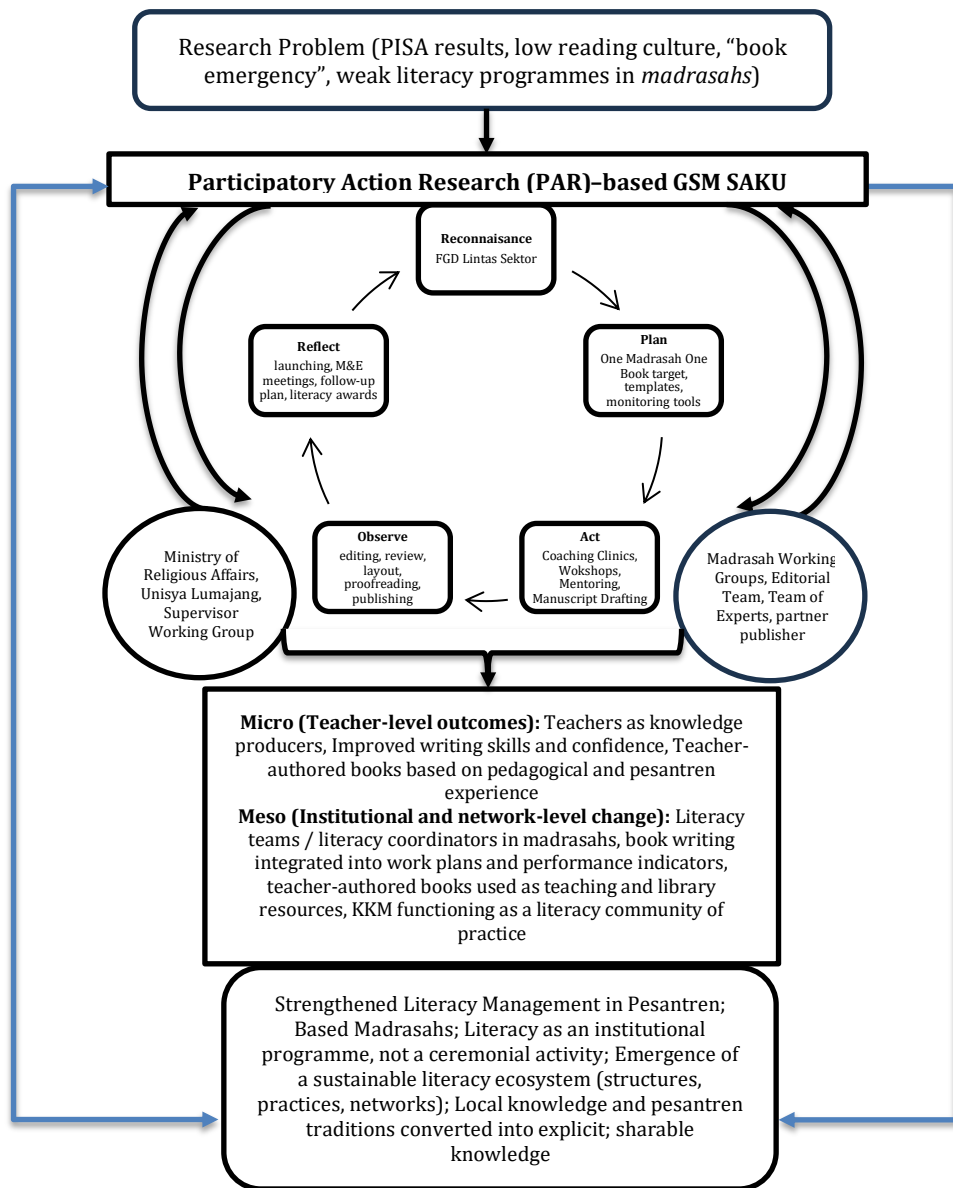


Figure 8. Conceptual Model for Strengthening Literacy Management among Pesantren-Based Madrasah Teachers

However, this community engagement research has its constraints. Impact evaluation is still largely qualitative and descriptive; no standardized pre-post evaluations of teachers' writing literacy skills and/or direct evaluation of impacts on students' learning outcomes has been carried out. Besides, the geographical scope is limited to a single regency. These constraints leave room for further research and engagement activities, particularly regarding the testing of GSM SAKU model for other madrasah and pesantren, as well as the interlinking of the strengthening of

teacher literacy with the quality assurance systems and curricula at regional and national levels.

Conclusion

The engagement research from the One Madrasah One Book Movement (GSM SAKU) programme in Lumajang Regency shows that improving the literacy management of pesantren-based madrasah teachers can be achieved in a more orderly manner in the context of programmatic, collaborative, and institutional integration as system strengthening and engagement. Given the national context of low literacy achievement, the scarcity of books, and the proverbial weak literacy ecosystem in schools and madrasahs, GSM SAKU is a national initiative designed to address the symptoms of literacy merely to be operationalized within the context of reading by teachers. In this regard, madrasahs are no longer seen as passive consumers of external literacy products. They are increasingly positioned as producers of literacy by writing books.

In total, 86 MA teachers, 138 MTs teachers, and 30 administrators from the MA and MTs Madrasah Working Groups (KKM) participated in one whole cycle of GSM SAKU. This suggests that the pesantren-based madrasah teachers have considerable latent potential that can be harnessed in various developments, particularly in writing and managing literacy programs. The teachers engaged in a number of activities that included the inauguration of the program, the raising of literacy awareness, the development of instruments and model books, the organization of intensive coaching clinics and mentoring, writing drafts, editing and reviewing, publishing, and launching of books. By the end of the activities, the teachers had managed to complete manuscripts that documented their best practices as teachers, their reflections on their pedagogy, and the ideas that they had on the development of pesantren madrasahs. This not only advanced their technical writing competence, but also enhanced their self-efficacy and professional identity, as well as the realization that book writing is one of their primary responsibilities as teachers and knowledge producers.

The application of Participatory Action Research (PAR) methodology was useful for the case at hand. Researchers engaged educational stakeholders (Madrasah Education Section, Pokjawas, KKM, teachers, partner universities, editorial team, publishers) in problem construction, strategy formulation, and outcome assessments in a cycle of reconnaissance, planning, action, observation, and reflection. This allowed GSM SAKU to grow as a social change initiative beyond just a training project in educational writing at the level of social (the individual as a teacher), institutional (the madrasah, and the KKM), and policy system (the Lumajang Regency Office of the Ministry of Religious Affairs) frameworks. At the end of the program, collective reflection resulted in the construction of a model to strengthen literacy management, which was ultimately grounded in authentic experience and adaptable to fit different contexts.

On the institutional level, GSM SAKU stimulated the formation of new structures and new patterns of work concerning the management of literacy. Some madrasahs began forming literacy teams, appointing literacy coordinators, incorporating book writing into the teaching staff's professional performance indicators and annual work plans, and using teacher-written books as learning and library resources. At the network level, MA and MTs KKM used their regular forums as opportunities for the exchange of writing experiences, planning future publications, and reinforcing teachers' literacy communities of practice. This configuration illustrates that GSM SAKU has concretely transformed literacy programs from being peripheral to becoming more intentional and embedded in the managerial structures of the programs.

The GSM SAKU experience theoretically contributes to Islamic Educational Management with a focus on education within Pesantren as well as Knowledge Management in Madrasah with Pesantren Integration. The essence of the program shows the strengthening of teacher literacy as a strategic entry point for establishing a knowledge management cycle where teachers' tacit knowledge is converted and stored as explicit knowledge in books which is disseminated through institutional channels (libraries, KKM, writing communities) and enculturates the madrasah and pesantren communities. This adds to the how discourse on image Pesantren and Madrasah as a

complex learning organization with the ability to manage knowledge in a systematic and purposeful way.

This is very limited community engagement research. When it comes to the measurement of the impact of a program on the impact of the program on the participants, it continues to be characterized by a disaggregated qualitative description. Pre and post measurement of pupil achievement in writing is lacking. In addition, the context of the research is limited to one regency which is one of the strongest Pesantren based Madrasahs, making it imperative to be careful in generalizing the findings to other areas which may be suited to a different type of Pesantren. In the future, other parts of the country should test the Teacher Literacy Management Strengthening Model based on GSM SAKU, but with more extensive designs which to include in the design of research the measurement of the learning outcomes which would be quality learning outcomes resulting in a student literacy culture, and school performance and the learning outcomes would then be measured in a way that is aimed at achieving long-term benefits.

With the above, it is evident that GSM SAKU in Lumajang Regency has proven that when teachers are treated as knowledge creators, and that is supported by purposeful PAR based literacy management that is collaborative across institutions (Ministry of Religious Affairs, Universities, KKM, Publishers), and a literacy movement is possible, one that goes beyond the rhetoric and transforms madrasahs and Pesantren in the way they manage and transmit knowledge. This reinforces the relevance of literacy management for teachers of Pesantren based Madrasah and that it should be one of the main strategies aimed at improving the quality of education in Islam in Indonesia.

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