



## Philological Literacy Development Model: The Role Of Lecturers' Managerial Competency And Leadership Authority

Ulfah Rasyidatus Syarifah<sup>1</sup>, Syamsul Anam<sup>2</sup>, Asep Maulana<sup>3</sup>

Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia<sup>123</sup>,

[rasyidahulfah@gmail.com](mailto:rasyidahulfah@gmail.com),<sup>1</sup> [syamsulanam.pbas2@uinkhas.ac.id](mailto:syamsulanam.pbas2@uinkhas.ac.id),<sup>2</sup>

[asepmaulana@uinkhas.ac.id](mailto:asepmaulana@uinkhas.ac.id),<sup>3</sup>

**Abstract:** This article aims to analyze and find the managerial competence of lecturers in constructing students' philological literacy awareness through poetry media at the Imam Syafi'i Islamic High School (STDI) in Jember Regency. This study uses a qualitative type with a descriptive exploratory approach. Data collection techniques include in-depth interviews, participatory observation, and documentation studies. The data is then analyzed through the stages of data reduction and data presentation, and conclusions are drawn using data validity, credibility, triangulation of methods and sources, and confirmability. Based on the results of the research findings, it is concluded that; STDI Imam Syafi'i lecturers carry out their roles as authority holders who compile programs, organize language literacy teams, mobilize teaching staff and staff, optimize Campus resources, and control activities through monitoring activities of the process of activities and the achievement of philological literacy programs.

**Keyword:** Philological Literacy, Lecturers' Managerial Competency, Leadership Authority.

**Abstrak:** Artikel ini bertujuan untuk menganalisis dan menemukan kompetensi manajerial dosen dalam mengkonstruksi kesadaran literasi filologi mahasiswa melalui media puisi di Sekolah Tinggi Dirasah Islamiah (STDI) Imam Syafi'i Kabupaten Jember. Penelitian ini menggunakan jenis kualitatif dengan pendekatan eksploratif deskriptif. Teknik pengumpulan data menggunakan wawancara mendalam, observasi partisipatif dan studi dokumentasi. Data kemudian dianalisis dengan tahapan reduksi data, penyajian data dan penarikan kesimpulan dengan Teknik keabsahan data kredibilitas triangulasi metode dan sumber, serta confirmabilitas. Berdasar hasil temuan penelitian disimpulkan bahwa; dosen STDI Imam Syafi'i menjalankan perannya sebagai pemegang otoritas yang menyusun program, pengorganisasian tim literasi bahasa, menggerakkan tenaga pengajar dan staf, mengoptimalkan sumber daya Kampus dan mengendalikan kegiatan melalui kegiatan monitoring proses kegiatan dan ketercapaian program literasi filologi .

**Kata kunci :** literasi filologi; kompetensi manajerial, otoritas, ,pimpinan.

Corresponding Author:

Ulfah Rasyidatus Syarifah

Postgraduate Program of Kiai Haji Achmad Siddiq State Islamic University of Jember;

[rasyidahulfah@gmail.com](mailto:rasyidahulfah@gmail.com)

## Introduction

Every three years, PISA (the Program for International Student Assessment) conducts reading, mathematics, and science literacy tests on randomly selected 15-year-old students from various countries. The countries tested in 2022 were 78 countries, more than in the same study in 2022, which was attended by 72 countries in the world (Liu et al., 2022). From the study results, Indonesia was ranked 72nd out of 78 countries that took the PISA competency test. Furthermore, the national score obtained based on philological and non-philological content in Indonesia, based on INAP in 2023, where the results showed that the philological content area got an average score of 27.65, while the non-philological content area got a higher score of 43.34 out of a total of 95 questions (Harmawati et al., 2023). This value shows the low interest and attention of the community towards philology in particular.

According to Prabhu et al., (2025) research, low literacy skills are caused by (1) increasingly sophisticated technological developments, which harm literacy culture because people prefer to play with cellphones than read books, (2) inadequate reading facilities, which makes reading habits difficult to do, (3) lack of motivation to read, due to people who do not understand the benefits of reading, (4) lazy attitude to develop every idea or idea. Genc et al., (2022) Research in Sweden on literacy has further expanded students' understanding of philology. Philological literacy has become an important and primary thing. Bernard's research shows that the Governments of Malaysia, Thailand, Singapore, and Brunei Darussalam require high school students to read and review 5-7 philology books in 3 years. In Soviet Russia, Canada, Japan, and Switzerland, it is mandatory to read and review 12-15 philology book titles (Topaloglu & Tekkanat, 2023).

Literacy is not only understood as the activity of reading and writing per se, but also requires critical thinking skills in assessing sources of knowledge from various sources, both printed, visual, digital, and auditory. Literacy skills are expected to be able to develop positive attitudes (Azzakiyyah & Farida, 2024). Currently, literacy has a very complex and broad meaning, such as basic literacy, financial literacy, digital literacy, scientific literacy, and philological literacy (Parmini et al., 2023). Philological literacy plays an important role in helping individuals achieve the meaning of language, so in introducing the habit of practicing philology, methods and efforts are needed that are carried out in-depth, in this case, using philological literacy models. Some of them are the response model, transactional model, green model, and socio-anthropological model (Anwas et al., 2022). Philological literacy is based on efforts to listen and learn the values of orality and literacy. Reading philology is a simple and complex activity. For example, in reading philological works.

Philological works can influence readers because of the beauty of their writing. Writing philological works is included in philological literacy. Philological literacy is understood as a creative expression of language whose objects are humans and the reality of their lives, using philology as its medium, which in its creative aspect, philology carries a message or teaching that aims to be conveyed to the reader, which in this case contains positive values and values of virtue (Öner & Cırık, 2023). For this reason, philological literacy activities in universities must begin to be encouraged to support philological

activities and also provide a broader philological experience in producing philology, so it is necessary to introduce various philological literacy models that can accompany members in recognizing philology more deeply (Lau, 2022).

One of the universities that has characteristics in developing philological literacy for students of the Imam Syafi'i Islamic Studies College, Jember Regency, this university was chosen as a research locus because it has creativity and innovation in developing its students' knowledge through a culture of philological literacy through various works in the form of poetry. The Head of the Imam Syafi'i Islamic Studies College in Jember realizes the importance of philological literacy in honing students' abilities, considering that philological literacy is very necessary to build a critical and creative attitude in viewing various existing phenomena, both in the internal and external environment of the university. (Observation, October 19, 2024)

With various focuses of its activities, the Imam Syafi'i Islamic Studies College of Jember Regency continues to be committed to developing an appreciation of philology, promoting a culture of reading, and encouraging the practice of writing philological works for students. The Imam Syafi'i Islamic Studies College of Jember Regency provides facilities to produce or consume philology collectively, so that in this case, the role of philological literacy educators is needed as companions to deepen philological works, to provide a broader philological experience (Zuidervart, 2019). In its implementation, the Imam Syafi'i Islamic Studies College of Jember Regency applies four models of philological literacy. These models are applied in the learning carried out during the activities, including the response model, transactional model, green model, and socio-anthropological model (Rahman et al., 2023).

Several previous studies on philological literacy have been conducted by previous researchers, including research by (Fikri, 2024) and (Inayati et al., 2024) which concluded that literacy strategies in learning can form critical thinking skills, reinforced by research results (Hasanova et al., 2021) which have an impact on the quality of students' philological literacy in the knowledge dimension, and the stronger dimension of practice for students. Research (Rahman et al., 2023) on the philological literacy of 28 religious education teachers from West Java concluded that not only religious education teachers but also other subject teachers must be able to become role models to improve students' philological literacy so that they become seeds in maintaining harmonious social interactions between religious communities (Hatuti et al., 2023).

Meanwhile, specific efforts to increase the spirit of philological literacy in higher education, according to research results (Sumarna & Gunawan, 2022), are regular reading activities, study groups, provision of library and e-library facilities, and evaluation of learning outcomes. Based on the description of several studies, the focus of previous research was how the role of an organization (university and school) through the role of lecturer managerial competence and leadership policies and their impact on students' philological literacy, gap research, and novelty of this research is to continue and develop the authority of leaders in constructing awareness of philological literacy at the Imam Syafi'i Islamic Higher Education College, Jember Regency. Previous research related to

philological literacy has never combined aspects of philology, leadership authority, lecturer competence, and the evaluation process.

### **Methods**

In this study, the researcher used a qualitative approach as a research method with a case study approach (Caniago, 2021). The locus of the research is the Imam Syafi'i Islamic Higher Education College in Jember Regency, the focus of the research is on the role of teacher competence and leadership authority in constructing philological literacy awareness for students through poetry philology media. The research period was carried out from October 2024 to December 2024.

The information collection process was carried out through interview methods, observations, and literature studies (Dewi, 2022). The interview process was carried out through a question and answer process between researchers and informants who supported this study, namely leaders, educators, lecturers, and education personnel with Imam Syafi'i students. In addition, an observation stage was carried out where researchers collected materials and data needed through the process of observing researchers in activities carried out at the Balai Pustaka Philology Studio. Meanwhile, literature studies were carried out using scientific references in the form of sources that collect information relevant to the research topic (Au-Yong-Oliveira, 2024).

Spradley divides qualitative data analysis based on the stages of qualitative research. The stages carried out are domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis (Garrido, 2022). Four stages of data analysis are carried out during and after the field. Analysis during the field is carried out to build a strong study focus by developing analytical questions. At the end of the analysis, during the field, the researcher makes a reflection of thoughts about the focus being studied (Barroga & Janet, 2023). Meanwhile, data analysis after leaving the field is carried out to organize and review the results of the analysis, and whether the researcher has found complete and optimal data to describe the focus that is used as the final research report (Tosoni & Zuccalà, 2020). The implementation of data validity checking in this study is based on four criteria, namely the degree of credibility, transferability, dependability, and confirmability (Arikunto, 2017).

### **Result and Discussion**

#### **Results**

Several stages of study findings were carried out by the leadership of the Imam Syafi'i Islamic Higher Education College of Jember Regency in constructing literacy awareness of students so that it becomes a pioneering college based on philological literacy, as detailed below:

#### **Determination of the Vision and Mission of a University Based on Philological Literacy**

The policy set by Dr. Muhamad Arifin, M.A as the leader of the Imam Syafi'i Islamic Higher Education College of Jember Regency related to philological literacy was carried out in the following stages; First, by rolling out the issue of the low literacy culture in Indonesia to strengthen and insert awareness of reading culture into the vision of the college, then implicitly including it in the mission, as explained by Dr. Muhamad Arifin, M.A. who stated that:

*"I once read the results of a comparative study of world student productivity in reading books. On average, high school graduates in Germany read 32 book titles per year, in the Netherlands 30 books, in Russia 12 books, in Japan 15 books, in Singapore 6 books, in Malaysia 6 books, in Brunei 7 books, while in Indonesia zero books per year. This condition makes us aware that the development of the Imam Syafi'i Islamic Higher Education College of Jember Regency as a place for higher education to produce superior human resources, needs to establish a vision and mission in managing the Campus based on philological literacy since the age of seven (Interview. Dr. Muhamad Arifin, M.A, October 04, 2024).*

Furthermore, Dr. Muhamad Arifin, M.A explained that the preparation of the vision and mission of the Imam Syafi'i Islamic Higher Education College of Jember Regency was carried out by; selecting individuals who are appropriate in placing their functions and duties on the Campus, as much as possible stakeholders must be involved in the process of developing this vision and mission statement because through involvement, people become committed to the Campus, followed by the formation of a team that is relevant to the vision and mission to be achieved by the organization.

When making policies, the Leadership of the Imam Syafi'i Islamic Education College of Jember Regency requires the involvement of campus residents to express ideas and concepts to reach a mutual agreement, so that the implementation of plans can be carried out with enthusiasm and can achieve goals effectively. After a brainstorming process with all stakeholders, the Imam Syafi'i Islamic Education College of Jember Regency established a vision with the statement:

*"As an institution for the transmission and transformation of Islamic sciences, becoming a source of scientific disciplines, and Islamic traditions. Meanwhile, the Imam Syafi'i Islamic Education College of Jember Regency is to form a superior and high-achieving generation towards the formation of a complete ummah; educating and developing a generation of Muslim men and women who have spiritual depth, Islamic character, are disciplined in knowledge, have scientific insight, and are useful for family, society, country and religion. (Interview. Dr. Muhamad Arifin, M.A, October 04, 2024).*

In this context, the leadership of the Imam Syafi'i Islamic Studies College of Jember Regency can be categorized as Legal-Rational Authority because of the Rector's ability to inspire others to temporarily postpone their normal lives and join the "power of change" from 0 Literacy to people who have a foundation of philological literacy. This power comes from the authority, competence, and religious maturity of a leader and is the basis of the charismatic authority of the rector and his messages, which are based on the low literacy conditions of the Indonesian nation. The team then determines a philological literacy program that is tailored to the function of each component within the Campus and the solidity of personnel who can play their role in determining and implementing policies, activities, and programs developed by the Campus.

### **The role of lecturer managerial competence in mentoring philological literacy**

To ensure the vision and mission set by the Imam Syafi'i Islamic Education College of Jember in increasing awareness of philological literacy, the next step is to mobilize all educators and education personnel in developing philological literacy to achieve the goals

that have been set. There are two forms of activity in developing philological literacy, including the following;

First, through the management of habituation activities. At the habituation stage, the educators of the Imam Syafi'i Islamic Education College of Jember Regency require students, educators, and education personnel to read the Qur'an together for 20 minutes at 06.15-06.30 WIB, then continue with reading books for 20 minutes before the first lesson begins (Observation, November 15, 2024).

As acknowledged by Ustadz Fauzi as a teacher at the Imam Syafi'i Islamic Education College of Jember Regency, as follows;

*The activities carried out so far to develop the reading and writing potential of students are initiated by reading and writing questions about the reading. In addition, provide questions and answers to the questions given. The activity was then continued by implementing a mandatory reading program to read the philological works of contemporary scholars together for 20 minutes at 06.20-06.40 WIB, then continued with reading a poetry book for 20 minutes" (Interview, Ustadz Fauzi, November 13, 2024)*

Meanwhile, the learning methods to support philological literacy used by teaching staff at the Imam Syafi'i Islamic Studies College in Jember are storytelling strategies and guided reading, surveys, questions, and reading recipe reviews. Several of these methods were implemented by lecturers at the Imam Syafi'i Islamic Studies College in Jember to accustom students to concentrating on reading, practicing fast reading skills, practicing skills related to reading content, and developing critical and comprehensive reading skills (Observation, November 15, 2024).

In addition to using various methods of learning, the teaching staff of Imam Syafi'i Campus also actively involves other campuses in collaborating to develop philological literacy programs through various interesting activity agendas, such as literacy competitions such as poetry reading, storytelling competitions, theater, scientific debates and other programs included in the field of philological literacy between students. Campus leaders also develop a physical environment of the madrasa that is rich in literacy, such as providing a library (Observation, November 19, 2024).

The description of the research results can be synthesized that the implementation of the Independent Curriculum requires students to read non-textbook books, which can be books about general knowledge, hobbies, special interests, or multimodal texts, and can also be linked to certain subjects. Providing class reading corners, reading corners, reading canteens, and watching short videos. Literacy skills development through activities in campus libraries and city/regional libraries or class reading corners with various activities, including shared reading, guided reading, watching short films, and/or reading texts (print, visual/digital (material from the internet); students respond to texts (print/visual/digital), fiction and non-fiction, through several simple activities such as drawing, making concept maps, discussing, and talking about books (Observation, November 21, 2024).

Second, through a strategy of regular visits to the Library. The Library at the Campus Leadership is very adequate. This can be seen from the neat, clean, and comfortable condition of the library with a well-arranged collection of books. In addition, the teaching

staff, on the orders of the Campus leadership, also provide other supporting facilities and infrastructure, such as reading huts and literacy canteens, wall magazines, and interesting reading books for students to read.

### **Control of the philological literacy mentoring program**

Based on data and field findings, the development of philological literacy at the Imam Syafi'i Islamic Education College of Jember cannot be separated from monitoring activities. The leadership of the Imam Syafi'i Islamic Education College of Jember encourages the involvement of all parties, especially lecturers, to take part in developing a culture of philological literacy at the Imam Syafi'i Campus. The role of the leadership of the Imam Syafi'i Islamic Education College of Jember as a policy maker and decision maker is an inherent part of any leadership role, including leadership in the organization of Islamic Education Institutions. Leadership is one of the factors that play a very important role in an organization. Every leader has different behavior in leading their followers.

As explained by Dr. Muhamad Arifin, M.A., monitoring is carried out involving senior teachers. Monitoring is in the form of program supervision and process supervision. Process supervision is carried out by a delegation of teachers who are on duty on the scheduled day, the form of supervision is to supervise the progress of activities, the use of facilities and infrastructure, and find solutions if there are obstacles (Interview. Dr. Muhamad Arifin, M.A., December 04, 2024).

The activities that teaching staff must do in the monitoring process are to monitor the active participation of students, both directly and indirectly, such as through teacher delegations or each student's literacy activity journal provided by the Campus. The activity journal is used as proof that students are participating in the literacy program, which is signed by the team on duty. Literacy activity journals are used as evaluation materials for religious literacy programs, measuring students' literacy progress over a certain period, and can be used as a reference for awarding awards to students who are most active in participating in the philology literacy program (Observation, December 3, 2024)

Meanwhile, program supervision is carried out by the leadership of the Imam Syafi'i Islamic Education College Jember periodically in measuring the effectiveness of the implementation of various programs carried out by teaching staff in managing their learning classes to improve students' philological literacy skills. In addition to weekly monitoring, teaching staff also conduct monthly monitoring. Monthly monitoring is carried out once a month at the Campus office through focus group discussion (FGD) activities (Observation, December 7, 2024).

Focus group discussion (FGD) activities are carried out to determine the success or obstacles faced by teaching staff and students when participating in the literacy program for one month (Welsh, 2017). The caretaker of the Imam Syafi'i Islamic Education College Jember and the teaching staff then seek alternative solutions together to solve the problems that have been identified.

## Discussion

The effectiveness of the education process on campus will be optimal if the leadership can organize and guide the teaching staff well so that the teachers can carry out their duties with full responsibility. The status of legitimate authority, according to Weber, occurs when the power applied is considered valid, with the indicator that people under the authority voluntarily give their obedience. Based on the relationship between the ruler and the ruled, Weber classifies the following three sources of types of legitimate authority, namely: (1) Traditional Authority; (2) Charismatic Authority; and (3) Legal-Rational Authority (Azzakiyyah & Farida, 2024).

The leadership of the Imam Syafi'i Islamic Higher Education College in Jember Regency, with its authority, can formulate policies through the vision of philological literacy as one of the goals of developing the quality of students at the Imam Syafi'i Islamic Higher Education College in Jember. This leader's behavior is briefly referred to as leadership authority. The Chancellor is the person most responsible for everything that happens at the College (Tosoni & Zuccalà, 2020).

In this context, the leadership of the Imam Syafi'i Islamic Higher Education College of Jember Regency can be categorized as Legal-Rational Authority because of the Rector's ability to inspire others to temporarily postpone their normal lives and join the "force of change" from 0 Literacy to people who have a foundation of philological literacy (Agustina, 2024). This power comes from the authority, competence, and religious maturity of a leader and is the basis of the charismatic authority of the rector and his messages, which are based on the low literacy conditions of the Indonesian nation. Philological literacy skills development is also carried out through activities in the Campus library and visits to city/regional libraries (Krismalita Sekar Diasti et al., 2023).

The implementation strategy for the development of philological literacy is in line with the five managerial competency indicators explained by Porter, including (1) Stages or specific activity plans that must be carried out. (2) The existence of a person who is responsible so that each stage or action can be completed properly. (3) Schedule for carrying out each stage or action. (4) Resources that need to be allocated so that the stages or actions can be completed properly. (5) The existence of a feedback mechanism to monitor each stage or action (Zulianti & Hastomo, 2022). The main concern in conducting monitoring activities at the Imam Syafi'i Islamic Higher Education College in Jember is related to various indicators such as teacher performance, availability and updating of reading sources for students, strategies or methods used in literacy assistance, and teaching media (Zuidervaat, 2019).

The results of the monitoring that have been reported then become a reference for the Campus to prepare sustainable programs. The sustainable programs carried out are in the form of counseling guidance, motivation, and various problem-solving led by the leadership as managers at the Imam Syafi'i Islamic Higher Education College in Jember (T. U. Dewi, 2022). Based on research findings, the role of Dr. Muhamad Arifin, M.A as the holder of leadership authority at the Imam Syafi'i Islamic Higher Education College in Jember in constructing students' philological literacy awareness, the Imam Syafi'i Campus



leadership carries out its role as a leader who is tasked with compiling programs, compiling Campus organization, mobilizing teaching staff and staff, optimizing Campus resources and controlling activities through monitoring the process of activities and the achievement of the philological literacy program and utilizing the monitoring results in improving the progress of the quality of students with a sustainable philological literacy program (Lau, 2022). The research findings are explained in more detail in the following table:

Table 1. Philological Literacy Development Model at the Imam Syafi'i Islamic Studies College, Jember

No	Research Findings	Description of Research Findings
1	Determination of Philological Literacy Policy in the Vision and Mission of the Campus	The leadership of the Imam Syafi'i Islamic Studies College of Jember, with its authority, involves the Campus community to express ideas and concepts to reach a mutual agreement so that the implementation of plans can be carried out with enthusiasm and can achieve goals effectively
2	Determination of the implementation strategy for the development of philological literacy	First, through a habituation strategy. At the habituation stage, the leadership of the Imam Syafi'i Islamic Studies College of Jember established a policy to require students, educators, and education personnel to read contemporary philological works together for 20 minutes before the first lesson begins. Second, through a strategy of regular visits to the Library. The campus leadership also provides other supporting facilities and infrastructure, such as reading huts and literacy canteens, wall magazines, and interesting reading books for students to read
3	Monitoring the process and mentoring program for philological literacy	Monitoring is in the form of program supervision and process supervision. Process supervision is carried out by a delegation of teachers on duty on the scheduled day. Meanwhile, program supervision is carried out by the leadership of the Imam Syafi'i Jember Islamic Education College periodically in measuring the effectiveness of the implementation of various programs carried out by teaching staff in managing their learning classes to improve the philological literacy skills of students

This concluded that literacy strategies in learning can form critical thinking skills, reinforced by research results, which have an impact on the quality of students' philological literacy in the knowledge dimension, and the stronger dimension of practice for students. Research on philological literacy of 28 religious education teachers from West Java concluded that not only religious education teachers but also other subject teachers must be able to become role models to improve students' philological literacy so that they become seeds in maintaining harmonious social interactions between religious communities. Meanwhile, specific efforts to increase the spirit of philological literacy in higher education, according to research results (Sumarna & Gunawan, 2022).

The findings of this study strengthen the research of (Fikri, 2024) and (Inayati et al., 2024) The philological literacy policy implemented by university leaders is also able to shape students' attitudes and personalities to respect differences in religious beliefs and have an impact on students' preventive attitudes toward hate speech. The strategy implemented at the Imam Syafi'i Islamic Higher Education College in Jember is also in line with research (Hasanova et al., 2021) that a variety of strategies and learning methods are needed to increase students' motivation for philological literacy awareness to form critical thinking skills in understanding various religious content. Meanwhile, specific efforts made by the Imam Syafi'i Islamic Higher Education College in Jember to increase the spirit of philological literacy strengthen the research results (Hatuti et al., 2023) and (Rahman et al., 2023) that regular reading activities, study groups, provision of library and e-library facilities, and evaluation of learning outcomes can improve students' philological literacy.

## **Conclusion**

Based on the description of the research above, the role of Dr. Muhamad Arifin, M.A., as the holder of leadership authority at the Imam Syafi'i Islamic Higher Education College in Jember Regency in constructing students' philological literacy awareness. The leadership of the Imam Syafi'i Islamic Higher Education College in Jember, with its authority, can formulate policies through the vision of philological literacy as one of the goals of developing student quality within the campus. This leader's behavior is briefly referred to as the authority of the leadership authority, in the preparation of language literacy policies, the Head of the Imam Syafi'i Islamic Studies College of Jember involves all Campus residents to express ideas and concepts to reach a mutual agreement so that the implementation of plans can be carried out with enthusiasm and can achieve goals effectively. In the context of the findings of this study, the leadership of the Kyai at the Imam Syafi'i Islamic Studies College of Jember can be categorized as a charismatic authority because of the Kyai's ability to inspire others.

The next step is to involve the role of managerial competence of educators (lecturers) in managing philological literacy activities to achieve the goals that have been set. There are two forms of activity in the development of philological literacy, including the first through habituation activities. At the habituation stage, the Head of the Imam Syafi'i Islamic Studies College in Jember established a policy to require students, educators, and education personnel to read contemporary philological works together for 20 minutes at 06.20-06.40 WIB, then continue by reading traditional philological books for 20 minutes before the first

lesson begins. Second, through accompanying visits to the Library, providing other supporting facilities and infrastructure such as reading huts and literacy canteens, wall magazines, and interesting reading books for students to read.

The development of philological literacy at the Imam Syafi'i Islamic Studies College in Jember cannot be separated from controlling activities. Controlling is in the form of program supervision and process supervision. Process supervision is carried out by a delegation of teachers who are on duty on the scheduled day. The form of supervision is to supervise the course of activities and the use of facilities and infrastructure. Meanwhile, program control is carried out by the leadership of the Imam Syafi'i Jember Islamic Studies College periodically to measure the effectiveness of the implementation of various programs carried out by teaching staff in managing their learning classes to improve the philological literacy skills of students.

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