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Strategy and Portrait of the Literacy Movement in Public *Madrasah Ibtidaiyah*

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Abstract

The need for literacy in the era of globalization demands the state's role to facilitate educational systems and services in line with the mandate of the 1945 Constitution. Efforts were made by the Ministry of Religious Affairs of the Republic of Indonesia by launching the *Madrasah* Literacy Movement (GLM) program to generate literacy at various levels of religious educational institutions. The research method uses qualitative research methods using a field research approach. Data was collected based on observations, interviews, and documentation. Data analysis techniques using the Miles and Huberman model go through three steps: data condensation, data presentation, conclusion, and verification. The results showed that *madrasah* policies in adopting the *madrasah* literacy movement program in Public Islamic Elementary Schools (*Madrasah Ibtidaiyah Negeri*, MIN) were implemented by making policies for monitored reading programs, reading corner programs, and providing textbooks/non-lessons for students. The strategy of the *madrasah* literacy movement in MIN is the form of conditioning a literacy-friendly physical environment, striving for a social and practical environment as a communication and literacy interaction model, and seeking *madrasah* as a literate academic environment. Portrait of *madrasah* literacy movement in awakening literacy culture in MIN through planning, habituation, development, and learning activities of literacy programs.

Keywords: Literacy Culture, Literacy Movement, *Madrasah Ibtidaiyah*.

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Introduction

A developed nation is a nation that can create peace, happiness, and comfort for all its citizens. One indicator of a developed country can be seen from the level of superior quality of education.¹ An outstanding level of education reflects the quality of human

¹ Benjamin Kanga Fomba, Dieu Ne Dort Fokam Talla, and Paul Ningaye, "Institutional Quality and Education Quality in Developing Countries: Effects and Transmission Channels," *Journal of the Knowledge Economy* 14, no. 1 (March 1, 2023): 86–115, <https://doi.org/10.1007/s13132-021-00869-9>; Munish Saini et al.,

resources in it. Quality human resources can drive a nation to organize economic, social, and cultural life.² The creation of a solid national order cannot be separated from the role of all elements of the nation in forming a famous society and a climate of life that synergizes with each other.³

Evidence of this progress can be seen in Indonesia's entry into the G20, a group consisting of 19 countries with major economies in the world plus the European Union.⁴ But unfortunately, progress in the economic sector is inversely proportional to the quality of its human resources. Indonesia's human resources quality is still not ready to face global competition. Indications of a lack of human resource readiness can be seen from various factors that support the creation of superior human resources, such as education, which still needs to be addressed massively. The parameters of the quality of education in a country can be seen through the condition of community literacy at certain levels, types, and educational pathways. The quality of Indonesian education is a category that is still very far from expectations and needs hard work to improve. Based on data from the 2018 Program for International Student Assessment (PISA) initiated by the Organization for Economic Cooperation and Development (OECD) states that the reading literacy level of Indonesian students is ranked 72 out of 78 countries with an average reading level of 371, far below the OECD average of 487.⁵

In addition, UNESCO states that Indonesia ranks second bottom in terms of world literacy, with meager public interest in reading. According to UNESCO data in 2020, the reading interest of the Indonesian people is very concerning, only around 0.001%. That is, out of 1000 Indonesians, only one person likes to read. Various studies entitled Reading Literacy Activity Index of 34 Provinces in 2019 conducted by the Education and Culture Policy Research Center of the Ministry of Education and Culture stated that the national

"Sustainable Development Goal for Quality Education (SDG 4): A Study on SDG 4 to Extract the Pattern of Association among the Indicators of SDG 4 Employing a Genetic Algorithm," *Education and Information Technologies* 28, no. 2 (February 1, 2023): 2031–69, <https://doi.org/10.1007/s10639-022-11265-4>.

² Ahmad Noviansah, "Gerakan Literasi Sekolah Dan Penguatan Pendidikan Karakter Terhadap Perumusan Materi Pokok Madrasah Ibtidaiyah," *eL Bidayah: Journal of Islamic Elementary Education* 2, no. 1 (March 31, 2020): 1–12, <https://doi.org/10.33367/jiee.v2i1.1009>; Hani Subakti, Siska Oktaviani, and Khotim Anggraini, "Implementasi Gerakan Literasi Sekolah Pada Masa Pandemi Covid-19 Dalam Meningkatkan Minat Baca Siswa Sekolah Dasar," *Jurnal Basicedu* 5, no. 4 (August 1, 2021): 2489–95, <https://doi.org/10.31004/basicedu.v5i4.1209>.

³ Giri Indra Kharisma, Imaniah Kusuma Rahayu, and Uman Rejo, "Internalisasi Nilai Karakter Islam pada Siswa Kelas 1 MIN Timor Tengah Utara Melalui Gerakan Literasi Sekolah," *E-Dimas: Jurnal Pengabdian kepada Masyarakat* 11, no. 4 (December 28, 2020): 507–13, <https://doi.org/10.26877/e-dimas.v11i4.4724>.

⁴ Shankari Sundararaman, "Indonesia's Role in the G20: Assessing the Critical Link in the ASEAN Chain," in *Economics of G20*, 2 vols. (Wuhan: World Scientific, 2020), 119–38, https://doi.org/10.1142/9789811214752_0007.

⁵ Andreas Schleicher, *PISA 2018: Insights and Interpretations* (Paris: OECD, 2019).

reading literacy activity index was included in the category of *low literacy activity*. Meanwhile, in the provincial index, as many as nine are in the medium category, 24 provinces are in the low category, and one province is in the deficient category. The result is an accumulation of four dimensions, namely the dimensions of taste, access, alternative, and culture.⁶

The need for literacy in the era of globalization demands the state's role to provide and facilitate educational systems and services in line with the mandate of the 1945 Constitution. The 1945 Constitution Article 31 Paragraph 3 states, "The government seeks and organizes a national education system that increases faith and piety and noble morals to educate the life of the nation, which is regulated by law." In the regulation, it is affirmed that the literacy program also includes all efforts in developing individual potential consisting of spiritual, intellectual, emotional, language, aesthetic, and social intelligence by adjusting to the rapid development of technology and information flow.⁷ Education needs to make schools as learning organizations so that all citizens grow as lifelong learners. Literacy is a very important aspect and is integrated with the world of education. Through literacy activities, students can be used to introduce, understand, and apply the knowledge they have gained in educational institutions. Education needs to make schools as learning organizations so that all citizens grow as lifelong learners.⁸ Literacy is also related to students' lives within the scope of the school, family, and community environment.

The government has made various efforts through policies launched to deal with the low literacy rate in Indonesia. Through the Ministry of Education and Culture (Kemdikbud) on August 19, 2015, the state launched the School Literacy Movement Program (GLS). Then, since 2016, the Ministry of Education and Culture has intensified the National Literacy Movement Program (GLN), which includes the GLS, as part of the implementation of Permendikbud Number 23 of 2015 concerning Ethical Growth. With the GLN program, every institution is expected to actively participate in improving community literacy through its various activities.⁹

⁶ Lukman Solihin et al., *Indeks Aktivitas Literasi Membaca 34 Provinsi* (Jakarta: Pusat Penelitian Kebijakan Pendidikan dan Kebudayaan, Badan Penelitian dan Pengembangan, Kementerian Pendidikan dan Kebudayaan, 2019).

⁷ Zaina Al Fath et al., "School Literacy Movement Policy: Concept and Implementation," *ABDAU: Jurnal Pendidikan Madrasah Ibtidaiyah* 1, no. 2 (2018): 331–44.

⁸ Erlin Kartikasari and Endang Nuryasana, "School Literacy Movement Program in Elementary Schools, Indonesia: A Literature Review," *Journal of Education and Learning (EduLearn)* 16, no. 3 (2022): 336–41, <https://doi.org/10.11591/edulearn.v16i3.20383>.

⁹ Maimunatun Habibah, "Pengembangan Budaya Literasi Agama Di SMA Negeri 2 Kediri," *Indonesian Journal of Islamic Education Studies (IJIES)* 2, no. 2 (2019): 203–15, <https://doi.org/10.33367/ijies.v2i2.1110>;

For example, students in school can be facilitated by starting reading habits early.¹⁰ Similar efforts are also made by the Ministry of Religious Affairs, which oversees formal religious education such as early childhood education, primary education (MI/SD), and secondary and higher education. The Ministry of Religious Affairs launched the *Madrasah Literacy Movement (GLM)* program in all faith-based education units under its auspices to generate literacy at various levels of religious educational institutions.¹¹ The GLM is a comprehensive effort that positions the *madrasah* as a learning community carried out by all parties, including the government, teachers, students, and parents and guardians of students.¹² The GLM program will be able to run well when there is synergy from various parties who contribute to it.

Islamic Elementary Schools (*Madrasah Ibtidaiyah*, MI) is one of the educational institutions tasked with carrying out faith-based education and learning activities for students of primary education age and has a strategic-urgent role in developing the GLM. Students are expected to have good literacy skills through various activities programmed. Good literacy skills are not instantaneous but continuous activity processes that hone students' ability to think, act, and behave. Synergy from all parties is a must for creating a *madrasah* environment with a superior literacy level. As facilitators and creators in learning activities carried out by students, teachers must engage actively in grounding the GLM with various activities. As well as habituation activities and motivating students to read, write, and develop skills, such as listening and speaking skills, properly and correctly. Literacy activities are expected to become habits and traditions of students in everyday life to create the next generation of the nation who are literate, adaptive, and contributive to the progress of the nation and state in the future.¹³

Several previous studies offered new ideas on post-pandemic literacy movement strategies through the use of media (print and electronic) with various applications and

Tim Penyusun, *Pedoman Penilaian Dan Evaluasi Gerakan Literasi Nasional* (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2017).

¹⁰ Dyah Putri Fadillah and Istikomah Istikomah, "The Strategy Of School Literacy Culture In Elementary School," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (October 19, 2021): 503–17, <https://doi.org/10.31538/nzh.v4i3.1614>.

¹¹ Akhmad Syahri, "Religious Literacy Movement among Madrasah Ibtidaiyah Students," *Edukasia Islamika : Jurnal Pendidikan Islam* 5, no. 1 (June 30, 2020): 38–51, <https://doi.org/10.28918/jei.v5i1.1059>.

¹² Deny Kurniawan et al., "Madrasah Literasi Berbasis Integratif," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 2, no. 1 (January 6, 2021): 41–51.

¹³ I. Made Ngurah Surangga, "Mendidik Lewat Literasi untuk Pendidikan Berkualitas," *Jurnal Penjaminan Mutu* 3, no. 2 (August 31, 2017): 154–63, <https://doi.org/10.25078/jpm.v3i2.195>.

provided motivation and rewards to students.¹⁴ Other studies offer a portrait of literacy development by instilling a culture of early reading, creating a book-friendly campus environment, and maximizing library utilization through reading visits.¹⁵ The subsequent research offers strategies for developing the library collection of public MI in East Java through selecting library materials for *madrasah* collections and the principal's commitment to making library SOPs.¹⁶ This research focuses on explaining the strategy and portrait of the GLM in fostering students' interest in reading in Public *Madrasah Ibtidaiyah* (MIN).

One example of activities to improve literacy skills in MIN 1 Banjarnegara is through various habituation activities such as reading aloud for low grades and guided reading for upper classes. Reading aloud is intended so students are interested and enthusiastic to learn and practice their knowledge. Guided reading activities are planned so that students are interested and motivated to gain knowledge from various activities inside and outside the classroom. In addition, *madrasah* always facilitates students to be active and enthusiastic in learning. It can be seen in every activity carried out by students directed to support material understanding activities with the level of student development. Students have a safe and comfortable learning environment to create pleasant learning conditions. It is hoped that with these prerequisites, all *madrasah* residents can develop all their talents and potential through various activities that educate and guide the creation of noble morals in themselves.

Methods

This research uses qualitative methods that are categorized into types of field research. Field research is a research activity in preparing and collecting data directly at the research site. It was done to obtain information about the strategy and portrait of the GLM in awakening literacy culture in MIN 1 Banjarnegara. A deep understanding of the research object will help researchers get valid and reliable data. The research approach uses a descriptive-qualitative approach. This approach uses words instead of numbers (statistics) to deliver research processes and results.¹⁷ Data was collected through observations,

¹⁴ Redite Kurniawan, Muhammad Yunus Abu Bakar, and Ah Zakki Fuad, "Blended Literacy: Post-Pandemic Literacy Strategies at Integrated Madrasah Tsanawiyah," *Indonesian Journal of Islamic Education Studies (IJIES)* 6, no. 1 (June 30, 2023): 64–78, <https://doi.org/10.33367/ijies.v6i1.3326>.

¹⁵ Umar Mansyur, "Minat Baca Mahasiswa: Potret Pengembangan Budaya Literasi Di Universitas Muslim Indonesia," *Literasi : Jurnal Bahasa Dan Sastra Indonesia Serta Pembelajarannya* 4, no. 2 (October 20, 2020): 135–41, <https://doi.org/10.25157/literasi.v4i2.3900>; Habibah, "Pengembangan Budaya Literasi Agama Di SMA Negeri 2 Kediri."

¹⁶ Aulia Puspaning Galih, "Strategi Pengembangan Koleksi Perpustakaan Madrasah Ibtidaiyah Negeri Jawa Timur," *JMM (Jurnal Masyarakat Mandiri)* 4, no. 2 (June 2, 2020): 201–8, <https://doi.org/10.31764/jmm.v4i2.1951>.

¹⁷ Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif Dan R&D* (Bandung: Alfabeta, 2013).

interviews, and documentation. The observation aims to obtain complete data related to the portrait of the GLM implemented in MIN 1 Banjarnegara.

The interview seeks to obtain data related to phenomena that cannot be photographed by observation. Researchers use semi-structured interviews; researchers prepare a list of questions for the interviewer. Interviews were conducted with the *madrasah* principal, the IB class teacher, and five students. The interview aims to explore the policies and roles of *madrasah* principals in the GLM, teachers' efforts in fostering students' interest in reading, and the response and influence of the GLM for students. Documentation supports data on implementing *madrasah* literacy and strategies to awaken literacy culture, including teaching and learning activities for IB classes, student reading activities in the reading corner, and habituation activities every Friday to foster student literacy. Data analysis using interactive analysis model: data condensation, presentation, conclusion and verification.¹⁸

Discussion

Policy in Adopting the *Madrasah* Literacy Movement Program

The *madrasah* policy in adopting the GLM program in MIN 1 Banjarnegara is carried out with various literacy support programs and activities for its students. The GLM policy was motivated by the low interest in reading among school-age students. Similarly, MIN 1 Banjarnegara students with different characters and parenting styles in educating children at home significantly affect them. Implementing the GLM policy in MIN 1 Banjarnegara is based on national policy and concerns and complaints from upper-class teachers where some students have entered the upper class but are still not fluent in reading, even with spelling.

The principal always makes policies within the ability of MIN 1 Banjarnegara to avoid making it difficult for all related parties.¹⁹ *Madrasah's* policy in adopting the GLM program is implemented by making policies for monitored reading and reading corner programs and providing textbooks/non-lessons for students. The policy is intended to support the GLM in running optimally and achieving goals.²⁰ MIN 1 Banjarnegara always procures books every year and assigns tasks to 2 (two) teachers, Mr. EX and Mrs. YE, to monitor the procurement and needs of books, both textbooks and non-textbooks.

¹⁸ Sugiyono.

¹⁹ The Principal of MIN 1 Banjarnegara, Interview, 2022.

²⁰ Zamroni Zamroni, "Innovation of Learning Management in Madrasah Level," *Dinamika Ilmu* 19, no. 2 (December 14, 2019): 337–49, <https://doi.org/10.21093/di.v19i2.1717>; Hilda Ainissyifa and Abdul Kosim Nurseha, "Contextualizing Mahmud Yunus' Islamic Education Concept in Madrasah Aliyah," *Jurnal Pendidikan Islam* 8, no. 1 (June 6, 2022): 87–100, <https://doi.org/10.15575/jpi.v8i1.19117>.

The GLM policy, in the form of a monitored reading program, aims to familiarize students with reading. Students from grades I to VI are accustomed at certain times always to reading books, especially non-lesson books. For the reading program to run well, it is necessary to have another literacy-based program in the form of a reading corner program. The *Madrasah's* Reading Corner is a program that provides places for students to read books about education and science, as well as student works that can add to the distinctiveness and uniqueness of the place.²¹ Several activities direct students in their spare time between class hours to read books available on the shelves of the classroom corner.



Figure 1. IB Class Reading Corner

Figure 1 shows the reading corner in IB Class. The reading corner program is promoted to support literacy culture in the *madrasah*. Based on an interview with the *madrasah* principal through the reading corner, it is hoped that every teacher will try their best so that the place can become a magnet to attract students to read books.²² The existence of a reading corner is not intended to compete with *madrasah* libraries. However, to support *madrasah* libraries in creating a regular reading and reading climate for lower to upper grades students. The books available in the reading corner try to be different from those in the *madrasah* library. It is so that students can have a variety of choices in reading books according to their interests and hobbies in the books they choose so that students can like to read early on themselves.

²¹ Maratul Qiftiyah, "Improving Cognitive Development of Students by Reading Corner Program in Elementary School Level," *MUDARRISA: Jurnal Kajian Pendidikan Islam* 12, no. 1 (June 27, 2020): 18–32, <https://doi.org/10.18326/mdr.v12i1.18-32>; Khoiriyatun Ni'mah, "The Implementation of Reading Corner and Teacher Modeling in Indonesian Learning through Psycholinguistic Approach," *MUDARRISA: Jurnal Kajian Pendidikan Islam* 10, no. 1 (July 9, 2018): 47–72, <https://doi.org/10.18326/mdr.v10i1.47-72>.

²² Banjarnegara, Interview.

Each teacher makes the reading corner as engaging as possible.²³ It is intended to attract students' attention and make them want to read in the reading corner, like the reading corner made by the Class IB teacher. He created the concept of a reading corner with various equipment to support the comfort of reading for his students. Starting from multiple book facilities and comfortable place facilities decorated with decorative paper. The walls of the reading corner are decorated with artistic images such as pictures of students' work (pictures of lion animals), writing on colorful paper, cartoons, and children-themed animations. Although the reading angle is simple, it is artistic and exciting so that the reading corner will function according to its benefits for students. To further optimize the role of the reading corner, teachers always assign reading tasks and associate lessons with reading activities in the reading corner. In the end, students will get used to using reading books and lessons to gain knowledge.

Textbooks or non-lesson programs are intended for students to get decent, varied, and exciting books to read and study. With textbooks and non-lessons, students will have many choices in reading books and increase their reading interest according to the tendency of the books they like. The availability of reading materials around it also influences students' reading interest in a textbook and non-lesson.²⁴ It is where the importance of the program of providing textbooks and non-lessons is so that they are always available, along with various types of reading materials.

Various policies launched by MIN 1 Banjarnegara in adopting the GLM program aim to create a literate generation to build a better future civilization for the nation. A literate generation will develop a literacy culture in every aspect. The literacy culture will make individuals aware of their rights and obligations in life, both personal and communal.²⁵ Environmental responsibility is also essential to the literacy culture for people aware of life's

²³ Ni Nyoman Pradnyani Prawira et al., "The Implementation of Literacy Activities in Primary School," *Jurnal Ilmiah Pendidikan Dan Pembelajaran* 7, no. 1 (March 12, 2023): 150–56, <https://doi.org/10.23887/jipp.v7i1.56108>; GA Putu Ayu Suci Widyami, I. Nyoman Sudiana, and Ida Bagus Putrayasa, "Utilization of Reading Corners in Literacy Activities to Improve Likes to Read Character and Reading Ability of Elementary School Students," *Indonesian Values and Character Education Journal* 6, no. 1 (May 26, 2023): 93–102, <https://doi.org/10.23887/ivcej.v6i1.61427>.

²⁴ Ayşegül Liman Kaban and Sirin Karadeniz, "Children's Reading Comprehension and Motivation on Screen Versus on Paper," *SAGE Open* 11, no. 1 (January 1, 2021): 2158244020988849, <https://doi.org/10.1177/2158244020988849>; Jonas Dockx, Kim Bellens, and Bieke De Fraine, "Do Textbooks Matter for Reading Comprehension? A Study in Flemish Primary Education," *Frontiers in Psychology* 10 (2020), <https://doi.org/10.3389/fpsyg.2019.02959>.

²⁵ Hasan Baharun et al., "Building a Literacy Culture Based on Local Wisdom through Women's Leadership," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 4 (January 21, 2022): 2533–43; Maimunatun Habibah and Siti Wahyuni, "Literasi Agama Islam Sebagai Strategi Pembinaan Karakter Religius Siswa RA KM Al Hikmah Kediri," *JCE (Journal of Childhood Education)* 4, no. 1 (2020): 46–61, <https://doi.org/10.30736/jce.v3i2.114>.

interdependent relationships. Of course, the *madrasah* policy that adopts the GLM program in MI Negeri 1 Banjarnegara is not without obstacles.

There must be supporting and inhibiting factors in implementing the GLM program policy. The supporting factor for implementing the GLM program in MIN 1 Banjarnegara is eye-catching planning supported by adequate facilities and infrastructure readiness. The GLM program can run well; of course, there must be support from all relevant parties. The teacher council, as the implementer of learning activities, must always understand the ability of students to read, write, communicate, and listen. The inhibiting factors are the absence of a *madrasah* literacy team structure, the lack of representative library space for students, and the absence of cooperation related to book procurement with parents, stakeholders, and other institutions. These two factors are general realities requiring management and finding solutions appropriate to the obstacles.²⁶

The Strategy of the *Madrasah* Literacy Movement in Awakening Literacy Culture

The strategy of the GLM in awakening literacy culture in MI Negeri 1 Banjarnegara is carried out: conditioning a literacy-friendly physical environment, striving for social and affective environments as models of literacy communication and interaction, striving for *madrasah* as a literate academic environment. The strategy of the GLM in the form of literacy-friendly physical environment conditioning is carried out in several ways. First, the work of grade I B students is displayed in every *madrasah* corner; the provision of wall magazine facilities (*mading*) in front of the classroom shows student work and information facilities. This is so that students feel valued and get an appreciation for their work, and students are motivated to do their work optimally. Information facilities to teach values and norms that must be owned by a student, such as information related to picket schedules, organizational structures, and lesson schedules.

Second, change students' regular work to provide opportunities for all students; wall magazines (*mading*) are replaced once a month for those in front of the class, and *mading* in class is replaced every time there is a new student's work. Third, books and reading materials are available in each class; books for study materials are stored in a cabinet near the teacher, and picture reading books are available in the classroom reading corner. Fourth, the *madrasah* principal is always willing to discuss with all residents. The principal always

²⁶ Ulpiah Ulpiah, Siti Khozanatu Rohmah, and Asis Saefudin, "Implementation of School Literacy Movement in Islamic Primary School Al Istiqomah," *Al-Aulad: Journal of Islamic Primary Education* 5, no. 2 (November 29, 2022): 57–67, <https://doi.org/10.15575/al-aulad.v5i2.21166>.

consults with the teacher council to benefit academic or learning activities, procurement of books, and *madrasah* activities. That indicates the *madrasah* principal's adeptness in communication and ability to foster teamwork to cultivate the GLM program.²⁷

The GLM strategy strives for social and affective environments as a communication model. Literacy interaction is carried out in four ways. First, the *madrasah* principal is actively involved in literacy development. The principal actively discusses this with the teacher council, especially Mr. EX and Mrs. YE, who are responsible for procuring books. Second, celebrating big and national holidays with literacy nuances: commemorating Indonesia's Independence Day, competitions were held to enliven and welcome the Indonesian Anniversary. These competitions include reading independence-themed poems for the upper class, sack racing competitions, marble competitions, and other agility competitions.

Third, education personnel are involved in decision-making in implementing literacy programs. As a leader, the *madrasah* principal always involves teachers and education staff, including developing literacy and *madrasah* programs. Fourth, particular time is provided between teachers and education personnel to establish literacy programs; special time is provided for *Calistung* programs in low grades and high classes; particular time is offered to extracurriculars every Tuesday to Friday.

The GLM strategy in MIN 1 Banjarnegara is carried out by striving for the *madrasah* as a literate academic environment in three ways: 1). Time is provided for literacy learning and habituation; literacy habituation is given within 1 hour. As for literacy, about 15-30 minutes at the beginning of learning by reading *Asma al-Husna*, daily prayers, memorizing short letters, and repeating previous subject matter; 2). *Madrasah* provides particular time for literacy activities so as not to interfere with other activities; special time is reserved for literacy activities. 3). Provide many fiction and nonfiction reading books; Nonlesson and picture books are available for the lower grades in the corner of the classroom. However, the number is not many and complete.

The GLM strategy carried out relies on careful planning and optimal program implementation. The GLM can run well, thanks to good program planning and optimization

²⁷ Makherus Sholeh, Nur Kholis, and Nuril Mufidah, "Madrasah Principal Leadership in Digital Transformation at Madrasah Ibtidaiyah: A Case Study," *Dinamika Ilmu* 22, no. 1 (June 24, 2022): 151–66, <https://doi.org/10.21093/di.v22i1.4241>; Try Heni Aprilia and Munifah Munifah, "Manifestation Of Prophetic Leadership Values In Islamic Education," *Tadbir : Jurnal Studi Manajemen Pendidikan* 6, no. 2 (August 31, 2022): 273–85, <https://doi.org/10.29240/jsmp.v6i2.4896>; Munifah Munifah and Septiana Purwaningrum, "Leadership Strategy: Developing School Culture through Digital 'Turats' Learning," *Cypriot Journal of Educational Sciences* 17, no. 1 (2022): 68–80.

with the proper and cautious strategy. The planning of the GLM program shows that cultivating literacy for all students requires a program design that focuses on goals systematically and logically. Implementing the literacy movement program can also run well if the strategies contain literacy values aligned with student needs.²⁸ The tendency of students in literacy activities cannot be separated from the role of all parties, including teachers, parents, and the wider community. It aligns with the phase of enacting literacy in public schools, which involves planning, implementation, and evaluation stages.²⁹

Portrait of the *Madrasah* Literacy Movement in Awakening Literacy Culture

The GLM portrait in MIN 1 Banjarnegara includes planning, habituation, development, and learning activities for literacy programs. The GLM program is planned with short-term and long-term planning. The long-term plan is in the form of the *madrasah* principal and the teacher council, and stakeholders always strive to build comfortable classrooms and a spacious and representative library. The short-term plan is to provide additional reading, writing, and arithmetic hours, especially for lower graders.

The particular schedule for literacy development is carried out in additional hours after school, every Monday to Thursday. Additional literacy-based activities start at 10.30-11.30 Western Indonesia Time (WIB), improving students' reading, writing, and numeracy skills (*Calistung*). The extra-hour program for *Calistung* is divided into several groups. The first group is for groups of students who are already fluent in reading. The second group is for groups of students who can read quite well but not fluently. The third group is for groups of students who can read with spelling. The fourth group is for students who cannot read at all and do not know the letters of the alphabet by heart.

The GLM portrait was carried out at the habituation stage for grade I B students before the learning activity. Teachers make it a habit to communicate actively by asking students about activities before going to the *madrasah*, reading them daily and short letters, reading *Asma al-Husna*, and praying after *Asma al-Husna*. In addition, the class I B teacher often invites students to communicate to convey their feelings and opinions, making it easier for teachers in their learning activities. In addition, the habituation stage of the GLM is

²⁸ Linda Darling-Hammond et al., "Implications for Educational Practice of the Science of Learning and Development," *Applied Developmental Science* 24, no. 2 (April 2, 2020): 97–140, <https://doi.org/10.1080/10888691.2018.1537791>; Shendi Kharisma Widiastuti, Ade Iriani, and Wasitohadi Wasitohadi, "The School Literacy Movement Program During a Pandemic: Countenance Stake Model," *International Journal of Elementary Education* 7, no. 2 (May 29, 2023): 230–42, <https://doi.org/10.23887/ijee.v7i2.53749>.

²⁹ Ulpiah, Rohmah, and Saefudin, "Implementation of School Literacy Movement."

carried out by providing a reading corner in class I B, displaying posters, slogans, and campaigns throughout the *madrasah* area, and making gardens, parks, canteens, and UKS into a literacy-rich environment. The GLM portrait in awakening literacy culture at the development stage was carried out by developing the results of habituation activities.

Class I B teachers always show appreciation to their students. Gratitude in the form of appreciative words, with touch, by approaching and clapping. In addition, the portrait of the GLM in the development stage is in the form of 1). The availability of a varied collection of books; 2). There are activities to respond to reading through interactive reading aloud, guided reading, shared reading, and independent reading. The GLM portrait at the learning stage is carried out through literacy activities in the learning process. Learning activities are carried out at the beginning of learning by reading prayers, *Asma al-Husna*, and memorizing short letters. On the core learning activities, students must read books in the reading corner and outside of study hours with additional hours for *Calistung* materials. In addition, the GLM portrait at the learning stage is as follows: 1). Reading strategies are used to improve students' reading comprehension in all subjects; 2). Activities responding to oral reading, writing, crafts, and other activities with students' literacy skills; 3). Academic awards consider students' literacy abilities.

The existence of the GLM in awakening the literacy culture impacts students.³⁰ The effect is that students become willing to read, even though sometimes only interested in the pictures in the book. In addition, class I B teachers always get their students used to practicing reading. Many grade I students cannot read, so during breaks, the teacher asks students to read books in the reading corner after eating. Even though they cannot read yet, at least students want to get to know the book by looking at the pictures in the storybook. At least there is an interest in books first and then taught intensive reading.

Based on the explanation above, the strategies and portraits of the literacy movement in the development stage, a joint commitment is needed for the GLM. Because MIN 1 Banjarnegara is still minimal for the literacy drive team, it is proven that only two people are responsible for procuring books. In line with this, the *madrasah* principal requires commitment and careful planning in implementing the GLM. Furthermore, the awareness and creativity of different teachers make each class different to create a literacy-friendly

³⁰ Asep Maman Sahuri, "The Influence of Teacher Teaching Skills And Literacy Culture on The Results of Learning Islamic Religious Education Students," *At-Turats* 14, no. 2 (2020): 151–63, <https://doi.org/10.24260/at-turats.v14i2.1790>; Carol Bedard, Leigh Van Horn, and Viola M. Garcia, "The Impact of Culture on Literacy," *The Educational Forum* 75, no. 3 (July 1, 2011): 244–58, <https://doi.org/10.1080/00131725.2011.577522>.

class. The abilities and characteristics of other students are teachers' primary concern in fostering a literacy culture. However, it shows that *madrasah* principals and teachers active in the GLM program are developing a collaborative literacy culture that aligns with student needs.³¹ It proves every literacy movement has various implementation challenges and opportunities in each *madrasah* or school.

Conclusion

Madrasah policy in adopting the *madrasah* literacy movement (GLM) program in MIN 1 Banjarnegara is carried out by making policies for monitored reading programs and reading corner programs and providing textbooks/non-lessons for students. The GLM strategy in awakening literacy culture is in the form of conditioning a literacy-friendly physical environment, striving for a social and practical environment as a communication model and literacy interaction, and striving for a *madrasah* as a literate academic environment. The GLM portrait awakening literacy culture through planning, habituation, development, and learning activities for literacy programs.

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³¹ Darling-Hammond et al., "Implications for Educational Practice."

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