

Revitalizing Jawi Script Literacy through Traditional Islamic Education: A Case from Indonesia

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ABSTRACT

The Jawi script, a traditional Arabic-based script historically used in Southeast Asia, is a unique characteristic of written communication in Indonesian Islamic boarding schools and constitutes a valuable cultural heritage that requires preservation. This study investigates the management of Jawi script instruction—covering planning, organization, implementation, and evaluation—at the Nurul Islam Seribandung Islamic Boarding School. Employing a qualitative descriptive design with a phenomenological approach, data were collected through observations, interviews, and documentation. The analysis followed three stages: data reduction, data presentation, and conclusion drawing. The findings reveal several challenges in the current management of Jawi script learning. In terms of planning, the script is not taught as a standalone subject but is embedded within general Islamic lessons using Javanese script, resulting in a lack of structured curriculum. The organizational aspect shows some progress, with task delegation among staff members in place. However, the implementation stage lacks a formal lesson plan or standardized teaching materials specifically dedicated to Jawi script. The evaluation process is present but only conducted at the end of the semester, limiting continuous assessment and feedback opportunities. This study underscores the need for a more structured and systematic approach to Jawi script instruction to ensure its sustainability and effective transmission to future generations. Strengthening instructional planning and integrating Jawi as a distinct subject could enhance both learning outcomes and cultural preservation efforts.

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1. INTRODUCTION

The relevance of learning Jawi script in the modern context is very important, especially from the point of view of maintaining cultural heritage, national identity, and continuity of existing knowledge in educational institutions. Islamic boarding schools are Islamic educational institutions that have been established for hundreds of years (Daulay, 2004), which have a uniqueness compared to the general

education system which are generally studied in Arabic (al-Quran, tafsir, kalam science, nahwu, sharaf and others) written in the Middle Ages, namely between the 12th - 15th centuries or known as yellow books. Which have characteristics; the books are in Arabic that do not have vowels or even punctuation marks, either periods or commas (Mujib & Mudzakkir, 2006), using methods that are still ongoing today both individually and in groups, such as: *Wetonan* (*bandongan, halaqah*) is a method used where students follow learning by sitting around the kiai who explains the lesson. *Sorogan* is a method used by students who directly face (*men sorog*) their kiai, and if there is a mistake, it will be corrected directly by their kiai and the memorization method.

As an illustration, the existing Islamic boarding schools have their own characteristics or distinctive features, both in Java, Sumatra, or other areas. For example, in Java, the Tebuireng, Tambak Beras, Denanyar and other Islamic boarding schools are famous for their *Fiqh* and hadith knowledge. The Kryaprak Islamic boarding school is famous for its Qur'an knowledge. Likewise, in South Sumatra, which is famous for its *alat* and *nahwu sharaf* knowledge, the Nurul Islam Islamic boarding school is located in Seribandung village, Tanjung Batu sub-district, Ogan Ilir district, using Jawi script when translating the books they study every day. This can be proven by students who have completed their studies at the Nurul Islam Seribandung Islamic boarding school, seen from their proficiency in writing using Jawi script.

The Jawi script is a characteristic of the written language of instruction used in the teaching and learning process in Islamic educational institutions, especially in Islamic boarding schools in Indonesia (Rusdi, 2016) in contrast to public schools which are still very rare (Idawati, 2021) and one of the cultural heritages that must be preserved (Afrianto & Riyanda, 2018), for example the Javanese script manuscript called the Letter of the Lineage of Kings in Kutai Kertanegara as a source of traditional historiography and describes the process of Islamization of the Kutai Kertanegara Kingdom from mythological texts to historical narratives (Sarip & Nandini, 2021). Because the Jawi script is important in the study of the intellectual treasures of Muslims in the archipelago (Yusra et al., 2020) this writing uses the *hijaiyah* letters (Arabic script) using the Malay language (Kembaren et al., 2019; Zulkhairi, 2019).

The Jawi script, also known as Arabic Malay, appeared along with the spread of Islam to the Malay lands, namely since the time of the Samudera Pasai Kingdom in Aceh and spread to the Malay-Islamic Kingdom. It was introduced by scholars who spread Islam by writing Islamic teachings including through Malay-Islamic literary works, such as fables, poetry, and so on. When spreading Islam to the Malay lands, scholars borrowed or used these Arabic letters to write Islamic teachings in Malay (Harun, 2019). That is what is called Arabic-Malay which has developed in almost all areas of Sumatra, and is also known in Malaysia, Brunei Darussalam, and Singapore (Dollah, 2015). This needs to be preserved (Ramli, 2021; Yanto et al., 2020).

The existence of Jawi script in the Nurul Islam Seribandung Islamic boarding school, Tanjung Batu sub-district, Ogan Ilir regency, South Sumatra has changed, although not significantly, because it depends on the abilities of the students themselves. This was found when chatting with students who were studying at the junior high school level, they admitted that when translating lessons into Indonesian, they still used a lot of Latin script compared to Jawi script. This was reinforced when looking at their daily notebooks, many of the lessons in the boarding school were still found using Latin script instead of jawi script. Likewise, an interview with one of the ustazd at the boarding school, they also found that most students still used Latin script when translating what was read by their ustazd or ustazah.

Another problem was also found that the Jawi script was still not uniform between one student and another, for example when writing the word "pulang" there are two types of writing, namely; *فولاً غ* there is also *فولغ* the position of the letter Lam, some use the letter alif, some do not. Another example of the word "eat" in their Jawi script is *ماكان*, there is also *مكن* or other examples. The important thing is that they themselves can read it again. This is one of the reasons why the use of the letter Alif is inconsistent and does not have standard rules (Kembaren et al., 2019), so that people make mistakes in

spelling, writing and reading it (Mohamad, 2017). This was also found in students who were still confused and did not even know how to write Malay Arabic script, especially if the writing was more than one word or even a long sentence. However, there is data obtained that from the competition held by LPPM UIN Raden Fatah Palembang (November 5, 2021) about reading and writing Malay Arabic script, all the winners were students from the Nurul Islam Islamic boarding school in Seribandung, both male and female. The problems faced also include the absence of a standard curriculum because each Islamic boarding school has different methods, teaching materials, and schedules without a formally documented structure, minimal learning evaluation, dependence on the figure of the kiai, and lack of integration of modern technology and methods.

Previous studies related to Jawi script management and learning generally focus on broader Islamic education management or on the use and preservation of Arabic-Malay script in various contexts. For example, Mispani (2016), Sugiran (2020), and Marlina (2016) explored general education management in pesantren and schools, covering planning, organizing, implementation, and evaluation. Meanwhile, Roza (2017) emphasized the significance of Arabic-Malay script in Nusantara's intellectual heritage, highlighting its decline due to Latin script dominance. Ahmad Rusdi (2016) discussed designing Islamic education lessons using Arabic-Malay writing to enhance reading and writing skills and student motivation. Mukhlis & Asnawi (2018) examined university students' ability to write Arabic-Malay words, while Asadullah (2021) studied community perceptions about the differences between Arabic and Arabic-Malay scripts. A. Samad (2019) analyzed how learning Arabic-Malay at elementary schools in Aceh shapes students' character. However, none specifically address the comprehensive management of Jawi script learning — covering planning, organizing, implementing, and supervising — in pesantren. Therefore, this research aims to fill that gap by exploring how Jawi script learning is managed at Nurul Islam Seribandung Islamic Boarding School.

The purpose of this study is to answer the problem of how to manage Jawi script learning starting from planning, organizing, implementing and evaluation at the Nurul Islam Seribandung Islamic Boarding School, Tanjung Batu District, Ogan Ilir Regency, South Sumatra. Therefore, the focus of this research is to answer the following questions: namely how is the implementation of Malay Arabic learning at the Nurul Islam Islamic Boarding School in Seribandung and what factors influence the implementation and the participants are teachers who teach Islamic boarding school lessons that use Malay Arabic, besides that, the heads of Islamic boarding schools, both heads of Islamic high schools and Islamic junior high schools, as well as students who are the objects in the implementation of this research.

This research was analyzed using Miles & Huberman Analysis, as follows: Data reduction included selecting important information: how teachers plan Arabic-Malay learning, how students practice Arabic-Malay writing, and obstacles: difficult Arabic-Malay script, limited media, and limited time. The data was then presented using a data matrix, narrative description, planning, and implementation. Finally, conclusions were drawn.

Seeing the problems in the field, the author wants to know how to manage the learning of the Jawi script at the Nurul Islam Seribandung Islamic boarding school, starting from how to plan, organize and implement it as well as supervise the learning of the Jawi script.

2. METHODS

This research uses a descriptive qualitative method aimed at systematically and accurately presenting the phenomena, facts, or events related to the nature of a specific population or area. To support this study, the researcher employed a phenomenological approach, which is appropriate for exploring and interpreting various activities, events, and experiences of multiple parties involved — including the boarding school leaders, curriculum heads or deputy heads, student affairs staff, facilities and infrastructure coordinators, community relations officers, students, teaching staff, and parents — all related to the management of Jawi script learning at Pondok Pesantren Nurul Islam Seribandung.

This covers the planning, organizing, implementation, and supervision stages of Jawi script learning, which are analyzed inductively.

The research was conducted at Pondok Pesantren Nurul Islam Seribandung, located in Tanjung Batu Subdistrict, Ogan Ilir Regency, South Sumatra. This location was chosen because the researcher wanted to understand how Jawi script learning is managed there. Additionally, the boarding school is strategically located and easily accessible by public transportation, which facilitated the research process. It is also one of the oldest Islamic boarding schools in Ogan Ilir Regency, South Sumatra.

This qualitative research uses two types of data: primary data as the main source and secondary data as supporting information. The data sources include people, events, and documentation. The informants for this research were teachers (ustadz and ustadzah), students, and various documents related to the management of Jawi script learning at Nurul Islam Seribandung Islamic Boarding School.

Data collection techniques included observation, interviews, and documentation. Observation involved carefully watching and focusing on the research subjects using all senses to understand the learning environment, facilities, and infrastructure that support the teaching and learning of Jawi script. The interview method involved face-to-face conversations between the researcher and the informants, using a prepared set of questions to gather accurate information for analysis. The documentation method involved collecting data in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, registers, agendas, and other written materials relevant to Jawi script learning management at the boarding school.

Data analysis was carried out through several steps: data collection, data reduction, data display, and drawing conclusions. Data reduction involves selecting, simplifying, and transforming raw data gathered from field notes. Data display involves organizing and presenting information systematically to enable conclusions to be drawn thoughtfully, creatively, and continuously until meaningful insights are obtained.

To ensure the validity and reliability of the data, the study used credibility (internal validity), transferability (external validity), dependability, and confirmability (objectivity) checks. Credibility was ensured through peer discussions to identify weaknesses and gaps in the research findings. Transferability refers to the extent to which the research results can be applied to other contexts or situations. Confirmability was achieved by having research supervisors check the research process, the accuracy of the data, and the interpretations made.

3. FINDINGS AND DISCUSSION

3.1 *Aspects of Jawi Script Learning Planning (Arabic Malay)*

In the planning process, several key questions must be addressed, with a focus on the teaching staff, who are the primary actors in the learning process. These questions include; what will be done, when will it be done, how to do it and who is responsible for carrying out the planned learning actions.

The information obtained is that they start planning to set learning objectives, determine what materials will be given, what methods will be used, determine what media and learning resources will be planned, what learning activities will be planned, and how long the time allocation will be used and plan an assessment system for learning the Javanese script. These aspects are:

1) Aspects of Learning Objectives of Jawi Script (Malay Arabic)

Ustazh Zali Rahman explained that it is very clear that the main goal and hope of teachers in teaching Jawi script in Islamic boarding schools is to make it easier for students to read and write Jawi script well and correctly, so that they hope that when there are classic books in Malay Arabic they can read, write and understand them, like the book *Mafhum Shorof*, one of the books written by the founder of the Islamic boarding school, Nurul Islam, which is very simple in the form of questions and answers so that they can be memorized using written script. jawi. Likewise, other books are studied at this Islamic boarding school. Ustazhah Lily added that the aim was to maintain or preserve the Javanese script because one of the advantages of this Islamic boarding school is the ability to read and write the Jawi script which is currently rarely found in other places.

- 2) Material aspects that will be planned in learning Javanese script
Data obtained from Ustad Zali Rahman, Ustad Agus Miftah, Ustazhah Lily and Novi, that the material to be taught in learning Jawi script in Islamic boarding schools, is the introduction of Jawi script letters such as ب = B, ج = J and other letters. This can be integrated with other subjects such as the lesson of Reading and Writing the Qur'an and the lesson of yellow books. Likewise, the procedure for writing Jawi script. The material is the same as writing ordinary Arabic but is adjusted to the sentence that is to be used as Jawi script/Arabic Malay such as the sentence We = كامي, and the procedure for reading Jawi script texts. Just like reading the Qur'an starting from right to left and writing Jawi script texts. Just like writing the Qur'an from right to left, this can be integrated or applied when other yellow book lessons are in Arabic and they translate it using Jawi script, the sentence structure is downward and slightly inclined to the left.
- 3) Aspects of Jawi Script Learning Methods
The teaching staff (Ustazhah Lily et al) in their Islamic boarding school use Jawi script learning methods such as the Lecture method, namely students are given a brief explanation of the letters used in writing Jawi script, then the Writing Practice method, they are asked to practice writing what their teacher says, the Individual/group reading practice method and the Practicum, students are directly invited to practice opening books in jawi script.
Likewise, the strategies they will apply to help students who are new to Jawi script are: providing basic learning about the introduction of Jawi script letters, providing examples of Jawi script texts and providing opportunities to practice writing and reading the text.
- 4) Media Aspects and Learning Resources for Jawi Script
The media and learning resources that will be used by teachers in learning Jawi script are books or scriptures that use Jawi script texts or yellow books based on Jawi script. There are also those who will plan to learn Jawi script using digital technology but there are also those who have not planned it because of the limitations of the technology media, so they are still simple in using media and learning resources.
Ustazhah Lily explained that among the Jawi script learning activity plans are: such as Conditioning the readiness of students before the learning process, Explaining the basic competencies that must be possessed after learning Arabic Jawi script, Explaining the objectives of learning Jawi script, Explaining the differences in letters in Jawi script, Explaining the technique of writing Jawi letters and explaining the technique of reading Jawi letters.
Ustazd and Ustazhah explained that the target of this activity can be carried out individually and also in groups regularly by increasing practice or formative tests so that they do not forget. This is usually done when the exam for Islamic boarding school-based book lessons with essay questions using Jawi script.
- 5) Aspects of the assessment plan that will be carried out in learning Jawi script.
The teaching staff plans the assessment of Jawi script learning which is used in the form of a written test to assess the ability of students to write Jawi script, an oral test to assess the ability of students to read Jawi script texts.
- 6) Aspects of the planned time allocation in learning Jawi script
Ustazhah Novi explained that the time needed to teach Jawi script in one week is one meeting with a duration of approximately 40 minutes and the learning objectives and in accordance with the learning of yellow books studied in Islamic boarding schools, such as Hadith lessons, which study the Bulughul Marom book, they learn a hadith whose translation they make with Jawi script. And this activity can also be integrated when studying outside the classroom, such as Muthola'ah yellow books.

Based on the research findings, the planning for Jawi script (Arabic Malay) learning in this Islamic boarding school has been systematically designed by addressing the aspects of learning objectives, materials, methods, media, learning resources, assessment, and time allocation. The teachers set the main goal for students to be able to read and write Jawi script correctly so that they can understand

classical Arabic Malay books, while also preserving the Jawi script which is now rarely found elsewhere. The materials are arranged progressively, starting from introducing Jawi letters, learning how to write and read them, to applying this knowledge in translating yellow books. The teaching methods combine lectures, writing practice, individual or group reading practice, and practical activities by directly using Jawi script books, supported by media in the form of books written in Jawi, although the use of digital technology is still limited.

In addition, the planned assessment is carried out through written tests to evaluate students' writing skills and oral tests to assess their reading abilities. The planned time allocation is relatively short, with one 40-minute session per week, but this learning is integrated with yellow book studies, ensuring that practice remains continuous. This strategy shows that despite technological limitations, the teachers maximize basic literacy skills through intensive practice and regular formative assessments. These findings highlight the commitment of the boarding school to preserving Jawi literacy while integrating it with religious studies, aiming to develop students' unique literacy skills that are relevant to the boarding school context.

3.2 Aspects of Organizing Jawi Script Learning (Arabic Malay)

The data obtained from the teaching staff are as follows:

- 1) An aspect of the purpose of organizing
The purpose of organizing Jawi script learning in Islamic boarding schools is to help students understand and master Jawi script well. With the hope in the long term that students can use Jawi script in everyday life and expand their knowledge of Malay language and culture.
- 2) Aspects of organizing the Curriculum
The organization of the Jawi script curriculum in Islamic boarding schools is arranged by considering the level of ability of students and the learning objectives themselves. Namely they can read and write Javanese script.
- 3) Aspect of organizing learning time
Organization in terms of arranging learning time, namely Teachers arrange the time for learning Jawi script in Islamic boarding schools by considering the needs of students and learning objectives, which learning is carried out when the yellow book lesson is scheduled or integrated into the learning of boarding school lessons, for example Nahwu lessons use the *Kawakib book*, when the ustad translates it, the students write the translation in Arabic Javanese. However, intensive scheduling in organizing the learning of the Javanese script has not yet existed because the learning of the Javanese script is integrated with the learning of Islamic boarding schools that use yellow books.
- 4) Aspect of Organizing Learning Methods
Likewise, the teaching methods used in organizing the learning of the Jawi script in this Islamic boarding school use lecture methods, drill methods or exercises.
- 5) Aspect of Organizing Learning Strategies
And the teaching strategies are adjusted to ensure that all students can follow the learning well, both those who are new to learning and those who are experienced, by using simple and easy-to-understand language, providing relevant examples, using varied learning media and giving students the opportunity to ask questions.
- 6) Aspect of Organizing Learning Resources
The learning resources used by teachers in organizing Jawi script learning are books/scriptures in Arabic script with special materials prepared to explore Jawi script in more depth, the use of yellow books and Arabic texts written in Jawi script accompanied by existing resources to support Jawi script learning in Islamic boarding schools by: providing books and providing a comfortable and conducive learning space.
In organizing Jawi script learning, the role of caregivers or other teachers involved in organizing Jawi script learning in Islamic boarding schools is very important because this helps teachers in

delivering material and helping students in understanding learning materials, especially to motivate students about the importance of learning the Jawi script.

Based on the findings, the organization of Jawi script learning at the Islamic boarding school is structured to help students gradually master reading and writing in Jawi script while deepening their understanding of the Malay language and culture. The curriculum is organized according to the students' abilities and is integrated naturally with other subjects, especially during yellow book lessons such as Nahwu, where students practice writing translations in Jawi script. Although there is no separate intensive schedule specifically for Jawi script, the integration with daily religious lessons ensures that students receive consistent exposure and practice.

Furthermore, the organization of teaching methods and strategies is adapted to accommodate students with different levels of prior knowledge. Teachers use lectures, practice exercises, and clear, simple language to make lessons accessible. They also provide examples, use varied media, and encourage student participation through questions. The availability of appropriate learning resources, such as books and comfortable study spaces, supports this process. The involvement of caregivers and additional teachers further strengthens the organization by motivating students and ensuring that learning objectives are met effectively. Overall, this organized approach reflects the commitment of the boarding school to preserving and transmitting Jawi literacy as part of its cultural and religious education.

3.3 Aspects of Implementing Jawi Script Learning

The data found during the interview during the implementation of classroom learning are as follows:

- 1) An aspect of the purpose of implementing Jawi script learning
Ustazh Zali explained that the main purpose of implementing Jawi script learning is to see the ability of students in reading and writing Jawi script, increasing students' awareness of the importance of preserving Jawi script as a Malay cultural heritage.
- 2) An Aspect of Strategy for Implementing Jawi Script Learning
The teaching team also uses an approach to attract students' attention to be interested in learning Jawi script such as using simple and easy-to-understand language and using relevant examples and holding fun and interactive activities.
- 3) Aspects of the Role of Teachers in implementing learning
The role of teachers in driving the implementation of Jawi script learning in Islamic boarding schools such as teaching and guiding students in learning Jawi script, holding extracurricular activities that support Jawi script learning, such as muthola'ah, and supervising and evaluating students' progress in learning Jawi script. However, on the other hand, there is no special program for training activities for caregivers and teachers to be more skilled in teaching Jawi script. From the results of direct observation in the classroom when the learning process is taking place, the teaching staff when entering the classroom greets and the students answer it, then they check the attendance of the students by taking attendance through daily attendance, after that entering the learning process asking the students how far their learning is and the students indicate the last limit of learning, after that the teaching staff instructs one of the students to read the lesson material that has been studied, after that they enter the material at that time by reading material based on bare Arabic and the students listen and immediately give the harokat to the notebook or book owned by the student after reading the material, then they start translating the material and at that time the students with their respective abilities translate it with Jawi script (Malay Arabic) which tends downwards.

And after finishing reading and translating the material and explaining the contents of the material, the teaching staff provides feedback in the form of ordering the students randomly to reread the material that had been studied, so that when there were other students who experienced

obstacles such as missing or lacking in writing the translation, the students could rewrite the missed material. After that, the teaching staff closed the lesson by saying salam.

This aspect of implementation or movement is an implementation of planning in learning Jawi script at the Nurul Islam Seribandung Islamic boarding school, which is stated in the Learning Implementation Plan (RPP). However, the results of the data obtained that in learning this Jawi script, the teaching staff explained that they did not have or had not made it in writing like the RPP in other general subjects. This is because the lessons of this Islamic boarding school are not really required to be taught. However, one of the advantages of this Islamic boarding school, even though it does not have a written RPP, is that the students' ability in the field of Jawi script, both in terms of reading and writing, is very good, this can be seen when they participate in the competition held at UIN Raden Fatah, the majority of the winners, both male and female, come from the Nurul Islam Seribandung Islamic boarding school.

In fact, the main thing in implementing learning is the need for a written Learning Implementation Plan (RPP), including learning Jawi script, but the reality of the results of observations in the field and when observing the teaching and learning process in the classroom is that the teaching staff who teach Islamic boarding school subjects such as *Nahwu*, *Sharaf* and others have not made a written RPP but they integrate it with learning Islamic boarding school books which are mostly bare Arabic, they translate the material written in Jawi script, this can be seen from the strategies applied to implement Jawi script learning in this Islamic boarding school, such as using an active and interactive learning approach, using varied learning media and holding extracurricular activities that support Jawi script learning.

So the researcher assumes that when the implementation in the field during the learning of Jawi script in this Islamic boarding school is still traditional, because there is no written Learning Implementation Plan (RPP). In fact, the RPP is very much needed because in the RPP it is written what activities we will do during learning such as preliminary activities, core activities and closing activities.

In the preliminary activities, the teacher should prepare students for the learning process. The teacher should also ask questions to the students about their previous knowledge of the material to be studied. The teacher should also explain the learning objectives and explain what material will be discussed at the meeting.

In the core activities, what a teacher must do is as follows: the teacher must use various learning approaches, media and other sources in the learning, the teacher must also facilitate interaction between one student and another as well as interaction with the teacher himself and facilitate interaction with the learning environment and learning sources, the teacher must also give assignments or a kind of quiz to students, the teacher must also provide feedback in the form of prizes for the success of students and provide motivation to students who are not yet active.

In the closing activities, the teacher should make conclusions or summaries of the material, the teacher assess the learning activities, take further action in the form of remediation for students who still do not understand the learning, and provide counseling services and assignments and convey the next learning plan. However, findings in the field when implementing learning in the classroom show that they carry out preliminary activities by saying hello, greeting students by taking attendance of students who are present and randomly asking students to repeat the previous lesson material that has been studied. In the core activity, the teacher provides the lesson material at that time by reading sentence by sentence the learning material that has the nuance of a bare book (no vowels) and the students listen by writing the vowels on the reading, and when the teacher translates it, the students listen to the translation by writing it in Arabic Malay (Jawi script). After that, the students are randomly asked to repeat what the teacher has read. And in the closing activity, the teacher explains the core of the lesson material and follows up for students who are not yet proficient in reading the material in the Jawi script by repeating it at home so that they can read it.

Thus, the implementation of the learning has not used a written lesson plan and it is suggested that when the pondok lesson is made, a written lesson plan is made by looking at how the lesson plan is in other existing lessons, such as Arabic, *Aqidah Akhlak* and so on.

3.4 Aspects of Supervising Jawi Script Learning

Data obtained from teachers regarding supervision of Javanese script learning in Islamic boarding schools. In this case, teachers assess learning activities, such as assessment objectives, assessment models, forms of assessment, and assessment criteria.

- 1) An aspect of the purpose of supervision of Javanese script learning
Ustazh Zali Rahman, et al. explained that the purpose of supervision (evaluation) of Jawi script learning in Islamic boarding schools is to assess the success of learning, identify strengths and weaknesses, and improve the quality of learning. With the hope that this supervision will enable students to master Jawi script well and be able to apply it in everyday life or be able to teach it to others.
- 2) An aspect of the model of supervision of Javanese script learning
Ustazh Zali Rahman et al. also explained that the supervision (evaluation) model applied is a supervision model based on the assessment of student performance in writing or orally, which is carried out by the caregiver/teacher themselves, and there is no special team. This is done to find out the condition of students who can already read and write Arabic Malay script or those who have not mastered it. This assessment can be seen from the students' report card scores each semester for each subject at the Islamic boarding school. Form of evaluation (Supervision) of learning Jawi script. Supervision is carried out periodically, namely at the end of each semester and every learning. The form of supervision carried out is direct observation, assignment evaluation, and exams.
- 3) Aspects of assessment criteria in learning Jawi script
Ustazhah Lily explained that the criteria they use to assess the success of learning Jawi script are cognitive and psychomotor abilities in the form of reading, writing, and memorizing Jawi script texts. So that teachers can provide an assessment of the students' abilities, both from reading Javanese script texts or writing them. This is also supported by an assessment of attitudes or affectives when the learning takes place.
- 4) The role of teachers or caregivers in assessing learning Jawi script.
The role of caregivers and teachers in supervising (evaluating) learning Jawi script is to supervise and assess the progress of students in mastering Jawi script so that from this, effective and interesting learning strategies can be developed.

Seeing what the teaching staff did when assessing students when learning Jawi script began to determine the assessment objectives, assessment models, forms of assessment and assessment criteria were still very simple, this was because in principle they only assessed how far the students' ability was in reading and writing materials with Jawi script nuances, when they could read and write materials using Jawi script well and correctly, it could be said to be successful. The assessment was seen by students when the semester ended in the pondok lessons which were stated in the pondok report card. So that it can be applied to books that use the Javanese script. Thus, we can see the advantages and disadvantages of the activities carried out.

There has been an evaluation process of teaching and learning activities carried out in the learning process such as at the beginning of the meeting or before starting the lesson, students are asked to repeat by reading the material that has been studied and can also be done after the end of the lesson, although not entirely, only limited to representatives and there are also at the end of the semester according to the schedule of the boarding school lessons which are carried out in writing using Javanese script so that students answer the exam questions using Jawi script too. The obstacle is that there has been no follow-up after the evaluation. Such as the absence of a remedial program for students whose

grades are still small, the absence of additional programs for students who are still lacking in writing Jawi.

In educational institutions, management is definitely needed starting from planning, organizing, implementing, and supervising (Akmansyah & Hamid, 2018). Because management is a noun form of the verb to manage which means to take care of, organize, implement, and manage (Saefullah, 2014). Management in a broad sense is planning, organizing, directing, and controlling organizational resources to achieve goals effectively and efficiently (in a broad sense). Management in a narrow sense is school/Islamic boarding school management which includes: school/Islamic boarding school program planning, school/Islamic boarding school program implementation, principal/Islamic boarding school leadership, supervisor/evaluation, and school/Islamic boarding school information systems (Usman, 2016).

And learning activities are an educational process that provides opportunities for students to develop their potential into abilities that continue to increase over time, in attitudes, knowledge, and skills that are needed for themselves to live and for society, nation, and contribute to the welfare of humanity (Rusman, 2017). Thus, learning management is a process that is carried out intentionally, purposefully, and controlled in order to shape behavior, provide opportunities and freedom for students through planning, organizing, directing, and supervising activities effectively and efficiently by involving human resources, other facilities in order to achieve the desired goals. Learning management in a broad sense contains the process of managing how to teach learners with activities starting from planning, organizing, implementing and evaluating. Thus, in learning management, planning, organizing, driving (directing) and evaluating are needed so that they are well-organized and orderly (Asmara & Nindianti, 2019).

Learning planning is an effort to determine learning steps so that learning objectives can be achieved. In principle, the application of the planning function in learning activities includes: (1) determining what the teacher will do, when and how to do it in the implementation of learning, (2) limiting targets based on specific instructional objectives and determining work implementation to achieve maximum results through the learning target determination process, (3) developing alternatives that are in accordance with learning strategies, (4) collecting and analyzing important information to support learning activities, and (5) preparing and communicating learning plans and decisions to interested parties (Suhendri, 2017). According to Majid (2017), "planning in the learning process includes the syllabus and learning implementation plan (RPP), which contains subject identity, competency standards (SK), basic competencies (KD), competency achievement indicators, learning objectives, learning activities, learning outcome assessments, learning resources.

The organizing function in learning activities serves as a crucial bridge between planning and implementation. It involves several essential tasks to ensure that the learning process runs smoothly and effectively. Firstly, organizing means providing the necessary facilities, equipment, and human resources, ensuring that teachers and students have access to adequate learning tools, comfortable classrooms, and supporting technology if available. Secondly, it includes grouping the various learning components within the school's organizational structure in an orderly manner so that roles and responsibilities are clearly defined and coordinated. Thirdly, it requires establishing a clear hierarchy of authority and a system of coordination among teachers, staff, and students to prevent confusion and ensure efficient communication during the learning process. Fourthly, it involves formulating and setting clear teaching methods and procedures tailored to the needs and abilities of the students. Lastly, organizing also includes selecting, training, and developing teaching staff through professional development programs and workshops, as well as providing additional learning resources to support teachers in delivering high-quality education.

The implementation of learning is the practical realization of what has been planned and organized, typically reflected in the Lesson Plan (RPP). This stage consists of three main activities: the introductory activity, where the teacher prepares students mentally and physically for the lesson and motivates them; the core activity, where the main teaching and learning process occurs, often using

various methods and media to help students understand the material; and the closing activity, which consolidates what has been learned, provides feedback, and gives direction for follow-up tasks or further learning.

Supervision and evaluation are equally important and function as quality control for the entire teaching and learning process. Supervision ensures that learning activities are carried out according to the plan and that any challenges encountered are addressed promptly through guidance and constructive feedback. Evaluation serves not only to measure students' achievement but also to motivate both teachers and students to improve performance and learning outcomes in the future. Continuous supervision and evaluation help maintain the standard and effectiveness of learning, ensuring that educational goals are met optimally (Subur, 2016). Thus, the management process — from planning, organizing, implementing, to supervising — forms an integrated cycle that guarantees continuous improvement and the sustainability of quality education.

Meanwhile, Jawi script is an adaptation of the Arabic script, whose writing is adjusted according to the rules of writing Arabic letters. This means that Jawi script is a mixture of Arabic script consisting of 29 letters starting from "alif" (ا) to "ya" (ي) and added with five letters that are not Arabic script, but scripts created by the Malays themselves (Muthmainnah; et al., 2019). The additional letters are "ca" (چ), "nga" (ڠ), "ga" (گ), and "nya" (ڻ) (Efendi, 2014; Risdiawati et al., 2016). The shape of the place of the letters is the same as Arabic script but added with several dots to differentiate the sound and function (HIsbullah et al., 2019). Additional Letters (Malay Arabic Letters) Additional letters are letters that are not known in the hijaiyah letters, but are added to mention a number of words in Malay (Indonesian), namely: چ = cha (ha with 3 dots), ڠ = ng (ain with three dots), ف = pa (fa with 3 dots) گ = ga (kaf with dots), و = va (wau with dots), ڻ = ny (nun with 3 dots) Like Arabic letters, Malay Arabic letters do not have vowels (a, e, i, o, u). All letters are consonants. Therefore, to help the sound, it requires harakat as a vowel sign. However, because Arabic-Malay letters are generally written without harakat (Arab-Gundul), to make it easier to read, three auxiliary letters can be used, namely (alif, waw and ya'). However, not all pronunciations a, e, i, o, u in Indonesian (Malay) must be written with auxiliary letters (alif, waw, ya'). These letters are only used in places that are needed as auxiliary letters. In general, the use of auxiliary letters in the Arabic-Malay tradition still pays attention to the reading style produced by the appearance of madd signs (alif, waw, ya').

In relation to the above findings, in accordance with the theory of change explained by Kurt Lewin, it can be explained as follows:

Kurt Lewin's Three-Step Change Model is one of the classic and most influential theories in organizational and social change management. This theory explains that every change must go through three main stages:

3.4.1 Unfreezing

This first stage aims to prepare individuals or organizations for change.

At this stage, old habits, values, and ways of thinking need to be "unraveled" so that people are no longer tied to old patterns.

Steps in this stage:

1. Raising awareness that change is necessary.
2. Identifying problems and demonstrating that old methods are no longer effective.
3. Building motivation and readiness for change.

Example: A pesantren leader realizes that the traditional yellow book learning method is becoming less effective, so he needs to prepare teachers and students to accept new digital-based methods.

3.4.2 Changing / Moving

The second stage is the implementation of the change itself—when new systems, policies, or behaviors are introduced.

Steps in this stage:

1. Learning new ways of thinking and acting.

2. Implementing new strategies, training, or policies.
3. Providing support, guidance, and effective communication during the transition.

Example: Islamic boarding school leaders began implementing the yellow book learning with the help of digital applications and interactive Arabic-Malay transliteration.

3.4.3 Refreezing

The final stage is stabilizing the change so that it becomes a new habit or culture within the organization.

Steps in this stage:

1. Integrating the new method into the organization's structure, policies, and culture.
2. Reinforcing the new behavior.
3. Ensuring the change is sustainable and does not revert to old methods.

Example: The digital system for learning the yellow books has become the new standard in Islamic boarding schools, widely accepted by teachers and students, and continues to be developed.

The structured implementation of Arab-Malay learning management has had a significant impact on students' academic abilities. Observations show that students have become more guided in understanding the spelling and writing patterns of Arab-Malay, resulting in gradual improvement in their reading and writing skills. In addition, good learning management makes the learning process more efficient and interactive. Teachers are able to adjust their methods to the students' skill levels, while students demonstrate higher learning motivation because the learning flow is clear and easy to follow. Another impact can be seen in the strengthening of the pesantren's scholarly tradition, where Arab-Malay learning helps preserve the literacy of local texts and enriches the academic culture within the pesantren.

4. CONCLUSION

The study found that the management of Jawi script (Arabic-Malay) learning at Nurul Islam Seribandung Islamic Boarding School has implemented the core management functions—planning, organizing, implementing, and evaluating—albeit in a relatively simple and informal manner. While planning sets clear objectives for students to master reading and writing Jawi, the absence of a dedicated subject and formal lesson plans limits instructional consistency. Teaching responsibilities are distributed based on educator qualifications, and evaluation is conducted at the end of each semester, contributing to measurable student achievement, as evidenced by competition successes. These findings align with Kurt Lewin's 3-step change theory, illustrating the pesantren's gradual adaptation and institutionalization of Jawi learning practices. However, the study is limited by its focus on a single institution, which may restrict the generalizability of the findings. Additionally, the lack of data on student learning experiences and outcomes beyond competition results presents a further limitation. Future research should examine the integration of digital media and technology-enhanced learning platforms to enrich Jawi literacy, offering scalable and innovative models that support the preservation of traditional scripts while engaging modern learners in Islamic educational contexts.

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